



**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**

**A HISTORY OF DAMOT GALÉ *WÄRÄDA*, 1941-2006.**

**By**

**PAULOS BALCHA**

**Advisor**

**DAVID CHAPPLE (Mr.)**

**SEPTEMBER 2016**

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**PAULOS BALCHA**

**A THESIS SUBMITTED TO THE GRADUATE PROGRAMMES OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN HISTORY.**

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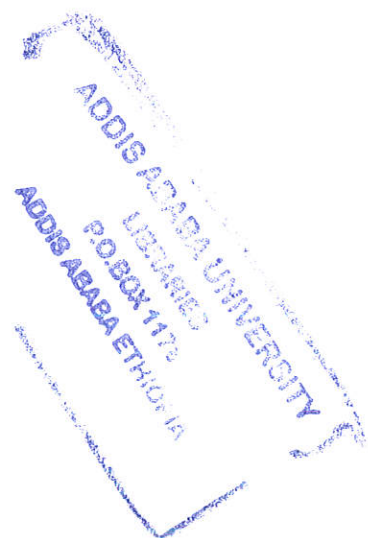

**Addis Ababa University**  
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This is to certify that the thesis prepared by Paulos Balcha, entitled: "*A History of Damot Gale Wereda, 1941-2006*" and submitted in partial fulfillment of the requirement for the Degree of Master of Arts in History complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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## Key to Transliteration System.

I. The seven sounds of the Ethiopic alphabets are represented as follows.

Vowels	symbols	Examples
1 <sup>st</sup> order (geez)	ቤ = Bā	<i>Wārāda</i>
2 <sup>nd</sup> order (k äeb)	ቤፍ = Bu	Gurumo
3 <sup>rd</sup> order (sales)	ቤፊ = Bi	Bitta
4 <sup>th</sup> order (rab'e)	ቤፈ = Ba	Balcha
5 <sup>th</sup> order (hames)	ቤፈፍ = Bé	Bét
6 <sup>th</sup> order (sades)	ቤፈፍፍ = Be	Berhanu
7 <sup>th</sup> order (sab'e)	ቤፈፍፍፍ = Bo	Bogale

II. Regarding the six form in the above list, it must be noted that “ e ” will be suffixed to the letter only if the letter is stressed. Otherwise, it won't be required at all. Also as a general rule the “e” is not required when the six form is the last letter of the word.

መግቢር = *Mämhir*.

ትግቢርት = *Temehert*

III. Palatalized are represented as follows.

<b>Consonants</b>	<b>Examples</b>
š = š	Šučča
č = č	Dajjazmač
ň = ň	Qañňazmač
j = j	<i>Awrajja.</i>

IV. Glotalized sounds are represented as follows:

<b>Consonants</b>	<b>Examples</b>
q = q	<i>Buqqura</i>
t = t	Qontola
ç = ç	Jagare <i>Wança</i>
Ts = Ts	Tsähay

V. Gemination should always be indicated by doubling.

Eg: Soddo.

*Oyddda.*

*Awrajja*

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### **List of Acronyms.**

ABPVS	Archives from Bodditi Preparatory and Vocational School.
ACs	Agricultural Cooperatives.
ADGWAO	Archives of Damot Galé <i>Wäräda</i> Administrative Office.
ADLS	Agriculture - Led Development Strategy.
ALD	Agriculture - Led Development.
ASZWAO	Archives of the Soddo Zuriya <i>Wäräda</i> Administrative Office.
AWZAO	Archives of Wolaitta Zone Administrative Office.
DAs	Development Agents.
<i>DDT</i>	an insecticide, Dichloro Diphenyl Trichloroethane.
EOC	Ethiopian Orthodox Church.
EPRDF	Ethiopian People's Revolutionary Democratic Front.
EPRP	the Ethiopian People's Revolutionary Party.
ERA	Ethiopian Road Authority.
EROC	Ethiopian Rehabilitation Organization Commission.
EUS	the Ethiopian University Service.
EWA	Ethiopian Women's Association.
EWCO	the Ethiopian Wild Life and Conservation Organization.
MASL	Meters Above Sea Level.
MIES	Manuscripts from the Institute of Ethiopian Studies.
N.A. L.A	National Archives and Library Agency.

NDRPE	National Democratization of Religion Policy of Ethiopia.
PAs	Peasant Associations.
PCs	Producers Cooperatives.
QHC	Qalé Heywot Church.
RRC	the Relief and Rehabilitation Commission.
SCs	Service Cooperatives.
SIM	Sudan Interior Mission.
SNNPR	the Southern Nations, Nationalities and People's Region.
TG	the Transitional Government.
TPLF	Tigrean People's Liberation Front
UNESCO	the United Nations Organization Educational, Scientific and Cultural Organization.
WADU	Wolaitta Agricultural Development Union.
WAs	Women's Associations.
AWMTMRC	Archives of Wolde Meskel Tariku Memorial Research Center.
<i>WoGaGoDa</i>	that stood for Wolaitta (Wo), Gamo (Ga), Goffa (Go), and Dawuro (Da).
WPDF	the Wolaitta People's Democratic Front.
WQHC	Wolaitta Qalé Heywot Church.
YAs	Youth Associations.
YAs	Youth Associations.

## ACKNOWLEDGEMENT

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Second, I would like to extend my sincere gratitude to my family, especially my father, *Ato Balcha Tunga*, who gave me moral support and organized and helped me to get interviews with key informants. I am also greatly indebted to my wife Medhanit Tereche for the encouragement she gave me during my years in the History MA Programme. Help from *Ato Abera Lerango Dingare*, Iyasu Zewuga, and Habtamu Timotewos was immense. I am grateful to *Ato Abera Lerango* who sent me a gift of a laptop computer from the U.S.A. I give my special thanks to my friends Desu Kedir, Addisu Teshome, Bogale Desalegne, Seid Mohammed, Chernet Falta, Markos Zaba, Tesfaye Sodano, **Abebe Ayza**, Mulgeta Shanka, Melese Toma and others. I would like to thank all my informants especially *Ato Abebe Fola*, *Ato Abebe Gebre Selassie*, *Ato Balcha Tunga*, *Ato Kumalo Garbo*, *Ato Bancha Yaya*, *Ato Buche Kashke*, *Ato Gebre Michael Kuke*, *Ato Takiso Asha*, *Abba Lukas Chargebo* and *Ato Magule Olango*.

My thanks go to Damot Galé *Wäräda* administrative and archival office workers, Bodditi Municipality Office, Soddo Zuria Archival center workers, Soddo Preparatory School and Wolaitta Cultural and Heritage Protection office (*Buqqura Naaguwaa*). I would also like to thank staff members of the Addis Ababa University IES Library and the Kennedy Library, especially Ejigayehu who devotedly assisted me in finding reference materials for my research.

Dedication of this paper is to my late mother, **Boltane Tuma Ashare**, who died on April 8, 2009.

## ***Abstract.***

*The thesis is a reconstruction of the history of Damot Galé Wārāda in the period between 1941 and 2006 based on archival sources and informants with use also of secondary sources. Damot Galé was conquered by Menelik's forces in 1894, which ended the old conditions and introduced the harsh näfteñña-gäbbar exploitation system.*

*The Italian occupation of Damot Galé in 1937 resulted in abolition of näfteñña exploitation and slavery. This improvement was only limited because the Italians came to exploit not to give freedom. As result the local people were happy at the end of Italian rule.*

*In the Imperial period Damot Galé was neglected by the government, little development took place and the peasants who were the majority of the population, were oppressed by landlords and heavy taxation. In the period Orthodox Christianity dominated and restricted Protestantism, Catholicism, and Islam. But the Protestants nevertheless increased.*

*The downfall of the Imperial regime in 1974 was greeted with great joy by the oppressed majority in Damot Galé. Land reform highly delighted the peasants of Damot Galé, but the introduction of villagization, the resettlement program, various types of cooperatives, the persecution of Protestants, and forced conscription of the youth for national military service extinguished the early feeling. Thus the people of Damot Galé turned to opposition and hoped for the downfall of military government.*

*The downfall of the military Därg Regime in 1991 created some chaos and disorder in Damot Galé. The Transitional Government restored peace and stability immediately. The establishment of the Ethiopian People's Revolutionary Democratic Front (EPRDF) in 1995 introduced democracy in self-administration, freedom of religion, the right to use one's own language and others and Wolaitta people demanded and obtained self-administration under "Wolaitta Zone" rather than "North Omo" and after protest and disturbances, to use Wolaitto language as the medium of instruction in school rather than the imposed WoGaGoDa.*

*The main thrust of my thesis is to show how a poor and neglected, largely agricultural and peasant area, has experienced changes, some positive others negative, under different regimes from 1941-2006.*

## Preface

Ethiopian studies in Southern Ethiopia, particularly in Damot Galé are still at an infancy stage. This has created a big gap in the historiography of Ethiopia. Damot Galé *Wäräda* is one of the regions whose socio-economic and political history are least studied in southern Ethiopia. For this reason, and as a native of Damot Galé, I was interested to choose Damot Galé as the subject of my thesis research. This study hopes to do something to fill the historiographical gap of part of Wolaitta in Ethiopian Studies for the period 1941-2006. The year 1941 is chosen since it saw the restoration of Emperor Haile Selassie I to power and the beginning of the process of invigorated centralization in the country. The year 2006 on the other hand, saw the split of Damot Galé into two *wärädas* and 2006 is therefore the terminal point of my thesis.

The thesis is based on primary and secondary sources and includes oral sources. A large part of the archival sources for my study are from Damot Galé *Wäräda* Administrative Archival Center of Bodditi and Soddo Zuria *Wäräda* Administrative Archival Center of Soddo. I also found archival material in the Wolde Meskal Tariku Memorial Archival Center of Addis Ababa and the National Archive and Library Agency of Addis Ababa. Some (but not much) archival material was obtained from Damot Galé Agricultural Office, and I was able to use personal letters of *Ato* Teklé Lencha. Secondary sources, such as books, theses and articles have been used for my thesis. Oral sources during the fieldwork filled many gaps in other sources. As much as possible I have attempted to make a balanced selection of informants with cross-checking of their accounts.

My thesis is divided into four chapters and sub-topics. The first chapter is about the kingdom of Wolaitta prior to conquest and the post-conquest socio-economic and political systems. It also deals with the people, the geographical setting of Damot Galé and the Italian occupation and

administration until 1941. The second chapter is about the administrative structures of the Imperial government, the growth and development of Bodditi as an administrative center of Damot Galé, land, taxation, religion and the establishment of social service institutions in the *wäräda*.

The third chapter is on the *Därg* period, about the role of the *zämačoč*, the June uprising and the introduction of radical land reform which was the early question of the Ethiopian students' movement. It covers the Ethiopian People's Revolutionary Party Movement in Damot-Galé and Bodditi town. The establishment of peasant associations and cooperatives and the villagization program are described. The persecution of Protestants is described. The development of Bodditi as the administrative center of Damot Gale is explained. The chapter also examines the major oppressive policies of the military regime towards the people of Damot Galé.

The fourth chapter is about administrative reforms and limitations in the period between 1991 to 2006. The chapter also describes the socio-economic changes in the *wäräda* and Bodditi town. The introduction of the artificial language *WoGaGoDa* for Wolaitta, Gamo, Goffa, and Dawuro as the medium of school instruction in 1998 is described. The chapter gives an account of the cultural and identity restoration demonstration which took place in 2000 in Damot Galé and the imprisoning of elders, teachers, merchants, students and others in Damot Galé.

In gathering data for this thesis I faced several problems. One of the problems I faced was from Wolaitta Zone Administrative Office Archival Center. The administrator first ordered me to come to his office at other times. I frequently visited his office. Finally he allowed me into the archival center. But its officer refused to cooperate in providing data and I obtained only a single letter. Finally I used Damot Galé *Wäräda* administrative Archival Center. The archival center welcomed me in a friendly way and I was able to use the available data in absolute freedom. But I lacked

archival material about the military regime and used oral informants to fill the gaps. Bodditi Municipality also lacked any archival sources. As a result I have used the living eyewitnesses in the town for gaps and some secondary sources. The archival center of Soddo Zuria *Wäräda* center gave me a better reception. However the archives were not well organized, lacked either file numbers or folder numbers and the documents have been attacked by pests, or rain through the roof and are not clearly readable because of their age. The texts at the margins in many letters are incomplete and torn away or fragmented. As result of this to interpret the data I used the core ideas of the letter and some eyewitnesses. The archives staff has dumped many documents considering them as worthless. The Bodditi Muslim informants were also at first unwilling to answer my questions but after a number of weeks delay they agreed to give me interviews. But their answer was very shallow.

The history of Damot Galé *Wäräda* is too vast to be fully reconstructed. The thesis does not claim to have exhaustively covered all the issues during the 1941-2006 period. Hence it is far from being complete. However, I hope that this study will be one step in the reconstruction of a complete history and it will provide useful information for those individuals who are interested in making further studies on the subject.

# CHAPTER I

## Introduction

### 1.1. Political, Administrative and Geographical Setting Background.

Wolaitta and its *wäradas* experienced various administrative and political changes in the post-Italian period to 2006. Wolaitta became a *wäräda* (Wolamo<sup>1</sup>*Wäräda*) in the early 1940s and in the 1946 restructuring it became an *awrajja* under Sidamo *Täklay Gezhat*. In the 1980s *Därg* administrative reorganization Wolaitta was merged with North Omo Zone which consisted of Dawuro, Gamo, Konta and Gofa.<sup>2</sup>

Again, following the demise of the *Därg*, the Transitional Government rearranged the country's political boundaries. On 11 July 1992, the Southern Ethiopian People's Region was established incorporating more than fifty linguistic and ethnic groups. (See appendix 40). In this measure Wolaitta returned to its pre -1991 administrative status, i.e., North Omo Zone.<sup>3</sup> This led to mass protest in Wolaitta. The protest helped Wolaitta to obtain zonal administrative status in the 2000s.<sup>4</sup>

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<sup>1</sup>Paul E. Balisky, *Wolaitta Evangelists: A Study of Religious Innovation In Southern Ethiopia, 1937-1975* (Eugene: Pickwick Publications, 2009), p.17; Bahru Zewde (compiled), *A Short History of Ethiopia and the Horn* Addis Ababa: Commercial Printing Enterprise, 1998), p.70. According to sources, the name Wolamo was never used by the people of Wolaitta. It is associated with the arrival of northern conquerors. In the Medieval Christian highland kingdom literature, Awolamo is mentioned as king of Gafat at the same time Motolomi was ruling Damot, from the political center of Wolaitta. Just as the legend of "Prester John of the Indies" developed for the Ethiopian Christian Highland kingdom, the name Awolamo became to Wolaitta people, omitting the "A" and became Wolamo by northern conquerors. At the early period of the *Därg* regime the pejorative name Wolamo was abolished and the correct name Wolaitta was used from 1975. Seeking reform, public elders presented a petition for this to the *Därg* regime.

<sup>2</sup>Bisrat Lema, "A History of Humbo *Wäräda*, 1941-1991" (MA Thesis, Department of History, Addis Ababa University, 2011), p. 1; Informants: *Ato Zabdewos Chama, Ato Abebe Fola, Ato Gebre Michael Kuke*.

<sup>3</sup>Daniel Gemechu, "A Nation in Perpetual Transition: The Politics of Changes in Administrative Divisions and Sub Divisions in Ethiopia" Paper in *Proceedings of the 12<sup>th</sup> International Conference of Ethiopian Studies, Vol.2*, (Lawrenceville, NJ: The Red Sea Press, 1994), p. 106.

<sup>4</sup>Data Dea, "Enduring Issues in State-Society Relations in Ethiopia; A Case Study of *WoGaGoDa* Conflict in Wolaitta, Southern Ethiopia," in *The International Journal of Ethiopian Studies Vol. II, No. 1 and 2*, (2005-2006), pp. 144-145; *Addis Zämen. Tikemet* 17, 1993 E.C., p.7; Informants: *Ato Teklé Lencha, Ato Abebe Fola, Ato Zabdewos Chama*.

The overall changes in administrative structure of the *Awraja* greatly influenced the structure of the *wäräda* between 1941 and 2006.<sup>5</sup> Damot Galé was one of the *wärädas* that experienced these administrative transitions. Until 1963, it was one of the five *wärädas* in Wolaitta *Awraja*. (See appendix 27). In the early 1960s the number of *wäräda* grew to two and then reached seven.<sup>6</sup> (see appendix 28). From September 2006 this number has further increased by five and has reached twelve *wärädas*. Some of the bigger *wärädas* have been divided into two or three new *wärädas*. Accordingly, on 13 September 2006 the long existing Damota Galé split in to two, Damota Pulasa and Damota Galé. They comprised twenty-one and thirty villages respectively. Shanto and Bodditi became administrative centers of Damota Pulasa and Damota Galé respectively.<sup>7</sup> The map illustrating Damot Galé *Wäräda* and its relative boundaries is on the next page.

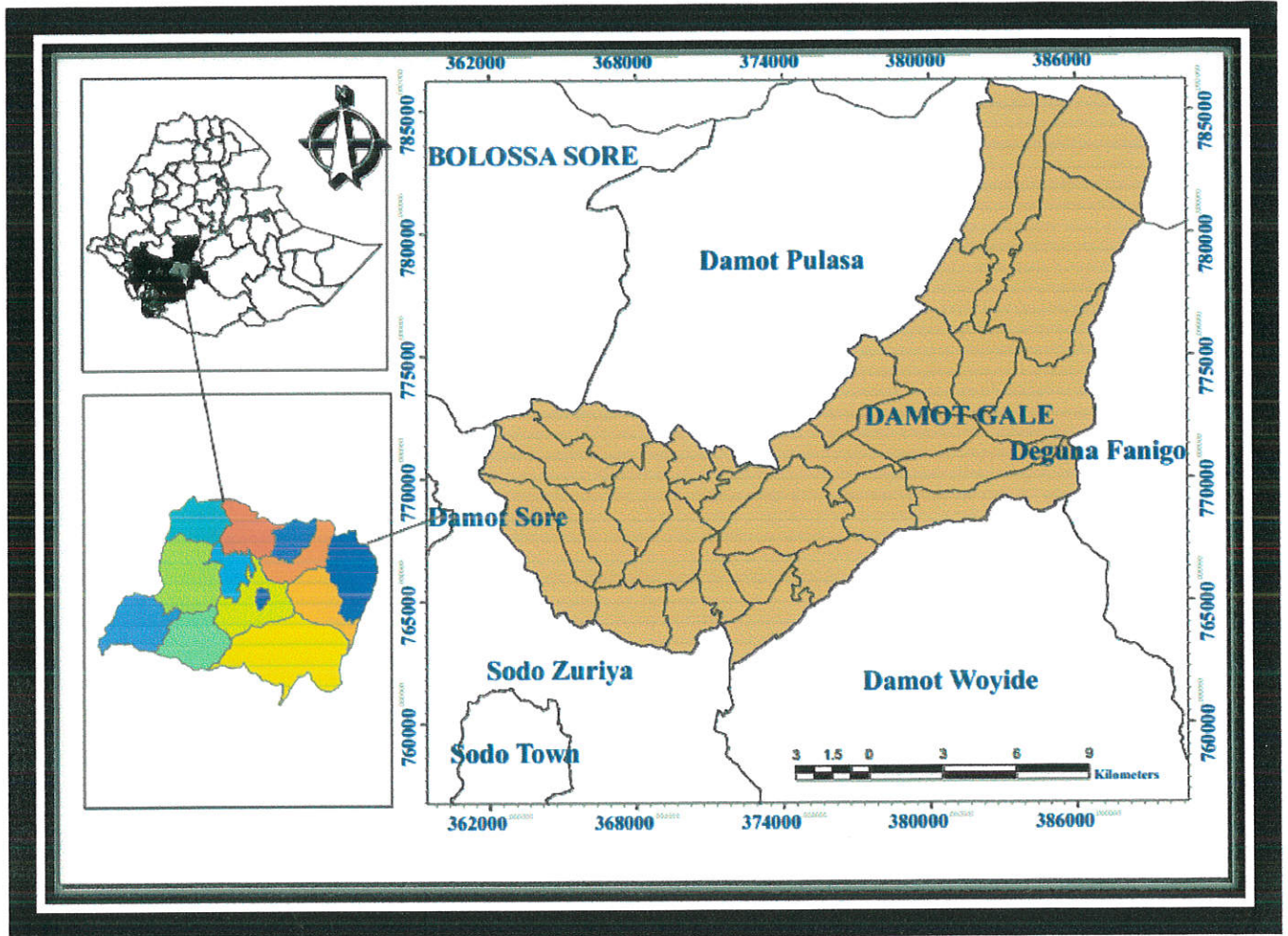
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<sup>5</sup>Data Dea, p. 144; Informants: *Ato Zebdewos Chama, Ato Zewga Borsido, Ato Teklé Lencha.*

<sup>6</sup>Imperial Ethiopian Government Central Statistical Office, *A Population Count in Wolamo Awraja* (Addis Ababa: CSO in Cooperation with Wolamo *Awraja* Governorate, 1965), p.12.

<sup>7</sup>Dessalegn Rahmato, *Development Intervention in Wolaitta, 1960s-2000s: A Critical Review FSS Monograph No. 4* (Addis Ababa: Forum for Social Studies, 2007), p. 4; Informants: *Ato Tadese Tunga, Ato Buche Kashke, Ato Tadese Bakalo.*

The Administrative Map of Damot Galé, after 2006.



Source: CSA, GIS- Data (2007).

Key:- Left-top= Ethiopia.

Left-bottom=Wolaitta.

Right side= Damot Galé.

According to the pre-2006 administrative organization, Damot Galé *Wäräda* was bordered by Hadiya Zone in the north, Soddo Zuriya *Wäräda* in the south, Damota Woyde *Woräda* in the east and Boloso Sore *Wäräda* in the west. Currently, Damot Pulasa has become the western neighbor of the *wäräda*. Bodditi is located 18 kilometers north of Soddo, the administrative center of Wolaitta Zone. There are two routes leading into Bodditi from Addis Ababa into the south. The first road links the towns of Debre-Zeyt, Modjo, Shashamane, Halaba, Shone and Bodditi. By this route it is 366 kilometers from Addis Ababa to Bodditi. The second road starts from Addis Ababa, continues in the Alem-Gena direction in the south and passes the towns of Bui, Butajirra, Worabe, Wulbareg, Halaba, Shone and Bodditi and is 310 kilometers. Bodditi is located 145 kilometers south of Hawassa, the administrative seat of the Southern Nations, Nationalities and People's Regional State.<sup>8</sup>

According to the 2007 Population and Housing Census of Ethiopia, Damot Galé *Wäräda* covered an area of 42,057 hectares of land and had a population of 256,236. Of this total population, 125,781 were males and 130,455 females. Concerning settlement, 29,479 were urban dwellers and 226,757 lived in rural areas. Of the total urban dwellers, 14,495 were females and 14,984 males. The population density of the *wäräda* is 750 persons per km<sup>2</sup> area.<sup>9</sup> On the bases of this data, though males outnumbered females in urban areas, collectively females exceeded the male population of the *wäräda*. The majority of the population lived in rural areas. There was a great population density in this *wäräda*.<sup>10</sup>

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<sup>8</sup>Lukas Bazabie, *Walayttana Yämesrač Wängal* (Hawassa: Far East Trading Pvt. Ltd., 2007 E.C), p. 13; The Southern Nations Nationalities People's Regional State Urban Planning Institute, "Geographical and Socio Economic Profile of Bodditi Town" (2005), p. 51; Informant: Ato Abebe Gebre Selassie, Ato Kumalo Garbo.

<sup>9</sup>Central Statistical Agency, *The 2007 Population and Housing Census of Ethiopia: The Southern Nations Nationalities People's Region, Part I, Statistical Report on Population Size and Characteristics* (Addis Ababa, CSO, August 2010), p. 35, 37; Dessalegn Rahmato, pp.2, 8.

<sup>10</sup>*Ibid*; Informants: Ato Gebre Michael Kuke, Ato Balcha Tunga.

Damot Gale is located between 7° 0' 00" North and 7° 15' 00" North Latitude and 37° 45' 00" East and 38° 00' 00" East Longitude. In agro-climatic zone division, the *wäräda* is classified into three zones i.e., *garaa*, a hot lowland 500-1500 meters Above Sea Level (MASL) 18.82%, *barguwaa* an intermediate highland, 1500-2500 MASL 65.25% and *gezzia*, highland 2500-3500 MASL 16.92 percent. Therefore much land surface of the *wäräda* is dominated by plains and this in turn has made transportation easier. As in most other parts of Ethiopia, Damot Gale experiences four *woddiya* (seasons). These are *balguwa* (rainy season), *bonniyaa* (summer), *longiya* (dry season) and *offintta* (spring). The *wäräda* receives a high amount of rainfall during the *balguwa* season (June-September). This period experiences very cold temperature. The sunny and cold season is *bonniya* which covers January to March. On the other hand *longiya* (April –May) is dry, windy and characterized by shortage of water.<sup>11</sup> *Offintta* (October-December) is the harvesting season which is characterized by a small amount of rainfall. Crops are sometimes affected by unseasonal heavy rainfall. A recent devastating rainfall in the *wäräda* and its surroundings occurred in 1998. The rain continued its fall up to December. In order to save peasant production, students and teachers took part in the harvesting campaign from nearby junior and high schools.<sup>12</sup>

Damota Mountain is located between Damota Gale and Soddo Zuriya *Wärädas* with an altitude of 2956 meters above sea level. Only four villages of the mountainous part are part of Damot Galé. The highest altitude of the mountain which is in part of Damot Galé is 2864 meters above sea

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<sup>11</sup>C.H. Stigand, *To Abyssinia Through Unknown Land* (New York: Negro University Press, 1960), p.299.

<sup>12</sup>Yä Wolayta zone Mastawäqiyana Bahel Memriya Yätägäjäje, *Bakaliya*, Vol. 4, No.4 (Hawasa: 1998 E.C), p. 28; Damot Gale *Wäräda* Agricultural and Rural Development Office, "Five Years Report and Millennium Goal" (June 2000 E.C), p.12.

level and is located in Woshi Galé *Qäbälé* (Peasant Administration). The lowest area in the *wäräda* is 1612 meters above sea level, which is found in Mokonisa Woyge *Qäbälé*.<sup>13</sup>

The range of monthly temperature is between 12°C and 24°C and there is no uniform rainfall distribution in this *wäräda*. Its distribution ranges from 900mm. to 1400mm. In pre-1941 periods, part of the *wäräda* was dominated by a dense forest of fig trees, palm trees, olive trees, bamboo trees, and sycamore.<sup>14</sup> There were large natural forests in the places called Aacha, Damota, Charaquiya gallery, Digso and Wandara. Now the numbers of species and the amount of forests have greatly decreased in relation to the demand for land of the growing number of population.<sup>15</sup> Some of the tree species that still grow in Damot Galé are *odoruwaa* (acacia), *sobbuwa* (*brucea antidy senterica*), juniper, *gesho*, *anka* (*croton macrostachys*), *koshimiyaa* (wild apricot), eucalyptus trees, *bortuwa* (*erythrina abyssinica*), *shiwashiwe* (*dracuena stevdneri*), *woysha* (bamboo), *Zigga* (*podocarpus gracilior*), *zaggiya* (*millettia ferrugi nea*), *etta* (*ficus sp.*), olive tree, *kosso* (*hagia abyssinica*), *buuzuwaa* (*gujjie*), *moqotta* (*cordia abyssinica*), and *akirssa* (*euphorbia abulifolia*). Of the total area of Damot Galé, bush and forest cover is 1697.5 hectares of land. The coverage of natural and man-made forest is 487 and 1212.5 hectares respectively. Natural forest and bush predominantly exist in the villages of Konasa-Pulasa, Damota-Boloso and Akabelo. Again Konasa-Pulasa, Ade-Offa, Damota-Offa, Mokonisa-Weyge and Aro-Wogara are villages that possess protected reforested land.<sup>16</sup>

In relation to ecology and climate, the *wäräda* therefore has a very low tree cover. Fifty years ago the amount of forest and bush cover in Damot Galé was estimated to be 40-41 per cent. However,

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<sup>13</sup>Deresse Debu, "A Religious History of Wolaitta" (BA Thesis, Department of History, AAU, 1999), p. 1; Informants: *Ato Samuel Anjulo, Ato Bogale Lube*.

<sup>14</sup>J.G. Vanderheyem, *An Expedition With Negus Menelik* (Oxford: The Bardwell Press, 2010), p.92.

<sup>15</sup>Mohammed Hassen, "A Historical Survey of Arbagugu, 1941-1991" (MA Thesis, Department of History, Addis Ababa University, 2006), p.22; Informants: *Ato Samuel Anjulo, Ato Bogale Lube*.

<sup>16</sup>Damot Gale Agricultural and ..., p. 3; Informants: *Ato Samuel Anjulo, Ato Bogale Lube*.

currently its amount is less than 10 percent. The growing number of population is responsible for destruction of forests, which results in soil erosion, landslides and loss of wild animals in the *wäräda*. Currently, a very small number of animal species survive in areas where tree cover remains. Hunting was an important traditional activity in Wolaitta. It was also seen as source of pleasure and adventure. Also the hunters killed wild animals that threatened domestic animals and crops of the people.<sup>17</sup>

The Imperial and Military governments did not totally abolish the tradition of hunting in Damot Galé. After 1991, the Transitional Government fully recognized the importance of environmental protection by establishing an office at ministerial level to address many issues involved. To realize this aim, the Ethiopian Wild Life and Conservation Organization (EWCO) was established. At Damot Galé the issue of wild life is managed by the *wäräda* Agricultural Office. This endeavor has totally removed the tradition of hunting in Damot Galé. As a result some wild animals are now increasing in number.<sup>18</sup>

The highland of this *wäräda* is a source of numerous rivers and streamlets. Some rivers originate from mount Damota and the others from Busha *Qäbälé* administration. There are four rivers that flow across Damot Gale. They are the Charaḡe, Borode, Busha and Yachiya. The first two and the latter two are Omo and Bilate-Abaya tributaries respectively. They have different names in areas where they cross different villages. The Kawo Shaappa, Amalaqa, Booniya, Ejajo, Demouna and some others are really only streamlets. The Wodéba stream is found in the eastern part of Busha *Qäbäla* and forms a boundary between Busha and Buge *Qäbälé*. The Busha stream is found in the southern part of Busha *Qäbälé*. It originates within Busha *Qäbälé*, flows towards the east and

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<sup>17</sup>Informants: *Ato* Buche Kashke, *Ato* Balcha Tunga, *Ato* Takiso Asha.

<sup>18</sup>Dessalegn Rahmato, p. 8; Informants: *Ato* Bogale Lube, *Ato* Samuel Anjulo, *Ato* Tadese Tunga.

joins the Wodéba stream within Busha *Qäbälé*. The Odda stream also joins the Wodéba and then joins Charaqa. And the latter flows east into Bilaté and flows into Lake Abaya.<sup>19</sup>

Bilbo is the only hot thermal spring located between Damota Qontola and Damota Mokonisa *Qäbälé* along the Busha river course. None of these streams is capable of providing irrigation except the Boonniya. This stream originates from areas around the hill of Engidé in eastern Badawacho. The Boonniya provides a minor irrigation service for small farmers in Buge *Qäbälé* along the asphalt road. This irrigation project has a minor dam named Damte Irrigation Project, financed by the Greek government. Damot Gale is one of the most densely populated regions in Ethiopia. Its population settlement is affected by different factors. The type of soil is decisive and the *wärada* is dominated by *nitsols* (fertile soil type) which make Damot Galé fertile and conducive for arable agriculture. Also the climatic condition is moderate and has encouraged human settlement.<sup>20</sup>

In Damot Galé *Wäräda* there are natural and historical heritages. Historical sites are the heritages of deeds by Wolaitta people in the past. Under this category, there are some historical sites in Damot Galé. Firstly, there is *olaa pinuwaa* (a pathway on the way to battle), which is found in the village of Warite Wallacha. There is also the site of the Qontola battle, in which decisive fighting took place between the Wolaitta and Menelik's troops in 1894 and the battle of Taaba (1894), the second most important battle next to Qontola.<sup>21</sup>

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<sup>19</sup>Damot Galé Agricultural..., p. 19; Wolde Yohannis Yabago, "Rural Land Use in Busha Kabala" (BA Thesis, Department of Geography, AAU, 1984), p.9; Informants: *Ato* Samuel Anjulo, *Ato* Bogale Lube.

<sup>20</sup>Damot Galé Agricultural..., p. 19; Wolde Yohannis Yabago, p.9; Informants: *Ato* Samuel Anjulo, *Ato* Bogale Lube.

<sup>21</sup>Wana Wagesho, *Yä Wolaytta Hizb Tarik vol. 2* (Addis Ababa: Berhanena Selam Printing Press, 1994 E.C), pp. 234-236; Informants: *Ato* Zebdewos Chama, *Ato* Abebe Fola, *Ato* Gebre Michael Kuke.

There is also material culture which reminds us of the culture of the Wolaitta people in the past. There are Megalithic sites with four stelae in the village of Bolieo which archaeologists estimate as 154 years old. Gugisa Bohuwa is the defensive ditch dug by Gugisa, used to resist enemies by ancient Wolaitta kings. Guteno Guuda Bohuwa is the defensive ditch dug by Guda, the son of Guteno, used to resist enemies by the kings of Wolaitta at Hilena Qorke. There are also natural heritages like the tallest and oldest palm tree, whose age is estimated about 105, at Shanto, where it is believed that Menelik II announced a decree under this tree for the people on his return after victory.<sup>22</sup>

## 1.2. Economy and People.

According to Abrham Babanto, the term Wolaitta literally means a mixed people of diversified origins. This meaning is compatible with the diversified ethnic groups of Damot Gale people. Based on the 1994 Population and Housing Census, Hadiya was composed of 2.78% Amhara, 0.78%, Libido (Maraqo) 9.77% and non Wolaitta others, 0.99%, while Wolaitta predominated at 94.68%. *Wolaytatuwa* is spoken as a mother tongue by 96.39%, *Hadyaise* by 1.62%, Amharic by 0.77%, Libido by 0.61% and the remaining people speak other primary languages.<sup>23</sup>

The northern, north western and north eastern people of Damot Gale have strong socio-economic and cultural relation with the neighboring Hadiya people of Badawaccho *Wäräda*. There were and are strong marriage ties among the two ethnic groups. They celebrate funeral and wedding ceremonies both together. The Friday market of Shone has always been attended both by Galé

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<sup>22</sup>*Ibid.*

<sup>23</sup>Abrham Babanto, *Lämlamtuwa Wolaytta: Tentawituwana Yäzareyitwa* (Addis Ababa: United Printing Press, 1971 E.C), p. 15; George, A. Lipsky, *Ethiopia, Its People, Its Society, Its Culture* (New Haven: HRAF Press, 1961), p.60; Aklilu Abera, "Negation in Wolaytta" (Department of Linguistics, Addis Ababa University, 2010), pp.1-7; Central Statistical Authority (CSA), *The 1994 Population and Housing Census of Ethiopia: Results for Southern Nations, Nationalities and People's Region, vol. 1, part 1* (Addis Ababa: CSA, 1996), p. 66.

people, Hadiya and others. The ability to speak more than one language makes marketing easier. However, the present peace has followed after numerous conflicts and bloodshed in the past. The root cause of ethnic skirmishes was Hadiya's claim on Damot Galé. Some ground for the claim was that they had occupied Damot Galé as pastoralists following the weakness of the successors of king Motolome. The rise of *kawo* Damote displaced the Hadiya and others in the 19<sup>th</sup> century away from Damot Galé and even from the present Badawacho *Wäräda*. In subsequent periods this resulted in conflicts and bloodshed.<sup>24</sup>

Agriculture is still the major source of livelihood for the majority of Ethiopians. The same is true for Wolaitta and Damot Galé. Wolaitta is extremely fertile. Handicraft industry and trade are auxiliary economic activities. In order to conduct trade activities the largest market in Wolaitta in the pre-1894 period was Dalbo Shagga (Thursday). Besides barter, people used a piece of curved metal currency called *marçuwaa*. Currently there are numerous small local markets and some large markets. The large markets were and still are Boddite Chiiša Giya (Tuesday market), Boddite Qeera (Saturday market) and Bogala Shagga Giya (Thursday market).<sup>25</sup> Farming is dependent mainly on rainfall. The only area using irrigation is Buge PA. Damte Irrigation Project irrigates only 70 hectares of land in the administration of the *Qäbälé*.<sup>26</sup>

A wide ecological zone of the *wäräda* is under the *barguwaa* climatic division. Different crops and plants are cultivated in the *wäräda*. As in many other parts of Wolaitta, *enset* is a staple food of Damot Gale. Producers have identified about ninety species<sup>27</sup> of *enset* produced in Wolaitta,

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<sup>24</sup>Demisie Moja, "The Socio-Economic History of Wolaitta from 1894 to 1974" (MA Thesis, Department of History, Addis Ababa University, 2009), p. 56.

<sup>25</sup>Vanderheyem , p.92; Stigand, p. 296; Demissie Moja, p. 148; Informants: *Ato* Magule Olango, *Ato* Abebe Gebre Selassie, *Ato* Buche Kashke.

<sup>26</sup>Damot Gale Agricultural... p. 21; Dessalegn Rahmato....,p. 8; Informants: *Ato* Magule Olango, *Ato* Samuel Anjulo.

<sup>27</sup>see Fancho Fanta and Eyob Acha, pp.475-476.

particularly in Damot Galé. The various other crops cultivated in the *wäräda* are maize, barley, wheat, millet, beans, peas and others. Maize and millet are dominant in the *garaa* climatic zone of the *wäräda*. However, the millet harvest is becoming less important because of millet's long maturation. People are interested in cultivation of crops maturing in short seasons (3-4 months). Accordingly, more cultivated are maize, beans, peas, teff, and wheat, and among root plants tuber potatoes and sweet potatoes are widely grown. Swampy areas of Shanto and its surrounding *Qäbälés* widely cultivate tuber potatoes at the dry season. The rainy seasons in the area make transport of crops difficult. Potato is used both for home consumption and for sale in the market.<sup>28</sup>

Tobacco is another important plant that is cultivated in small yards next to dwellings. Its production has been a long tradition of Wolaitta. It served as a traditional way of soothing or calming the smoker. The people of Wolaitta used to smoke tobacco through an instrument called *gaayiya* and *argubiya* and both of them are like Middle East hookah pipes. Tobacco production and smoking was greatly discouraged following the introduction of Protestant Christianity. But the establishment of Bilaté Abaya state farm in the 1960s at Damota Woyde brought revival for its production in Damot Galé. Since 1960s its domestic use had decreased and the commercial value had increased.<sup>29</sup>

There is an unbalanced relation between land holding and population in Damot Galé. The density of population in this *wäräda* can be compared with some areas of South East Asia. The farming system in this *wäräda* is by traditional means. The hoe and ox drawn plough are still in action. There have been many attempts to modernize the farming system in Wolaitta at large and Damot Galé in particular. The establishment of Wolaitta Agricultural Development Union (WADU) in

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<sup>28</sup>Damot Galé Agricultural... p. 21; Dessalegn Rahmato, p. 8; Informants: *Ato* Magule Olango, *Ato* Samuel Anjulo.

<sup>29</sup>Yä Bodditi Timbaho Monopol, *Amätawi Iyitta Metsehet*, No. 4 (Hawassa, 2006 E.C.), p. 11; Informants: *Ato* Desalegne Tanga, *Ato* Kumalo Garbo.

the late 1964 was notable. But WADU had problems owing to the hostility between the newcomer workers and the natives of Wolaitta and in Damot Galé the implementation of WADU program was delayed owing to the Ethiopian Revolution.<sup>30</sup> (For more on WADU, see Chapter Two).

### 1.3. Background History of Damot Galé.

The kingdom of Wolaitta was one of earliest southern kingdoms. Damot Galé's history is therefore part and parcel of the Wolaitta kingdom. The defensive trenches, walls and megalithic stones constructed by the kings and people of Wolaitta can be seen in Damot Galé. This can be taken as a confirmation that a *wäräda* has been part of Wolaitta.<sup>31</sup>

Though the exact date for the foundation of the Wolaitta kingdom is unknown, most sources have argued for between the end of the 12<sup>th</sup> and the beginning of the 13<sup>th</sup> centuries. Though there is controversy about this, the kingdom was ruled by the Aruje, Wollaitta Malla and Tigre dynasties. Different dynasties of Wolaitta used different political centers. Damot Galé was the political center of some Wolaitta Malla and Tigrean kings.<sup>32</sup>

How the name Damot Galé was given to the *wäräda* is arguable. Some informants have argued that it was named after king Damote, who expelled Arsi and Hadiya nomadic ethnic groups from the territories in the 19<sup>th</sup> century and the area took this name after him.<sup>33</sup> Others have argued the

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<sup>30</sup>Dessalegn Rahmato..., p.30; Abraham Zerfu, *Yä Wolamo Lemat Bä Däjazmač Wälde Sämayat* (Addis Ababa: Nigid Matemiya Dirijit, 1965 E.C), p.9; Informants: Ato Gebre Michael Kuke, Ato Zebdewos Chama, Ato Abebe Fola.

<sup>31</sup>Tsehay Berhane Selassie, "The Question of Damot and Wolamo," *Journal of Ethiopian Studies* (Addis Ababa: Institute of Ethiopian Studies, Vol. XIII, No. 1, 1975), p. 44; Informants: Ato Zebdewos Chama, Ato Abebe Gebre Selassie.

<sup>32</sup>C.F. Beckingham and G.W.B. Huntingford, *Some Records of Ethiopia, 1593-1646* (trans. and ed.) (London: The Hakluyt Society, 1954), pp, 95-96; Abayneh Girma, "The Nature of Administration and Development in Ethiopia: The Case of Wolamo Developments" (BA Thesis, Department of History, Addis Ababa University, May 1971), p. 26; Teshome Tadesse, "The Material Culture of Wolaitta" (BA Thesis, Department of Sociology, AAU, June 1984), p.4; Informants: Ato Zebdewos Chama, Ato Abebe Gebre Selassie.

<sup>33</sup>Tsehay Berhane Selassie, p. 43; Informants: Ato Buche Kashke, Ato Takiso Asha.

existence of this name long before the rise of king Damote. It was derived from Mt. Damot, a political center of *kawo* (king) Motolomi and named after him. Some others recognize Damot Galé as a blessing given to the early settlers after expansion by *kawo* Motolomi in *Wolaytatto* language. Accordingly *Da* indicates live, *Motta* implies area and *Galé* implies long life. Its full meaning is blessing the new settlers to be populated, multiplied and long lived in the newly conquered area.<sup>34</sup>

Most informants supported the following argument. The name Damot Galé came in relation to the origin of the early settlers in Damot Galé and Mt. Damot. The early native settlers in Damot Galé came from Kindo Didaye a place called Galé. The elder son of the warrior families were allowed to settle on a gift of land from king Damoté in the present Damot Galé. The places where their settlement occurred took the name Galé, such as Galé Buge, Demba Galé, Woshi Galé, Shasha Galé, and Wandara Galé. For the memory of the expansionist king Motolomi and his political center (Mt. Damotta) as well as the restorer king Damoté of the 19<sup>th</sup> century, the name Damotta was given to the territory as well as some *šučas* (villages) in Damot Galé such as Damot Bolosso, Adde Damotta, Damotta Mokonnisa, Damota Qontola, Damotta Shone and *wärädas* in Wolaitta (like Damot Galé, Damota Woyde, Damota Sorre, Damota Pulassa). Following the introduction of the post- liberation new administrative structure, the Damotta was modified into Damot and fully named as Damot Galé *Wäräda* administrative unit.<sup>35</sup>

On November 30, 1894, the army of Menelik was stationed on the Qorga plain, eastern Hadiya. On 1 December 1894 Menelik camped at Qontola, Damot Galé, and here the bloodiest fighting started. But military supremacy and the inner intelligence information of Wolaitta given by Wozito Woblo and Lomina Adare helped for the victory of Menelik.<sup>36</sup>

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<sup>34</sup>Informants: *Ato Zebdewos Chama, Ato Gebre Michael Kuke, Ato Abebe Fola.*

<sup>35</sup>Informants: *Ato Wana Wagesho, Ato Buche kashke, Ato Asrat Galaso, Ato Takiso Asha.*

<sup>36</sup>Chris Prouty, *Empress Taitu and Menelik II: Ethiopia 1883-1910* (London: The Red Sea Press, 1986), pp. 115-116; Aysha, p. 236; Vanderheyem, p. 101; Fancho and Eyob, p. 141.

Until 1903 Wolaitta was assigned to the Imperial *mad-bét* (kitchen, i.e. supporting the Imperial court). Though it undermined the traditional socio-economic system of the people, the *mad-bét* administration system was less exploitative than post-1903.<sup>37</sup> *Mad-bét* administration came to an end in 1903 and the *näfteñña* (the riflemen) exploitation system became deep rooted over all Wolaitta. Damot Galé became one of its victims. The people of Damot Galé attempted to avoid the exploitative system in various ways.<sup>38</sup>

Individuals attempted to move to relatively less exploited areas. Individual and mass protest against the newly established exploitative socio-economic and political system increased. One of the individual forms of protest was carried out by Morebo Dando Dagoye, from Gara Admancho. He rebelled and became a bandit. The officials negotiated with his father, Dando Dagoye, and promised that they would give him mercy if he submitted. Believing the persuasion because it came through his father, Morebo submitted. But the officials broke their promise and publicly hanged Morebo in 1917 at Bodditi on the tree of Bortuwa where St. Mary church of Bodditi was later constructed, because *Fitwārari* Habte Giyorgis ordered his death rather than mercy. The most important mass reaction to exploitation was the peasant rebellion of Damot Galé led by Hatero Hanicha in 1914. In the history of Wolaitta and Damot Gale this rebellion came to be known as Hanicha *Dirba*, named after its leader Hanicha. The immediate cause of rebellion was the harsh

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<sup>37</sup>John Markakis, *Ethiopia, Anatomy of Traditional Polity* (Oxford: Oxford University Press, 1974), p.133; Wana, p.97; Abera Paulos, "Land Tenure in Sodo Zuriya *Wäräda*, 1894-1974" (BA Thesis, Department of History, AAU, 1987), pp.19-21; Tsehai Berhane Selassie, "Menelik II's Conquest and Consolidation of the Southern Provinces" (BA Thesis, Department of History, AAU, June 1969), pp.42-43; Demisse, p.1.

<sup>38</sup>Wana, p. 97; Elias Awato *et al*, *Yä Gabeča, Yä Läqsona, Yä Ledät Bahel Bā Sämen Omo Hizboč* (Addis Ababa: Nigid Matemiyä Dirijit, 1993), pp 74-75; Bahru Zewde, *A History of Modern Ethiopia, 1855-1974* (Addis Ababa: Addis Ababa University Press, 1991), pp.131-132; Informants: *Ato* Gebre Michael Kuke, *Ato* Zebdewos Chama, *Ato* Teklé Lencha.

rule of *Däjjazmač* Ganame (r.1910-1915?) in Wolaitta. But the rebellion was crushed and the exploitative socio-economic system survived in Damot Galé until the Italian conquest of 1937.<sup>39</sup>

#### **1.4. Damot Galé During the Period of the Italian Occupation (1937-1941).**

The invasion of Ethiopia by Italy in 1935 resulted in Ethiopian resistance in the north and south. Because of a sense of nationalism but also by compulsion many Ethiopians deployed for war against Italy.<sup>40</sup>

In Damot Galé there were patriots and oppressed *gäbbars* (tribute paying peasants) who were mobilized to resist the Italian aggression on the northern and southern fronts. They were present at the battle of Maichew and at the battle of Dolodo. The governor of Wolaitta was Mekonin Wosene. The army of Damot Galé was commanded by *Fitwārari* Dea Tona who had been renamed Gebre Selassie Tona at the time when he became an Orthodox Christian and participated in the campaign of Maichew. The prominent warriors of Damot Galé were Balcha Ateno, Koyru Deyasa, Adare Keta, and many other *gäbbars*. Many of them became prisoners of war of the Italians. Likewise many warriors fought on the southern Dolo front. The overall southern army commander-in-chief was *Ras* Desta Damtew. Many warriors of Damot Galé accompanied *Däjjäzmač* Mekonin Wosene, the governor of Wolaitta. Some of the warriors who took part in the Dolo campaign were Abu Ganebo, Lera Samago, Çoça Gadana and others. The southern groups of

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<sup>39</sup>*Ibid.*

<sup>40</sup>Shiferaw Mangasha, *Yä Šalaqa Baqele Woya Tarik: Yätwuled Araya* (Addis Ababa; Nigid Matemiyā Derigit, 1993 E.C), pp.30-34; Anthony Mockler, *Haile Selassie's War: The Italian-Ethiopian Campaign, 1935-1941* (New York: Random House, 1984), p. 245; A. J. Barker, *The Rape of Ethiopia 1936* (New York: Zed Books, 1971), p. 39.

warriors from Damot Gale were recruited and led by *Qäññazmač* Workneh Zelelew. But the forces of Mekonin Wosene surrendered to the Italians.<sup>41</sup>

The Italian victory at Maichew was followed by retreat to Addis Ababa and then exile of Emperor Haile Selassie. The Italians entered Addis Ababa in May 1936. Before the Italian arrival mass-violence, burning, looting, and random shooting took place in Addis Ababa. Similar incidents also took place in Damot Galé. The neighboring Hadiya (Maraqo<sup>42</sup>) clan made a raid against Damot Galé, particularly against the present villages of Buge, Shakesho-Shone and Harto-Qontola. They were commanded by Hadiya warriors like *Qäññazmač* Alambo Washé, *Grazmač* Sagaro Bante, *Qäññazmač* Tiqamo Duguno and others. After two days of plundering and casualties a counter-attack was made by Wolaitta warriors like *Fitwäri* Bakalo Salfaço, *Grazmač* Babanto Bala, *Qäññazmač* Wada Dale, *Grazmač* Bashane Bala, *Grazmač* Bakalo Bala and *Qäññazmač* Buche Halala. The Amhara from the Wolaitta side also participated in the war because the Hadiya war was basically intended to massacre the oppressing Amhara groups and destroy their Orthodox Church both in Wolaitta and Hadiya, in addition to the long existing conflict between the Wolaitta and Hadiya. Among the others *Ato* Bayu Dengete, *Ato* Demise Wolde Tsadik, *Ato* Bakalo Kakaye, *Ato* Basha Berqe Woldaregay, *Ato* Durchu and *Ato* Sileshe Gebre took part in the Maraqo war from the Amhara settlers.<sup>43</sup>

On the eve of Italian arrival, ethnic skirmishes came to an end. In the history of Wolaitta and Hadiya this war came to be known as the *Arba Olla* (Friday war). The peace negotiations were

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<sup>41</sup>Wana, p. 216; Asala Gujubo, *Kädmät Wolaytta enna Kaffa* (Addis Ababa: Artistic Printing Enterprise, 2004 E.C), p.104; Informants: *Ato* Balcha Tunga, *Ato* Takiso Asha, *Ato* Gebre Michael Kuke, *Ato* Kumalo Garbo, *Ato* Zebdewos Chama.

<sup>42</sup>Informants: *Ato* Buche Kashke, *Ato* Balcha Tunga, *Ato* Takiso Asha. The Hadiya people are called by Wolaitta Maraqo, but the latter are Semitic Gurage. Some Hadiya informants stated the cause for this name that it was said the Hadiya had used Maraqo mercenaries for the conquest of Wolaitta.

<sup>43</sup>Bahru Zewde, *A History of Modern ...*, p. 160; Balisky, p.123; Informants: *Ato* Takiso Asha, *Ato* Balcha Tunga, *Ato* Buche Kashke, *Ato* Gebre Michael Kuke, *Ato* Kumalo Garbo, *Ato* Abera Demise.

facilitated by the involvement of pacifiers from the two sides known as *gaana* or *gaytta*. Individuals who acted as *gaytta* were *Ato Geramo Gaga*, *Ato Sakalo Sadebo*, *Grazmač Babanto Bala* and *Grazmač Shuke*. A prolonged discussion was held by both groups under the shadow of an *odoruwaa* (an acacia tree), which belonged to a person named *Wantalenaa* and this meeting restored peace. They ratified the early boundary established by king *Gobe* as the boundary between *Hadiya* and *Damot Galé*, but it was not designated by new fixed marks. Roads, houses, trees and defensive ditches dug by *Bodola* at *Badalo* were ratified as the common boundary marks.<sup>44</sup>

In January 1937 the Italians arrived at *Damot Galé* and their arrival astonished people. Their white color, armored tanks on the ground and noisy air planes in the sky created a sense of terror and excitement among the people. But none of them were involved in hostilities. To attract the people and to remove the hostile looks of some of the natives towards the newcomers, the latter provided different gifts like clothes, bread, ornaments and others. In the market place of *Gacheno* the Italians dumped many *lire* (Italian money) and were entertained by the scramble for them.<sup>45</sup>

For administration, the Italians selected collaborators among local *balabats* and assigned them as governors of the *wäräda*. Many of those selected were from the local *balabats* of the *Tigre* clans. Accordingly *Alaro Halala* was appointed as the governor of *Damot Galé*. The Italians abolished the *näffeñña* exploitation system and slavery and the slave trade. The Italians also greatly diminished the *gäbbar* system of exploitation. In return for this people of *Damot Galé* at first

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<sup>44</sup>Baqala Galata, "Assossa *Awraja*: People and Local Administration" (BA Thesis, Department of Political Science, AAU, June 1968), p.56, Demisse, p. 56; Informants: *Ato Buche Kashke*, *Ato Magule Olango*, *Ato Balcha Tunga*. Some informants argued that during the reign of king *Gobe* the ethnic frontier between *Hadiya* and *Wolaitta* was established near *Adilo*, but the present line was fixed later following *Menelik's* conquest.

