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COLLEGE OF SOCIAL SCIENCES
DEPARTMENT OF HISTORY

A HISTORY OF CHALIA WARADA, 1941-1991

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A HISTORY OF CHALIA WARADA, 1941-1991

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This is to certify that the thesis prepared by Berhanu Abera GSK/0752/09 entitled A History of Chalia *Warada*, 1941-1991 and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in History complies with regulations of University and meets the accepted standards with respect to originality and quality.

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Key to the Transliteration system

I. Transliteration of *Afaan* Oromo: In *Afaan* Oromo, Language words are spelled according to their sound and reading system. In this study, in order to do fairness to Oromo words, names, songs and proverbs in *Afaan* Oromo writing system (Qubee) has been used.

Afaan Oromoo has basically ten vowels: five long and five short.

Short Vowels	Long Vowels
a	aa
e	ee
i	ii
o	oo
u	uu

II. Length in vowels results in changing of meaning

Example: - <i>Lafa</i>	Land
<i>Laafaa</i>	Soft
<i>Dhala</i>	Interest
<i>Dhaala</i>	Inherit

III. Sequences of more than two vowels are possible only if separated by a glottal.

Example: - *Re'ee* goat

IV. Oromo consonants (phonemes) are stressed by doubling similar phonemes and clustered by devoicing two consonants.

Example: - <i>Abbaa</i>	father
<i>Biyya</i>	country

V. *Afaan* Oromo letters have five paired phonemes formed from two different consonant letters. These are: - Ch, Dh, Ny, Ph, Sh,

Example: - <i>Dachaa</i>	plural
<i>Nyaaphaa</i>	enemy

Haadha mother

Laphee cheast

Shoora role

Amharic

I. The seven sounds of sebean alphabets are represented as follows:

1st ጠ = Ba

2nd ጡ = Bu

3rd ጢ = Bi

4th ጣ = Ba

5th ጤ = Be

6th ጦ = B/Bi

7th ጧ = Bo

II .Palatalized sounds are represented as follows:-

Sh

Ch=ቸ

Gn

Z=ዘ

J=ጃ

III. Glottalized sounds are represented as follows:-

Q=ቀ

T=ጠ

Ch=ቸ

Ts=ጸ

Ph=ፕ

IV. Gemination is indicated by doubling.

Example: -*Awrajja*: አጠራር

Acronyms

AMC	Agricultural Marketing Cooperatives
EC	Ethiopia Calendar
NALA	National Archives and Library Agency
NFPA	National Forest Priority Areas
NGO	Non-Governmental Organization
PAs	Peasant Associations
PMAC	Provisional Military Administrative Council
SCs	Service Cooperatives

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Abstract

The primary purpose of this thesis is to reconstruct the socio economic and political history of Chalia warada from 1941-1991. The study covers the period from the liberation of Ethiopia and the restoration of Emperor Haile Selasie I to the throne in 1941 up to the collapse of the Darg government in 1991. During this time span, the inhabitants of the warada similar to the other countryside people of in what is now Oromia region experienced important socio economic and political changes. It begins with historical study of the warada by treating various changes and cultural aspects in the warada before the Italian occupation. The restoration of Imperial administration and the reforms that were undertaken by the Imperial government in different fields, in relation to the administration and land issues and the reaction of the inhabitants of the warada to these developments will be the main concern of the discussion. In addition to this, the study treats land tenure issues, evictions and the impact of labor service and taxation in the warada. It also points out maladministration and problem of security in the warada. The study also attempted to discuss changes and developments that the warada had undertaken during the Darg period. The Darg government attempted to strength its power by adopting different measures which had impacts on the political and socio economic conditions of the people of Chalia warada. The study also tried to assess the socio economic conditions of the warada in which the area has not received much attention from the government.

In this study, oral sources as well as written materials were used. Besides, there is also some archival materials were used in the study. To write this thesis, efforts have been made in order to analyze the oral sources crosschecking it with written materials. To avoid the bias in the use of oral sources necessary measures have been taken, in choosing knowledgeable informants, use of collected data, evaluating and checking them with the existing literature as important steps that were accomplished.

This thesis would also help the historians as a stepping stone for the further studies of the warada since a history of Chalia was not much studied. Most of scholars who study several regions did not give attention to Chalia warada. To this end, this study pointed out various changes and developments in the warada like other parts of Oromia region.

Preface

This study attempts to construct a history of Chalia *Warada* from the liberation of Ethiopia from Italian occupation in 1941 up to the fall of the *Darg* in 1991. This research contains four chapters. The first chapter discusses the geographical and historical background of the *Warada*. This chapter tries to look at the geographical features as well as the inhabitants of the *warada*. It also attempts to look at the political and socio-economic developments in the *Warada* before the liberation of Ethiopia. Conducting an assessment of this condition could enable us to know the historical phenomena of the *warada* for the period before 1941.

The second chapter narrates the administration, land tenure, and taxation systems in the *warada*. Besides this, maladministration and the problem of security in the *warada* in the years between 1941 and 1974 were stressed. Chapter three attempt to stress detailed accounts of the major reforms that took place in the post-1974 period. It explained different programs of the *Darg*, such as land reform, peasant associations, service cooperatives, producer's cooperatives, and villagization that took place in the *warada*. It also attempts to explain the famine of 1984/5 and the rise of banditry in the *warada*. The last chapter emphasized the narration of the socio-economic and cultural developments in the *warada*. It attempts to assess the problems of socio-economic changes for the people of the *warada*.

In producing the research, oral sources and written materials were used. Most of the archival sources that could provide valuable information for the thesis were destroyed or burned down due to the political insecurity of the early 1990s. Lack of attention to preserve these archival sources was another factor in their disappearance at the *warada*

and zone levels. To overcome the problem of sources, the study at large relies on oral sources, which were gathered from the *warada* from October 2022 to March 2023. Besides this, the archives from the national library and *warada* were used. To write this thesis, efforts have been made to check the oral sources with written materials. To avoid bias in the use of oral sources, necessary measures have been taken, including choosing knowledgeable informants, using collected data, and evaluating and checking them with the existing literature.

Since the history of Chalia *warada* was not well studied, the objective of this study was to fill in the existing gap by reconstructing the political, socio economic, and cultural developments of the *warada*. I hope that it can help and serve as a landmark for the scholars who may be interested in conducting further study on Chalia *Warada*.

CHAPTER ONE

GENERAL BACKGROUND OF CHALIA WARADA

1.1. Geographical Setting and Agro Ecology

Chalia *warada* is one of the 22 *waradas* that are found in west Shewa zone of Oromia Regional State. Chalia *warada* is found west of Addis Ababa, the capital of the country at the distance of 178 kilometers and 64 kilometers from the capital of West Shewa zone, Ambo, respectively.¹

Chalia *warada* shares boundaries with different districts which are found in West Shewa zone and one other district found in Horro Guduru Wallaga Zone.² Accordingly, the *warada* is bounded by Iluu Gaalan and Bakko Tibbe districts in the west, Liban Jawwii district in the east, Danno district in the south and Mida Qanyi district and Jimma Raaree district (one of Horroo Guduru Wallaga Zone) in the north.³ The Astronomical location of the *warada* is 9° 2'N - 9° 1'N and 37° 25' E - 37° 16' E latitude and longitude respectively.⁴ Chalia *warada* totally comprises 20 *qabales*, of which the 18 *qabales* are rural, while the remaining two are urban *qabale* of the Gedo town. The rural *qabales* are; wal-qixxummaa Tullu Maraa, Tullu Kosorruu, Billof Keekku, Baddaa Illamuu, Jaarsoo Dirree Gadaa, Aallee Hulaa Dhaabii, Rafisoo Alangaa, Oda Guta,

¹Karoora Hojii wajiira Bulchiinsa Aanaa Calliyaa Bara 2014, p.4

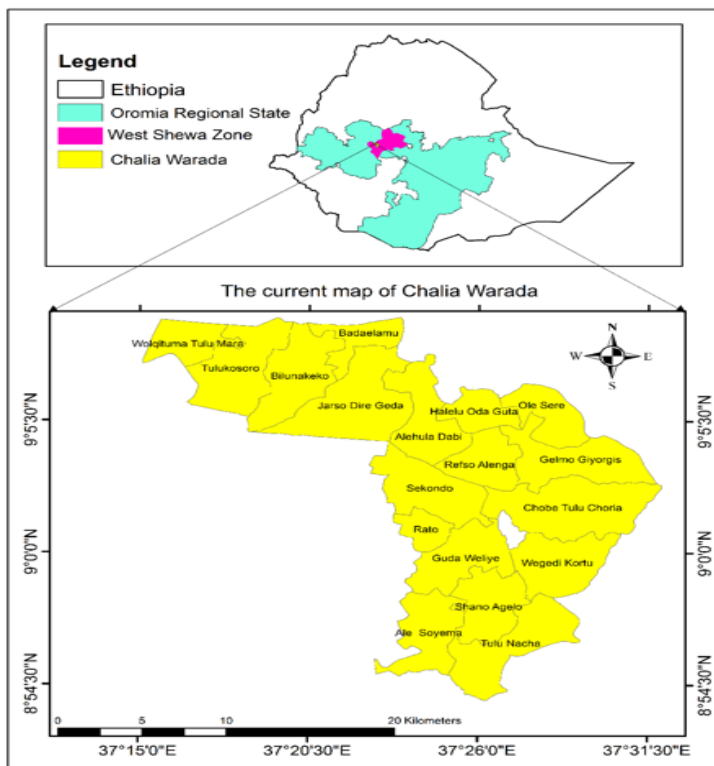
²Desalegn Chala, "District Decentralization and Service Delivery: The Study of Water Supply in Chalia, Oromia," (MA Thesis, Department of Law and Governance, Addis Ababa University, 2015), p.5

³*Ibid*, p.5

⁴Huneta Tadasa, "Forest Coverage Change and Its Management Practices: The Case of Gura Forest In Cheliya Warada, West Shawa Zone, Oromia Regional State," (MA Thesis, Department of Geography and Environmental Studies, Wollaga University: 2019), p. 27

Hoolee Siree, Galmoo Gorgisii, Cobii Tullu Corii, Gooda Waliyyee, Shaanoo Agaloo, Aallee Soyamaa, Wagidii Koortuu and Tullu Naacaa.⁵

The total coverage of the *warda* is 43,693.72 hectares. From the total land about 22,365 hectares are used for cultivation, whereas 3,479.4 hectares are used for grazing. The land which is covered by forest is estimated to be 10216.1 hectares while 7613.22 hectares remained as hills, valleys and others.⁶ The land scape of the *warada* is characterized by plateaus, hills, plains and valleys.⁷



Source: <https://africaopendata.org/dataset/ethiopia-shapefiles/resource/7c04c1b9-1e4b-407a-998f-61276fe721a3>

⁵Informants: Jabesa Belay and Taye Kebede

⁶Wajiira Qonnaa fi Qabeenya Uumamaa Aanaa Calliyaa Karoora Hojii Bara 2014, p.1

⁷Huneta, p.28

Regarding the name of the *warada* it is said to have been named after the Oromo group which belongs to Chalia clan, who have been living around today's Bakko Tibbe district. According to the oral information, during the rearrangement of political administration with the restoration of the Emperor Haile Silassie in 1941, Chalia *warada* was established with a large territorial extent that includes today's districts of Bakko Tibbe, Midaa Qanyi, Iluu Galan and Liban Jawwi. At the establishment of the *warada* the new form of government had brought all the areas where the Chalia clans have been living in today's Bakko Tibbe district into the newly established *warada* of Chalia. During the rearrangement of administrative set up with the restoration of Emperor Haile Selassie, therefore the Chalia *warada* was formed having populated the Chalia clan with. Hence, the Chalia *warada* was named after that clan as we have already mentioned.⁸

The political center of the *warada* is called Gedo town. Gedo town was established as a result of the settlement of Menilek's army around the present day of the town. The town was suitable for living because of its normal climatic condition and resources like pure water and firewood. And also, the place was preferred by Menilek's army due to its strategic position as it was surrounded by hills.⁹ Gedo town is located along the main road of Addis Ababa to Naqamte.¹⁰ After its foundation, the town was showed certain growth and expansion. One of the great events in the growth of the town was the establishment churches and the coming ark. It was followed by the construction of house for priests and other church servants. The new settlements began to facilitate the growth of

⁸Informants: Fituma Idosa , Soboka Mamo and Lachisa Tola

⁹Tafa Dirida, "A History of Gedo Town From Its Foundation Up To 1974," (BA Senior Essay, History Department, Addis Ababa University, 2000), p.28

¹⁰Zerihun Tadesse, "Floristic Composition and Structural Analysis of Woodland Vegetation in Iluu Gelan District, West Shewa Zone of Oromia Regional, Central Ethiopia," (MSc Thesis, Department of Plant Biology and Biodiversity Management, Addis Ababa University, 2015), p.11

population and the expansion of Gedo. The activity of local people significantly contributed to the growth and expansion of the town. They moved in large numbers and involved in trade establishing new settlement in the town.¹¹

Chalia *warada* is found at an altitude which ranges from 1700 to 3051 above sea level. According to the available sources, the *warada* could get an annual rainfall of 900mm to 1400mm.¹² The *warada* gets the highest rain fall between May and September.¹³ The temperature of the *warada* accounts between 10c^o and 25c^o.¹⁴

The agro-ecological system of the chalia *warada* is generally divided in to two zones. These are highland (*baddaa*) and mid land (*badda daree*). These two climatic zones account about 42% and 58% respectively.¹⁵

Highland (*baddaa*): this part of the area is located in the northern part of the *warada*. This zone is characterized by coldest climate; with an adequate rainfall and sources of different rivers and streams. This climatic condition of the zone is comfortable for both human settlement and animal husbandry. It is also suitable for cultivation of several root plants and cereal crops.¹⁶ On the other hand, mid land (*badda daree*) is a moderate climate zone and suitable for human settlement and livestock rising. The region is also favorable for crop production such as maize, sorghum, *teff*, millet and oil seeds.¹⁷ The

¹¹Tafa Diriba, p. 18, Informants: Abera Kebede and Lema Bekele

¹²Karooran Hojii wajiira Bulchiinsa....., p.4, Wajiira Qonnaa fi Qabeenya Uumamaa...., p.2

¹³Berhanu Kebede and *etal*, "Structure and Regeneration Status of Gedo Dry Evergreen Montane Forest, West Shewa Zone of Oromia Regional State, Central Ethiopia," *Journal Research in Science, Technology and Arts*, (Department of Biology, Ambo University, 2014), p.120

¹⁴Karoora Hojii Bulchiinsa....., p.4

¹⁵Wajiira Aadaaf Turizimii Aanaa Calliyaati Hojii Bara 2014, p.3

¹⁶Alemu Gebissa, "Agricultural History of Calliyaa District, West Shewa Zone (1880s-2005)," (MA Thesis, Department of History and Heritage Management, Wollega University: 2020), p.3.

¹⁷*Ibid*, p.3

normal climatic condition and soil types of the *warada* are suitable for cultivation of different crops and vegetables.¹⁸ The major soil types of the *warada* are red soil and red brownish soil.¹⁹ Though the agro-ecology of the *warada* is limited only to two climatic zones, and also soil types are confined to red and red brownish the existences of favorable climate condition and fertile soil types have enabled the inhabitants to cultivate various food crops and vegetables.²⁰

Chalia *warada* is very rich in water resources such as streams, rivers and underground water. The major rivers of the *warada* are Buukkoo, Agaloo, Halanga, Faaxoo, Magaal, Maxalii, Walanee, Angagoo, Daabbis and others. Of these rivers, Buukkoo which is found in Galmoo Gorgis *qabale*, Walanee which is located in Baddaa Ilaamuu *qabale*, Maxalii which is found in Ale Hulaa Dhabii *qabale* and Daabbis of Wagidii Koortuu *qabale* are used for irrigation. The irrigation system is widely carried out by traditional system of canals with some modern improvement by NGOs sponsors of.²¹ Based on their location the rivers listed above flow into water bodies which constitute tributaries of Gibe River and Abbay River (Blue Nile).²²

For centuries in the past, Chalia *warada* was covered with several tree species. Some of these trees species of are indigenous to the country. The tree species such as *Acacia persiciflora pax* (*Laaftoo*), *Aroton macrostchyus* (*Bakkaniisa*), *Cordia Africana* (*Waddeessa*), *Ficus sur* (*Harbuu*), *Podocarpus falctus* (*Birbirsa*), *Vernonia amygdalina* (*Eebicha*), *Olea vapensis* (*Ejersa*), *Sycamore tree* (*Oda*), *Rubus optalus* (*Goraa*),

¹⁸Wajiira Qonnaa Aanaa Calliyaa, p.2

¹⁹*Ibid*,

²⁰ Informant: Lulu Soboka

²¹Karooora Hojii Abbaa Tayiitaa Jallisii fi Misooma Aanaa Calliyaa Bara 2008, p.2

²² Informant: Tesfaye Deressa

Buddleja daquidii (*Qawusaa*), *Maes alanceolata* (*Abbayii*) and the like are widely found in the *warada*.²³

However, currently such trees are decreasing in number. This was because of deforestation for the purposes of agricultural expansion, cutting the trees for charcoal, firewood, construction of houses and fences and for grazing²⁴

There are natural and man-made cultural heritages in Chalia *warada*. Different mountains such as Tullu Maraa located in Wal-qixxummaa Tullu Maraa *qabale*, Tullu Leencaa found in Ale Hulaa Dhaabii *qabale*, Tullu Geedoo found in Wagidii Koortuu *qabale* and Tullu Jaldeessa located in Tullu Naaca *qabale* are some of the amazing mountains of the *warada*. Different caves like Holqa Roggee of Alangaa Rafisoo *qabale*, Dhagaa Dabalaa and Holqaa Wacoo found in Tullu Kosorruu *qabale*, and Holqa Warra Kaaba located in Sokondoo *qabale* are also naturally attractive places of the *warada*. Likewise, there are different natural waterfalls in the *warada*.²⁵

In the *warada*, there are also man-made and natural forests. Especially, Gura forest is one of the major forest resources of the *warada*. It is both man-made and natural forest. The forest is located to the north west of Gedo town at a distance of 5 kilometers. It stretches as far as Bakko Tibbe by connecting three districts such as Chalia, Iluu Galan and Bakko Tibbe.²⁶ Gura forest is one of the reserved Dry Evergreen Montane Forest located in the

²³Dejene Lelisa, "Biodiversity Conservation Practices in Cheliya District: West Shewa Zone, Oromia Regional State," (MA Thesis, Department of Geography and Environmental Studies Wollega University, 2020), p.37

²⁴Informant: Zerihun Tedese

²⁵Chalia *Warada* Communication Office Annual Report, 2013, p.3

²⁶*Ibid*, p.3

highlands of Shewa with one of the 58 National Forest Priority Areas (NFPA). It covers a total area of 10,000 hectares.²⁷

Gura forest is a home for several wild animals and different species of trees existed in the forest. Gura forest has contributed a lot for local communities. It provides pure water, maintains normal climate condition, and protects soil erosion and it is a source of income. There is modern honeybee production in the forest on a large scale.²⁸

Though the forest has got formal protection from the government since 1987 E.C, still it is under danger. This is because, currently the tree species found in the forest are decreasing in number due to, grazing, cutting trees for the purposes of timber, fuel, firewood, construction of houses and fences. Similarly, wild animals in the forest are also decreasing in number.²⁹

Traditionally, the Oromo used to divide the months of the year into four major seasonal variations. These four seasons are Spring (*Arfaasa*), Summer (*Ganna*), Autumn (*Birra*) and Winter (*Bona*). These seasons have their own characteristics features.³⁰ Similarly, the Oromo of Chalia *warada* used to divide the months' of the year into four major seasons depending on their unique characteristics. These seasons are *Birra*, *Bona*, *Afraasa* and *Ganna*.³¹

²⁷Feyera Oluma and *ital*, "Forest Degradation: An Assessment of Gedo Forest, West Shewa, Oromia Regional State, Ethiopia," *Journal of Biodiversity and Environmental Sciences (JBES)*, Vol. 9, No. 2, 2016, p.2.

²⁸Dejene Lelisa, p.38, Informants: GirmaTechane and Zeleke Olana

²⁹Informants: Tesfaye Fixa and Girma Techane

³⁰Lamu Dinsa, "A History of Guuto Gidda*Warada*, East Wallaga Zone,1941-1991," (MA Thesis, Department of History, Addis Ababa University, 2019), p.6

³¹Informants: Chamada Barsisa and Tasfaye Namomsa

Autumn (*Birraa*) is the season which starts from September and ends in December. The rainfall slightly decreases and the temperature begins to rise during this season. It is a time of growing flowers. Water volume decreases and it is easy for travel. Various crops become ready for harvesting. The bees began to prepare honey due to the availability of flowers.³²

Winter (*Bona*) is the season between December and March. It is a dry season and harvesting the crops comes to end mainly in the last days of December. During this season, merchants of the *warada* carried out trade activity, there are visiting of relatives, and wedding ceremonies.³³

Spring (*Arfaasa*) is a season which lasts from April to June. During this season there is average rainfall mainly between April and June. It is a time when people cleared their fields for the preparation of ploughing. Some seeds are also sown.³⁴ There is a widely known song throughout the *warada* for *Arfasa*'s praise and initiation for hard works.

Oromo

Gloss

<i>Arfaasa gotan malee</i>	<i>unless one ploughs during arfaasaa</i>
<i>Birraa maal makaratuu</i>	<i>what will one harvest during birraa</i>
<i>Qeerrumman horan malee</i>	<i>unless one works hard at younger age</i>
<i>Niitii funaan maal nyaatu?</i> ³⁵	<i>What will one eat after getting married?</i>

Summer (*Ganna*) is the period between June and September. There is high rainfall during this season. People are always busy due to plough, sowing and weeding. People work

³²*Ibid.*

³³Alemu Gebisa, p.4, Informants: Badasa Negara and Gabe Deboch

³⁴Ababa Mirkana "Qaaccessa Hiika Moggaasa Maqaa Bakkeewwanii Godina Shawaa Lixaa Aanaa Calliyaa Irratti Xiyyeeffate," (MA Thesis, Afaan Oromoo Department, Wollaga University, 2020), p.4

³⁵Informants: Alemu Mosisa and Mijana Burjuga

largely in cooperation. The season is characterized by the days becoming dark due to heavy rains and the dense of fog mainly on the highland of the *warada*, the ground becomes muddy, very cold, rivers' volume highly increased and traveling is very difficult. In the highland of the *warada* there is a shortage of grazing during the season. As a result, the people of the area were forced to send their cattle to a remote region where grass is available. This activity is commonly known as *daraba*. They keep their cattle there almost for three months and brought them back from the mid to the end of September.³⁶

The main economic activity of the people in the *warada* is mainly based on agriculture and livestock rearing. The majority of the population is the residents of rural area; hence, agriculture is the dominant economic activity of the *warada*. Cultivation of the crops is carried out mainly for the purpose of household consumption. The surplus crops are sold. Especially oil seeds are largely produced in the *warada* and are used as cash crop. Animal husbandry is also well known among the people of the *warada*. The primary concern for livestock animals are for consumption of milk and meat. They are also used for tilling the land and for transportation. They also sell them in markets in order to generate money as additional income.³⁷ Trade is also an important economic activity in the *warada*.³⁸ The economic activities of the region will be discussed in chapter four.

According to the 2007 population census, the total population of Chalia *warada* is 156,962; of these 78,562 were males while 78,400 were females. However, after 2007

³⁶Lamu Dinsa, p. 6, Informants: Lelisa Qajela and Chamada Barsisa

³⁷Informants: Alemayo Zalalem and Midaksa Wakuma

³⁸Barruulee Aanaa Calliyaa; Calliyaa Misoomsuuf Hundi KeenyaHaaKanu, 2000, p.12, Informants: Tesfaye Deressa and Tora Golcha

population census, there were rearrangements of the administration of *waradas* in which several *waradas* were separated from Chalia *warada* and became independent. Because of this the current total population of Chalia *warada* is estimated to be 114,682; of these 57,536 are males whereas 57,146 are females. Out of these; 16121 are town dwellers while 9851 are rural residents.³⁹

The majority of the population of the *warada* follow Protestantism, which constitutes 68.2% followed by Orthodox Christianity with 15.8 % and 11.67% are believers of indigenous religion (*Waaqeffanna*). There are also followers of Islam, however, they are only limited to the Gedo town and they are few in number about 3.99%.⁴⁰ The inhabitants of Chalia *warada* are generally divided into two major ethnic groups. These are the Oromo and the Amhara ethnic groups. The Oromo ethnic group accounts for the largest portion with 99% whereas the Ahmara ethnic group constitutes 1%. From the second half of the nineteenth century onwards a small number of Amhara ethnic groups began to come and settle in the *warada*.⁴¹ The process of coming and settlement of the Amhara had its own story and it will be discussed under the next sub topic.

1.2. Historical Background

There is no sufficient evidence which indicate who the early settlers in the region were. Local elders are not in a position to tell the story. As the *warada* was very near to the *Oda Bisil*, there were probably pre-Oromo settlers in the region. This was based on

³⁹Wajiira Bulchinsa Aanaa Calliyaa....., p.4

⁴⁰Tilahun Bogale and Befikadu Asefa, "Magnitude of Malaria Infection in Chalia District, West Shewa Zone, Oromia Regional State, Ethiopia," College of Medicine and Health Science, Ambo University, *Journal of Health, Medicine and Nursing*, vol.37: 2017.

⁴¹Abbaba Mirkana, p.46, Informants: Tora Golcha and Tesfaye Deressa

Alemayehus' argument that the Oromo groups who had been living in the area of *Tute Bisil* before the arrival of the Maccaa Oromos could probably be the proto Oromo (Orom-Duro).⁴² Tesema also stated that before their moving to the Tute Bisil, the Maccaa Oromo sent their squads to observe the condition of pre-Oromo settlers. "They are said to have earlier sent reconnaissance squads to assess situation in the organized states of Enarea and the other pre-Oromo peoples of the region. Encouraged by positive reports from these squads, the Maccaa are said to have next moved and settled around the hill of Tute Bisil Osole."⁴³ This issue needs further historical investigation by scholars.

According to the local elders, the dominant Oromo settlers in Chalia *warada* are the decedents of Galan who belong to the Macca Oromos.⁴⁴ Before dealing with the Oromo settlements in Chalia *warada*, it is better to have some understanding about earlier historical developments of Maccaa Oromo movement in the western direction. The Tulamaa and Maccaa Oromo had established a socio-political organization at *Oda Nabe*. These two confederacies had lived at *Oda Nabe* for a long period of time and the place was also an important landmark for the expansion of the Maccaa groups.⁴⁵ Tesema stated that there were endless conflicts among the Oromo clans over *qabiye* (land holding). This endless conflict among the Tulama- Maccaa groups had marked their separation from each other.⁴⁶ Then, the Maccaa group continued their expansion further west after they

⁴²Alemayehu Haile and *etal*, *History of the Oromo to the Sixteenth Century*, (Oromia Culture and Tourism Commission: Addis Ababa, 2004), p.106

⁴³TesemaTa'a, "The Oromo of Wollega: A Historical Survey To 1910," (MA Thesis, History Department, Addis Ababa University, 1980), p.23.

⁴⁴Informants: Tesfaye Deressa and FitumaIdosa

⁴⁵Fekede Sileshi, "A Historical Survey of Limmu Oromo of East Wallaga, ca. 1880s-1974," (College of Social Science, Department of History and Heritage Management, Sebata Special Needs College of Teacher's Education, *Journal of Advancement in Research & Technology*, Vol.6: 2017, p37.

⁴⁶TasamabTa'a, "The Oromo of Wollega.....," p.23

had already separated from the Tulama. It was at *Oda Nabe* that the Tulama and Maccaa had separated from each other and became independent groups. By 1570s the Maccaa Oromo had crossed Muger and Guder rivers and established their own socio-political organization at *Oda Bisil*.⁴⁷ *Oda Bisil* is found in Iluu Galan district. *Bisil* means a suitable place with rich fertile soil covered with green plants and grass.⁴⁸ The Maccaa Oromo clans who had formed their *Caffee* at Oda Bisil were; the Limmu, Chalia, Liban, Jawi, Sobo, Guduru, Leeqaa and Sibuu.⁴⁹

At *Oda Bisil* the Maccaa Oromo lived for long years based on the Gadaa system. However, throughout the time and due to rapid growth in the population of various clans, they formed two confederacies; the *Afre* (four) and *Sadacha* (three). These two confederacies made a vanguard movement and settled in different other areas. The *Afre* (four confederacies; Horro, Guduru, Liban and Chalia followed the western direction while the *Sadacha* (three) namely; Akako, Obo and Suba took to the south west of the Gibe region.⁵⁰

There are evidences amply the supporting the genealogy of Oromo groups who had settled in Chalia *warada* belonging to the genealogy of Galan that inturn belonged to the Maccaa Oromo. However, there are some differences on how the sub-clans settled in the *warada* belonged to the Maccaa Oromo. For instance, some local elders suggested that the decedents of Oromo in Chalia *warada* belonged to Chalia. They claimed that Chalia was the son of Maccaa and he begot Galan. However, by this line the local elders called

⁴⁷Fekede Sileshi, p.37

⁴⁸Alemu Gebisa, p.5

⁴⁹Feleke Sileshi, p.36

⁵⁰*Ibid*, p.36

only Galan as the son of Chalia. And they also suggested that Galan had four sons; Abichu, Dada, Maccaa, and Fatima.⁵¹

Fatima had five son's; Iluu, Libso, Guuta, Daanno and Garjeeda. The Iluu Faatima sub-clans have been living in Iluu Galan district whereas the Daanno Faatima and Garjeeda Faatima sub-clans had occupied the present day of Daannoo district. The Libso Galan also had settled in Iluu Galan district particularly in Jatoo Dirikii rural *qabale* and around Ijaji town. In Chalia *warada* the dominant groups are the Guta families.⁵²

Guta had five sons; Haleelu, Babo, Alle, Jarso, and Baaro. Haleelu was the *angafaa* (senior). The descendants of Babo and Baaro are today found in the Mida Qanyi district. Haleelu has four sons namely Abelo, Akkayu, Karayyu and Hune. The children's of Alle were Minya'a, Niso and Sila. The decedents of Jarso were Kura, Ariya and Bonaya. The areas where these clans had been occupied today called by their respective name.⁵³

Some other local elders of the region also confirmed that the inhabitants of Oromo in Chalia *warada* are the decedents of Galan. However, they claimed not through Chalia sub-clans, rather they justified that the inhabitants Oromo in Chalia are the genealogy of Liban Maccaa. Maccaa had five sons namely Liban, Jimma, Guduru, Jidda and Daadi (Dalle). Liban begot three sons; Amaya, Waliso and Kuttaye. Kuttaye had seven sons.⁵⁴

Alemayehu Haile explained that the seven sub-clans of Kuttaye are said to have been born from two wives. The children such as Maccaa, Bura, Malyu, Itu and Hijjebu are

⁵¹Barrulee Aanaa Calliyaa....., p. 4, Informants: Taressa Magarsa, Tesfaye Deressa and Fituma Idosa

⁵²*Ibid*, pp.4-5

⁵³Informants: Taressa Magarsa and Tesfaye Deressa.

⁵⁴Informants: HundumaTaressa and Soboka Mamo

born from a wife called Galan. Hence, they are collectively known the five Kuttayes of Galan. The second wife, Bulludo, gave two children, Dadda and Abebe, and they collectively referred to as the two Kuttayes of Bulludo.⁵⁵

However, local elders told me that Galan was one of the Kuttayes sub-clans and he begot four sons; Abbichu, Dada, Maccaa and Fatima. Of these Fatima had five sons. These were Iluu, Libso, Guta, Dano and Garjeda. From the Fatima Sub-clans the Guta families: Haleelu, Alle, Jarso are the dominant inhabitants in the Chalia *Warada* whereas Bidaru and Baro found in the Mida Qanyi district.⁵⁶ The children of Iluu classified as Siba, Naca, Rafiso and Qararu. Of these the decedents of Naca and Rafiso are also lived in both Chalia and Iluu Galan *Waradas*. Therefore, the existed sources and local elders confirmed that the Guta genealogies belong to the Galan Oromo are the dominant groups who have been living in Chalia *warada*.⁵⁷

Besides these Maccaa Oromo, there are other Oromos who belonged to the Tulama have been living in Chalia *warada*. According to the available sources and local elders the Salale Oromo had come and settled in the *warada*. During the territorial expansion of Christian kingdom, most of Tulama Oromos were forced to leave their region for other places as far as Bale, Arsi and Hararghe.⁵⁸ Similarly Biratu also stated that in order to resist the tenancy system imposed over them, the Salale used different Mechanisms. Of

⁵⁵ Alemayehu Haile and *eta*, *History of the Oromo to the Sixteen Century*, p.184.

⁵⁶ Barrulee Aanaa Calliyaa....., p.4, Informants: Taressa Hunduma and Soboka Mamo

⁵⁷ Informant: Hunduma Taressa.

⁵⁸ Fekadu Niguse, "State of Oromia's Interest in Addis Ababa (Finfinnee): Undelivered Constitutional Promises": *Journal of Oromo Studies*, 2014, p.24

these, moving to different areas. Accordingly, the Salale Oromo moved into the southern regions.⁵⁹

In order to escape the exploitation of the monarchy the Tulama Oromo moved as far as Wallaga, Jimma and South West Shewa. Likewise, before and after the Italian occupation the Tulama Oromo came into Chalia *warada* and occupied in the areas Mida Qanyi, and Iluu Galan and also in Danno. Today the *qabales* of the Chalia *warada* like Alle Soyama and Tullu Naaca are largely dominated by the Tulama Clans. They came into the area in large numbers in 1946 E.C under the provision of Colonel Lama Gabramariam, one of the high officials at the Shewan *teqalygizat*. The Tulama therefore had made settlement there by cleaning the dense forest of time.⁶⁰

The Chalia Oromo have their own ritual sites independently. For many years they are organized under the Gadaa system in order to fulfill their socio-economic, cultural and political affairs. The Chalia Oromo have the traditional mechanism of how to resolve the conflicts. Before its decline the *qallu* and *qallu* institutions are largely found in Chalia *warada*.⁶¹ These topics will be discussed in the next pages.

The Chalia Oromo have strong relation with their neighboring Oromo clans in many ways. There are intensive interactions between the Chalia Oromo and other Oromo clans, like Iluu Galan, Jimmaa Raaree (Horro Guduru of Wallaga), Torban Midaa (seven Midaa), Liiban Jawwii, Daanno and Bakkoo Tibbe. With these neighboring Oromos the

⁵⁹Biratu Kenei, "Brigadier General Taddasa Birru: A Military- Political Biography 1922-1975," (PhD Dissertation: Department of History: Addis Ababa University, 2019), pp. 61-63

⁶⁰Barrulee Aanaa Calliyaa..., P.12, Galmee Gumii Abbooti Gadaa..., p.3

⁶¹Informant: Dabala Imana

Chalia Oromo have full interactions through economic activities, cultural and other of social life aspects.⁶²

1.3. The Incorporation of Chalia Warada into the Christian Kingdom

*The last quarter of the 19th century was a very crucial period in the history of Oromo. It was the time when the independent Oromo monarchies of the Maccaa of the South west, the Tulama chiefs of the central shewa, Arsi, Baalee, Boranaa, Gujii Karrayyuu, as well as the Hararghe Oromo of today's eastern Oromia had been Conquered and subjugated by king Menilek (later Emperor of Ethiopia 1889-1913).*⁶³

For many years, the Tulama Oromo were the center where the Christian Kingdoms territorial expansion was targeted. Several Christian kingdom rulers, such as Amehayes (1743-1774), Asfawesen (1774-1807), Wosenseged (1807-1811) and *Nigus* Sahle Sellasie (r. 1813-1847) followed a policy of territorial expansion into the Tulama Oromo.⁶⁴ The territorial expansion to conquer and incorporate Oromo was concluded by Menilek.⁶⁵

Menilek who used firearms of western countries had made territorial expansion that started by his predecessors. He renewed the territorial expansion policy and at different time he succeeded to conquer and incorporate the Tulama Oromo. After incorporating the Tulama Oromo he carried out to subdue the Oromo between the Upper Awash and the Gibe Rivers through his famous general *Ras* Gobana Dancci.⁶⁶

⁶²Ibid

⁶³Bichaka Fayisa, *The Journal of Oromo Studies* Vol.11. No.2 (Middle Tennessee State University, Murfreesboro), p.5

⁶⁴Girma Geda, "A History of the Torban Obo Oromo in Boset *Woreda*,1885-1991," (MA Thesis, Department of History, Addis Ababa University, 2018),P. 37

⁶⁵Bichaka Fayyisa, *The Journal of Studies* Vol.II, No.1&2, (Middle Tennessee State University, 1995), P.2.

⁶⁶GirmaGeda, pp. 41-42

A high-born of Oromo, Gobana, with his formidable cavalry became the main agent of Menilek to conquer the Oromo,⁶⁷ “The picture of Menilek’s expansion westwards must be pieced together from fragments information too.”⁶⁸ By 1870s, Ras Gobana made an expedition to westwards. In 1869-70, Menilek’s soldiers had passed through Ambo and Tiquir or today Dirre Incinni (the upper most Gudar and they crossed as far as Gibe. Then they come back to pillage Boda (near Dandi). From 1976 the Oromo of West Shewa became under the control of Ras Gobana army.⁶⁹ By citing Gobana’s account, Caulk argued that Gobana’s further expedition reached Chalia in 1878/79.⁷⁰

The conquest and incorporation of Chalia *warada* into the territorial expansion of Menilek had their own process. Before the arrival of the Shoan army, the Gojjame had been in the northern Wallaga, and they were in conflict with Abishe Garba, a ruler of the region. In their ambition to control the south-western part of the country in general and Horro in particular, the Gajjame were said to have claimed as far as Tullu Mara, a mountain located between Jimma Rare and West Shewa.⁷¹ This indicates that, though the influence was not solid, the northern part of the *warada* had not been free from the ambition and control of the Gojjame. Local informants and written materials argued that even before the coming of Gobana into the region, the remaining Gojjame soldiers from the war with Abishe had escaped to Tullu Mara and settled there. Abishe Garba then followed them and seriously attacked them, killing many of them at Tullu Mara. After the *warada* became under the full control of Menilek, the mountain was renamed Tullu

⁶⁷Harold G. Marcus, *A History of Ethiopia*, (University of California Press, 1994), P.80

⁶⁸R.A. Caulk, “Territorial Competition and the Battle of Embabo, 1882”: *Journal of Ethiopian Studies*, Vol.13.No.1,PP.65-88, pp. 69-71

⁶⁹ Alemayehu Haile, *Seenaa Oromo Hanga Jaarraa 20^{ffaa} Jildii2^{ffaa}*, (Fifinnee, 2016), p.374

⁷⁰R. A. Caulk, pp. 69-71, Alemu Gebisa, p.13

⁷¹wagari Mosisa, p. 39

Amhara by claiming that *lafti Kun lafa dhiiga Amaarati* (the area was Amhara's blood). Then many Amhara were settled there.⁷²

The total subjugation of Chalia *warada*, however, was not undertaken until the coming of Ras Gobana. To realize his mission of conquering and incorporating the Maccaa Oromo into the expanding territory of Menilek, Ras Gobana tried to win over the local Oromo chiefs through diplomacy. Accordingly, Alamayo stated that Ras Gobana told Maccaa Oromo Chiefs that he would save them from the expanding army of Takle Haymanot rather than subduing them⁷³

Likewise, Ras Gobana tried to influence the local chiefs in and around Chalia *warada* at the time in order to get their peaceful submission. On the eve of Menilek's expansion westward in general and Chalia in particular, there were several emerging local leaders who administered their respective areas in and around Chalia *warada*, such as Yanfa Gudeta from Qanyii, Likkasaa Jijoo from Mida, Shorii Kowee from Jarso, Toleera Jiloo from Baabboo, Gammachu Mooticha from Tullu Mara, and Guutuu Ginna from Billo. The most important local chief in the Chalia *warada* at the time of the coming of Ras Gobana was Marga Gobana, born from Warra Iluu Oromo, who occupied the areas between Babicha and Gibe River. These Warra Iluu Oromos had already developed their own admiration system, known as *Bulchinsa Warra Gondol Sonbu*, which was similar to that of the monarchy in weakening the *Gadaa* system.⁷⁴

⁷²Barulee Aanaa Calliyaa, P.9, Gemechu Derese, "A History of Modern Education In Cheliya District (1941-2018)," (MA Thesis, Department of History and Heritage Management, Wallaga University, 2022), p.9

⁷³Alemayehu Haile *etal*, *Seenaa OromooHanga...* Jildii 2^{ffaa}, p. 374

⁷⁴Barulee Aanaa Calliyaa..., p.12, Informants: Taressa Magarsa and Soboka Mamo

The subjugation and incorporation of Chalia *warada* were completed in two ways. The first was the peaceful submission of Marga Gobana of Warra Iлуу, and the second was stiff resistance from other local leaders. Under the peaceful submission of Marga Gobana, at his arrival, Ras Gobana found Marga Gobana and requested a peaceful submission, offering a high position and maintaining his autonomy if he was willing to submit. Marga Gobana, who had an interest in higher positions, always saw other local chiefs as his rivals and then peacefully submitted to Ras Gobana.⁷⁵

The second subjugation of the *warada* came after strong resistance from other local leaders. The local chiefs like Yanfaa Guddataa, Likkasaa Jijoo, Garbaba Bayyan, Toleera Jiloo, Dalasaa Caalaa, and others came together and made *kaka* (an oath) at Ballami in Mida to resist the introduction of Shoan rule. They were determined to sacrifice themselves by saying that *Amhara biyya keenya hin galchinu* (we do not penetrate Amhara into our country). The resistance led by Likkasaa Jijoo made a sudden attack at night on Gobana's soldiers settled in Mida and caused many deaths. Their resistance, however, was not long-standing. They were totally defeated by Gobana's army at the end. Likkasaa Jijoo, his brother, and three others of his allies were captured and taken to Tullu Gedo, where they were publicly hanged. After that, Chalia *Warada* was incorporated into Menilek's territory, and later in the Ethiopian Empire.⁷⁶

After the subjugation and incorporation of Chalia into Menilek's empire, the socio-economic and political systems of the area were totally changed. Marga Gobana was appointed governor of the area with the title of *Fitawurari*. To simplify the

⁷⁵*Ibid*

⁷⁶Tafa Diriba, P.12, Barulee Aanaa Calliya, p.10

administration, the Shewan kingdom divided the region into five sub-districts with their own administrative centers. Accordingly, Gaamoo has its center in Gedo, Midaa Qanyi has its center in Bitile, Hiiban has its center in Ijaaji, Tibbe Qolla has its center in Shoboka, and Tibbe Dega has its center in Bakko.⁷⁷

“Elsewhere in the Gibe region the conquest led to the imposition of *gabbar* system.”⁷⁸ Similarly, following the introduction of Shoan rule, the system of *neftenga gabbar* was introduced in to Chalia *warada*. After the Battle of Embabo, Chalia became to serving the shoan kingdom as a military bases. The shoan army had settled at Tullu Gedo about four kilometers from Gedo town to the east. The shewan kingdom appointed the governors to the region from some other areas or within local community. The government officials who were appointed to the area were performs a variety of tasks. The main tasks of the state officials were enforcing the laws, collecting taxes; punish law-breakers, registration and settling the *neftenga* allocation of land *gabbars* and etc.⁷⁹

In 1909/10 Emperor Menilek had issued the land measurement and redistribution depending on the basis of military, political and religious services to the central government.⁸⁰ This land measurement and classification had brought about changes in form of land holding system. The reason behind this land measurement was to introduce

⁷⁷ Alemu Gabisa, p.14, Barulee Aanaa Calliyaa, p.14, Informant: Fituma Idosa.