<sup>45</sup>Informants: *Ato Zebdewos Chama*, *Ato Takiso Asha*, *Ato Kumal Garbo*.

regarded the Italians as “messengers of God.” But the local agents collected some extra taxes from individuals without the recognition of the Italians when their pockets became empty.<sup>46</sup>

In the period of occupation, the Italians carried out certain developments. They constructed all weather roads crossing Damot Galé to Soddo for low, unfair wage labor. Sand for road construction was extracted from a place in Damot Galé known as Damot Shone. The Italians used dynamite to smash huge stones to pieces and transported the pieces to road sites by a well known type of lorry known as *Traquatron*. The sound of dynamite frightened many people in the locality, particularly the children. For daily labor services the Italians paid three big cups of salt and some *lire*.<sup>47</sup>

The Italians also constructed a bridge on the Walacha River connecting Bodditi with Taba and other northern areas and places. Since one colonial aim was seeking raw materials for their growing industry, Italians encouraged Damot Galé people to produce cotton on their farms and strongly warned them not to use cotton for domestic purposes. On the other hand this discouraged a cottage industry in the *wäräda*. The early Catholic converts served the Italians as translators. But there was no special cotton plantation opened by the Italians. In Mokonisa Woyge *Shucha* (village), the Italians extracted friable limestone to grind up for making paint and transported it to Soddo and Addis Ababa.<sup>48</sup>

The Italian officers were greatly respected and feared by the local people. They used to call them *majora* (military title Major), *tilntiya* (regional governor), and *bulkbashiya* (*awrajja* military governor) on the basis of their titles. The Italians worked in collaboration with the local people.

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<sup>46</sup>Demisse, pp.106-107; Elias Awato, *Yä sémän Omo Hezboč Poletekawi Tarik, kifel 1* (Addis Ababa: Nigid Matemeya Derjit, 1991 E.C), p.78.

<sup>47</sup>Bahru Zewde, *A Modern...* p.163; Informants: *Ato* Buche Kashke, *Ato* Zebdewos Chama, *Ato* Takiso Asha, *Ato* Kumalo Garbo.

<sup>48</sup>Informants: *Ato* Buche Kashke, *Ato* Takiso Asha, *Ato* Kumalo Garbo.

The Italians called collaborators *banda*. Among others the notorious collaborators of Damot Galé were *Ato Helamo Lera*, *Ato Basha Ondo*, *Ato Awasho*, *Ato Tsegaye Wolde Amnuel*, *Ato Borko Mandoye*, and others.<sup>49</sup>

After an initial enthusiasm the people of Damot Gale started to hate the Italians for various reasons. There was no justice. Justice was given to the person who presented various types of gifts and the one who appealed first before them. This meant they did not listen to the two opponents in an orderly way and did not have proper evidence presented. They also forced peasants to provide them with chickens, fruit, eggs and other farm products.<sup>50</sup>

In addition to this, the Italians persecuted the followers of Protestant religion. Their propaganda was “Heaven belongs to GOD but the earth to us.” Many Protestants were imprisoned and flogged and the political suspects were either killed or deported to the *Harurruwaa* (island) on Lake Abaya called Giddicho. As a patriot, Tafese Aytenfsu was one who despised Italians and was deported to this small island on Abaya.<sup>51</sup>

Protestants preached equality of all mankind before God. But the Italians reversely argued that they were created by God, but not the “blacks” in the same way and the Italians were created to dominate all the “blacks”. So they worked to abolish Protestant Christianity. Other informants argued the Italian hostility was because the Sudan Interior Mission (SIM), which had been active in Wolaitta including Damot Galé, had a link Britain and the USA, which by 1942 was a member of the Allied powers. Among the Protestants who were imprisoned and flogged were *Ato Jagare Jalamo*, *Ato Tantu Adamo*, *Ato Bala Ounduche*, *Ato Asaro Agayo*, Negaawa (father of Nega), *Ato Faranje Malsamo*, *Ato Lodisso*, *Ato Tino* and others. Protestant churches were burned but the

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<sup>49</sup>*Ibid.*

<sup>50</sup>Informants: *Ato Gebre Michael Kuke*, *Ato Abebe Gebre Selassie*, *Ato Abera Demissie*.

<sup>51</sup>*Ibid.*

Western Sudan Interior missionaries were merely expelled from different parts of Wolaitta region.<sup>52</sup>

The local *balabats* and others who worked closely with the Italians and facilitated Italian attacks against the Protestants were *kawona* Wodebo Gagebo, *Qäññazmač* Alaro Halala, *Qäññazmač* Alaro Bala, *Grazmač* Hanjala Dando, *Grazmač* Bucche Faltamo, *Qäññazmač* Oche Onddu and *Fitwäri* Gebre Selassie Tona. They accused the Protestant Christians of supplying provisions for patriots, praying for the return of Emperor Haile Selassie and preaching that one day fire from heaven would wipe out the Fascists from Wolaitta. Hearing this, the Italians were very angry and turned to stronger persecution.<sup>53</sup>

The national sense and the Italian oppression led from particularly 1939 on to a patriotic movement. Many patriots from Damot Gale joined the *arbäñña* (patriot) Haile Abba Mersa, who came from Shewa and established a resistance base at the cave of Borago. But immediately it was identified by Italians. As a result, *Fitwäri* Haile Abba Mersa and some others escaped to Welega region.<sup>54</sup>

The participation of Italy in the WWII (World War Two) as one of the Axis powers was a turning point for the liberation of Ethiopia.<sup>55</sup> The British and patriotic forces in 1941 surrounded the Italian forces from various directions in Wolaitta. One of the major forces came from the north across Damot Galé, following the road constructed by Italians, with tanks and other military vehicles on the ground and support in the air. To survive aerial attack, the Fascists attempted to

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<sup>52</sup>Informants: *Ato* Buche Kashke, *Ato* Zebdewos Chama, *Ato* Takiso Asha, *Ato* Kumalo Garbo.

<sup>53</sup>Yoseph Mena, *Yä Tinsaéwu Netseberak Ačer Yä Wolaytta Qale Heywot Bété kerstiyän Tarik* (Addis Ababa, Nigid Matémya Dirijit, 1978 E.C), pp.138-139; Informants: *Ato* Banča Yaya, *Ato* Balča Tunga, *Ato* Takiso Asha.

<sup>54</sup>Demisie, p. 106; Informants: *Ato* Zebdewos Chama, *Ato* Gebre Michael Kuke.

<sup>55</sup>Bahru Zewde, *A Modern History...* p.176 and 202.

cover their armored cars with branches and green leaves. However about eight Italian armored cars were destroyed by aerial attack at Dalbo. The discontented people in Damot Galé were greatly encouraged to attack the Italians following the arrival of British forces. The Italian soldiers and officers retreated into Wolaitta Soddo. On May 22, 1941, with a minimum of resistance, the town of Soddo surrendered with more than 4,000 Italian officers and soldiers taken as prisoners of war.<sup>56</sup> The captured Italians were collected by the British into a wide field, now in Soddo Zuriya *Wäräda* and named Larena Demba, before they were removed from Wolaitta.<sup>57</sup>

As the Italian invasion was preceded by Hadiya raids, so the Italian expulsion was also followed by an attack by Hosisso, an Arsi Oromo warrior who came from the Baasa areas in Qorga. He entered Wolaitta in 1941 using 200 horsemen equipped with modern firearms. The lawlessness during the occupation had helped him to possess illegal weapons. Initially he scored success because of the sudden attack. His conquest penetrated as far as Bodditi hamlet. Now the people became roused and began a counter-attack against him. He was encircled and killed at Gacheno by the Damot Galé warrior known as *Ato Meja*.<sup>58</sup>

The Italian positive reforms were extinguished following their defeat and expulsion from Ethiopia in 1941.<sup>59</sup> The return of the emperor and the restoration of Ethiopian independence did not therefore mean better times for the people of Wolaitta and Damot Galé. Oppression and exploitation even increased as the next chapter will show. There was however some development, though very small, in education, health and transport in the Imperial period as will be discussed below.

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<sup>56</sup>Balisky, p.38; Informants: *Ato Buche Kashke, Ato Bancha Yaya, Ato Takiso Asha*

<sup>57</sup>Balisky, p.155; Informants: *Ato Buche Kashke, Ato Zebdewos Chama, Ato Takiso Asha.*

<sup>58</sup>Informants: *Ato Takiso Asha, Ato Bancha Yaya, Ato Buche Kashke, Ato Balcha Tunga.*

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

## CHAPTER II

### 2. Damot Galé From Liberation to Revolution (1941-1974).

#### 2.1. Administration in Damot Galé *Wäräda*, 1941-1974.

Emperor Haile Selassie returned to his throne in 1941 and made various reforms including in the administrative field. To realize administrative restructuring of the country, the emperor issued consecutive decrees and proclamations in the three decades of the post-liberation period.<sup>1</sup> The government sought to establish a similar local administration over all the country. The emperor, as in the pre-Italian period, worked for centralized administration and began assignment of loyal individuals at the peripheries. Accordingly appointees loyal to the emperor worked in the bureaucratic administration of Emperor Haile Selassie until the demise of his government.<sup>2</sup>

In 1941 the emperor made various socio-economic and political decrees. Based on the decree entitled “Administrative Regulations”, the Ethiopian empire was divided into *Awrajja* (sub-province), *Wäräda* (district), *Meslane* (sub-district) and *Meketel Meslané* (below sub-district). Numerically the country was divided into 12 *Awrajjas*, 60 *Wärädas*, 339 *Meslanés*, and 1176 *Meketel-Meslanés*. Based on this decree, Wolaitta became one of the *wärädas* in Sidamo *Awrajja*.<sup>3</sup>

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<sup>1</sup>Markakis, p.119; Donald Crummey, *Land and Society in the Christian Highland Kingdom of Ethiopia from the 13<sup>th</sup> to 20<sup>th</sup> Centuries* (Urban and Chicago: University of Illinois Press, 2000), pp.234-235; Bahru Zewde, *A History of Modern...*, p.178.

<sup>2</sup>Abayneh Girma, “The Nature of Administration and Development in Ethiopia: The Case of Wolamo Development” (BA Thesis, Department of History: Addis Ababa University, May 1971), p.34; Crummey, p.237; Daniel Gemechu, “A Nation in Perpetual Transition: The Politics of Changes in Administrative Divisions in Ethiopia” Paper in the *Proceedings of 12<sup>th</sup> International Conference of Ethiopian Studies*, (1994), pp. 96-97.

<sup>3</sup>Crummey, *Land and Society...*, pp. 234-237; Markakis, pp.348-349; *Negarit Gazeta*, Decree No.1, August 27<sup>th</sup> 1942.

One of *hospun daana* (eight men governorate) administrative divisions in pre-1941 period Wolaitta was Damotta which includes “Damota Soddo” and “Damota Galé”. It came to be Damotta Meslané under the new restructuring. The location of Damotta *Méslané* was in the north Siqe *Meslané* (Hadiya), in the east the Charaqa River and Woyde *Meslané*, in north west it embraced the *šuča* (villages) of Warmuma, Bassa-Goffare, and Tédisa, in the west the Quuliyaa river (found in Yukara *šuča*), Gurumo Koysha, Gurumo-Ladisa, Gurumo-Woyde..<sup>4</sup> In the south it included Kuto Sorfela, Waraza Lasho and Waja Qero were part of Damotta *Meslané* along the southern margin.<sup>5</sup> (See appendix 25).

*Ato* Fancho Fanta and Eyob Acha recognized Damot Galé as part of Damota Woyde, but not as an independent administrative *wäräda* until 1940 E.C (1947/1948). The letter written from *Grazmač* Babanto Bala to *Abune* Timotewos in 1937 E.C (1944), accepts Damot Galé as one the five *wärädas* in Wolaitta *Awrajja* from the 1941 administrative restructuring. In the letter Damot Galé was clearly mentioned “...*Bä Wolamo Awraja Bä Damot Galé Wäräda Bä Charaqa Mekeitel Wäräda Gezat wust leyu semu Gacheno bätäbaläbät Qäbälé...*”. (See appendix 24). My informants accepted that *Fitwärari* Bakalo Salfaqa was an *abegaz* (chief of *Çiqa-šums*) to both Damot Galé and Damota Woyde, but the two *wäräda* had their own independent administrative organization.<sup>6</sup>

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<sup>4</sup>R. Chiatti, “The Politics of Divine Kingship in Wolaitta (Ethiopia), 19<sup>th</sup> and 20<sup>th</sup> centuries” (Ph.D. Thesis, University of Pennsylvania, Department of Anthropology, 1984), p.422; Henok Yonas, “A History of Damot Woyde *Wäräda*, 1941-1991” (MA Thesis, Department of History: Addis Ababa University, June 2012), p. 25; Informants: *Ato* Tadese Bakalo, *Ato* Abebe Fola, *Ato* Melaku Eshete, *Ato* Abera Demissie.

<sup>5</sup>A letter written from *Abba* Melaku, bishop of Wolaitta-Dawuro *Hagere Sebkät* to *Ato* Desta Feseha, the Governor of Wolaitta *Awrajja*, *Mäskäräm* 19, 1956 E.C (Archive of Soddo Zuriya *Wäräda* Administrative Office, Soddo), file No. 76, folder No.28. The term *Abba* in context of Orthodox and Catholic Churches of Ethiopia means father, which is given to priests.

<sup>6</sup>Eyob Acha and Fancho Fanta, *Yä Wolaytta Hezb Tarik Eskä 1966 E.C (Bä Wolaytta Zone Bahel Turizemna Yä Mängest Communication Gudayoč Memriya*, Wolaytta Soddo:Yared Printig Press, 2006 E.C), p.174; A letter written from *Grazmač* Babanto Bala, a local *Çiqa-šum* in Charaqa *Meketel Wäräda* to *Abune* Timotewos, bishop of

The administrative seat of Damotta *Meslané* was initially established at Bodditi and later transferred to Jage in 1941 under *Qaññazmač* Worqneh Zelelew. One of his early tasks was collecting mules used by the Italians and registering Italian nationals. *Qaññazmač* Worqneh Zelelew was an exploiter and well known to take others' property if he wanted to do so, against the will of the owners. Until the 1946 administrative regulation, he was succeeded by governors *Qaññazmač* Worku, *Balambaras* Tefera Meshesha and *Fitwārari* Abebe Zelelew (the brother of Worqneh Zelelew and *Qägññazmač* Bekele Zelelew). (See appendix 15). The latter was the governor of Wolaitta and appointed his brothers to administrative posts. This implies the prevalence of nepotism. *Fitwārari* Abebe was later replaced by *Balambaras* Mengiste Yeshal. He was an illiterate but had a natural administrative capacity.<sup>7</sup>

*Balambaras* Mengisté was unable to submit the government tax on time in 1945. Of the unsubmitted tax, a great share belonged to *Fitwārari* Desta Feseha, who was the governor of Wolaitta *Awrajja*. *Balambaras* Mengiste Yeshal had married the sister of *Fitwārari* Desta Feseha. His secretary was also the near relative of *Fitwārari* Desta Feseha. *Ato* Worqu Chernet, who was *awrajja* land treasury officer, accused him by indicating kinship and marital ties between *awrajja*

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Southern Ethiopia, *Hidar* 23, 1936 E.C (ASZWAO, Soddo), file No.69, no folder No.; Informants: *Ato* Gebre Michael Kuke, *Ato* Balcha Tunga, *Ato* Takiso Asha.

<sup>7</sup>A petition written from the local people Damot Galé *Wäräda* to Wolamo *Awrajja* Administrative Office, *Nähase* 9, 1941 E.C (Addis Ababa University, Wolde Meskel Tariku Memorial Research Center), No file No., folder No.2190; A letter written from *Fitwārari* Malaqo, a local *Abegaz* to *Qaññazmač* Abbawatew, Sidamo *Awrajja* *Endrase*, *Tir* 28, 1934 E.C (ASZWAO, Soddo), no file No., no folder No.; A letter written from *Fitwārari* Bakalo Salfaço, Damot *Abegaz* to *Qaññazmač* Worqneh Zelelew, governor of Damota *Meslané*, *Tir* 5, 1934 E.C (ASZWAO, Soddo), file No.535, folder No.23; A letter written from Ministry of Finance, *Ato* Haile Giyorgis Feleqe to Sidamo *Awrajja* Administrative Office, *Säne* 19, 1938 E.C (Addis Ababa University, WMTMRC), file No.2190, folder No. 2075; A letter written from *Qaññazmač* Akale Wäld, Bejrond of Wolamo *Wäräda* to *Fitwārari* Bakalo Salfaço, *Abegaz* of Damotta Galé and Damotta Woyde *Meslané*, *Tiqmet* 4, 1934 E.C (ASZWAO, Soddo), file No.18, folder No.10; Wanna Wagesho, *Yä Wolaitta Hezb Tarik...*, p.135; Informants: *Ato* Abera Demissie, *Ato* Desalegne Tanga, *Ato* Tadesse Bekalo, *Ato* Abebe Gebrie Selassie.

and *wäräda* governors.<sup>8</sup> (See appendix 13 and 14). The 1942 administrative decree established 1176 *Meketel meslené gezat* in Ethiopia under the *wäräda Meslenés*. Based on this decree, Damotta *Meslané* was divided into three *meketel meslanes* with their administrative bodies and centers. These were Gurumo, Pulassa and Charaḡe *Meketel Meslanés*.<sup>9</sup> (See appendix 18).

*Meketel meslanés* had their own separate administrative centers near great markets and churches. One of the mechanisms used to make known government decrees and proclamations was announcement in market places. (See appendix 8). Thus markets were important for communication besides economic purposes. Besides for worship, great churches were also essential as a means of communication because *awaj* (decrees) were also announced outside churches.<sup>10</sup> So the administrative seat of Gurumo was Dagecho, where there was St. Michel church and market, and Olola and Boditti were seats for Pulassa and Charaḡe *Meketel Meslanés* respectively.<sup>11</sup>

The 1942 decree authorized the emperor or provincial governor to appoint *wäräda meslenés*, *meketel wäräda meslenés* and *wäräda* secretaries. The governors of *wärädas*, and *meketel wärädas* were paid 100 and 50 Ethiopian *birr* salary *per month* respectively. The *meslenés* were responsible for collecting tax, tribute and maintaining local security and justice. This process was

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<sup>8</sup>A letter written from Worku Chernet, Wolamo *Awrajja* Treasury Officer to Imperial Ministry of Finance, Addis Ababa, *Nähase* 1, 1945 E.C (AWMTMRC,AAU), file No.2190, folder No. 2075; Informants: *Ato* Wana Wagesho, *Ato* Gebre Michael Kuke, *Ato* Melaku Eshete.

<sup>9</sup>A letter written from Ministry of Finance, *Ato* Lisanu Habte to Ministry of Interior, *Hamlé* 17, 1946 E.C (Addis Ababa University, WMTMRC), file No. 2190, folder No.2075.

<sup>10</sup>A letter written from Damot Gale *Wäräda* Governor, *Balambaras* Mengesté Yeshal, Damot Woyde *Wäräda* Governor, *Fitwerari* Bekalo Salfaḡo, Governor of Charaḡe *Meketel Wäräda*, *Balambaras* Abebe Wolde Amanuel and *Çeqa šum* of Sibaye Qorke, *Daañña* Tutu Sagaro to Minister of Interior, *Teqmet* 7, 1943 E.C (AWMTMRC, Addis Ababa University), file No.2190, folder No.2075; Informants: *Ato* Abebe Gebre Selassie, *Ato* Abera Demisse, *Ato* Balcha Tunga.

<sup>11</sup>A letter written from Governor of Damot Galé, *Balambaras* Mengisté Yeshal to Governor of Charaḡe *Meketel Wäräda*, *Balambaras* Abebe Wolde Amanuel, *Ginbot* 15, 1950 E.C (Archives of Damot Gale *Wäräda* Administrative Office, Bodditi), file No.96, folder No. 287; Informants: *Ato* Abera Demissie, *Ato* Melaku Eshete, *Ato* Tadesse Bekalo.

accomplished together with various administrative agents such as secretaries, *Abegaz*, *Sanga Dañña*, *Çeqa Šums*, and *Hudug*. (See appendix 1). The Secretary and Vice Secretary of the *wäräda* were paid 50 and 25 *birr* respectively per month. In the 1968 salary reform, the minimum pay for *wäräda* governors became 150 Ethiopian *birr*. With this salary, *Qaññazmač* Ganamo Wobilo, Tilahun Besufeqad and Mamecha Yirdaw were appointed as governors of Gurumo, Pulassa and Charač *Meketel Meslenés* respectively. The first Damotta *Meslené* Secretary and Vice Secretary was *Lij* Getachew Tefera and Woldetsadiq Dembi respectively. They were succeeded by *Ato* Dejene Webo (1941 E.C (1947/48)), *Ato* Worku Chernet (1945 E.C /1952/53), *Ato* Sahele Gebre (1950s E.C (1957-?)) and *Ato* Melaku Eshete (1950s E.C-? /1957-?) respectively. But sources are silent about secretaries of *meketel meslenés*.<sup>12</sup>

Each *meketel meslenés* was divided into sub-administrative units known as *šuča* (a village). Charač *Meketel Meselené* possessed large number of *šuča* and population and was wider in area than the others and contributed a greater amount of tax for the government treasury. (See appendix 18). Basically Charač *Meketel Meslené* was named after the Charač River, which used to separate Damot Galé from Damot Woyde. The first wooden bridge was constructed over the river in 1967 E.C (1974/75). Before the construction of the bridge, the river flood took away two men

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<sup>12</sup>*Nagarit Gazeta*, Decree No.1, August 27<sup>th</sup> 1942; Markakis, *Ethiopia:...*, pp.355-356; A letter written from Damot Galé *Wäräda* Administrative Office to Charač *Meketel Wäräda* Governor, *Ato* Mamecha Yerdaw, *Megabit* 17, 1952 E.C (ADGWAO, Bodditi), file No.76, no folder No.; A letter written from *Ras* Abebe Aregay, Minister of Interior to *Qaññazmač* Worqneh Zelelew, *Tahasas* 26, 1934 E.C (ASZWAO, Soddo), file No. 28, no folder No; A letter written from Finance Minister of Imperial Government to Sidamo Province Office, *Nähase* 1, 1945 E.C (Addis Ababa University, WMTMRC), file No. 2190, folder No.2075; A letter written from Commission of Minister of Interior to Wolamo *Awrajja* Governorate Office, *Hidar* 15, 1941 E.C (AWMTMRC, Addis Ababa University), no file No., no folder No.; A letter written from Damot Galé *Wäräda Gezat* Administrator, *Grazmač* Ashagire Medhanit to Wolamo *Awrajja* Administrative Office, *Hidar* 2, 1950 E.C (ADGWAO, Bodditi), file No.76, no folder No.; *Nagarit Gazeta*, Decree No. 1, August 27<sup>th</sup> 1942; Teshale Tebebu, *The Making of Modern Ethiopia, 1986-1997* (Lawrenceville, NJ: The Red Sea Press, 1995), p.85; Informants: *Ato* Melaku Eshete, *Ato* Tadese Bekalo, *Ato* Abera Demissie.

and three cattle and one man and four cattle in 1965 (1972) and 1966 E.C (1973) respectively.<sup>13</sup>

The Italians constructed all season roads across *Çaraqe meketel meslené* between 1939 and 1941. The plain land surface and the existence of a modern road facilitated administrative tasks.<sup>14</sup>

On June 28, 1946 Emperor Haile Selassie made a new administrative regulation, which modified the 1942 regulation in certain respects. New names were given for the early administrative units. Accordingly the *Meketel Meslené* became *Meketel Wäräda gezat*; *Wäräda Meslené* became *Wäräda gezat*; *Wäräda gezat* became *Awrajja gezat*, and *Awrajja gezat* became *Teqlay Gezat* (province).<sup>15</sup>

According to the June 1946 decree, Wolaitta *Wäräda* became Wolaitta *Awraja gezat* and Damotta *Meslené* became Damot Gale *Wäräda gezat*. The three *Meketel Meslené gezat*, Gurumo, Pulassa and Charaqa were renamed *Meketel Wäräda gezat*. (See appendix 18). Different governors over them succeeded each other. The governor of *Çaraqe Meketel Wäräda*, *balambaras* Mamecha Yerdaw, was transferred to Damot Woyde *Wäräda Gezat*, and replaced by *Balambaras* Abebe Wolde Amanuel. *Qaññazmač* Ganamo Wobilo at Gurumo *Meketel Wäräda Gezat* was succeeded by *Qaññazmač* Damte Yemer. At Pulassa *Meketel Wäräda Gezat*, Tilahun Besu-Feqad was substituted by *Qaññazmač* Yegošim Beyazin and the latter was also later replaced by *Agafari* Sime Engida. Like *Balambaras* Mengisté Yeshal, *Agafari* Sime had also established a political marriage with local *balabats*. He had married a local *balabat* family's daughter called Dorse. The *meslené* (see glosary) had an assistant known as *Hudug*. Because a *Meselené* appointed the *Hudug*,

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<sup>13</sup>A letter written from *Memir* Tegegne, a local priest of Aro Charaqa Orthodox Church to *Balambaras* Kuke Dabulo, *Hidar* 11, 1968 E.C (ADGWAO, Boditti), file No. 170, no folder No.; A Petition written from the local people of Aro Charaqa, Adde Aro and Wogara *Qäbälé* people to Damot Galé *Wäräda* Administrative Office, *Nähase* 29, 1956 E.C (ADGWAO, Bodditi), file No. 25, folder No.11; Informants: *Ato* Gebre Michael Kuke, *Ato* Abebe Gebre Selassie.

<sup>14</sup>Informants: *Ato* Balcha Tunga, *Ato* Bancha Yaya, *Ato* Takiso Asha, *Ato* Sodano Keshamo, *Ato* Buche Kashke.

<sup>15</sup>Daniel Gemechu, pp.96-98; *Negarit Gazeta*, Decree No.1, August 27<sup>th</sup> 1942; Teshale Tebebu, pp.115-116.

this office was not officially recognized by the government. He was given neither salary nor land from the *Meselené*.<sup>16</sup>

In terms of responsible administration, the *meketel wäräda* governors were inefficient and lackadaisical. They failed to collect land tax, education tax and *asrat* (tithe) on time. Mostly they spent government work time for private purposes. *Balambaras* Mengiste Yeshal reported the inefficiency of *Balambaras* Abebe Wolde Amanuel (the Charaḡe *Meketel Wäräda* governor) in that he had spent his time for private purposes stopping government work. The *Wäräda* governor resented their weak performance and demanded their dismissal and the substitution of better administrators.<sup>17</sup> (See appendix 16,1,5,7 and 15). However better administrators were hard to find!

The 1946 administrative regulation gave power to the emperor to appoint the *wäräda* governors at the recommendation of the Minister of Interior. Despite this, however, in many cases, the *awrajja* governors selected individuals for such positions together with influential local *Abegazes*<sup>18</sup> (see glossary). One of the notable and influential *Abegaz* of Wolaitta at large and Damot Galé and Damot Woyde in particular was *Fitwārari* Bakalo Salfaḡo. He worked in harmony with *wäräda*, *meketel wäräda* governors and the central Imperial government in many ways.<sup>19</sup>

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<sup>16</sup>A letter written from Ministry of Finance to Ministry of Interior, *Hamlé* 17, 1946 E.C (Addis Ababa University, WMTMRC), file No.2190, folder No.2075; A letter written from Damot Galé *Wäräda* Administrative Office to *Ato* Mamecha Yerdaw, Governor of Charaḡe *Meketel Wäräda*, *Megabit* 17, 1952 E.C (ADGWAO, Bodditi), file No.76, no folder No.; The letter of Report from Land Commissions Chaired by Worqu Enqu Selassie, Sidamo *Teqlay Gezhi*, to Minister of Finance, *Nahasé* 1, 1948 E.C (Addis Ababa University, WMTMRC), File No.2075, folder No.2190; A letter written from Damot Galé *Wäräda* Governor Office to Wolamo *Awrajja* Governor Office, *Tiqmet* 19, 1953 E.C (ASZWAO, Soddo), file No. 64, folder No.52; A letter written from Governor of Damot Galé, Mengiste Yeshal to Governor of Charaḡe *Meketel Wäräda Gezat* Office, *Ginbot* 15, 1950 E.C (ADGWAO, Boditti), file No. 96, folder No.287; Abayneh Girma, pp.35-36; Wanna Wagesho, p.157; Teshale Tibebu, p.85; Informants: *Ato* Melaku Eshete, *Ato* Abera Demissie, *Ato* Tadese Bekalo, *Ato* Abebe Fola.

<sup>17</sup>A letter written from Governor of Damot Galé, *Balambaras* Mengisté Yeshal to Wolamo *Awrajja* Governor Office, *Nehasé* 19, 1946 E.C (AWMTMRC, AAU), file No.2075, folder No. 2190.

<sup>18</sup>Henok Yoseph, p.26. *Abegazes* were influential during the appointment of *wäräda* and *meketel wäräda* governors. The *Ceqa šums* were appointed by the recommendation of *Abegazes*.

<sup>19</sup>Informants: *Ato* Buche Kashke, *Ato* Gebre Michael Kuke, *Ato* Zebdewos Chama.

So working together with *Fitwārari* Bakalo, and the *awrajja* governors about eight Damot Galé *Wārāda* governors were appointed between 1946 and the demise of Haile Selassie's regime. All *wārāda* governors except Tegegne Hailu were non-Wolaitta and unable to understand the local situation at first hand. Individuals who governed Damot Galé in the period were *Balambaras* Mengisté Yeshal (1940s-1950 E.C/1947-1957), *Grazmač* Ashagere Medihanit (November 1950-1953 E.C?/1957-1960), *Balambaras* Abebe Wolde Amanuel (1953-1959 E.C/1960-1966), *Balambaras* Alemayehu Beqele (1959-1966 E.C/1966-1974), *Ato* Asegahegne Gebre Hiywot (1961 E.C?/1968/69), *Ato* Abebe Negatu (1966 - ? E.C /1974/75), *Ato* Tegegne Hailu (1966 - July 1967 E.C (1974) and *Ato* Ferede Feleqe (August 1967 E.C/1974/75). The last governor faced revolutionary disorders and he attempted unsuccessfully to pacify the local situation.<sup>20</sup>

During the Imperial regime individuals who represented Damot Galé in the Imperial Parliament were *Fitwārari* Gebre Giyorgis Halala, *Ato* Tadese Teklé Aregay, *Balambaras* Abebe Wolde Amanuel, *Ato* Alemu Bogale and *Ato* Desta Jagare. *Ato* Gebre Michael Kuke Dabulo was repeatedly involved in elections, but failed to win. During the election campaign money played a significant role. Most of the candidates were rich and offered bribes to those who promised to vote for them. *Balambaras* Abebe Wolde Amanuel was self-confident and despised the local people.

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<sup>20</sup>A letter of Report written from Damot Galé *Wārāda* Administrative Office to Wolamo *Awrajja* Administrative Office, *Hidar* 2, 1950 E.C (ADGWAO, Bodditi), file No.76, no folder No. ; A letter written from Borra Langana, *Atebiya Dañña* of Shanto to Governor of Damot Galé, *Balambaras* Mengisté Yeshal, *Tahisas* 3, 1942 E.C (ADGWAO, Boditti), file No. 16, folder No. 8; A letter of Report on Arrears of Land Tax in Wolamo *Awrajja* from Land Commissions of the Imperial Government to Wolamo *Awrajja* Administrative Office, *Nähase* 1, 1948 E.C (AWMTMRC, AAU), file No. 2190, folder No. 2075; A letter written from Wolamo *Awrajja* Governor Office to Damot Galé *Wārāda* Governor, *Balambaras* Alemayehu Beqele, *Ginbot* 9, 1964 E.C (ADGWAO, Bodditi), file No. 50, no folder No.; A letter written from Governor of Wolamo *Awrajja*, *šalāqa* Haile Mariam Lenço to Governor of Damot Galé, *Balambaras* Abebe Nigatu, *Nehasé* 11, 1966 E.C (ADGWAO, Boditti), file No. 67, folder No. 39; A letter written from Minister of Finance to Sidamo *Taqalay Gezat* Office, *Nähase* 1, 1945 E.C (AWMTMRC, AAU), file No. 2190, folder No. 2075.

He was notorious for nepotism. For instance, he appointed his brother, *Ato Demeke*, as court judge without any proper qualifications. At last in the 1970s he died at Kazanchis, in Addis Ababa.<sup>21</sup>

During the Imperial regime being in the right alone in a case was not enough to get justice. The most important way of getting justice was supplying a bribe. (See appendix 9). There were agents who delivered bribes from individuals to judges. Such individuals in Bodditi town were *Ato Ziqe Wolde Hana*, *Ato Sileshi Gebre*, *Ato Abayneh Asfaw*, *Ato Demissie Jaldu* and others. At the time most judges were recruited from non-local people. The well-known judges in the court of Damot Galé was *Balambaras Tadesse Dengetu* (1940s E.C /since1947-?) and *Ato Kassa Badassa* (1950s and 1960s (1957 to the early 1970s). The latter was of Oromo origin and both of them sold justice in return for money.<sup>22</sup>

The only Wolaitta origin court secretary at the period was *Abera Gode* (he sometimes acted as judge). He also did not serve for a long period unlike the other officers. After the shift of one officer there was no system of assigning successors soon. Also officers around the court were easily moved or shifted without handing over the court documents they were responsible for. This created a great problem for individuals with a case. The removal of *Abera Gode* from the office, for instance, in Damot Galé created a great problem for individuals and institutions with many cases.<sup>23</sup> (See appendix 33).

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<sup>21</sup>Imperial Ethiopian Government Central Statistical ..., pp.7 and 10; Informants: *Ato Melaku Eshete*, *Ato Abera Demissie*, *Ato Desalegne Tanga*, *Ato Kumalo Garbo*, *Ato Bancha Yaya*.

<sup>22</sup>A letter Report from Damot Galé *Wäräda* Administrative Office, *Hidar 2*, 1950 E.C (ADGWAO, Bodditi), file No.76, no folder No. ; A letter written from *Yä Ityophya Ortodox Betékerstiyän Yä Sidamo Hagere Sebkät Tsefhet Bét* to *Wolamo Awrajja Bétékehnät Tsefet Bét*, *Nähasé 12*, 1964 E.C (ADGWAO, Bodditi), File No.76, no folder No. ; A letter written from Governor of *Wolamo Awrajja*, *Šaleqa* Haile Mariam Lencho to Govenor of Damot Galé, *Ato Abebe Nigatu*, *Nehasé 11*, 1966 E.C (ADGWAO, Boditti), file No.67, folder No.39; A letter written from Minister of Finance to *Sidamo Taqlay Gezat* Office, *Nehasé 1*, 1945 E.C (AWMTMRC, AAU), file No. 2190, folder No. 2075; Informants: *Ato Melaku Eshete*, *Ato Abera Demissie*, *Ato Desalegne Tanga*, *Ato Kumalo Garbo*, *Ato Bancha Yaya*.

<sup>23</sup>A letter of Report by Damot Galé *Wäräda Gezat* Office, *Hedar 2*, 1950 E.C (ADGWAO, Bodditi), file No.76, no folder No.; A letter written from *Yä Ityophiya Ortodox Betékerstiyän Yä Sidamo Hagere Sebkät Tsefät Bét*

Though an established administrative hierarchy, the Imperial administrative system was not free from administrative abuses and injustices. The complicated bureaucratic system allowed maladministration and helped officials to act according to their own will. Based on a petition written from Damot Galé people and public elders to the Wolaitta *Awrajja* Governor, the local people were being forced to pay land tribute above the limit ordered by the central government. The *wäräda* treasury collected an illegal tax from the peasants. Even though the people appealed, *meketel wäräda* and *wäräda* governors failed to give a just response. As a result the people were forced to elect their representatives and sent them to the *awrajja* governor on *Nehasé* 9, 1941 E.C (August 15, 1949) seeking justice. (See appendix 1, 7 and 20). But the people's representatives failed to get justice and decided to appeal to the Imperial government. The *wäräda* and *awrajja* governors were not happy at their decision to appeal to the Imperial government. Many people's elders like *Daana* Bobe Alito, *Grazmač* Shapha Haybano, *Dañña* Anjulo Borago, *Dañña* Fulaso Abaro, *Dañña* Tutu Sagaro, *Basha* Ondu Loddiso, and Haybano Salfako were imprisoned for two weeks for their desire go to the Imperial government. Finally they appealed to the Imperial government and obtained a positive response.<sup>24</sup>

There were few attempts to bring socio-economic changes to the local region by *wäräda* governors until the coming of progressive *awrajja* governors such as *Ato* Germame Neway and *Däjjazmač* Wolde Sämayat Gebre Wolde. The pressure of the new *awrajja* governors provoked

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to Wolamo *Awrajja Gezat Bétékehenät Tsefät Bét*, *Nehasé* 12, 1964 E.C (ADGWAO, Bodditi), File No.76, no folder No.; A letter written from Governor of Wolamo *Awrajja*, *Šaleqa* Haile Mariam Lencho to Governor of Damot Galé, *Ato* Abebe Nigatu, *Nähasé* 11, 1966 E.C (ADGWAO, Bodditi), file No.67, folder No.39; A letter written from Ministry of Finance to Sidamo Province Administrative Office, *Nähasé* 1, 1945 E.C (AWMTMRC, AAU), file No. 2190, folder No. 2075; Informants: *Ato* Melaku Eshete, *Ato* Abera Demissie, *Ato* Desalegne Tanga, *Ato* Kumalo Garbo.

<sup>24</sup>A letter of Petition written from local people of Damot Galé *Wäräda* and elders to Wolamo *Awrajja* Administrative Office, *Nähasé* 9, 1941 E.C (ASZWAO, Soddo), file No.56, folder No.28; A letter of Petition written from local people of Wolamo *Awrajja* to Imperial Government, *Ginbot* 18, 1950 E.C (AWMTMRC, AAU), no file No., no folder No.; Baqala Galata, "Assossa *Awrajja*: People and Local Administration" (BA Thesis, Department of Political Science: Addis Ababa University, June 1968), p.22; Abayneh, pp.38-39; Informants: *Ato* Wana Wagesho, *Ato* Gebre Michael Kuke.

*wäräda* governors to initiate local developments such as opening rural road, constructing wooden bridges and offices for government workers, prisons at strategic *šuča* (village), constructing and maintaining *Senteriyaa* (guard places on the central areas of cross roads) and a schools in each villages were established. But peasants were forced to participate in development campaigns by *wäräda* and other local officials rather than seeking their willingness.<sup>25</sup> (See appendix 20).

In many circumstances the *wäräda* governors and their subordinates exploited and oppressed the local people in different ways. One of the most important means of exploitation was land tax. They exploited the local people through over taxation and injustice.<sup>26</sup> (See appendix 1, 6, 7, 9 and 11). Economic exploitation through taxation became intolerable to the people of Damot Galé. There was no equal distribution of land and no equal degree of fertility of land in Damot Galé. (See appendix 5). This affected peasants who were small and infertile land holders. The *wäräda* and *meketel wäräda* governors forced all peasants to pay 28.88 *birr* annual land tribute. The absence of an appeal hearing body nearby forced the Damot Galé people to sign a petition and present it to the *awrajja* governors.<sup>27</sup> (See appendix 7).

Another problem during the period was the means to contact government officials. Writing applications in and using Amharic for official purposes was one of the challenges during the period. Therefore the people depended on translators and writers. The writers demanded a high price for writing applications, from 100 to 300 *birr* based on destination of the application. A high payment (like 300 *birr*) was demanded if the destination of an application was before *zufan Chelot*

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<sup>25</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Zebdewos Chama, *Ato* Buché Kashke.

<sup>26</sup>A letter written from Damot Galé *Wäräda* Governor, *Balambaras* Mengisté Yeshal to Governor of Wolamo *Awrajja*, *Ato* Germame Neway, *Hidar* 6, 1951 E.C (ADGWAO, Bodditi), file No. 29, folder No. 58; A letter written from *Balambaras* Alemayehu Beqale, Governor of Damot Galé to *Däjjazmač* Wälde Sämayat Gäbre Wolde, Govenor of Wolamo *Awrajja*, *Teqmet* 8, 1959 E.C (ADGWAO, Bodditi), file No. 37, folder No. 19.

<sup>27</sup>A letter of Petition from local People of Damot Galé to Wolamo *Awrajja* Governor, *Nähasé* 9, 1949 E.C (ASZWAO, Soddo), file No.56, folder No.28; A letter of Petition written from local People of Wolamo to Imperial Government, *Ginbot* 18, 1950 E.C (AWMTMRC,AAU), file No.3447, folder No.2499.

(Imperial court). The well known writers in Damot Galé were *Ato Jaldu*, *Ato Sileshi*, *Ato Worana* and the others.<sup>28</sup>

The *meketel wäräda* were further divided for administration among *Cheqa šums*. (See appendix 1). This system was first introduced to Wolaitta by Emperor Menelik II. The *Cheqa šum* was appointed from the local people for one year of office. Damot Galé was divided among ten *Çiqa šums*. Following the establishment of bureaucratic channels with top officials some *Cheqa šums* worked beyond the office duration in Damot Galé.<sup>29</sup> (See appendix 20). In their micro-environment the *Cheqa šum* had a significant role in administration. No females took this position in Damot Galé. The *Cheqa šum* was accountable for collection of tax, (see appendix 21) and maintaining local peace and security. Also the *Cheqa šums* brought new information and messages from *wäräda* governors to the local people. But the complicated issues were referred to *Atebiya Dañña* and or *wäräda* courts.<sup>30</sup>

*Afärsata* was a traditional, customary method of detecting crime in northern Shewan territories and which introduced to Wolaitta following the conquest of Menelik. The people of the area where a crime (eg. theft of money or cattle) had taken place were summoned to a meeting. Attendance was compulsory, enforced by fines for absence. Judges heard witnesses of different reliability

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<sup>28</sup>A letter written from *Ras Adefresew*, Governor of Sidamo Province to Minister of Interior, *Ras Abebe Aregay*, *Hamlé* 21, 1944 E.C (AWMTMRC,AAU), file No. 2190, folder No. 2075; A letter written from Sidamo *Täqalay Gezat* to Minister of Interior, *Megabit* 8, 1941 E.C (AWMTMRC, AAU), file No. 2192, folder No. 2075; A letter of petition written from local people of Wolamo *Awrajja* to Wolamo *Awrajja* Governor, *Nähasé* 9, 1941 E.C (AWMTMRC, AAU), file No.2991, folder No.2075; Wana Wagesho, p.97; Informants: *Ato Kumalo Garbo*, *Ato Melaku Eshete*, *Ato Gebre Michael Kuke*, *Ato Abebe Gebre Selassie*.

<sup>29</sup>Teshale Tibebe, p.84; A letter written from *Fitwärrari Bakalo Salfaço*, *Abegaz* of Damotta Galé and Damotta Woyde and *Fitwärrari Salalo Fosha*, *Abegaz* of Bolosso Sorre to *Ras Abebe Aregay*, Minister of Interior, *Hamlé* 8, 1944 E.C (AWMTMRC, AAU), file No. 2190, folder No. 2075; Teshale Tibebe, p.85; A letter written from Damot Galé *Wäräda* Police Commander-in-chief, *Hamsa Aleqa Teklemariam Gizaw* to *Balambras Alemayehu Beqele*, Damot Gale *Wäräda* Governor, *Tahesas* 30, 1963 E.C (ADGWAO, Bodditi), file No.137, no folder No.

<sup>30</sup>A Petition written from *Ato Tuka Amato* and others to Damot Galé *Wäräda* Administrative Office, *Ginbot* 12, 1950 E.C (ADGWAO, Bodditi), file No.287, folder No.96; “*Fitwärrari Bakalo Salfaço Lä Wolamo Awrajja Gezat Yaqerebachew Liyu-iyu Abetutawoç*” (Institute of Ethiopian Studies, MS.NO.2246,1942 E.C), pp.1-4; Wana Wagesho, *Yä Wolaytta Hezb Tarik*..., p.142; Markakis, Ethiopia..., pp.376-380; Teshale Tibebe, p.85.

(including hearsay and speculation). None could go until the criminal was discovered and the meeting might take even days. The *afärsata* system was unpopular because it wasted time. The local people also had to provide food, drinks and accommodation for the judges and soldiers enforcing the system and the system was also bad because of miscarriages of justice by which innocent people were often condemned. (See appendix 20). Accordingly the people had to pay 200 *birr* for *wäräda* governor, 100 *birr* for each of *abegaz*, *Çeqa šum* and Secretary of the *wäräda*. Forty *birr* were assigned for each of four local militias known as *Neçi Läbašes*. The system was made less burdensome by a reform decree of 1933 but continued long after liberation.<sup>31</sup>

The bad security situation was improved by *Ato* Germame Neway (governed 1957 and 1959). He worked for local peace and security. In each *šuča* (village) a patrol house called *Senteriyaa* was set up and guarded by peasants at night in shifts.<sup>32</sup> One day visiting the villagers, Germame observed absence of guards in the *Senteriya* and deliberately burned it. Shortly after, the governor ordered the officials to identify the perpetrator. The alleged criminal was brought. Unfortunately, an innocent man exposed by *Çeqa šum* stood before the *awrajja* court. But *Ato* Germame surprised the *čelot* telling the truth that he had burned the *sentariya*. Immediately the court decided to send the *Çeqa šum* to prison for his false eyewitness accusing the innocent man.<sup>33</sup>

Between 1941 and 1974, different individuals worked as *čeqa šums* in Damot Galé. Some of them were *Qañňazmač* Bate Halala (1930s E.C /1937 to 1946?), *Grazmač* Shuke Woshe (1930s E.C/1937 to 1946), *Graazmač* Babanto Bala (1933-1955 E.C/1940-1962), *Grazmač* Harkiso

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<sup>31</sup>Tamrat Wasyihun, "A History of Modern Ethiopian Police Force, 1942-1991" (Ph.D. Dissertation, Department of History, Addis Ababa University, 2016), pp.22-29; Informants: *Ato* Gebre Michael Kuke, *Ato* Buche Kashke.

<sup>32</sup>Informants: *Ato* Banča Yaya, *Ato* Wana Wagesho, *Ato* Gebre Michael Kuke.

<sup>33</sup>Wana Wagesho, p.144; Informants: *Ato* Gebre Michael Kuke, *Ato* Abera Demise.

Halala (1940s E.C/1948 -1956), *Grazmač* Shaapa Haybano (1926-1950 E.C/1933-1957), *Balambaras* Ganebo Gadana (1940- 1960 E.C/1947-1967), Malqu Lotta (1950 E.C/1957), Chinasho Lachebo (1950 E.C/1957), *Daña* Fulasso Abaro (1942 E.C/1947), Daqita Halabo (1943 E.C/1950), Darebo Dadu (1942 E.C/1949), Madalcho Woshe (1940 E.C/1947 ), Morka Keshamo (1945 E.C/1952), Jagiso Shamana (1940 E.C/1947), Dana Kutafo (1940 E.C/1947), Adare Anja (1942 E.C/1949), Minamo Lugo (1927 E.C/1934), Areta Qeta (1941E.C/1948), Misebo Milko (1944 E.C/1951), Samago Chama (1942 E.C/1949), Moliso Alito (1946 E.C/1953) and Borago Soratto (1950 E.C/1957). Many *Çeqa Shums* in the post-liberation period worked upto 17 years.<sup>34</sup> (See appendix 20).

There were many succeeding *Çeqa-šums* in the Imperial period even though some of them worked beyond their office duration.<sup>35</sup> The ten *Çeqa Shums* who administered their respective administrative divisions of Damot Galé in the 1960s were *Balambaras* Ganebo Gadana, *Ato* Sissa Massane, *Ato* Shanka Bala, *Balanbaras* Ganebo Gagga, *Ato* Geta Olbamo, *Ato* Gunta Gujuje, *Ato* Dalle Wachamo, *Ato* Abebe Dandu, *Ato* Tonja Qaba and *Ato* Halabo Hadaro.<sup>36</sup>

Besides the *Wäräda* court, there was a traditional court system called *Atebiya Dañña* (judges at the locality). At Damot Gale this system was established in 1948 E.C (1955/1956). This local judge was officially empowered to decide minor cases according to local custom. One of its advantages was saving concentrations of cases at *wäräda* courts and saving time and energy of the

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<sup>34</sup>A Petition written from local people of Wolamo to Wolamo *Awrajja* Administrative Office, *Nahasé* 9, 1941 E.C (AWMTMRC, AAU), file No.2190, folder No.193; Informants: *Ato* Balcha Tunga, *Ato* Beqele Tunga, *Ato* Buche Kashke. Remember that the office duration for *çeqa-šums* in above context is based on informants and some archives. Therefore it is difficult to be sure in the dating.

<sup>35</sup>“*Fitwārari* Bakalo Salfaço *Lä Wolamo Awrajja Gezat Yaqerebačew Leyu-Leyu Abetutawoč*” (IES, MS. NO.2246, 1942 E.C), pp.1-4; Wana Wagesho, *Yä Wolaitta Hezb Tarik...*, p.139.

<sup>36</sup>*Bä Wolamo Awrajja Bä Damot Galé Wäräda Yaléw Yä Samon Märet Kä bezu Zämän Jämero Yä Temhertena Yä Tena Tax endehum Yä Erša Gäbi Yemaykefelebet Märet Zertzir, Hamle 1, 1961 E.C (ASZWAO, Soddo), no folder No., file No. 54.*

peasants from travelling to far distant *wäräda* courts. In Damot Galé there were five *Atebiya* courts. The first was at Gacheno (Manna Berruwa), the second was at Aro Wogara, the third was at Shanto-Bogala Hamusso, the fourth was at Bodditi, and the fifth was at Sibaye. Traditional judges in these places were *Ato* Manna Babanto, *Balambaras* Kuke Dabulo, *Ato* Bora Langana, *Ato* Gelane Haile Mariam, and *Ato* Getaneh respectively.<sup>37</sup> *Ato* Bora Langana also used negotiation between the two conflicting groups to resolve disputes. The *Atebiya Dañña* had also his own Secretary. The secretaries at Gacheno and Aro Wogara were *Ato* Balcha Tunga and *Ato* Sorsa Kuke (later replaced by Alemayehu). However, sources are silent about others' secretaries.<sup>38</sup>

There was no official amount of salary assigned for the judges at *Atebiya*. But informally they had 20 *birr* which was assigned for stationery materials. *Atebiya* courts dealt with minor criminal and civil cases. The fine for criminal cases went to the government treasury and the civil case fines would be given to the *Atebiya* court.<sup>39</sup>

Except *Ato* Germame Neway (governed 1957-1959) and *Däjjazmač* Wolde Semayat Gebre Wolde (governed 1955-1962 E.C/1962/63-1969/70), the governors of Wolaitta *Awrajja* made little attempt either to develop or bring socio-economic or administrative justice in Damot Galé. *Ato* Germame and *Dejjazmač* Wolde Semayat were locally called *Nu Xumaa Poisidageeta* (who bared the light for us and removed the dark) and both are still remembered by the people with great

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<sup>37</sup>Establishment of local Judges Proclamation, No.90 of 1947; A letter written from Damot Galé *Wäräda* Police Commander *Ato* Teklé Mariam Gizaw to *Balambaras* Alemayehu Beqele, Governor of Damot Galé *Wäräda*, *Tahsas* 30, 1963 E.C (ADGWAO, Bodditi), file No. 137, folder No. 64; Informants: *Ato* Balcha Tunga, *Ato* Gebre Michael Kuke.

<sup>38</sup>Paulos Bogale Walelu, *Yä Temhert Arbäññaw Yä Bogale Walelu (Berhane Bä Mengedu) Yä Heywot Tarik* (Addis Ababa: Nigid Matämiya Derijit, 2004 E.C), p.54; Informants: *Ato* Balcha Tunga, *Ato* Gebre Michael Kuke.