⁷⁸ Bichaka Fayisa, *The Journal of Oromo Studies Vol. III, No. 1&2, P.57*

⁷⁹ Informants: Lema Bekele, Fituma Iddosa and Mintasa Gaja'a

⁸⁰ TesemaTa'a, “The Basis For Political Contradiction In Wallaga: The Land Apportionment Act of 1910 And Its Consequences,” *North East African Studies* Vol.6, No.1/2, 1984, pp179-197, P.184

land sale, to enhance the government income and to redistribute the rest of land for the military and other state officials as well as church workers as salary services.⁸¹

Alemu discussed that land measurement and registration was issued in Jibat and Maccaa *awrajja* (West Shewa) in the first decade of 20thc. Likewise, following the introduction of Shewan rule, the land holding system was completely changed in Chalia *warada*.⁸² S. Lewis by citing Salviac argued that in the Jibat and Maccaa region the imposition of non-Amhara land owners by the Amhara conquest was not at high rate. He stated that the Oromo men who were sided with Menilek campaigns like *Fitewurari* Habte Giorgis guaranteed with much of the remaining land. Before the coming new order, land holding system had no problem in which peasants had *qabiye* right over extensive land which was owned by clan. However, in the Chalia *warada*, land measurement and registration were begun in the first decade of 20thc with extensive change in the land holding system. The unit that used for land measurement was *gasha*.⁸³

Land was classified based on its status like *lam* (fertile), *lam-tef* (semi-fertile) and *tef* (unfertile). In the process of land measurement land was also classified into different categories awarded to different agents. Accordingly, a piece of land that identified and totally controlled by the state was known *maderia maret*. *Samon maret* also known as *itan maret* was a piece of land given for the in service of priests and deacons. *Gibir maret*

⁸¹Gutama Imana, "A Historical Survey of Land Tenure system In Aria-Gulliso *Warada*, Central Wallaga C. 1880 to 1935," (Senior Essay, History Department, Addis Ababa University, 1987), PP.35-37

⁸²Alemu Gebisa, p.22

⁸³S Levis Harbert, "Gadaa. Big Man, K'allu: Political Succession Among the Eastern Mach'a Oromo," *Northeast African Studies*, Vol.12, No.1. (Michigan State University, 1990), p.

(*gabbar Maret*) was the land peasants able to possess in which they would pay tributes in kind.⁸⁴

Land measurement and redistribution, therefore, negatively affected the indigenous people. Peasants confiscated their lands then they were reduced as landless.⁸⁵ During that time peasants were forced to pay taxes in kind such as honey, butter, animal, powder, and etc. The local people were also subjected to perform a variety of responsibilities. The oppressive system of the Shewan rule forced the local people to provide *neftegnas* who were distributed over them with what they need. The indigenous people were forced to give corves labor service and also they were obligate to pay heavy taxes.⁸⁶ There was a common song throughout in Chalia by women to describe their grievances to the system.

Oromo

Gloss

Monyee bit iyaa garbuu

Oho barley buy mortal

Monyee biti yaa garbuu

Oho barley buy mortal

Haadha Sidaaman immayye jedhanii

To say immayye for Sidamas mother

Abbaa sidaaman abbayye jedhanii

To say abbaye for Sidamas father

Bara dabarfachuun gaarii mitii?

It is better to live for other years

Here, our informant told me that the local people used the word of Sidama for Amharas⁸⁷

The introduction of new order form the Shoan rule also had long lasting impact on the indigenous cultures of the local people. *Dejazmach* Dasta Darge who came to the *warada* following the conquest carried out for the constriction of several churches. Throughout the *warada* different churches were constructed. The first church built in the area was St. George church to west of Gedo town in 1879/80. Later on another several churches such

⁸⁴Wagari Mosisa, p. 37, Tafa Diriba, p.21, Informant: Fituma Idosa

⁸⁵Tafa Driba , p.22

⁸⁶*Ibid*, p.22, Alemu Gebisa, pp.14-15, Informant: Dabala Imana

⁸⁷Informant: Fituma Idosa

as Balewold Church in Balammi, St. Gabriel Church in Melba, St. Michael Church in Warra Iluu and Balewold Church in Hiban or at particular place called Qilxuu Ilaala were constructed in the *warada*. These and many other churches were mainly constructed on the sacred places such mountain, streams and springs. The local people forced to follow Christianity (orthodox religion) instead of their indigenous religion, *waaqeffannaa*. A large number of priests and deacons were taken to the region. They were active in preaching Christianity. The Amhara cultures were imposed on the indigenous people. The *Gadaa* system, though had already begun to decline prior the coming of shoan rule, it was accelerated more by the activities of the shoan agents.⁸⁸

1.4. The *Gadaa* System and its Decline in Chalia *Warada*

Alessandro Triulzi has discussed that *Gadaa* assembly was the central political structure of the Oromo.⁸⁹ According to Asmarom Legesse, there was a division of power in *Gadaa* system. In this system the whole age grades should carry out the duties which involved providing internal labor, participating in war, and leading their society and making a law.⁹⁰ *Gadaa* system is a highly developed institution with influenced every affairs of Oromo life. For many years the *Gadaa* system influenced the religious, social, political and economic aspects of the Oromo. Beyond this, it is also the Oromo's philosophy, art, history and system of time-rekoning.⁹¹ Moreover, Dereje Hinew stressed that "*Gadaa* system is said to have been purely a social institution that helped the society as a

⁸⁸ Alemu Gebisa, p. 16, Informants: Tesfaye Deresa and Tora Golja

⁸⁹ A. Triulzi, "The Gudru Oromo and their Neighbours in the two Generation Before the Battle of Embabo," *Journal of the Ethiopian Study*, Vol. 13, No. 1, pp. 47-64, (Institute Of Ethiopian Studies, 1975), p. 49

⁹⁰ Asmarom Legesse, *Oromo Democracy: An Indigenous African Political System*, (Trento: The Red Sea Press INC, 2000), p. 128

⁹¹ Gadaaa Melba, pp. 10-11

constitution. Internally, this cultural tradition helped the society to avoid subordination and exploitation."⁹²

By *Gadaa* system, every element in the system stands for the common values in providing political, economic, cultural, social and administrative aspects for the Oromo society.⁹³ Tesema Ta'a has also discussed *Gadaa* System as it composed of the socio-political, economic and cultural affairs of the society that contains different institutions. In this system, *Abbaa Gadaa* (literally father of the *gadaa*) is elected every eight years. After the end of eight years they would transfer power to the next *Gadaa* grades peacefully.⁹⁴

In the 16th century Oromo expansion, the Maccaa and Tulama Oromo were organized under the rule of the *Gadaa* system. The system provided them a sufficient religious leadership, military organization as well as a quality leadership for the Oromo during their expansion.⁹⁵ At that time they were organized under the *Oda Nabe* that served them as a permanent base for many years. Later on, the Tulama and Macca were separated. The Maccaa moved from their base and crossed the Gudar and Mugar rivers in the 1570s. The Maccaa Oromo then established own organization at *Oda Bisil*.⁹⁶ It was between the years 1570-1578 or during the *Gadaa* Roobale that the Maccaa Oromo had established their own political center at *Oda Bisil*.⁹⁷

⁹²Dereje Hinaw, "A History of Oda Buluq," (MA Thesis, Department of History, Addis Ababa University, 2011), p. 6

⁹³Dereje Hinaw, *Journal of Indigenous Knowledge and Development Studies; Issues of Gadaa Teaching: Possibilities and Challenges Vol. 02*, (Department of History, Wollaga University, 2020), p.2

⁹⁴TesemaTa'a, *The Gadaa System and Some of its Institutions Among the Borana: A Historical Prospective* (EJOSSH Vol. XII, No.2, 2016), p. 84

⁹⁵Girma Geda, pp. 7-8

⁹⁶Fekede Sileshi, p. 38

⁹⁷Mohammed Hassen, *The Oromo of Ethiopia, 1570-1860*, (Trento: Red Sea Press, 1994), p. 35

Alemayo discussed that due to different pressures *Gadaa* system began to decline and unable to give effective leadership to the eastern Maccaa (west shewa). And also, it was unable to protect the people. In order to avoid such problems, they took own *Caffee Gadaa* to their localities. For example, Tiquir Incinni at Gooroo Sirba, kuttayee at Bokku Cittuu, Ilfata at Galaan, Jalduu at Goda kooluu and Meetta at Laga Qoricha. Alemayo also stressed that Chalia Oromo established own *Caffee Oda* at Me'e Iressa.⁹⁸ However, local elders confirmed that Me'e Iressa was not the *Caffee* organization but it was a place of *Ardaa Jila* for the Alee clan among the Guta clans.⁹⁹

Like the other parts of Oromo the Oromo of Chalia established their own *Caffee* centers at *Oda Galaan* and *Oda Guta* for the socio-economic and political affairs. It was not certain when these two centers selected as their *Caffee* organization. This was due to lack of sources. However, local elders and the existing sources indicate the formation of these two centers were after the collapse of *Oda Bisil* and used the two centers until the Shoan conquest¹⁰⁰

These two *Oda* centers were *Oda Galaan* and *Oda Guta* located in the Racho rural *qabale* and *Oda Guta* rural *qabale* respectively. These *Oda* centers were clan based, hence; *Oda Galaan* was the administrative center for the Libso and Iluu clans whereas *Oda Guta* was a socio-economic and political organization of the Guta clan. *Oda Galaan* had been serving as a center for the Oromos who inhabited in Babicha, Alle Soyyomaa, Siree and the region between Iluu Galaan *warada* and Gibe valley. *Oda Guta* had been

⁹⁸Alemayo Haile , *Seenaa Oromoo Hangaa Jaarraa...*, P.242

⁹⁹Tesfaye Deressa and Tora Golja.

¹⁰⁰Barrulee Aanaa Calliyyaa..., P. 9, Informants: Fituma Idosa, Tesfaye Deressa and Hunduma Taressa

served as a political organization for the Oromo who occupied the north part of the *warada* and Mida Qagni.¹⁰¹

Informants told us that at these two *Oda* centers every activity of the *Gadaa* institutions such as making a law, transferring of power, ritual activities, enacting the law, mediation and others were practiced. Especially, even when the *Gadaa* system began to decline in the lowland of the *warada* the *Oda Guta* had been continued in giving the *Gadaa* functions for the Guta clans who inhabited in the northern part of the *warada* (highland region) and Mida Qagni area.¹⁰²

According to my informants the *Gadaa* system in Chalia *Warada* was effectively practiced by the Guta clans in maintaining its structures. Among the Guta clans Baaboo was senior (*angafa*). As a result, the Baaboo clan of the Guta clans received *Bokku* (wooden scepter) and also *Abbaa Bokku* (father of scepter) was from them. The other Guta clans were gone to Gatoo a place in Baaboo Bidaaruu and received blessings. As seniority, the Baaboo clan also received the whip (*alanga*). At Gatoo place which was located in Haleeluu *Oda Guta qabale* particularly in the Baaboo clan inhabitant, the *Gadaa* rituals were under taken for the whole of Guta clans. It was a place the *Buttaa* ritual took place in which the *Gadaa* parties take over the power peacefully in eight-year cycle.¹⁰³ There were five *Gadaa* parties that took power from each other peacefully in Chalia *warada*. These were Meelbaa, Muudana, Roobalee, Birmajii and Duloo.¹⁰⁴ When

¹⁰¹ Alemu Gebisa, p. 6, Barrullee Aanaa Calliyaa..., p. 9

¹⁰² Barullee Aanaa Calliyaa..., p. 9, Informants: Fituma Idosa, Hunduma Taressa and Fayisa Jagama

¹⁰³ Informants: Hunduma Taressaa and Tesfaye Deresa

¹⁰⁴ Gemechu Deressa, 7, Barruullee Aanaa Calliyaa, 6

a term period of one *Gadaa* party was over the next *Gadaa* party would take power in accordance of the rule and regulations of the *Gadaa* and through a democratic way.¹⁰⁵

Later on, however, the *Gadaa* system began to decline. Several factors, both internal and external were contributed to the collapse of *Gadaa* system, mainly in the second half of the 19th century. The evolution of several kingdoms in ignoring the *Gadaa* system and adopting new form of government became the internal factor for the collapse of the *Gadaa* system.¹⁰⁶ As the trade routes passed through their regions and with the subsequent of trade development the war leaders began to possess more wealth. The wealth, fame and power later enabled these war leaders to have more followers in their areas. After all, the war leaders began to assume illegal political powers that belong to the other *Gadaa* officials and the people. In so doing they emerged as *mootii* (king).¹⁰⁷ The transformations in the mode of living among the Oromo in social, economic and political following the beginning of mixed agriculture were other reasons to the decline of *Gadaa* system.¹⁰⁸

The external factor which mainly came from conquerors was another factor that led to the decline of the political and the importance of *Gadaa* system. The functions of the *Gadaa* in administrative aspects and the guidance of national economy were overrun by conquerors. The continuation of *Caffee* meetings in the conquered Oromo areas were outlawed by Menilek.¹⁰⁹

¹⁰⁵*Ibid*, Barruulle Aanaa Calliyyaa, P. 6

¹⁰⁶Fekede Silashi, P. 39

¹⁰⁷Geda Melba, P. 16

¹⁰⁸*Ibid*

¹⁰⁹*Ibid*

The decline of *Gadaa* system in west shewa was differing from that of other Maccaa Oromo such as Wollaga, Ilu Aba Bora and the five Gibe states. During the expansion the Menilek the Maccaa of shewa were organized under *Gadaa* confederation. However, later due to several pressures the *Gadaa* system in the area unable to give effective leadership.¹¹⁰

Just like in many parts of Oromo the *Gadaa* system declined in Chalia *warada* with the above factors, internally with the rise to power of the local rulers and externally by the influences of conquerors. Before contact with the Christian kingdom in the area several local leaders were appearing becoming forceful with a large number of followers in their administering areas. This was undertaken in first half of the nineteenth century. They began to change the form of administration as *mootii* thought not such strong in weakening the egalitarian rule of the *Gadaa* system. These local rulers were always seen each other as enemies as they were in competitions to control the natural resources and the trade routes.¹¹¹ The local leaders such as Yanfaa Gudataa, Margaa Gobanaa, Shorii Kawee, Garbabaa Bayan and Jijoo Bosoo were among competing each other to control resources¹¹² and for assuming extensive powers.¹¹³

Moreover, among the above rulers, Margaa Gobanaa played a significant role in declining the *Gadaa* system in the *warada*.¹¹⁴ According to the informants and some available sources Margaa Gobanaa, the contemporary of Kumsa Moroda and had ties with him, had already formed his own form of administration based on *mootii* (king) with

¹¹⁰Alemayo Haile, *Seenaa Oromoo Hanga Jaarraa...*, PP. 272-273

¹¹¹Informants: Tora Golcha, Fituma Idsoa and Soboka Mamo

¹¹²Alemu Gebisa, P. 6

¹¹³Informants: Tora Golcha, Fituma Idosa and Soboka Mamo

¹¹⁴Alemayo Haile *Seenaa Oromoo Hanga Jaarraa...*, P. 273

the name of *Mootii warra Gondol Sanbbuu* (Gondol Sanbu's King). He consolidated his power after his submission to the expansion of Menilek peacefully. At that time Margaa dominated extensive territories between Babicha as far as the Gibe River. In all these areas Marga promoted new administrative system in minimizing *Gadaa*.¹¹⁵ The successors of Marga who came up after him further strengthened their relation with the central government and asserted more authority in consolidating hierarchical political administration in the region. Marga Gobana, Bafikadu Marga and Salomon Bafikadu were ruled the *mootii warra Gondul Sanbu* in succeeding each other until the dawn fall of the imperial power.¹¹⁶

In contrast to the above region, in the northern part of the *warada* the practices of *Gadaa* sets were continued even under pressure. The Guta clans almost attempted to preserve the *Gadaa* functions. According to my informant the Guta clans were met each other in a secret way during the difficult circumstances for the purpose of *Gadaa*. Though it was not strong as it's earlier, the Guta clans tried administer themselves accordance of the *Gadaa* principles in parallel of the new administration.¹¹⁷

Moreover, the *Gadaa* system in the *warada* declined due to the implementation of new principles of the colonizers. The Shewan rulers were embraced in the destructions of *caffee* institutions. They hastened the distractions any element of the *Gadaa* aspects and forced the indigenous people to accept new administration. The constructions of churches and the conversion of local people to Christianity were undertaken. The local people,

¹¹⁵Barrullee Aanaa Calliyyaa..., P.13, Informants: Tesfaye Deressa, Abera Kebede and Taressa Magarsa

¹¹⁶ Barrullee Aanaa Calliyyaa, P. 14, Informants: Abera Kebede, Tesfaye Deressa and Taressa Magarsa

¹¹⁷Informant: Hunduma Taressa

then unable to perform their former *Gadaa* practices. Thus the internal and external combination hastened the decline of *Gadaa* practices in Chalia *warada*.¹¹⁸

Before the introduction of Christianity or Islam the Oromo people were worshiped own indigenous religion known as *waaqeffanna* that the term was originated from the Oromo word refers to sky God (above all else). The one who believe in *waaqa* is known as *waaqeffata*.¹¹⁹ “The Oromo believed that *waaqa* is creator of all things, source of order and justice, omnipotent, omniscient, omnipresent.” In citing Daniel, Gonfa examined *waaqa* as the guidance of order and would punish anybody who breaks the order that results in sin. The punishment could be in different forms such as a bad harvest, disease, famine and other difficulties circumstances. The relationship between *waaqa* and Oromo manifested through several saint-like divinities called *ayyaana*.¹²⁰ The *ayyaana* enables people to communicate with the God as they could tell their troubles, present their cases and also receive answer.¹²¹

Like other Oromos, the Oromo of Chalia believed indigenous religion before the introduction of Christianity and Islam in to the region. They believe in the almighty God whom they call *Waaqa*.¹²² Informants confirmed that the inhabitants northern parts of the *warada* were not totally ignored the worship of their indigenous religion even after the penetration of the new two religious, Christianity and Islam, into the *warada*. They

¹¹⁸Informants: Tesfaye Deressa, Taressa Magarsa, Abera Kebede and Hunduma Taressa
¹¹⁹Tesema Ta'a, *Religious Belief Among the Oromo: Waaqeffannaa, Christianity and Islam in the context of Identity, Citizenship and Integration*, EJOSSAH Vol. VIII. No.1, June, 2012, p. 90
¹²⁰Gonfa Ebsa, “Customary Conflict Resolution Among the Haro Limu Oromo Of Northwest Wallaga: the Case of Qaalluu Institution,” (MA Thesis: Department Social Anthropology, Addis Ababa University, 2014), P. 45
¹²¹Herbert S. Lewis, p. 49
¹²²Tafa Diriba, P. 9

practiced their ancestor's religion besides Christianity, Orthodox Christianity. There were various spirituals that practiced in the *warada*. For instance, *ayyaana boranticha*, *ayyaana allaa*, *ayyaana abbaa*, *abdaari*, *ateete*, *kallaacha* and others were common in several parts of the *warada*.¹²³

Abdaari also regarded as a traditional holy day in the *warada*. It was celebrated before the beginning of plough the land known as *arfaasa*. For the celebration of *abdaari* there were selected ritual sites such as mountain, rivers and under big and sacred trees. Celebrating *ateete* day was also another holy day practiced in the *warada*. It was celebrated by women.¹²⁴

“The Macha go down to the rivers for the annual *irressa*-festival when the rains have stopped to carry out the great prayer ceremonies to *waka* at the commencement of the new harvesting periods.”¹²⁵ Similarly, the Oromo of Chalia practiced *irreecha* (giving thanks) festival after the end of rain season. Mostly this festival was took place in October month. This *irreecha* ceremony was held at *Hora Bisil* located around the *Oda Bisil*. On the festival the Oromo of Maccaa from different corner of regions gathered at *Hora Bisil*. On the festival the observers give thanks to their God, prays the God and receive blesses.¹²⁶

According to Herbert S Lewis, the emergence of *qallu* institution among the Maccaa Oromo was a recent phenomenon. An important one under the ritual *qallu* was the gather

¹²³Informants: Fayisa Jagama, Birke Deressa and Ingabu Bersisa

¹²⁴*Ibid*

¹²⁵E. Knutsson, *Authority and Change: A Study of the Qallu Institution Among the Maccaa Oromo of Ethiopia*, (Goteborg: Elandrs, Boktryckri, 1967), p. 57

¹²⁶Informants: Tesfaye Deressa, Hunduma Taressa and Soboka Mamo

of people at *galma*. Hundreds of people were gathered at the *galma*. They came to present their issues to the spirits, pleading their problems and needing for help. Others came up to give thanks for achievements, to provide gifts, or to carry out praises. Others also came with their babies to receive blessings.¹²⁷

The rise of *qallu* institution was successfully raised in Chalia *warada*. Like other in Maccaa Oromo, the *galma* for various purposes emerged throughout Chalia *warada*. Many people went to *galma* with several issues. As Herbert discussed in case of Maccaa Oromo, many Oromo of Chalia observe the *galma* to present their cases to the spirits. Others present their problems in seeking help. Others went to give thanks for their success of the past activities and giving gifts.¹²⁸

According to Diriba Tafa the believers observe the *galma* or *gimbi* once or twice in a week. Informants, however, confirmed that the visitors went to *galma* or *gimbi* once within two weeks. Both are agreed that the observers perform dance, sing and beat drums for rituals. All these acts were known as *dalaga*.¹²⁹

The *qallu* institution transformed with the advent of conquerors into the *warada*. After the incorporation of Chalia *warada* into the central government, Orthodox Christianity was introduced and replaced the indigenous religion of the *warada*. *Galma* or *gimbi* was outlawed and replaced by Orthodox Churches. Orthodox Christianity served as an instrument in legitimizing states authority in the *warada*. The constructions of churches were accelerated in the *warada*. The local people were forced to accept new religion.

¹²⁷Herbert S. Lewis, P. 50

¹²⁸Informants: Birke Deressa and Ingabu Bersisa

¹²⁹Tafa Diriba, P. 9, Informants: Birke Deressa and Ingabu Bersisa

This in return resulted in the weakening of the socio-economic and political organization of the people.¹³⁰

1.5. Conflict Resolution Mechanisms

The Oromo people had been using different methods and approaches that locally developed to resolve conflicts. Of these *gumaa* was one of the indigenous conflict resolution mechanisms. According to Melatwork, *gumaa* has different meanings; killing for revenge (*gumaa basuu*) and receiving blood price (*gumaa nyaachuu*). *Gumaa* was mostly practiced for the damages happened to human life and body. Even though not usual, it was also under taken for the damage done to animals.¹³¹

Similarly, the Chalia of Oromo used different methods and approaches to settle conflicts. Of these, *gumaa* was the important and widely used throughout the *warada*. The practices of *gumaa* had long history in the *warada*. The primarily *gumaa* practice was undertaken for compensation to the damaged life and physical. It was also used to solve disputes due to the damaged life and physical of animals. People may kill each other knowingly or unknowingly due to different cases. Based on this, informants classified the types of *gumaa* into two; *gumaa daguu* (if someone unknowingly made damaged) and *gumaa ganuu* (if someone knowingly made damaged). Then the process and degree among the above types of *gumaa* was different.¹³²

The practice of *gumaa* has its own process in Chalia *warada*. Until the ritual of *gumaa*

¹³⁰Informants: Hunduma Taressa and Taressa Magarsa

¹³¹Melatwork Hailu, "Practicing Restorative Justice in Ethiopia: The Case of Gumaa Traditional Conflict Mechanism Among the Sebeta and Burayou Oromo," (MA thesis, Department of Peace and Security Studies: Addis Ababa University, 2016), p. 44

¹³²Informants: Debala Imana and Soboka Mamao

for purification was performed the two parties did not use the same resources. They should never eat and drink together. The *gumaa ritual* was carried out by persons known as *warra guula* (*Gadaa* grade in which male person does assume political power). The first initiative to settle peace comes from the killer. They showed their remorse from the act. They report the case to the *guulas* for their readiness to settle peace. Therefore, the *gulaas* were went the victim house and pray them for *araara* (peace). The response of the damaged family might took long time. Until they showed interest the *gulaas* repeatedly went to the house of victim house and pray to bring peace. If the victim family interested for it, the *guulas* arranged the date for *gumaa* ritual. The place for performing the *gumaa* is specific and it would select by participants of the *gumaa*. After long process the participants of *gumaa* bring together the killer and victim bodies. Then *kakaa* (oath) was carried out between the two parties. During the oath they hold *eeboo* (spear) in together.¹³³

The payment amount of compensation was determined by the *guulas*. Two parties both the killer and victim families should never refuse to accept the determined payment amount. Because it was the part of oath and it was based on the *Gadaa* principles. The killer did not use his wealthy to pay *guma*. Instead, he collect money through *kadhana* (beg money) throughout the streets, market areas and others by telling the case.¹³⁴

During the *gumaa* ritual, the relatives of the parties, *gumaa* receiver and *gumaa* payer should present. Unmarried female and male were also presented. Respected materials such as *eeboo*, *caaccuu*, *kallacha* and others were presented on the ritual. The family of

¹³³Informants: Fayisa Jagama, Tesfaye Deressa and Tora Golcha

¹³⁴*Ibid*

killer saying *harka nu dhiqachisaa lubbuun nu harkatti bade* (meaning you help us to wash our hand a life passed in our hand). The spear lay down in front of the *Guulas*. The lay down of spear refers that in the *Gadaa* system to show peace during the law is drafted and declared. The member of killer family stands on the spear by left leg. The victim family stands on the spear by right leg.¹³⁵

After the entire, killer and of the victim family pierce the stomach of sheep alive from both sides. Then they send their hands via the pierced hole and shake their hands with each other inside the stomach of the sheep. Next the killer washed his hands. It was followed by the two parties give honey each other into mouth. Now the *gulaa* carried out blesses. To the end they slaughter the sheep and eat there and they went back to their homes. Finally, the killer and victim family called each other to their homes turn by turn. They went to the house of victim first and the killer house next. During that time eating and drinking ceremony took place. Therefore, *gumaa* ritual has a great role in conflict resolution in Chalia *warada*.¹³⁶

¹³⁵*Ibid*

¹³⁶Informants: Debela Imana, Hunduma Taressa, Tora Golcha, Tesfaye Deressa, Mideksa Wakuma and Soboka Mamo



Figure 1, when receiver and giver of *gumaa* made an oath. Source: Culture and Tourism Office Chalia *Warada*.

Another important way to resolve conflict in Chalia *warada* was *jaarsummaa*. It was mediation by local community elders to bring peace among the deputies parties. The elders who were take such roles known as *jaarsa biyyaa*, elders of the country. They were applied to solve minor deputies among individuals, families and husband and wife. The elders had respectable in the society. The elders used different and approaches to reach up the truth. During *jaarsumma* was under taken the *jaarsa biyyaa* pleaded to produce fair and acceptable decisions. Therefore, *jaarsumma* has a significant role in solving conflict among the community.¹³⁷

¹³⁷Informants: Debala Imana, Fayisa Jagama and Tora Golcha.

1.6. Marriage Systems

Like the other Oromo, the Chalia Oromo have different types of marriage. The types of marriage experienced by the Chalia Oromo were *naqata*, *ababbalii*, *butii*, *dhaala* and *sabatmaarii*.¹³⁸ *Naqataa* was a legal marriage and it was common among the Oromo people. It was marriage arranged by both the families of the boy and the girl. This marriage took place first when the boy beloved the girl. The selection of the girl for the boy was also would be the interest of boy parent. The parent boy sends the local elders to the girl parent house to ask to give their girl for the beloved boy. Then the girl parent took a time to discuss the case with their relatives and if they became voluntary the process will continue. This type marriage could take long time. During the process the boy parent provided some items and money to the girl parent. This type of marriage was most acceptable and respected in the *warada*.¹³⁹

Elopment (*Ababbalii*) was another type of marriage practiced in the *warada*. This type of marriage was mainly depending on the agreement between the boy and girl to marry each other. This practice was free from interference of any outside body. The beloved body may discuss and agreed to marry each other at different places. It was a simply types of the marriage systems and ended between the boy and girl.¹⁴⁰ Abduction (*Butii*) was another type's marriage system which was common in the *warada* in the past time. It was a forceful and an illegal practice. Mostly, it took place without the knowledge of the girl and without the interest of the girl's parent. It was only the choice of the boys and

¹³⁸Abbaba Mirkana, p. 49

¹³⁹Rabbira Gutu, "A History of Ijaji Town From Its Foundation to 1974," (BA Thesis, Department of History and Heritage Management: Wollega University, 2011), p. 10, Informants: Fayisa Jagama and Fanose Diriba.

¹⁴⁰Informants: Luche Chimdesa, Fayisa Jagama and Fanosi Diriba.

forcefully taken girls. Different factors such as economy, social status and others were forced the boy to practice such type of marriage. When the boy established the marriage through *butii*, his family sends local elders within short time to the girl parent for settle their angry. Then, they tried to establish an agreement and finalize the marriage as a legal.¹⁴¹

The other form of marriage which was rarely practiced among the Chalia was Levirate (*dhaala*). It was a type of marriage between a widow and her deceased husband's brother. This marriage was mainly arranged to protect the children and the widow.¹⁴² *Sabtmarrii* type marriage was another and rarely practiced in the *warada*. It was a sudden form of marriage. It was under taken when the family of girl did not have any information until the elders of the boy went to their home. Next, the boy parent and their elders stand at the gate of girl family and asked the girl family to give their daughter for their boy. Immediately, the family of girl should discuss the case with their relatives and allowed the marriage. The positive acceptance of a marriage was considered as an important for the whole of life of their daughter. Traditionally, It was regarded the refusal of such marriage always lead to curse and harms the life of their daughter.¹⁴³

1.7. Chalia Warada Under the Italian Occupation

“Mussolini announced to the world on 20 October 1935, we have been patient with Ethiopia for forty years, now our patience is exhausted. General De Bono was given orders to attack across the Mareb Melash the next morning with his 100,000 army.”¹⁴⁴ He

¹⁴¹ Soboka Mamo and Taressa Megarsa

¹⁴² *Ibid*

¹⁴³ Informants: Tesfaye Deressa Fayisa Jagama and Debala Imana

¹⁴⁴ Paul B. Henze, *Layers of Time: A History of Ethiopia*, (Macmillan press Ltd, 2000), p. 216

ordered his army found in Eretria and Somalia to invade Ethiopia without any formal declaration of war.¹⁴⁵ Then Italy invaded Ethiopia from two directions, the northern and southern. The main objective of this invasion was build large colonial empire in east Africa. Italy's invasion also partially had to avenge her defeat at the Battle of Adwa in 1896.¹⁴⁶ The Italians occupied on October 5 Adigrat, on October 6 Adwa and on 8 November, 1935 Mekele respectively. The counter offensives of Ethiopian armies were poorly coordinated and defeated. Meanwhile, General Rudolf Graziani mobilized the Italian army from Somaliland. In the South the Ethiopian army was somewhat well organized, however, unable to resist the Italian air bombardment and showered with gas. The final decisive war but fruitless for the Ethiopians was the Battle of Maichew in southern Tigray in March 1936. Finally, on 5 May 1936 the victorious of Italian forces entered Addis Ababa.¹⁴⁷ Then the five-year of Italian rule in Ethiopia began.¹⁴⁸

After controlling Addis Ababa the Italians made their settlement in different parts of the country. They established one of their garrisons at Addis Alem (Ejere). From Ejere Italy began to mobilize its forces in to different parts of West Shewa and as far as Naqamte and Wallaga.¹⁴⁹

¹⁴⁵Saheed A. Adejumobi, *The History of Ethiopia*, (Greenwood Press, 2007), p. 73, Bahru Zewude, p. 152

¹⁴⁶Mohammed Hussein, "Patriotic Resistance in Western Shewa: Addis Alem (1936-1941)," (MA Thesis, Department of History and Heritage Management, Dabra Birhan University, 2019), p.17

¹⁴⁷Poul B. Henze, pp.216-220

¹⁴⁸Alula Yohannis, "A History of Dambaca *Warada* to 1991," (MA Thesis, History Department, Addis Ababa University, 20011), p.36

¹⁴⁹Mohammed Hussein, p.47

However, “The Italians were either mostly confined to their forts or restricted to major towns.”¹⁵⁰ “No region of Ethiopia was entirely under Italian control-manifestation of resistance occurred throughout the country.”¹⁵¹

Likewise, in the West Shewa, the Italian occupation was not pleasant. From the beginning the Italians faced strong resistance from the local patriots throughout the region. Several patriots were emerged in different parts of the region and waged different confrontation with the Italians. The most prominent patriots in the region were *Dejazmach* Zewude Asfaw, *Balambaras* (later *Dejazmach*) Zewude Tilahun, *Lij* Jagama Kello and many others. *Balambaras* Zewude Tilahun put effective leadership for other patriots and led different battles with Italians. During their confrontations, the local patriots used the tactics hit and run on the Italian forces mainly on the night. There were several the Italian garrisons throughout the region where most of them were destroyed by the local patriots. For instance, Italians established their fortress in Jaldu, Oolan-Komii, Hollota, Ejere and Gindebret. The Italian fortress at Jaldu, Ejere, Holota and Oolan-Komii were destroyed by the patriots. *Woizero* Shewareged Gadle was one the important woman patriots. She played a crucial role in patriotic resistance. She was along with men patriots in many ways during the stiff resistance.¹⁵²

Chalia *warada* came under Italia administration almost for five years from 1936- 1941. Initially, Italy penetrated into Chalia *warada* with little or without resistance from the local people in 1936. This was apparently the military strength of the Italians and the local people did not want to endanger their lives. After their penetration the Italians had

¹⁵⁰Saheed A. Adejournob, p.78

¹⁵¹Pou B. Henze, p.227

¹⁵²Mohammed Huissen, pp.49-54

established fortress at Gedo, Sokondo, Ijaji and Tullu Mara. Gedo became the center of Italian administrative center of the region. The Italian captain, Jonnane, was then appointed as the governor of the region. Soon their penetration, the Italians tried to win the support of local people through gifts and promises. They insisted to get collaborators (bandas) from the local people who were dissatisfied to the exploitive of *gabbar* rule. Through these activities the Italians succeeded little in recruiting collaborators. However, the mass preferred to define their region along their leaders.¹⁵³ This was because the harsh treatment from the Italians. The collaborators who allied with the Fascists and appointed as judges were oppressed the local people in different aspects. If the people refused to do the order from the appointee of Italians they were subjected for punishment. Killing was the order of the day.¹⁵⁴

The occupation of the Italians in the Chalia *warada* was unstable. From the beginning, the Italians faced strong opposition from notable local chiefs. The local people also showed their support to the local notable patriots. There was a common song by local people to show their support to their country and to against the Italians.

Oromo

Gloss

<i>Hayile Sillaasseen daggala seennaan</i>	<i>When HaileSelassie entered forest</i>
<i>Borofa seete hin darbatiin</i>	<i>Don't claim and throw him as a fox</i>
<i>Musee Mosolonnaan waaqarra kaanan</i>	<i>When Mussolini fly in the sky</i>
<i>Nugasa seete hin abdatiin</i>	<i>Don't hop him as the king</i>
<i>Musee Mosoloonii surreen sharaadha</i>	<i>Muse Mussolini's trouser is canvas</i>
<i>Gali lakki barri taraadha</i>	<i>Please, go back to your home the reign is order</i>
<i>Lagarra teteessi fafattaatee</i>	<i>They seat around the river</i>
<i>Biyya abbaa ishii itti fakkaatee</i>	<i>They expected that their father's land</i>
<i>Akka dhufteen galma dhiistee</i>	<i>They refused to turn back immediate their coming</i>

¹⁵³Tafa Diriba, pp. 22-23.

¹⁵⁴Informants: Fituma Idosa and Abera Kebed

*Akka buqee laga ciciistee*¹⁵⁵

They had slept around the river as pumpkin

Between the years 1936-1941, several patriots emerged in their respective localities. They waged a war of resistance in defiance of occupation. The local patriots had been waged the war in small groups, mobilizing people in their respective regions. Different battles took place between the Italians and the local patriots throughout the region. The local patriots repeatedly attacked the Italian fortress. The prominent patriots of the region, such as *Fitawrari* Garbaaba Bayyan from Baabboo, *Qanyasmach* Dugasa Gutu From Billo, Bafikadu Marga, the son of Marga Gobana, from Gamo, Tucha Dabasa of Warra Iluu, Namomsa Guyasa from Baro, *Agafari* Molla Awaji from Kura, Buli Abba Garo from Ijaji, *Baranbaras* Gabramariam Wagi of warra Jabbi, Lachisa Fufa from Naca, *Grazmach* Balisa Likkasa from Hoborra and *Qanyasmach* Gamachu Irge put stiff resistance against the Italian occupation.¹⁵⁶

The above patriots fought against the Italians at different Battles. For instance, the patriots such as *Qanyasmach* Dugasa Gutu, Bafikadu Marga and *Fitawrari* Garbaba Bayan fought against the Italians at the battles of Tullu Lenca, Alle Maxali and Abbono. Patriot Tucha Dabasa made a continuous resistance on the Italians at Girbabo Mountain in Iluu Galan. Local patriot, Namomsa Guyasa, was put stiff resistance at the battle of Washamo River and Jato Mountain in Iluu Galan. The allied patriots of *Baranbars* Gabramaria Wagi, Lachisa Fufa, *Girazmach* Balisa Likkasa and *Qanyasmach* Gamachu Irge made unfold attacking on the Italians occupied at Tullu Gedo. All the above patriots were put under the commandership of Olana Dinsa of Danno. He tried to organize the patriots in

¹⁵⁵Informant: Fituma Idosa

¹⁵⁶Barrulee Aanaa Calliyaa...., p.12

the *warada* under his leadership for the effectiveness in war with the Italians. Olana Dinsa made his base in Jibat forest and played a significant role in resistance against the Italians. Beyond his areas, Olana Dinsa had been fought the Italians as far as Wollaga until their evacuation.¹⁵⁷

The Italian occupation in Chalia *warada* was witnessed with changes in many ways. The Italians began to abolish some elements introduced into Chalia *warada* by Shoan rulers. The Italians abolished the corvee labor system and slavery. For the first time the local people began to get payment for their labor by which they called *tola faranjitu balleste* (lit. the Italians abolished free labor system). Another important thing change during the Italia occupation was about land holding system. The land previous redistributed by the new order under the shoan rule were restored to the peasants. Following this there was continues of the local people against *neftegna*. Italian occupation was intensified the hostility between the indigenous people and *neftegna* settlers. This hostility was high in Mida where the Amhara had settled. The indigenous people in Mida carried out to burn houses and destroyed properties of *neftegna* officials of the area. Kabada Biru, for instance faced strong opposition from the indigenous people. As a result, he was forced to leave Mida for Gedo. Following this the indigenous people set out to redistribute the land occupied by the *neftegnas* until 1941. The local people also refused to pay *tith* to the land owners.¹⁵⁸ Italian occupation in the region was also motivated to the production of agriculture. They used different rivers for irrigation and attempted enhance agriculture. The also attempt to cultivate cotton in Gibe valley.¹⁵⁹

¹⁵⁷ *Ibid*

¹⁵⁸ Alemu Gebisa, pp. 26-27

¹⁵⁹ *Ibid*, p.27

The Italian period in Chalia *warada* also witnessed the growth of trade activities. Local people got the chance to supply their agricultural and animal products to markets. Apart, in their occupation the Italians had contributed positive things in the region. They engaged in different activities. Though their occupation was limited to the town they built some buildings. Their buildings are today serving as different institutions and schools. Before it's renewed, the road that connected Addis Ababa with west of country was constructed by the Italians. It crossed Chalia *warada* and had been serving the region as the major means of transportation.¹⁶⁰

¹⁶⁰Informants: Leme Bekele, Abera Kebede and Tesfaye Deressa.

CHAPTER TWO

CHALIA WARADA DURING THE IMPERIAL PERIOD (1941-1974)

2.1. Administration

Following the liberation of Ethiopia, Haile Selassie entered into Addis Ababa on May 5, 1941. Then, Haile Selassie's power was restored. However, when Haile Selassie's power was restored the condition in Ethiopia is not similar as it has been before the year 1935. The emperor got the country that the administrative structure is formed based on the western colonial powers at some extent.¹⁶⁵

“The first decade of the post 1941 was characterized as the period of restoration and reconstruction of the Ethiopian state”¹⁶⁶ Immediately following his restoration in 1941, the emperor began to reorganize the country based on administration provincial.¹⁶⁷ In 1942, he launched the *Negaret Gazeta* to introduce the systematic publication of laws and decrees for the provincial administrative set up.¹⁶⁸ Based on the decree of the 1942 the imperial government divided the country into twelve (12) Governorate General or *Taqley Gezat*.¹⁶⁹ In 1946, Hararghe general governorate was divided into two provinces, Hararghe and Bale. As a result, the numbers of provinces in the country were increased into thirteen (13). Following Eretria's federation with Ethiopia, the number of *Taqley Gezat* were promoted to fourteen (14). Then, under the new form of administration there were about fourteen (14) *Taqley Gezat*, one hundred and three (103) *Awrajja* (sub-

¹⁶⁵Green Field, p.273

¹⁶⁶Adane Kassie, “Trade Union and the State in Ethiopia, 1940-1991”, (Ph.D. Dissertation Department of History: Addis Ababa University, 2018), p.55

¹⁶⁷Donald Crummey, *Land and Society in the Christian Kingdom of Ethiopia from the Thirteenth to the Twentieth Century*, (Addis Ababa University Press, 2000), p.237

¹⁶⁸Paul B Henze, pp.237-238

¹⁶⁹Tena Tarekgn, “Administrative and Socio-Economic History of Sululta *Woreda*, 1941-1991,” (MA Thesis, Department of History, Addis Ababa University, 2020), p.30

provinces) five hundred and five (505) *Waradas* and nine hundred and forty nine (949) *Mikital Waradas*.¹⁷⁰

The main reason behind the classifications of the country into different administrative units was to make land assessment and tax collection easy as well to control several government agencies in the empire. The new administrative units were mainly implemented on basis of their historical background.¹⁷¹ The provincial governments were directly controlled by the Ministry of the Interior in Addis Ababa. The provincial governors were appointed from Addis Ababa with Paid salaries. The governors at sub-provincial level were also appointed from Addis Ababa.¹⁷²

Shewa *awrajja* (*Taqley Gizat*) was one of the general governorates under the new administrative structure. It constitutes the largest portion in the size of population than the rest of *Taqley Gezat* in the country. It was divided into different *awrajjas*. Accordingly, the sub-provinces such as Manzena Gishe, Taguletena Bulga, Mannagasha, Salale, Marabe, Kambatana Hadya, Jibatena Maccaa, Yararena Kereyu, Yafetena Dhumuga and Hayqochna Buta Jirawere found in the Shewa *Taqley Gezat*.¹⁷³

Jibatna Maccaa *Awrajja* was one of the provinces found in Shewa *Taqley Gezat*. During the administrative rearrangement Jibatna Maccaa *Awrajja* was further divided into six (6) *waradas*. These *waradas* were Ambo, Dandi, Jaldu, Gindeberet, Nono and Chalia.¹⁷⁴

¹⁷⁰Adniew Abteu, "Political and Socio-Economic History of Asossa *Warada*, 1941-1991," (MA Thesis, Department of History, Addis Ababa University, 2011), p.31

¹⁷¹Adniew Abteu, p. 31

¹⁷²Donald Crummey, p.237

¹⁷³Tena Tarekegn, p. 31

¹⁷⁴Be Ethiopia Beherasaboch Tinatena Institute Be Shewa Kifle Hagar Yadaregu Gubinyit Zegaba, Ke Miyaziya 2 isk 30, 1976: IES MS 4825, Ye Teqlay Gizat Amedadeb: IES, 1364 and See Also Appendix-I

Chalia *warada* had got recognition as a *warada* in 1942 related to the restructure of administrative of the country following the Italian expulsion in Ethiopia. Now different regions formerly headed by their respective local rulers were merged together and collectively made Chalia *warada*. Accordingly, the regions like Mida Qanyi, Tibbe Dega, Tibbe Qola, Hiban and Gamo were constituted as Chalia *warada*.¹⁷⁵

Old map of Chalia *warada* when the separated *waradas* merged together.