<sup>39</sup> Informants: *Ato* Gebre Michael Kuke, *Ato* Abebe Gebre Selassie.

respect and honor. Under them the old regime's bad image improved in the vision of Damot Galé people.<sup>40</sup>

The popularity and fame of Germame reached Wolaitta before his physical arrival. In 1957 his coming was publicized to Wolaitta people. As the result, the people mobilized in the street to make a wellcoming reception walking northward to Koka, a boundary point between Wolaitta and Hadiya. Four hundred men on white horses led by *Gadawa* (war-commander) Oycha Lambebo also awaited his coming at the place. He arrived on a Saturday mid-afternoon by Land Rover vehicle, and the people gave him a warm reception and accompanied him as far as Wolaitta Soddo across Damot Galé.<sup>41</sup> Immediately, *Ato* Germame wanted to improve justice in various parts of the *wärädas*.<sup>42</sup>

He was concerned with the serious problems of tenancy, absence of legal contract about land between landlords and tenants, maladministration, theft, bribery, embezzlement and judicial injustice. He also worked to eradicate illiteracy by introducing an *Abaliya* (village's representative) school in each *šuča* (village). In order to make *Çeqa šums* powerless and to diminish their oppression, *Ato* Germame facilitated the election of *Šuča's* representatives known as *Abaliyaa* (member). By doing this, he established an informal *Awrajja* parliament which met once a month at Soddo and discussed various local socio-economic and political issues. Together with *Fitwārari* Bakalo, *Ato* Germame taught tenants in the weekly markets attended at Bodditi (on Saturday), Ololla (on Wednesday) and Bogala Shanto (on Thursday) about the necessity of legal contracts of land between landlords and tenants. He informed this also to the resettlement programs at Abala and Kindo Koysha. He prepared 5 hectares of land for each settler. Dividing the

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<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*

<sup>42</sup> Abesha Shirko, "History of Wolaitta Soddo Town, 1974-2004" (MA Thesis, Department of History: Bahir Dar University, June 2010), p.21; Informants: *Ato* Gebre Michael Kuke, *Ato* Abera Demisie.

land into hectares was accompanied by the land committee headed by *Ato* Nigatu Gebre Giyorgis. But the prevalence of malaria and shortage of water in the resettlement areas became a great problem for life in the dry hot lowlands. He tried to eradicate malaria through use of the chemical DDT (*Dichloro Diphenyl Trichloroethane*). But many peasants died of malaria and losing hope, many others returned to their homes. Even though resettlement was discouraged by malaria, absence of facilities and local *balabats*, many peasants transferred from no land to owning more than five hectares of land.<sup>43</sup>

To deal with injustice in the courts, *Ato* Germame facilitated the election of *Oydu Çima* (four elders) in each *Wäräda*. The elders were elected on the basis of their reputation for justice, fairness and equality in their locality. The function of *Oydu Çimas* at Damot Galé was to examine and give a judgement on criminal and civil cases. They were empowered even to reshape the *wäräda* court decisions because they were nearer to the local reality. Individuals elected for this position in Damot Galé were *Ato* Bobiro Buche, *Ato* Abbu Ganebo and *Ato* Tuma Ashare.<sup>44</sup>

Germame also taught the people of Damot Galé about the bad effect of traditional night markets such as injuries and death during walks in the dark, looting, raping and others and he encouraged unity for local developments. People became highly motivated by his thought and the development campaign. The slogan during the campaign for development used by the people was ኖህ ጋርማሜ ኑ ጋገርያ ባካሎይ ኑ አዋ (Our Governor is Germame; Our father is Bakalo).<sup>45</sup> In the campaign many kilometers of rural common roads were opened and wooden bridges laid over the

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<sup>43</sup>Dessalegn Rahmato, *Development Intervention...*, p.27; Informants: *Ato* Gebre Michael Kuke, *Ato* Wana Wagesho, *Ato* Bancha Yaya.

<sup>44</sup>Demisie Moja, "A Survey of Socio-Political...", p.112.

<sup>45</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Bancha Yaya, *Ato* Kumalo Garbo.

Walacha and Dorsa Meqeta rivers.<sup>46</sup> His role in the education field will be discussed in following part of the Chapter.

Social crimes such as theft were another problem in the period. It was believed that robbers and thieves had established a secret network with local *Çeqa šums*, militia, *abegaz*, and governors in Damot Galé. (See appendix 20). The people lacked a body to hear their appeals.<sup>47</sup> As a solution to control the problem, Ato Germame established *Sentariya*<sup>48</sup> (patrol stations) at strategic corners of cross-roads. However, the shift of Germame from Wolaitta to Jijiga opened ways for the revival of robbers and thieves in the *wäräda*.<sup>49</sup>

The local *balabats* disliked Germame for resettlement of peasants at Abala. The pretext used by accusers was that he had been agitating the tenants and peasants into revolution against Emperor Haile Selassie. In this accusation, the Damot Galé *balabats* were represented by *Fitwäri* Gebre Selassie Tona and *Grazmač* Buche Faltamo. As soon as the emperor heard this accusation, he transferred Germame to the Jijiga semi-desert area in 1959.<sup>50</sup>

*Ato* Germame in Wolaitta was replaced by *Ato* Kebede Desta (1952-1955 E.C/1959-1962) as *Awrajja* governor. He abandoned the mechanisms which Germame designed to control thieves and robbers. The issue of thieves and robbers became a moral issue for students all over Wolaitta. In 1971 all the students went on a vigilante campaign and killed five thieves and burnt 20 houses belonging to thieves in Damot Galé. But the government officials imprisoned those students.

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<sup>46</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Banča Yaya, *Ato* Kumalo Garbo, *Ato* Balča Tunga.

<sup>47</sup>Bisrat Lemma, "A History of Humbo...", p.36; Wana, pp.140-145; Informants: *Ato* Banča Yaya, *Ato* Kumalo Garbo.

<sup>48</sup>The word *Sentariya* derives from the English word centre (midpoint or hub) and localized to *sentariya*.

<sup>49</sup>Wudneh Almaz, "The Foundation, Growth and Development of Soddo Town until the Revolution, 1974" (BA Thesis, Department of History, Addis Ababa University, June 1984), p.37; Wana Wagesho, pp.140-145; Bahru Zewde, *A History of Modern...*, p.213.

<sup>50</sup>Yoseph Mena, *Yä Tinsaéwu...*, p.138; Informants: *Ato* Gebre Michael Kuke, *Ato* Tadese Bekalo, and *Ato* Balča Tunga.

Thanks to the 1974 Revolution, their life imprisonment ended with three years of prison and all the prisoners were set free at the Revolution.<sup>51</sup>

The arrival of *Qañazmač* (later *Däjjazmač*<sup>52</sup>) Welde Semayat Gebre Wolde (governed 1963-1973) in Wolaitta revived change and development. When the *Däjjazmač* visited Damot Galé, particularly Bodditi, there were hardly any basic infrastructures or services to speak of in the *wäräda*. There were no telecommunication services, no electricity, and no administrative offices, no health and educational institutions except some primary schools in Bodditi and Shanto. There were no agricultural services to speak of and there was no real urban center.<sup>53</sup> Bodditi was very small and difficult to categorize as an urban center and had no water supply for the residents. The *Däjjazmač* was thus faced with a daunting task. In 1965, the *Dajjazmač* began into a development program. On June 20, 1965 he discussed with government officials and peoples elders how to develop Wolaitta.<sup>54</sup> These achievements will be discussed in the next section 2.2.

All participants agreed with his speech and were ready for unity and cooperation. At the end of the year *birr* 208,977 was collected at *awrajja* level from different sources. Out of the sum, Damot Galé community contributed 31,768 *birr*.<sup>55</sup> This shows how much the people were devoted to their own development. *Dajjazmač* Wälde Semayat worked earnestly and brought four foreign engineers for road construction and bought earth moving machines such as a D-4-Dozer, a D-8-Dozer, a Grinder, a Loader, and Compressors. Damot Galé was one of the *wärädas* which

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<sup>51</sup>Wana, p.149; Informants: *Ato Sodano Keshamo, Ato Balcha Tunga, Ato Abebe Fola, Ato Kumalo Garbo.*

<sup>52</sup>The rank of *Däjjazmač* was given to the governor in 1972.

<sup>53</sup>Abrham Zerfu, *Yä Wolamo*, ..., p.9; Dessalegn Rahmato, p.28.

<sup>54</sup>*Ibid*; A letter of report written from Damot Galé *Wäräda* Administrative Office to *Meketel Wäräda* Administrators, *Hidar* 2, 1950 E.C (ADGWAO, Bodditi), file No.76, no folder No.

<sup>55</sup>Abrham Zerfu, *Yä Wolamo Lemat Bä* ..., p. 9; Dessalegn Rahmato, p.28.

benefitted from this program. Many rural villages were interlinked by roads built by manpower supported by these machines.<sup>56</sup>

Before him, in Damot Galé there were no proper administrative offices for government institutions. For administrative offices, he achieved the construction of twenty-four room buildings. Six rooms were assigned for each *wäräda* administrative office, treasury office, police station, and court. Before 1963, Wolaitta *awrajja* was divided into five *wärädas*: Bolosso (Anchicho), Koysa (Koysa), Humbo (Abo), Damot Woyde (Toora) and Damot Galé (Bodditi). (See appendix 20, 23 and 27). Each of them was very extensive and difficult for effective administration and movement of the people to the financial treasury and administrative offices. *Däjjazmač* Wolde Semayat therefore changed five *wärädas* into seven. (See appendix 28). This change made Damot Galé give numerous *šučas* to both Soddo Zuria and Bolosso Sore *Wäräda*.<sup>57</sup>

Besides the *wäräda* reforms, the 12 *meketel wärädas* (see under footnote 58) in Wolaitta including three *meketel-wärädas* in Damot Galé were abolished by personal decision of *Däjjazmač* Wolde Samayat in 1963 before the order sent from Ministry of Interior. The redemarcation programme of *wärädas* was carried out following the population count in the *awrajja* by teachers and students. The mapping process was carried out by *Ato* Demisew Kassaye and *Ato* Asefa Mengesha. For his measurement, *Däjjazmač* Wolde Semayat had been accused before the law.<sup>58</sup>

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<sup>56</sup>*Ibid.*

<sup>57</sup>Imperial Ethiopian Government Central Statistical Office..., p.12; Desalegn, p.28; Informants: *Ato* Takele Shanka, *Ato* Abebe Gebre Selassie.

<sup>58</sup>Abayneh, pp.29-30; Abraham Zerfu, pp.10-12; Abera, p.4; Asefa Wodajo, "Historical Survey of Public Administration in Wolaitta, 1894-1960" (BA Thesis, Department of History, Dilla University, 2002), pp.41-42; Wudneh, p.31-33; According to the 1963 Population and Housing Census, the number of Wolaitta population was 800,000. From this total number, 169,825 populations belonged to Damot Galé. The 12 *meketel wärädas* that were abolished in Wolaitta in early 1960s were Charaqa, Pulassa, Gurumo, Bossana-Borkoshe, Duguna, Woyde, Boloso, Sorre, Humbo, Kindo, Koysa and Offa. See for more Demise Moja, 2009, p.110.

The *Däjjazmač* was closely associated with the resettlement experience of Wolaitta. He was struck by the dense settlement of Damot Galé people. Based on the 1963 population and housing census, out of the total five *wärädas*, Damot Galé took first rank in population density having 347 people per sq.km. As a solution *Däjjazmač* Wolde Semayat resettled many of Damot Galé's landless people in Abala resettlement area.<sup>59</sup>

Wolaitta Agricultural Development Unit (WADU) was established in the late 1964. It was supported by the World Bank and in Wolaitta it had the enthusiastic support of *Däjjazmač* Wolde Semayat. The main aim of WADU was to increase peasant agricultural production and to improve the living standards of smallholder peasants. WADU operated agricultural extension training. It distributed fertilizers to peasants on credit. A big innovation was consumption loans to peasants, especially for their *Mäsqel* expenses. WADU also aimed at the marketing of peasant crops at better prices, through this was not all that successful. WADU aimed to Develop Wolaitta in the phase 1970/71-1973/74 and 1974/75-1977/78. The development program for Damot Galé *Wärada* was intended for the second phase. However, in this phase WADU faced the chaos and instability of the Revolution and its aftermath. This delayed implementation until late 1981. Nevertheless WADU made some contribution in Damot Galé.<sup>60</sup>

## **2.2. The Foundation and Development of Bodditi as Administrative Center of Damot Galé.**

Bodditi emerged as a hamlet about 1943. According to my informants, the name Bodditi is said to have been derived from one of the early inhabitants of the town and the owner of land on the market site known as Dido Adare Bodditi. He is believed to have been the pioneer in establishing

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<sup>59</sup>Imperial Ethiopian Government Central..., pp.7-8; Dessalegn, p.29; Informants: *Ato* Gebre Michael Kuke, *Ato* Abebe Gabre Selassie.

<sup>60</sup> Dessalegn Rahmato, p.30; Wana, p.98; Informants: *Ato* Desalegn Tanga, *Ato* Gebre Michael Kuke.

a trade center and this later gave his name to the town, forgetting Bodditi himself. The first settlement area of the town was around Aroge Arada and St. Mary church. It expanded in various directions from this origin in subsequent times.<sup>61</sup>

The main reason behind its foundation was first, because the presences of the weekly market in their area, secondly, the location along strategic routes. The future town was located along the main route where many caravan traders crossed and met from Wollo, Arusi, Kembatta, Hadiya, Alaba, Sidamo, Koysha and other areas. The construction of a national road from Addis Ababa to Wolaitta Soddo crossing the town by the Italians had greatly encouraged urban settlement.<sup>62</sup> Thirdly, there was convenient terrain for settlement and suitable climatic conditions.<sup>63</sup> Following the restoration of the monarchy and the introduction of *meketel wäräda* administrative units, Bodditi became the center of *Çharaqe Meketel Wäräda Gezat*.<sup>64</sup> Based on this, *meketel wäräda* governors, tax collectors, judges, application writers, secretaries and various administrative personnel came to settle around the market. This increased the number of inhabitants in the hamlet, now growing to a big village or even small town.<sup>65</sup>

Fourthly, the shift of administrative centre from Jage to Bodditi became a turning point for the development of the town. This change was because Jage had no real road communication linked

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<sup>61</sup>The SNNPRS Urban Planning Institute..., p. 42-43; Informants: *Ato Dawit Gamo, Ato Lama Asfaw, Ato Abebe Gebre Selassie*.

<sup>62</sup>The SNNPRS..., p.43; Informants: *Ato Abebe Gebre Selassie, Ato Lama Asfaw*.

<sup>63</sup>Yä Wolaytta Zone Bahelina Turizm Tsehefet Bät Yatezgaje, *Yä Wolaytta Mälkamedrawi Aqemametna Yä Hezeb Asäfafer Huneta, Vol. 1, No.1* (Soddo, 2004 E.C), p.14.

<sup>64</sup>A letter written from Ganebo Gadana, Harto *Akäbabi Çeqa Šum* to *Balambaras Abebe Wolde Amanuel*, *Charaqe Meketel Wäräda* Governor, *Ginbot* 25, 1950 E.C (ADGWAO, Bodditi), file No.287, folder No.96.

<sup>65</sup>The SNNPRS Urban Planning..., p.43; A letter written from Wolamo *Awrajja* Administrative Office to Damot Galé *Worada* Governor, *Balambaras Mengesté Yeshal, Yekateti* 5, 1942 E.C (ADGWAO, Bodditi), file No.28, folder No.96; A letter written from *Ato Tuka Amato*, from Koysha Gacheno *Šuča* to Damot Galé *Wäräda* Administrative Office, *Ginbot* 13, 1950 E.C (ADGWAO, Bodditi), file No.287, folder No.96; Informants: *Ato Gebre Michael Kuke, Ato Abebe Gebre Selassie, Ato Balcha Tunga, Ato Melaku Eshete*.

with the *awrajja* and the capital, had no big markets, and broken terrain.<sup>66</sup> The exact date for the shift of administrative center from Jage to Bodditi created controversy among informants. From 1943 E.C (1950)-1947 E.C (1954), the administrative center was at Jage and in 1950 E.C (1957) at Bodditi. Some informants argued that it was in 1948 E.C (1955) that it shifted from Jage to Bodditi. Therefore it must have been shifted between 1948 E.C and 1950 E.C (1955/56-1957/58).<sup>67</sup>

Following the shift, a number of government offices were transferred from Jage to Bodditi. Meantime Bodditi became the center of both the *wäräda gezat* and *meketel wäräda gezat*. So the number of offices doubled in the town and attracted settlement from the surrounding population. Labourers increased as result of their eviction from land for failure to pay heavy state taxation.<sup>68</sup>

The growth in numbers of people gave rise to some business people engaged in catering services. This service existed in the town from the early period of its foundation. The services were available around the market area (Aroge Arada): *sigabét* (butchers), *mige-bét* (restaurant), *Tej-bét* (honey-mead house), *tälla-bét* (house selling *tälla*), *Areqe-bét* (house selling the alcoholic drink, *araqi*) and others. These activities needed houses for the preparation of food and drink and for its sale and for the service providers to live. The *tukuls* (huts) were gathered in the northern direction, currently called Aroge Arada (old town) or Addisu Kidame (the New Saturday market).<sup>69</sup>

Around the 1950s the first houses with corrugated iron roofs were built by dwellers of the town like *Ato Asrat Abebe*, *Ato Fantaye Wälde Merkin*, *Ato Demisse Wolde Tsadiq*, *Ato Ziqe Wolde*

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<sup>66</sup>The SNNPRS Urban Planning..., p.59; Eyob Acha and Fancho Fanta, p.595; Informants: *Ato Gebre Michael Kuke*, *Ato Lema Asfaw*.

<sup>67</sup>A letter written from Wolamo *Awrajja* Administrative Office to Damot Gale *Wäräda* Governor, *Balambaras Mengesté Yeshal*, *Yekateti 5*, 1942 E.C (ADGWAO, Bodditi), file No.287, folder No.96; A letter written from *Balambaras Abebe Wälde Amanuel*, Governor of Charaqa *Meketel Wäräda* to *Balambaras Mengesté Yeshal*, Governor of Damot Galé *Wäräda*, *Hidar 14*, 1950 E.C (ADGWAO, Bodditi), file No.280, folder No.93.

<sup>68</sup>Informants: *Ato Gebre Michael Kuke*, *Ato Dawit Gamo*, *W/ro Wude Sileshi*.

<sup>69</sup>*Ibid*; Informants: *Ato Mekonin Sinke*, *Ato Tefera Mulat*, *Ato Tadeyos Dolana*, and *W/ro Wude Sileshi*.

Hanna and others.<sup>70</sup> In the 1940s and 1950s modest hotels were established by businessmen and women such as *Ato Asrat Abebe*, *W/o Tsige Kidane*, *Ato Bancha Sherko* and *Ato Esayas Hussein*. In the 1960s and 1970s a number of hotels were opened such as *Ato Belete Hotel*, *Global Hotel*, *Meaza Hotel*, *Asrat Hotel* and others. However the *Asrat hotel* was plundered and attacked by a 1974 mob. As a result its service ended for the next thirty years.<sup>71</sup>

Around market sides numerous *Tej bétoč* were constructed by women and some men. Among those who established *Tej* vending service in the 1940s, 1950s and 1960s were *W/o Etaferahu*, *W/o Tenefer Gebre*, *W/o Meselech Zike*, *W/o Mamite Alemu*, *Ato Fantaye Merkneh* and others. Retail shops appeared in the town from the 1950s around *Aroge Arada*. Some of the early owners of such shops were *Ato Getachew Abbakiya*, *Ato Lalamida Abshiro*, *Ato Bancha Sherko*, *Ato Azeze Adamu*, *Ato Data Nagesso*, *Ato Amda Lalamda* and others<sup>72</sup>. The construction of motorable roads by the Imperial government brought such a road to *Bodditi* in 1964. This increased the flow of vehicles and the demand for fuel. The fuel station came to the town about 1968. In the early 1950s, the first diesel engine flourmill was established at *Bodditi* town. Some of the early owners of later mills were *Ato Asrat Abebe*, *Lalamda Abširo*, *Ato Bancha Sherko*, *Ato Amda Lalamda*, *Ato Rameto Hussen*, *Ato Ummer Yimam* and *Ato Sherief Awel*. Diesel engine flourmills served not only the urban inhabitants but also the people of the whole of *Damot Galé*.<sup>73</sup>

*Däjjazmač* *Wolde Semayat* played a significant role for the development of *Bodditi* town. The settlements expanded into the direction of *Soddo Ber* (outlet to *Soddo*), towards the *Bolo* river, and towards *Shanto Bér* (outlet to *Shanto*) and took a new shape. Individuals evicted (with unfair compensation) from their land due to the expansion of the town were *Shumbubiawa Kucha*, *Ato*

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<sup>70</sup>The SNNPRS Urban Planning...p. 48; Informants: *Ato Dawit Gamo*, *W/o Wude Sileshi*.

<sup>71</sup>*Ibid.*

<sup>72</sup>The SNNPRS Urban Planning..., p.46.

<sup>73</sup>The SNNPRS Urban ..., p.46; Informants: *Ato Takiso Asha*, *Ato Gebre Michael Kuke*.

Daka, *Ato Ziqe Wälde Hanna*, *Grazmač Buche*, *Ato Sarege*, *Ato Wonjalo*, *Ato Anjulo* and the others. Only some lands for resettlement were given them.<sup>74</sup> Accordingly, incoming settlers constructed residences, shops, hotels, *Tej-béts*, and others. Besides these, many government institutions transferred from Aroge Arada to Addisu Ketema (new town). The new market called Tuesday also opened for the Addisu Ketema community in 1965.<sup>75</sup>

Until 1965, the town dwellers used lamp light and candles. For the first time Bodditi became the beneficiary of diesel engine generator light in 1965. It provided light service until 10 o'clock P.M. The town dwellers did their work early or used candles and lamps after the generator stopped. But the Power Authority Office was at Wolaitta Soddo. Thus the town dwellers used to go to Soddo for paying bills and issues related with light services.<sup>76</sup>

Water is one of the basic needs of human beings. The people of Bodditi and the surrounding area used to fetch water from the Walaça River and Wošrašë spring at the foot of Damotta Mountain before 1965. Understanding this, *Däjjazmač Wolde Semayat* established a clean water supply for Bodditi town from Mt. Damot's Wošrašë spring by a pipeline.<sup>77</sup>

Telephone service was introduced to the town in 1971. It had many sound interruptions. The operators were non-natives and unable to communicate with the local customers. Therefore it mainly served people who knew Amharic. But there was no Postal service during the Imperial period at Bodditi.<sup>78</sup>

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<sup>74</sup>The SNNPRS Urban planning..., p.43; Informants: *Ato Kumalo Garbo*, *Ato Gebre Michael Kuke*.

<sup>75</sup>Abrham Zerfu, ..., p.11.

<sup>76</sup>The SNNPRS Urban ..., p.45; Informants: *Ato Abebe Gebre Selassie*, *Ato Gebre Michael Kuke*, *Ato Kasahun Amde*, *W/o Wude Sileshi*.

<sup>77</sup>The SNNPRS Urban..., p.45. Informants: *Ato Melaku Eshete*, *Ato Dawit Gamo*.

<sup>78</sup>Yä Ethiopia Posta Agelgelot Derjet, *Yä Agelglot Mesça Tabiyawoç Zerzer* (Addis Ababa, *Tahasas* 1992 E.C), p.12; Yä Bodditi Mazagaja Bet, "*Yä Amest Amet Yä Strategic Egede: 1998-2002*", p.17; The SNNPRS Urban..., p.45.

The expansion of settlement gave Bodditi an urban pattern. In relation to this gradually different *säfer* (quarters) received names. These were (1) Aroge Arada (2) Menoria säfer (3) Mehal Kätäma (4) Mariam säfer (5) Soddo Bär säfer and (6) Shewa Ber säfer. Aroge Arada was the first quarter where the present Saturday market is situated. Menoria *säfer* extends from Bodditi town administration office to Bodditi Senior Secondary School. It was so named because the quarter is mainly residential rather than business. Mehal Ketäma refers to the center of the town, where the Municipality, *wäräda* administration, telecommunication office, the later Post office and others were situated. Mariam *säfer* is a quarter located around the church of St. Mary. Shewa Bär *säfer* refers to the outlet towards Addis Ababa, which is the vicinity of the Tobacco Monopoly Enterprise Office. Its literal meaning is the gate of Shewa. Soddo Ber is situated towards the direction of Wolaitta-Soddo. Its literal meaning is the gate of Soddo.<sup>79</sup>

### **2.3. The Foundation and Development of Modern Social Institutions in Damot Galé.**

This section will discuss the development of modern social institutions such as modern education and health services and the role of government, individuals, and religious institutions in their foundation and expansion.

The development of social services and other infrastructural developments in Damot Gale was very slow, like other parts of Wolaitta. Some changes appeared following the appointment of *Däjazmač* Wälde Sämayat as governor of Wolaitta.<sup>80</sup>

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<sup>79</sup>The SNNPRS Urban Planning.... pp.43-44.

<sup>80</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Balcha Tunga, *Ato* Takiso Asha.

### 2.3.1. Water Supply.

Water is crucial for human survival and economic development. According to my sources, there was no pipe water supply in rural areas of Damot Galé. Pipe water was only in Bodditi town. In Damot Mokonnissa the Catholic missions came first under a missionary named Father Xavier in the 1950s. He dug a water well. But the service was limited for the missionaries' *Gibbi* (quarter).<sup>81</sup> Rural people used water from streams and rivers, often traveling distances. Many of them died of water-borne diseases. In 1963 E.C (1970/71) hundreds of people died of cholera in Damot Gale.<sup>82</sup> (See appendix 30).

### 2.3.2. Modern Education.

The introduction of modern education in Wolaitta including the study area was a recent phenomenon. The pioneers of modern education in Wolaitta were *Ato* Bogale Walelu and *Ato* Wana Wagesho.<sup>83</sup> *Ato* Bogale, *Ato* Wana and modern education in Wolaitta are two sides of a coin. *Ato* Bogale in Wolaitta, particularly in Damot Galé, is remembered as a hero who opened the eyes of thousands and enlightened them. He was born in 1902 E.C (1909/10) in Damot Galé *Wäräda* at Shanto *Qäbälé*. His father was *Ato* Langana (but Walelu was his aunt's son who

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<sup>81</sup>Mulgeta Feseha and Tesfaye Tafese (edit.), *Proceeding of the Conference on Management of Water Resources in Ethiopia* (Addis Ababa: Graduate School Auditorium, 2004), p.6; Informants: *Ato* Gebre Michael Kuke, *Ato* Balcha Tunga, *Ato* Takiso Asha.

<sup>82</sup>A letter written from Wolamo *Awrajja* Administrative Office to Wolamo Soddo Health Center, *Tahasas* 16, 1963 E.C (ADGWAO, Bodditi), file no.,137, no folder No.; A letter written from *Balambras* Alemayehu Beqele, Governor of Damot Galé *Wäräda* to *Balambras* Mulgeta Gebre Egzabeher, Secretary of Wolamo *Awrajja*, *Tahasas* 12, 1963 E.C (ADGWAO, Bodditi), file No. 137, no folder No.; A letter written from *Balambras* Ganebo Gadana, *Çeqa Šum* of Harto *Šučä* to Damot Galé *Wäräda* Administrative office, *Tir* 3, 1963 E.C (ADGWAO, Bodditi), file No. 137, no folder No.

<sup>83</sup>Paulos Bogale, p.85; Wana, *Yä Wolaytta Hezb...*, p.153.

brought him up and he had served in Menelik's artillery in Addis Ababa) and his mother was *W/o* Shoge.<sup>84</sup>

For his ambition to get modern education, at young age he went Addis Ababa on foot with caravan merchants. After a short time in Addis Ababa, *Ato* Bogale went to the monastery of Debre Libanos to get Church education.<sup>85</sup> Having completed Church education, *Ato* Bogale returned to Addis Ababa in the Regency period of *Ras* Teferi.<sup>86</sup> Immediately *Ato* Bogale got permission from the Regent to enroll in Menelik II School. After completing his early schooling, he had decided to return to Shanto, his birthplace, to educate the illiterate people of the localities, the *wäräda* and *awrajja* too. But he soon returned to Addis Ababa to continue his education following an order from *Ras* Teferi.<sup>87</sup>

Threatened by the Grazziani massacre of February 1937, which targeted mainly educated Ethiopians, *Ato* Bogale returned his birthplace, Shanto. In September 1937 he opened a private school at Shanto with a grass roof and wooden walls. This school was the first modern private school in Sidamo province. But the *balabats* were unhappy at its opening and informed the Italians. The Italians were not happy with the expansion of modern education, because they well knew that educated Ethiopians would not accept Italian rule willingly. Thus the Fascists ordered Bogale to burn his school and imprisoned him at Soddo until 1941. During the British occupation of Wolaitta, he worked as a translator for the British.<sup>88</sup>

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<sup>84</sup>Paulos Bogale Walelu, p.21 and 26.

<sup>85</sup>*Ibid*, p.26; Informants: *Ato* Wana Wagesho, *Ato* Gebre Michael Kuke.

<sup>86</sup>Paulos, p.38.

<sup>87</sup>*Ibid*, p.43.

<sup>88</sup>*Ibid*,53;Wana, p.155; Bahru Zewde, *A History...*,2002, p.170; Richard Pankhurst, " The Foundation of Education, Printing, News Papers, Books..." in *Ethiopia Observer Journal of Independent Opinion, Economics, History and the Arts Vol. VI, No.3* (Addis Ababa: Haile Selassie I University, 1962), p.285.

This communication helped him to obtain modern drums and other musical instruments from the British as a gift and he stimulated individuals to attend education by beating drums and making announcements. The slogan prepared by *Ato* Bogale was also chanted during the call to education:-

**“ይብራ ኩራዛችን ፣ይብራ ኩራዛችን  
በጨለማ እንዳይኖር ታናሽ ወንድማችን”<sup>89</sup>**  
Let’s give our lamp a light, let’s give our lamp a light  
To avoid our young brothers living in the dark.

In September 1941, the first modern government school was opened at Wolaitta Soddo through *Ato* Bogale Walelu’s leadership with the cooperation and assistance of *Ato* Wana Wagesho, and *Ato* Beqele Tiruneh. Immediately this movement expanded to various *wärädas*. The first modern school after Soddo was opened in Damot Galé at Shanto and Wandara Lalla in January (1934 E.C) 1942/43. These schools started education from grade 1-3 levels. In 1937 E.C (1944/45) Bodditi primary schools and in 1938 E.C (1945) Gacheno primary school were opened. The first teacher in Shanto primary school was *Ato* Tsegaye. During the period of *Dejjazmač* Wolde Semeyat 12 classrooms were constructed at Shanto.<sup>90</sup> The most outstanding students of Wandara Lalla school who later reached the highest position in Ethiopia were Dr. Brigadier General Gagga Ouljo (first he was Brigader General and later became a bone specialist and served soldiers wounded in Addis Ababa Midir Tor), *Ato* Legesse Motta (Vice Governor of the National Bank of Ethiopia during the Imperial Regime and is today living in the USA) and others.<sup>91</sup>

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<sup>89</sup>Paulos, p.62; Informants: *Ato* Wana Wagesho, *Ato* Gebre Michael Kuke.

<sup>90</sup>Wana, p.153; Abraham Babanto, p.59; Yoseph Mena, p.164; Paulos, p.62, Abraham Zerfu, *Ya Wolamo Lemate...*,p.11; Informants: *Ato* Balcha Tunga, *Ato* Gebre Michael Kuke, *Ato* Abera Demissie, *Ato* Abebe Gebre Selassie.

<sup>91</sup>Abraham Babanto, p.49; Paulos, p.80; Informants:*Ato* Gebre Michael Kuke, *Ato* Abebe Gebre Selassie, *Ato* Bancha Yaya.

In 1944 Emperor Haile Selassie I visited Wolaitta and discussed with government officials and public elders. He encouraged the opening of new schools in the *wärädas* and the construction of additional classes where shortages existed. This became a turning point for the expansion of modern schools in Damot Galé.<sup>92</sup> It encouraged to the the opening of a third modern school in Damot Gale *Wäräda* at Bodditi in September 1937 E.C (1944). It was opened at Aroge Arada (on *Daana* Gadebo's land) from 1-4 grades. During *Däjjazmač* Wolde Semayat's governorship the school was transferred to a new site called Addisu Ketema. At Addis Kätäma the transferred school had a corrugated metal sheet roof instead of thatch, as the school had on the previous site.<sup>93</sup> In 1977, Grade nine was opened in the compound of the Primary and Junior school and thus it became Bodditi Junior and Secondary school. Four of the early directors were *Ato* Wolde Amanuel Sinqe, *Ato* Mengistu Tafese (? - 1968 E.C/1975) and *Ato* Abebe Gebre Selassie (1968-1971 E.C/1975-1978). In 1984, a separate high school was established on the present site in Soddo outlet *säfar*. It served not only students from Damot Galé but also from Damot Woyde, Boloso Sore, and Siqe (Hadiya) *Wäräda*.<sup>94</sup> The major subjects taught in early schools were *Awude nebab* (reading), English, Mathematics, Handicrafts, Gymnastics, Geography and History. One teacher or two was responsible for teaching all subjects because of shortage of teachers.<sup>95</sup> There was little or no female attendance in the school. One of great problems for students was distance of the school from their home and shortage of money to rent houses at Bodditi.<sup>96</sup>

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<sup>92</sup>A letter written from *Grazmač* Babanto Bala to *Abune* Timotewos, Patriarch of Southern Ethiopia, 1936 E.C (ASZWAO, Soddo), file No.69, no folder No.; Elias Awato *et al*, *Yä Sämen* Omo..., p.79; Informants: *Ato* Gebre Michael Kuke, *Ato* Wana Wagesho, *Ato* Balcha Tunga.

<sup>93</sup>Informants: *Ato* Abera Demisie, *Ato* Gebre Michael Kuke, *Ato* Wana Wagesho, *Ato* Abebe Gebre Selassie.

<sup>94</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Balcha Tunga, *Ato* Takiso Asha. Sources mentioned various names nominated for the early Bodditi School in different periods as follows. From 1944-1964, it was Damot Galé school, from 1964-1975, it was Haile Selassie I Primary school, from 1975-1979 it was Bodditi Junior school, from 1980-1981, it was Bodditi High School and 1981-1991 it was Bodditi Primary and Junior school.

<sup>95</sup>Wana, p.154; Henok Yonas, p.55.

<sup>96</sup>Informants: *Ato* Zewuga Borsido, *Ato* Takiso Asha, *Ato* Magule Olango.

*Ato* Bogale Walelu, whose earlier career has already been discussed, was a talented person. He developed and presented the idea of “Basic Education” and the curriculum on June 24, 1956 to the Ministry of Education and soon got acceptance for it. He proposed the necessity for one basic education school for each hundred *gäbbars* and each *gäbbar* must contribute 50 cents monthly for its service. Basic education was not only academic subjects but religion, teaching patriotism and practical education in farming methods and health education.<sup>97</sup>

In the time of *Ato* Germame Neway’s governorship there was a great endeavour to promote modern education. He opened schools in each village of Damot Galé called *Abaliyaa luxiyoo keetta* (village schools directed by elected peasant representatives). According to my informants, *Ato* Germame obtained 32,000 *birr* from the Imperial government for this purpose. Teachers were selected from those who had passed grade 1-4 levels and they were employed for 20 Ethiopian *birr* per month. Education was given under the shade of a big tree or an informal house locally known as *Daasiya* (thatched house). Some of the teachers mentioned by informants were *Ato* Balcha Tunga, *Ato* Ginore Bafa, *Ato* Loha Ganamo, *Ato* Asha Dambe, *Ato* Dejene Babanto, *Ato* Sarka Sata and others. The major subjects taught in the period were Amharic and English, Arithmetic, *Awde Nibab* (reading), and *Tarikna Mesale* (History and proverbs). After using up the budget *Ato* Germame suffered a financial problem. To solve this constraint he convinced each peasant to pay 30 cents contribution. However, all Germame’s efforts were extinguished following his move to Jijiga.<sup>98</sup>

In collaboration with the United Nations Organization Educational Scientific and Cultural Organization (UNESCO), a literacy campaign was launched by the initiative of *Däjjazmač* Wolde

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<sup>97</sup>A proposal of basic education methodology and techniques written from *Ato* Bogale Walelu to the Ministry of Education, *Säne* 17, 1948 E.C (National Archive and Library Agency, Addis Ababa), file No.99, folder No. 62.1.21.07.

<sup>98</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Balcha Tunga, *Ato* Takiso Asha, *Ato* Wana Wagesho.

Semayat in 1972 at Damot Gale. Many people became able to read and write. At the end of the year, 650 learners were certified and the certificate was given to them at Bodditi town by honoured guest *Betweded Zewde Gebre Heywot, Sidamo Taqlay Gezat Enderase*.<sup>99</sup>

In the 1960s E.C the Protestant school of Gacheno was transferred to the government. Further class rooms were built with financial aid obtained from the Swedish government. At Shanto also the Swedish government financed further classroom construction. On March 1, 1970 the emperor visited Damot Galé. He visited Bodditi clinic, the *wäräda* administrative office, St. Mary Church of Bodditi, Shanto Primary School, Gacheno Primary school, Bodditi Primary and junior school and some other schools opened with the Swedish government's assistance.<sup>100</sup>

Religious institutions, Protestant, the Catholic and Orthodox gave a positive response to the development of modern education. The role of Protestants and Catholics was immense for the growth of modern education in Damot Galé as explained below.<sup>101</sup> During the Imperial period there were more than 15 Orthodox churches in Damot Galé. Some of them were Gaara St. Michael, Wandara Kidane Mihret, Bodditi St. Mary and others. (See appendix 25). The content of Church education was basically reading and writing, reciting the Psalms of David, Ge'ez reading and writing Amharic. But this education was limited to Orthodox Church members.<sup>102</sup>

Dr Thomas Lambe, the pioneer of Protestantism, had arrived into Wolaitta in the late 1920s. He and his companions worked for education, health and other social services besides religious preaching in Wolaitta *awrajja*.<sup>103</sup> Giving basic education was started by Protestants in the pre-

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<sup>99</sup> Abrham Zerfu, p.17 and pp.23-24.

<sup>100</sup> *Yä Hagär Bahel Aštañe Komite Atsä Haile Selassie Wolyttan Lämägobeñat Bämaturät Gize Yätätsafä, Yekatit 22, 1962 E.C* (National Archives and Library Agency, Addis Ababa), file No. 00.3. Folder No. 00.63.1.25.05.

<sup>101</sup> Informants: *Ato Yaicob Nafaqo, Ato Bancha Yaya*.

<sup>102</sup> Informants: *Ato Abebe Gebre Selassie, Ato Melaku Eshete, Ato Sorato Milko, Ato Gebre Michael Kuke*

<sup>103</sup> *Ato Bancha Yaya, Ato Zebdewos Chama, Ato Buche Kashke*.

Italian occupation period in Damot Galé. One of the early Protestant teachers was *Ato* Erasho. He started his teaching at Gacheno. But the Italians banned Protestant basic education teachers in different parts of Damot Galé. *Ato* Erasho was arrested and flogged by *Grazmač* Shapha (a collaborator of the Fascists) and carried by his students (as a punishment for them) to prison at Wolaitta Soddo.<sup>104</sup>

The visit of Emperor Haile Selassie to Wolaitta in 1944 helped the Sudan Interior Mission (SIM) to open Ottona Christian Academy at Soddo. Individuals who completed grade 3 or 4 at this school were assigned to teach at the *wärädas*.<sup>105</sup> Between 1959 and 1970 there were 12 basic education schools of the kind launched by *Ato* Bogale in Damot Galé. These schools were in 1959 at Ollola Sibaye, Kontola and Koysha Buge, in 1963 at Gacheno, in 1964 at Offa Harto, in 1965 at Bisare Shélla, in 1967 at Zamine Buge and Gére Buge, in 1969 at Koysha Wandara and Çawu Kare, and in 1970 at Siyara Mahe and Dooge. They were run by church elders and leaders. *Ato* Tantu Adamo, *Ato* Bancha Yaya and *Ato* Faranje Malsamo were the supervisors and coordinators of these basic schools in Damot Galé. Gradually the church opened primary schools in the localities. The schools served only the families of church attenders.<sup>106</sup>

The arrival of a French Canadian missionary named Pascal de Luchon (*Abba* Pascal) in Wolaitta in 1930 became a turning point for expansion of Catholicism in Wolaitta and Damot Galé in particular. Besides spiritual matters the Catholics engaged in expansion of social services such as health and educational services.<sup>107</sup> In 1930 Pascal intended the opening of schools and evangelical work at Wandara Lalla, in Damot Galé, and obtained land for the purpose from *Fitwārari* Desta

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<sup>104</sup>Informants: *Ato* Bancha Yaya, *Ato* Takiso Asha, *Ato* Balcha Tunga, *Ato* Zebdewos Chama.

<sup>105</sup>Yoseph Mena, p.179.

<sup>106</sup>Yoseph Mena, p.248. In the meantime in Church administration system, Damot Galé had been divided into Charake and Pulassa *Kifle Maheber*. Politically both of them were under Damot Galé.

<sup>107</sup>Derese Debu, p.84; Informants: *Abba* Lukas Chargebo, *Ato* Yaicob Nafako.

Tona. However for his French-Canadian nationality, *Abba* Pascal was driven out from Wolaitta in 1937 by the Fascists before he accomplished his early plans.<sup>108</sup>

In the post-liberation period, until 1952 the Imperial government limited freedom of movement for Catholic Italians because it associated them with the Fascists. In June 1955 at Damot Mokonnisa (in Damot Galé) the first Catholic missionary school known as St. Joseph Primary School was opened. Its founder was *Abba* Jacques. It was financed by the Capuchin missionaries of Paris.<sup>109</sup> *Ato* Fasase, one of the early Catholic converts, provided a gift of land for the church and school construction.<sup>110</sup>

This school educated many students. The school was open for all who wanted to learn. The early teachers in this school were *Ato* Mathewos Wodalo, *Ato* Endriyas Wada, *Ato* Petros Duya (*Hakim* Workicha) and others. The first director was *Ato* Utalo Ubba. Some of the early students of this school who reached high position in subsequent periods in Ethiopia were Ambassador Teshome Toga (chief Speaker of the House of People's Representatives in the 2000s), *Ato* Tamrat Mota (ex-Wolaitta Soddo University President) and others.<sup>111</sup>

In 1958 E.C (1965), the Catholic missionaries opened an additional school in this *wäräda* at the village of Shakisho Shone (on the hill of Garbe) and named it St. Paul Shakisho Shone Primary School. It was opened by a Spanish missionary, Father Francisco Xavier. At Garbe grade 1-3 levels were opened. The early teachers in this school were *Ato* Markos Yohannis, *Ato* Endrias Wada, *Ato* Michael Gebo, *Ato* Amanuel Ade, *Ato* Mathewos Dalisho, *Ato* Demise Daché and

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<sup>108</sup>Derese Debu, p.85; Balisky, p.117.

<sup>109</sup>*Abba* Antonios Alberto, *A Modern and Contemporary History of the Catholic Church in Ethiopia 16<sup>th</sup> Century to 20<sup>th</sup> Century* (Addis Ababa: Capuchin Franciscan Institute of Philosophy and Theology, 2013), p.438, 439, 425, 437.

<sup>110</sup>Informants: *Abba* Lukas Chargebo, *Ato* Yaicob Nafaqo.

<sup>111</sup>Informants: *Ato* Yaicob Nafaqo, *Ato* Takiso Asha, *Ato* Tadese Tunga.

others. The first director was *Ato Yaicob Nafaqo*. The school served thousands of poor peasant families of the surrounding Damot Galé and many from Badawacho Hadiya.<sup>112</sup>

### 2.3.3. Modern Health Services.

The history of modern medical service in Damot Gale begins in the post- liberation period. For a long period the people were dependent on traditional medicines. The common type of diseases they suffered and perished from in thousands in Damot Galé were malaria, giardisis, elephantiasis, gastritis, smallpox, leprosy, syphilis, cholera, diarrhoea, tuberculosis, and others. Smallpox either killed or made blind thousands of people in Damot Galé. For the killing power of smallpox the people gave it the respected name *Godata* (lord).<sup>113</sup>

Plant species used for traditional medicines in Damot Galé were *Garaa* (*Veronica amagedlina*) as anti-malaria, *Kalala* (*Stepanya abyssinca*) for abdominal pain, *Walaga* (*Vularia*) for kidney pain, *Boota Zaafiya* (*Euclayptus globulas*) for meningitis and amoebic dysentery, *hançiçiya* (*Phytolaca deodecandria*) for hepatitis and elephantiasis and *halakuwaa* (*Morninga stenopetala*) for snake bites, for skin diseases, for joint pain, stomach ache and others.<sup>114</sup>

The first clinic was established in Wolaitta by Dr Thomas Lambe in 1929. But the Fascists expelled him from Ethiopia. In 1945 Dr. Nathan Berlo started health assistant training for individuals who were recruited among Protestant church members from *kefle maheber* (believers' administrative associations). They were trained by prominent SIM members such as Dr. Lambe,

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<sup>112</sup>Informants: *Ato Yaicob Nafaqo*, *Ato Balcha Tunga*.

<sup>113</sup>Informants: *Ato Balča Tunga*, *Ato Bucche Kashke*, *Ato Kumalo Garbo*.

<sup>114</sup>Takele Bassa, "Ethno-Botanical Study of Medicinal Plants in Wolaitta Zone: Southern Nations Nationalities People's Regional State" (MSc Thesis, Department of Biology, Dilla University, June 2015), p.33-34; Informants: *Ato Bucche Kashke*, *Ato Gebre Michael Kuke*, *Ato Abebe Fola*.

Dr. Berlo, Dr. Shilee, Dr. Edof and others.<sup>115</sup> The early primary health assistant medical students from Damot Galé were *Ato Berane*, *Ato Lera Firto*, *Ato Ferenje Malsamo*, *Ato Gebeyehu Utalo*, *Ato Anjajo*, *Ato Takiso Tantu*, *Ato Zeleke Ayde* and others. The only females were *W/o Lili Galore* and *W/o Hewan Bunaro*.<sup>116</sup> At the end of the training they were assigned at out-clinic dresser stations opened in Damot Galé: *Sibaye*, *Gacheno*, *Çawu Kare* (later transferred into *Doge*), *Olola*, *Qontola*, *Harto* and others.<sup>117</sup> In the 1960s *Ato Desta Jagare*, *Ato Lera Arshiso*, *Ato Kussa Godana*, *Ato Genetu Gelaso* and others opened a private medical service in their own homes.<sup>118</sup>

In 1953 E.C (1960/61) the Catholics opened a clinic at Damot Mokonissa and brought medicines from Italy. But the clinic lacked medical experts. One of the Catholic primary health experts was *Hakim Workicha*.<sup>119</sup> In 1966 through the efforts of *Däjjazmač Wolde Semayat*, the first government health clinic at Bodditi was established and served the whole of Damot Galé and some neighbouring people of the *wäräda*. At the beginning the service began in a thatched house and later a bulding with five rooms was constructed. The clinic lacked medicinal supplies, medical equipment and trained manpower. The only dressers in the clinic assigned to serve the more than 169,825 people of the *wäräda* were *Ato Minta* and *Ato Getachew Gobena*.<sup>120</sup> Because of shortage of health service institutions and manpower during the Imperial regime, the society became vulnerable to diseases such as cholera and other water-borne diseases and thousands lost their life.<sup>121</sup>

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<sup>115</sup> Brian L. Fargher, *The Origins of the New Churches Movement in Southern Ethiopia, 1927-1944* (New York: Tuta Sub Aegide Pallas, 1996), p.123; Yoseph Mena, pp.158,161.

<sup>116</sup> Yoseph Mena, p.252; Informants: *W/o Lili Galore*, *Ato Melaku Eshete*.

<sup>117</sup> *Ibid.*

<sup>118</sup> *Ibid.*

<sup>119</sup> Informants: *Ato Yaikob Nafaqo*, *W/o Lili Galore*, *Ato Takiso Asha*.

<sup>120</sup> The SNNPRS Urban..., p.44; Abrham Zerfu, p.12.

<sup>121</sup> Informants: *Ato Zabdehos Chama*, *Ato Buche Kashke*, *Ato Balcha Tunga*.

Above all the effect of cholera was miserable in Damot Galé. It broke out on November 21, 1963 E.C (1970) at Harto *Šuča* and spread to other villages in the *wäräda*. (See appendix 29 and 31). The year 1963 E.C (1970/1971) in Damot Galé and other parts of Wolaitta is remembered as *Kolera wodiya* (the year of cholera). Cholera touched many families in Damot Galé. In some families the disease killed all members of the family. Under *Balambaras* Ganebo Gadana *Çeqa Šume*, for instance, the epidemic killed 202 people within five days.<sup>122</sup> Remember there were other nine *Çeqa šums* in Damot Galé. (See appendix 30).

The Damot Galé *wäräda* government collaborated with *awrajja* governors and assigned dressers who were trained by Protestant missionaries to control the epidemic. (See appendix 29). These dressers were *Ato* Berhanu Bore, *Ato* Desta Jagare, *Ato* Zeleke Ayde, *W/o* Lili Galore, *Ato* Lerra Fireto, *Ato* Workicha Duye, *Ato* Bulu Wota and others. In different villages medical treatment centers were established, erecting tents. But the number of patients became beyond their capacity and they requested additional workers. In Harto Kontola, for instance, a less than a week, 8,000 people gained medical treatment and probably others affected got no treatment. In other *šučas* of

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<sup>122</sup>A letter written from Wolamo *Awrajja* Administrative Office to Wolamo Health Center, *Tahasas* 16, 1963 E.C (ADGWAO, Bodditi), file No.137, no folder No.; A letter written from Wolamo Soddo Health Center to Damot Galé and Damot Woyde *Wäräda* Administrative Office, *Tahasas* 3, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No.64; A letter written from Tekle Mariam Gizaw, Commander chief of Damot Galé Police to *Balambaras* Alemayehu Beqele, Governor of Damot Galé, *Tahasas* 1, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No.64; A letter written from Damot Galé *Wäräda* Administrative Office to Damot Gale *Wäräda* Governor, *Balambaras* Alemayehu Beqele, *Tahasas* 8, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No.63; A letter written from *Balambaras* Alemayehu Beqele, Governor of Damot Galé to *Balambaras* Mulgeta Gebre Egzabher, Secretary of Wolamo *Awrajja*, *Tahasas* 28, 1963 E.C (ADGWAO, Bodditi), file No.137, no folder No. ; A letter written from Tekle Mariam Gizaw, Police Commander-in-Chief of Damot Galé to *Balambaras* Alemayehu Beqele, Governor of Damot Galé, *Tahasas* 30, 1963 E.C (ADGWAO, Bodditi), file No. 137, folder No.64; A letter written from Wolamo *Awrajja* Health Center to Wolamo *Awrajja* Administrative Office, *Megabit* 30, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No. 64; A letter written from *Balambaras* Alemayehu Beqele, Governor of Damot Galé to Wolamo *Awrajja* Administrative Office, *Tir* 3, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No. 64; Informants: *Ato* Tadese Tunga, *Ato* Desalegne Tanga, *Ato* Abebe Gebre Selassie, *W/o* Lili Galore.

Damot Galé about 3500 people received anti-cholera vaccine within a few days.<sup>123</sup> This shows the dedication of health workers to save human life.

Eating raw meat, uncooked food and drinking *Täla* was forbidden by the government in an *awaj* (decree) announced at markets and various public gathering areas. In addition to this for Muslim communities making a pilgrimage to Mecca was also forbidden. Transport was also permitted only for individuals who were free from the disease. Anyone free from cholera was given a pass card.<sup>124</sup> (See appendix 29). Finally the cholera came under control of the government at the beginning of April 1971.<sup>125</sup>

#### **2.4. Religion in Damot Galé in the Post-Liberation Period.**

The early religion in Wolaitta was traditional religion. Many clans in Damot Gale like other parts of Wolaitta had their own gods.<sup>126</sup> Following the Menelik conquest the influence Christianity increased from time to time. The major types of religion in Damot Galé were Christianity and Islam. Christianity had also its own denominations: Orthodox Christianity, Catholic Christianity, and Protestant Christianity. Following the conquest and in 1940s Orthodox Christianity had many followers. During the Italian occupation Roman Catholics had large number of followers in Damot Galé. In the 1950s and 1960s Protestants showed a remarkable growth in numbers in Damot Galé. According to a 2013 study, the followers of different religions were as follows. The Protestants (69.15%), the Orthodox (17.71%), Catholics (11.11%) and the Muslims were 1.38 per cent.

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<sup>123</sup>A letter written from *Ato* Desta Jagare, Protestant Dresser to *Balambaras* Alemayehu Beqele, Governor of Damot Galé, *Hidar* 29, 1963 E.C (ADGWAO, Bodditi), file No. 137, folder No.8; A letter written from *Balambaras* Alemayehu Beqele, Governor of Damot Galé to *Balambaras* Mulgeta Gebre Egzabher, Secretary of Wolamo *Awrajja*, *Tahesas* 28, 1963 E.C (ADGWAO, Bodditi), file No. 137, folder No. 64.

<sup>124</sup>A letter written from Tekle Mariam Gizaw, Police Commander-in Chief of Damot Galé *Wäräda* to *Balambaras* Alemayehu Beqele, Governor of Damot Galé, *Tahesas* 30, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No.64; A letter written from Wolamo *Awrajja* Administrative Office to Damot Galé *Wäräda* Administrative Office, *Tahesas* 8, 1963 E.C (ADGWAO, Bodditi), file No.137, folder No. 64.

<sup>125</sup>Informants: *W/o* Tsehay Lera, *Ato* Magule Olango, and *Ato* Balcha Tunga.

<sup>126</sup>Balisky, p.50; Elias Awato *et al*, p.43; Wana Wagesho, p.123; Derese Debu, p.60; Informants: *Ato* Abebe Fola, *Ato* Bancha Yaya, *Ato* Kumalo Garbo, *Ato* Zebdewos Chama.

According to the data and informants the Protestants had the lion's share of followers in the *wäräda*.<sup>127</sup>

#### 2.4.1. Orthodox Christianity in Damot Galé.

The earliest religion next to traditional religion in Wolaitta including Damot Galé was Orthodox Christianity, introduced in about the 13<sup>th</sup> century by the Šewan St. Abune Tekle Haymanot. *Kawo Motolomi* was his early convert.<sup>128</sup> According to local traditions the first church in Wolaitta was established on the top of Mt Damotta called Trinity Church but disappeared with time.<sup>129</sup> Small scale expansion of Orthodox Christianity in Damot Galé took place in the post-conquest period. In 1894, the monastery of Debre Mänkurat was built at Dalbo (Damot Galé) and later in 1906 transferred to north-west of Soddo town. In 1895 Dalbo St. Gebriel church was established.<sup>130</sup> In the pre-Italian period, the famous St. Mary church of Bodditi was established by Aleka Tezazu and *Märgeta Abba Asege*.<sup>131</sup>

Large scale of Orthodox Church expansion in Wolaitta took place in the post-liberation period. But they were very far away from each other. For burying the dead and worship, believers were forced to travel long and far. Many individuals therefore adopted Protestantism.<sup>132</sup> Some of the

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<sup>127</sup>Lukas Bezabie, *Wolayttanna Yä Misrače...*, p.85; Informants: *Ato* Bancha Yaya, *Ato* Balcha Tunga.

<sup>128</sup>Derese Debu, p.61.

<sup>129</sup>A letter written from *Abba* Melaku, bishop of Wolaitta and Dawuro *Hagere Sibket* to Wolamo *Awrajja* Administrative Office, *Mäskärem* 16, 1956 E.C (ASZWAO, Soddo), file No. 76, folder No. 20; Informants: *Ato* Zebdewos Chama, *Ato* Gebre Michael Kuke, *Ato* Wana Wagesho.

<sup>130</sup>Derese Debu, p.69.

<sup>131</sup>Informants: *Ato* Melaku Eshete, *Ato* Abera Demisse, *Ato* Abebe Gebre Selassie.

<sup>132</sup>Staffan, Grenstedt, *Ambarcho and Shonkola From Local Independent Church to The Evangelical Mainstream in Ethiopia: The Origins of the Mekane Yesus Church in Kambata-Hadiya* (Stockholm: Faculty Theology, Uppsala University Press, 2000),p.52; A letter written from *Grazmač* Babanto Bala, *Çeqa Šum* of Gugisa to Badalo areas to *Abune* Timotewos, Patriarch of the Southern Ethiopian Orthodox Church, *Nehasé* 12, 1952 E.C (ASZWAO, Soddo), file No.69, no folder No.

people who presented petitions to the responsible bodies for more churches were Aro Charaqa, Bala Wocha, and Aro Wogara.<sup>133</sup> (See appendix 24 and 26).

In 1956 E.C *Abba* Melaku was appointed as bishop of Wolaitta and Dawuro and facilitated the maintenance and construction of many churches.<sup>134</sup> Besides insufficient number of churches, there were not enough *gäbez* (priests, and deacons) in every church.<sup>135</sup> In some churches *gäbez* used church finance for personal benefits. In order to control money corruption, *Abba* Melaku introduced a stipend in wheat, *twafe* (local candles) and incense for them. According to the informants it was seven *birr* and near to 50kg. grain that was annually paid to each *gäbez*. (See appendix 25). The *mägeberia* board was responsible for church administration and church land was called *Yä Samon märét*.<sup>136</sup> (See appendix 32).

#### 2.4.2. Protestant Christianity in Damot Galé.

The Protestant religion was introduced to Wolaitta by Dr. Thomas Lambe of the SIM in 1928.<sup>137</sup> It gained support from using the local language for preaching and worship, with a big emphasis on the Bible. In 1933 the Scripture Gift Mission published 140 selected scripture passages translated into *Wolaittatuwaa* and entitled *Toosay Yootes* (God has spoken).<sup>138</sup> One of the early Protestant converts was *Ato* Jagare Jalamo, who established a church on his own land at Gacheno in 1933. He forbade his followers circumcision, eating raw meat at *Mäsqäl*, polygamy and alcohol. When

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<sup>133</sup> A Petition written from the local People of Aro Charaqa, Adde Aro and Wogara *Qäbälé* to Damot Galé *Wäräda* Administrative Office, *Nehase* 29, 1956 E.C (ADGWAO, Bodditi), file No. 25, folder No.11.

<sup>134</sup> A letter written from *Abba* Melaku, bishop of Wolaitta and Dawuro *Hagere Sibket* to Wolamo *Awrajja* Administrative Office, *Mäskärem* 19, 1956 E.C (ASZWAO, Soddo), file No. 76, no folder No.

<sup>135</sup> A letter written from *Memher* Demissie Gäbre Iyesus to Wolamo *Awrajja* Administrative Office, *Megabit* 14, 1954 E.C (ASZWAO, Soddo), file No. 69, no folder No.

<sup>136</sup> A letter written from *Abba* Melaku, bishop of Wolaitta and Dawuro *Hagre-Sebket* to Wolamo *Awrajja* Administrative Office, *Mäskärem* 19, 1956 E.C (ASZWAO, Soddo), file No. 76, no folder No.

<sup>137</sup> Yoseph Mena, p.75; Balisky, p. 108.

<sup>138</sup> Fargher, 173. The 140 verses were translated into Wolaitta language by Earl Lewis and Biru Dubale. A letter written from Earl Lewis to Raymond Davis, September 12, 1961 (Archival of Ottona SIM Hospital, Soddo), file No. 22, folder No. 6.

many of his followers abandoned him because they would not give up alcohol, Jagare relaxed his prohibition by allowing each believer to drink only two clay cups of any alcoholic drink at one time. This regulation became known as *na'au Jagare Wança* (the two cups of Jagare). However in time, Protestants in Damot Galé and Wolaitta gave up alcohol entirely.<sup>139</sup>

In the Italian occupation period all Protestant missionaries were expelled from Ethiopia. Nevertheless, the religion continued, though persecuted by the Italians. The Italians wanted no Protestants or non-Italian Catholic Christianity in Ethiopia. Orthodoxy was accepted, though often discouraged and even persecuted when suspected of disloyalty to Italian rule. The Italians particularly suspected the Protestants of being disloyal and disliked their connections with Britain and the U.S.A, especially after Italy entered World War II. It is interesting that according to my sources Protestant Christianity in Damot Galé did not entirely depend on foreign missionaries but really became an indigenous faith the soon after its appearance in Damot Galé.<sup>140</sup>

After the liberation, Protestants gained much more freedom to preach and worship. In August 1944 the emperor's proclamation divided Ethiopia into "open" and "closed" Church areas. The "open areas" for Protestant and Catholic preaching were areas where the Ethiopian Orthodox Church (EOC) had not really penetrated. The closed "Church areas" where no preaching and conversion were allowed, were areas reserved for the EOC. Wolaitta was an open area.<sup>141</sup> In 1944 the Emperor in his visit to Wolaitta set free people imprisoned for religion. Nevertheless,

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<sup>139</sup>Balisky, p.109; Informants: *Ato Takiso Asha, Ato Balcha Tunga, Ato Bancha Yaya.*

<sup>140</sup>Derese Debu, p.79; Yoseph Mena, p.149; Informants: *Ato Bancha Yaya, Ato Balcha Tunga, Ato Takiso Asha.*

<sup>141</sup>Derese Debu, p.80.

Protestants still experienced some problems from Orthodox clergy, officials and laymen and sometimes Protestants were illegally imprisoned.<sup>142</sup>

A delegation from Wolaitta went to Addis Ababa in 1960 to appeal against a rumored plot to “abolish Protestantism” in the absence of the Emperor who was on a visit to Brazil. Before there was any result of the meeting with the *afe negus* (who was acting for the emperor) the 1960 attempted coup d’état arrested and killed the *afe negus* and other ministers.<sup>143</sup> Protestants in Wolaitta and Damot Galé after 1941 influenced society by their teaching. This teaching called for the avoidance of some practices like polygamy, circumcision, smoking *Gayiya*, planting tobacco, chat, *gesho*, traditional funeral celebrations accompanied by beating the body, riding horses during the ceremony, *zilaasa* (mourning for the dead by recalling his/her courage) and loud crying. The Protestants also established their own members’ associations to help each other at funerals and for various problems.<sup>144</sup> In the last years of the Imperial regime Protestants quarreled over church organization and doctrines. On February 19, 1971 the Qalä Heywot Church (Word of Life) was established by *Ato* Merkina Maja, *Ato* Waja Kabato and others.<sup>145</sup>

### 2.4.3. Catholic Christianity in Damot Galé.

The introduction of Catholicism into Wolaitta was related with the French Canadian Missionary named Pascal de Luchon popularly known as *Abba* Pascal in 1930.<sup>146</sup> On March 25, 1931 Fr. Pascal went to Damot Galé (then Damotta) to see the two sites promised him by *Fitwerari* Desta,

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<sup>142</sup> Informants: *Ato* Bancha Yaya, *Ato* Balcha Tunga, *Ato* Takiso Asha.

<sup>143</sup> *Ibid*; A letter written from Kebede Berhane, Secretary of Wolamo *Awrajja* to Šambel Tadesse Goshu, Commander in-chief of Soddo police station, *Tikmet* 10, 1953 E.C (ASZWAO, Soddo), file No.69, folder No.24. In 1960 about 150 Protestant representatives went Addis Ababa to appeal about the rumour to “abolish Protestantism”. Damot Galé Protestants were represented by *Ato* Bancha Yaya. As soon as *Däjzmač* Wolde Sämyat was sent to Wolaitta as governor and he relaxed religious tension.

<sup>144</sup> Informants: *Ato* Gebre Michel Kuke, *Ato* Balcha Tunga, *Ato* Buche Kashke.

<sup>145</sup> Informants: *Ato* Dawit Gamo, *Ato* Balcha Tunga.

<sup>146</sup> *Abba* Antonios Alberto, p. 185.

namely Dalbo (probably Wandara Lalla) and Bodditi. The first Catholic Church established in Damot Galé was Wandara Lalla, which developed during the Italian occupation. The Venetian Capuchins took responsibility for expanding Catholicism in Wolaitta region.<sup>147</sup> In 1940 Wandara Lalla was one of mission stations of the Apostolic Prefecture of Wolaitta.<sup>148</sup> On May 22, 1941 the British forces controlled Soddo Mission station and expelled Italian origin Capuchins and Catechists. Later the British restored the mission station to the Imperial government. However the Catholics only obtained freedom of movement and for preaching from the Imperial government in November 1952.<sup>149</sup>

In 1955, *Abba* Jacques facilitated the construction of churches and other institutions in Damot Mokonissa.<sup>150</sup> Like Protestants, the Catholics also preached equality of all people before God. Basically in Wolaitta there were social divisions such as *Kawona* (royal family), *Goqqa* (free people) and *ayliyaa* (slaves). There was also segregation on basis of occupation such as *wogačiyaa* (iron casters), *degela* (leather workers) and *Činaša* (pottery makers). Except *Kawonna* and *Goqqa*, the others were despised and marginalized socially especially during the Imperial period. Since the Orthodox religion in Wolaitta was followed by oppressing *balabats* and governors, this religion was also seen as the oppressors' religion by people below. As a result despised classes were highly attracted to Protestantism or Catholicism. This does not mean that no individuals joined Catholicism from higher social divisions. Some of the early Catholic converts in Damot Galé were *Ato* Fesase Kurka, *Ato* Guduno Bacho (he had served as a translator for the Italians), *Ato* Petros Gile, *Ato* Getachew Tunta, and others.<sup>151</sup>

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<sup>147</sup> *Ibid*, p. 243.

<sup>148</sup> *Ibid*, p.323.

<sup>149</sup> *Abba* Antonios Alberto, p.424.

<sup>150</sup> *Ibid*, P.439.

<sup>151</sup> Informants: *Ato* Yaicob Nafaqo, *Abba* Lukas Chargebo.

Further the Catholics began to expand into Shakisho Shone in 1961 under a Spanish missionary named *Aba* Francisco Xavier. The church was established on the top Garbe hill on the land bought from *Ato* Nafaqo. The early local preacher was *Ato* Markos Yohannis (locally known as Babiso Guduno) and the early converts were *Ato* Basha Bashale and *W/o* Eyute. However, the Catholics and the Protestants had a lower status during the Imperial period.<sup>152</sup>

#### 2.4.4. Islam in Damot Galé.

Islamic religious practices appeared long before the 19<sup>th</sup> century. This was manifested by the existence of individuals practicing *Somanuwaa* (fasting similarly to Ramadan) in Wolaitta. But there was no practice of worshipping five times a day. But in the 19<sup>th</sup> century Islam was properly introduced from Jimma. Around 1865 a Wolaitta king, *kawo* Gobe, married Dagetu (Digete), the daughter of *Abba* Gomol, king of Jimma. *Kawo* Gobe's own daughter in turn was given to the famous *Abba* Jifar II of Jimma (r. 1875-1934).<sup>153</sup> According to informants Dagetu came with about 30 Muslim servant followers to Dalbo, the royal palace. These people put up their residences on the right and left side of the palace of *Kawo* Gobe. They also built a mosque at Dalbo to worship and even began to preach their religion to the local people.<sup>154</sup> Many Muslims emigrated to Wolaitta from different parts of Ethiopia, invited by Wolaitta Muslims. This process of migration and local converts, added together with the natural rate of increase, augmented the number of the Wolaitta Muslims, still concentrated in and around Dalbo.<sup>155</sup> Following the

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<sup>152</sup>Informants: *Ato* Yaikob Nafako, *Abba* Lukas Chargebo, *Ato* Tadese Tunga.

<sup>153</sup>Informants: *Ato* Abdurman Arabia, *Ato* Gebre Michael Kuke, *Ato* Zebdewos Chama.

<sup>154</sup>Informants: *Ato* Abdurman Arabia, *Ato* Jemal Hassen, *Ato* Nuri Hussen, *Ato* Sherif Awol.

<sup>155</sup>Balisky, pp.84-86.

conquest of Menelik, the mosque was transferred from Dalbo to Aroge Arada of Soddo. But a small number of families engaged in agriculture remained at Dalbo worshipping in their houses.<sup>156</sup>

Since they were few and uninfluential, there was no massive opposition to them during the Imperial period. Converting others into their religion was very limited. But their sons and grandsons resisted the challenge of Orthodoxy and Protestantism. In 1964 Dalbo Muslims established a mosque. The first mosque was founded near Dalbo *Šaaga* (Thursday) market. It later shifted to Shasha Galé and was here also built and rebuilt in three places and finally fixed on the left of the road from Bodditi to Soddo. Here Muslims gathered from Fate, Shasha Galé and Dalbo Atewaro worshipped together. They used both Arabic and *Wolayttatuwaa* for mosque services. Currently the number of families worshipping in Shasha Gale is only about 75 families.<sup>157</sup>

The second mosque in Damot Galé was at Bodditi. It developed following the growth of Bodditi town. Most of its founders were merchants who came from outside of Wolaitta. The most important group of them was the Silti and the Gurage Muslims. In the post-liberation period the Muslims were dominated and oppressed by urban Amhara Orthodox.<sup>158</sup> In the 1960s they tried to establish a big mosque (but failed because of the Orthodox opposition) during the time of *Däjjazmač* Wolde Samayat. Thus, they were forced to construct a very small mosque. The early founders were Lalamda Abshiro, *Ato* Giche, *Ato* Sherif Awol, Hassen Sheik Suleiman, and Hussen Mohammed. The Imam of the mosque in the time of the Imperial regime was/is *Sheik* Salah Mohammed.<sup>159</sup>

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<sup>156</sup>Derese Debu, p.97.

<sup>157</sup>Informants: *Ato* Abdurman Arabia, *Ato* Jemal Hassen, *Ato* Nuri Hussen.

<sup>158</sup>Informants: *Ato* Sherif Awol, *Ato* Hassen Sheik Suleiman, *Ato* Hussen Mohammed.

<sup>159</sup>*Ibid.*

## 2.5. Land in Damot Galé after the Liberation.

Land was and is the economic base for most of the Damot Galé people, like other parts of Ethiopia. In the pre-conquest period there were five types of traditional land tenure system in Wolaitta. (1) *Mayza-Ma'iyaa Biitta* (ancestral land), (2) *Kawo Biitta* (king's holdings), (3) *Deriyaa Biitta* (communal land), (4) *Aawu Biitta* (private land) and (5) *Bazzo Bitta* (peripheral land). The first type of land holding system could be considered as kinship or lineage ownership of land. It was a kind of tenure in which land belonged to all the descendents of the same *Biitta kessa Aawaa* (the early father who converted forest or grass lands into agrarian land). Only the members of a kinship had the right to a share of the land. This kind of tenure existed at the early period while the kingdom of Wolaitta was centered on Kindo.<sup>160</sup>

Following the conquest, all lands in Wolaitta came under the control of the Imperial government and land was measured as 22,000 *gaša* (1 *gaša* is equal to 40 hectares and 1 hectare is equal to 4 *šama*) in Wolaitta. (See appendix 6, and 17). The soldiers divided peasants among themselves in Wolaitta as a source of tribute.<sup>161</sup> As in other parts of Wolaitta, the peasants in Damot Galé suffered from exploitation. This exploitation declined during the Italian occupation though there were Italian forms of exploitation also.<sup>162</sup>

After his restoration to power in 1941, Emperor Haile Selassie issued a series of decrees related to land and taxation. According to the October 1941 and July 1942 decrees, the pre-Italian period's temporary land tenures were converted to absolute private ownership.<sup>163</sup> In Damot Galé, based on

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<sup>160</sup>Eliyas Awato *et al*, pp.71-72.

<sup>161</sup>*Ibid.*, p.74.

<sup>162</sup>Informants: *Ato Buche Kahke, Ato Zebdewos Chama, Ato Takiso Asha.*

<sup>163</sup>Shiferaw Bekele, "The Evolution of Land Tenure in the Imperial Era", Shiferaw Bekele (ed.) in *Economic History of Modern Ethiopia: The Imperial Era, 1941-1974 Vol.1* (Dakar: CODESRIA, Antony Rowe Ltd., 1995),

this decree, one *gaša* of land was granted for patriots, returning exiles, wounded soldiers and the widows and the orphans of the patriots who died in the war.<sup>164</sup> The great beneficiaries of land grants were members of the army, loyal *balabats*, Imperial government political officials and the Orthodox Church but not the poor.<sup>165</sup> Some individuals who obtained a grant of land in Damot Galé were *Ato* Tessema Gebre Mesqel (in Humbo & Shakišo Shone), *Ato* Lema Bantingesu (in Qontola-Humbo), *Fitwārari* Teklé Aregay (in Koysa Buge), *Ato* Tsegaye Muluneh (in Gacheno), *Ato* Asrat Abebe (in Abota Gacheno & Çawu Kare), *Ato* Akale Wolde Desta (in Waribira), *Qaññazmač* Yegoshim Beyazin (in Abota), *Ato* Alemayehu Kassa (in Lerra), Memhere Beyene Asress (in Lala Bolosso), Memre Mamo Beyene (in Wulisho), Emet Yegemtu Gebre Heywot (in Offa Qontola), *Memhr* Wolde Mariam (in Pulassa), *Memher* Sintayehu Wosene (in Qote Wogara), Dalbo Gabriel (in Woshe Galé), and others.<sup>166</sup> In land grant, one *gaša* of land was given to *Fitwārari* Bakalo Salfaço. (See appendix 22). The November 1952 proclamation of the emperor promised a grant of half a *gaša* for landless and unemployed subjects.<sup>167</sup> Many landless people presented land claims from Damot Galé. However they could not gain any positive response.<sup>168</sup>

In 1944 Emperor Haile Selassie visited Wolaitta and its *wärādas*. In his two weeks visit the shortage of land issue was strongly raised from the people at Soddo town. The emperor became sympathetic and ordered 4,700 *melkañña* (Amhara settlers) and landless local peasants to settle in Arsi and Shewa. However, the governors of Wolaitta transferred only the *melkaññas* to Arsi and

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p.100; John Markakis and Nega Ayele, *Class and Revolution in Ethiopia* (Nottingham: The Russel Press, 1978), pp.35-38.

<sup>164</sup>Informants: *Ato* Gebre Michael Kuke, *Ato* Balcha Tunga, *Ato* Buche Kashke.

<sup>165</sup>Informants: *Ato* Zebdewos Chama, *Ato* Kumalo Garbo, *Ato* Takiso Asha.

<sup>166</sup>A letter written from Mesele Anbesse, Damot Gale *Wärāda* Treasury Officer to *Balambaras* Alemayehu Beqele, Governor of Damot Galé, *Hamlé* 1, 1961 E.C (ASZWAO, Soddo), no folder No., no file No. Names indicated in brackets above are names of villages where land grants were made for individuals as absolute private property during the Imperial period.

<sup>167</sup>A letter written from Vice land issue Administrator of Sidamo Province office, Tefera Worqu to Wolamo *Awrajja* Administrative office, *Hamlé* 23, 1953 E.C (ASZWAO, Soddo), file No. 2075, folder No. 2117.

<sup>168</sup>*Nagarit Gazeta*, the Proclamation of 1952, p.17; Informants: *Ato* Kumalo Garbo, *Ato* Buche Kashke, *Ato* Gebre Michael Kuke.

Shewa areas. The local governors showed favour with partiality to the *melkañña* against the natives of Wolaitta. (See appendix 20). The post-liberation period created different kinds of land tenure in Damot Galé. *Yä samon märét* was land held by churches. The churches had part of their land cultivated by ordinary peasants who paid tribute to the churches. When cultivators were unable to pay tax on *samon* land; it was confiscated and becomes *gebrétal samon märét* (untaxed land of the church). In this case many hectares of land in Damot Galé were confiscated between the 1950s and 1974.<sup>169</sup>

The tax from Church land was collected through the office of *Bété-kehnét* (office of priests). But the responsible bodies embezzled the collected money. This forced the establishment of a new administrative body known as the *Mageberya* Board about 1957. After it collected the tax, the Board submitted the revenue to the *wäräda* treasury which then passed it to the *Mägabariya* Board of the *awrajja* treasury and at last transferred it to the Provincial office of the Church.<sup>170</sup> But the *wäräda* treasurers suffered an extra burden from this work and appealed that they could not collect tribute on Church land in repeated letters though the appeals had no effect. (See appendix 23). From Damot Gale *Ato* Engida Worqe Ashagre was assigned for *Mägeberiya* work replacing *Ato* Zebene Kutafo.<sup>171</sup>

In the 1960s, an agricultural income tax was introduced for the *Sämon märét* as it had been for other types of land. After a repeated letter exchange between *täqlay Gezat*, *awraja* and *wäräda*

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<sup>169</sup>Shiferaw, "The Evolution of Land Tenure...", pp.75-79; *Yager Gezt* Minister *Metsehét*, Vol.3, No.4, (1957 E.C), p.18; Informants: *Ato* Kumalo Garbo, *Ato* Buche Kashke, *Ato* Takiso Asha.

<sup>170</sup>A letter written from Sidamo Province Administrative Office to Damot Galé *Wäräda* Administrative Office, *Säne* 12, 1950 E.C (ASZWAO, Soddo), no file No. no folder No.; A letter written from Wolamo *Awrajja* Administrative Office to Wolamo *Awrajja* Treasury Office, *Mäskärem* 1, 1950 E.C (ASZWAO, Soddo), no file No., no folder No.

<sup>171</sup>A letter written from Wolamo *Awraja* *Bété Keheenet* Office to Damot Galé *Wäräda* Administrative Office, *Hamlé* 19, 1941 E.C (ASZWAO, Soddo), file No.69, no folder No.

officials, the *samon* land had been measured in Damot Gale in 1968.<sup>172</sup> Even though Damot Gale had a detailed measurement of *samon* land, the office of *täqalay Gezat hagere sibkät* (Central Preaching Office) was not satisfied and asked (for about 20 *gaša* of unmeasured land in Wolaitta) re-measurement of *samon märét*. But *wäräda* governors reported that there were no unmeasured *samon* lands and elaborated in detail about the lands in question.<sup>173</sup> From 1968 to 1971, 12,104 *birr* was collected in Damot Galé from the new agricultural income tax. Though the *Mägabariya* Board had been set up, it failed to stop embezzlement. In order to diminish the channels money passed through, the Sidamo Province in 1971 EOC center ordered the *Awrajja Mägaberya* Board to put money in the account of the Awassa branch of the Commercial Bank.<sup>174</sup> (See appendix 32).

## 2.6. Taxation in Damot Galé after 1941.

In the period between 1903 and 1935 Wolaitta paid tribute based on the rough estimation carried out by *Däjjazmač* Gezume and *Grazmač* Wolde Yohannis. (See appendix 2 and 11). They had counted 22,000 *gäbbars* (tribute paying peasants). All lands in Wolaitta were categorized as fertile though there were many hectares of infertile lands.<sup>175</sup> (See appendix 5). A uniform rate of land taxation based on the degree of fertility of the land was established in the country by the 1942 proclamation of Emperor Haile Selassie. (See appendix 10). Accordingly, a tax of 15, 10 and 5

<sup>172</sup>A letter written from Sidamo Pprovince Administrative Office to Wolamo *Awrajja* Administrative Office, *Megabit* 14, 1963 E.C (ASZWAO, Soddo), no file No., no folder No.; A letter written from Wolamo *Awrajja Bétkehenet* to Wolamo *Awraja* Administrative Office, *Hamle* 8, 1963 E.C (ASZWAO, Soddo), no file No., no folder No.; A letter written from Mesele Anbesse, Damot Galé *Wäräda* Treasury Office to Wolamo *Awrajja* Administrative Office, *Hamlé* 1, 1961 E.C (ASZWAO, Soddo), file No. 54, no folder No.

<sup>173</sup>A letter written from Abebe Beruše to Damot Galé *Wäräda* Administrative Office, *Hamlé* 16, 1963 E.C (ADGWAO, Bodditi), file No.76, no folder No.; A letter written from Damot Galé *Wäräda* Treasury Office to Wolamo *Awrajja* Treasury Office, *Miyaziya* 13, 1963 E.C (ADGWAO, Bodditi), file No.76, no folder No.

<sup>174</sup>A letter written from Ministry of Finance, *Bäjirond* Getaneh Gizaw to Wolamo *Awrajja* Treasury, *Miyaziya* 8-12, 1963 E.C (ASZWAO, Soddo), no file No., no folder No.; A letter written from *Ato* Mesele Anbesse, Damot Galé *Wäräda* Treasury Officer to Wolamo *Awrajja Mägabariya* Board, *Hamle* 1, 1961 E.C (ASZWAO, Soddo), file No.54, no folder No.

<sup>175</sup>Wana, *Yä Wolaytta Hezbe...*, pp.88 and 97; A letter written from Wolamo *Wäräda* Treasury Office to Damot Gale *Meslané, Yekateti* 3, 1934 E.C (ASZWAO, Soddo), no file No. folder No.82.

*birr* per *gaša* (equal to 40 hectares) was fixed for *läm* (fertile), *läm-täf* (semi-fertile), and *täf* (infertile) land respectively.<sup>176</sup> In Damot Galé, nevertheless, the proclamation was not put into practice.<sup>177</sup> In the post-liberation period there was no exact measurement of land based on its degree of fertility so that all land in Damot Galé continued to be classified as “fertile”. (See appendix 5). This system badly affected the people of Damot Galé like other parts of Wolaitta, particularly infertile and semi-fertile land holders.<sup>178</sup>

Conscious of restoration of the heavy pre-Italian taxation system, some of the local *balabats* and influential *Çeqa šums* such as *Grazmač* Babanto Bala and *Grazmač* Harkiso Halala concealed the documents which described the amount of tax paid by each peasant in Damot Galé.<sup>179</sup> (See appendix 7 and 3). The *Çeqa šums* planned to pay half of the tax for government and to reduce peasants’ burden from heavy taxation. They claimed that the documents had been destroyed in government offices by the Italians. But the above individuals had their own copies of the documents and refused to give them up and also ordered the people to report inaccurate amounts of tax to the new government officers. As a result of this, the 22,000 *gäbbars* of the pre-Italian period had diminished to 19, 665 *šama gebbars*. This implies that 2335 *gäbbars* were hidden in Wolaitta. (See appendix 17). The *wäräda* and *meketel wäräda* governors of Damot Galé such as

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<sup>176</sup>Margery Perham, *The Government of Ethiopia* (London: Oxford University Press, 1969), pp.209-210; J.C.D. Lawrance, *Land Taxation in Ethiopia* (Addis Ababa, FAO, 1964), p.1; Bahru Zewde, *A History of Modern Ethiopia*,... , p.89; Markakis and Nega, pp.36-37; Gäbre Wolde Engida Work, “Ethiopian Traditional System of Land Tenure and Taxation,” *Ethiopian Observer*, Vol.5, No.4 (1962), pp.287-288; Proclamation No.8 of 1942; *Nägarit Gazéta* “A Proclamation to Provide for Tax on Land.”, p.10.

<sup>177</sup>A letter Written from Imperial Ministry of Finance to Minstry of Interior, *Nähasé* 12, 1946 E.C (AWMTMRC, AAU), file No.2190, folder No.2075; A letter written from *Ras Adefrsew*, Governor of Sidamo Province to *Ras Abebe Aregay*, Ministry of Interior, *Hamlé* 21, 1944 E.C (AWMTMRC, AAU), file No. 2190, foldr No.2075.

<sup>178</sup>Wana, *Yä Wolaytta Hezbe*..., pp.88, and 97; A letter written from Wolamo *Wäräda* Treasury Office to Damot Galé *Meslané, Yekatet* 3, 1934 E.C (ASZWAO, Soddo), no file No., folder No.82; A letter written from Administrative Office of Sidamo *Täqalay Gezat* to Ministry of Finance and Land Revenue Director, Addis Ababa, *Nähasé* 9, 1943 E.C (AWMTMRC, AAU), file No.2190, folder No.2075.

<sup>179</sup>A Petition written from local People of Damot Gale to Wolamo *Awrajja* Administrator, *Nähasé* 9, 1941 E.C (ASZWAO, Soddo), file No.56, folder No.28.

*Balambaras* Tefera Meshesha and *Fitwārari* Abebe Zelelew neither investigated the number of *gäbbars* nor remeasured the land of the *gäbbars*.<sup>180</sup> The amount of tax paid per *šama* land was 26 *birr*. To solve the problem of hidden *gäbbars*, the local officials added 2.88 *birr* to the regular 26 *birr* on legally paying peasants and the *gäbbars* were forced to pay an illegal 28.88 *birr*. The extra burden caused the people of Damot Galé to appeal to both the *awrajja* and Imperial government in 1941 E.C.<sup>181</sup> (See appendix 7 and 20). In May 1946 at *Çaraqe Meketel Wārāda* the officials carried out an investigation on individuals not paying tribute. However, some peasants and the local *Çeqa šums* who feared exposure challenged the committee and the process was stopped.<sup>182</sup> (See appendix 3, 4 and 12).

Arrears of tax were common in Damot Galé like the other *wārādas* of Wolaitta in the post-liberation period. In 1945 E.C (1952/53), \$12,098.54 *birr* was not submitted to the government treasury from land, tithe and education tax. (See appendix 19). The *Çaraqe Meketel Wārāda* alone was responsible for a large part of the unsubmitted tax which was \$7420.8 *birr*. Pulassa and Gurumo *Meketel* did not submit \$4329.74 and 348.72 *birr* respectively.<sup>183</sup> This shows the number of *gäbbars*, the weakness of tax collectors and the extent of the problems facing the taxpaying people. From 1942-1948 E.C (1949/50-1955/1956), *Çaraqe*, Pulassa and Gurumo *Meketel Wārādas* owed \$11,952.98, \$6,949.97 and \$476.43 *birr* of unsubmitted tax to the government treasury respectively. *Çaraqe Meketel Wārāda* owed the largest share of unpaid tax. The great

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

<sup>181</sup> A letter written from Imperial Ministry of Finance to Ministry of Interior, *Nāhasé* 22, 1946 E.C (AWMTMRC, AAU), file No.2190, folder No.2075; A letter written from local People of Damot Galé to Wolamo *Awrajja* Administrative Office, *Nehasé* 9, 1941 E.C (ASZWAO, Soddo), file No.56, folder No.28.

<sup>182</sup> A letter written from Wolamo *Abegaz* to *Lä Aratu Qäbälé Wana Meslanéwoč*, *Megabit* 18, 1938 E.C (AWMTMRC, AAU), file No. 2190, folder No.2075; A letter written from Zewdu Wolde Tinsaé, Wolamo *Wārāda* Treasury Office to Sidamo *Awrajja* Administrative Office, *Säné* 14, 1938 E.C (AWMTMRC, AAU), file No. 2190, folder No. 2075.

<sup>183</sup> A letter written from Ministry of Finance to Ministry of Interior, *Hamlé* 17, 1946 E.C (AWMTMRC, AAU), File No. 2190, folder No.2075.

amount of arrears, according to *Balambaras* Mengisté Yeshal, the governor of Damot Galé, was due to the weakness and inefficiency of *Balambaras* Abebe Wolde Amanuel.<sup>184</sup> (See appendix 16). Because of heavy taxation, peasants were unable to pay land tax to the government and in response the government confiscated land from peasants. This resulted in much *gebr-tal mārét* in Damot Galé. (See appendix 6, 11 and 21). But absence of land cultivating peasants resulted in a deficiency of \$52,878.49 *birr* to the government treasury in Damot Galé.<sup>185</sup>

To solve tax collection problems and facilitate taxation in Wolaitta, the government assigned four army officers in 1944 E.C (1951/1952) to investigate hidden *geber* (tribute) by *gäbbars* and to establish the number of *Qutir gebbars* of Wolaitta. *Šaleqa* Sultan Gebre Medhin and *Šambel* Bulcha Demeqssa were assigned to Damot Gale *Wäräda*. They conducted a land measurement process beginning from 1944-1948 E.C (1951/52-1955/1956). (See appendix 12). Up to June 1948, the committee had measured and counted villages administered by nine *çeqa sums*. But a great protest took place at Damot Mokonissa by peasants of *Grazmač* Babanto's clan. (See appendix 2 and 3). The peasants were backed by *Grazmač* Babanto Bala and *Grazmač* Harkiso Halala and others. The pretext for peasant opposition against land measurement was the unpopular *Çeqa sum* *Grazmač* Shapa Haybano in the committee. Opposition first started from *Gudareta-Galgo* clan which later instigated other clans in the *šuča*. (See appendix 3 and 7). They refused to accept land measurement and a skirmish took place between the government forces and the peasants. In the conflict, many peasants and government agents were wounded and the land measurement process was disrupted for the second time. For their opposition 16 peasants were

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<sup>184</sup>A letter of Annual Report by Sidamo Province Officers, Wolamo *Awrajja*, *Wäräda*, and *Meketel Wäräda* Governors, *Nahasé* 1, 1948 E.C (AWMTMRC, AAU), file No. 2190, folder No.2075.

<sup>185</sup>*Ibid.*

arrested and sentenced to six months imprisonment and 50 *birr* fine.<sup>186</sup> (See appendix 12). According to informants, later the committee feared to measure the exact size of each peasant's land in areas of opposition and accepted simply what the peasants told them in 1955.<sup>187</sup> After a number of challenges and legal processes, the total number of *Qutir gäbbar* (number of tribute paying peasants) rose from 22,000 in 1894 to 34,000 in 1960 in Wolaitta an increase of 12,486.<sup>188</sup>

The introduction of education tax in 1947 and health tax in 1959 in absence of enough or any services of education or health increased the pain of rural peasants. Inability to pay the new taxes resulted in confiscation of land by the government. This in turn increased *gebbr-täle* land in the *wäräda*. Between 1942 and 1948 E.C (1949 to 1955), the Imperial government was deficient \$52,878.49 *birr* from *gibr-täle* land in Damot Galé.<sup>189</sup> After 1960, many tenants migrated to the Middle and Lower Awash and Metahara agricultural plantations to escape from the multifarious taxes. However the exploitation and oppression lasted until the 1974 Revolution of Ethiopia.<sup>190</sup>

The next chapter will describe how the revolution came in Wolaitta and Damot Galé, as a response to the exploitation and oppression.

<sup>186</sup> A letter written from Šaleqa Sultan Gebre Medhen, Chairman of land measuring Committee to Ministry of Interior, *Mäskärem* 5, 1945 E.C (AWMTMRC, AAU), file No. 2190, folder No.2075.

<sup>187</sup> Informants: Ato Balcha Tunga, Ato Takiso Asha, Ato Banča Yaya. One of the reasons for the unpopularity of *Grazmač* Shapa Haybano was his collaboration with the Fascists and he had persecuted many Protestants during the Italian occupation and personally he was oppressive.

<sup>188</sup> A letter written from Imperial Ministry of Finance to Sidamo Province Governor, *Ras Adefersew, Pagume* 5, 1947 E.C (AWMTMRC, AAU), file No. 2192, folder No. 36; Wana Wagesho, p.98.

<sup>189</sup> A letter of Annual Report by Sidamo Province Officers, Wolamo *Awrajja, Wārāda*, and *Meketel Wārāda* Governors, *Nahasé* 1, 1948 E.C (AWMTMRC, AAU), file No. 2190, folder No.2075.

<sup>190</sup> A letter written from Wolamo *Wārāda Yä erša* Ministry to Sidamo *Täqlay Gezat Erša* Minister, *Nahase* 30, 1937 E.C (AWMTMRC, AAU), file No. 2192, folder No.336; A letter written from Ministry of Agriculture to Ministry of Interior, *Nahasé* 29, 1942 E.C (AWMTMRC, AAU), file No. 2192, folder No. 36; Bahru Zewde, *A Modern History...*, p.193; Informants: Ato Takiso Asha, Ato Buche Kashke, Ato Melaku Eshete.

## CHAPTER III

### 3. DAMOT GALÉ UNDER THE *DÄRG* MILITARY REGIME (1974-1991).

#### 3.1. The 1974 Revolution and Damot Galé.

The 1974 Revolution of Ethiopia erupted as the result of absence of sufficient socio-economic and political reforms and change in the country during the Imperial regime.<sup>1</sup> Even though many Ethiopians had resentments against the regime, at the beginning of the revolution strong opposition to the regime mostly came from taxi drivers, students, teachers, and the military.<sup>2</sup> Gradually the demands of the revolution increased and embraced the mass. At the beginning, oppressed Ethiopian peasants remained passive. Nevertheless, as the revolution continued, the peasants were activated and this helped the success of the military takeover.<sup>3</sup> But the struggle against the Imperial regime lacked an organized political party. As a result the military monopolized power in its own hands. On June 28, 1974 a group of army officers formed a military junta or committee called the *Därg* which deposed the emperor on September 12, 1974 and established the Provisional Military Government.<sup>4</sup>

In Damot Galé, the establishment of the Provisional Military Government and the demise of the oppressive old regime created a sense of joy because the oppressed people in the *wäräda* expected

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<sup>1</sup>Dawit Wolde Giyorgis, *Red Tears: War, Famine and Revolution in Ethiopia* (Trenton: The Red Sea Press Inc, 1989), pp.11-13; Fred Holiday and Maxine Molyneux, *The Ethiopian Revolution* (London: Thereford Press Ltd., 1981), pp.83-85; Tefera Haile Selassie, *The Ethiopian Revolution, 1974-1994: From Monarchical Autocracy to A Military Oligarchy* (London and New York: Kegan Paul International, 1997), pp.87-89; Christopher Clapham, *Transformation and Continuities in Revolutionary Ethiopia* (Cambridge and New York: Cambridge University Press, 1988), p.38; Markakis and Nega Ayele, pp.99-123; Addis Heywot, *Ethiopia from Autocracy to Revolution* (London: Review of African Political Economy, 1975), p.105; Neguse Ayele, "The Ethiopian Revolution" *Journal of African Activist Association*, Vol. 12, No. 3 (1983), pp.38-39.

<sup>2</sup>Dawit Wolde Giyorgis, p.13; Holiday and Molyneux, p.85; Tefera Haile Selassie, p.89; Clapham, p.38; Markakis and Nega, p.120.

<sup>3</sup>Andargachew Tiruneh, *The Ethiopian Revolution, 1974-1987: A Transition from An Aristocracy to A Totalitarian Autocracy* (Cambridge: Cambridge University Press, 1993), pp. 34, 67; Clapham, p.40.

<sup>4</sup>Marina Ottaway and David Ottaway, *Ethiopia: Empire in Revolution* (New York: Africana, 1978), p.1; Bahru Zewde, *A History of Modern...* p.226; Clapham, p.40; Andargachew Tiruneh, pp.34 and 67.

from the revolution land and liberty.<sup>5</sup> At the fall of the monarchy, some individuals oppressed in the past were provoked to retaliate against the oppressors. In terror landlords escaped to Bodditi, Wolaitta Soddo and even went Addis Ababa for security. But none of the landlords were killed before the June uprising of 1974 in Damot Galé.<sup>6</sup>

### 3.2. The June Uprising.

The *Därg* made significant socio-economic and political changes in the life of the rural and urban population of Ethiopia in the period between 1974 and 1991. The major programs launched under the *Därg* were the land reform Proclamation, *Edget Bä Hebret* and *Yä Ewuqet ena Yäsera Zämača* (Development Through Cooperation, Literacy and Work Campaign), the formation of Peasant Associations (PAs), the formation of Cooperatives, the later villagization program and the establishment of various associations such as Youth Associations (YAs), Women's Associations (WAs) and others.<sup>7</sup>

One of the early programs of the *Därg* was the *Edget Bähebret Zämača*. This campaign was launched on November 25, 1974 with teachers and students of high schools, colleges and the university, because Ethiopia had a high rate of illiteracy. The *Därg* promoted the goal of the campaign as a literacy campaign and a campaign to combat traditional backward frames of mind, to preserve and protect heritages, to establish peasant associations, to prepare for the implementation of the rural land proclamations and to enhance public health and sanitation.<sup>8</sup>

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<sup>5</sup>Informants: Ato Balcha Tunga, Ato Magule Olango, Ato Qacha Wodeso, Ato Takiso Asha.

<sup>6</sup>Informants: Ato Takiso Asha, Ato Magule Olango, Ato Balcha Tunga.

<sup>7</sup>National Literacy Campaign Coordinating Committee, *Every Ethiopian will be Literate and will Remain Literate* (Addis Ababa: Birhanena Selam Printing Press, 1981), pp.1-3; R.R. Balsvik, *The Quest for Expression: State and University in Ethiopia Under Three Regimes, 1952-2005* (Addis Ababa: AAU Press, 2007), pp.52-67; *Nagarit Gazeta*, Proclamation No. 1, September 12<sup>th</sup> 1974.

<sup>8</sup>Rene Lefort, *Ethiopia: A Heretical Revolution?* (London: Zed Press, 1983), pp.83-84; Bahru Zewde, *A History of Modern...*, p.240; Markakis and Nega Ayele, *Class and Revolution...*, pp.132-133; Christopher Clapham, pp.48-49;

About 60,000 *Azmačes* (leaders of the campaigners) and *zämačes* (the campaigners) and others took part in the program throughout the country. On January 16, 1975, 451 campaign groups arrived in Wolaitta *Awraja*. Of the 451 campaign groups about 149 were assigned to Damot Galé. The *Awraja* and Damot Galé *wäräda zämäča* coordinators were *Šaleqa* Desta Meshesha and *Azmač* Feqadu emene and Simon Galore respectively.<sup>9</sup> They started the literacy campaign at each PA. They taught the local people the Amharic alphabet and simple arithmetic. The campaigners also worked in the fields of household management, farming techniques, hygiene, rural land reform and spreading ideas of equal rights among the people.<sup>10</sup>

During the Old Regime the land issue was an important issue among intellectuals and students and a cause of peasant discontent. In order to win support from the peasants, the *Därg* declared a very radical proclamation on public ownership of rural land on March 4, 1975.<sup>11</sup>

For implementation of the land proclamation, *Ato* Solomon Wada was assigned to Wolaitta, because he had radical ideas about land. According to informants he was one of the most outspoken activists among 4<sup>th</sup> year Addis Ababa University students, but not a teacher. In 1973 he had served in the Ethiopian University Service (EUS) at Soddo Comprehensive School.<sup>12</sup>

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Balsvic, pp.52-57; *Nagarit Gazeta*, Proclamation No.11, November 25<sup>th</sup> 1974; *Addis Zämäne*, *Teqmt* 9, 1967 E.C; *The Ethiopian Herald*, October 19, 1974.

<sup>9</sup>Informants: *Ato* Zebdewos Chama, *Ato* Gebre Michael Kuke, *Ato* Abebe Fola; Abrham Babanto, p.55; *Addis Zaman*, *Tir* 4, 1967 E.C; *Addis Zaman*, *Tir* 6, 1967 E.C; *Addis Zaman*, *Sane* 9, 1968 E.C.

<sup>10</sup>Informants: *Ato* Magule Olango, *Ato* Zebdewos Chama, *Ato* Takiso Asha; Lefort, p.100; Kebebew Daka, "The Cooperative Movement in Ethiopia" (BA Thesis, Department of Applied Sociology, Addis Ababa University, 1978), p.93.

<sup>11</sup>*Nagarit Gazeta*, Proclamation No. 31, April 29<sup>th</sup> 1975; Lefort, p.13; Altaye Alaro, "Case Studies on Wolaitta Women and Household Management in Southern Ethiopia," *Institute for the Study of Ethiopian Nationalities* (Addis Ababa, May 1993), p.12; Siegfried Pausewang, *Peasant, Land and Society: A Social History of Land Reform in Ethiopia* (London: Weltforum Verlag, 1983), pp.105-106.

<sup>12</sup> Lovise, Aalen, "Institutionalizing the Politics of Ethnicity: Actors, Power and Mobilization in Southern Ethiopia under Ethnic Federalism" (Ph.D. Dissertation, Department of Political Science: University of Oslo, 2007), p.106; Altaye Alaro, p.12; Lefort, p.13; Informants: *Ato* Tesfaye Wada (brother of Solomon Wada), *Ato* Takiso Asha, *Ato* Bancha Yaya, *Ato* Gebre Michael Kuke, *Ato* Zebdewos Chama. Lefort and Bisrat say that *Ato* Solomon was a

In June 1975, on orders from *Ato* Solomon, tens of thousands of peasants flocked into the *awrajja's* capital, Soddo. The peasants were told that they must take the land from the rich and refuse to give part of their crop to the landlords. The revolutionary *zämačoč* classified feudal landlords according to their background under the terms “oppressive” and “non-oppressive” behavior during the Old Regime. They called oppressors *Adhari* (reactionaries). The *zämačs* recruited *wodo-zämačs* (voluntary participants of the campaign) among change-demanding local people. The *wodo-zämačoč* were equipped with clubs for attacking and disarming landlords and *balabats*.<sup>13</sup>

Immediately the magic of Solomon's words set off the revolution over Damot Galé on June 17, 1975, because at Bodditi there was a great market attended on Tuesdays.<sup>14</sup> This campaign came to be known as the disarmament campaign against landlords and *balabats*. The overall resistance at Damot Galé was organized by *Ato* Demise Gebre Wolde, who was an Amhara settler of Soddo. At Bodditi town the situation turned to violence and became unmanageable. About 80,000 people took part in the turmoil directly or indirectly. This was followed by looting, confiscation of property, killing and the general breakdown of order at Bodditi and in Damot Galé in general. The protest brought an end the master-servant relationship in Damot Galé. However, the mob blindly attacked non-*adharis* too at Bodditi and in rural areas. This is regarded as the mistake of the June revolution.<sup>15</sup>

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teacher, but *Ato* Tesfaye Wada, a young brother of *Ato* Solomon Wada, confirmed that he was a 4<sup>th</sup> year graduate AAU student.

<sup>13</sup>Informants: *Ato* Takiso Asha, *Ato* Magule Olango, *Ato* Balcha Tunga, *Ato* Buche Kashke, *Ato* Kumalo Garbo.

<sup>14</sup>Lefort, p.86; Informants: *Ato* Tesfaye Wada, *Ato* Abebe Gebre Selassie, *Ato* Desalegne Tanga.

<sup>15</sup>Henok Yoseph, “A History of Damota Woyde *Wäräda*, 1941-1991” (MA Thesis, Department of History, AAU, June 2012), p.61; Lefort, p.86; Abraham Babanto, p.55.

Some individuals whose property was looted by the mob as *Adhari* as were *Ato Asrat Abebe*, *Ato Ziqe Wolde Hana*, *Ato Bancha Sherko*, *Ato Demise Wolde Tsadik*, *Ato Sileshi*, *W/o Mekasha Dagne*, and others. *Ato Asrat* fled to Addis Ababa. Some writers such as Lefort have argued that the uprising targeted the Amhara.<sup>16</sup> But this is wrong. It targeted rich individuals and all those who had oppressed them in the Old Regime directly and indirectly. As evidence *Ato Bancha Sherko* was a native Wolaitta from the Wolaitta Malla clan. Thus, the revolution reflected class difference between being oppressed and oppressors.

Individuals killed by the protest were *Ato Tiruneh Mulatu* and *Ato Engidayehu Yayeh*. *Ato Tiruneh* was a businessman (who had a hotel business at Wolaitta Soddo) and a large farm ploughed by tractors at Humbo. Some argued that he was not an *Adhari*, but lived by his own hard work. Some others condemned him as an *Adhari* and argued that he had been disparaging the local people and had forcefully evicted peasants from his land. A third group argued that *Ato Tiruneh* was suspected of bringing firearms from Addis Ababa in order to crush the revolution which targeted the Have classes. The supposed conspiracy was “detected” by *Ato Solomon* and *Tiruneh* became a victim of the revolution. A fourth group argued that *Tiruneh* was innocent but the mob took blind action against him without justification but with no hand of *Ato Solomon* behind the death of *Ato Tiruneh*.<sup>17</sup> The consensus of most of my informants is the last argument. Anyway, the mob organized by *Ato Demise Wolde Tsadiq* at Buge, in northern Damot Galé, at dawn closed the road with barrels before *Tiruneh*’s arrival in his own car from Addis Ababa. Following his arrival they captured, severely beat him and forced him to walk to Bodditi barefoot, which was about 20 kilometers. As this northern mob got nearer to Bodditi, another mass came from the south under the leadership of *Azmač Paulos Azeze* and killed him north of the Walacha River. Currently

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<sup>16</sup> Lefort, p.114; Bisrat Lema, p.66; Informants: *Ato Melaku Eshete*, *Ato Kumalo Garbo*, *Ato Takiso Asha*.

<sup>17</sup> Informants: *Ato Zebdewos Chama*, *Ato Abebe Fola*, *Ato Abebe Gebre Selassie*.

people in Damot Galé use this day as a landmark in their own calendar saying “On the death of Tiruneh...” to denote June 17, 1975. At the same time the hooligans attacked *Ato* Engidayehu Yaye, a guard of Bodditi Tobacco Enterprise Office. All my informants accepted that *Ato* Engidayehu Yaye had killed an innocent man named Buchamo Goda who had entered the compound of the Office to recover his umbrella carried away by the wind in the late 1960s. In absence of justice the life of an innocent person was ignored. Later, in the name of the Revolution, individuals avenged him.<sup>18</sup>

On June 18 & 19, 1975, popular unrest under the leadership of *Wodo-zāmačs* spread to rural areas of Damot Galé, where the people targeted former lords who had mistreated and oppressed them. According to the informants, the mass rally at Damot Galé started with different types of songs and chanting. One of these was the following:

**Adaariya ganjiya feerana;**  
**Adaaariya gadyiya shaakidi ekanna;**  
**Dargiyaa kawotetta mokidda.**<sup>19</sup>  
Let us tear up the bulging stomachs of the oppressive classes;  
Let us divide lords' land among ourselves;  
We have welcomed the regime of the *Därg*.

In the disarmament campaign, little or no resistance faced the mass attacks on landlords in Damot Galé unlike other areas of Wolaitta.<sup>20</sup> Following the general breakdown of law and order, the *Därg* dispatched its special force from Shashamane under a four man *Därg* member committee whose members were Lieutenant Colonel Zeleqe Beyene, *Ato* Desta Habte Mariam, Brigadier General Qalbesa Beka, and *Šaleqa* Desta Gameda, who was Sidamo province police commander-in-chief.

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<sup>18</sup>Altaye Alaro, p.13; Informants: *Ato* Banča Yaya, *Ato* Buche Kashke, *Ato* Zebdewos Chama, *Ato* Balcha Tunga, *Ato* Melaku Eshete, *Ato* Kumalo Garbo.