Source: <https://africaopendata.org/dataset/ethiopia-shapefiles/resource/7c04c1b9-1e4b-407a-998f-61276fe721a3>

Later on, the regions mentioned above became *mikitil warada* of the chalia *warada*. These *mikitil warada* had their administrative centers. Accordingly, Gamo its center at Gedo, Mida Qanyi its center at Bitille, Hiban its center at Ijaji, Tibbe Dega its center at Shoboka and Tibbe Qola its center at Bakko respectively.¹⁷⁶

Both Chalia *warada* and its *mikitil warada* had their own governors who were directly appointed by the central government. The rulers appointed to the region mainly came

¹⁷⁵Barrullee AanaaCalliyaa.... P. 8

¹⁷⁶IES, MS 4825

from other areas. The criteria needed for appointment of governors during this period was mainly based on their loyalty to the central government.¹⁷⁷ From its foundation to 1974 several rulers were appointed and ruled Chalia *warada*. According to the existed sources seven rulers were successfully ruled Chalia *warada*. These rulers were; *Grazmach* Hailemariam Yirgate, *Grazmach* Bekele Sahle Dingil, *Qanyasmach* H/Gabriel Gabrehiot, Ayale Tirfe, Damte Ketama Shifira Balcha and *Grazmach* Asfaw Gamachu.¹⁷⁸ The *warada* had also secretary. Similarly, the *mikitil waradas* had also their own governors and secretaries. At the *warada* and *mikitil warada* the governor and their secretary had monthly salaries.¹⁷⁹

Accordingly, the source that I acquired from the National Archives and Library Agency clearly indicates the Chalia *warada* governor, *Dejazmach* Bekele Sahiledengil, was paid a monthly salary of one hundred (100) birr. The *warada* secretary, *Ato* Getachew Ziqarge; received monthly salary fifty (50) birr. The *mikitil warada* governors such as *Ato* Abebe Gemzu, governor of Hiban *mikitil warada*, *Ato* Gebre Mariam, governor of Gamo *mikitil warada*, *Ato* Birhanu Bezabih, governor of Tibbe Dega *mikitil warada*, *Fitawrari* Gudeta Abate, governor of Tibbe Qola *mitkitil warada* and *Qanyasmach* Gosa welde, governor of Mida Qanyi *mikitil warada* earned their monthly wage fifty (50) birr. All these *mikitil warada* governors had secretaries. The secretaries at *mikitil warada* earned monthly salary twenty five (25) birr. For instance, the secretaries like *Ato* Mekuria Basha from Hiban *mikitil warada*, *Ato* Tadese Ali from Gamo *mikitil warada*, *Ato* Bekele Mekonin from Tibbe Dega *mikitil warada*, *Ato* Tegegn Bezabih from Tibbe Qola and *Ato*

¹⁷⁷Informants: Lema Bekele, Abera Kebede and Fituma Idosa

¹⁷⁸Tafa Diriba, p. 28

¹⁷⁹ See Appendix-II

AlemuWandimagegn from Mida Qanyi *mikitil warada* were served with the monthly salary twenty five (25) birr.¹⁸⁰

The *warada* and *mikitil warada* governors were directly appointed by the emperor. Their educational background was not considered. They may have church education. Their loyalty and trust to the emperor, their administration ability and their dedication to the system was the criteria under taken for their appointment.¹⁸¹

Below the *warada* and *mitikil warada* governors, there were several *balabats* in Chalia *warada*. These *balabatas* were actively involved in most administrative aspects in collaboration with the administrators of the *warada* and *mikitil warada*. Unlike the *warada* and *mikitil warada* governors, the *balabatas* were fulfilling their duties without cash payment of monthly salary but they owned piece of land.¹⁸² The main tasks of the *balabbatas* in Chalia *warada* were collecting taxes, maintaining rule and order.¹⁸³

Next to the *balabatas*, there were different workers and involved in several government duties without getting cash payment from the central government. The *ciqashum* was one of the workers found below the landlords. It was a traditional administrative system. They were appointed by the *balabatas*. The main activities of *ciqashum* were delivering rules and decree to the people and informing the people to pay their taxes to the state. In return, the *ciqashum* got free labor service from the residences¹⁸⁴

¹⁸⁰*Ibid*

¹⁸¹Mengistu Geremew, "A History of Wanbara *Warada* (1941-1991)," (MA Thesis, Department of History: Addis Ababa University, 2016), p. 28; Informants: Debisa Beyena, Fituma Idosa and Abera Kebeda.

¹⁸²Informants: Abera Kebede and Lema Bekele

¹⁸³NALA and See Appendix-III

¹⁸⁴Informants: Abera Kebede and Lema Bekele.

Another government agent in *chalia warada* was known as the *nachlebash*. The *Nachlebash* were selected from the local people. They were local militia and their major functions were maintaining peace and security and investigating crime in collaboration with other state agents. They had no monthly salary.¹⁸⁵ Another state agent was the *Shane* or *Shanacha*. They were the influential people and considered as a council. They were also known as elders of the country (*jaarsa biyya*). Each *qabale* in the *warada*, there were one group of *Shanacha*. One group of *Shanacha* had five members. The major duties of the *Shanacha* were advising the local people, mediating at the disputes among the people and if there was a crime or stolen was happened, gathering the people and try to identify it. The *Shanacha* could give judgments after investigation. Sometimes, the *Shanacha* made wrong and difficult decisions which could threaten the people. The local people narrate as follows in order to express the grievances of the *Shanacha*:

Oromo	Gloss
<i>Gootanii silaa gootanii silaa</i>	<i>You did it you did it</i>
<i>Yaa warra Shanee Shanachaa</i>	<i>Oho Shane Shanacha</i>
<i>Kophee qoqobbee gootanii</i>	<i>You made the shoes beauties</i>
<i>Ciraa qoqobbee gootani</i>	<i>You made the fly whisk beauties</i>
<i>Qoobii qoqobbee gootanii</i>	<i>You made the cap beauties</i>
<i>Kan galu haaduu keessanii</i>	<i>The slaughter is your knife</i>
<i>Kan waxu niitii keessani</i>	<i>The sauce cooker of your wives</i>
<i>Gaaddisa qilxuu teessanii</i>	<i>You seat under the shadow of a tree</i>
<i>Hiyyeessa hidaa gootanii</i>	<i>You made the poor credit</i>
<i>Gatiin kun mataa keessani.</i> ¹⁸⁶	<i>Later, it is your responsibility</i>

¹⁸⁵*Ibid*

¹⁸⁶Informants: Fituma Idosa and Tesfaye Deressa

2.2. Land Tenure and Taxation

The land holding system was changed among the Oromo of Shewa following their incorporation to the Ethiopian Empire. Following the conquest, Menilek embarked on the redistribution of land in Shewa in the late 1870s. Menilek focused on the inventory of all lands in Shewa. Then, measurement of land was carried out. This was followed by land distribution in all areas of Shewa. Consequently, the registration of lands in Shewa Oromo started into the various forms of tenure¹⁸⁷

Likewise, the post 1941 rearrangement in many fields had also the land tenure and system dimensions. Land tenure and taxation were the major changes in the country under the imperial period. There were two major elements in land tenure system, *gult* and *rist*. The *rist* was related to the mechanism of possessing land through ancestry, family or hereditary. Through this system the peasant who claims himself to belong to one hereditary family could maintain a plot of land.¹⁸⁸ The *gult* was a piece of land that was given to *balabbat*. This land was given to the *balabbats* who had such the duties of collecting taxes and tributes from the peasants.¹⁸⁹

Bahru stated that, the privatization of land that had already started before 1935 strengthened under the imperial period. Land was divided into different facets.¹⁹⁰ The state agents were acquired a piece of land known as *madaria* inreturn for their giving

¹⁸⁷Girma Geda, p. 49

¹⁸⁸Guilia Mascagani, *A Fiscal History of Ethiopia: Taxation and Aid Dependence 1960-1910*, (London, Institute of Development Studies, 2016), p.8

¹⁸⁹Enyew Adgo, *etal, Impact of Land Certification on Sustainable Land Resource Management in the Amhara Region, Ethiopia*, (Norway Oslo: Printed at: mail Boxes, Dry land coordination Group Report No.75, 2014), p.13.

¹⁹⁰Bahru Zewde, p. 191

services to the state, and also the Church guaranteed in possessing land called *samon*.¹⁹¹ In Shewa *Taqley Gezat*, various lands holding system had been implemented. The *gebbar*, *samon*, *madaria* and *siso* land holding systems were applied.¹⁹²

In the Chalia *warada* there was land grant known as *madaria* to different state agents who were in service as lieu of salary. The most beneficiary of this land grant were patriots, exiles of Italian occupation and state officials. With the restoration of the emperor, several personalities who were had escaped the Italian occupation now restored to their former lands. For instance, Yigiletu Arid, Gizachew Ambaye, Mangasha Sarfewold, Kasa Hagos, Ukube Michael, Kelem Mulatu were reoccupied their lands around Gedo town and the highland of the *warada*. Some military forces who were returned from the peace keeping of the Korean war were settled to the north Gedo town and they were given the land.¹⁹³ There were extensive lands that were reserved as state land (*ye mengest maret*). Other sections of the land known as the *samon* were left for the church.¹⁹⁴

Other important land owners in Chalia *warada* were the *balabbats*. Even, before the Italian occupation there was the emerging of landlords. However, large numbers of land lords were during the imperial period. Throughout the *warada*, there were several landlords. These landlords thus controlled the largest portion of the land. Some of the landlords came from other areas. There were also the absentee landlords. The absentee *balabbats* had representatives over their lands. These absentee landlords were often from

¹⁹¹John Markakis, *Ethiopia Anatomy of a Traditional Polity*, (London: Oxford University Press, 1974), p. 111

¹⁹²Girma Geda, p. 50

¹⁹³Alemu Gebisa, p. 21

¹⁹⁴Informants: Fituma Idosa and Lema Bekele

the relatives of the emperor.¹⁹⁵ For instance, *Leul Algawerash*, the son of Emperor Haile Silassie, had huge *gasha* of land in many parts of the *warada*.¹⁹⁶ *Leul* possessed about 118 *gashas* of land, 175 *gashas* and 123 *gashas* in Gamo, Tibbe Qolla and Hiban *mikitil waradas* respectively. *Wezaro Wolete kidan Mamo* had also about 228 *gashas* of land in Mida Qanyi *mikitil warada*. Generally, as the report of 1958 E.C from Chalia *warada* the number of *balabbats* were nine in Tibbe Dega, seven in Mida Qanyi, five in Gamo, nine in Tibbe Qolla and seven in Hiban *mikitil waradas* respectively.¹⁹⁷ The lists of landlords in the Chalia *warada* in general are listed in the following table.

No	Name of <i>Balabbat</i>	Name of <i>mikitil warada</i>	No. of occupied <i>qabale</i>	Occupied <i>gasha</i>	No. of <i>Qoro</i>
1	<i>W/r</i> Genbile	Tibbe Dega	1	69	
2	<i>Ato</i> Kure Wakuma	Tibbe Dega	1	9	
3	<i>Ato</i> Taye Dugasa	Tibbe Dega	1	59	
4	<i>Girazmach</i> Gute Nuguse	Tibbe Dega	1	61	
5	<i>Ato</i> halluu Mengasha	Tibbe Dega	1	85	
6	<i>Ato</i> Sime Roro	Tibbe Dega	1	28	
7	<i>Ato</i> Neme Wakasa	Tibbe Dega	1	38	
8	<i>Ato</i> Zeleke Gemehu	Tibbe Dega	2	352	1
9	<i>W/ro</i> Zewuditu Belahew	Tibbe Dega	2	82	1

¹⁹⁵Informants: AberaDeressa And Lema Bekele

¹⁹⁶*Ibid*

¹⁹⁷NALA, Folder No. 17.1.03.12. File. No. 17.1.03.12.02

10	<i>Ato</i> Indalkahew Itiha	Mida Qanyi	1	65	
11	<i>Lij</i> Hailemariam Siyum	Mida Qanyi	7	442	
12	<i>Dejazmach</i> Girma Mamo	Mida Qanyi	1	55	
13	<i>Ato</i> Negasa Tolera	Mida Qanyi	1	8	
14	<i>Qanyasmach</i> Banti Delesa	Mida Qanyi	1	145	
15	<i>W/ro</i> Waltekidan Mamo	Mida Qanyi	7	228	6
16	Gobena Asfawu	Mida Qanyi	7	132	5
17	<i>Leul</i> Algawarsh	Gamo	1	118	
18	<i>Ato</i> Selamon Befikadu	Gamo	11	396	10
19	<i>Ato</i> Tujuba Nagara	Gamo	4	73	3
20	<i>Ato</i> Warkineh Wakasa	Gamo	7	90	5
21	<i>Ato</i> Bekele Alemayo	Gamo		4	1
22	<i>Leul</i> Getaye Sahalesilase	Tibbe Qola		175	
23	<i>W/ro</i> Azaleh Tadwos	Tibbe Qola		40	1
24	<i>Grazmach</i> Borana Buriga	Tibbe Qola	8	1	
25	<i>Girazmach</i> Abbaqoro Damo	Tibbe Qola	1	24	
26	<i>Ato</i> Binaga Olana	Tibbe Qola	1	25	
27	<i>Ato</i> Makuria Tilahun	Tibbe Qola	1	88	
28	<i>Ato</i> Motuma hala	Tibbe Qola	1	71	
29	<i>Girazmach</i> Tulu Gari	Tibbe Qola	1	41	
30	<i>Ato</i> Banjawu Giza	Tibbe Qola	1	32	
31	<i>Leul</i> Getaye Algawerash	Hiban	2	123	
32	<i>Ato</i> Ebisa Hirpa	Hiban	1	4	

33	<i>Ato Jote Urgesa</i>	Hiban	2	120	1
34	<i>Shalaqa Haileselassie Gesese</i>	Hiban	1	53	1
35	<i>Ato Tekele Abdisa</i>	Hiban	2	82	1
36	<i>Ato Salomon Bafikadu</i>	Hiban	3	480	23
37	<i>Ato Ayele Olana</i>	Hiban	7	153	4

Source: NALA: Folder No. 17.1.03.12. File. No. 17.1.03.12.02

My informants confirmed that the division of *gashas* of land to different *balabats* and local officials was not uniform. This difference in division of land was based on the service they give to the government. In addition to this, their loyalty to the government and becoming members of the former *qabiye* holder was also a criterion to get extensive *gashas* of land. For instance, Salomon Bafikadu had more *gashas* of land. This was due to the former *qabiye* holder of his descendants. Also they had very intimate relation with the government and they were in service of government beginning from the inclusion of the region to the Ethiopian empire. Post the liberation, then Salomon Bafikadu became the land lord with extensive land and maintained the relationship of his predecessors with the central government. On the other hand, the relatives of the emperor were also guaranteed more *gashas* of land as the absentee of land lords. Through this, for instance *Leul Algawerash* and *W/ro Wolete Kidan Mamo* provided large *gashas* of land in the *warada*.¹⁹⁸

Another important change following the restoration of the emperor was about taxation system. In 1942, the government introduced the first attempt to legalize the payment of

¹⁹⁸Informants: Lema Bekele and Abera Kebede

land taxes in cash.¹⁹⁹ The 1942 tax land proclamation halted tax collection through different agents and ordered the tax payers to be paid the new land tax system to the agents of the Ministry of finance. By the 1942 proclamation, the amount land tax to be paid was also decided. Based on this proclamation, the price of measured *gashas* of land classifieds as *lam*, *lam-taf* and *taf* were determined for 15, 10 and 5 birr respectively.²⁰⁰ The occupation of people on the land was another criterion to determine the price of tax land. In 1944, there was a reform in land tax which increased the tax into 50, 40 and 15 birr in *lam*, *lam-taf* and *taf* lands respectively.²⁰¹ The Ethiopian government revised tax laws on numerous occasions in an effort to increase the amount of state revenues garnered from agricultural and to increase productivity.”²⁰²

The new taxation system following the restoration of imperial government was implemented over Chalia *warada*. The land assessment started in the region during the conquest was got new monument under the feudal government.²⁰³ The classifications of land into three categories namely *lam*, *lam-tef* and *taf* and the price of tax to be for each classified land based on the proclamation were effectively applied over the *warada*.²⁰⁴ Consequently the land assessments, local committees were formed. The primary objective of the establishments of committees was to estimate the annual harvest of farmers to be paid tax. *Grazmah* Nuguse, Tadesse Dasta, *Qenyasmah* Shone Biru, Tekle

¹⁹⁹Eshetu Chole, “Taxation in Ethiopia: An Analysis of Structure, Policy, and Performance”, (MA Thesis, In Economics, Haile Selassie I University, 1966), p. 62, Endalkachew Dina, “A History of Land Tenure and Agriculture in Wallagga (1941-1991),” (PhD Dissertation, Addis Ababa University, 2016), p.110

²⁰⁰Endalkachew Dina, P. 110, Tariku Degu, “Transformation of Land Tenure and Role of Peasant Associations in Eastern Arsii (1974-1991),” (MA Thesis, Department of History, Addis Ababa University, 2008), p.10

²⁰¹Wondu Argaw, p. 32

²⁰²Saheed A. Adejumobi, p. 93

²⁰³Alemu Gabisa, p.30

²⁰⁴Tafa Diriba, p.8, Informants: Abera Kebede and Fituma Idosa

Gizii were some members of the formed committees. The new tax system, however, affected the peasants of the *warada*. The farmers were unable to pay the taxes. This was forced peasants to leave their lands especially the highland of the region which was fertile. The peasants moved out from the region to the lowland as far Gibe valley were relatively the land was non-fertile (*taf*) and low taxation. This situation resulted peasants *cisenya* (tenants).²⁰⁵

Since the majority of peasants became landless, they different agreements like *ekul arash*, *siso arash* and *irbo arash*. *Ekul arash* was a system when the products were divided equal between landlord and peasant. Under the *siso arash* system, crops would be divided based on the sharecropper obtains two-third while landlord received one-third. By *irbo arash* system, the sharecropper obtains three-fourth whereas the landlord got one-fourth.²⁰⁶

2.3. Maladministration and Corruption

For many years Ethiopia had been dominated by the feudal and *balabats* systems. By the system, the advantageous groups were only the nobilities and the ruling class. They dominated all lands, resources and money. They had been enjoyed the luxurious lives. Whereas, the large sections of the society had severed severe problems and famine.²⁰⁷

Likewise, during the imperial government in Jibat and Maccaa *awrajja* in general and in Chalia *warada* in particular were characterized by problems of administration in which a

²⁰⁵Alemu Gabisa, p.30

²⁰⁶*Ibid.* p.31

²⁰⁷XI International Conference of Ethiopian Studies 32nd Anniversary Institute of Ethiopian Studies, April 1-6, 1971. P. 2

few individuals were benefited more. The autocratic and exploitative rule in the *awrajja* was the causes of this problem. This was evident based on the petition of the people in the region sent to Indalkachew Mekonen, governor of Shewa *tekley gezat*, in 1974. In the petition there were several problems generated from the maladministration. The petition addressed that Jibat and Maccaa *awrajja* is rich full in natural resources that are very important not only for the province but also for the country in agriculture and industrial aspects. In fact this, however, the resources existed in the *awrajja* are not utilized even for the region. By this petition they recalled the petition they wrote earlier or in *Mazia* 1966. E.C, for *Dejazmach Zewude G/silassie*, the Ministry of governor.²⁰⁸

By the early petition as they listed in the later petition, they raised that the residences in the *awrajja* were not advantageous from the Senkele *Birciqo Meadin* (Senkele glass mineral). Unlike the country's constitution that clarifies natural forest is for all nations, people in the *awrajja* are not using the natural forests found in the *awrajja*. Unlikely, few individuals were more advantageous from natural forests of the *awrajja*. Similarly, Dabus water that is originated from the *awrajja* still did not giving services for the local communities. Instead, it is planned to bring for other areas to utilize for services. The transmit disease and education delivery did not get attention yet in the region. Furthermore, in the petition they expressed that the rulers appointed all over the *awrajja* were not through their capability. Rather, they were selected through individual cases. This situation in return resulted the weakening of society's life from time to time. Particularly, they became resentful to the appointment of *Dejazmah Zewude Tilahun* as a governor of the *awrajja*. Before and after 1933 *Dejazmah Zewude* contributed nothing in

²⁰⁸See Appendix-IV and V

any administrative aspects wherever he was appointed in the *awrajja*. Therefore his appointment was unacceptable in any means.²⁰⁹ Another petition from the *awrajja* after the down fall of the imperial government was also in supporting the above indicates that the existence of exploitive and oppressive system in the *awrajja*.²¹⁰

A petition on 27 *Megabit*, 1966 E.C, from the residences of the *awrajja* rose that money collected from the community for the development was not applied for its goals. Instead, it was consumed by the government officials. For instance, money collected for school was not for its purposes. The government agents, particularly in the court were more corrupted. The *awrajja*'s court vice president, *Ato Mokenon Mengesha*, was a venal man and he had bad behavior. From the *awrajja* to the *warada* level there was a problem to get justices. And the people were suffered from they were needed to pay more money to the court.²¹¹ The collection of money from the residences of the *awrajja* was evident by the letter written from the *Jibat* and *Maccaa* to the Ministry of Governor on 25 *Mazia*, 1974. E.C. By this, the letter asked the ministry of governor to get permission to take out money collected from the people and deposited in the bank before the outbreak of the revolution. According the letter, the collected money was for the seek of developments.²¹²

Similarly, *Chalia warada* had been in several problems that related to the maladministration and corruption during the imperial period. Several petitions from the residences of the region and the local informants confirmed that various corruptions had

²⁰⁹*Ibid*

²¹⁰See Appendix-VI

²¹¹See Appendix -VII

²¹²See Appendix-VIII

been practicing by the state officials. The *warada* governors and other state agents below the *warada* governors were mostly known by their corruption. They were exploited the peasants through different methods.²¹³

One petition that I found from the National Archives and Library Agency clearly confirmed that the people of the *warada* were subjected to pay illegal additional money when they went to pay the determined government taxes for land and other services as their duties. Accordingly, the government taxes that they had been paid was about ninety (90) birr to one hundred and twenty (120) birr for one *gasha*. However, from 1961 to 1965 E.C, they were asked to pay overdue taxes about twenty (20) birr each year. According to their petition this extra tax payment was illegal that the administrators forced them without the acknowledgement of the government. The petitioners stated that the Ethiopian *Nuguse Negest Mengest* law Policy of the congress of No. 268/64 E.C clarify that people's contribution for the developments was based on voluntarily.²¹⁴

However, in violating the rule and regulation of the government, the *warada* governors were forced the people of the region to pay some in the name of developments using forces. Based on the basis of their petition different orders letters from different administration units were indicated that people's payment for developments based on their interests. For instance, letter the Ethiopian *Nuguse Negest Mengest* Secretary Ministry on 11/09/1964. E.C No. 1585/A/18/, letter written from the Ethiopian *Nuguse Negest Mengest* to the Interior Ministry on 10/10/64 E.C No. 13793/243 and from the *Shewa Tekley Gizat* to the *Jibat and Maccaa Awrajja* by No. A/3889/5915 justify that

²¹³Informants: Abera Kebede And Lema bekele

²¹⁴See Appendix- IX

people's contribution for developments was through their interests. However, in violation of this, the administrator's units of the *warada* were forced the residences of the region to pay money for the purpose of development by using forces even which was not intended their incomes. When the unwilling to pay, they were taken to the prison and faced severe challenges. Their children and families remained helpless and exposed for several problems.²¹⁵

Similarly, another petition from the *melkegna* in Gamo *mikitil warada*, two individuals, the elders and the *rist* owners were also stated that about unlawful payment of money. They were resentful to the governor of the *warada*, *Grazmach Asfawu Gemechu* for his forcing them to pay money. When they asked the purposes of payment, they could not get answer rather they were answered simply the order was from the above. And also, they expressed that the existences of injustices imprisonment in the *warada*. In their petition they clearly confirmed that they were not the opponents of developments while they had been engaged in different development projects through their labor and birr. However, by the name of developments they were a victim by which they were requested pay more moneys without knowing its purposes.²¹⁶

My informants also confirmed that there was harsh treatment by the *waradas* governors from the top to bottom. The agents of the government at the *warada* level forced people to pay money unlawful. In return their services for the government local state agents need payment from the people. For instance, the Mida Qanyi *Mikitil Warada* governor, Higu

²¹⁵*Ibid*

²¹⁶See Appendix-X

Kinati, was known for his corruption of bribery. Later, he was captured and taken into prison. For that matter there was a song for Higu's behavior as follows:

Oromo	Glossy
<i>Yaa Tachane suuta suuta</i>	<i>Oho Tachane be passive</i>
<i>Boolla Higgsuun bu'e buuta</i>	<i>You will gate the hole that Higu entered it</i>
<i>Higgsuun nyaata wallaalee</i>	<i>Higu lacked eating</i>
<i>Kachallee keessa gan'aalee</i>	<i>He was taken into kachalle</i>

Techane was a ruler assigned over Mida Qanyi *Miketil warada* in place of Higu after he was brought into *kachalle* (prison)²¹⁷

A system of *Afarsata* was common in *Chalia warada*. It was a system in which *balabats* throughout the area used to get money from the peasants in turn of their services. By the system, when some crime happened in particular area, the *balabat* who rule that area had the right to identify the one who committed the crime. For that purposes, the people of the area gathered together and try to identify the one who committed the crime through their *balabat*. In this method, people of the area obliged to collect money called *shi* (1000) that given for the *balabat* as salaries.²¹⁸

In other cases, the *warada* rulers were mainly corrupted. They were known for their bribery. Especially, *Grazmach* Asfawu Gamachu was a cruel ruler. A source that I found from IES confirmed that *Grazmach* Afsawu Gamachu entered into conflict with *W/ro* Walte Kidan Mamo, the aunt of the emperor. *w/ro* Wolte Kidan had extensive land of *gasha* in *Chalia Warada*. *Grazmach* Gamachu who known for his corruption and usually had contacts with *awrajja's* governors wanted to annex the *w/ro* Walte's land by using

²¹⁷Informant: Abera Kebede

²¹⁸Informant: Lema Bekele

his position and his relation with the upper officials. *W/ro* Wolte Kidan on the other hand had prestige and respect even from high ranking state officials. When the issue between *Grazmach* Afawu and *w/ro* Wolte became serious, investigators committees from the central organized and sent to Chalia *warada* to identify the case. After their investigation the committee decided to take *Grazmach* Gamachu including his supporters to prison for his unlawful attempt to take the land.²¹⁹

Meanwhile, *Grazmach* Gamachu by recruiting his supporters mainly from the Bakko Tibbe a place of his born and giving money for *Ras* Mesfin decided to separate Bakko Tibbe from Chalia *warada* to be independent *warada*. He was saved himself from imprisonment and became the governor of Bakko Tibbe *warada*. Later on, *Grazmach* Asfawu returned to Chalia as a *warada* governor by giving money for *Ras* Mesfin again and colonel (later *Dejazmach*) Zinohi Bizumasay, the *awrajjas* governor.²²⁰

Sometimes, *Grazmach* Asfawu was at conflicts with the *balabats* of the region. And again, in agreement with *Ras* Mesfin in 1965 and the beginning of the 1966 E.C, Bakko Tibbe was reunified with Chalia *Warada*. At all under *Grazmach* Gamachu the people of the region were suffered more.²²¹

The more victims in the *warada* by the system were peasants. *Balabats* and other state agents below the *balabats* in the *warada* were exploited peasants. Peasants were suffered by over payment for unknown purposes, providing their labor and losing their lands when they unable to perform what they asked. My informant told me that peasants had the

²¹⁹Be Ethiopia Beherasaboch Tinatena Institute Be Shewa Kifle Hagar Yadaregu Gubinyit Zegaba, Ke Miyaziya 2 isk 30, 1976: IES MS 4825, p.8

²²⁰*Ibid*

²²¹*Ibid*, p.8

duties to work for their particular *balabats* for full one day within two weeks. Their wives and children were also given free labor services to the *balabats*.²²² The maladministration and exploitative under the feudal system forced the peasants to leave their lands. Specially, over taxation imposed to the peasant and forcing them to share their products was the main factor of their evacuation for another area like Gibe valley. To express these grievance peasants used the following song:

Oromo	Gloss
<i>“Jirra maaltti jirra</i>	<i>We are living if this is life</i>
<i>Olla abba lafaa jirra</i>	<i>Living in the neighbor of land holders</i>
<i>Masaanuu xaddee jirra</i>	<i>Competition with pregnant porcupines</i>
<i>Kan qonne isaa hirraa</i>	<i>We share what we produce</i>
<i>Buqgee fi dinnichan jirra</i>	<i>We eat pumpkin and potato</i>
<i>Qonnee gombisaa guunne</i>	<i>Having worked and filled the grain store</i>
<i>Dilbiin kan kooti hin jenne</i>	<i>We could not claim the grain is ours</i>
<i>Yaa ijoollee biyaa keenyaa</i>	<i>Hoo boys our region</i>
<i>Maal goonee biyya teenya.</i> ²²³	<i>How we can settled down in our region”</i>

They also used the following narratives when they evacuated from their lands:

Oromo	Gloss
<i>Sii ka’e anoo sii ka’ee anoo</i>	<i>I have gone for you I have gone for you</i>
<i>Yoo Jaldeessi daboo sii bahee</i>	<i>If the monkey come out to help you</i>
<i>Yoo Booyeen wabii sii tahe</i> ²²⁴	<i>If the pig become collateral for you</i>

By 1974 there was a popular wide revolution in many parts of the country. Likewise, in Salale and Jibat and Maccaa *awrajas* tension was too high and traveling in every district of these *awrajas* became extremely difficult.²²⁵

²²²Informants: Debisa Beyene and Leme Bekele

²²³Alemu Gebisa, p. 30

²²⁴Informant: Abera Deressa

²²⁵Solomon Gasaw, “Agrarian Reform, Peasantry, and State in Shewa Regoin of Ethiopia, 1975-1982,” (PhD Dissertation, Madison: University of Wisconsin, 1987), p. 113

The people of the *awrajja* in general and Chalia *warada* in Particular began to complain the system mainly to last decade of the imperial regime. They used different methods in their protest against the extensive maladministration and corruption carried out by the state officials and other government agents. In many parts of the Jibat and Maccaa *awrajja*, popular demonstration had been held in against the system. For instance, in Ejersa Lafo on 14/8/1966,²²⁶ in Shoboka town and its surrounding people on 2/8/1966²²⁷ and in Bakko town and its surrounding people.²²⁸

Similarly, in Chalia *warada* there was popular peaceful demonstration leading by the students opposing the corruption intensified by the state officials. My informants and the existed source confirmed that students in Gedo town at Chacha primary school and the surrounding people held a peaceful demonstration and closed the offices of *warada* administration and court in April 1966 E.C. The coordinators of the demonstration were students came from Ambo.²²⁹ On the demonstration, students used a written material called *tigalachin* (our struggle). The students who coordinate the demonstration were Adugna Gelata, Tesfaye Birisa and Abera Kitata. On the demonstration, they used the slogans such as *mare le arashu* and exploitative and oppressive system must be stopped.²³⁰ And also, they strongly against the title *Grazmach* that was given for state officials, Asfawu Gamachu and Ketema Damte. They said that by any means these two officials could not fit for the title of *Grazmch*. The demonstrators strongly opposed the title and power given through local and relatives. And also, the government officials who

²²⁶See Appendix-XI

²²⁷See Appendix-XII

²²⁸See Appendix-XIII

²²⁹Be Ethiopia Beherasaboch Tinatena Institute Be Shewa Kifle Hagar Yadaregu Gubinyit Zegaba, Ke Miyaziya 2 isk 30, 1976: IES MS 4825, P.9, Informants: Lema Bekele and Abera Kebede

²³⁰Informant: Lema Bekele

assigned to the *warada* were through bribes. After their appointment however, they contributed nothing for the *warada* in any aspects. The worse was they facilitated the ways to maintain their position and to enjoy luxuries life. Always they used bribes and providing agricultural products for upper officials to maintain their position.²³¹ Even, if any one tries to accuse these officials no one could verify it since they used their bribes and had close ties with the court. The maladministration and corruption developed in the *warada* by state officials affected every life of people.²³²

Another method of demonstrating complaint was through petitions to different government bodies and the central government. Accordingly, in all their petitions they requested the concerning body to take measurements to their problems. For instance, the petitions from the *awrajja* residences on in May 1966 E.C,²³³ a petition from the Hiwot Ber Hospital workers through demonstration on 28 March, 1966 E.C²³⁴ and a petition from the resident to the ministry of governor on 10 May, 1965. E.C²³⁵ The demonstration held by the Bakko Qola, Bakko Dega and Hiban *mikitil waradas* residents on 3 *Miyaza*, 1966 E.C was evident how much people became discontented to the maladministration and corruption under taken by government officials.²³⁶ Similarly, on 8 April, 1966 students and their parents in Chalia held meeting in *Dejazmach* Caca (today Dirre Gudina Primary) school found in Gedo town. On the meeting students who were the opponent to the system at all got support from some of their parents. They requested the immediate

²³¹Be Ethiopia Beherasaboch Tinatena Institute Be Shewa Kifle Hagar Yadaregu Gubinyit Zegaba, Ke Miyaziya 2 isk 30, 1976: IES MS 4825, p. 9

²³²Ibid, p. 8

²³³See Appendix- XIV

²³⁴See Appendix- XV

²³⁵NALA, Folder No. 17. 1. 03. 23, File No. 17. 1. 03. 23. 01

²³⁶NALA, Folder No. 17. 1. 03. 23, File No. 17. 1. 03. 23. 01 and See Appendix-XVI

removal of government officials particularly two officials, *Ato* Worku Mengesh, the *warada* court judge, and *Ato* Isetu Geleta, the municipality worker.²³⁷

The central government tried to react to the petition of people in the Jibat and Maccaa *awrajja* in general and in the Chalia *warada* in particular giving orders for the lower administrators' units. Thus, the central government had interest to listen their petitions and sent several letters to the Shewa *teqlay gizat* and the lower administrative organs. The letters directed the concerning bodies to see the problems of people and give solution. For instance, the letters sent to the Shewa *teqlay gizat* on 12 *Sane*, 1965 E.C and *Ginbot* 30, 1966 E.C respectively for the petition of Chalia people.²³⁸ However, at the *warada* level both peoples petition and student's demonstration did not get more attention for solution. Instead, the representatives from the five *mikitil warada* of Chalia strongly against the student's demonstration and gave their support to the *warada* administrator by their letter of 8 *Miyaza*, 1966.²³⁹ Likewise, the police office of *warada* asked upper administrative by the letter of 8 *Miyaza*, 1966 for additional forces to subdue the activity before it expanded and becoming uncontrolled.²⁴⁰

2.4. Problem of Security

During the imperial period there was security problem in Chalia *warada*. The existence of hiding places such as forests, caves, rivers gorges and mountains in the *warada* were used as a place of *shiftas* (bandits). It was too difficult for the residents to life in *warada* because the existence of robbers, killing people, theft of animals and looting the

²³⁷NALA, Folder No. 17. 1. 03. 23, File No. 17. 1. 03. 23. 01 and See also Appendix-XVII

²³⁸See Appendices-XVIII and XIX

²³⁹NALA, Folder No. 17.1.03.23, File No, 17.1 03.23.01, See Appendix-XX

²⁴⁰*Ibid*

properties. Different factors were contributed for the above problems. The distance from the central administration of the *warada*, land alienation and impose high taxation were among the factors.²⁴¹

In the Mida Qanyi *mikitil warada* where there was severe feudal exploitation²⁴² problem of security was extensively widespread. A letter written from the *warada* for the central government clearly addressed that there was huge security problem in the area. The letter indicates that the existence of serious problems related to the security. According to the letter, Mida Qanyi *mikitil warada* constituted more than one thousand and two hundred *gashas* of land. In fact of this, however, there were no police forces that used to enforce peace and security. Due to the absence of police force in the *mikitil warada* of Mida Qanyi, the security situation had already distorted particularly in the *Lij Hailemariam Siyum melkanya*. As a result, people in the area exposed to several problems. Form day to day the activities looting and theft the properties and man killing had been increasing. The absence of security was also affecting the payment of government taxes and *asrat* to the treasury.²⁴³

A letter sent to Shewa *teqlay gizat* from the central government ordered the concerning body to control unlawful activities in Chalia *warada*. The central government tried to force the lower administrative organ to avoid illegal activities in the *warada* based on the *Grazmach Bekele Sahel Dingli's*, the governor of Chalia *warada*, message for the central government through telegram about the existence of banditry in the region. Thus, the

²⁴¹Informants: Lema Bekele And Abera Kebede

²⁴²Informants: Abera Kebed and Abera Deressa

²⁴³NALA Folder No.17.1.03.20,File No. 17.1. 03.20.01 and See Appendix-XXI

letter was ordered *tiqlay gizat* to hunt and capture these banditries through any means peaceful hand giving or forceful.²⁴⁴

A letter written from *Fitiwrari* Yohanis Hailesilassie, the directorate of country's governor, to Shewa *taqley gizat* on 28 *Nehase*, 1966 was another indicator of the existence insecurity in Chalia *warada*. The letter stated that the unlawful activities started in the area could latter develop into large scale and become serious of problems. And the letter gives direction to stop such unlawful activities in the region at early time before it become difficult for control.²⁴⁵

²⁴⁴See Appendix-XXII

²⁴⁵See Appendix-XXIII

CHAPTER THREE

CHALIA WARADA DURING THE DARG PERIOD (1974-1991)

3.1. Outbreak of the Popular Revolution

Popular uprising erupted in Ethiopia in the early 1974. The urban movement in which various sections such as students, teachers, unemployed youth, civil servants, taxi drivers and soldiers took part reached its highest peak in February 1974.²⁴⁶ Different factors had contributed to the eruption of popular revolution. The rise of world oil price, the failure of government to handle the famine of 1973-1974, the grievances against the rule of imperial government and its weakness to improve the living standard of societies were the main factors for the beginning of the revolution. It was the result of long years of popular discontent with maladministration of the imperial government.²⁴⁷ The popular uprising had also other dimension concerns of the questions of the separation of church and state, equality of religious, regional and economic groupings.²⁴⁸

The overall concern of the revolution was that every social section had hoped for radical changes to achieve its aspiration. Oppositions came from different social groups against the imperial government. For instance, the main objective of both teachers and students movement were opposing the new educational policy known as “Educational Sector Review”. The teachers and students claimed that the new proposal of educational policy could not satisfy the need of the poor. Therefore, they resisted the implementation of the policy. On their part, the taxi drivers joined the strike demanding the reduction of petroleum price that was increased in Ethiopia by 50% affecting the consumers following

²⁴⁶Debesu Tashome, “Political Violence During the Darg Regime; Red Terror in Dabra Marqos Town, 1977-1978,” (MA Thesis, Department of History, Addis Ababa University, 2019), p. 9

²⁴⁷Mengistu Geremu. p. 45

²⁴⁸Saheed A. Adejumobi, p.120

the Arab-Israel war. In addition to this, soldiers took side with the strike demanding favorable pay and pension, better food and allowances, injury benefits, improved living residence, abrogation of disciplinary injustice, price control and water delivery.²⁴⁹ The silence of government about the famine in various parts of Ethiopia such as northern Shoa, Haraghe, Wollo and Gamu Gofa was another factor for the revolution.²⁵⁰ Finally, the intensified opposition from various sections of the society against the feudal system resulted in the downfall of imperial regime. On 12 September, 1974 Haile Selassie was deposed from the power.²⁵¹ However, the revolution lacked central coordination and it was hijacked by the military group. The military used this lack of organization of the Ethiopian revolution and assumed power. The Provisional Military Administrative Council (PMAC) known as the *Darg* officially controlled the power. The prominent leaders of the PMAC were Mengistu Haile Mariam was and Major Atnafu Abate.²⁵²

After controlling the power, the *Darg* set out to imprison the higher administrative officials, assassinating the others, and then appointed the new administrators. The *Darg* suspended the constitution, dismissed parliament and disallowed any strikes and demonstrations.²⁵³ Then, the *Darg* passed an order condemning any opposition movement of the people in every corner of the country. However, opposition to the regime set from different section of the society.²⁵⁴ The opposition to the *Darg* mainly

²⁴⁹Andargachew Tiruneh, *The Ethiopian Revolution 1974-1987: A Transformation From an Aristocratic to a Totalitarian Autocracy*, (Cambridge University Press, 1993), pp.32-42

²⁵⁰John Markakis and Ayele Nega, *Class and Revolution Ethiopia*, (Addis Ababa Shama Books, 2006), p. 98

²⁵¹Addis Heywet, *Etiopia: From autocracy to Revolution*, (London, 1975),p.85

²⁵²Saheed A. Adejumboi, p.117

²⁵³*Ibid*, p.236

²⁵⁴Alula Yahanne, "A History of Dambaca *Warada* to 1991," (MA Thesis, Department of History, Addis Ababa University, 2011), P.98

came from teachers, students, the labor organization CELU, some army divisions, the army aviation the secret leftist group like the Democracia (Democracy) and *Ya Safiw Hizb Demts* (voice of the broad Masses).²⁵⁵ There was an opposition to the *Darg* in Jibat and Maccaa. According to the letter written from the *awrajja* for the central government of the country, there were some individuals who opposed the reform and turned themselves as *shiftas*. Accordingly, twenty four persons were suspected with the issue. Of these, ten individuals, like *Ato Melese Ayele*, *Ato Wendimu Tesema*, *Ato Kifle Sirqusa*, *Ato Desalegn*, *Ato Kuma Faji*, *Ato Kabite Yemar*, *Ato Yosef Tefera*, *Ato Tesfaye Welde Aregayi*, *Grazmach Faji Inkana*, and *Ato Kumela Fayisa* were captured by joint police forces from different districts of the province. While the police attempt to capture Kumela Fayisa, the criminals opened fire on them shot and wounded soldier Kashun Amante. However, the letter did not indicate the place this incident happens.²⁵⁶

According to different letters, another opposition to the *Darg* in the *awrajja* came from the students. For instance a letter written in March 1974 for police force indicated that the students of Mayireg Hiwot Secondary School at Ambo town created disturbance and destroyed the properties on January 28, 1968 E. C. Another letter was also written supporting that on January 28, 1968 E.C student of Mayireg Hiwot created disturbance at 9:00 morning. By this disturbance, students lost both human and materials.²⁵⁷ As my informants told me that even though it was not expanded into *waradas*, there was a movement of students at Ambo town against the *Darg*.²⁵⁸

²⁵⁵Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, p.237

²⁵⁶See Appendix-XXIV

²⁵⁷See Appendices-XXV and XXVI

²⁵⁸Informants: Adisu Kure and Nagasa Abdata

The establishment of new government and overthrow of the emperor brought about a feeling of liberation from the yoke of the feudal oppression. As many expected for changes, the residents in Chalia *warada* who were victims of the feudal oppressive were very eager to see new reforms. As we have discussed in chapter two, the residents of Chalia were affected by feudal exploitative system. Therefore, the revolution of 1974 and the formation of the *Darg* appeared to the Chalia inhabitants as joyful because they were raising their voices for. At the formation of the *Darg*, the residents of the *warada* welcomed it with the following popular narratives:

Oromo

Gloss

Kan warra durii maal odeessina
Kan warra durii maal odeessina
Goommana nyaannee hoolaa geessina

What do we say about those of the past
What do we say about those of the past
We offered them sheep while we were eating
cabbages

Sii obbaffanne yaa Janoohuy
Meskermii bultii lamaanoo

We have gotten rid of you Janohoy
On the day of Meskerem two

The people used the name Janohoy for the emperor and *Meskerem* two on the day he was deposed from power²⁵⁹

3.2. The Major Reforms of the *Darg*

3.2.1. Land Reform

The feudal land tenure had existed in Ethiopia until the 1974 popular revolution. The *Darg* came and declared land reform on March 4, 1975.²⁶⁰ “Proclamation No 31 of 1975 which is entitled public ownership of rural land proclamation is the first and central legislation which set off the process of land distribution and the organization of peasants

²⁵⁹Informants: Abera Deresa And Adanu Zelalem

²⁶⁰Dessalegn Rahmato, *The Peasant and State*, p.139

into peasant associations.²⁶¹ Thus, “With the fall of the imperial regime the *Darg* launched a number of far reaching economic reforms, of which the rural land reform of 1975 was the most significant.”²⁶² The proclamation destroyed several orders of the imperial regime. The *Darg* embarked on the nationalization of all rural land and its distribution to the tillers. In doing this the *Darg* abolished the oppressive landlord-tenant relations.²⁶³ The all private owning the land, the hiring of agricultural labor, the system of *rest* and *gult* with its tenancy and the historic Ethiopian ruling class were totally outlawed.²⁶⁴

Under article four, the new proclamation guaranteed the land to the tillers. It stated that without any discrimination of the sexes, anyone who is willing to land cultivate personally shall be allocated sufficient size of land to afford himself and his families.²⁶⁵ It also gave the former landlords the right to get the land equal with others. The proclamation bounded the size of land that one farmer could get to ten hectares (*rub gasha*). The proclamation ordered that the land to be redistributed should be of equal amount as much as possible.²⁶⁶