<sup>19</sup>Informants: *Ato* Takiso Asha, *Ato* Magule Olango, *Ato* Chinasho Alambo, *Ato* Kumalo Garbo.

<sup>20</sup>Altaye Alaro, p.14; Informants: *Ato* Takiso Asha, *Ato* Magule Olango, *Ato* Kumalo Garbo.

The arrival of this *Därg* military committee was followed by intimidation and mass imprisonment of peasants and students.<sup>21</sup>

*Ato* Solomon was a genuine revolutionary but was not a ruthless sadist, enjoying killing. But he failed to launch correct and organized revolutionary action against the enemies of the revolution. At the end of the June uprising the *Därg* blamed him. *Ato* Solomon fled but was finally captured by the *Därg's* squads at Matamma before crossing into Sudan and he was executed at Addis Ababa Merkato 7<sup>th</sup> Police station after severe torture. People whose socio-economic and political advantages he had supported felt great sorrow at the death of their hero and lost belief in the *Därg*. But those threatened by the reform observed him with an evil eye and felt joy at his death. In these perspectives *Ato* Solomon was both popular and unpopular in Wolaitta and Damot Galé in particular. The current political cadres have accepted him as just anti-*Därg* rather than one who sacrificed himself for social equality and equity.<sup>22</sup>

### 3.3. Changes in Nomenclature and Administration.

In the late 1970s there were many name changes of regions and peoples which took place based on the wishes of various nationalities. A number of Wolaitta people's representatives went to Addis Ababa at the beginning of June 1975 and appealed seeking the abolition of the derogatory name "Wolamo" and its replacement by Wolaitta. Accordingly, later the *Därg* gave recognition for Wolaitta. The seven *wärädas* in Wolaitta diminished to five and at the same time the name

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<sup>21</sup>Informants: *Ato* Zebdewos Chama, *Ato* Gebre Michael Kuke, *Ato* Desalegne Tanga.

<sup>22</sup>Christopher Clapham, *Transformation and ...*, p.50; Altaye Alaro, p.14; Lefort, p.114; Informants: *Ato* Gebre Michael Kuke, *Ato* Zebdewos Chama, *Ato* Balcha Tunga, *Ato* Kumalo Garbo. According to one of my informants, following his arrival at Matamma, *Ato* Solomon got asylum with a Wolaitta teacher Dawit, considering him as a relative. But this man informed the squads of the *Därg*, because on Ethiopian Radio the *Därg* announced that *Ato* Solomon was highly wanted and promised a reward to anyone who gave information of his whereabouts. Solomon was captured and taken to Addis Ababa Merkato 7<sup>th</sup> police station where he was beaten and tortured. A Wolaitta police corporal, Dando Dana, tried to help him to escape but because of his injuries *Ato* Solomon was easily recaptured and soon killed. *Ato* Dawit who had betrayed Solomon, is said to have later drowned himself in Lake Tana.

*wäräda* was replaced by *awrajja*. Accordingly Damot Galé *Wäräda* was renamed Damot Galé *Awrajja*.<sup>23</sup>

In 1975 the *Därg* drafted the “Program of the National Democratic Revolution of Ethiopia”, which included the nationality question. It recognized the right of self-determination of all nationalities to be respected. But in the late 1980s the right of Wolaitta at least to choose its own preferred name was violated when an official named Colonel Fekadu Wakene came to Wolaitta after conducting a survey around Geleb to announce that the name Wolaitta had been abolished and Wolaitta was detached from Sidamo and merged into North Omo Zone. Wolaitta elites and elders such as *Ato Zebdewos Chama*, *Ato Berhanu Mena*, *Ato Berhanu Lama*, *Ato Ashenafi Tolku*, *Ato Timotewos Sala*, *Buluwaa Godda Tessema* and others protested at losing the identity and history of Wolaitta. At last Colonel Fekadu Wakene threatened the people and until the next regime Wolaitta lost its identity under North Omo region including the people of Damot Galé.<sup>24</sup>

Following the end of the June uprising, the *Därg* directly appointed the *Awrajja* and *Wäräda* administrators. But they did not administer democratically. Damot Galé *Wäräda* was successively administered by *Ato Zeleqe Wolde Michael*, *Ato Zegeye Leliso*, *Ato Qolcha Dargaso* (only for 4 months), *Ato Jarra Alemayehu*, *Ato Tesema Awano* and *Ato Dawit Shumbulo*. It may be noted that *Ato Jarra Alemayehu* was so notorious that the *Därg* punished him. He was dismissed in 1977 E.C(1984/84) for gross corruption and maladministration. Under new *Därg* administrative structure, in 1981 E.C (1988/89), Damot Galé *Wäräda* became Damot Galé *Awrajja* in North Omo Zone. Until the demise of the *Därg* the *awrajja* was administered by *Ato Abebe Alaro* and his

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<sup>23</sup>Daniel Gamechu, p.103 and 107; A letter written from Ababe Alaro, Damot Gale *Awrajja* Administrator to *Ato Simon Galore*, Sämén Omo Zone Administrator, *Hamlé* 26, 1981 E.C (ADGWAO, Bodditi), file No.22, folder No. 9/5/87. According to Archival sources, the five *Awrajas* in Wolaitta linguistic areas were Damotta Galé *Awrajja*, Damotta *Awrajja* (former Soddo Zuria *Wäräda*), Bolosso Sore *Awrajja*, Damot Woyde *Awrajja*, and Kindo-Koysha *Awrajja*. Humbo and Offa had merged other *Wärädas*, Bolosso Sore, Damotta and Damotta Woyde *Awrajjas*.

<sup>24</sup>Daniel Gemechu, p.102; Informants: *Ato Zebdewos Chama*, *Ato Takiso Asha*.

deputy *Ato* Abebe Gebre Selassie. Unlike the Imperial regime all of them except *Ato* Zeleke Wolde Michael were natives of Wolaitta origin. They had knowledge about the local reality in first hand information without the need of others to assist them.<sup>25</sup> The *wäräda* administrators were accountable to the *awraja* governors. The administrators spent much of their time in administration and /or party affairs. Some responsibilities of *wäräda* governors were forced conscription of soldiers for military service,<sup>26</sup> maintaining local peace and security and the others.<sup>27</sup>

### 3.4. The Ethiopian People's Revolutionary Party (EPRP) in Damot Galé and the Reaction of the *Därg*.

The period between 1976 and 1981 became years of turmoil and bloody civil war in the form of Red Terror and White Terror.<sup>28</sup> The Ethiopian People's Liberation Organization which was established in September 1972 took a new name Ethiopian People's Revolutionary Party (EPRP) on September 1, 1975. It grew rapidly into a prominent national organization with cells in all the major towns and cities as well as in a few rural areas.<sup>29</sup> The leading members and supporters of

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<sup>25</sup>A letter written from Zeleqe Wolde Michael, Administrator of Damot Galé to Wolaitta *Awraja* Administrative Office, *Miyaziya* 28, 1968 E.C (ADGWAO, Bodditi), no file No., folder No.50; A letter written from Comrade Jarra Alemayehu, Administrator of Damot Galé *Wäräda* to Damot Galé *Wäräda* Peasant Association Chairman, *Ato* Belete Atumo, *Tir* 29, 1972 E.C (ADGWAO, Bodditi), no file No., folder No.50; A letter written from Abebe Alaro, Damot Galé *Awraja* Administrator to North Omo Zone Administrative Office, *Hamlé* 11, 1981 E.C (ADGWAO, Bodditi), no file No., folder No.46; A letter written from Seifu Worqu, the Secretary of Ethiopian Workers Party Commission of Damot Galé *Wäräda* to Comrade Dawit Shumbulo, Administrator of Damot Galé *Wäräda*, *Sané* 4, 1979 E.C (ADGWAO, Bodditi), file No.46, no folder No.; A letter written from Abebe Gebre Selassie, Vice Administrator of Damot Gale *Awraja Ato* Desalegne Ayka, Chairman of Damot Galé *Awraja* Peasant Association, *Nahasé* 9, 1981 E.C (ADGWAO, Bodditi), file No. 65, no folder No.; Informants: *Ato* Abebe Gèbre Selassie, *Ato* Tadesse Tunga.

<sup>26</sup>Informants: *Ato* Magule Olango, *Ato* Balcha Tunga, *Ato* Teklé Lencha.

<sup>27</sup>"Bä Itopiya Giziya Wätadérawi Mängest Yager Astädadär Ministér, *Derijetawi Aqumena Yastédadär Amärari, käderijit ena Sera Amärari Téknike* Committee" (Addis Ababa, *Tir* 14, 1967 E.C), pp.56-57.

<sup>28</sup>Fargher, p.304; Bahru Zewde, *A History of Modern...*p.239, 247 and 253.

<sup>29</sup>Marina and David Ottaway, p.123; Kiflu Tadesse, *The Generation Part I* (Trenton: The Red Sea Inc., 1993),p.245; E. Poluha, *Central Planning and Reality* (Stockholm: Ordgruppen Press, 1989), p. 179; Paul B. Henze, *Layers of Time: A History of Ethiopia* (London: Hurst and Company Ltd,2000), p.293.

EPRP were primarily the university students and high school student council members who had enthusiastically adopted Marxist-Leninist thought.<sup>30</sup> The objective of EPRP was disseminated among students and teachers with the arrival of *Zämačoč* into Wolaitta and Damot Galé in particular. This objective was a “people’s government” to replace the *Därg*, followed by a really radical socialist revolution.<sup>31</sup>

Initially EPRP recruited among the *Zämačoč* themselves but from 1976 on, they had extended nets to trap the youngsters particularly in high schools. Indeed members were recruited secretly and leaflets framed in Marxist-Leninist ideas were secretly distributed among readers.<sup>32</sup> Following the commencement of tenth grade in 1977 at Bodditi many mature students both from Damot Woyde and Boloso Sore flocked into the school. Students of Bodditi who were learning at Soddo Comprehensive High School at grade 11 and 12 on their return to Bodditi spread the EPRP program among Bodditi high school students in secret. Even though EPRP was based at Wolaitta Soddo, there were strong wings in Damot Galé. Youths and students of Damot Galé were activated by *Ato Kasu Yilala* and others.<sup>33</sup>

In most cases, at the beginning EPRP members were recruited by their near friends on the standard of good academic achievement, self-discipline, freedom from drug and alcohol addiction, strength in rhetorical skills and reliability in maintaining secrets. Among these criteria the last one was the most important.<sup>34</sup> The EPRP had a hierarchy of authority from the center to *wäräda* level. Accordingly the hierarchy from *wäräda* to the center was non-consolidated cell, cell, district, zone, and central committee. The beginners were grouped into a non-consolidated cell, which was

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<sup>30</sup>Informants: *Ato Paulos Hassen, Ato Tesfaye Sime, Ato Gedion Abebe.*

<sup>31</sup>*Ibid.*

<sup>32</sup>Informants: *Ato Tesfaye Sime, W/o Tsehay Lerra, Ato Gedion Abebe.*

<sup>33</sup>Informants: *Ato Paulos Hassen, Ato Magule Olango, Ato Tadese Tunga.*

<sup>34</sup>Informants: *Ato Paulos Hassen, Ato Asefa Ergete, Ato Gedion Abebe.*

later transformed into a cell. The cell consisted of about six people, the district about four cells, and the zone consisted of about five up to ten sub-zones. For security reason, nobody knew other EPRP members except his/her cell group members. The head of the Central Committee in Damot Galé was *Ato* Bekele Gamo, from Gacheno, the translator of a book called *Fire on the Mountain into Tärega*. The regional head of EPRP was Abera Anchamo, from Wolaitta Soddo. During the anti-EPRP Red-Terror-campaign *Ato* Abera Anchamo, London Kanko, Kassa Wolde Kidan, Seyum Lemma, Solomon Haile, Tigistu Temamo, Nassa Anebo, Mesele Molla and Bezabie Kassa were executed on October 19, 1977 at Mendena *Qäbalé*, Kindo Koysha *Wäräda*. (See appendix 34). It was the rural guerrilla base of EPRP in Wolaitta. They were killed after an exchange of fire with a *Därg* force led by Comrade Zägaye Leliso and their bodies were thrown into the Umma or Gibe River as will be further described below.<sup>35</sup>

EPRP used codes to identify members during communication and mostly used night-time for information exchange among the members. Forgetting the password and missing appointment time might cost the life of any individual member. The members were careful not to expose EPRP secrets to anyone outside EPRP.<sup>36</sup>

Party organizers had different duties which could be accomplished either individually or in groups. Some tasks were writing provocative party slogans and phrases that denounced the military government, instigating the public (they hoped) to rise against the *Därg*. They wrote graffiti on walls; hung red banners on top of walls on telephone wires and painted walls and doors with red colors and distributed pamphlets in the night in the town. The pamphlets were written

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<sup>35</sup>*Ibid*; Bä Itopiya Fédéralawi Démokerasawi Repblik Lä Däbub Behéroč Behérsebočna Hizboč Kilelawi Mängist Täqlay Ferd Bét, *Zären Bämatfat Bä Säbawi Feträt Lay Yätäfetsemä Wänjal* (Hawassa, *Tikmet* 1, 1993 E.C), p.10.

<sup>36</sup>*Ibid*, p.4.

both in Amharic and *Wolaittatuwaa* (the language of Wolaitta). One of the pamphlets had a bold and attractive title remembered by informants as “ወላይታ የላጋ ናቱ ዶና” እና “የወላይታ ወጣቶች ልሳን” ( The voice of the Wolaitta Youth). The pamphlet was circulated underground after it was duplicated by a locally invented duplicator known as *Adefres* (spoiler) and distributed by members of EPRP in the towns at night or daytime during public gatherings or national holidays.<sup>37</sup>

In their pamphlets and banners EPRP claimed that the *Därg* could not bring true socialism. The EPRP turned to terror as the only means of opposing the military regime. With this policy, EPRP members launched terror, which the *Därg* called “White-Terror” (i.e. reactionary-white being the color of reaction and red of the revolution) in Wolaitta against prominent top *Därg* officials and pro-*Därg* individuals at any places where they were found. One of the pro-*Därg* persons, Mengesha Gebre Mesqel, from Damot Galé, became the first victim of the EPRP offensive at Wolaitta. The squads made a number of failed attempts to kill *Därg* officials, but attempts ended in the murder of Mengesha.<sup>38</sup> After repeated warnings, the *Därg* declared a counter-attack campaign against EPRP and others named the “Red-Terror” in February 1977.<sup>39</sup> The murder of Dr. Feqre Mär’ed by EPRP in September 1976 became a decisive moment. To avenge the life of one “revolutionary” thousands of “anarchists” (i.e EPRP or suspected EPRP) were killed. The *Därg* hit back by executing already detained members of EPRP and rounding up suspected EPRP members and sympathizers.<sup>40</sup>

Execution of EPRP members in Wolaitta, including Damot Galé began on May1, 1977 and ended on July 20, 1981. On May 1, 1977, the police and *Därg* political cadres launched a campaign to

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<sup>37</sup>Informants: Ato Asefa Ergete, Ato Gedion Abebe, Ato Paulos Hassen.

<sup>38</sup>Informants: Ato Asefa Ergete, Ato Paulos Hassen, Ato Gedion Abebe.

<sup>39</sup>Bahru Zewde, *A History of Modern...*, p.247.

<sup>40</sup>*Ibid*, p.247; Bahru Zewde, “The ‘Red-Terror’ in Ethiopia: Historical Context and Consequences” in *Society, State and History: Selected Essays* (Addis Ababa: Addis Ababa University Press, 2008), p.436.

capture the suspected EPRP members both at Wolaitta Soddo and Bodditi. Accordingly individuals such as Sileshi Abera, Tilahun Haile, Petros Ferede, Wondimu Bekele, Tesfaye Agedew, and Bekele Kebede were put under arrest by police and government political cadres. They were imprisoned at various places in Peasant Associations with torture and inhuman handling. At last they were imprisoned at Gurumo Koysa [it served like Guantanamo in Cuba] *Qäbälé* and on June 19, 1977 at midnight they were taken from other prisoners, loaded into and transported by lorry and finally thrown into the Umma (Omo or Gibe) River alive where they drowned or were shot when those who could swim or tried to swim away. (See appendix 34). In the same manner, *Ato* Gebre Mariam Data, from Bodditi town who had surrendered, was tortured at various prison places in Damot Galé and Soddo Zuriya Peasant Association and finally brought to Gurumo Koysa. In June 1977, he was executed in the prison by *Ato* Degu Dewele, a prominent member of Wolaitta *Awrajja* Red-Terror Committee. Locally *Ato* Degu was remembered as the Nazi of Wolaitta.<sup>41</sup>

Another victim of the Red-Terror from Damot Galé was Markos Dana, from Gacheno. He was a handsome and talented student at Wolaitta Soddo. Suddenly the police and the political cadre named *Ato* Kolcha Dargaso arrested him at his family home and he was imprisoned at Bodditi police station. Without food he was tortured in a separate room for days. Under the pretext of investigation, he was tortured and flogged severely by Kolcha Dargaso. (See appendix 34). But Kolcha later argued that he was not implicated in the killing. Despite the torture, Markos refused to expose EPRP networks. He was finally released to his family but died on the way home from

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<sup>41</sup> “Bä Itopiya Fédéralawi Démokerasawi...”, pp.6-7.

the mistreatment in 1977. (See appendix 34). His body was buried with no funeral ceremony, as the *Därg* prohibited proper burial for its victims. His mother remained mute until her death.<sup>42</sup>

With the objective of terrifying and daunting the population, the *Därg* executed suspects and threw their bodies on the streets. With this purpose, Tilahun Desta (whose code-name was Jigsaw) on March 13, 1978 was brought out from Soddo town Municipal prison into the street and executed publicly and his corpse thrown on the street, near Agip petroleum station in broad daylight.<sup>43</sup> Another victim of Red-Terror from Damot Galé was student Abayneh Sime. With him another 18 were killed and buried in a massgrave at Abala Maraqa Lasho Peasant Association on August 13, 1978.<sup>44</sup> (See appendix 34).

Faction among the top EPRP leaders flared up. This and effective repression of the government finally led to the collapse of the EPRP in the area. The three individuals who exposed the EPRP network at Wolaitta at large were Ahmed Seid, Kedir Beshir and Fedilu Abdo. But they could not get mercy and were executed at Abella Maraqa on August 13, 1978. (See appendix 34). The *Därg* also disseminated anti-EPRP hatred among the people and got mass support by exposing EPRP members in public. As a result EPRP members and other youth fled abroad and the others abandoned politics and confined themselves to spiritual matters such as giving service at church

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<sup>42</sup>A letter written from Kolcha Dargaso, Damot Galé *Wäräda's* Political Cadre to Wolaitta *Awrajja* Political Cadre, *Tir* 29, 1972 E.C(ADGWAO, Bodditi), no file No., no folder No.; Bä Itopiya Fédéralawi Démokerasawi..., pp.6-7; Informants: *Ato* Tesfaye Sime, *Ato* Paulos Hassen, *Ato* Magule Olango.

<sup>43</sup>“Bä Itopiya Fédéralawi Démokerasawit...”, p.9.

<sup>44</sup>*Ibid*, p.8; Informants: *Ato* Tesfaye Sime, *Ato* Zebdewos Chama, *Ato* Gebre Michael Kuke. on August 13 (mid-night), 1978, individuals such as W/o Nigatuwa Tulu (was pregnant and chemistry teacher), *Ato* Yilma Asfaw, Girma Sime (student), Abayneh Sime (student), Mulatu Lemma (student), Oumer Mohammed (student), Melese Muluneh (student), Alemayehu Estefanos (student), Shanqo (Behailu)Tadessie (student), Ahemed Seid (student), Hizkel Gensa (student), Kedir Beshir (student), Alemayehu Lema (student), Fedilu Abdo (student), Zenebe Gebre Yohannis (teacher), Aychlachew Getaneh (teacher), *Ato* Misrak Asfaw, *Ato* Tadesse Tanga, and Endashew Qene were loaded on a lorry and at midnight (about 9:00 o'clock local time) transported into Humbo *Wäräda* at a place called Aballa Maraqa-Lasho Peasant Association. A mass grave was dug peasants and the victims were executed and buried in the one mass grave. .

and so on.<sup>45</sup> It is very well known that during and following the *Därg* period people, including specially the youth, abandoned politics for religion, either the EOC or often one of the Protestant churches.<sup>46</sup>

### 3.5. Land Reform and the Formation of Peasant Associations in Damot Galé.

To solve the land problem of the Ethiopian peasants (as it was hoped), in 1975 a decree was proclaimed on land. This proclamation made all rural land the public property. It allowed a maximum of ten hectares of land for each peasant. The proclamation empowered Peasant Associations (PAs) to execute land distribution and administer. The decree banned the sale, exchange or mortgage of land and wage labour on the land.<sup>47</sup> Accordingly by the end of 1975, sixty-three Peasant Associations (58 PA in 1978, 52 in 1986, 55 in 1988) had been established in Damot Galé.<sup>48</sup>

The proclamation ordered each *Qäbälé* to be limited to 800 hectares (20 *gašas*) of land. The total area of Damot Galé was 740 *gašas*. But some villages such as Harto Qontola, Abota Oulto, Dangara Salata, Suqe Baqala, and Warbira-Suqe were more than 800 hectares. Their size made it hard for *Qäbälé* administrators to move from one place to another for various tasks.<sup>49</sup>

In order to facilitate land redistribution in Damot Galé, the campaigners were preoccupied with the task of registering ex-tenants, and former hired workers who were above the age of 18, peasants

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<sup>45</sup>Informants: *Ato Tesfaye Sime, Ato Gedion Abebe, Ato Hussen Hassen.*

<sup>46</sup>Informants: *Ato Bancha Yaya, Ato Abebe Fola, Ato Abebe Gebre Selassie.*

<sup>47</sup>Proclamation No. 31, 1975; "A Proclamation to Provide for Public Ownership of Rural Lands", *Nägarit Gazeta* 34/26 (April, 1975), p.94.

<sup>48</sup>A letter written from Damot Galé *Wäräda* Administrative Office to Damot Gale *Wäräda* Peasant Associations Chairman Office, *Sané* 4, 1979 E.C (ADGWAO, Bodditi), file No.108, folder No.46; A letter written from Abebe Alaro, Administrator of Damot Galé *Awrajja* to *Ato Bekele Anteneh*, Chairman of Damot Gale *Awrajja* Peasants Association, *Hamlé* 11, 1981 E.C (ADGWAO, Bodditi), file No.139, folder No.131-135; *Abrham Babanto*, p.48; *Nägarit Gazeta*, Proclamation No. 31, April 29<sup>th</sup> 1975.

<sup>49</sup>*Kebebew Daka*, p.88; Informants: *Ato Takiso Asha, Ato Sodano Keshamo, Ato Kumalo Garbo.*

who had below 10 hectares of land and divorced and widowed females.<sup>50</sup> After the withdrawal of the campaigners (in mid-1976) the committee took unfair measurement against ex-landlords and those with whom they had bad relations in the Imperial regime. The proclamation said that peasants who had more than ten hectares of land should lose land above the ten hectares limit. However the PAs sometimes confiscated land below the ten hectare limit. However the lands confiscated were inadequate in quantity fragmented and were unable to satisfy the hunger for land in Damot Gale because most people in the *wäräda* had lands below ten hectares in relation to high density of population.<sup>51</sup> Though the proclamation attempted to solve the land problem, marginalization continued in a hidden manner on minority occupational classes and economically dependent poor. The PAs were led by the more powerful people not the poor, appointed as they were by the *Därg* authorities (not elected by the people) and had all-powerful *Därg* backing. Feudal landlords disappeared but poverty continued. Government oppression continued despite the claim to being a “revolutionary” government. In any case, land was simply not enough to satisfy the real needs of all the peasants in Damot Galé.<sup>52</sup>

The decree granted the right to PAs to oversee all administration work within each *Qäbälé*. Practically, the inverse was true and PAs received commands from the central government.<sup>53</sup> Based on the Proclamation, PAs had their own administrative organs:-the General Assembly, the Executive Committee, Judicial Tribunal and Defense Squad. Each PA was under the jurisdiction of the *Wäräda* Peasant Association. Some of the individuals who worked as chairmen of Damot Galé *Wäräda* Peasant Associations were *Ato* Belete Atumo, *Ato* Zekariyas, *Ato* Yonas Dea, *Ato* Belete Atumu (second round), *Ato* Bekele Anteneh, and *Ato* Desalegne Ayka. Among them *Ato*

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<sup>50</sup>Informants: *Ato* Magule Olango, *Ato* Kumalo Garbo, *Ato* Buche Kashke.

<sup>51</sup>Informants: *Ato* Balcha Tunga, *Ato* Sodano Keshamo, *Ato* Zawga Borsido.

<sup>52</sup>Informants: *Ato* Zawga Borsido, *Ato* Balcha Tunga, *Ato* Abebe Fola.

<sup>53</sup>*Nagarit Gazeta*, Proclamation No. 31, April 29<sup>th</sup> 1975; Informants: *Ato* Magule Olango, *Ato* Takele Shanka.

Bäqäle Anteneh was (exceptionally) free from local dictatorial abuse of power, was sympathetic to the local people and had a good image during the period of the *Därg* regime.<sup>54</sup>

At the beginning PAs were established with the objective of accomplishing land distribution programs. Later, however, they became preoccupied with enforcing the villagization program, persecuting Protestants and closing churches, recruiting and hunting youths for military service and conscripting peasants for forced labor service on state farms such as the Awash valley and Bilaté-Abaya. These things psychologically damaged the PAs officials unless they were hardened in inhumanity. Above all, military recruitment became a bitter task to carry out and even more, to be subjected to if conscripted.<sup>55</sup>

The challenges at the war fronts forced recruitment of soldiers from the interior of the country. Each PA had a quota to fulfill by the PA administrators. The unmarried and physically fit youths became victims of military conscription. To avoid forced military conscription for campaigns, youths attempted to hide themselves in the bush and other places. Expecting their return, the PA squads surrounded their homes during annual national ceremonies such as *Mäsqel*, *Gänna*, *Fasika*, *Mäwlede* and so on and seized the returnees. Other youths attacked or killed leaders of the PAs. Some others sadly extracted their own front teeth or cut off their fingers to avoid conscription (i.e. because disabled). Some parents provided bribes to avoid their sons being taken or to have their sons released. A well known person attacked for receiving bribes in Damot Galé was *Ato Abebayehu*. For such misery, mothers cursed their womb not give to birth further to a male, because his fate was for war and death. Recruitment lacked all fairness because the administrators targeted individuals with whom the *Qäbälé* administrators had grievances such as failure to attend

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<sup>54</sup>Informants: *Ato Kumalo Garbo*, *Ato Balcha Tunga*, *Ato Takiso Asha*, *Ato Sodano Keshamo*.

<sup>55</sup>Informants: *Ato Esayas Shudo*, *Ato Bancha Yaya*, *Ato Gebre Michael Kuke*, *Ato Sodano Keshamo*.

meetings of the Ethiopian Youth Association at *Qäbälé* level, refusal to serve on PA committees in various tasks and as mentioned above, targeted those who could not give bribes. They also mainly targeted the poor and therefore helpless.<sup>56</sup>

Besides tribute, farmers were forced to make contributions to various mass organizations: youth, women, peasant associations, service cooperatives, and public projects: a stadium, meeting halls, schools, clinics, and even to regale party and government officials who frequently came from towns. Moreover, most peasant contributions were taken for their personal use by various officials. The notorious exploiter at Damot Gale was Comrade Jarra Alemayehu. This does not mean the others were free from such abuse. The peasants were also forced to sell their grain at a low price fixed by the government to the service cooperatives. Several *kellas* (barriers) were established to block grain and coffee transit to private merchants. (See appendix 39). This unjust taxation and marketing system became another burden on the people of Damot Galé.<sup>57</sup>

### 3.6. Further Literacy Campaign in Damot Galé and Education.

In July 1979 the *Därg* renewed the national literacy campaign which had weakened after the June 1975 uprising. The slogan of program came to be known as “የማይጽፉ እጆች አይኖሩም፤ ማይምነት የጨለማ ጉዞ ነው።” (Hands that cannot write cannot live, illiteracy is like a journey in the dark!). The government for this purpose published about 4.5 million literacy texts in 15 nationalities’ selected languages including *Wolaitatuwaa* (the language of Wolaitta) in Ethiopia. (See appendix 35). The leader of Wolaitta *Awrajja* basic education campaign was *Ato* Zebdewos Chama. Under his good coordination, basic education programs were re-launched in Damot Galé like other parts of Wolaitta. In the place called Adde Aro, there was a model achievement of literacy by the

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<sup>56</sup>Informants: *Ato* Magule Olango, *Ato* Takiso Asha.

<sup>57</sup>Informants: *Ato* Magule Olango, *Ato* Sodano Keshamo, *Ato* Balcha Tunga.

campaign. It was visited by representatives of UNESCO and much admired. The success in the literacy campaign subsequently enabled the *Därg* to receive a UNESCO award during the period of the military regime.<sup>58</sup> Besides basic education, about 25 primary and three junior schools were opened. But no more high schools opened at Damot Galé to add to Bodditi, which was opened during the Imperial period. The only three junior schools in Damot Galé in the period were Gacheno, Shanto and Bodditi. The literacy campaign of the military regime was one of the successful achievements of the *Därg* regime. As a result, the government won a Literacy Award from UNESCO in 1980.<sup>59</sup>

### 3.7. The Development of Bodditi Town 1974-1991.

Bodditi continued as the administrative center of Damot Galé under the military *Därg* regime. On July 26, 1975, the *Därg* announced the nationalization of urban land and extra houses. Based on this decree, extra houses at Bodditi town were nationalized. The nationalized houses and lands were transferred to the custody of the Bodditi urban dwellers association. In 1978 the urban dwellers association at Bodditi was established and continued until 1993. The declaration allowed extra houses to be provided for individuals who had a low income or no source of income. But many of the houses came into the hands of government officials and individuals earning better income, contrary to the proclamation.<sup>60</sup>

In the period between 1974 and 1991 some socio-economic changes and developments took place in the town. In 1982 Bodditi Secondary School became independent from Bodditi Junior School.

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<sup>58</sup>Lefort, p.91; A letter written from Wolaitta *Awraja Mäsärété Temhert Liqemenbär*, *Ato Zebdewos Chama to Bodditi Huleteñña Däräjjä Temhert Bät, Mäskäräm* 13, 1979 E.C(Archival of Bodditi Preparatory and Vocational School, Bodditi), file No.98, folder No.18; Informants: *Ato Zebdewos Chama, Ato Gebre-Michael Kuke, Ato Takiso Asha, Ato Balcha Tunga*; Clapham, pp.152-153.

<sup>59</sup>Tefera Haile-Selassie, p.224; Informants: *Ato Yaicob Nafaqo, Ato Balcha Tunga*.

<sup>60</sup>*Nägarit Gazeta*, Proclamation No.47, July 26, 1975; Bahru Zewde, *A history of...*, p.240; Pausewang, *Peasant, Land and...*, pp.112-113; Informants: *Ato Abebe Gebre Selassie, Ato Tefera Mulat, Ato Lema Asfaw*.

In the same year Postal services were introduced to the town. Beginning from 1985 the town obtained a 24 hours electric power service. Since 1965 the town had been dependent on a diesel generator. In 1980 a bore water hole was dug at Fate and Soddo Bär which greatly minimized shortage of water for the town dwellers. The first detailed plan for Bodditi town was designed in 1982 by the Ministry Urban Development and Housing of Sidamo Province. Under the plan the total area of the town was about 30 *Gaša*. In the period a number of houses and shops were constructed. But after 1991, the town had better development in socio-economic fields.<sup>61</sup>

### 3.8. Agricultural Cooperatives in Damot Galé.

The Imperial government had failed to tackle agrarian problems affecting the life of peasants. The new government believed unity and cooperation to be necessary for the development of rural agrarian society. Proclamation No.138/78 classified four types of cooperatives: Housing, Consumers, Thrift & Credit and Producers and Service Cooperatives. The aim and objective of cooperatives was to enhance united social developments through various means.<sup>62</sup> The peasant associations obtained a mandate to establish cooperatives. Of the four types of Cooperatives, Producers and Service cooperatives were established in Damot Galé. According to Proclamation No. 71/1975, the essence of service cooperatives was to get the necessary consumer goods at reasonable price without the interference of middlemen. The proclamation also stated that one service cooperative should serve a minimum of three PAs and a maximum of ten PAs.<sup>63</sup>

Based on the Proclamation, in Damot Galé ten Service Cooperatives (SCs) were established. Under the Old Regime, Damot Gale had been divided into ten *Çeqa-šums* and very likely this was

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<sup>61</sup>The SNNPRS Urban Planning..., pp.44-48; Informants: *Ato Demeke Ayčelu, Ato Lama Asfaw, Ato Abebe Gäbre Selassie.*

<sup>62</sup>Proclamation No.138/1978 "A Proclamation to Provide for the Establishment of Cooperative Societies," *Nagarit Gazeta* 38/4 (October, 1978), p.39.

<sup>63</sup> Proclamation No.71/1975, pp.108-109; Informants: *Ato Magule Olango, Ato Sodano Keshamo.*

the reason that the military regime established ten service cooperatives in Damot Galé.<sup>64</sup> These cooperative centers were Bodditi Service Cooperative, Gacheno Service Cooperative, Jage Service Cooperative, Lerra Service Cooperative, Harto Service Cooperative, Wandara Service Cooperative, Buge Service Cooperative, Warebira Service Cooperative, Çaraqe Service Cooperative and Shanto Service Cooperative.<sup>65</sup>

The major services rendered in these centers were supply of consumer goods such as salt, edible oil, soap, matches, dry-cell batteries, blankets and others at the least price comparative to private traders. But two of the cooperatives' limitations were lack of trained manpower and the prevalence of embezzlement. Also some notorious workers in secret sold Cooperatives' goods to the private merchants. As result for much of the time the consumers suffered from absence of items. This in turn discouraged admission of new members into SCs.<sup>66</sup> In March 1990, the military government changed from a command to a mixed economy due to various challenges.<sup>67</sup> Thus the government granted the right to the people either to continue or dissolve SCs. (See appendix 37). The majority of SCs in Damot Galé were then dissolved. The government ordered their properties to be submitted to the office of the Agricultural Minister. (See appendix 38). But most leaders took for themselves SCs' properties following the demise of the *Därg* in 1991.<sup>68</sup>

Another cooperative type that was established in Damot Galé was Agricultural Cooperatives (ACs). The small scale and fragmented farming system was unable adequately to feed the farmers and unable to provide sufficient surplus products to the markets. These problems and also socialist

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<sup>64</sup>A letter written from Damot Galé *Wäräda* Administrative Office to Damot Galé PAs, *Hidar* 25, 1973 E.C (ADGWAO, Bodditi), file No.108, folder No.46.

<sup>65</sup>A letter written from Comrade Jara Alemayehu, Administrator of Damot Galé to all sixty three Peasant Association Administrative Offices, *Hidar* 5, 1972 E.C (ADGWAO, Bodditi), file No.108, folder No.46.

<sup>66</sup>A letter written from Shakisho Shone PAs members to Damot Galé *Wäräda* Administrative Office, *Yekatit* 7, 1979 E.C (ADGWAO, Bodditi), file No.51, folder No.87; Informants: *Ato* Magule Olango, *Ato* Sodano Keshamo.

<sup>67</sup>Bahru Zewde, *A History of Modern...*, p.264.

<sup>68</sup>Informants: *Ato* Sodano Keshamo, *Ato* Magule Olango.

ideas, induced the government to establish Producers Cooperatives in PAs. The specific stages for PCs' transition from one stage to the next were elaborated by the 1979 decree. The three stages were called *Mälba* (elementary level), *Wälba* (intermediate level) and *Weland* (the highest level).<sup>69</sup>

At the elementary level, exclusive to oxen and land, all properties and animals were privately owned by individuals who were the member of PCs. At the *Wälba* stage the peasants would pool not only land but also oxen and implements, retaining private control only of kitchen plots and small livestock such as hens. The last stage was *Weland*, formed like companies in the capitalist world, and was a union of three or more *Wälbas*.<sup>70</sup> In 1980s Producer's Cooperatives were established in the three places in Damot Galé. They were the Producers Cooperative of Mante-Doge, the Producers Cooperative of Shakisho-Shone and the Producers Cooperative of Taba. For this purpose the peasants from selected areas were displaced and forced to resettle in other sites and fragments of lands given to them from different surrounding peasants. Until the cooperatives became self-sufficient, various types of grains and food items were donated by the Ethiopian Rehabilitation Organization Commission (EROCC). The organization opened storage depots at various places in Damot Galé.<sup>71</sup>

In Damot Galé there was no real understanding of the concept and systematic application of the principles of *Mälba*, *Wälba* and *Weland*. The peasants were forced to supply oxen and their own labour for cultivation of cooperatives. Many individuals used fertilizers and seeds haphazardly. Then they said "no seed, no fertilizer". Also, because they resented compulsory measures,

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<sup>69</sup>Proclamation No.71/1975, *Nagarit Gazeta*; "Bä Socialism Tsinsa Hasab lay Yätämäsäräté Yämraç Hebrät Sera Mahebäre Mämärya Woja," *Addis Zämän* (Sane 17, 1971 E.C), p.1 and 8.

<sup>70</sup>Clapham, p.171; Marina Ottaway, "The Ethiopian Land Reform: From Political Change to Economic Development," in *Proceedings of the VIII International Conference of Ethiopian Studies, Vol.II* (Addis Ababa: IES, May 1989), p.391; Merara Gudina, "Popular Participation and Rural Developments in Ethiopia," in Kasahun Berhanu and Demisse Fantaye (ed.), *Ethiopia: Rural Development Policies, Trends, Changes and Continuities* (Addis Ababa: Department of PSIR, AAU Press, 2006), pp.225-227

<sup>71</sup>Informants: *Ato Zewga Borsido, Ato Takiso Asha, Ato Magule Olango.*

peasants also sowed seeds without proper preparation of the soil. These factors resulted in great decline of production. Besides secret opposition, peasants at a public meeting expressed their opposition towards cooperatives with one voice at the meeting in 1979 E.C. Following the introduction of mixed economy individual farming returned and cooperative farming ended.<sup>72</sup> (See appendix 38).

In order to improve agrarian output the military government provided various assistance such as fertilizers, improved seeds, credit from banks to buy oxen for PCs, (see appendix 36) and agricultural extension workers for the improvement of cooperative farming. But the *Därg* program could not even get off the ground in Damot Galé, because embezzlement and corruption by leaders of PAs and PCs and their inexperience and incompetence.<sup>73</sup>

### 3.9. Villagization in Damot Galé.

The military government in its economic policy intended to increase agricultural productivity. But fragmented land holding of Ethiopian peasants created an obstacle to expand modern extensive farming. To establish mechanized farming but also to assist political control the government opted for villagization. However all of the peasants resisted joining the villages willingly.<sup>74</sup> The program designed 30 to 500 households to be embraced in each village. In these cluster settlements, the government aimed to provide social services such as education, health, electricity,

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<sup>72</sup>*Bä Wolaytta Awrajja Selämegeñut Yä Gäbärewoçe Ameräoçe Hebrät Sera Mahebäre Enqesseqasé Bä Awrajja Gebrena Balämoyawoçe Yätädärägä Gemgäma, 1979 E.C (ASZWAO, Soddo), file No.8, no folder No.; Informants: Ato Magule Olango, Ato Sodano Keshamo.*

<sup>73</sup>A letter written from Bitew Mihret, Manager of Wolaitta Soddo Agricultural and Development Bank to Wolaitta *Awrajja, Nähase* 18, 1979 E.C (ASZWAO, Soddo), file No.12, no folder No.; Dessalegn Rahmato, *Development Interventions...*, p.36; Clapham, p.174; Pausewang Siegfried, "Peasant, Organization and Markets: Ten Years After Land Reform," *Proceeding of IX International Congress of Ethiopian Studies Vol. II* (Dragvoll: University of Trondheim, 1988), pp.88-89; Informants: Ato Balcha Tunga, Ato Sodano Keshamo, Ato Esayas Mante, Ato Magule Olango.

<sup>74</sup>Clapham, p.175; Tesfaye Tafese, *Villagization in Northern Shawa: Impact Assessment* (Munster: Lit, 1955), pp.85-88; Dessalegn, *Development interventions...*, p.37.

water and other facilities for the settlers.<sup>75</sup> At a national level the villagization program commenced in early Bale from 1979. In early 1985, it was implemented in Harerge and Arsi.<sup>76</sup>

The villagization program was introduced and implemented in Damot Galé in 1986. Before the launching of the program, on April 19, 1986 all *Wäräda* PA chairmen held a meeting at the *Awrajja* capital. At the meeting a necessary awareness explanation for participants was given by *Ato* Bekele Anteneh, the Chairman of Wolaitta *Awrajja*. Accordingly, he highlighted that guidelines had come from the central government, not to consider local problems such as the outlook of peasants, the existence of crops on the land and permanent plants. *Ato* Bekele noted the likelihood of escalation of famine if villagization took place before harvest of crops took place but this problem was ignored because of imperative orders from the central government that villagization must be implemented. Soon in a brutal manner the party cadres forced peasants into villagization.<sup>77</sup>

Peasants in various ways attempted to defeat the villagization program. Some of the peasants used spears and swords against the cadres and other government officials. Some others let out aggressive dogs against individuals who came to pull down their houses. Others provoked bees by inserting a special grass-flower into hives which made the bees aggressive. However the resistance was crushed by armed troops from the *wäräda* and many peasants were beaten, tortured and imprisoned under the notorious *wäräda* administrator, Jarra Alemayehu. These measures ended

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<sup>75</sup>Alemayehu Liranso, "Villagization: Policies and Prospects" Siegfried Pausewang *et al* (eds.) in *Ethiopia: Option for Rural Development* (London and New Jersey: Zed Books Ltd, 1990), pp.135-136; Clapham, p.175.

<sup>76</sup>Bahru Zewde, *A Modern History...*, p.263; Alemayehu Liranso, "Villagization and Agricultural Production in Ethiopia: the Case Study of Two Regions" *A Research Report Prepared for the Winrock International Institute for Agricultural Development, IDR Research Report No. 37* (Addis Ababa, October 1989), pp.9-10; John M. Cohen and Nils-Ivar Isakson, "Villagization in Ethiopia's Arsi Region," *Journal of Modern African Studies*, Vol.25, No. 3 (September 1987), p.435.

<sup>77</sup>*Bä Wolaytta Awrajja Kä Sabatu Wärädä Gäbärä Mahebär Leqeménabäret Gare Yätädärägää Sebsäba, Miyaziya 11, 1978 E.C* (ASZWAO, Soddo), file No.52, no folder No.

the resistance of the peasants and became a turning point for the beginning of the villagization program in Damot Galé.<sup>78</sup>

Enforced by militia, thousands of houses were pulled down and transported to new settlement sites which were on empty land of 2000 sq/m. For the displacement from their original homes, all the peasants expressed sorrow and appealed to God by prayer: - ኑኩኑኑ ጠላርክሻ ጦላወ. “Almighty God please look at our burden”. In the forced campaign all PAs except Harto Qontola, Mokonissa Woyge, Shakisho Mokonissa, Abota Oulto, Waribira Gollo, Waribira Suqe, Bibiso Ollola, Syara-Mahe, Golo-Shanto, Busha, Lamarada, Adde-Koysa and Zamine-Wulisho were subjected to villagization in 1986 and 1987.<sup>79</sup> Some families with green permanent plants such as fruits and coffees and *enset* were not displaced for villagization. There were also some peasants who avoided villagization by providing bribes or others who had ties with cadres of the military government.<sup>80</sup>

The villagization program had a number of shortcomings at both national level and at local level too. At national level the program had failures because of government failures to supply budget and skilled human power for intended supporting activities. Degradation of land was also aggravated by villagization. The absence of peasants around crops and plants exposed the crops to wild beasts and pests. Travelling up and down and with implements of production into their agricultural lands killed the morale for production, energy and time of peasants.<sup>81</sup> Crises which occurred in various parts of the country were repeated similarly in Damot Galé. Also elders had a tradition of horse riding during times of wedding and mourning. The unoccupied spaces where

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<sup>78</sup>Informants: *Ato Sodano Keshamo, Ato Kumalo Garbo, Ato Melaku Eshete.*

<sup>79</sup>Informants: *Ato Kumalo Garbo, Ato Buche Kashke, Ato Takiso Asha.*

<sup>80</sup>Informants: *Ato Zabdewos Chama, Ato Kumalo Garbo.*

<sup>81</sup>Biru Bermeji, “Villagization and Rural Transformation in Ethiopia” (BA Thesis, Department of Political Science, Addis Ababa University, 1988), pp.49-50; Alemayehu Lirensso, “Villagization: Policies and Prospects...”, pp.135-136; Tesfaye Tafese, pp.116-117; Clapham, pp.175-178.

they used to ride were now often occupied by resettlements or crops and this tradition could not be carried on.<sup>82</sup>

Absence of social services such as health centers, electricity, clean water, grain mills and others were also shortcomings which occurred in Damot Galé. Only two clinics, at Shanto and Buge were established for the whole Damot Galé population in 1984. Some underground water was dug for the villagers but it was not sufficient.<sup>83</sup> The production of coffee, *enset* and root crops needed a special care such as using animal dung and fire smoke. But its absence caused decline in their production. The absence of grazing lands discouraged rearing of domestic animals and aggravated deforestation. The introduction of a mixed economy by the military government in 1990 granted rights for peasants either to continue in the villages or return into their original homes and all returned.<sup>84</sup>

### 3.10. Persecution of Protestants in Damot Galé.

In 1956 many Protestants had formed a unity and established an association called *Yä Wängäl Amañóć Andenät* (Fellowship of Gospel Believers). The unity was legally accepted by the Imperial government. Further in 1971 representatives from various *Wärädas* of Wolaitta had met and formed the Qalä Heywot Church (QHC). *Ato* Bancha Yaya of Damot Galé was one of the long time leaders of Wolaitta Qale Hiywot Church (WQHC) and later became a leader for Charaqé Kifle *Maheber* of QHC.<sup>85</sup>

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<sup>82</sup>Informants: *Ato* Balcha Tunga, *Ato* Takiso Asha, *Ato* Buche Kashke, *Ato* Gebre Michael Kuke.

<sup>83</sup>A letter written from *Ato* Mulgeta Tamrat, Secretary of Wolaitta *Awrajja* to Damot Galé *Wäräda* Administrative Office, *Ginbot* 13, 1979 E.C (ADGWAO, Bodditi), file No.137, no folder No.; Informants: *Ato* Balcha Tunga, *Ato* Takiso Asha, *Ato* Qacha Wodeso.

<sup>84</sup>Informants: *Ato* Magule Olango, *Ato* Sodano Keshamo, *Ato* Balcha Tunga.

<sup>85</sup>Öyvind M. Eide, *Revolution and Religion in Ethiopia: The Growth and Persecution on Mekane Yesus Church 1974-1985* (Addis Ababa: Addis Ababa University Press, 2000), pp.168-169.

On 21 April, 1976, the *Därg* government issued a proclamation which granted freedom of worship for all adherents of religion entitled the National Democratization of Religion Policy of Ethiopia (NDRPE). Thus a ground appeared to exist for the growth of Protestantism, Catholicism and Islam in Damot Galé.<sup>86</sup>

In June/July 1977 a government committee expressed concern at the increase in the numbers of people congregating in religious groups and there was growing tension between government officials and churches in several places in the country. It was therefore suggested that a dialogue at the highest possible level should be arranged. Religious representatives attended the seminar arranged in Africa Hall on 28-30 March, 1978. After a prolonged discussion all participants expressed their churches' support on national issues.<sup>87</sup>

The *Därg* embraced Marxism-Leninism, which of course means atheism. It disliked religion as a real source of belief and loyalty and hoped for its decline. Protestants were practically disliked because their Churches were connected with non-socialist countries, that is, in the *Därg* view imperialism. Also Protestantism was seen as non-national.<sup>88</sup> In Wolaitta and Damot Galé the military government exclusively persecuted the Protestants (QHC, Full Gospel and Apostolics), not the EOC, the Ethiopian Catholics or Muslims.<sup>89</sup>

In the first phase Qale Heywot Church (QHC) Christians recognized socialism as it was more in line with Biblical teaching than the oppression of the Imperial regime. But the military

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<sup>86</sup>Eide, p.162; Derese Debu, p.32; Informants: *Ato Bancha Yaya, Ato Balcha Tunga, Ato Esayas Shudo.*

<sup>87</sup>*Ibid*, p.165.

<sup>88</sup>*Ibid*; Haile-Mariam Larebo, "The Orthodox Church and the State in the Ethiopian Revolution" in *Religion in Communist Lands, RCL, Vol. 14.2* (1988), p.397; Informants: *Ato Bancha Yaya, Ato Zabdewos Chama, Ato Abebe Gebre Selassie.*

<sup>89</sup>Informants: *Ato Bancha Yaya, Ato Esayas Shudo, Ato Abebe Fola.*

government began to harass the SIM at Wolaitta including Damot Galé and expelled most of them in May 1977.<sup>90</sup>

Tension between the Protestant Christians and the political authorities grew during the years 1979-1980, especially as young Christians refused to chant slogans such as: “We must destroy our enemies”, “Religion is drugging the masses”, and “God is dead”. At the beginning of 1980, this resulted in the imprisonment of thousands of Protestant Christians in Gamo Goffa and Kambatta. The news of these slogans arrived among the Christians of Wolaitta and Damot Galé in particular and created dislike and rejection for the *Därg*'s version of socialism.<sup>91</sup>

The immediate cause of the conflict between the Protestant QHC of Wolaitta and the Military government was the overlap of the Party conference and Ottona Téräphéza (table) Conference in February/January 1984. The Wolaitta QHC had pre-scheduled its annual Biblical Teaching Conference called Ottona የጠረጴዛ ኮንፈረንስ (Previously Ottona served for discussion around the table among representatives of Wolaitta Gospel Believers) but between February, 1-5, 1984. This 1984 conference was not held in an office but in front of an office in a wide open space of Ottona. For the conference every preparation had been completed and attendants of the conference (as many as 100, 000) were flowing to Ottona from various parts of Wolaitta and other areas. At this crucial point Ali Musa, the Party Secretary of Sidamo Province, ordered the QHC to cancel the conference on February 3, 1984. But the QHC leaders and elders refused to cancel the conference. As a result, the police moved in and banned the meeting, snatched the Bibles, began physical attacks on people and arrested the elders. The Protestant representatives appealed to the Minister of Interior, General Taye. He refused to take action so the major responsibility for ending

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<sup>90</sup>Eide, p.169; Informants: *Ato* Bancha Yaya, *Ato* Balcha Tunga, *Ato* Esayas Shudo, *Ato* Abebe Fola.

<sup>91</sup>*Ibid.*

persecution depended on local officials. But they were unable or unwilling to save the Church from closure and the believers from persecution. Actions against Protestants began all over Wolaitta including Damot Galé from 1984.<sup>92</sup>

The worst persecution of the QHC came precisely at the time when the famine in the area bit deepest. All 748 churches were closed and some of them were destroyed and plundered. In Damot Galé the majority of Protestant Churches (Full Gospel, Seventh Day Adventist, Apostolic, Christ Foundations) were pulled down by *Därg* militia and their properties divided among PA administrators. In some other places *Qäbälés* confiscated church musical instruments which then served for bands of Peasant Associations. Praying in public places, at weddings, at mournings and other occasions was firmly forbidden.<sup>93</sup>

The Damot Gale *Wäräda* administrators and cadres who severely harassed the Protestants were *Ato* Solomon, *Ato* Yonas Dea and *Ato* Dawit Shumbulo. The most severe actions occurred during the great relief operation, with all the possible embarrassment this caused. The closure of the Wolaitta churches was reported in several British newspapers and there were diplomatic appeals by the British Foreign Office and the British Embassy in Addis Ababa, seemingly to no effect.<sup>94</sup> The attacks on the Protestants in the 1980s were an attempt by Marxist-Leninist officials to reduce the influence of Protestantism (particularly QHC) in the area.<sup>95</sup> When the *Därg* fell in 1991 many of these Marxist-Leninists turned back to religion.<sup>96</sup>

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<sup>92</sup>Eide, pp.169-170; Informants: *Ato* Esayas Shudo, *Ato* Bancha Yaya.

<sup>93</sup>Staffan, Grenstedt, p.244; Eide, p.170; Informants: *Ato* Zabdewos Shama, *Ato* Bancha Yaya, *Ato* Esayas Shudo.

<sup>94</sup>Eide, p.170, Informants: *Ato* Zabdewos Chama, *Ato* Bancha Yaya, *Ato* Esayas Shudo.

<sup>95</sup>Informants: *Ato* Zabdewos Chama, *Ato* Bancha Yaya.

<sup>96</sup>*Ibid.*

During the period of persecution Protestant believers met to worship in secret and in certain cases daring groups continued to worship in public. Following the introduction of mixed economy in 1990, the military regime decreased its political rigidity and churches gradually reopened. Following the flight of Mengistu to Zimbabwe and the establishment of EPRDF, Protestants gained full freedom. New Protestant churches besides the QHC appeared in Damot Galé.<sup>97</sup>

### 3.11. The 1984/85 Famine in Damot Galé.

Episodes of famine and drought in the history of Ethiopia have a long tradition. The misery and severity of famine varied from time to time and place to place. There was the horrific and miserable famine ክፉ ቀን ረሀብ (the Great Famine) of 1888-1892. Famine occurred periodically in the 20<sup>th</sup> century, as in 1916-1920, 1947-1950, 1957-1958, 1964/5, 1971, and 1973-1974. This last was particularly severe and it destroyed the image of Emperor Haile Selassie and became one of several causes for the downfall of the monarchy.<sup>98</sup> The causes for these famines were both man-made and natural factors. The major man-made causes were soil erosion caused by deforestation, the use of archaic technology for production, fragmented land holding in relation to high population and resource scramble, and the major natural factors were drought and others.<sup>99</sup>

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<sup>97</sup>Informants: Ato Bancha Yaya, Ato Balcha Tunga, Ato Sodano Keshamo.

<sup>98</sup>Mesfin Wolde Mariyam, *Rural Vulnerability to Famine in Ethiopia, 1958-1977* (London: Intermediate Technology Publications, 1986), pp.11, 15-16; Tadelech Dalacho, "Socio-Economic Impact of Drought and the Response of Concern in Wolaitta Awraja with Particular Reference to Damot Woyde Wārāda: A Case Study of 1984/85 Drought" (BA Thesis, Department of Sociology and Social Administration, AAU, June 1987), p.39; Adhana Haile Adhana, "Peasant Response to Famine in Ethiopia, 1975-1985," in *Journal of Ethiopian Studies, Vol.21, No.2* (1988), p.7; Dessalegn Rahmato, *Famine and Survival Strategies: A Case Study from North East Ethiopia* (Uppsala: The Scandinavian Institute of Ethiopian Studies, 1991), pp.1-2; Bahru Zewde, "A Historical Outline of Famine" Abdul Mejid Hussein (ed.) in *Rehab: Drought and Famine in Ethiopia* (London: International African Institute, 1976), p.52; Richard Pankhurst, *The History of Famine and Epidemics in Ethiopia Prior to the Twentieth Century* (Addis Ababa: Relief and Rehabilitation Commission, 1985), p.9; Alemneh Dejene, *Environment, Famine and Politics in Ethiopia: A View from the Village* (Bulder: 1990), p.113; Dawit Wolde Giyorgis, p.13.

<sup>99</sup>Dagnew Eshete, "Indigenous Coping Mechanisms in Times of Disaster: A Case Study of Wolaitta Awraja in Southern Ethiopia" *Paper Presented at the Development Priorities and Strategies Ten Years After the 1984/85 Famine* (Awassa: February 1995), p.5; *Suffering Under God's Environment: The African Geographical and*

The *Därg* regime did make radical changes in the countryside but these changes did not end the problem of vulnerability to famine. Therefore, the devastating and widespread famine of 1971/1973 came to repeat itself in 1984/1985. In the drought more than seven million people were affected in Ethiopia. In the history of Wolaitta and particularly in Damot Galé this 1984/85 famine has an evil memory as የሰባ ሰባቱ ረሀብ (the 1977 E.C famine).<sup>100</sup>

The famine reached its climax in 1984/85 in Damot Galé. Its basic cause in Damot Galé was a prolonged drought. The rain stopped its fall in its regular sowing month of January and February 1984 but fell in May 1984. All peasants sowed their seeds. Unfortunately it soon stopped in June 1984 and all young crops were dried up in the strong sunshine and the next dry season of 1984/85 succeeded. It was aggravated by diseases of *enset* and cholera also broken out. This resulted in total collapse of agricultural production and a widespread famine followed.<sup>101</sup> Shortage of water and grass and disease also caused the death of thousands of cattle in Damot Galé.<sup>102</sup>

The horror of famine left unforgotten sorrow in the mind of survivors. The famine attacked almost all the population in Damot Galé. In order to survive the famine individuals begged, bitterly crying out and kneeling down in front of individuals whom they thought better off than themselves. The increase of food prices and the decrease of purchasing power of the family forced the rural population to migrate into towns like Bodditi, Soddo, Shone and outside to Wolaitta, either to be engaged in wage labor (if they could get it) or beg. Following loss of *enset* some

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*Mountains Association* (Hallerstrass: Berne University Press, 1991), p.5; Mesfin Wolde Mariyam, *Rural Vulnerability...*, pp.15-16; Clapham, pp.186-187.

<sup>100</sup>Tefera Haile Selassie, p.264; Dessalegn Rahmato, *Development Intervention...*, p.12; Informants: Ato Gebre Michael Kuke, Ato Balcha Tunga, Ato Kumalo Garbo.

<sup>101</sup>Adhana Haile Adhana, "Peasant Response to Famine in Ethiopia", *Journal of Ethiopian Studies*, Vol. 21, No. 2 (1988), p.4; Dessalegne Rahamato, *Development Interventions...*, p.12; Informants: Ato Buche Kashke, Ato Balcha Tunga, Ato Desalegne Tanga.

<sup>102</sup>Damot Galé *Wäräda* Gebrna Mamriya, A Report on Cattle Disease, *Hidar* 13, 1977 E.C (Archive of Damot Galé *Wäräda* Agricultural Office, Bodditi), file No.56, folder No.16; Informants: Ato Buche Kashke, Ato Samuel Anjulo.

peasants consumed the root of banana plants, traditionally an unaccustomed food. Children engaged in searching for scattered grain in market places and along roads. Some respected individuals also renounced morality and stole to survive. In the life and death struggle many individuals died. Thousands of people died at home or along roads. Seeing corpses anywhere became common. According to informants, the capacity of *Idir* (mutual aid organizations, e.g. for burial) were exhausted and burying three or more dead bodies in one grave was common, because the people had no strength to dig graves for all who were dying here and there. There was a situation where three children and their mother were buried in one grave. Though it is difficult to estimate the number of deaths, death knocked on many families' door. A lot of corpses were eaten by wild beasts.<sup>103</sup> The image of famine-hit survivors was emaciated, skeleton-like people. Women, children and the old were the principal victims of famine.<sup>104</sup>

According to the report of 1984, more than 60,000 people demanded food assistance in Damot Galé. The Ethiopian government initially refused foreign intervention for aid but later Commissions were established at national level and requested aid, which was provided by East European states and international humanitarian organizations. Accordingly, the Relief and Rehabilitation Commission (RRC) provided 11,000 quintals of grain, flour, edible oil and biscuits. Grain distribution stations and feeding stations were established in the PAs of Harto Kontola, Ade-Aro, Buge, Shanto, Bodditi and others. In feeding stations many children recovered. Primarily the donations focused on individuals who were most severely affected but individuals who were better off also took supplies, because of their relationship with *Qābālé* administrators or by embezzlement. Shortage of water complicated the people's problem. The government attempted to supply water through water tankers, but could not satisfy the need for water. People spent a large

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<sup>103</sup>Informants: *Ato* Sodano Keshamo, *Ato* Zewuga Borsido, *Ato* Kumalo Garbo.

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

part of the time in searching of water along inaccessible river valleys, in caves and on the sandy surfaces of river courses. Many people were infected with water- borne diseases. In some areas the government dug for underground water for pumps which were manually operated. But crowds waiting for water were countless, so getting water was also another problem besides food.<sup>105</sup>

As another resort the government of Ethiopia planned a resettlement program.<sup>106</sup> Without fulfilling prerequisites in resettlement sites, thousands of people were forced to the new environment. One of the sites selected for Damot Galé settlers was Gedeo *Awrajja*, a place called Gogara. Economically very weak families were selected and transported. But the government agents did not use persuasion or preparation for those selected for resettlement. Thus many settlers were transported by force. Following their arrival, many resettlers tried to return to their original homes. In the resettlement area a lot of individuals were eaten by beasts and others were killed by Guji Oromo clans. Individuals who returned to their home areas were also captured and imprisoned by local militia and the others were forced to go back Gogara again.<sup>107</sup>

Following the fall of the *Därg*, in 1991 most of settlers were massacred by the neighboring Guji Oromo at the Gogara settlement sites. All males and the pregnant women became targets of the massacre. Some individuals escaped the massacre and were able to return to Damot Galé. But they lacked asylum there and their fragments of land had been occupied by neighbors.<sup>108</sup>

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<sup>105</sup>A letter written from Damot Galé *Wäräda* Administrative Office to Wolaitta *Awrajja* Administrative Office, *Hidar* 20, 1977 E.C (ASZWAO, Soddo), file No.61, folder No.47; Informants: *Ato* Tadesse Tunga, *Ato* Bogale Lube, *Ato* Balcha Tunga, *Ato* Samuel Anjulo.

<sup>106</sup>Shiferaw Bekele, "An Empirical Account of Resettlement in Ethiopia," *Proceedings of the Ninth International Congress of Ethiopian Studies Vol.2* (Moscow: Nauka, 1988), p.136.

<sup>107</sup>Informants: *Ato* Getachew Meshesha, *Ato* Qacha Wodeso, *Ato* Abebe Fola.

<sup>108</sup>Informants: *Ato* Balcha Tunga, *Ato* Kumalo Garbo, *Ato* Magule Olango, *Ato* Buche Kashke.

### 3.12.Perspective from Below Towards the Military Regime in Damot Galé (1974-1991).

The military regime of Ethiopia ruled the country for seventeen years, replacing absolutism with attempted totalitarianism. In the period, the government brought some development and change in the country and Damot Galé in particular.<sup>109</sup>

In the field of social institutions, more than 20 primary schools and two clinics were established in Damot Galé. In the literacy campaign most individuals between 7 and 40 age levels were given basic education. Many people took part in education in the *Wäräda*. Gender equality was for the first time proclaimed in Damot Galé by the military regime. Females established their own association known as the Ethiopian Women's Association (EWA). However, like other mass organizations, EWA was an instrument for party and *Därg* control, not real democracy. Marginalized outcast groups like *Çinaša* (potters), *Ayliyaa* (slaves), *Wogaçiya* (blacksmiths) and others were also liberated from their inferior status. But informal marginalization still remained. The equality of nationalities was proclaimed.<sup>110</sup>

As noted above, increased agricultural productivity was not successfully achieved, and input suffered decline because of mistaken policies. There were some attempts at environmental protection. A number of seedling stations were established in Damot Galé, the tree planting being encouraged around personal homes. In 1986, a forest development campaign was launched by

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<sup>109</sup>Tefera Haile Selassie, p.165; Informants: *Ato* Takiso Asha, *Ato* Buche Kashke.

<sup>110</sup>Informants: *Ato* Takiso Asha, *Ato* Kumalo Garbo, *Ato* Gebre Michael Kuke; Dena Freeman and Alula Pankhurst (eds.), *Living on the Edge: Marginalized Minorities of Craft Workers and Hunters in Southern Ethiopia* (Addis Ababa: Department of Sociology and Social Administration, 2001), p.219.

Dawit Shumbulo at Hilena Korke, Šanto and other places in Damot Galé. (See appendix 43). A terrace digging campaign was at the same time launched to check soil erosion.<sup>111</sup>

The *Därg* regime however faced hatred from Damot Galé people as it ultimately faced from the rest of the country. The assassination of *Ato* Solomon Wada as an anti-revolutionary initially lowered the support for the military government. Religious persecution against Protestants from 1984 caused almost absolute hate for the military government in Damot Galé because the majority of the population were devoted Protestants. The 1984/85 famine of Ethiopia roused bitterness of the people for they blamed the government. In addition to these things, the villagization and resettlement programs of the *Därg* created great discontent among Damot Galé people towards the military regime. The establishment of model cooperatives at Garbe Shakisho, Taba and Doge greatly exhausted people engaged in agrarian activities who were in the grip of famine. As discussed earlier, increasing taxation, other compulsory levies and corrupt officials also ended any popularity the *Därg* at first enjoyed.<sup>112</sup>

Taxation in money even became a minor grievance following the introduction of national military service in Ethiopia. From 1984 mothers began to provide a “child tax” to the “Call of the Motherland.” Until the downfall of the military regime strong and healthy peasants and youngsters were forced to join the armed forces.<sup>113</sup>

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<sup>111</sup>A letter written from *Ato* Fekadu Zebene, Wolaitta *Awraja* Administrator to *Ato* Dawit Shumbulo, Administrator of Damot Galé, *Yekatit* 8, 1978 E.C (ADGWAO, Bodditi), file No. 24, folder No.31; A letter written from *Ato* Desalegne Ayka, Chairman of Damot Galé *Wäräda* Peasant Association to Hilena Qorke *Qäbälé* Peasant Association, *Yekatit* 24, 1978 E.C (ADGWAO, Bodditi), file No.24, folder No.31; A letter written from Ministry of Agriculture Southern Region Construction and Fuel Wood Production and Marketing Enterprise Branch Office to Damot Galé *Wäräda* Agricultural Office, *Megabit* 7, 1988 E.C (ADGWAO, Bodditi), file No.36, folder No.57.

<sup>112</sup>A letter written from Shakisho Shone Peasant Association to Damot Gale *Wäräda* Peasant Association Secretary Office, *Tikmet* 3, 1979 E.C (ADGWAO, Bodditi), file No.25, folder No.16; A letter written from Doge Peasant Association to Damot Galé *Wäräda* Administrator, *Ato* Dawit Shumbulo, *Miyaziya* 7, 1980 E.C (ADGWAO, Bodditi), file No.11, folder No.29; Informants: *Ato* Bancha Yaya, *Ato* Balcha Tunga, *Ato* Kumalo Garbo.

<sup>113</sup>Informants: *W/o* Tsehay Lera, *Ato* Buche Kashke, *Ato* Balcha Tunga.

At the beginning PAs leaders promised able bodied peasants that that they would serve in the army for only two years and then would return home. The recruitment was conducted twice a year and then in the late 1980s three times a year. Despite the previous promise, recruits remained at the war fronts for years. Only the crippled and those who had health problems returned to their families. As the war intensified, peasants were of course reluctant to join the army. While the morale and the number of peasant recruits dwindled, the *Derg's* demand for soldiers grew. Thus a quota system was introduced for the recruitment of fighting soldiers from each PA. Considering its population density, officials imposed a large quota on Damot Galé. Thus PAs leaders engaged in hunting of youngsters. Mothers bitterly expressed sorrow for a male birth instead of joy as in the past.<sup>114</sup> One of Damot Galé's women who had lost her four sons at the war front came to a public meeting and expressed heart breaking sorrow in front of the people as:

**ቢታ ኦይኛን ኤኖ ጊዲ እግዲ  
 ማርጨዋ ኦይኛንካ ኤ ኖ ጊዲ  
 የሊ ድቺዲ የሉዋ ጣይዳ  
 አገርከተ፡ ሀጋ ታማዉ ጊሪዮ የሉዋ ጊሪ!!**<sup>115</sup>  
 As you requested we have supplied land;  
 As you requested money we have willingly delivered;  
 Though able to give birth, I became childless in my old age;  
 Please stop human life as tribute to fire [i.e. war and death].

Among government policies and orders, the human quota was the most terrible to the peasantry and the major contributing factor to the decline of agricultural production. A number of youngsters were killed in battle or died along the roads to escape from war fronts or training centers. Following the introduction of the Call of the Motherland to the downfall of *Därg* regime there

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<sup>114</sup>A letter written from Damot Galé *Wäräda* Administrative Office to PAs of Lerra *Qäbälé* Administrative Office, *Tahesas* 23 E.C (ADGWAO, Bodditi), no file No., no folder No.; Informants: *Ato* Balcha Tunga, *Ato* Takiso Asha, *Ato* Sodano Keshamo.

<sup>115</sup>Informants: *Ato* Buche Kashke, *Ato* Balcha Tunga, *Ato* Samuel Anjulo.

were more than 5000 people from Wolaitta who were killed in battle. Bitterness at soldiers' deaths reached a climax in 1988. Everywhere the news of death became common.<sup>116</sup>

The *Darg's* National *Shengo* (parliament) which begun its first session in September 1987 endorsed the country's new political map eliminating the name Wolaitta which also caused discontent. This prompted the foundation of the Wolaitta People's Democratic Front (WPDF) in October 1989 whose minimum program stood for federal arrangements. The flight of Mengistu Haile Mariam to Zimbabwe caused satisfaction in Damot Galé in May 1991.<sup>117</sup>

In the next chapter we shall look at the disturbances in Damot Galé which accompanied the collapse of the *Därg*. We shall also see how the new EPRDF Regime made radical changes and new departures for Ethiopia and thus for Wolaitta and Damot Galé.

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<sup>116</sup>Informants: *Ato Qacha Wodeso, Ato Zewga Borsido, Ato Kumalo Garbo.*

<sup>117</sup>*Wonta: The Organ of Wolaitta People's Democratic Front. No.3* (Addis Ababa, August 1991), p.12; Bahru Zewde, *A History of Modern...*, p.265; Tefera Haile Selassie, p.311.

## CHAPTER IV

### 4. Damot Galé From 1991-2006.

#### 4.1 Administration in Damot Galé.

The flight of Colonel Mengistu Haile Mariam on 21 May 1991 (first to Nairobi then to Harare, the capital of Zimbabwe) meant the imminent collapse of the *Därg* regime and the victory of the TPLF ( Tigrean People’s Liberation Front). The TPLF on the verge of victory was renamed the EPRDF (Ethiopian People’s Revolutionary Democratic Front).<sup>1</sup>

Immediately following the flight of Mengistu, who had vowed “We will fight until the last man and only a single bullet is left”, the State Council held an emergency meeting and promoted Vice President Tesfaye Gebre Kidan to the Presidency. But his power soon terminated following the arrival of the TPLF in Addis Ababa on 28 May 1991.<sup>2</sup> On that day the TPLF announced through the National Radio its triumphant entry into Addis Ababa and that it had brought Ethiopia under its control. The news caused different feelings among the people of Damot Galé. The *Därg* veteran soldiers, the officials and some people who had benefited from the military government felt sad and worried for themselves at the fall of the *Därg*. On the other hand those exploited and oppressed by the military regime expressed great happiness and praised the Lord for its removal. Others were just confused.<sup>3</sup>

Top officials of Sämän Omo Zone such as *Ato* Simon Galore, (who was from Damot Galé), *Ato* Petros Gebato, *Ato* Zegye Leliso, and *Ato* Tezazu Meja fled to neighboring countries particularly

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<sup>1</sup>Bahru Zewde, *A History of Modern Ethiopia...*, p.267; Yeshiwas Belete, “The Origin and Organization of the Armed Forces of the Federal Democratic Republic of Ethiopia” (BA Thesis, Department of Political Science and International Relation, AAU, June 2002), p28 ; Informants: *Ato* Tadese Tunga, *Ato* Samuel Anjulo.

<sup>2</sup>Daniel Gemechu, p.104; Tefera Haile Selassie, p.311.

<sup>3</sup>Informants: *Ato* Tamiru Labena, *Ato* Hailu Uqa, *Ato* Gebre Michael Kuke.

to Kenya. On the journey they ran out of petrol near the Ethio-Kenya border. As a result they crossed the border on foot and took asylum in Nairobi. At Damot Galé the former officials were put in prison and held without any sentence for more than ten years. Some of them were *Ato Fekadu Zebené*, *Ato Dawit Shumbulo*, *Ato Kolcha Dargaso*, *Ato Timotewos Salla* and others. They were accused of direct or indirect participation in the Red Terror campaign. Some of them were imprisoned without sufficient evidence for more than ten years. In 2005 the EPRDF gave a political amnesty and set them free.<sup>4</sup>

In the immediate period after the *Därg*'s collapse, anarchy erupted in Damot Galé. The primary targets of plundering and looting became government institutions such as schools, grain storages, Service Cooperative offices and health centers. Looters broke into PA offices, grain storages, some schools, health centers, and other offices. In some areas elders of the people saved schools by begging plunderers in heartbreaking words, "This is our school and our property and tomorrow our sons and daughters are going to enroll and learn in it. If today you destroy it, where shall we enroll our children?"<sup>5</sup>

Thousands of firearms were obtained by individuals either by purchase from soldiers returning from war fronts and Bilaté-Charicho military training center or given up by exhausted and hopeless soldiers. Many ex-soldiers gave their firearms in exchange for food or some money for transportation back to their family. The widespread possession of arms in turn became a cause for looting and lawlessness in the *wäräda*. Some wealthy people ensured necessary security for

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<sup>4</sup>Informants: *W/o Lili Galore*, *Ato Abebe Fola*, *Ato Abebe Gebre Selassie*; "Zären selä Maifat Bä Säbeawi...", pp.1-4.

<sup>5</sup>Informants: *Ato Philipos Koyra*, *Ato Balcha Tunga*, *Ato Buche Kashke*.

themselves and their property by having these weapons until the Transitional Government (TG) established peace and stability.<sup>6</sup>

The period from 1991-1993 in Damot Galé, as other parts of Wolaitta, came to be known as *märägagat gezé* (period of stabilization). Damot Galé was governed by Šambäl Girma who was later replaced by Mamo Godebo. The arrival of EPRDF soldiers into Damot Galé was a return of local peace and stability. The soldiers inflicted severe punishment on thieves and gangsters. For instance the notorious *zerafi* (looter), Ato Tesfaye Meja, was killed at Soddo petroleum station and his dead body exposed to the public as a warning. Zärafi Abule from Damot Galé was hunted down and executed after a prolonged exchange of fire. Finally his dead body was exposed to public view at the Buge road side where he had been killed. At the same time the soldiers cut off the ears of thieves, forced them to confess their crimes and made them take an oath in front of the people never repeat their crimes. Again, they tried to restore some plundered government property through public appeals and searches. Those who saw these measures of the soldiers learned a lesson and soon peace and stability were restored to Damot Galé.<sup>7</sup>

The Transitional Government of Ethiopia postponed the land question until a people's elected government made a decision on the land question. As a result some former lords in Damot Galé confiscated and took back land from peasants who had received land during the land confiscation and the redistribution program of the military regime.<sup>8</sup>

In the late 1980s, Wolaitta *Awrajja* was transferred into Semen Omo Zone administrative structure together with other Omotic linguistic groups from the former Sidamo Province. At the same time

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<sup>6</sup>Informants: Ato Tadese Tunga, Ato Samuel Anjulo, Ato Abebe Gebre-Selassie.

<sup>7</sup>*Ibid.*

<sup>8</sup>Dajane Arado and Tafari Ragassa, "Land Tenure and Land Policy Issues in Ethiopia:" a paper prepared for the 4<sup>th</sup> Annual Conference on the Ethiopian Economy (Addis Ababa: Department of Economics and Ethiopian Economics Association, 1994), p.15; Informants: Ato Tadese Tunga, Ato Samuel Anjulo, Ato Zewuga Borsido.

*wärädas* were renamed *awrajjas*. Accordingly Damot Galé became one of the 18 *awrajjas* in North Omo Zone.<sup>9</sup>

In 1991/92, the TG developed an informal administrative map for the country. Accordingly, the former North Omo Zone was renamed Wolaitta and given the regional code 9. However this was revoked before implementation. Thus Wolaitta continued to exist as the North Omo Zone administrative structure until the *WoGaGoDa* (see chapter 4.3) violent protest occurred in 2000.<sup>10</sup>

During the Imperial period majority *wäräda* administrators had been northerners, particularly Amhara. During the military administration most administrators were selected from the seven *Wärädas* of Wolaitta and worked as administrators also of Damot Galé. The 1995 constitution granted the right of self-administration for the people. Accordingly all administrators were of Damot Galé origin by birth as well as by clan origin. Individuals who worked as administrators of Damot Galé in the period after 1991 were Mamo Godebo (1991-1993), Commander Lukas Teqa (1992-1996), *Ato* Desalegne Sherko (1996-1998), *Ato* Tadese Merid (1998-2000), *Ato* Tadese Tunga (September 2001-December 2001, who worked as Acting and Vice Administrator), *Ato* Mamo Bobe (January 2002-November 2004) and *Ato* Abera Urqato (December 2004-August 2007).<sup>11</sup>

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<sup>9</sup>Election Commission, *Bulletin Issue No.1*, April 1992, p.8; Altaye Alaro, "Case Studies on Wolaitta Women...", p.3; Daniel Gemechu, p.104; Data Dea, p.144; A letter written from *Ato* Simon Galore, Administrator of Semen Omo Zone to Damot Galé *Awrajja* Administrator, *Ato* Abebe Alaro, *Hamlé* 11, 1981 E.C (ADGWAO, Bodditi), file No.46, no folder No.; A letter written from Semen Omo Zone *Astädadär Akababi* Damot Galé *Awrajja* vice chairman *Ato* Beramo Binne to Wolaitta *Erdara Mastäbabäreya enna Maquaquumiya* Commission Office, *Tahasas* 23, 1985 E.C (ADGWAO, Bodditi), file No.137, no folder No.; Informants: *Ato* Abebe Gebre-Selassie, *Ato* Zabdewos Chama.

<sup>10</sup>Daniel Gemechu, p.113; Data Dea, p.147; Informants: *Ato* Abebe Gebre Selassie, *Ato* Zebdewos Chama, *Ato* Gebre Michael Kuke.

<sup>11</sup>"A Proclamation to establish National Regional Government, Article 9(1)" *Proclamation No.7/1992*; A letter written from *Ato* Tefera Mesqele, the Principal Secretary of Southern Nations, Nationalities and People's State to *Ato* Mamo Godebo, Transitional period Administrator of Damot Galé, *Säne* 17, 1983 E.C (ADGWAO, Bodditi), file No.19, folder No.33; A letter written from Gezume Qalbore, Administrator of Semen Omo Zone to *Ato* Lukas Teqa, *Yä* Damot Galé *Wäräda Mekir Bet Sebsabe, Mäskäräm* 25, 1985 E.C (ADGWAO, Bodditi), file No.30, folder No.27;

This policy helped the administrators to deal with local issues with deeper understanding for they were able to communicate in the local languages with the people. However, it developed parochialism and “tribalism” among the people and also developed hostility towards those who came from other parts of the country as well as other *wärädas*. The situation undermined national feeling and unity among government workers. One’s local origin, clan lineage, and even religion became criteria for promotion or demotion and appointment or dismissal of individuals rather than ability and efficiency, with adverse effects on the administration. This narrow, divisive approach to appointments also caused disunity among the people and killed morale at work. It became one of the factors for movement of professionals from one *wäräda*, Zone, and Region to another.<sup>12</sup>

#### 4.2. Socio-Economic Changes in Damot Galé.

The *Därg* government had made a great endeavor to change the life of the Ethiopian peasants, though after the initial abolition of landlordism, peasant conditions were not improved.<sup>13</sup>

The post-1991(current) government in its turn developed policies and strategies to improve the social and economic life of society. Agriculture was one of the major targets of the government because the majority of Ethiopians were engaged in arable farming and animal husbandry. Therefore the government introduced Agriculture-Led Development (ALD) which centered on a

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A letter written from *Ato Wondimu Gezahegne*, Administrator of Semen Omo Zone to *Ato Desalegne Sherko*, Damot Galé *Mekir Bét Sebsabe*, *Yekatit 7*, 1989 E.C (ADGWAO, Bodditi), file No.28, folder No.12; A letter written from *Ato Wondimu Gezahegne*, Administrator of Semen Omo Zone to *Ato Tadese Merid*, Damot Galé *Mekir Bét Sebsabi Mäskäräm 26*, 1991 E.C(ADGWAO, Bodditi), file No.21, folder No.13; A letter written from *Ato Mamo Godebo*, Administrator of Wolaitta Zone to *Ato Tadese Tunga*, Vice and Acting Administrator of Damot Galé, *Mäskäräm 9*, 1994 E.C (ADGWAO, Bodditi), file No.17, folder No.8; A letter written from *Ato Firew Altaye*, Administrator of Wolaitta Zone to *Ato Mamo Bobe*, Administrator of Damot Galé *Wäräda, Tir 7*, 1994 E.C (ADGWAO, Bodditi), file No.27, folder No.9; A letter written from *Ato Amanuel Otoro*, Administrator of Wolaitta Zone to *Ato Abera Urqato*, Administrator of Damot Galé *Wäräda, Tahesas 9*, 1997 E.C (ADGWAO, Bodditi), file No.15, folder No.11; Informants: *Ato Tadese Tunga*, *Ato Takele Shanka*.

<sup>12</sup>Informants: *Ato Zewuga Borsido*, *Ato Tamiru Labena*, *Ato Samuel Anjulo*.

<sup>13</sup>Dessaiegn Rahamato, *Development Intervention...*, p.39.

rural and Agriculture-Led Development Strategy (ADLS).<sup>14</sup> Almost all of Damot Galé peasants farmed small pieces of fragmented land and possessed less than ten hectares of land. They were at the knife edge of survival and there was a high degree of poverty and destitution. The production system also used the ox drawn plough and peasants used traditional fertilizer, mainly animal dung. As a result they had low production from small pieces of fragmented land.<sup>15</sup>

To elevate the production system and to bring fast economic growth, post-1991 the government introduced an agricultural development strategy to Damot Galé like other parts of Wolaitta. The package approach consisted of dissemination of new agricultural technologies such as improved seeds, fertilizers and pesticides and improved extension services to teach the new technologies. A number of individuals who had completed grade twelve were recruited from Damot Galé and trained at Agarfa (Balé-Oromia) Agricultural Training Center. They were deployed in the country side as Development Agents (DAs) and brought extension services in various places of Damot Galé. Some of the early agricultural extension workers in Damot Galé were *Ato Samuel Anjulo*, *Ato Bogale Lube*, *Ato Tadese Tunga*, *Ato Temesgen Chama* and others.<sup>16</sup>

In the period of my thesis this program created more self-sufficient individuals and the food aid program greatly declined in Damot Galé. The work on environmental protection and soil management systems also marked relative developments. Distribution of fertilizers and seeds to peasants on credit, with strong pressure to accept fertilizers and seeds, was one the limitations of the program at local level. Fearing future debt for seeds and fertilizers, many peasants sold them soon as they were received rather than using them. However, in 2006 many peasants obtained

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<sup>14</sup>*Ibid.*, p.39; Yä Itopiya Yä Economy Policy Tenat Mirmer Tequam, *Silé Itopiya Yä Märét Yezotana Yä Gebrnawu Zärf Lemat Siltederäg Mirmer Yäqerbä* Report (Addis Ababa: Ethiopian Economic Society, 1995 E.C), p.47.

<sup>15</sup>Informants: *Ato Desalegne Tanga*, *Ato Takiso Asha*, *Ato Buche Kashke*, *Ato Kumalo Garbo*.

<sup>16</sup>Informants: *Ato Samuel Anjulo*, *Ato Bogale Lube*, *Ato Tadese Tunga*, *Ato Temesgen Chama*.

awareness of the importance of fertilizers and seeds to improve production. In 2005 there were also seven Non-Governmental Organizations working in Damot Galé but only two of them were deployed in food security.<sup>17</sup>

A tax on land was the basic means of surplus appropriation for the government. The Ethiopian people expected land reforms from the Transitional Government (TG). But the TG postponed the land question “the Ethiopian land should be private or government possession?”. Until people held elections for the new national government, the TG announced the land would stay in the hands of the existing cultivators. The newly elected government in 1997 declared land is the property of the people but is administered on their behalf by the state. But peasants were granted the right to rent, to give land on lease and use hired labor. But the decree has outlawed the sale of land.<sup>18</sup>

Different governments of Ethiopia differently taxed Ethiopian peasants. The post-1991 government introduced a peasant land use-ownership approval map. Land was confirmed as belonging to the nation, meaning of course that land was under government control. Government control over the land and access to land was basic to government control over peasants and the countryside in Damot Galé (and still is). It ensures EPRDF power.<sup>19</sup>

Land measurement and its ownership certificate were introduced in 2006 as a means for effective collection of tax and to develop the sense of ownership among the cultivators. Up to 0.5 hectare cultivators paid 20 *birr*, 0.6-1.0 hectare cultivators paid 30 *birr*, 1.1-1.5 hectare cultivators paid 40 *birr*, 1.6 to 2.0 hectare cultivators paid 50 *birr*, 2.1-2.5 hectare cultivators paid 60 *birr*, 2.6-3.0

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<sup>17</sup>Informants: Ato Samuel Anjulo, Ato Bogale Lube, Ato Tadese Tunga, Ato Temesgen Chama; Dessalegne Rahamato, p.47.

<sup>18</sup>Dajane Arado and Tafari Ragassa, p.15; Yä Itopiya Yä Economy Policy Tenat Mirmer Tequam, p.48; Dessalegn Rahmato, *The Peasant and the State: Studies in Agrarian Change in Ethiopia 1950s-2000s* (Addis Ababa: AAU Press, 2009), p.301; Informants: Ato Tadese Tunga, Ato Takele Shanka.

<sup>19</sup>Informants: Ato Tadese Tunga, Ato Takele Shanka, Ato Balcha Tunga.

hectare cultivators paid 70 *birr*, 3.1-4.0 hectare cultivators paid 90 *birr*, 4.1-5.0 hectare cultivators paid 110 *birr*, 5.1-6.0 hectare cultivators paid 140 *birr* and 6.1-7.0 hectare cultivators paid 190 *birr* per year. There were no individuals who owned more than 10 hectares of land.<sup>20</sup>

The majority of the peasants in Damot Galé owned lands up to 0.5 hectares and annually paid 20 *birr* to the government from their rural land use and agricultural land income. Besides land tax, the peasants also paid per year 20 *birr* for uniforms for the local militia, 10 *birr* for the Red-Cross Association, and 10 *birr* for local sport per year. In relation to income peasants argued that the levies were unfair and difficult to pay. In fact extra levies became a feature of EPRDF rule like the earlier *Därg*.<sup>21</sup>

In the post-1991 period, Damot Galé was divided into 50 *Qäbälé* Administrations.<sup>22</sup> With the consent of the people, Dalbo Aṭwaro was merged into Soddo Zuriya *Wäräda* in 1995.<sup>23</sup> At the beginning of January 1993, more than 25 *Qäbälés* and more than 146,446 people were affected by famine in Damot Galé. The major causes for the famine were the problem of individuals returning from *Därg* resettlement areas, because the TG had abrogated the program, the attack of pest against sweet potatoes, the loss of *teff* by chilly weather and the expansion of enset and coffee diseases. The situation was aggravated by high population density and land shortage. In a response to famine, Damot Galé *Wäräda* administrative officers reported to Wolaitta area Relief and

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<sup>20</sup>Bä Däbub Behére Behérasäboče ena Hezboč Kelelawi Mengest Yä Gäbwoč Baleseltan, "Tequwamu bämemäraḅačew Awajoče, Dänbočna Mämäriyawoč Zuriya Lä Gäbi Asebasäb Kihelot Balémuyawoč Giezabé Masčebäça Yätezegajä Yä Siltena Sänäde" (Awassa, 2003 E.C), p.62; Informants: *Ato* Magule Olango, *Ato* Tadese Tunga, *Ato* Kumalo Garbo, *Ato* Takiso Asha.

<sup>21</sup>Informants: *Ato* Magule Olango, *Ato* Tadese Tunga, *Ato* Kumalo Garbo, *Ato* Takiso Asha.

<sup>22</sup>A letter written from Jegina Balé Langana, Administrator of Damot Galé *Wäräda* Office to Damot Galé *Wäräda* Finance, Economy and Development and Population Data special Committee, *Megabit* 13, 1998 E.C (ADGWAO, Bodditi), file No.133, no folder No.; Dagnew Eshete, *Differential Impact Assessment and Disasters and Coping Strategies: A Research Methodology Experienced in Ethiopia* (Addis Ababa: Berhanenna Sälam Printing Press, 2001), p.11.

<sup>23</sup>Informants: *Ato* Abebe Gebre Selassie, *Ato* Gebre Michael Kuke, *Ato* Takele Shankana.

Rehabilitation Organization Commission office. Some food aids were provided and people survived without mass deaths.<sup>24</sup>(See appendix 41).

After the establishment of a people's elected government, in 1995 a resettlement program was started by the government from highly populated to less populated areas. The administrators of Damot Galé *Wäräda* worked to persuade peasants to move. Believing the agitation of government mouthpieces, many peasants were transported to new settlement sites of Abbaya (between Sidama and Wolaitta boundary) and Konta Koyssha. However many peasants were killed in the resulting land dispute between Wolaitta and Sidama people. The Sidama did not want peasants from Wolaitta to enter their area. Dead bodies were transported to the police station in Humbo. The situation discouraged the resettlement program in Damot Galé. Also many peasants returned to Damot Galé in absence of security and facilities.<sup>25</sup>

In the period between 1991 and 2006, economic and social institutions and facilities such as schools, health centers, road construction, electricity, telephone and others expanded in Damot Galé. Education for All programs were launched. They intended access to education for all females and males equally. For this purpose, construction of schools in each *Qäbälé* Administration was started. In the period 1991-2006, 31 new primary schools were opened in Damot Galé. The primary school instructional media also became *Wolaytatuwaa* (Wolaitta language) from 1991/92. The early subject presented in the new style was *Wolaytatto Doona* (Wolaitta language). Gradually other subjects except Amharic and English were also introduced in Wolaytatto version. But the government officials turned to abolish the native languages of Wolaitta, Ggamo and Goffa and came to establish a similar instructional media in Semen Omo

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<sup>24</sup>A letter written from Semen Omo Zone *Astädädär Akababi* Damot Gale *Awrajja* Vice Chairman *Ato* Beramo Binnea to Wolaitta *Erdata Mastäbabäreya enna Maquaqumiya* Commission Office, *Tahesas* 23, 1985 E.C (ADGWAO, Bodditi), file No.137, no folder No.; Informants: *Ato* Tadese Tunga, *Ato* Takele Shanka.

<sup>25</sup>Informants: *Ato* Zewuga Borsido, *Ato* Takiso Asha, *Ato* Kumalo Garbo.

Zone where people had different dialects. The officials considered only similarities of the people. But they had also their own differences in a number of aspects. Through government order individuals recruited from Wolaitta, Gamo, Goffa, and Dawuro were obliged to prepare the language curriculum. As a result an artificial language was composed and introduced as the medium of educational instruction of schools in 1998 (see its effect in chapter 4.3).<sup>26</sup>

One of educational problems in the period was the introduction of a “self-content program” for grades 1-4. Accordingly each teacher was assigned to teach all subjects in his/her own class. This did not consider the ability of teachers and the interest of students and teachers. Another limitation of the program was the principle of teachers accompanying students as they progressed from grades 1-4. This meant one teacher went up to the next grade level with his/her promoted students to the next grade level, up to and including grade four. The education policy also discouraged the hard work among students because it introduced automatic promotion for students from one grade level to the next. According to informants the opening of schools created access to education for larger numbers of female and male students than ever before. However, the emphasis seems to be quantity rather than quality.<sup>27</sup>

The health of Ethiopians was among the worst in the world in pre-1991 Ethiopia. The causes were rooted in poverty and absence of clinics in rural areas. During the *Därg* regime health centers were in major urban centers. More than 80 percent of the rural population was without access to health care. During the *Därg* regime there were three government clinics in Damot Galé. In the post-1991 period the Ethiopian People’s Revolutionary Democratic Front facilitated the expansion of health centers. From 2000 to 2006 the government upgraded the former clinics, trained health

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<sup>26</sup>Data Dea, pp.147-148; Informants: *Ato Abebe Fola, Ato Fancho Fanta, Ato Teklé Lencha.*

<sup>27</sup>Informants: *Ato Abebe Fola, Ato Gebre Michael Kuke.*

professionals, and established a health extension service. The government worked hard to reduce communicable diseases and infant and maternal mortality. The major health centers updated and upgraded in Damot Galé in the period 1991-2006 were Buge clinic, Obbe Jage clinic, Adde Charaqe clinic, Shanto clinic and Bodditi clinic. In 2006 about 14 health extension professionals trained in Damot Galé. They were responsible for extending basic health care services in rural and urban areas.<sup>28</sup> There were also to be many changes in the health sector in the post- 2006 period.

Besides modern health institutions, traditional health service in Damot Galé was started by a woman called Buchamo Gode Matafe. She was a widow who lost her husband in the 1960s by the attack of Engiayehu Yaye (a guard at Bodditi Tobacco Monopoly Office) at Bodditi. She had lived a humble life following the death of her husband. But in the last period of the *Därg* regime her traditional medicine service became very popularized in most parts of the country. At the beginning of the EPRDF regime, a 4 km. road from Buge main road to Qontola and bridges were constructed with the support of the government which made her services more accessible. Her house where she gave medical service at Qontola was called “Jesus Hospital”. A number of patients flocked to her house from all over Ethiopia. From time to time the growth of patient numbers forced the creation of rest sites around her “hospital”. As a result a market center emerged there and clean pipe water service was introduced by government to the area. For shelter for patients a number of peasants were evicted from their land by order of local the government officials and new settlements established and the peasants were settled elsewhere in the locality. For the first time patients were brought to her “hospital” by helicopter from Addis Ababa and Mekele in 1992. By her treatment a number of people were cured. However her service and fame

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<sup>28</sup>Kurte Jansson *et al*, *The Ethiopian Famine: The Emergency Relief Operation* (London: Zed Books Ltd., 1990), pp.124-125; Abeje Tefera Teka, “Provision and Utilization of Health Services by *Awrajja* in Ethiopia, 1978 E.C : Study in Medical Geography” (BA Thesis, Department of Geography, Addis Ababa University, 1989), pp.1-3; Informants: *Ato Melaku Eshete, W/o Lili Galore, Ato Gebre Michael Kuke.*

ended following her death in 1993/94. People were surprised saying, "How can God kill a god?" But others criticized her that she had received such healing gifts from Satan.<sup>29</sup>

During the period of *Ato* Germame and *Däjjazmač* Wolde Semayat a number of wooden bridges and feeder roads were constructed in Damot Galé. In 1964, the Addis Ababa-Shashamene-Bodditi-Soddo road was reconstructed. The military government emphasized construction of feeder roads aiming to support agricultural development.<sup>30</sup>

The post-1991 government gave more emphasis to the development of road construction. As a result the government re-established the Ethiopian Road Authority (ERA) in 1997. For the first time an asphalt road from Alaba to Wolaitta Soddo reached Bodditi on January 23, 1995. As a result, comfortable transportation by private buses and minibuses was introduced to Damot Galé. Side by side with this, the number of traffic deaths increased from time to time. Besides main roads, a number of rural road and bridge constructions commenced at the beginning of 2006. They were financed by the European Safety Net Program, the European Union, and by the government. There was a great public labor contribution for local development. Some of the rural road projects were Buge to Busha, Waribira Golo to Olola, Waribira Golo to Bibiso Olola, Waribira Golo to Waribira Bolosso, and Akabilo to Konasa Pulassa. Bridge and erosion diversion channels were also constructed in Buge on the Busha River, Waribira Golo on the Bibiso Olola River and Akabilo on the Konasa Pulasa River.<sup>31</sup>

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<sup>29</sup>Informants: *Ato* Tamiru Labena, *Ato* Takiso Asha, *Ato* Hailu Uqa.

<sup>30</sup>Mesfin Kebede, "Rural Road Construction in Ethiopia: Emphasis with the Development since 1991" (BA Thesis, Department of Geography, AAU, 1998), pp.12-13, 16 and 18; Demissie Moja, p.130; Informants: *Ato* Takiso Asha, *Ato* Balcha Tunga, *Ato* Magule Olango, *Ato* Sodano Keshamo.

<sup>31</sup>A letter written from the Ethiopian Road Authority to North Omo Zone secretary *Ato* Haile Mariam Debena, *Tahesas* 27, 1987 E.C (ADGWAO, Bodditi), file No.43, no. folder No.; Informants: *Ato* Takiso Asha, *Ato* Abebe Gebre Selassie; A report letter written from Damot Galé *Wäräda* Administrative Road Desk Officer, *Ato* Jegena Balé to Wolaitta Zone Construction Office, *Hamlé* 13, 1998 E.C (ADGWAO, Bodditi), file No.62, No. folder No.69.

Ethiopia is richly endowed with numerous rivers which are potentially important sources of hydroelectric energy. Though steps have been taken towards the utilization of this potential, the level of power production was extremely low during the Imperial and Military regimes. The post-1991 government tried to increase power generation from HEP or other sources in order to improve the socio-economic life of the Ethiopian people. (See appendix 2). For the first time electric light service was introduced into rural areas of Damot Galé in 2006. The first *Qäbälé* which became beneficiary of the service was Buge, followed by Shakisho Shone, Gacheno and Mokonissa.<sup>32</sup> Solar power operated telephones were introduced to some offices of *Qäbälé* Administrative Office in 2006. In the subsequent periods a lot of mobile network services and installation of micro-web receivers took place in Damot Galé. This facilitated easy communication and saved time and energy.<sup>33</sup> There was also a great endeavor to increase accessibility of pure water for rural society in Damot Galé from 1995. For the purpose some generators were bought and used for in pumping water.<sup>34</sup>

#### 4.3. The Town of Bodditi, From 1991-2006.

Bodditi town is located on the geographical coordinates 7.0<sup>0</sup> north latitude and 37.56<sup>0</sup> east longitudes. The total coverage of the town was/is 2000 hectares. It is bounded with seven *Qäbälé* Administrations: Siyara Mahe (north), Doge (north-east), Çawu-kare (east), Baala-Koysha (south-east), Çoça (south), Fate (south-west), and Sibaye Korke (west). Its expansion after 1991 was made by evicting peasants away from their agricultural land. These peasants were re-settled as urban dwellers with urban land given to them according to their numbers of family members.

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<sup>32</sup>Asaffa Baqqale, A Profile of Ethiopian Economy (Addis Ababa: Haile Selassie I University, Department of Economics, 1967), p.99; Informants: *Ato* Magule Olango, *Ato* Takiso Asha, *Ato* Bancha Yaya.

<sup>33</sup>The SNNPRS Urban Planning..., p.45; Informants: *Ato* Abebe Gebre Selassie, *Ato* Takele Shanka, *Ato* Gebre Michael Kuke.

<sup>34</sup>A letter written from Ethiopian Electric Light and Power Authority to Damot Galé Water Service Administrative Office, *Tir* 7, 1988 E.C (ADGWAO, Bodditi), file No.36, folder No.57.

Based on the 2006 population abstract the total number of the town's population was 22,871. The average settlement density of the town is 1,143.55 people per square kilometer. In January 1993 the *Leyu-Qäbälé* administration system of *the Därg* was replaced by *Leyu-Keftēñña*. The town is divided into two *Qäbälés* and 12 sub- *Qäbälés*.<sup>35</sup>

Since 2003, Bodditi has become a “reform town,” with a town administration and municipality. Among 22 reform towns of the Southern Nations Nationalities and Peoples' Regional Government Bodditi was given has got 4<sup>th</sup> grade status. The first manager of municipality was Simon Yemaneh (2003-2004) and in 2004 he was replaced by Afework Lemma.<sup>36</sup>

The town is growing more rapidly than the pre-1991 periods. A number of hotels and shops have opened. A number of social service institutions have developed in the town. In 1992 Edget Junior School was opened which has reduced concentration of students in Bodditi Junior School. About three private colleges have been opened in the town. In 1999 Bodditi clinic, established in 1966, was upgraded to a Health Center. A number of pharmacies and clinics have been opened in the town. In 1995 an asphalt road crossed the town which increased commercial linkage of the town with other towns and helped commercial development. In 2006 the telephone service was upgraded and mobile network services introduced to the town and its surroundings. In 1993 a clean water supply from Mount Damot was introduced by pipeline in some areas of the town.<sup>37</sup>

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<sup>35</sup>The SNNPRS Urban Planning..., p.51; Bodditi Kätäma Mazegaja Bét “Adisu Yä Mazegaja awäqakerna Yä Lemat Aktaça” (1996 E.C), p.4; A letter written from Bodditi Town Municipal Administration to Wolaitta Zone Administrative Office, *Hidar* 5, 1998 E.C (Archival of Wolaitta Zone Administrative Office, Soddo), file No. 49, folder No.15.

<sup>36</sup>Bodditi Town Mazegaja..., p.3; Informants: *Ato Abebe Gebre Selassie*, *Ato Mengistu Shanka*.

<sup>37</sup>Informants: *W/o Lili Galore*, *Ato Abebe Gebre Selassie*; *Ato Gebre Michael Kuke*.

#### 4.4. The Imposition of *WoGaGoDa* in Damot Galé.

The *WoGaGoDa* was the acronym that stood for Wolaitta (Wo), Gamo (Ga), Goffa (Go), and Dawuro (Da). The origin of protesting against *WoGaGoDa* traces back to October 1989. A new administrative structure disjoined Wolaitta's existence from Sidamo province. Instead of this, Wolaitta joined North Omo Zone which consisted of Gamo, Goffa, Konta, Dawuro and Derashe. This measure eliminated the name Wolaitta and became an immediate cause for the foundation of the Wolaitta People's Democratic Front (WPDF) in 1989, because Wolaitta people wanted to preserve their identity in their name as well as their distinctive language differences.<sup>38</sup>

The TG as well as the government of EPRDF failed to reassess the administrative structure of North Omo in the post-1991 period. The post-1991 government even aggravated the situation more than the *Därg's* structural measure. The acronym *WoGaGoDa* became the ethno-linguistic name of the area given by the government. Indeed, in many aspects these people have similarities, but also many differences in cultural and social life-styles. Without the consent of the people an educational language instructional book was launched in 1998.<sup>39</sup>(See appendix 44).

Words which are not decent or polite in Wolaitta have different meanings for others and vice versa. For example, in Wolaitta *Zin'na* has the meaning "go to a bed to sleep". In Gamo areas it has the meaning "Let us go to bed to have sexual intercourse". There are also many other words with different meanings which were put into *WoGaGoDa* language, regardless of their different meaning in Wolaitta, Gamo and other areas. Apart from these, students faced a problem with the introduction of the new artificial language as the media of instruction. Basically language is

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<sup>38</sup>Data Dea, p.148; Altaye Alaro, p.38; Demissie Gäbre Tsadiq, "Wolamo, Land, People and Culture" in *Ethiopian Geographical Journal Vol.1, No.1* (1963), p.14; Yohannes Woldegerima, "The Wolamo People" in *Ethnological Society Bulletin No.2* (Addis Ababa, 1953), p.19; Wana Wagesho, p.170.

<sup>39</sup>Data Dea, p.148; Informants: *Ato* Fancho Fanta, *Ato* Teklé Lencha, *Ato* Gebre Michael Kuke.

formed through long cultural interaction, but not in a day by some particular government or individuals.<sup>40</sup>

Even though Gamo, Goffa and Dawuro protested, the most bitter opposition to *WoGaGoDa* Came from Wolaitta. This was because, Wolaitta people have a long history, with their own culture and ethnic identity. Wolaitta language was also the language in which Holy Bible, reference books and government decrees had been published and issued. Students and the people argued that they had also a basic human right to learn in and use their own language. In relation to the number of population Wolaitta also claimed self-administration under Zonal status.<sup>41</sup>

The early form of opposition was carried out by public representatives. The public representatives were elected from seven *Wärādas* of Wolaitta informally. *Ato* Timotewos Mena was one of the well known public elders from Damot Galé. The protest formally started when eight Wolaitta elders delivered a letter of protest to the Prime Minister's office on May 30 1999. On June 29, 1999 elders demanded a response to the earlier letter. A protest circular was also distributed to the House of People's Representatives, the House of Federation, the Central Office of EPRDF, the Federal Minister of Education, the SNNPR Council, the North Omo Educational Bureau, the North Omo Administrative Council and to the Administrators of the seven *Wärādas* of Wolaitta *Mekir bét*. But none of the appeals was answered.<sup>42</sup>

At Damot Galé elders met in secret at the Hotel owned by *Ato* Belete Gobana in Bodditi before the outbreak of the protest and made communication with those who were in Wolaitta Soddo. Among some leaders mentioned by informants were *Ato* Timotewos Mena, *Ato* Belete Gobana, *Ato*

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<sup>40</sup>Informants: *Ato* Hailu Uqa, *Ato* Takiso Asha.

<sup>41</sup>Wana Wagesho, p.195; Informants: *Ato* Tekle Lencha, *Ato* Fancho Fanta, *Ato* Abebe Fola.

<sup>42</sup>Data Dea, p.150; Informants: *Ato* Wana Wagesho, *Ato* Tekle Lencha, *Ato* Abebe Fola.