The new proclamation also consisted of different restrictions related to the land. It ordered that the trade organizations, religious organizations and any other organization

²⁶¹Dessalegn Rahmato, *Agrarian Reform in Ethiopia*, Uppsala: Scandinavian Institute of African Studies 1984), p.37

²⁶²Harold G. Marcus, Ed., “New Trends in Ethiopian Studies,” *Papers of the 12th International Conference of the Ethiopian studies*, (Michigan State University, The Red Sea press, Inc, 1994), p.260

²⁶³Wibke Crewett and *etal*, “Land Tenure in Ethiopia: Continuity and Change, shifting Rulers, and the Quest Control”. CAPRI Working Paper. 91. *International Food Policy Research Institute*, Washington DC 2008, P.1, Fasil G. Kiros, *The Substance Crisis In Africa: The Case of Ethiopia*, (Organization for Social Science Research in East Africa, 1993), pp.107-108, Hussein Jemma, *The Politics of the Land Tenure In Ethiopian History: Experiences from the South*, Paper Prepared for XI World Congress of Rural Sociology,(Trond Lein, Norway, 2004), p.9

²⁶⁴Donald Crummey, p. 247

²⁶⁵Awaj.....1967 E.C, Ye Geter Meret Ye Hizib Le Madreg Ye Wota Awaj, Ye Ethiopia Gizewi Wetedrawi Mengist, Anqes,3, IES, 3418, Solomon Gasew, p. 117

²⁶⁶*Ibid*

could not be allowed to own land as a private property. According to the new proclamation the hiring of labor, land sell, land exchange, land inheritance and land renting were forbidden. However, in cases like deaths, illness, getting old ages and inability were exceptional to the above.²⁶⁷ Article six (6) of the proclamation also indicated how tenants own land. This showed that until the land redistributed, tenants could cultivate for themselves the land that they had been cultivating for landowners. Moreover it justified that starting from the day of the declaration the relationship between landlords and tenants shall be abolished. Any tenant shall retain the cultivating materials including pair of oxen that he had been using while cultivating for the landlords. The approximate price of these oxen shall be paid within three years.²⁶⁸

Solomon stated that land reform of the 1975 did not meet strong opposition in Jibat and Maccaa *awraja*.²⁶⁹ Like other areas in Ethiopia, the residents in Chalia *warada* were very eager to see the real implementation of the 1975 new land reform proclamation. Since the largest area of land was occupied by higher government officials and the land lords including those who did not permanently reside in the *warada* (absentee land owners), they lost their tenure by the new proclamation.²⁷⁰ In Chalia, the proclamation outlawed the old landlord-tenant relationship, and guaranteed tenants to be allotted land. The whole resource including grazing land (*kalo*) were distributed to the peasants. The land which

²⁶⁷*Ibid*, Dessalegn Rahmato, *Agrarian Reform...*, p. 38

²⁶⁸*Ibid*

²⁶⁹Solomon, p. 146

²⁷⁰Informants: Lema Bekele and Abera Kebede.

was occupied by state officials, *balabats* and churches in Chalia *warada* became the property of the farmers. The rent land sharecropping, free labor services and paying *asrat* had already been abolished by the proclamation.²⁷¹

3.2.2. Peasant Associations

Under the *Darg*, significant changes took place in the country's local administration system. During that time, the name of *taqlay gizat* was replaced by *kiflehagar* whereas the name of the *awraja* and *warada* had continued. The establishment of peasant association had replaced the former *gult* system.²⁷²

To indicate the restructure of administration under the *Darg*, Chalia *warada* was promoted as an *awrajja* towards the end of the years of the *Darg* (1988-1991). However, my informants confirmed that due to political instability of the time the formation of Chalia as an *awrajja* did not effectively function. Later on, Chalia retained and continued as a *warada* after the downfall of the *Darg*.²⁷³

Another important change under the *Darg* in Chalia *warada* was the attempt to transfer the capital of the *warada*, Gedo town to Ijaji. According to a letter I acquired from the National Archives and Library Agency, the assessment committee was established at national level in 1975 to assess and determine the transfer of the capital from Gedo to Ijaji.²⁷⁴

²⁷¹Informants: Lema Bekele and Debisa Beyene, Alemu Gebisa pp. 47- 48

²⁷²Adane Kassie, "A History of Dejen *Woreda* East Gojjam, 1941-1991," (MA Thesis, Department of History: Addis Ababa University, 2010), p.47

²⁷³Informants: Abera Deressa and Adisu Kure

²⁷⁴See Appendix-XXVII

Different factors had contributed to this idea. Firstly, due to its topographic setting, Gedo town had already finished expansion. Moreover, Ijaji town was suitable than Gedo to be the capital of the *warada*. Accordingly, Ijaji town had a large number of population, plain land scape, rivers, suitable climate condition, agriculture and trade activities, service giving institutions offices and residential houses. All these factors were forced to change the capital center of Chalia *warada* from Gedo town to Ijaji town.²⁷⁵ However, Gedo town continued to serve as a capital center of the *warada*.²⁷⁶

Another change under the *Darg* was the establishment of peasant associations. The peasant associations were the outcome of the March 1975 land reform proclamation. The *Darg* embarked on the formation peasant association all over the country in 1977 and with its amendments of the 1978.²⁷⁷ Each peasant association was to be organized on 800 hectares area of land. Households that were allowed to be the members of peasant association were tenants, laborers and owners with less than ten hectares. The former landowners were allowed to cultivate their holdings personally after land distribution was implemented.²⁷⁸

The primary concern for the formation of peasant association was to distribute the land. Apart from this, peasant associations were authorized to administer public property, to establish services co-operatives, to build schools and clinics and to realize villagization programs.²⁷⁹ The peasant associations were also empowered to administer their

²⁷⁵See Appendix-XXVIII

²⁷⁶Informant: Lema Bekele

²⁷⁷Abenew Debalkie, "A History of Dangur *Warada*, 1905-1991," (MA Thesis, History Department: Addis Ababa University, 2016), p.76

²⁷⁸Dessaleng Rahmato, *Agrarian Reform.....*, p. 38, Solomon, p. 178

²⁷⁹Dessalegn Rahmato, *Agrarian Reform.....*, p. 78, Solomon, p. 176

respective *qabale*, to collect taxes and settle disputes.²⁸⁰ From 1977 onwards, peasant associations were established at different levels; national, provinces, *awrajas*, *waradas* and *qabales*. “The *qabale* Peasant Association is the basic unit of the rural community, the grass roots organization which is charged with administering the land in its area, and responsible for the basic needs of peasant community”²⁸¹

However, the main objective of the formation of peasant associations was to implement the 1975 land proclamation. The peasant association was organized by students and teachers by a campaign known as “Development Through Cooperation Campaign”. They were sent to all parts of the country and were mostly stationed in the country side. There were about 60 thousand teachers and students who were deployed to the countryside as well as the urban areas.²⁸² The main activities of the campaigners were to teach and convince the mass about the philosophy of *Ethiopia tiqdem*, to teach the residents to write and read after giving literacy education for adults and actively take part in the developments works.²⁸³

In Jibat and Maccaa the established peasant associations had about 114, 256 household members. These peasant associations were actively involved in planting trees, conserving the streams, constructing the bridges, digging trenches, building grain houses, constructing roads, clearing pond and building the halls, schools and different offices.²⁸⁴

Informants confirmed that the campaigners were deployed in Chalia *warada*. At their

²⁸⁰ Adane Kassie, P.47

²⁸¹ Dessalegn Rahma, *Agrarian Reform.....*, P.39

²⁸² John Markakis and Nega ayele, p. 133

²⁸³ Ye Idgetina be Hibret Ye Wuqitina Ye Sira Zemecha Awaj, 1967 E.C, IES 3438 U, PP.112

²⁸⁴ Be Ethiopia Beherasaboch Tinatena Institute....., IES, 4825, p.37

arrival, they were stationed at Cobi Tulu Cori rural *qabale* located to the north of Gedo town at about two kilometers. For their settlement two blocks of houses were constructed which was later changed to high school. From this center, they were redistributed to Bakko, Ijaji, Babicha and Mida Qanyi. The *zamacha* students then began to play their role. At the initial state they formed rural *qabales* based on the proclamation that constituted about 800 hectares. Establishing peasant associations, advising and giving awareness to the peasantry about the new reform of the *darg* were also under-taken by the *zamacha* students. In Chalia *warada* these students proceeded to expropriate the property of the former land owners and share croppers from the *balabats* to the peasantry. At their early time, the *zamacha* students formed committees that comprised five members in each *qabale*. These committees were responsible to administer their respective *qabales*. Another committee known as *firdi shango* was made up of three members was organized to give judgments. The committee for the purposes of distributing the land was also organized. To secure peace and security ten *militias* were also established in each *qabale*.²⁸⁵

In Chalia *warada* about 117 peasant associations (PAs) were established and most of the peasants were registered to be members of their respective *qabale* peasant association with the average number between 200 and 300.²⁸⁶

Land distribution in chalia *warada* initially met little resistance from the former landowners. Some landlords in the *warada* were worried about the 1975 land reform because they could lose their lands. For instance, the local landlords such as Shambal

²⁸⁵Informants: Lema Bekele Abera Kebed and Debisa Beyene

²⁸⁶Informant: Lema Bekele, Alemu, p. 46

Ambaye, Alamayo Idosa, Takala Barsisa and Kuma Alito were from the north of the *warada* made alliance and entered the nearby forest to plot against land reform. They attacked the peasants who allotted their lands and the *zemecha* students. Shambal Ambaye killed five *zemecha* students. Kuma Alito made heavy damages on the peasants by which he cut off their noses and ears. There was a narrative to refer to the cruel measures of kuma's as follows:

Oromo

Gloss

*Kumaa Alitoo yaa nama gaarii
Funyaan muraa kee nu baraari*²⁸⁷

*Oh! Kuma Alito a good person
Please, save us from cutting off the noses.*

The implementation of land distribution was not carried out within the same duration of time. In some areas, the legal land distribution had begun in May 1975 but in others it was done many months later. The implementation delayed for a year or more in the region such as Shoa, Western Wollo and eastern Gondar.²⁸⁸ Likewise, my informants confirmed that the legal implementation of the land distribution in the study area was not immediate. The residences of the *warada* were also in doubt about the reality of land distribution. Until the land was distributed, tenants who former were cultivating for the landlords occupied their land. Later on, land distribution in the *warada* began in 1975 and continued until 1977.²⁸⁹

The process of land distribution had its own ups and downs and not equally distributed. In some areas where the inhabitants were sparsely settled, land distribution was not a problem and was simply applied. In contrast to this, in over populated the areas (highland

²⁸⁷*Ibid*

²⁸⁸Dessalegn Rahmato, *The Peasant and the State: Studies in Agrarian Change in Ethiopia 1950s-2000s*, (Addis Ababa Univesity Press, 2009), p.139

²⁸⁹Informants: Abera Deresaa, Lema Bekele and Abera Kebede

of the *warada*) the distribution of land was difficult because there was no excess of land. In such areas, a committee was established to distribute land used a robe to overcome this problem or to distribute land on equal bases. However, they were unable to alleviate the problem and many people were forced to leave the region for other areas where the land was relatively available like the Gibe region.²⁹⁰

3.3. Co-operatives in Chalia Warada

3.3.1. Producers Co-operatives

For many years agricultural inputs in Ethiopia mainly depended on the engagement of ordinary peasants in which they could not deliver surplus products for consumption and manufacturing.²⁹¹ This had resulted in occurrence of famine and starvation in the country. In order to improve the rural society the *Darg* had taken different measures. To achieve this, the government supplied different kinds of agricultural inputs such as special seeds, fertilizers, insecticide and anti-weeds. The *Darg* attempted had also to appoint agricultural experts to each *warada*. However, peasants benefited less from the plan.²⁹²

The introduction of producers' cooperatives resulted in tenure instability to the non-members. The majority of rural population was not a member of the cooperatives. Peasants who were not members lost their fertile lands to the cooperatives.²⁹³

In case of Chalia *warada* the program was not established in all peasant associations. The program was established largely in the highland of the *warada*. The program was started from March 1978. Areas including Wagid Seda, Cobina Dalati, Jatoo Dirqi, Hobora

²⁹⁰*Ibid*

²⁹¹Mengistu Geremew, pp. 53-54

²⁹²*Ibid*

²⁹³Hussein Jemma, p.11

Qararu, Baro and Baboo had experienced the program earlier. There were also other areas that the program started at the beginning of 1980s.²⁹⁴ For instance, Alle Maxali, Jarso Silase and Halelu Oda Guta were the areas where the program was started later.²⁹⁵ The program in return resulted insecurity of peasants who refused to become members of the cooperatives. They confiscated their lands and transferred it to the cooperatives. They were given non-quality land far from their homes and were exposed to several challenges.²⁹⁶

Moreover, the program did not achieve its goals. The cooperative members had faced some challenges. There was inequality of capacity within the members and inequality of shares at the end of the harvest.²⁹⁷ The members faced shortage of oxen. As a result, they exposed themselves for extra loan. For example, the letters from the Agricultural and Industrial Development Bank of Ambo Branch to the program centers of Jato Dirqi, and Gosu Ganchi indicated the request of loans of these centers. The main purposes of these loan requests were to buy oxen for members with no oxen.²⁹⁸

However, the loan had negative impact when the loan receivers were unable to repay their debt. This was evident in the case of Jato Dirqi in which it was difficult for some peasants to repay their debt. As a result in this program center, an association known as *Medin Wastina* paid about three thousand and one hundred and sixty seven and twenty

²⁹⁴Alemu Gebisa, p.52

²⁹⁵Informant: Abera Deressa

²⁹⁶Alemu Gebisa, p.53

²⁹⁷Informants: Abera Kebede and Abera Deressa

²⁹⁸See Appendixes- XXIX and- XXX

six cents (3,167.26) for these peasants. However, these peasants had needed to repay their debts later with additional amount.²⁹⁹

On the other hand, a petition from Hobora Qararu program center indicated the problems they faced in relation to the cooperative service. Accordingly, from the beginning of the program they did not know more about it, however, they received it because the program was issued by the revolutionary government in 1972 E. C (1980). At the time they were told they would have several benefits from the program. However, later on, the members faced several challenges. Moreover, they were asked to pay extra taxes and other dues. Besides this, groups of members were leaving due to day to day challenges that forced them to evacuate their areas for other regions. At the end they were determined to dissolve the group.³⁰⁰

3. 3.2. Service Co-operatives

Peasant associations were the basis upon which service Co-operatives and agricultural producers' co-operatives were established. The rapid expansion of service co-operatives was the growth of other rural institutional developments. Proclamation No. 71/1975 stipulated that service co-operatives be formed, each with not less than three and not more than ten Pas in its article 7 of chapter 2. Among other things objectives and duties of the service cooperatives included procuring crop expansion services marketing the produce of members at fair prices; providing loans at fair interest; supplying consumer goods to the members and supplying important agricultural implements and provide tractor services.³⁰¹

Service co-operatives were peasant associations that were formed in *Chalia warada*.

According to my informants, almost all peasant associations in the *warada* organized

²⁹⁹See Appendix-XXXI

³⁰⁰See Appendix-XXXII

³⁰¹Tariku Degu, "Transformation of Land Tenure and the Role of Peasant Associations in Eastern Arsii (1974-1991)," (MA Thesis, Department of History, Addis Ababa University, 2008), pp. 50-51

service co-operatives.³⁰² There were about 18 service co-operatives. These 18 service co-operatives in the *warada* were established having their own names. These service co-operatives are: Tulu Kosoru, Gosu Gonji, Cobina Dalati, Liban, Qaqni Gabrel, Goda Bidaro, Racho Dirqi, Qiltu Ilala, Aglo Soyama, Baro, Jato Dirqi, Kidane Miharet, Abe Kura, Chuqala Wange, Dano Gabrel, Tullu Mako, Goda Bitile, and Goda Arba³⁰³

The main objectives of these service co-operatives were supplying important services to the members of the group. Based on this, the service co-operatives supply market service, saving service, goods for the users and other services. It was also established to save the rural population from exposing to exploitative action by individual merchants. The initial capital for service co-operatives was collected from the members. The members contributed a certain amount of money based on their income. The service co-operatives were more significant than the producer's cooperatives of the *warada* peasant associations. The service co-operatives of the *warada* made distribution of commodities to the members by using the membership identification cards. In the *warada*, the SCs provided items such as coffee, salt, fertilizers, nail, soap, sugar, oil, dry cell batteries and clothes like textile, blanket and others to the members. The service co-operative at Tullu Mako had large capital in which the members established two grain Mills and one oiling factory³⁰⁴

Another function of the services co-operative was to buy food items at fixed prices. Since the private merchants were profit seekers, the cadres and workers in the Ministry of Agriculture constantly carried out forcing of the peasants to provide their products to the

³⁰²Informants: Begna Iticha and Adisu Kure

³⁰³See Appendix-XXXIII

³⁰⁴Informants: Begna Iticha and Adisu Kure

service co-operates during the harvest.³⁰⁵ After selling their grain, peasants were also forced to pay sales tax. Peasants were not allowed storing their grain and waiting for a better price.³⁰⁶ On the other hand, there was government's restriction on the amount of grain that someone could get and travel with it. Accordingly, a letter written to Shoa *kifle hager* indicated that anyone could not travel in every part of the country with more than one hundred kilograms at one time. This was exceptional to the oil seeds. The letter was written referring to a law drafted in 1984 regarding internal food trade.³⁰⁷

Like other parts of the country, the members were constantly persuaded to sell their products to the Agricultural Marketing Corporation (AMC) during the harvest. Each service cooperative in the *warada* had a warehouse in which it brought food stored. The places where these warehouses located were known as *maayibaasii*. There was a huge warehouse in Gedo town which was founded by peasant associations and the service co-operatives in the *warada* were needed to supply the grain that they brought to this warehouse.³⁰⁸ The government gave incentives to different bodies that were involved and successfully implemented the grain trade. Accordingly, foreign tourist was one of the mechanisms to encourage the grain trade.³⁰⁹ Based on this, Chalia *warada* was one of those which successfully implemented the program of grain trade. This was evident by which the governor of the *warada*, Gurmesa Kana'a, got the chance to make a tour

³⁰⁵Indalkachew Dina, p. 239

³⁰⁶Geda Melba, p.94

³⁰⁷See Appendix -XXXIV

³⁰⁸Informants: Negasa Abedeta and Adisu Kure

³⁰⁹See Appendix-XXXV

abroad because of the success of implementing the program with great efforts and without any exploitation.³¹⁰

There were several problems which were obstacles to the service co-operatives in Chalia *warada*. These were problem of transportation and corruption. Due to lack of modern transportation service in the *warada*, the members of the SCs were exposed to travel long on foot distance to supply their products. Mostly they used pack animals as a means of transportation. They consumed more time and energy during their journey. Finally, all service co-operatives in the *warada* had collapsed with the fall of the *Darg*. All resources of the service co-operatives were confiscated by people. Some financial resources remained in the hands of its rulers when the *Darg* collapsed.³¹¹

3.4. Villagization and Resettlement in Chalia Warada

Another major program under the *Darg* was villagization which was introduced after July 1985 without any formal decree. The program came to be applied in different parts of the country. The program was also known as *mandar mesarata* (villagization). The major objectives behind villagization were “to create suitable conditions for the proper utilization of natural resources, narrowing down the rural-urban gap through the provision of social services to the rural community at close vicinity, increasing agricultural labor productivity; and enhancing village security and defense.”³¹² To change the program into action, the government tried to identify the scattered settlement in rural areas. The government issued instructions that used to implement the formation

³¹⁰See Appendix-XXXVI

³¹¹Informants: Abera Deressa, Adisu Kure and Negasa Abdeta.