Mesele Shanka, *Ato* Timotewos Desta, *Ato* Yasin Gutema, *Ato* Teshome Akako, *Ato* Merkiné Loriso and others.<sup>43</sup>

The immediate cause for widespread mass opposition against the imposition of *WoGaGoDa* was the imprisonment of a history teacher, *Ato* Fancho Fanta, at Soddo police station on November 8, 1999, because he was accused of agitating students to demonstrate at the school against *WoGaGoDa*. Immediately students came to the street and marched to the police station. Their strong demonstration forced the police to set him free. Carrying *Ato* Fancho upon their shoulders, students marched to and stormed the place where *WoGaGoDa* books were stored. The government quickly ordered more than eight military helicopters of special armed forces to smash the demonstration. The armed forces began firing into the air and then turned to attack demonstrators. In the shooting about six individuals were killed at Wolaitta Soddo.<sup>44</sup>

The news of the protest arrived at Bodditi through travelers and telephone communication. Being Tuesday (great market day) at Bodditi helped the protest to be accompanied by all people. At the time of protest I was a grade 12 student and was able to watch with my own eyes and participate in the demonstration. Around 10 A.M, Bodditi grade 9 high school students sparked off the protest by chasing the *WoGaGoDa* subject teacher away from the class. Then grade 9-12 students continued the demonstration by storming book stores where *WoGaGoDa* books were stored. (See appendix 44). At the same time Bodditi Junior School students took similar actions. The moving spirits behind the protest were teachers. Immediately hundreds of students went on the street. The people attending the market and others joined the protest. The market attenders were activated by

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<sup>43</sup>Informants: *Ato* Wana Wagesho, *Ato* Teklé Lencha, *Ato* Abebe Fola.

<sup>44</sup> Informants: *Ato* Fancho Fanta, *Ato* Abebe Fola, *Ato* Teklé Lencha.

individuals such as Terefe Wolde, Seyum Petros and others. The turmoil was documented on camera by *Ato* Merkiné Loriso.<sup>45</sup>

The demonstration at Bodditi town was characterized by making barricades, tearing up the hated books and throwing stones at the Special Forces deployed to smash the demonstration. Many demonstrators were wounded by gunfire from the Special Forces. After two days the government pacified the local situation. However the soldiers continued in the town until normal conditions were restored. Unlike Soddo, there was no destruction and damage targeted against the property of individuals' of other ethnic groups in Bodditi. It was at Soddo that the ruling party held a closed meeting to decide either to continue with *WoGaGoDa* or accept the public demand. Soon the Ethiopian National Radio disseminated news that imposition of *WoGaGoDa* had been cancelled. Prime Minister Meles Zenawi also appeared on television and declared that the demand of the people had got acceptance. He also denounced local and zonal administrators who had committed a mistake in suppressing the people's wish to use their own language. On the other hand, he blamed political parties and Wolaitta elders for the destruction of property and the loss of life. Criminal charges were opened against 353 people for illegal actions in the protest.<sup>46</sup> (See appendix 45).

Most elders were imprisoned for 14 months (December 1999 - February 2001) and were released while their cases were followed up until they were set freed by the Supreme Court of the Southern Ethiopian Regional Government on July 7, 2005. Individuals accused from Damot Galé under these charges were *Ato* Berhanu Lema, *Ato* Timotewos Mena, *Ato* Teshome Akako, *Ato* Shibru Seta, *Ato* Lamma Lamago, *Ato* Belete Gobana, Milkiyas Jaldu (a soldier), *Ato* Mulu Banti,

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<sup>45</sup>Data Dea, p.149; Informants: *Ato* Teshome Akako, *Ato* Asrat Galaso, and my own observation.

<sup>46</sup>Data Dea, p.150; A letter written from Southern Nation, Nationalities and Peoples Regional State Justice Bureau to *Ato* Teklé Lencha and others, *Säné* 30, 1997 E.C (personal letter of *Ato* Teklé Lencha, Soddo), no file No., no folder.

Berhanu Bibiso, Israle Belete ( a soldier), Demisse Daché, Teshome Shanqo, *Ato* Tamrat Lera, *Ato* Franso Mesqele, *Ato* Timotewos Desta (a teacher), *Ato* Asrat Galaso (a teacher), *Ato* Asale Anjulo (a teacher), *Ato* Terefe Wolde, *Ato* Seyum Petros, *Ato* Bogale Tadese, *Ato* Matiyas Yohannis, *Ato* Matiyas Bonja, *Ato* Begashaw Barata, *Ato* Esayas Ferenje, *Ato* Merkiné Loriso (cameraman), *Ato* Abera Ashango, *Ato* Desalegne Tantu (a teacher), *Ato* Yacob Erasho, *Ato* Mengesha Mena (a teacher), *Ato* Wondimu Oycha, *Ato* Yaicob Seba, *Ato* Bonja Borana, *Ato* Tesfaye Buje, *Ato* Fikru Sewina, *Šaleqa* Endriyas Dana, and others. Among these there were also some who had not been involved at all and had little feeling about the imposition of *WoGaGoDa*.<sup>47</sup> (See appendix 45).

Before the final resolution the government took various measures such as transferring teachers to other parts of the SNNPRS. (See appendix 40). Suddenly many teachers were separated from their family and exposed to bad living conditions. Apart from this, the death of *Ato* Asale Anjulo and *Ato* Mengesha Mena by a car accident on their journey to Konta in 2000 was heartbreaking for the people of Damot Galé and they were remembered as martyrs for the identity of Wolaitta people and culture.<sup>48</sup>

Educational services in the whole of Wolaitta were closed from November 8, 1999 to the middle of January 2000. The government issued a call through the national mass media and local information about the restarting of education. But many students withdrew from education for the whole year. Some students registered for the Ethiopian Secondary School Leaving Certificate

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<sup>47</sup>A letter written from Southern Nation, Nationalities and Peoples Regional State Justice Bureau to *Ato* Teklé Lencha and others, *Säné* 30, 1997 E.C (personal letter of *Ato* Teklé Lencha, Soddo), no file No., no folder No.; Informants: *Ato* Teshome Akako, *Ato* Abebe Fola, *Ato* Bonja Borana, and my own observation.

<sup>48</sup>Data Dea, p.152; Informants: *Ato* Abebe Fola, *Ato* Teklé Lencha, *Ato* Teshome Akako.

Examination at Bodditi without sufficient education. This resulted in bad student results from the examination.<sup>49</sup>

Even though the language issue was answered early, the question of the Zone was postponed to 2000. On October 24, 2000 North Omo Zone Administrative Council held the first assembly of the year. In the assembly the proposal of North Omo Zone to be divided into three zones (Wolaitta, Gamo Goffa and Dawro) and two Special *Wärädas* was approved by the General Assembly. After a long struggle Wolaitta obtained the right of self-administration under its own zone and use of its own language. But *WoGaGoDa* created some degree of resentment among Wolaitta, Gamo, Gofa and others. The seven *Wärädas* under Wolaitta Zone increased to 12. The split of *wärädas* aimed to facilitate more efficient administration and the delivery of the basic services to communities. Accordingly 21 *Qäbälé* broke away from Damot Galé and formed a separate Damot Pulassa *Wäräda* on 23 September 2006 (see appendix 46). Damot Galé had now its own identity taking its old name and embracing the remaining 30 *Qäbälés*.<sup>50</sup>

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<sup>49</sup>Informants: *Ato Abebe Fola, Ato Hailu Uqa, Ato Teshome Akako.*

<sup>50</sup>*Addis Zämäne. Tikmet 17, 1993 E.C, P.7; Dessalegn Rahmato, Development..., p.4; A letter of information from Damot Galé Wäräda Administrative Office to Damot Galé Wäräda Administrative Office Workers, Mäskäräm 12, 1999 E.C (ADGWAO, Bodditi), file No.68, folder No.53.*

## **Conclusion.**

The ancient kingdom of Wolaitta was conquered by Menelik's army in 1894 after fierce but unsuccessful resistance. A new exploitative socio-economic system was then imposed on all Wolaitta. The Italian occupation did something to relieve this but the Italians nevertheless made themselves widely hated. The 1942 liberation brought back the previous Imperial exploitation and oppression.

In the Imperial period, Damot Galé was neglected by the government, little development took place and the peasants, who were the majority of the population, were oppressed by landlords and heavy taxation. The transfer of the administrative center from Jage to Bodditi resulted in a significant development to the town of Bodditi. Protestant Christianity was the major religion in Damot Galé followed by Catholicism and Orthodox Christianity. Islam was a minority religion which was limited to Bodditi town and Dalbo. Protestantism and Catholicism played a significant role in expansion of social service institutions in Damot Galé between 1941 and 1974. But the regime gave little freedom for their expansion.

The 1974 Revolution was initially liberation from the landlords and was welcomed with enthusiasm. However, the *Därg* regime became as oppressive as or more oppressive than the Imperial regime had been. This was because of its brutal dictatorship and murderous repression of the political opposition and Protestant religion, high taxes and tributes imposed on the peasants and corrupt, self-seeking (and also incompetent) officials. Nevertheless, some development (eg roads, health centers) took place and the literacy campaigns extended literacy to more people than ever before. More schools were also opened.

The overthrow of the *Därg* in 1991 brought the EPRDF to power promising democracy and self-administration. The land question remained basic. Here the EPRDF continued the policy of land belonging to the nation, which meant in effect government control of land. However, it was now possible, in a move towards capitalist relations in agriculture, to rent or lease land and to use wage labour but land could still not be sold. EPRDF control of access to land in Damot Galé, as elsewhere in Ethiopia, has been a major factor in the government's continuing control of the countryside and peasants.

The *Därg* brutalities ended. However, the attempt to impose *WoGaGoDa* showed that the party rule of EPRDF could be as indifferent to the wishes of the people, and genuine self-administration as that of previous Ethiopian regimes. People are deeply attached to their own identity in names and language and the imposition of *WoGaGoDa* ignored this. To the credit of the EPRDF, the policy was cancelled after popular demonstrations and violence. However, the peaceful, legal protest of the people had simply been ignored in a way which was not at all democratic. This made the people turn to violence, for which many demonstrators suffered in the repression which followed.

Education continued to expand in the period 1991-2006. Educational standards however became lower. Nevertheless, the fact that a more female students than ever before got at least primary education and literacy was a step towards development. It is now accepted in development studies that educating girls is of fundamental importance. The agricultural, land and population problems of Damot Galé remain. There are ongoing attempts to increase production and improve the life of peasants but the basic problems of high population, absence of alternative occupations to farming, shortage of land, fragmented holdings of land and low agricultural productivity remain.

## Glossary

*Aawu Biitta*=private land

*Abägaz*=an influential local person selected by the government, working between *wäräda* governors and *çiqa-šums*.

*Abaliyaa*=an elected individual by peasants during the governorship of Germame (1957- 1959) in Wolaitta.

*Abba*=‘father’, a form of title for ordinary priests in the Ethiopian Orthodox and Catholic Churches.

*Abune*=bishop.

*Adefres*=spoiler.

*Adhari*=reactionary.

*Afärsata*=a traditional criminal detection system.

*Afe-negus*=mouth of the king.

*Akäbabi*=surrounding.

*Arba Olla*=the Friday war.

*Arbäñña*=patriot.

*Areqebét*=house selling alcoholic drink, *areqi*.

*Argubiya*=traditional instruments like Middle East hookah pipes.

*Asrat*=tithe.

*Atebiya Dañña*=judges at locality.

*Ato*=a civil Amharic title equivalent to Mr. Basically it originated from the title *Abeto*, which was used by Šäwan kings prior to king Sahle Selassie (r.1813- 1847).

*Awaj*=decree.

*Awrajja Gezat*=administrative territory of sub-province.

*Awrajja*=sub-province administrative unit in the Imperial period after 1946.

*Awude nebab*=technique of reading.

*Ayliyaa*=slave.

*Azmač*=leader of the campaigners.

- Bäjronđ*=royal treasurer.
- Balabats*=the hereditary chiefs of a southern people after the 19<sup>th</sup> century.
- Balambaras*=denoting the commander of a fort, it is a politico-military title below *Grazmač*.
- Balguwa*=rainy season (June-September) in Wolaitta.
- Banda*=collaborators with the Italians.
- Barguwaa*=middle latitude.
- Baša*=derivative of the Turkish ‘pasha’ for low level government official.
- Bazzo Bitta*=peripheral land.
- Bété-kehenät*=office of priests.
- Betwäded*=most favored courtier; imperial counselor, often officiating in the name of the king.
- Biitta kessa Aawaa*=founder of the land.
- Birr*=Ethiopian currency.
- Bohuwa*=is a defensive ditch.
- Boniyaa*=the sunny and cold season. In Ethiopian context it is winter, which covers January to March.
- Bulqebashiya*=the local name for Fascist soldiers who controlled Wolaitta.
- Çeqa-Šums*= village officials during the Imperial period. A one appointed for this position served for one year from the local *gebbars*.
- Çinaša*=pottery makers.
- Daana*=a local judge.
- Daasiya*=thatched house, but the walls are fixed at a distance from each other, and the house is not completely enclosed by walls.
- Däjjazmač*=a military title given for the commander of the palace or Royal Gate.
- Därg*=the coordinating Committee of the Armed Force, Police and the Territorial Army during the Military Regime.
- Degäla*=leather tanners in Wolaitta and other Omotic groups.
- Deriyaa Biitta*=communal land.
- Enderase*=deputies in the Imperial parliament.
- Fitäwäri*=a traditional title equivalent to commander of the Vanguard Force.

*Gäbbars*=peasants paying tax.

*Gäbez*=deacons and other church servants below priest.

*Gadawa*=War-commander

*Galé*=implies long life.

*Garaa*=hot lowland.

*Gaša*= a unit of land measurement. One *gaša* of land is equivalent to 40 hectares of land.

*Gebbi*=quarter.

*Gebré-täl samon märét*= a church land abandoned by the cultivator because of its heavy tax burden, or confiscated for unpaid tax.

*Gezat*=administrative area.

*Gezziya*=cold highland area.

*Godata*=lords or gods.

*Goqqa* =free and privileged social class.

*Grazmač*= commander of the left flank during war, a traditional title above *Balambaras*.

*Gutara*=public meeting place in a wide open area under a big tree's shade in Wolaitta.

*Hadiyase*= a language spoken by the Hadiya people.

*Harurruwaa*= island.

*Hizboč*= peoples or just people.

*Hospun daana*=eight judges who were ruling pre-1894 Wolaitta below a king.

*Hudug* =assistant to *Meketel wäräda* governors prior to 1973.

*Idir*=mutual aid organizations, e.g. for burial.

*Kawo Biitta*=king's holding of land.

*Kawona*=a son of the royal family.

*Kawua*=king.

*keflé maheber*=Department of Believers' Association.

*Kellas*=toll post.

*Koka Olaa*=boundary war.

*Kolera wodiyaa*=the year of cholera, 1963 E.C in Wolaitta.

*Läm*= fertile

*Läm-täf*=semi-fertile.

*Leyu- Kefteñña*=Special-Higher town administrative village post-1991.

*Leyu- Qäbälé*=a special town administrative village during the military regime.

*Lire*= Italian money.

*Longiyaa*=dry season which covers April –May in Wolaitta.

*Luxiyoo keetta* = school.

*Mad-bét*=kitchen.

*Majora*=military title for Major, it is in Wolaitta dialect during the Italian occupation.

*Mälba*=the first stage of PCs when only land was a common property.

*Marçuwaa*=a piece of curved metal currency in Wolaitta.

*Mayza-Ma'iyaa Biitta*=ancestral land.

*Megeb-bét*=restaurant.

*Meketel Meslane*=administrative unit below sub-district.

*Melkañña*=implies a soldier serving in a national forces or a soldier of *šaleqa*. The second meaning is head of many landowners whose kinsmen called him *melkañña*.

*Meslane*=means “like myself”, supervises the collection of taxes and to punish lawbreakers. A *melkañña* enforced orders from *Mislane* and supervised tax collection.

*Motta*=implies surrounding areas.

*Na'au Wança*=the two cups.

*Nefteñña*=the riflemen. Basically it was used for Menelik's soldier settlers equipped with rifles.

*Neçi Lebašoč*=paramilitary units.

*Offintta*=spring. It covers from October to December.

*Olaa pinuwaa*=a pathway on the way to battle.

*Oydu Çima*=four elders.

*Qäñnazmač*=a military title above *Grazmač* which denotes commander of the right flank.

*Quter gäbbar*=number of tribute paying peasants.

*Ras*=‘head’, the highest traditional title next to *negus*.

*Safar*=encampment, settlement, quarters.

*Šaleqa*=local representative of higher authority, entrusted with the collection of tribute; in recent times, equivalent to the army rank of major.

*Šama*=a unit of land measurement equivalent to 1/4<sup>th</sup> or a quarter of a *gaša* of land.

*Samon* land=Church land.

*Sanga Dañña*=governor of a district in the immediate post-conquest period at Wolaitta.

*Santariyaa*=guard place at cross roads.

*Segabét*=meat house, i.e. to sell meat.

*Shaaga*=Thursday.

*Sheik*=a leader in a Muslim community or organization.

*Šuča*=the name used for *Qäbälé* prior to 1974.

*Täf*=infertile.

*Täklay Gezat*=province.

*Tälla bét*=house selling *talla*.

*Täqlay Gezat hagere sebkät*= Central Preaching Office of Orthodox Church.

*Tarikna Mesale*=history and proverb.

*Tejebét*=house selling *tej*, an alcoholic drink made from honey. But now too often from sugar.

*Tilntitya*=a local dialect in Wolaitta for regional governor of Fascist Italy.

*Toosay Yootes*=God has spoken.

*Tukuls*=huts.

*Twafe*=local candles made of animal fats.

*Wälba*=a stage of PCs in which all inputs of farming are commonly owned except a plot of land not more than 2000m<sup>2</sup>.

*Wäräda gezat*=district.

*Wäräda Meslane*=administrator of *wäräda*.

*Wäräda*=administrative unit below *awraja*.

*Weland*=a stage of PCs that peasants would be converted to paid workers by operating the farm in similar manner to a state owned state farm.

*Woddiya*=seasons.

*Wodo-zämač*=voluntary participant of the campaign.

*Wogačiyaa*=Iron casters in Wolaitta.

*Woizäro*=a title for a married woman.

*Wolaittatuwaa*=the language of Wolaitta.

*Yä Samon märét*=land owned by the Orthodox Church.

*Zämače*=the campaigners.

*Zerafi*=looter.

*Zilaasa*=mourning for the dead by recalling his/her courage.

*zufan čilot*=Imperial court justice system.

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### III. Archives of Damot Gale *Wäräda* Administrative Office (ADGWAO, Bodditi).

Folder No. 53, File No.68.

Folder No. 96, File No.287.

Folder No. 11, File No.25.

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**Folder No. 33, File No. 19.**

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*The Ethiopian Herald*, October 19, 1974.

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\_\_\_\_\_, Decree No.1, August 27<sup>th</sup> 1942.

## List of Informants.

No.	List of informants and Title	Age	Place of Interview	Date of Interview D/M/Y	Remarks
1	Abdurman Arabia  ( <i>Ato</i> )	83	Shasha Gale	8/10/2007 E.C	He was born and lived at Shasha Galé as a Muslim and well-remembers about the introduction of Islamic religion towards Dalbo from Jimma.
2	Abebe Fola  ( <i>Ato</i> )	66	Soddo	5/7/2007 E.C	He is an oral historian and educated person. He has a good memory about Damot Galé from the 1950s to 1991.
3	Abebe Gebre Selassie  ( <i>Ato</i> )	74	Bodditi	8/9/2007 E.C	He was the director of Bodditi Junior and High School 1968-1974 E.C. He served as chairman of Bodditi town Special <i>Käbälé</i> from 1973-1979 E.C and from 1981-1983 E.C he worked as vice administrator of Damot Galé <i>Wäräda</i> . Personally he has a good memory about the <i>Wäräda</i> and Bodditi town.

4	Abera Demissie <i>(Ato)</i>	78	Soddo Town	5/7/2007 E.C	He has knowledge about Damot Galé and Bodditi town since 1935. He worked as Wolaitta <i>Awrajja</i> Treasury Officer from the 1960s to the downfall of the Imperial Regime.
5	Asefa Ergete <i>(Ato)</i>	55	Humbo Tabala	3/5/2007 E.C	He has been a teacher from 1974 to the present and an EPRP member. He has an interesting knowledge about the network and the movement of EPRP both at Soddo and Bodditi town.
6	Asrat Galaso <i>(Ato)</i>	54	Gale Buge	9/8/2007 E.C	He is my key informant about the Tigre dynasty in Wolaitta and the anti- <i>WoGaGoDa</i> movement in Damot Galé and was one of the prisoners in the case.
7	Balcha Tunga <i>(Ato)</i>	75	Damot Offa	23/06/2007 E.C	He has all round knowledge about Damot Galé since the post-liberation period and he was one the early <i>Abaliya</i> teacher during the time of <i>Ato</i> Germame Neway.

8	Bancha Yaya (Ato)	107	Damot Mokonisa	18/9/2007 E.C	He was Qale-Heywot church leader in Damot Galé Charaqa <i>KefleMahber</i> in the 1970s up to the 1990s. He is knowledgeable about religious matters and about the pre-Italian period to the present.
9	Bekele Tunga (Ato)	63	Damot Mokonisa	18/9/2007 E.C	He is knowledgeable about the Imperial period <i>Çeqa-šums</i> and the Military regime.
10	Bogale Lube (Ato)	54	Damot Qontola	27/9/2007	He was one of the early agricultural extension government officers, and knows the oral history of the battle of Qontola and about agrarian history of Damot Galé.
11	Bonja Borana (Ato)	46	Bodditi Town	13/05/2008 E.C	He is knowledgeable about the <i>WoGaGoDa</i> movement in Damot Galé.
12	Buche Kashke (Ato)	87	Harto- Qontola	29/09/2007 E.C	He is a farmer and well-known oral historian in Damot-Galé
13	Chinasho Alambo (Ato)	90	Damot- Offa	19/02/2007 E.C	He was an oral historian and has a good memory about the post-liberation period.

14	Dawit Gamo (Ato)	69	Bodditi Town	27/04/2007 E.C	He has been in the Bodditi town for the last 35 years. He is one of the owners of a private pharmacy in the town. He gave valuable information about the development of health institutions in the town and about the town itself.
15	Desalegne Tanga (Ato)	77	Soddo Town	20/3/2007 E.C	He is retired now and working privately at Wolaitta Heritage Management center. Formerly he worked as Wolaitta <i>Awrajja</i> Agricultural Office administrator and he has good memory about the socio-economic and political aspects in Damot Galé in the post-liberation period.
16	Esayas Shudo (Ato)	57	Soddo Town	10/08/2007 E.C	He is a teacher and a preacher in Wolaitta Qalé-Heywot church. He has a good memory about the introduction of Protestantism.
17	Fancho Fanta (Ato)	54	Soddo Town	8/09/2008 E.C	He is a historian and was imprisoned for his protest and activation of people against <i>WoGaGoDa</i> 1992 E.C.

18	Gebre Michael Kuke  (Ato)	76	Soddo Town	4/10/2007  E.C	He is a local oral historian and one of my key informants for most parts of my study. He was a teacher, and worked in educational broadcasting in Radio and Television for more than 15 years. Now he is retired.
19	Gedion Abebe  (Ato)	53	Soddo Town	7/7/2008  E.C	He is a teacher. He has helped me in providing an eyewitness account about the EPRP in Bodditi town as well as the Party's activity in Wolaitta at large.
20	Getachew Meshesha  (Ato)	68	Bodditi Town	3/5/2008  E.C	He was a driver during the military regime and also prior to 2010. Now he is retired from government employment. In my study he provided valuable information about the military government's resettlement program.
21	Hailu Uka  (Ato)	57	Bodditi Town	4/06/2007  E.C	He is a teacher and has good memory of the military regime and about the <i>WoGaGoDa</i> in Damot Galé.

22	Hassen Sheik Suleiman  (Ato)	73	Bodditi Town	26/10/2007 E.C	He is the only sheik in Bodditi mosque since the Imperial regime and has a good knowledge about the growth and development of Islamic religion in Damot Galé, particularly in Bodditi town.
23	Hussein Mohammed  (Ato)	60	Bodditi Town	26/10/2007 E.C	He is one of the early Muslims in Bodditi town. He gave valuable information on the introduction of Islam in Bodditi town and the challenges during the Imperial Regime.
24	Jemal Hassen  (Ato)	60	Bodditi Town	15/8/2007 E.C	He is an educated Muslim cleric in Bodditi Mosque and well-remembers the past since the 1970s.
25	Kasahun Amade  (Ato)	66	Bodditi Town	27/10/2007 E.C	He was born in Bodditi and has been living in the town ever since. He was/is a lawyer and gave vital information about the Imperial period court system and justice rendering. He has also good knowledge about the pre-foundation and early history of Bodditi town that he himself had heard from elders.

26	Kumalo Garbo <i>(Ato)</i>	75	Waribira Golo	23/09/2007 E.C	He is an oral historian and has good memory about the late period of Imperial regime and the military regime too.
27	Lema Asfaw <i>(Ato)</i>	67	Bodditi Town	27/10/2007 E.C	Born in the town and has been living there ever since. He is retired from the teaching profession. A good informant on the town.
28	Lili Galore <i>(W/o)</i>	72	Bodditi Town	27/10/2007 E.C	She is working in her private pharmacy and was one of the early SIM dressers. She has a good knowledge about the growth and development of modern health institutions in Damot Galé in the Imperial period and military regime.
29	Lukas Chargebo <i>(Abba)</i>	70	Dubo (Areka)	10/10/2007 E.C	He is a Catholic priest and currently he is a monk living in Dubo diocese. He was one of the early students in Ligaba Beyene school in Wolaytta and he has a good knowledge about the growth and the development of Catholicism in Wolaitta and in Damot Galé in particular. He has also a good knowledge about modern education in Wolaitta.

30	Magule Olango (Ato)	74	Buge	9/14/2007 E.C	He was one of the election committee of <i>Wodo-zemačoč</i> during the early period of the military regime and worked as chairperson of Buge PA in 1967 E.C. He has a good memory about the military regime. Currently he is engaged in farming.
31	Melaku Eshete (Ato)	80	Bodditi Town	13/08/2007 E.C	He was the secretary of Damot Galé <i>Wäräda</i> administrative office in the 1963 to 1974. He has a good knowledge about administrators and administration in Damot Galé in the post-liberation period.
32	Mengistu Shanka (Ato)	52	Bodditi Town	20/07/2007 E.C	He has been living in Bodditi town since his birth. He worked as mayor of Bodditi town in 2005 and has a good memory about the growth and development of Bodditi town. Currently he is working in one of SNNPRG office.

33	Nuri Hussein (Ato)	67	Bodditi Town	3/08/2007 E.C	One of the early Muslims in Bodditi town and has a good memory about the introduction and growth of the religion in the town.
34	Paulos Hassen (Ato)	55	Soddo Town	7/07/2007 E.C	He is a teacher and during the EPRP's activity of the 1970s he was imprisoned and tortured by the military government. He provided an eyewitness account about the EPRP and the government action against it in the period.
35	Philpos Koyra (Ato)	72	Shakisho Shone	25/06/2008 E.C	He was a guard of Shakisho Shone Primary School during the anarchy following the fall of the military regime in 1991. Currently he is engaged in farming.
36	Qacha Wodeso (Ato)	75	Damot Offa	13/04/2007 E.C	He was vice chairman of Harto-Qontola PA between 1977-1980 E.C. He is knowledgeable about the military regime's socio-economic and political system and abuses.

37	Samuel Anjulo ( <i>Ato</i> )	55	Damot Offa	25/10/2007 E.C	He was one of the early workers who were Development Agents in Damot Galé, in the post-1991 period. Currently he is employed as a government worker at Bodditi.
38	Sherif Awol ( <i>Ato</i> )	55	Bodditi Town	26/10/2007 E.C	One of the early Muslims in Bodditi town. He has a good knowledge about the introduction of Islam into Bodditi and the challenges during the Imperial period.
39	Sodano Keshamo ( <i>Ato</i> )	70	Shakisho Shone	3/04/2007 E.C	He is one of my key informants. He gave important evidence on the post-1991 period. He has also a good knowledge on the religious history of Damot Galé and Wolaitta.
40	Sorato Milko ( <i>Qesi</i> )	58	Gacheno	9/14/2007 E.C	He is a priest at Gačeno St. George Orthodox church. He is has a good memory about the introduction and growth of the Orthodox church in Damot Galé.

41	Tadese Bakalo (Ato)	69	Gurumo Koysa	24/07/2007 E.C	He is retired from government employment as a health worker. Currently he is engaged in private medical services. He provided much information about Gurumo <i>Meketel Wäräda</i> and its administrative boundaries.
42	Tadese Tunga (Ato)	56	Bodditi Town	5/07/2008 E.C	He is an anti-corruption government appointee. He has a good memory about the year of cholera, the military regime and the post-1991 periods.
43	Takelé Shanka (Ato)	65	Baala Koysa	14/08/2007 E.C	He is an administrative officer in Damot Galé <i>wäräda</i> Record Office. He has a good memory about <i>Fitwäri</i> Bakalo Salfako and the late period of the Imperial regime to the present.
44	Takiso Asha (Ato)	86	Gacheno	9/14/2007 E.C	Previously he was engaged in farming. He has about the memory about pre-Italian period to the present.

45	Tamiru Labena (Ato)	48	Soddo Town	7/09/2008 E.C	He is a teacher. During the military regime he became a victim of forced recruitment twice. He has a good memory about military recruitment and a traditional medicine woman, Buchamo Aye-Matafe.
46	Tefera Mulat (Ato)	69	Bodditi Town	7/06/2007 E.C	A merchant who has been living in Bodditi town since 1955 E.C and narrates the early history of the town. He is a good informant.
47	Tekelé Lencha (Ato)	59	Soddo Town	4/05/2007 E.C	He is a history teacher. He has good inherited knowledge about the early history of Wolaitta kingdom and <i>WoGaGoDa</i> .
48	Temesgen Chama (Ato)	56	Damot Offa	6/03/2007 E.C	He was the first agricultural extension officer in the post 1991 period in Damot Galé. Currently he is employed as a government worker at Bodditi.
49	Tesfaye Sime (Ato)	55	Soddo Town	11/10/2007 E.C	He is government worker at Wolaitta Soddo. He was tortured and lost his young brother in the Red Terror campaign. He gave me information about the persecution and torture of EPRP members in Wolaitta and Damot Galé in particular.

50	Tesfaye Wada (Ato)	59	Soddo Town	5/04/2008 E.C	He is a teacher and a young brother of <i>Ato</i> Solomon Wada. He has a good knowledge about his brother and the June uprising of 1975.
51	Teshome Akako (Ato)	43	Buge	6/10/2007 E.C	He is government worker at Wolaitta Soddo. He was tortured and lost his young brother in the Red Terror campaign. He gave me information about the persecution and torture of EPRP members in Wolaitta and Damot Galé in particular.
52	Tsehay Lera (W/o)	50	Soddo Town	3/9/2007 E.C	She is a government worker. She has knowledge about the early SIM medical students and EPRP movement in Bodditi and in the <i>wäräda</i> .
53	Wana Wagesho (Ato)	102	Soddo Town	14/08/2007 E.C	He is a well-known local historian and one of the founders of modern education in Wolaitta. He also wrote two volumes of books on Wolaitta history. Currently he is retired and struggling with age related problems.

54	Wude Sileshi <i>(W/o)</i>	64	Bodditi Town	6/03/2007 E.C	Since her birth she has been living in Bodditi town and has good memory about the past history of the town.
55	Yaicob Nafaqo <i>(Ato)</i>	56	Shakisho Shone	19/09/2007 E.C	He is the school principal at St. Paul School of Shakisho Shone. He was one of the early students and converts of the Catholic school and religion in Damot Galé. He gave me a good eyewitness account about the early Catholic religion and social institutions developed by missionaries.

56	Zebdewos (Zaba) Chama <i>(Ato)</i>	76	Soddo Town, during his visit to Ethiopia from U.S.A	25/08/2007 E.C	He has been a teacher, school principal, and educational expert and worked as administrator of Ella <i>Awrajja</i> at Konta and worked as Ethnographer in the military regime under the Cultural Ministry. He is also a Wolaitta scholar. He has established a private cultural heritage management and tourist attraction center both at Taba and Wolaitta Soddo. He provided me the most important information about the kingdom of Wolaitta during the pre-conquest and post-conquest periods. He also gave me valuable information on SIM and the introduction of Protestantism into Damot Galé. Currently he is living in the U.S.A. I conducted an interview during his visit to Ethiopia from the U.S.A.
57	Zewuga Borsido <i>(Ato)</i>	68	Damot Qontola	21/09/2007 E.C	He worked as vice chairman of Harto-Qontola PA. He has a good memory about the Military regime's political and economic system.

# Appendix-I

ቁጥር: 135

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	<p>ወይም: ገዛት ላይ ማሳተፍ ወይም ሌላ ሌላ ሁኔታ</p>	
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	<p>የሥራ ላይ ማስተካከል</p>	
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	<p>ጠቅላይ ለውጥ ማስተካከል ይኖርበት</p>	
	<p>የሥራ ላይ ማስተካከል</p>	
	<p>ተጨማሪ ማሳሰቢያዎች: ለሥራ ላይ ማስተካከል</p>	
	<p>ጠቅላይ ለውጥ ማስተካከል ይኖርበት</p>	
	<p>የሥራ ላይ ማስተካከል</p>	
	<p>ተጨማሪ ማሳሰቢያዎች: ለሥራ ላይ ማስተካከል</p>	
	<p>ጠቅላይ ለውጥ ማስተካከል ይኖርበት</p>	

የሥራ ላይ ማስተካከል

ጠቅላይ ለውጥ ማስተካከል ይኖርበት



APPENDICE I

APPENDICE I

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APPENDICE I

Appendix-II

የደንበኞች ስም ዝርዝር መግለጫ  
የደንበኞች ስም ዝርዝር መግለጫ

ገጽ 1፡ ስም ዝርዝር ደንበኞች

አዲስ አበባ ወንጌል ግብር

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ

አዲስ አበባ

አዲስ አበባ

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ  
የደንበኞች ስም ዝርዝር መግለጫ  
አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ  
የደንበኞች ስም ዝርዝር መግለጫ  
አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ  
የደንበኞች ስም ዝርዝር መግለጫ  
አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ  
የደንበኞች ስም ዝርዝር መግለጫ  
አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ

አዲስ አበባ ወንጌል ግብር ደንበኞች ስም ዝርዝር መግለጫ



Official stamp with handwritten text and date: 2008/08/12

(30)

Appendix-III

ቁጥር: 8/19222

ሰነድ: 14

ሰነድ: የሲዳሞ አውራጃ: ግምጃቤት:

ደርጋ: ያለም:

ጉዳዩ: ስለ: ያለም: የመሥሪያ: ግምጃ: ለሌሎች: መቆየት: -

በጉዳዩ: ደንብ: መለከተው: የግምጃ: ለሌሎች: በቅርብ: 2ዜ ያሉ: ተጠያቂ: አስተታሰ

ቲኮ: አንዲላይ: ግንቦት: 6/38: በቁጥር: 4247/11: ለሌሎች: ተጠያቂ: አስተታሰ: መሠረት: የግምጃ:

ሠራ: በሚያስቸኮል: ተረጎሞ: የመሥሪያ: ቁጥር: አስተታሰ: በቅርብ: 2ዜ: አንዲደረገ: ለመረዳት:

ግዛት: ድህረት: ቤት: ለሌሎች: ቀበሌ: ግምጃ: ግንቦት: 7/38: በቁጥር: 986: ገ:

ረገ: ለሌሎች: ሲሠሩ: ሠገጥኑ:

የዘጠኝ: ሙሉ ስም: አገር: ግምጃ: ሰነድ: 11/38 ለግራዝ: በየገደብ: ለግራዝ:

ቶ: ግምጃ: አገር: ሰነድ: አንድ: መኮንን: ከሚገኘው: ቀበሌ: ተሰጥቶ: ፀገ:

ተደርጎ: ገደብ: ስም: ስም: ለመቅሰም: በዚህ: ግምጃ: መሰረት: ሠገጥኑ: ወይ:

መረዳው: የግምጃ: ሰነድ: ለሌሎች: ከዚህ: ቀን: ጀምሮ: የግምጃ: ሠራ: ቆይቶ: ሲሆን: ለግምጃ:

ሠራ: የሂደት: የግምጃ: ቀበሌ: ግምጃ: በመገንባት: ቁጥር: 4/986 ለገን: ከግምጃ: ይመ:

ለከተው: ዘገባ: ከዚህ: ጋር: አገናኝ:

በዚህ: ግምጃ: የግምጃ: ቀበሌ: የመሥሪያ: ቁጥር: 2ዜ: መውሰድ: ሰነድ: መሰረት: በግምጃ:

ነው: አንዲደረገ: ሰነድ: የሲዳሞ አውራጃ: ግምጃ: ግዛት: ድህረት: ቤት: ለሌሎች: ሰነድ: ለግምጃ:

ዘውትር: መሰረት: አስተዳዳሪ: ለሌሎች: ተገቢ: ያለባቸው: ገለ: ተሰጥቶ: የግምጃ: መሠረት:

ግዛት: ከግምጃ: 38: 4: ስም: ጀምሮ: ይመ: ስም: ያለአስተዳዳሪ: መቆየት: ይህም: ገ:

ግምጃ: መሰረት: ተሰጥቶ: ድህረት: ሲሠሩ: ተቆይቶ:

አመሥራቱም: አንዲደረገ: አስተዳዳሪ: ሰነድ: ለሌሎች: የመሥሪያ: አርም: ከመቆየት:

ደብዳቤ: ሰነድ: የግምጃ: የሚመጣ: መሰረት: ለሌሎች: ያመራ: የገንባት: የግምጃ: አን:

ደብዳቤ: በሰነድ: የሰነድ: ዘገባ: በዚህ: ደንብ: ሰነድ: ለሌሎች: በተሰጠ: ሰነድ: ነው:

ዘገባ: ሰነድ: የሲዳሞ አውራጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ:

ዘገባ: ሰነድ: የሲዳሞ አውራጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ: ግምጃ:

የግምጃ ግምጃ













Handwritten notes on lined paper, including a large letter 'C' at the top center. The text is dense and appears to be a list or series of entries, possibly related to a study or project. The handwriting is cursive and somewhat difficult to decipher due to the density and slant of the lines.

Large letter 'C' at the top center.

Handwritten notes on lined paper, including a large letter 'C' at the top center. The text is dense and appears to be a list or series of entries, possibly related to a study or project. The handwriting is cursive and somewhat difficult to decipher due to the density and slant of the lines.







Appendix-X

የሲብራር ጠቅላይ ግዛት ጽሕፈት ቤት

ገደዱ በክፍላዊ ገባር

አክብሮት ገንዘብ ሚኒስቴር

ዓመራት ገቢ ዋና ዓይነት ገቢ

አዲስ አበባ

አብራራ ሆይ

በዚህ ጉዳይ ላይ ያለውን ገቢ ለሚከተሉት ዓመታት ለደብዳቤ ማረጋገጫ ላይ ማስቀመጥ ላይ ይገባል።

በጠቅላይ ግዛቱ የቀድሞ ገባር ማረጋገጫ ላይ የተጠቀሱት ሁኔታዎችን ለማረጋገጥ ለሚገባው ገቢ ላይ ያለውን ገቢ ለሚከተሉት ዓመታት ለደብዳቤ ማረጋገጫ ላይ ማስቀመጥ ላይ ይገባል።

በዚህ ሁኔታ ላይ የሚገኙት ገቢዎች ለሚከተሉት ዓመታት ለደብዳቤ ማረጋገጫ ላይ ማስቀመጥ ላይ ይገባል።



አዲስ አበባ  
ጥቅምት ፩ ፲፱፻፺፮  
ገደዱ

አዲስ አበባ

አዲስ አበባ ገንዘብ ሚኒስቴር

ደብዳቤ ቁጥር

አክብሮት ገንዘብ ሚኒስቴር

ደብዳቤ ቁጥር ዋና ዓይነት ገቢ

አዲስ አበባ



ጥቅምት ፩/፲፱፻፺፮

፩/፲፱፻፺፮





# Appendix - XIII

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1922-23

የጸሐፊው ስም

የደንበኞች ስም

በዚህ ጉዳይ ላይ በመገምገሙ ለጸሐፊው ስም ለውጥ ማድረግ ይቻላል።  
ለደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።

3856/2/45

የደንበኞች ስም ለውጥ ማድረግ ይቻላል።



Appendix-XV

የአገር ገቢ ማህበረ ተቋማት  
 የገቢ ጥያቄ ማህበረ ተቋማት  
 የገቢ ጥያቄ ማህበረ ተቋማት  
 የገቢ ጥያቄ ማህበረ ተቋማት  
 የገቢ ጥያቄ ማህበረ ተቋማት

ስድስት ገቢ ማህበረ ተቋማት  
 ወይም ሌላ ገቢ ማህበረ ተቋማት

ወይም ሌላ ገቢ ማህበረ ተቋማት

የገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት

የገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት

የገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት

የገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት

የገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት ስድስት ገቢ ማህበረ ተቋማት









# Appendix- XVIII

ጥያቄ 35



ቁጥር 37/11/46

አዲስ አበባ ፌብሩዋሪ 20/11/46

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት የገንዘብ ሚኒስቴር =

*Handwritten notes:*  
ከርብሃህ  
20/11/46  
ታክሲ

ጉዳይ

*Handwritten signature/initials*

ከክፍሉ ይገርግዛል። ሚኒስቴር

አ/አ/ሰ/ሰ

A.A.B.S.P. of H.I.M. Haile Selassie I. 7-2-46. No. 147.

የሚረከገው ዓመት	ዓመት	ወሰን	ግብር
45/ በሙሉ	50/ በሙሉ	ግብር	7420 ብር 8.43 ቀ
25/ በኃኅሣ	" "	" "	4329 " 74 "
35/ በጌርመ	" "	" "	348 " 72 "

በደግሞ 12098 ብር 54.47 ቀም መሆኑን የማሳሰብ ይገባል። ይህም ይቀጥላል። በመግቢያ ገቢ ግብር በፊርማ ለኢ.ፌ.ወ.ሪ. በቀጥታ የወጣውን ብር ተኮሮ ለግብር ማሰባሰቢያ ማዘጋጀት ይገባል። ለዚህም የግብር ማሰባሰቢያ ማዘጋጀት ማስፈጸም ይገባል። ለዚህም የግብር ማሰባሰቢያ ማዘጋጀት ማስፈጸም ይገባል። ለዚህም የግብር ማሰባሰቢያ ማዘጋጀት ማስፈጸም ይገባል።

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት  
 ደገር ግብር ሚኒስቴር  
 የገንዘብ ሚኒስቴር

የገቢ ቁጥር: 10667 10666  
 የገቢ ቁጥር: 2799/11/46



*Handwritten notes and stamps:*  
 ትመክሮ ለገንዘብ ሚኒስቴር  
 20/11/46  
 30  
 46

# Appendix- XIX

Model 35



No 2692/1/1944

አዲስ አበባ ሰኔ 27/2/48 ተገቢ ገቢ ገዢ ገ. ገ.

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት :  
የገንዘብ ግደብት =

IMPERIAL ETHIOPIAN GOVERNMENT  
MINISTRY OF FINANCE

Handwritten notes and signatures in the top right corner.

ለከብር የአገር ገዛት ግደብት  
አዲስ አበባ

ጠቢቅ ጠቀላይ ገዛት በወላዎ አውራጃ ከሕዝብ የሚፈለገው የ47 ዓመ የመቆየት ገቢ ወዳፍ \$31391.94 በሰባ አገልግሎት ስለተወጣው የዘመናዊ አገልግሎት ከዘመናዊ አገልግሎት ስለሆነ ገቢ አገልግሎት የጠቀላይ ገዛት በጥርገዳ መጋቢት 6/48 በተገኘ 186533/1 ለጠቀላይ ገዛት ሲያሰጡ በገደብ ከገቢ ገዢ ገ. ገ. ከፍ ብሎ በወዳፍ የተሰጠው የገቢ ገንዘብ አስባሁን ዘገይቶ ለአዲስ አበባ የተሸጋገረው ያውራጃው ገዢ በተወሰነው ጊዜያት ሕዝቡን አታገቱ ባለጣሰገባቸው ስለሆነ በጥርገዳ አገልግሎት ሁሉ ይህ ተፈላጊው ወዳፍ ገንዘብ ተፈጥሮ አገልግሎት የጠበቀ ትክክለኛ ጠቀላይ ገዛት አገልግሎት ለመስጠት በጣከበር አድርጎባቸው ለገዢ ገ. ገ.

M. T. A. A. 26. 10. 48. N. 388



ከጣከበር ጠቀላይ ገዢ

Handwritten signatures and dates on the left side, including '28/4/48' and '7876'.

ለከብር የገንዘብ ግደብት  
ለጠቀላይ ገዛት በጥርገዳ

አዲስ አበባ  
ደርጋጋለዎ

Handwritten marks at the bottom center.







Appendix - XXI

7307:1 254 H.90

1000

Handwritten text in Amharic script, appearing as a list or index of items.

Main body of handwritten Amharic text, starting with a list of items and their descriptions.

- 1ኛ: ...
- 2ኛ: ...
- 3ኛ: ...
- 4ኛ: ...
- 5ኛ: ...
- 6ኛ: ...
- 7ኛ: ...
- 8ኛ: ...
- 9ኛ: ...

Continuation of handwritten Amharic text, providing further details or instructions.

Handwritten notes or signatures in the bottom left corner.

Handwritten notes or signatures in the bottom center and right area.

# Appendix - XXII

ሃዳር 1943: 407 ዓ.ም:



ማመከቻ:

አክብሮ: ያገራግላቸው ሚኒስቴር የሰጡት ሃሳብ ምን ዓይነት ነው:

አጭር: አጠቃላይ:

ሆኖ:

ከሰነድ ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው። ለዚህ ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው።

አጠቃላይ: ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው። ለዚህ ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው።

አጭር: ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው። ለዚህ ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው።

በዚህ ሰነድ ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው። ለዚህ ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው።

ማመከቻ:

መሪ: የሃይማኖት ማመከቻ:

የአገልግሎት ቁጥር	10. 3. 59
የሰነድ ቁጥር	2838
የሰነድ ቀን	3/11/43

አጭር: ማመከቻው ላይ ለሚገኘው አጠቃላይ መረጃ ለማግኘት ማመከቻውን ማግኘት ለማድረግ ማስፈሰፍ ማለት ነው።



15 8 97 / 142

Handwritten signatures and notes at the bottom of the page, including a large signature that appears to be 'ደ. ማህተም'.











Handwritten header text in Amharic script, partially obscured.

Handwritten text in Amharic script, possibly a date or reference number.

Handwritten text in Amharic script, possibly a title or section header.

Main body of handwritten text in Amharic script, consisting of several lines of dense text.



Vertical handwritten signatures and names in Amharic script, arranged in a column.

Horizontal handwritten text in Amharic script, possibly a date or reference number.

Rectangular stamp containing the handwritten numbers 29/12/56 and 3577/-.

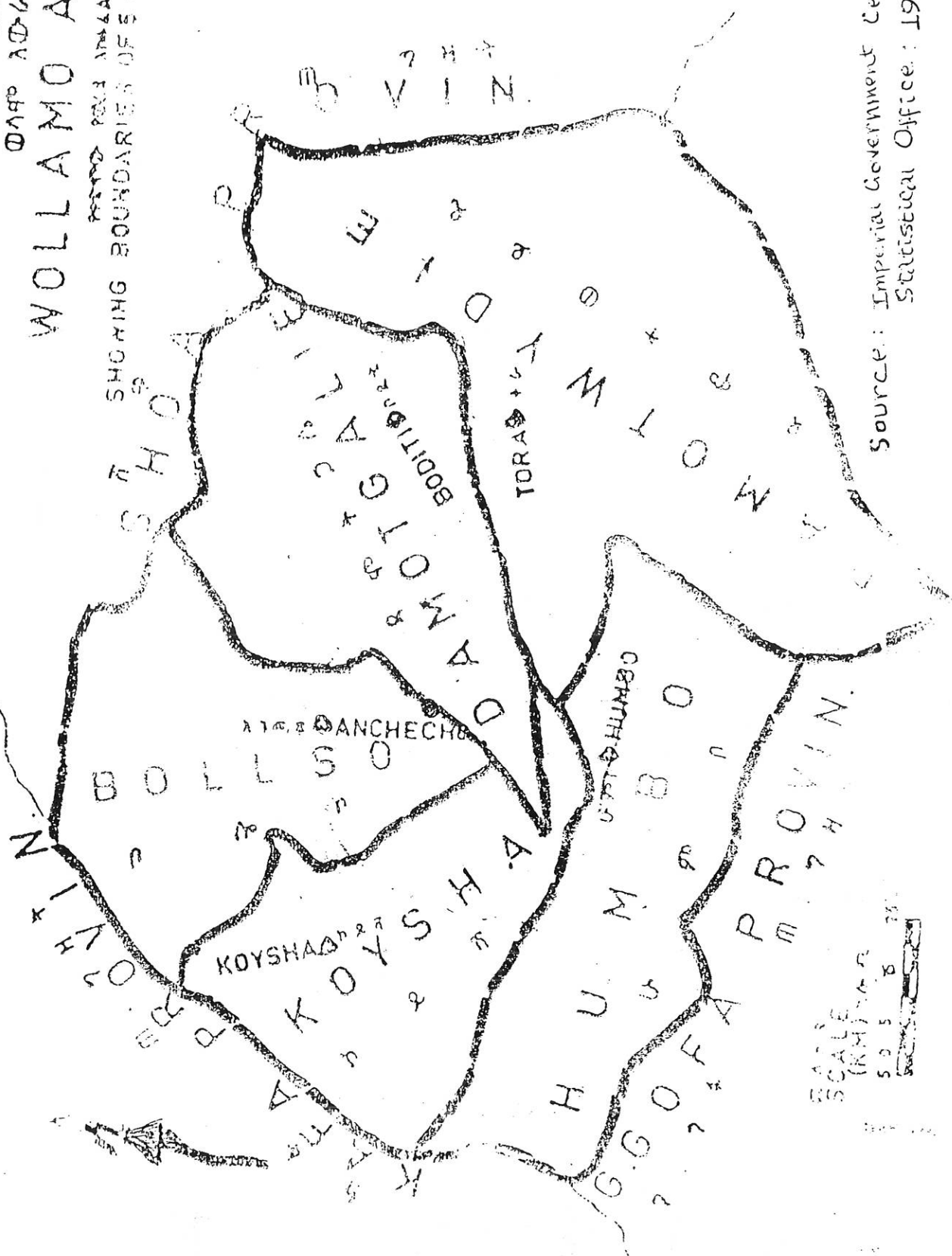
Handwritten notes and signatures in Amharic script at the bottom of the page.

# Appendix-XXVII

WOLLAMO AWRAJA  
 SHOWING BOUNDARIES OF OLD WEREDAS

MAP NO. 12

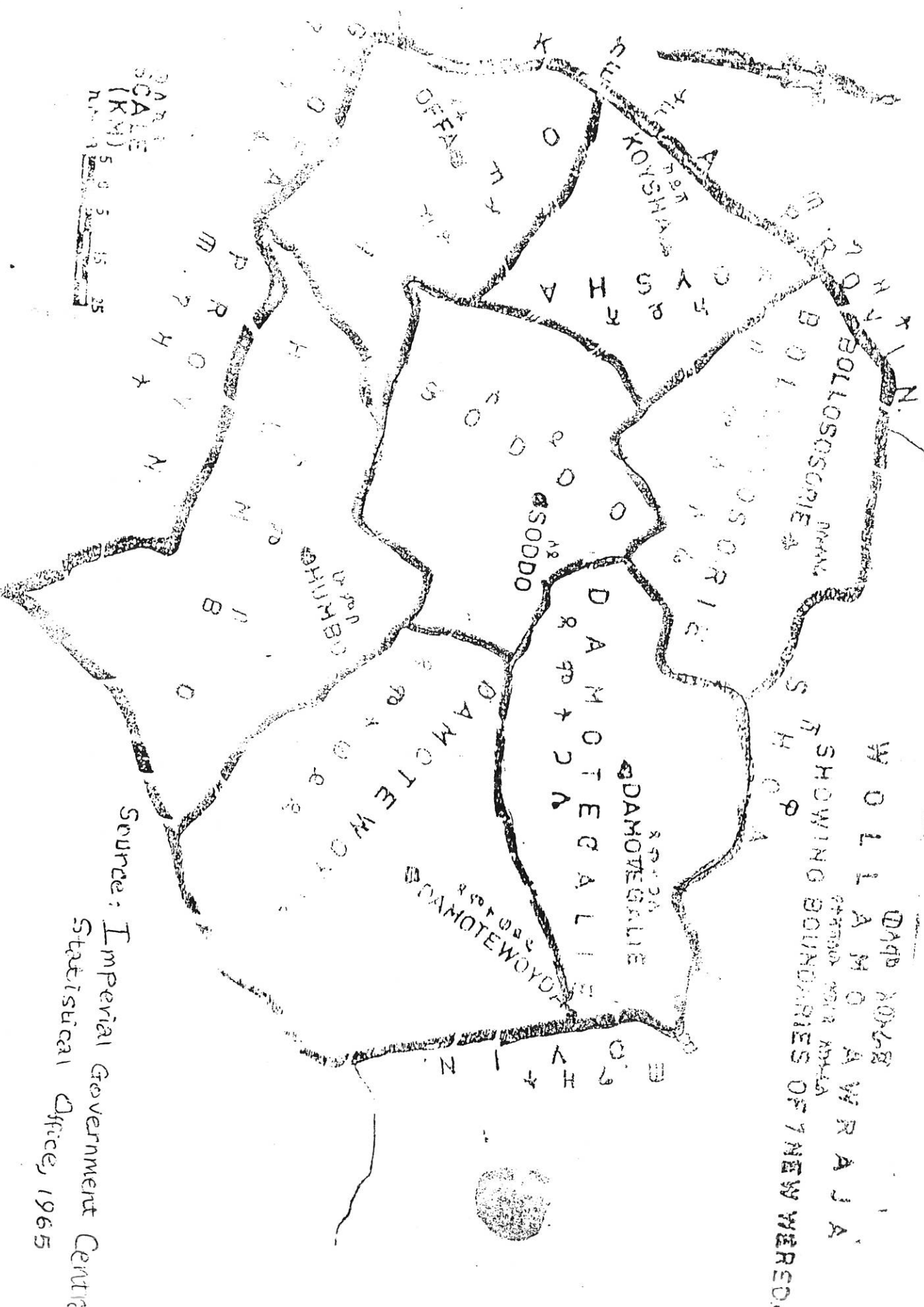
POSTED PER A.M.A.



Source: Imperial Government Central  
 Statistical Office: 1965

SCALE  
 (KM) 50 5 5

# Appendix-XXVIII



Source: Imperial Government Central Statistical Office, 1965









የገንዘብ ስራ ስራ

ገንዘብ

A

1 ገንዘብ

2 ገንዘብ

3 ገንዘብ

4 ገንዘብ

5 ገንዘብ

6 ገንዘብ

7 ገንዘብ

8 ገንዘብ

9 ገንዘብ

10 ገንዘብ

11 ገንዘብ

12 ገንዘብ

13 ገንዘብ

14 ገንዘብ

15 ገንዘብ

16 ገንዘብ

17 ገንዘብ

18 ገንዘብ

19 ገንዘብ

20 ገንዘብ

21 ገንዘብ

22 ገንዘብ

23 ገንዘብ

24 ገንዘብ

25 ገንዘብ

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ገንዘብ ስራ

ገንዘብ ስራ

- 1 ገንዘብ ስራ
- 2 ገንዘብ ስራ
- 3 ገንዘብ ስራ
- 4 ገንዘብ ስራ
- 5 ገንዘብ ስራ
- 6 ገንዘብ ስራ

ገንዘብ

የተገኘው የጥያቄ ቁጥር 01463 ሰ/ዳ

ስም: ካህራ: ገዢ: ደብዳቤ: የጥያቄው ዓይነት:

- 1. ደብዳቤ: ካህራ: ገዢ: 3 ልጆች
- 2. ካህራ: ስንት: >> 4 ደብዳቤ
- 3. ደብዳቤ: ወርሃ: ገዢ:
- 4. ዘመን: ካህራ: ገዢ: 4 ልጆች
- 5. ካህራ: ወርሃ: ገዢ:
- 6. ገዢ: የገዢ: ገዢ:
- 7. ካህራ: ካህራ: ካህራ: ደብዳቤ: 20.2.102
- 8. ገዢ: 400: ገዢ:
- 9. ደብዳቤ: ካህራ: ገዢ: ካህራ: ደብዳቤ: 20.4.102
- 10. የገዢ: ደብዳቤ: ገዢ: 4 ልጆች
- 11. ደብዳቤ: ወርሃ: ገዢ:
- 12. ተገኝ: ካህራ: ገዢ: 4 ልጆች
- 13. ገዢ: ደብዳቤ:
- 14. የገዢ: የገዢ: ልጆች
- 15. ወርሃ: የገዢ: ገዢ:
- 16. ገዢ: የገዢ: ገዢ: 4 ልጆች
- 17. ካህራ: ገዢ: ገዢ:
- 18. የገዢ: ካህራ: ገዢ: 4 ልጆች
- 19. ካህራ: ገዢ: ገዢ: 4 ገዢ
- 20. ደብዳቤ: ደብዳቤ: 4 ገዢ
- 21. ካህራ: ካህራ: 4 ልጆች
- 22. ካህራ: ——— ገዢ: 4 ገዢ
- 23. ካህራ: ካህራ: ገዢ: 4 ገዢ
- 24. ካህራ: ——— ገዢ: 3 ገዢ
- 25. ገዢ: ——— ገዢ: 7 ገዢ
- 26. ተገኝ: ——— >> 4 ልጆች
- 27. ካህራ: ካህራ: ካህራ: ደብዳቤ: 20.2.102
- 28. ተገኝ: የገዢ: ገዢ: 4 ልጆች
- 29. ደብዳቤ: ወርሃ: ገዢ:
- 30. ካህራ: የገዢ: ገዢ: 2 ልጆች
- 31. ካህራ: ——— ገዢ: 4 ልጆች

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ተ.ቁ.	የሥራ ስም	ቀን	ሰዓት	የሥራ ስም	የሥራ ስም
1	በረ-ያ-ገ-ቴ	ሰዓት	36	ህገ-ገጽ: 45	ሰዓት
2	ሐጠኔ: ነብሐኔ	ሰዓት	37	ህገ-ገጽ: 237	ሰዓት
3	ቀገ: ገዝገጽ	ሰዓት	38	ካንታይ: ለክፍል	ሰዓት
4	በቀክ: ሰዓት	ሰዓት	39	በረ-ገጽ: 08038	ሰዓት
5	ከገጽ = ከገጽ	ሰዓት	40	የሥራ ስም	ሰዓት
6	ከገጽ ስም: ሰዓት	ሰዓት	41	ሰዓት ገዝገጽ	ሰዓት
7	ገዝገጽ ነብሐኔ	ሰዓት	42	በረ-ገጽ: ሰዓት	ሰዓት
8	ገዝገጽ: ሰዓት	ሰዓት	43	በረ-ገጽ: ሰዓት	ሰዓት
9	ከገጽ ስም = ሰዓት	ሰዓት	44	የሥራ ስም: ሰዓት	ሰዓት
10	ሰዓት = ሰዓት	ሰዓት	45	የሥራ ስም: ሰዓት	ሰዓት
11	ሰዓት: ሰዓት	ሰዓት	46	የሥራ ስም: ሰዓት	ሰዓት
12	ሰዓት: ሰዓት	ሰዓት	47	በረ-ገጽ: ሰዓት	ሰዓት
13	ሰዓት = ሰዓት	ሰዓት	48	ሰዓት: ሰዓት	ሰዓት
14	ሰዓት =	ሰዓት	49	የሥራ ስም: ሰዓት	ሰዓት
15	የሥራ ስም: ሰዓት	ሰዓት	50	ሰዓት: ሰዓት	ሰዓት
16	ሰዓት: ሰዓት	ሰዓት	51	ሰዓት: ሰዓት	ሰዓት
17	ሰዓት: ሰዓት	ሰዓት	2	የሥራ ስም: ሰዓት	ሰዓት
18	ሰዓት:	ሰዓት	3	ሰዓት: ሰዓት	ሰዓት
19	ሰዓት:	ሰዓት	4	ሰዓት: ሰዓት	ሰዓት
20	ሰዓት: ሰዓት	ሰዓት	5	ሰዓት: ሰዓት	ሰዓት
21	ሰዓት: ሰዓት	ሰዓት	6	ሰዓት: ሰዓት	ሰዓት
22	ሰዓት: ሰዓት	ሰዓት	7	ሰዓት: ሰዓት	ሰዓት
23	ሰዓት: ሰዓት	ሰዓት	8	ሰዓት: ሰዓት	ሰዓት
24	ሰዓት: ሰዓት	ሰዓት	9	ሰዓት: ሰዓት	ሰዓት
25	ሰዓት: ሰዓት	ሰዓት	60	ሰዓት: ሰዓት	ሰዓት
26	ሰዓት: ሰዓት	ሰዓት	1	ሰዓት: ሰዓት	ሰዓት
27	ሰዓት: ሰዓት	ሰዓት	2	ሰዓት: ሰዓት	ሰዓት
28	ሰዓት:	ሰዓት	3	ሰዓት: ሰዓት	ሰዓት
29	ሰዓት:	ሰዓት	4	ሰዓት: ሰዓት	ሰዓት
30	ሰዓት:	ሰዓት	5	ሰዓት: ሰዓት	ሰዓት
31	ሰዓት: ሰዓት	ሰዓት	6	ሰዓት: ሰዓት	ሰዓት
32	ሰዓት: ሰዓት	ሰዓት	7	ሰዓት: ሰዓት	ሰዓት

# D

141	142	143	144	145	146	147	148	149	150	51	52	53	54	55	56	57	58	59	100	101	62	63	64	65	66	67	68	69	170	71	72
141	142	143	144	145	146	147	148	149	150	51	52	53	54	55	56	57	58	59	100	101	62	63	64	65	66	67	68	69	170	71	72
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

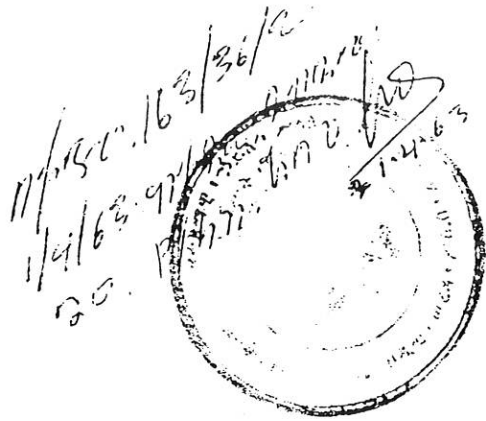
1

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37		
1	አንገሎ: ሃጥተፍ =	አገሪ: ሀገሪ	6	አገሪ: ሃገሪ	37	4																																
2	አገሪ: ሃገሪ	አገሪ =	7	አገሪ: ሃገሪ	38	5																																
3	ሃገሪ: ሃገሪ	ሃገሪ	8	አገሪ: ሃገሪ	39	6																																
4	ሃገሪ: ሃገሪ	ሃገሪ	9	አገሪ: ሃገሪ	40	7																																
5	አገሪ: ሃገሪ	ሃገሪ	110	አገሪ: ሃገሪ	41	8																																
6	አገሪ: ሃገሪ	ሃገሪ	1	አገሪ: ሃገሪ	42	9																																
7	አገሪ: ሃገሪ	ሃገሪ	2	አገሪ: ሃገሪ	43	10																																
8	አገሪ: ሃገሪ	ሃገሪ	3	አገሪ: ሃገሪ	44	11																																
9	አገሪ: ሃገሪ	ሃገሪ	4	አገሪ: ሃገሪ	45	12																																
80	አገሪ: ሃገሪ	ሃገሪ	5	አገሪ: ሃገሪ	46	13																																
1	አገሪ: ሃገሪ	ሃገሪ	6	አገሪ: ሃገሪ	47	14																																
2	አገሪ: ሃገሪ	ሃገሪ	7	አገሪ: ሃገሪ	48	15																																
3	አገሪ: ሃገሪ	ሃገሪ	8	አገሪ: ሃገሪ	49	16																																
4	አገሪ: ሃገሪ	ሃገሪ	9	አገሪ: ሃገሪ	50	17																																
5	አገሪ: ሃገሪ	ሃገሪ	120	አገሪ: ሃገሪ	51	18																																
6	አገሪ: ሃገሪ	ሃገሪ	21	አገሪ: ሃገሪ	52	19																																
7	አገሪ: ሃገሪ	ሃገሪ	22	አገሪ: ሃገሪ	53	20																																
8	አገሪ: ሃገሪ	ሃገሪ	23	አገሪ: ሃገሪ	54	21																																
9	አገሪ: ሃገሪ	ሃገሪ	24	አገሪ: ሃገሪ	55	22																																
90	አገሪ: ሃገሪ	ሃገሪ	25	አገሪ: ሃገሪ	56	23																																
1	አገሪ: ሃገሪ	ሃገሪ	26	አገሪ: ሃገሪ	57	24																																
2	አገሪ: ሃገሪ	ሃገሪ	27	አገሪ: ሃገሪ	58	25																																
3	አገሪ: ሃገሪ	ሃገሪ	28	አገሪ: ሃገሪ	59	26																																
4	አገሪ: ሃገሪ	ሃገሪ	29	አገሪ: ሃገሪ	60	27																																
5	አገሪ: ሃገሪ	ሃገሪ	130	አገሪ: ሃገሪ	61	28																																
6	አገሪ: ሃገሪ	ሃገሪ	31	አገሪ: ሃገሪ	62	29																																
7	አገሪ: ሃገሪ	ሃገሪ	32	አገሪ: ሃገሪ	63	30																																
8	አገሪ: ሃገሪ	ሃገሪ	33	አገሪ: ሃገሪ	64	31																																
9	አገሪ: ሃገሪ	ሃገሪ	34	አገሪ: ሃገሪ	65	32																																
100	አገሪ: ሃገሪ	ሃገሪ	35	አገሪ: ሃገሪ	66	33																																
1	አገሪ: ሃገሪ	ሃገሪ	36	አገሪ: ሃገሪ	67	34																																
2	አገሪ: ሃገሪ	ሃገሪ	37	አገሪ: ሃገሪ	68	35																																

F

F

1	100	100	100	100	100	100	100
2	100	100	100	100	100	100	100
3	100	100	100	100	100	100	100
4	100	100	100	100	100	100	100
5	100	100	100	100	100	100	100
6	100	100	100	100	100	100	100
7	100	100	100	100	100	100	100
8	100	100	100	100	100	100	100
9	100	100	100	100	100	100	100
10	100	100	100	100	100	100	100
11	100	100	100	100	100	100	100
12	100	100	100	100	100	100	100
13	100	100	100	100	100	100	100
14	100	100	100	100	100	100	100



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# Appendix-XXX

Handwritten text at the top right.

Handwritten text below the top right.

Handwritten text in the middle of the page.

Handwritten text

Main body of handwritten text, appearing to be a list or series of notes.

Handwritten signature or initials.

Handwritten mark or signature at the bottom right.



# Appendix- XXXII

Model 35



አዲስ አበባ  
Addis Ababa

19

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት  
የገንዘብ ሚኒስቴር

Imperial Ethiopian Government  
Ministry of Finance

ለወለዎ አውራጃ ገ/ቤት

ቢ-፩-፮

ጉዳዩ፣ ስለ በዋጋ ኦርቫ ታክስ ገንዘብ ግብዓት፣

በአውራጃው ገዛት ውስጥ ከግብዓት የበዋጋ ማረፊያ  
በተሰጠበት የኦርቫ ታክስ ገቢ \$50.000 ሃምሳ ጊዜ  
የኢት. ብር በቦይ ገንዘብ ገቢ ጥቅርታዊ ተገልጾ  
ለፍ: :-= //

ስለዚህ በበዋጋ ማረፊያ የሚሰጠው የኦርቫ ታክስ  
ገቢ ገንዘብ ከህግ ስም በተከፈተው ጥር ፫.33 ሣጥን  
ገቢ አገልግሎት በተሰጠው መቶ ስድስት እና አምስት መቶ ሣጥን  
ገንዘብ ገንዘብ ገቢ ከህግ ስም በተከፈተው ፫.33 ሣጥን  
በላይ የተጠቀሰው \$50000 ሃምሳ ጊዜ የኢት. ብር በ  
ተሰጠው የደረጃ ዘንድ አስተዳደር: =====



ገልገጦ  
ለወለዎ  
ቢ-፩-፮

Handwritten signatures and notes, including "MBPT" and "27.12.63"

28.12.63

ፍ/ሐ፣



# Appendix- XXIV

3. የግብርና ሚኒስቴር  
4. የሥነ ምግባርና ምርት ሚኒስቴር  
5. የጥሬ ጥቅል ሚኒስቴር  
6. የጥሬ ጥቅል ሚኒስቴር

የግብርና ተከላኾች ዐረ-አብዮተኛ የኢ.ሀ.አ.ፓ አባላት በማለት :-

1. ለንደን ካንኮ
2. ካሣ ወ/ኪዳን
3. ስዩም ለማ
4. ሰለሞን ኃይሌ
5. ትዕግስቱ ቴማሞ
6. ናሳ አኒቦ
7. መሰለ ሞላ
8. አበራ አንጫሞ
9. በዛብህ ካሣ

የተባሉትን ጥቅምት 9 ቀን 1970 ዓ.ም በወላይታ አውራጃ በኪንዶ ኩይሻ ወረዳ በመንደርና ቀበሌ ገበሬ ማህበር ክልል ውስጥ ለህግ ተቃራኒ በሆነ መንገድ በጥይትና በተለያዩ መሳሪያዎች ገደለው ወይም እንዲገደሉ በማድረግ አስከሬናቸው በእሞ ወንዝ ውስጥ እንዲጣል በማድረጋቸው ፤

## ዕባቶች

ተከላኾ ፡- ቆልቶ ደርጋሶ

ዐረ-አብዮት የኢ.ሀ.አ.ፓ አባል በማለት ከሌሎች ግብረሰቦች ጋር በመሆን ፡- ማርቆስ ዳና ።

የተባሉውን በዳጥትና ጋሊ ወረዳ በዲቲ ፖሊስ ጣቢያ ህገ-ወጥ መንገድ በ1969 ዓ.ም በቱጥጥር ሥር አውሎ በሥርመራ ስበብ እጅግ አ-ሰብዓዊ በሆነ የማሰቃያ ዘዴዎች በማሰቃየትና በመደብደብ በመግደል ወይም እንዲገደሉ በማድረግ ፤



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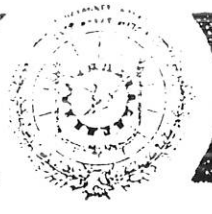
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18. ተማሪ ፈደሉ አብደ
19. ተማሪ አባይነህ ሲማ

የተባሉትን ነቁሌ 6 ቀን 1970 ለነሐሴ 7 1970 አጥቢያ ከሌሊቱ 9:00 ሰዓት ከታሰሩበት ጭነ ሌት አውጥተው እንገዙው ከንጋቱ በግምት 11:30 በሁምቦ ወረዳ አበላ ማረቃ ተ/ገ/ማህበር አበላ ላሾ በተባለ ልዩ ቦታ በጥይት ደብድበው በመግደል ወይም እንዲገደሉ በማድረግ አስጥፏቸው ዘላቂነታቸው ፈሪ ገበሬዎች ባስቆፈሩት ጉድጓድ ውስጥ እንዲቀበሩ በማድረጋቸው ፤





# Appendix - XXXVI



አዋጅ ቅርንጫፍ መ/ቤት

ፖ. ሣ. ቱ. )  
P. O. Box ) 27

AWASSA BRANCH OFFICE

ስልክ }  
Tel. } 20 01 43, 20 02 72

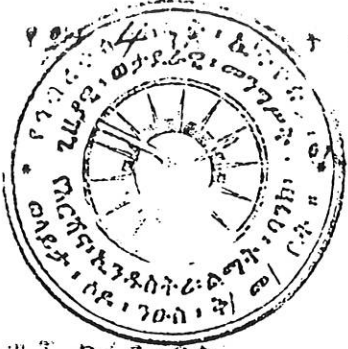
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Date

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ገቢ

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# Appendix- XXXVII



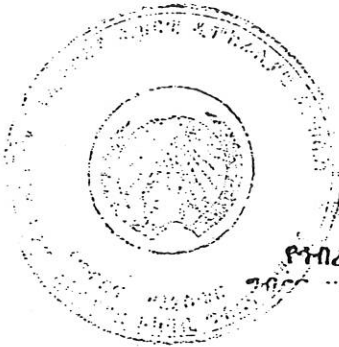
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ቁጥር: 19/13/11/92  
20/8/82

ለ ደብዳቤ አወራጃ ገቢና መሪያ  
ገቢ

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አገልግሎት ተቀባይ !!

*[Signature]*

ወ/ሮ ዘውዴ

የግብርና ግብይት ሚኒስቴር

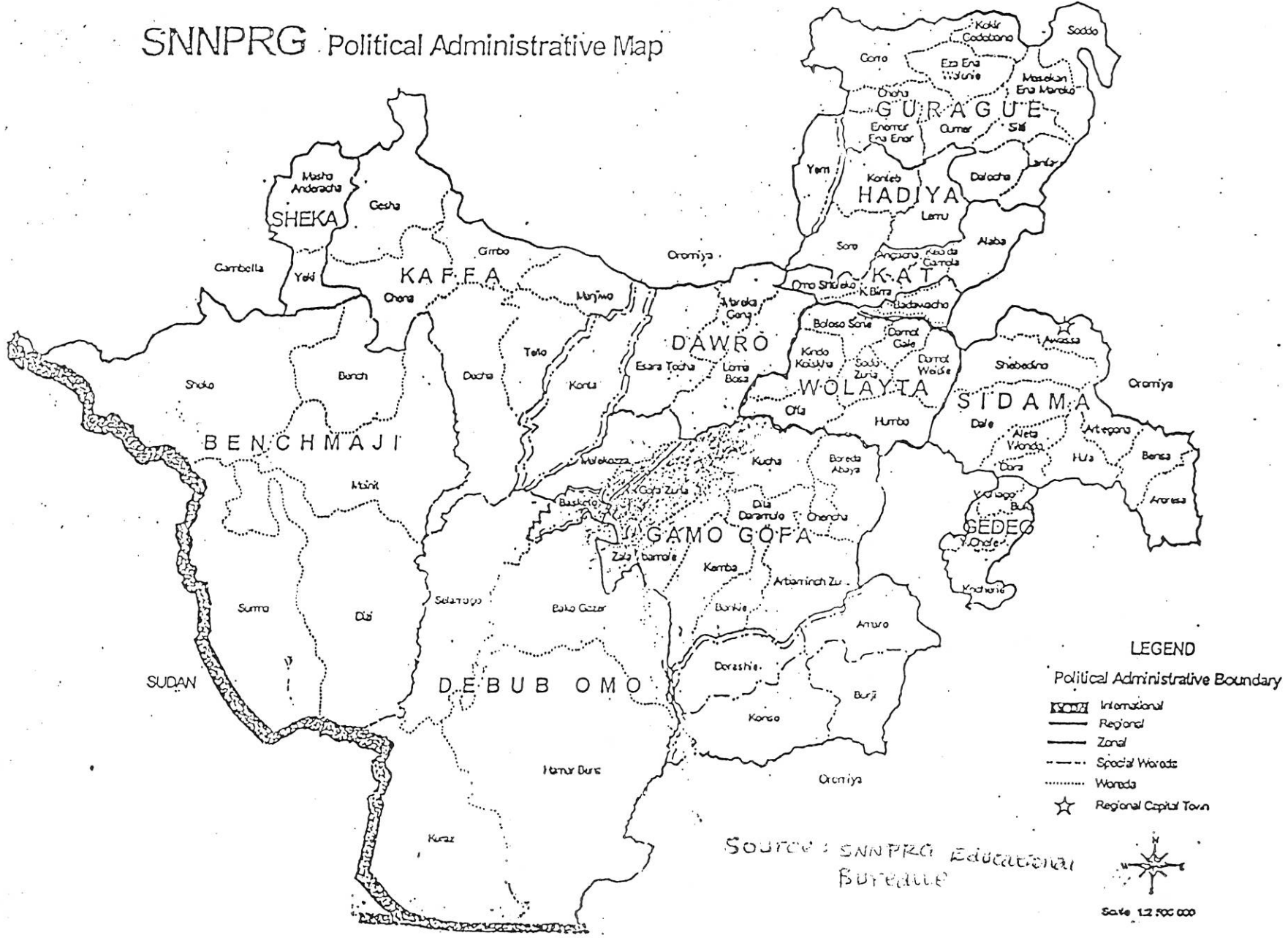
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# SNNPRG Political Administrative Map

Appendix - XI



**LEGEND**

- Political Administrative Boundary
- International
- Regional
- Zonal
- - - Special Woredas
- ..... Woredas
- ☆ Regional Capital Town

Source: SNNPRG Educational Bureau





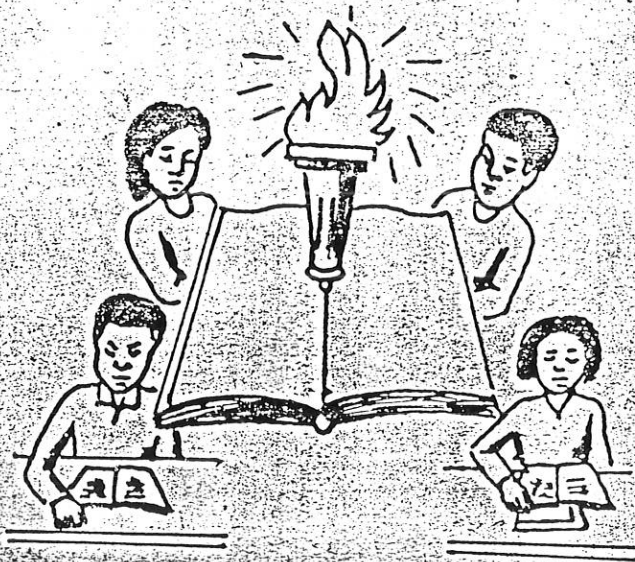






# Appendix - XLIV

## WOGAGODATHO TAMAARIYO MAXAAFAA



HOSPUNTHO KIFILE

Wogagoda Languge:- Languge  
Grade 8  
S.T

Gateya 3.90

B

**WOGAAGODATHO**  
**HOSPPUNTHO KIFILE**  
**Tamaariyo Maxaafa**

Giigissiday:

Gonddare saameela

Gum77a Darota

Ayyala Alttaaya

Diidana Lamma

Zaarthi Giigissiday:

Gum77a Darota

Geeta Abiraama

Dugeha (Tohossa) Zare zanggarenne Dere Asa

Ayso Kawotetha Timirtte Beero

Awaasa

1998 (1990 M.L)

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First Editor 1998

Awaasa.

Printed by EMPDA - )

KESO	SINTHA
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የጥያቄ ሰጪ  
Southern Nations, Nationalities  
and Peoples Regional State  
Justice Bureau

ቁጥር 473/48/92  
ቀን 30/10/97  
የፖ/መ/ቁጥር -

ለወላይታ ዞን ፍ/መምሪያ  
ሶ ዶ.

ጉዳዩ፡- በቀድሞ የአስተዳደር እርከን ሰሜን ለም በአሁኑ የወላይታ ዞን በሚገኙት 7  
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### የተዘጋ መሆኑን ስለመግለጽ፡-

የቀድሞ ሲያሜው ከዚህ በላይ በተጠቀሰው የአስተዳደር እርከን የሚኖሩት የወላይታ፣ የጋሞ፣ የጉፋና የዳውሮ ብሔረሰቦች ሁሉንም ባሚካከል መንገድ "ወጋ ጉዳ" በሚል ቋንቋ የተቀረጸውን ሥርዓተ ትምህርት እንዲጠቀሙ የተወሰነውን በመቃወምና የወላይታም ሕዝብ እራሱን በቻለ ሁኔታ በዞን የአስተዳደር እርከን እንዲቀርብ በመጠየቅ እነ ተክሌ ሌንጫ 353 ሰዎች ከግንቦት ወር 1991 ዓ.ም ጀምሮ ባካሄዱት የተቃውሞ እንቅስቃሴ ልዩል ወንጀሎችን ፈጽመዋል በሚል የወንጀል ምርመራ ሊጣራባቸው መቻሉን ምርመራ መዝገቡ ያስረዳል።

በዚህ የወንጀል ምርመራ መነሻ ተጠርጣሪዎች የተከሰቱትን ቃላቸውን እንዲሰጡ ከተደረገና ምርመራው የተጣራባቸውም ተግባሮች አረጋገጥን ያስረዳሉ በሚል ልዩ ልዩ ማስረጃዎች ተሰብስቦ እንዲጠናቀቁ ከተደረገ በኋላ በፌዴራል ፍ/ቤቶች ስልጣን ስር ይወድቃል በሚል መነሻ በምርመራ መዝገብ ላይ ህጋዊ እስተያየትና ውሳኔ ሂደት ላይ የተፈጠሩት የፌዴራል ፍትህ ሚኒስትር 76 ተጠርጣሪዎችን በተመለከተ የወ/መ/ሕ/ሥ/ሥ/ቁ 42(1-ሀ)ን ጠቅሶ መዝገቡን በመዘጋት በተቀሩ 277 ተጠርጣሪዎች ላይ ከማስረጃው አኳያ ክስ ሊቀጥል የሚችልበት ሁኔታ ተጠርቶ ተገቢው ውሳኔ እንዲሰጥ ይህም በክልሉ ውስጥ በሚገኝ ሥልጣን ባለው ፍርድ ቤት እንዲታይ በማለት የምርመራ መዝገቡን ተመላሽ አድርጎታል።

ይህ የምርመራ መዝገብ ከገጸ በዛጉና ከተከሰቱት በርካታ መሆን አኳያ እንዲሁም በልዩ ልዩ ምክንያቶች በቢሮአሊዥ በኩል የመጨረሻው ውሳኔ ሳይሰጥበት የቆዩ ሲሆን የምርመራ መዝገቡ ጥንቅር ለጉዳዩ መነሻ ከነበረው እንቅስቃሴና

ግርክነህ ዓለማየሁ



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ከማስረጃዎቹ አኳያ መርምረን መዝገቡን በወ/መ/ሀ/ሥ/ሥ/ቁ፡፡፡ 42(1-ሀ) መሠረት ዘግተናል።

ለዚህም ምክንያቱ የወቅቱ እንቅስቃሴ መነሻው አራቱም ብሔረሰቦች በጋራ እንዲጠቀሙበት ተቀርጾ የቀረበው ስርዓት ትምህርት የተቃውሞው ማዕከል የነበረው እካባቢ ሕዝብ ሊረዳው በማይችለው ቋንቋ መሆኑንና እካባቢው በልዩ ልዩ ምክንያቶች እራሱን የቻለ የአስተዳደር እርከን እንዲኖረው በሚል በእነዚህ ፍላጎቶችና ጥያቄዎች ላይ አነጣጥሮ የተደረገ ሲሆን የክልሉ መንግሥት ለእነዚህ ጥያቄዎች በወቅቱ የክልሉን ሕገ-መንግሥት መሠረት አድርጎ በሰጠው አወንታዊ ምላሽ ትግሮች ሊረቱ እንደቻሉ በግልጽ ይታወቃል።

የክልሉ መንግሥት በወቅቱ ባደረገው ጥናት እነዚህ ጥያቄዎች የክልሉን ቋንቋዎች ዕኩልነት እና የብሔረሰቦችን እኩል መብት ከግምት በማስገባት የቀረቡ የብሔራዊ ማንነት ማስከበሪያ ጥያቄዎች መሆናቸውን በመረዳት በክልሉ ሕገ-መንግሥት አንቀጽ 5/1/እንዲሁን አንቀጽ 39/1/መሠረት በተጨማሪም ሌሎችንም የሕገ-መንግሥቱን ተገቢ ድንጋጌዎች መሠረት በማድረግ የማስተካከያ እርምጃ ወስዶ እንቅስቃሴው እንዲገታ አድርጓል።

ከዚህ አንጻር ይህ የሕዝቡ እንቅስቃሴ የ353 ተጠርጣሪዎች ብቻ ሳይሆን በአጠቃላይ የወላይታና የሌሎቹም ጉዳዩ የሚመለከታቸው ብሔረሰቦች ፍላጎት እና ጥያቄ የነበረ ሲሆን 353 ተጠርጣሪዎች ወንጀል ፈጽሟል በሚል ወይም ደግሞ ከፍ/ሚኒስቴር በተገለጸው መሠረት 277ቱ ተጠርጣሪዎች ወንጀል ፈጽሟል በሚል ተከሶ እንዲቀጡ ማድረግ ተገቢ ሆኖ አልተገኘም።

ጉዳዩም ሆነ ለጉዳዩ ማስፈጸሚያ የተካሄደው እንቅስቃሴ የሚያስከስስ ከሆነ ክስ ሊቀርብ የሚገባው በሺዎች በሚቆጠሩ የእካባቢው ሰዎች ላይ በመሆኑ ያለምንም የወንጀል ሃሳብ የሕገ-መንግሥቱን ድንጋጌዎች ለማስፈጸም አቅዶ በተንቀሳቀሱት አካላት ላይ ብቻ ክስ መመስረቱ የሕግ ድጋፍ የለውም።

በመሠረቱ እንደወንጀል ሕጉ አንቀጽ 23 አነጋገር ሞራላዊ ፍሬ ነገር የወንጀልን ድርጊት ከሚያቋቁሙ ፍሬ ነገሮች አንዱና ዋናው ሲሆን ይህ ፍሬ ነገር ባልተሟላበትና ጥያቄው ተገቢ ነው ተብሎ አወንታዊ ምላሽ ከመንግሥት የተሰጠውን አካል በሌላ ጉኑ በወንጀል ተግባር ከሶ ፍርድ ቤት ማቆሙ የሕግም ሆነ የሕልውና ድጋፍ የሌለውና ክስ ቢቀርብባቸው እንኳ የተጠርጣሪዎችን አጥፊነት ለማስረዳት በወቅቱ ፖሊስ የሰበሰበው ማስረጃ በፍ/ቤት ጥፋተኛ የሚያደርጋቸው አይደለም።

ግርክ፡፡፡ ዓለማዊ

ሰለሆንም ከዚህ ጉዳይ ጋር በተያዘ ክስ እንዲቀርብላቸው በሚል ከቢሮአችን ቀደም ሲል በጥቂት ተጠርጣሪዎች ላይ የተላለፉ ትዕዛዞች በዚህ ደብዳቤ የተሻሩ መሆኑ ታውቆ በአጠቃላይ ከዚህ በታች ስማቸው የተጠቀሰው ተጠርጣሪዎች ወጋ ጉዳይ በሚል ቋንቋ የተቀረጸውን ሥርዓተ ትምህርት በመቃወም እና የወላይታም አካባቢ በዞን አስተዳደር እርከን እንዲጠየቁ በመጠየቃቸው ምክንያት ፡-

- |                   |               |                   |
|-------------------|---------------|-------------------|
| 1ኛ ተክሌ ሌንጫ        | 2ኛ ደሃለኝ ኮይራ   | 3ኛ/ ዳንኤል ጋሎሬ      |
| 4ኛ መም/ንጋቲ ፋንታ     | 5ኛ/ ብርሃኑ መና   | 6ኛ/ ቄስ እስራኤል ሌላሞ  |
| 7ኛ/ ታንቲ ኮይን       | 8ኛ/ ላንጋና ላሌ   | 9ኛ/ ተፈሪ ኃይሌ       |
| 10ኛ/ ለማ ለማንጉ      | 11ኛ/ ሰለሞን ሴታ  | 12ኛ/ በቀለ ባልቻ      |
| 13ኛ/ በለጠ ጉበና      | 14/ ሙሉጌታ ትርፌ  | 15ኛ/ አመኑ ሶርሶ      |
| 16ኛ/ ጉጀሌ ጉደቦ      | 17/ ሞይኛ ተራ    | 18/ ታፈሪ ታዩ        |
| 19/ ተፈሪ ታንቲ       | 20/ ደስታ ታንቲ   | 21/ ጉጀ ጉደቦ        |
| 22/ ሙሉ ኦራጌ        | 23/ አያሱ አይደ   | 24/ መም/ዘሪቡን አየለ   |
| 25/ ዋና ዋንቫ        | 26/ ባሳ ባክሉ    | 27/ ወ/ር ሚልኪያስ ጀልዳ |
| 28/ መ/አ/መስቀሌ አሸኔ  | 29/ መርደኪሥስ ታባ | 30/ አለሙ አንጀለ      |
| 31/ ተክሌ ታኪሶ       | 32/ ለማ በሠር    | 33/ ያዕቆብ ጩቤቦ      |
| 34/ ብዙነህ ኃ/ሚካኤል   | 35/ ብርሃን ሰላሌ  | 36/ ኃ/ማሪያም ሀልቻዩ   |
| 37/ ከበደ ለማ        | 38/ ሞጂ እቤቶ    | 39/ ገረመው ጋንታ      |
| 40/ ፊንጫ ፋንታ       | 41/ ተስፋዬ ላንጋና | 42/ ፋንታ አመጂ       |
| 43/ ሲቁ ማለሞ        | 44/ አለሙ አበራ   | 45/ ዳዊት ደወሌ       |
| 46/ ዶ/ር ዳንኤል ሙሉጌታ | 47/ ቆስቴ አባተ   | 48/ ለማ ላንጋና       |
| 49/ ዶ/ር ቀለሙ ደስታ   | 50/ ተገኔ ጌታቸው  | 51/ ግሁሉ ደሐ        |
| 52/ ጌታሁን ደስታ      | 53/ ታደሰ አሣ    | 54/ መንኛ መጠሉ       |
| 55/ ባህሩ ለማ        | 56/ ኤላሞ ኤና    | 57/ ጌታቸው ጋንታ      |
| 58/ አገኘሁ ወ/ሰንበት   | 59/ እሸኩ ሣሙኤል  | 60/ አብይነህ ደምሬ     |
| 61/ ተሾመ ቱሼ        | 62/ ታምራት ኃይሌ  | 63/ ወንድ ገ/ሚካኤል    |
| 64/ ሚልክያስ እንጅሉ    | 65/ ሙሉጌታ ሸሰማ  | 66/ ከበደ ካሣ        |
| 67/ ግሩም ዓለማየሁ     | 68/ ዘለቀ ዘውደ   | 69/ ሙኩሣላ መስቀሌ     |
| 70/ ተስፋዬ ኃይሌ      | 71/ ብሥራት ለማረ  | 72/ ፍትሩ ሸዋ        |
| 73/ ታገል በላቸው      | 74/ ሰለሞን መንገሻ | 75/ መኮንን ጩራዮ      |
| 76/ ቱቱቱ ሞሼ        | 77/ ተስፋዬ ቶሩ   | 78/ አስፋው ወ/ማሪያም   |
| 79/ ኩፋሽ ኩርሣላሞ     | 80/ አሥራት ጋበሶ  | 81/ አብዱቃደር መሐመድ   |
| 82/ ፍትሩ ታራሰ       | 83/ ለንደን ተክሌ  | 84/ ዳመን ባልቻ       |
| 85/ ታመነ ኮይራ       | 86/ አብላሞ ዙኖር  | 87/ እዩኤል ወርቅነህ    |
| 88/ አይጠ፡ ዘለቀ      | 89/ ዘላለም ዘለቀ  | 90/ ማርቆስ ሞላ       |
| 91/ ገብራ ጋንታ       | 92/ ቀለማ ሬድዋን  | 93/ ፍጹም ገ/ሰላም     |
| 94/ መስፍን መለቆ      | 95/ ዮሐንስ ኃይሌ  | 96/ በዩን ዳና        |



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| 97/ ሙሉ በንብ         | 98/ ደጃኔ ኦርጋ       | 99/ ጥምቢ ወገድት      |
| 100/ ሰይፍ ሶዶ        | 101/ ሚኒስትሮች መንግሥት | 102/ መስፍን ቆልታ     |
| 103/ መሰለች መንግሥት    | 104/ ደስታ ሻንቲ      | 105/ ኃብታሙ አብሬ     |
| 106/ አበሬ ጉደታ       | 107/ ተስፋዬ ሴባ      | 108/ በዛብህ ኃይሉ     |
| 109/ መስፍን መስቀሌ     | 110/ ከሚላ ቆልታ      | 111/ አብርሃም ወርቁ    |
| 112/ ቶማስ ፍትራ       | 113/ በሽር በለጠ      | 114/ ገሚኒካኤል ጋንታ   |
| 115/ ኢሳያስ ያንታ      | 116/ ተክሌ ታደሰ      | 117/ ታንቦ          |
| 118/ ዳሞታ           | 119/ እሸቱ ካሳ       | 120/ ታምራት ሌሬ      |
| 121/ ብርሃኑ ቢቢሶ      | 122/ ሊንሳ ፍሬ       | 123/ ፍራንሶ መስቀሌ    |
| 124/ ዛና ቤታ         | 125/ ማጀሶ ማጃ       | 126/ በርገኔ ዲሊሶ     |
| 127/ ባንጫ ማጃ        | 128/ ዘለቀ ዋና       | 129/ ዘውገ አለሱ      |
| 130/ ማቲሚላ አልታ      | 131/ ብርሃኑ ለማ      | 132/ በርክነህ በተለ    |
| 133/ በርገኔ በተለ      | 134/ ሣሙኤል ቆልታ     | 135/ መም/ጢሞቴዎስ ደስታ |
| 136/ ወ/ር እስራኤል በለጠ | 137/ ተሾመ አካኮ      | 138/ አስራት ገለሱ     |
| 139/ ደምሴ ደፎ        | 140/ ሽብፍ ሴታ       | 141/ መም/ዳንኤል ኩትፎ  |
| 142/ ተሾመ ሻንቆ       | 143/ ኤርምያስ ባቲ     | 144/ ፈለቀ ፍንታ      |
| 145/ ኢሳያስ ማሶሬ      | 146/ አበሬ ገለሱ      | 147/ ሰማያት ጉአ      |
| 148/ ተሰማ ጋሚካኤል     | 149/ ኢያሱ ባሼ       | 150/ ወንድይፍራው አንጀሉ |
| 151/ ካሳ ቶማቶ        | 152/ ታረሰ ዘለቀ      | 153/ እገራ አይዴ      |
| 154/ እሸቱ ኤርምያስ     | 155/ ተሾመ ታከለ      | 156/ አዳሰ አማሞ      |
| 157/ ተሾመ ታኪሶ       | 158/ ገ/ኢያሱስ አበበ   | 159/ አሰሌ አንጀሉ     |
| 160/ ነተስፋዬ ማርጫ     | 161/ ተረፈ ዳርጫ      | 162/ ዋልግና ዋዳ      |
| 163/ ፎላ ጋንታ        | 164/ ታረሰ ሙኩሱ      | 165/ ፊልጶስ ማሪ      |
| 166/ አዲስ በርሳሱ      | 167/ ፍሻሌ ሚስካሞ     | 168/ ደጀኔ ዳርጫ      |
| 169/ አበበ ዲንሶ       | 170/ ፋንቱ ወ/መስቀል   | 171/ ለገሰ ቶማ       |
| 172/ ዋሻ ዋዳ         | 173/ ገ/መድህን በውቀቱ  | 174/ ኤልያ ሙስጠፋ     |
| 175/ ተስፋዬ ጋኔሞ      | 176/ ግርማ ወርቅነህ    | 177/ ተሾመ ካንቲ      |
| 178/ መላኩ ደምሴ       | 179/ አድማሱ አየሰ     | 180/ አዳነ ቢሻው      |
| 181/ መልክ መስቀሌ      | 182/ አሸብር ብርሃኔ    | 183/ ተማሞ መኮንን     |
| 184/ አሸብር አሰፋ      | 185/ አብይነህ ሞጃ     | 186/ አሞላ አሸኔ      |
| 187/ ደስለለኝ አሰፋ     | 188/ ማጆር ጣሰው      | 189/ ፍቅሬ ገ/መድህን   |
| 190/ ሙልነህ ግዛው      | 191/ ወልደ ጃቲና      | 192/ ጥላሁን ሳይለ     |
| 193/ ደባልቁ ዳርጫ      | 194/ አማን ጣሰው      | 195/ ወ/ሚካኤል ታደሰ   |
| 196/ ወንድሙ በርገና     | 197/ ወንድወሰን ዛዛ    | 198/ አለሙ አሰሌ      |
| 199/ ወልደ ወለሶ       | 200/ መተሻሻ ገለሱ     | 201/ መስቀሌ ገነቦ     |
| 202/ ኩንታ ወታንጉ      | 203/ ዶላ ደገሶ       | 204/ አንቸሌ ቡቸሌ     |
| 205/ አምዴ ደገሳ       | 206/ አካሉ በፍቃዱ     | 207/ ዘማጃ ዘርጋው     |

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| 208/ ማረከያስ ማሞራ   | 209/ መ/አ ታምሩ ባላ | 210/ ወ/ር ጌርቦ ጌታ    |
| 211/ ወ/ር ዮናስ ቲታ  | 212/ መና ስራዮ     | 213/ ማሞ ሉሌ         |
| 214/ ጨነሳ ዳማ      | 215/ መድህን ጎሌ    | 216/ ወንድሙ ወጋሶ      |
| 217/ አሳያስ ደምሴ    | 218/ ጳውሎስ ዳያ    | 219/ ዮሴፍ ያታ        |
| 220/ ማቲዎስ አጋዮ    | 221/ በለጠ ለምባ    | 222/ ቶማስ ፍትራ       |
| 223/ ማቲዎስ ማሻ     | 224/ -ሙንጅራ ለንጀሉ | 225/ በለጠ ጎበና       |
| 226/ ተረፈ ወልዴ     | 227/ ተሾመ ወልዴ    | 228/ ታደሰ ገ/ሚካኤል    |
| 229/ ስዩም ጴጥሮስ    | 230/ ጠ/ሞቲዎስ መና  | 231/ ፍትሩ ታረሰ       |
| 232/ ቦጋለ ታደሰ     | 233/ ሾዳ ሶማ      | 234/ ተስፋዬ ቡጅ       |
| 235/ ማቲያስ ዮሐንስ   | 236/ መንገዥ መና    | 237/ ፍትሩ ሰዊና       |
| 238/ በጋሻው በራታ    | 239/ ወንድሙ ወይቻ   | 240/ ሻ/ታ እንዲራያስ ዳና |
| 241/ አሳያስ ፈረንጅ   | 242/ ያዕቆብ ሴባ    | 243/ ታምራት ታኪሶ      |
| 244/ መርከነህ ሉረሶ   | 245/ ደሳለኝ ጌታቸው  | 246/ አሰሌ አንጀሉ      |
| 247/ አበራ አሸንጎ    | 248/ ኤርምያስ አበበ  | 249/ እስራኤል ታንጋ     |
| 250/ ማቲያሳ አለና    | 251/ ሬድሞን መሀመድ  | 252/ ሜንታ ገ/ሚካኤል    |
| 253/ መም/ደሳለኝ ታንቱ | 254/ ጌታነህ አልታዩ  | 255/ ጽጌሪዳ ዮሐንስ     |
| 256/ አኩሞ ቡኖሮ     | 257/ አብርሃም ጋኔሮ  | 258/ ገ/ሚካኤል ጋንታ    |
| 259/ ተክሌ ታደሰ     | 260/ መክብብ መስቀሌ  | 261/ አበራ አለና       |
| 262/ ማቲዎስ ቦንጃ    | 263/ ማቲዎስ ሳንቴና  | 264/ ይሳቅ አብርሃ      |
| 265/ ያዕቆብ እራሽ    | 266/ ተመስገን ታሙኔ  | 267/ ሶይና ሜንታ       |
| 268/ አቤት ቴታ      | 269/ ታደለች ታዲዮስ  | 270/ ያያና ዳና        |
| 271/ አለማየሁ አርጃ   | 272/ አብርሃም ጉቶ   | 273/ ኢሳያስ ጉኦ       |
| 274/ በዛብህ ሴታ     | 275/ ስሞላን ገዘመ   | 276/ ደጅኔ ዳዊት       |
| 277/ ታምሩ ለአ      | 278/ ማርታ ሜጋ     | 279/ ዮሐንስ ጨበቶ      |
| 280/ አያና ጎነቦ     | 281/ ቦንጃ ቦረና    | 282/ መም/ዮሐ አሸንጎ    |
| 283/ ማሙኤል ሳንጋና   | 284/ ጋ/ማሪያም ሃረሶ | 285/ ወ/ጸዲት ወርቁ     |
| 286/ መዲና መስቀሌ    | 287/ በቀለ ገበሶ    | 288/ ብዙነህ ሥዩም      |
| 289/ ለማ በዩን      | 290/ አብርሃም ታንጋ  | 291/ ጴጥሮስ አቦ       |
| 292/ ሕዝቅኤል መሐመድ  | 293/ ኤሊያስ ማለያ   | 294/ ወልደሃና እጅቱ     |
| 295/ ያዕቆብ ባልቻ    | 296/ ደስታ ገበቶ    | 297/ ባያ ዳታ         |
| 298/ ጴጥሮስ አቡራ    | 299/ አብርሃም እንጅ  | 300/ ጀማል አላ        |
| 301/ ደስታ አባቱ     | 302/ ሠዶቶ ታክለ    | 303/ አባቱ ጌታቸው      |
| 304/ ሶዶ አምባ      | 305/ አለሙ ዳና     | 306/ ወልደሰገድ መንገሥቱ  |
| 307/ ወልዴ መንገሥቱ   | 308/ መስፍን መና    | 309/ ማርቆስ ሞላ       |
| 310/ አበራ ኃይሌ     | 311/ ሰላስ አልደቤ   | 312/ ሞገስ ኃይሌ       |
| 313/ አባይነህ አንቲ   | 314/ ጨርቆ መና     | 315/ ታረሰ አርጌ       |
| 316/ ዳግታ ጨታ      | 317/ መሰኔ መስቀሌ   | 318/ ኬደር አብዶ       |
| 319/ መርከነህ መና    | 320/ ፍትራ ጨቁ     | 321/ መኮንን ደመቀ      |

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| 322/ ተዋበች ተክሌ   | 323/ ዘበበ ሬድዋን     | 324/ ሃብታሙ ሞላ   |
| 325/ ዳዊት ደርፎ    | 326/ መርኅነ ኢሸኔ     | 327/ ግርማ ቶፋ    |
| 328/ ዮሀንስ       | 329/ እንዳለ         | 330/ ዓለማየሁ     |
| 331/ ሻንገሶ       | 332/ ታምቦ          | 333/ ተክሌ ቦረና   |
| 334/ ታደሰ በሌ     | 335/ ተስፋጭ እንተነህ   | 336/ ታክለ ሰርሶ   |
| 337/ አስናቀ ጀማነህ  | 338/ አበበች ደጅኔ     | 339/ ፈለቀ ፍንታ   |
| 340/ አዲዬ ጭቃሉ    | 341/ አንደኛ ዞላ      | 342/ ፀጋዬ መርኅነህ |
| 343/ አበበ ደርሶ    | 344/ ማሞ በርታ       | 345/ ደረጀ ስዩም   |
| 346/ መሰለ እሸቱ    | 347/ ብፍነህ ዮሴፍ     | 348/ አዮብ ደንጋሞ  |
| 349/ አይናለም መስተሌ | 350/ ጡዴ አድማሱ      | 351/ መሰለች መንገሻ |
| 352/ መሰለች ወልዴ   | 353/ ተሻለ ገለሱ በተባሉ |                |

በ353 ሰዎች ስም የተጣራው የምርመራ መዝገብ ቁጥር-----በወ/መ/ሕ/ም/ም/ቱጥር 42/1/10/መሠረት የተዘጋ መሆኑን እየሰታወቅን በወንጀል ምርመራ ምክንያት ተጠርጣሪዎቹ የተቀነሰባቸው ወይም ለጊዘው የታገደ መብት ካለ እንዲከበር ተልኮልን የነበረውን የምርመራ መዝገብ በሙሉ ተመላሽ አድርገን መላካችንን እንገልጻለን።

ከሰላምታ ጋር



ግልጻዎ

- ሪ ለክልሉ ርዕሰ ጽ/ቤት
- ሪ ለክልሉ ፍ/አስተ/ም/ሰ/ቤር
- ሪ ለወ/ሕግ መምሪያ
- ሪ ለክልሉ ፖ/ሰማኝ ሽንገል
- አ ዋ ሣ
- ሪ ለቤር ኃላፊ ጽ/ቤት
- ፍትሕ ቤር



ግርክነህ ዓለገሁ  
 የዐቃቤ እግ መኖሪያ ኃላፊ  
 Head of Prosecution Dep.

- ሪ ለወላይታ ዞን ፖሊስ መምሪያ
- ሪ ደ
- ሪ ለእነ ተክሌ ሌንጫ /353/ ሰዎች
- / ባሉበት/

# ማ ስ ታ ወ ቂ ያ ፡

ለመ/ቤታችን ሠራተኞች በሙሉ ፡  
 የዳ/ፑላሣ ወረዳ የተመሠረተበትና  
 በይፋ ወደሥራ የገባበት ደስታ መግለጫ  
 በዓል ታላቅ የህዝብ ንቅናቄ በታጀበ  
 ሠላማዊ ሠልፍ በ13/01/99 ዓ.ም ሻንቶ  
 ከተማ ላይ ስለምክበር የወረዳችን  
 /የመ/ቤታችን መንግስት ሠራተኞችም  
 በበዓሉ ላይ በዕለቱ ከጧቱ 3:00 ሰዓት  
 ጀምሮችሁ በመገኘት የደስታው ታዳሚ  
 እንድትሆኑ ዘንድ መጋበዛችሁን እናበ  
 ስራለን።


//ከሠለምታ ጋር //

ዳ/ጋሌ ወ/አስ/ጽ/ቤት



## DECLARATION

I, the undersigned declare that the thesis is my own work, has not been presented for a degree in any other university and that all the sources for the thesis have been duly acknowledged.

Signature  Date 03/11/2016.