³¹²Alula Yohanis, “A History of Dambacha *Warada* to 1991,” (MA Thesis, Department of History, Addis Ababa University, 2011), p. 117

of villages. To this end, the coordinating committees carried out the national villagization program, and also at the *warada* level these bodies were established. Consideration was given to the selection of areas. Accordingly, the areas nearness to water supply and close to public services such as roads, health centers, schools and markets were given priority.³¹³

Like in other parts of the country, the villagization program was run by committees established in Chalia *warada*. These committees identified about 145 sites for villagization in 1985/86. However, the program was not implemented at the same time in all parts of the *warada*. Tullu Kosoru and Jato, the former was the highland and the latter was lowland respectively were the sites taken as a model for the program. This was due to little resistance and suitable for both human and cattle with better water supply and productivity. By 1987 around 500 houses were built over newly selected areas. In 1990 about 5000 houses were constructed in accordance with the instruction of villagization³¹⁴

Villagization in Chalia *warada* was not fully based on the interest of peasants. Most peasants refused to be removed from their former houses and tried to resist the program. However, the committee formed to implement the program did not give attention to the voices of peasants. Instead, they removed peasants forcefully from their original houses to newly selected areas. If an individual refused, the committee dismantled his houses, carried out the destruction even burning it down.³¹⁵ The season when the committee

³¹³Mengistu Geremew, p. 57

³¹⁴Alemu Gebisa, pp. 56-57

³¹⁵Informants: Lema Bekele, Abera Deressa and Abera Kebede

destroyed the house of peasants was not put into consideration. They dismantled the houses even during planting, weeding, harvesting and threshing seasons.³¹⁶

At the end, like service co-operatives the villagization program in the *warada* had collapsed with the fall of the *Darg*. This was because; the program was implemented without discussion and agreement with the peasants. Villagization was also put into action forcefully in the *warada*. Finally, households in the new villages began to go back to their former houses when the program had collapsed.³¹⁷ The villagization in Chalia *warada* had impacts on socio-cultural and economic aspects. Due to villagization, households began to experience new life style. Villagization removed farmers far from their farm lands. It became difficult for farmers to perform their daily duties in agriculture. They were forced to travel long distance to reach their farm lands and it consumes their time and energy. In return, it put negative results on agricultural production and affected the economy of peasants.³¹⁸

In Chalia *warada* resettlement took place in which the settlers from Wallo came in 1985/86 and were settled among the indigenous people. They were settled in the lowlands of the region like Ilaalaa, Jato, Booree, Washamoo, Laga Dhoqee and others. At the beginning around 350 household settlers were distributed all over the 30 PAs. By 1986, there were about 490 total numbers of settlers. The indigenous people provided the settlers with materials like clothes, farm tools, home equipments, shelter, food and oxen.³¹⁹

³¹⁶Alemu Gebisa, p. 57

³¹⁷Informants: Lema Bekele and Abera Kebede

³¹⁸Alemu Gebisa, pp. 58-61

³¹⁹*Ibid*, p. 61

This was a burden on the host communities and environment. However, the burden of the resettlement on indigenous people and nature was not taken into consideration during the course of the settlement program. In addition the local traders of the cattle were prohibited to buy the oxen until the settlers fulfilled their demand of having the oxen for the farm. The farming system of settler encouraged the routine clearing of forest, ground burning shed giving trees. In addition to this because of open access of forest land most of farming practice was extensive rather than intensive use of land. They expanded agricultural land in to forest of Jaatoo, Hoborra, Gobaa Washamoo, Boree and other at the expense of grazing land and forest land. This identified that the change in the use of l and brings about environmental degradation in terms of vegetation cover and eventually speeds up soil erosion when forest and grazing lands used for cultivation.³²⁰

3.5. The Famine of 1984-1985 in Chalia Warada

Between the years 1984 and 1986 Ethiopia faced drought and famine in which about 8 million people lost their lives.³²¹ A misguided of the economic policy had contributed to the famine, whereas the failure of rainfall became the immediate of cause of the famine. The problem was aggravated by the civil war as the movement of goods and services became difficult in the affected regions such as Tigrai and Wollo.³²²

The 1984/85 famine was the worst and widely reported. Even though, the magnitude and the seriousness of the problem varied from region to region the most affected region was in the northern part of the country. The south-western part of the country was also affected by the famine. As the causes of the famine were reported drought and pest, affected the areas many cattle died, and delayed farming due to the failure of rain, shortage of grains for sowing, and shortage of oxen were the results. Peasants were not willing to save seeds, and were forced to consume what they had retained for planting.³²³

³²⁰ *Ibid*, p. 63

³²¹ Carlo Ann Gillespie, *Ethiopia*, (USA, An imprint of Infobase Publishing, 2003), p. 106

³²² Andergachew Tiruneh, p. 349

³²³ Wagari Mosisa, p. 115

The most affected regions were Sidamo, Wollo, Hararghe, Shewa, Tigray and Gondar.³²⁴ Like other parts of the country, Chalia *warada* faced shortage of food in 1984/85. The main cause of this famine was the change of weather condition that was related to lack of rainfall. According to my informants, by the year 1984 the amount of rainfall was highly decreased. The insufficient rainfall that happened in 1984 was followed by drought. This later on led to deaths of many cattle. It also affected the production of crops that would be harvested the next year.³²⁵ Another important factor that contributed to the disaster of agriculture particularly in Hari Giyorgis was storm. According to a letter from the *warada* to Jibat and Maccaa *awrajja* on 8 September 1985 E.C, heavy rain that contained hailstorm dropped in the areas starting from the afternoon of 11:30 to 1:10 to the evening in Hari Giyorgis *qabale*. This heavy rain and ice resulted in the destruction of agriculture.³²⁶ Insufficient rainfall happened in 1984 resulted in production difficulties. In 1985 many people faced severe shortage of food. Especially, lack of food was severe from January 1985. The families were unable to afford for themselves. Many people were threatened with deaths. Others were fleeing their homes to seek food. Families had been broken up. Many people were reduced to beggary. To refer the difficulties of the situation, people of the region narratives the following:

Oromo

Glossy

Bara saba sabaatti
*Haati gatte ilmoo ishee gabaatti*³²⁷

In the year of *nineteen seventy seven*
 The mother left her child at the market

³²⁴Harold G. Marcus, *A History of Ethiopia*, (Barkely: University of California Press, 1994), p.206

³²⁵Informants: Begna Iticha and Abera kebede

³²⁶See Appendix-XXXVII

³²⁷Informants: Begna Iticha and Abera Kebeda

They used *seba sehati* the Amharic words that referred to the year of 1977 according to Ethiopian calendar when the famine took place in the *warada*

Though the drought appeared in all of the *warada*, famine did not equally take place in the whole of the *warada*. The most affected regions in the *warada* were the lowlands. Relatively, the highland of the region was affected not much. This was due to rainfall that came back to its normal condition in 1985. The highland regions of the *warada* were well known in production of potato that was ripe within three to four months. So, the sufficient rainfall of 1985 resulted in the production of potato for food. The sufficient production of potato thus enabled the people to afforded food themselves. People from lowland of the *warada* came to the highland region and received potatoes. In return, they provided firewood and gave labor services to the people.³²⁸ The response of the government to the famine of the area was not satisfactory. According to my informant, the government forced the local people who had extra grains to share for those who were affected by the famine. Thus, *quota* was determined to share their grains. Moreover Makane Yesus Church found at Ijaji town also assisted the people those affected by the famine.³²⁹

³²⁸Informant: Adanu Zelalem

³²⁹Informant: Abera Deressa

3.6. The Rise of Bandits and Insecurity in Chalia Warada

The rise of bandits (*shiftas*) and the problem of security in Jibat and Maccaa *awrajja* in general and in Chalia *warada* in particular was a major issue during the *Darg* period. The letters from both the *awrajja* and the *warada* indicated that the rise of bandits had caused insecurity in the area. Following the down fall of the imperial government, some individuals had emerged as bandits in different parts of the *awrajja*. For instance, a letter written in 1975 from the *awrajja* administration to the police force clearly indicated that in different *waradas* there were several bandits. Accordingly, some individuals from Chalia particularly from Mida Qagni, Tiquir Incini, Ambo and Bakko Tibe *waradas* came together at Gedo town for unknown purposes. Moreover, these individuals had ties with *balabats* in the Gibe basin and had attempted to organize former bandits found along the Shoan and Wollaga border. Likewise, they also used the valley found below the Gudar River as a place of organizing banditry activities causing great disturbances.³³⁰

A letter from Chalia *warada* to Jibat and Maccaa *awrajja* confirmed that the existence of insecurity in the *warada* particularly around Danno village. According to the letter after some assessment by the police force there were some individuals who were involved in thefts and robbed the people. These individuals were mainly those who lost their former advantages. The police force detained some of those suspected, like *Ato* Taye Itisa, *Ato* Sintayo Fayera, *Ato* Dase Shore and Tamiru Begna. *Ato* Sintayo Fayera had a repeat record in killings and thefts. Due to this, in Chalia *warada* particularly in Hiban area, thirty two (32) peasant associations, governor of the *qabale* and the committee members were unable to get peace. The letter also indicates that the residents of the area requested

³³⁰See Appendix-XXXVIII

the government to avoid the individuals who had created such problems and ensure the development activities for communities.³³¹

³³¹See Appendix-XXXIX

CHAPTER FOUR

SOCIO-ECONOMIC DEVELOPMENTS IN CHALIA WARADA

During the two regimes, the imperial and the *Darg* periods, the expansion of public services in Chalia *warada* were very low. Moreover, under imperial the regime peasants were highly exploited. Especially, during the imperial period they were exposed for heavy taxations and labor services. As a result, the inhabitants of the area were subjected to low level of income. They suffered from the low level of the delivery of social services. Additionally, the yearly budget allocation by the imperial government for the *warada* was also not sufficient. This had brought about low level of social infrastructural developments in the *warada*.³³²

4.1. Educational Service

Before the introduction of modern education church education had been common in various parts of the country. The clergymen and the missionaries were involved in teaching.³³³ Menilek's primary School was opened in 1908.³³⁴ Following this, the government expanded various schools post Italian periods to consolidate his administration and imperial authority.³³⁵

As to Jibati and Maccaa *awrajja* modern education started in Ambo town before the Italian occupation of the country. In 1932 Ambo Mearege Hiwot Primary School was the first modern school that was opened in Ambo town. It was after the restoration of the imperial government that several early primary schools began to be opened in the

³³²Informants: Idosa Fituma, Lema Bekele, Dabala Imana

³³³Mengestu Geremew, p. 63

³³⁴Bahru Zewde, p. 108

³³⁵Addis Hiwot, *Ethiopia From Autocracy to Revolution*, (Revolution of African Political Economy in Corporation, 1975), p.(4

province. Accordingly, Chalia, Ginchi, Gindberet, Mida Qanyi, Bakko, and others were among areas of the province where early schools were opened.³³⁶ However, the expansions of schools were not enough for the increments of students from year to year. It was evident in one letter that indicates the imperial government did not give attention for expansion of schools. Rather the government focused more on the expansion of hotels in which the place suitable for school was given to hotels in Ambo. Because of lack of schools in Jibat and Maccaa in General and Ambo in particular large numbers of students did not go to school.³³⁷

Church education was common in Chalia *warada* before the introduction of modern education. Local priests were active in giving church education. The introduction of modern education into Chalia *warada* was after the evacuation of the Italians. It was *Gedo Andegna Dereja Timirt Bet* or Gedo Primary School that was the first government elementary school opened in Gedo town in 1942. This school was opened in the building constructed by the Italians for recreation.³³⁸ It was started in four blocks with six class rooms. As soon as the school was opened it started giving education to students not more than one hundred. At the beginning of the school, *Aleka* Gabre Egziaber was the first teacher who later became the director of the school.³³⁹

However, the expansion of schools was not satisfactory during the early period. In its nature, Chalia *warada* had a large coverage of territory. As a result, populations in the rural areas were not willing to join schools. In 1961, another primary school was opened

³³⁶Gemechu Deresa, pp. 15-16

³³⁷See Appendix-XL

³³⁸Tafa Dirriba, p. 37

³³⁹Gemechu Deresa, PP. 19-20

in Tullu Mara rural *qabale*. This school was opened by some notables and landlords of the area. Later on, the school got assistance from the Swedish Financial Assistance and the Maccaa Tulamaa Association.³⁴⁰ The insufficiency of the schools in the *warada* did not allow the poor families to send their children to get modern education. They were unable to send their children to distant areas like Ambo town to receive modern education. It was only the rich families that could send their children to Ambo and afford modern education.³⁴¹

During the *Darg*, the expansion of education in the *warada* had got new momentum to some extent. The *Darg* believed that education plays a pivotal role for developments. Therefore, between 1978 and 1986 several primary schools were opened in different parts of the *warada*. These schools were Tullu Jaldesa, Jarso Silasse, Sire Silasse, Tullu Harri, Keku Didibe, Hoborra Qaraaru, Babicha, Wange Chuqala, Ballami, Ijaji, Hari Giyorgis and Dirqi Beneso³⁴²

Until 1978 there was only one secondary school in Jibat and Macccaa *awrajja*. This school was, however, unable to handle the increment of the students from year to year. Behind this, the residents were also asking the government seeking secondary school in their *warada*. Thus, the government allowed the opening of the secondary school in Chalia *warada*.³⁴³ After getting permission from the government secondary school was opened in Chalia *warada* in 1978. It was opened in the buildings constructed for the

³⁴⁰*Ibid*, PP. 20-27

³⁴¹*Ibid*, P. 19

³⁴²*Ibid*, P. 27, Informants: Lema Bekele and Abera Deressa.

³⁴³See Appendix-XLI

settlement of the *zamacha* students. It was located in the Cobi rural *qabale* to the north of Gedo town.³⁴⁴

However, later this school faced shortage of class rooms as the number of students were increasing from year to year. And also its blocks had not been built with quality materials; hence, it was exposed to danger caused by rains and wind. Additionally, its location was far from the town. As a result, it was not suitable for the teacher and other workers.³⁴⁵ Because of the above problems, the school was transferred to *Dejazmach* Caca School in 1982. Between 1982 and 1985 this school continued giving education from seventh to tenth grade students. Later on, this school was unable to accommodate the increasing number of students. As a result, the school was transferred to a place called Gubeyyaa. During that time, this school was giving services in providing education to students who came from various regions, like Jimmaa Raaree and Abbay Comman of eastern Wollaga, Dannoo *warada*, Bakko Tibbe *warada*, Bonayya Billa *warada* of Wollaga and other areas.³⁴⁶

The *Darg* had also emphasized adult education. During the *Darg* period adult education had been common in *Chalia warada*. *Zamacha* students who were deployed to the *warada* were active in giving adult (*golmasa*) education. Local people in the *warada* warmly accepted adult education given the *zamacha* students. They taught people how to write and read. Local people learnt a lot lessons from the education such as how to manage their family, how to produce their production how to use their land properly and how to protect their health. More over, edult education contributed a significant role in

³⁴⁴Barrullee Luga Sadii: Mana Barumsaa Geedoo Olanaa Sad.2^{ffaa}, (Geedoo, 1996), p. 3

³⁴⁵*Ibid*, p. 5

³⁴⁶*Ibid*, Informants: Lema Bekele and Abera Kebede

spreading literacy and handicrafts. Finally, many people of the *warada* were able to write and read.³⁴⁷

4.2. Health Service

According to my informants Chalia *warada* had some health centers during the Imperial period. It was an attempt to provide clinic centers for the *warada* but the expansion of these health centers was not sufficient with comparable to the large areas of the *warada*. There were three health centers during the imperial government. These were Gedo health center, found in Gedo town; Goda Bitile clinic found, in Mida Qagni; and Ijaji clinic, located in Ijaji town. However, these health centers were not enough to provide health care as the *warada* constituted very large territories.³⁴⁸

During the *Darg* period there was no attempt to expand health center in Chalia *warada*. It was only the *warada* administrative carried out to renew the Gedo clinic through fund raising and public participation to promote the capability of the clinic in 1977.³⁴⁹ The inadequacy of medical treatment equipment, well-trained health officers, enough room for laboratories and lack of clean water supply for a long period exacerbated the health problem of the people.³⁵⁰ As a result, people from the *warada* were forced to go to the nearby health centers in Ambo and other areas.³⁵¹

³⁴⁷Gemechu Deresa, pp. 37-39, Informants: Lema Bekele and Abera Kebede

³⁴⁸Informants: Abera Deressa, Debisa Beyena and Tesfaye Deressa

³⁴⁹*Ibid*

³⁵⁰*Ibid*

³⁵¹Tafa Dirriba, p. 40

4.3. Water Supply

Peoples in countries like Ethiopia were victims due to lack of clean drinking water. Particularly, the countrysides were affected more.³⁵² In Chalia *warada* water supply was almost non existent until the fall of the *Darg*. The residents of the town were dependent on the streams and water wells found in every near the towns. It was after the popular revolution that Gedo town got water supply by pipe water.³⁵³ Great attempt for water supply was undertaken to the end of the *Darg* regime.³⁵⁴

For Gedo town water supply was taken from the stream located in Cobi Tullu Cori rural *qabale* during the *Darg* period. The government built a turbine to brought water through a pipe to the town. This was attempted to solve water problem for the Gedo dwellers. The rural population used stream water and rivers for drinking and other purposes. It was continued even after the *Darg*³⁵⁵. Chalia is *warada* in rivers like Walane, Maxali, Buukoo, Agaloo, Faaxoo, Angagoo, Daabbis and various streams.³⁵⁶ After the *Darg* some improvements were made in supply of clean water for rural dwellers. The fact that there are abundant streams and rivers in the *warada*, however, still there is a problems of clean water supply particularly in the lowland areas.³⁵⁷

³⁵²Mengistu Geremew, p. 67

³⁵³Tafa Dirriba, p. 42

³⁵⁴Informants: Tesfaye Deressa and Abera Kebede

³⁵⁵Informants: Abera Kebede and Kebede Galgalo

³⁵⁶Karoora Hojii Abbaa Tayiitaa Jallisiii..., p. 2

³⁵⁷Informants: Abera Kebede and Kebede Galgalo

4.4. Road Transportation

By 1960s the whole Jibat and Maccaa did not access to the roads except the main road of east-west axis from Addis Ababa to Naqamte.³⁵⁸ As a chance Chalia *warada* is located along the asphalt road from Addis Ababa to Wollaga. This road was built by the Italians. This road had been serving the *warada* as a major means of transportation in connecting Chalia *warada* with other *waradas*. Apart of this, there is another great road that starts from Gedo town and run to Abbay Comman of Wollaga. This road was constructed during the imperial period. It was giving service as a national level. This was evident in the letter written from Ethiopian Electric Light and Power Authority to the central government in 1974.³⁵⁹

Since its construction, Gedo Fincha'a road had been giving service in connecting Chalia *warada* with Jimma Raree *warada* of Horro Gudur Wollaga. This road made journey easy and facilitated the interactions of societies from different areas. However, this road was not built from asphalt and exposed for danger mainly during the rain seasons.³⁶⁰ Besides these two major roads, there were other insufficient and did not modernized roads in the *warada*. These roads were used as a means of transportation in the *warada*. They used to connect one *qabale* with another within the *warada*, and also in other *waradas*. However, since improvements were not carried out on these roads they

³⁵⁸Herbert S. Levis, "Gadaa. Big Man. K'allu: Political Succession Among The Eastern Mech'a Oromo", *Northeast African Studies*, , Vol. 12, No. 1, pp.43-64, (Michigan State University Press, 1990), p. 47

³⁵⁹See Appendix-XLII

³⁶⁰Informants: Morke Warati and Zerihun Tedese.

unwilling to give services mainly during the rain seasons. This was in return made transportation difficulty and disconnects the people.³⁶¹

4.5. Communication

In communication aspect, Chalia *warada* had got telecommunication and postal service after 1941. The telephone service started in Gedo town late 1960s. Postal service was introduced into the *warada* before the downfall of the imperial government. It began giving services in Gedo town.³⁶²

4.6. Economic Activities

4.6.1 Agriculture

Tesema stressed that the Oromo were “familiar with the highland environment and agricultural practices long before the sixteen century”. The Oromo had used the cultivation of grain crops during their large-scale expansion of the sixteen century. By nineteenth century the practice of agriculture was highly developed.³⁶³ After their movement occupation of new areas, the Maccaa Oromo did not ignorant to agriculture. They used sedentary cultivation in practicing mixed farming as they were familiar with agriculture even before their expansion.³⁶⁴

³⁶¹Informants: Morke Warati and Dejene Diba

³⁶²Tafa Dirriba, P. 41

³⁶³TesemaTa'a, “Bribing the Land”: An Appraisal of the Farming System of the Maccaa Oromo in Wallaga,” *Northeast African Studies*, Vol.2. No.9, (Michigan State University Press, 2002), pp. 97-113, pp.99-110

³⁶⁴*Ibid*, p. 103

Like other Oromo's the Chalia Oromo practiced sedentary agriculture for centuries. The Oromo of Chalia had used mixed farming, grain crops and husbandry animals. Practicing agriculture is an old activity and it is the mean economic bases of the *warada*. The majority of the population is the resident of the rural area; hence, agriculture is the dominant economic activity of the *warada*.³⁶⁵

Chalia *warada* is endowed with relatively good agro-climate conditions and soil types that made a suitable condition for the people to practice mixed agriculture, crop cultivation and rearing livestock. As a result, almost all peasants of the *warada* are practiced mixed agriculture. Crop production is the major activity takes place each year. The dominants crops that cultivated in the *warada* are cereals, oil seeds, pulse and vegetables. Among the cereal crops wheat, barely, *teff*, maize and sorghum are dominant.

Pulses crops cultivated in the *warada* included peas, beans, chickpea and lentil. Oil seeds cultivated in the *warada* included cabbage seeds, *nug* and flax. Varieties of vegetables like potatoes, tomatoes, sweet potatoes, carrots, onions, cabbages and green peppers were also common in the *warada*.³⁶⁶ Cultivation of the crops was carried out mainly for the purpose of household consumption. The surplus crops are sold. Especially, oil seeds are largely produced in the *warada* and are used as cash crop.³⁶⁷

Behind cultivating several crops, rearing livestock is another economic activity among the people of Chalia *warada*. Rearing livestock also plays an important role in day to day life of farmers in the *warada*. The most largely livestock animals in the *warada* included

³⁶⁵Informants: Alemayo Zelalem and Mideksa Wakuma

³⁶⁶ChaliaWarada Communication Office Annual Report, 2013, p. 2

³⁶⁷ Informants: Alemayo Zelalem and Mideksa Wakuma

cattle, sheep, goats, donkeys, horses, mules and poultry. The primary rearing animals are for consumption of milk, meat, and for transportation. They also used for agricultural purposes. The surplus animals are supply for markets in order to generate money as additional income.³⁶⁸

Traditionally, among the Oromo of Chalia *warada* having many cattle is not only for the sake of property, but it is also seen as social status. Possessing more cattle has respectable values among the people of the *warada*. If someone possessed cattle up to one hundred or more, that person was traditionally known as *dhibbisee* or *garaacha uffate* (lit. wearing stomach).³⁶⁹ However, these animals are frequently affected by common diseases. The most known animal diseases in the *warada* are *Abbaa Sangaa*, sheep and goat pox, sheep and goat pasturolosis (*gororsaa hoolaaf re'ee*), bovine pasturolosis (*gororsaa loonii*) and external and internal parasites.³⁷⁰

4.6.2. Trade

In addition to cultivating the crops and rearing livestock, trade is an important economic activity in Chalia *warada*. Trade activity had a long history in the *warada*. Some people in the *warada* were actively involved in trade. According to valuable sources and oral information, merchants from the *warada* actively took part in the trade activity even during the Ethiopian long distance trade. During the period, merchants of the *warada* participated in trade through two lines of trade routes. The first one was the long distance trade route that started from Kaffa and went up to the north-western region of the country. This trade route used to cross the entire *warada* and hence; several merchants

³⁶⁸*Ibid*

³⁶⁹Informants: Angesa Abdeta and Yadesa Godu

³⁷⁰Informants: Galata Oliksa and Getu Dirriba

from the region had involved in trade. According to the local elders of the *warada* there was another trade route that crossed Gindabart and joined northern Ethiopia. In this direction merchants from the *warada* took part in the trade. The merchants from the *warada* used pack animals as a means of transportation and travelled on bare foot. The long distance trade mostly took more than a month for traders to return home.³⁷¹

During the Ethiopian long distance trade different items such as skins and hides and some slaves were collected from the local markets and transported to north-western Ethiopia. There were several markets in different parts of the region. Even traders of the *warada* used gold as an item of trade. Merchants turned back home with *amole* (salt bars) which was highly demanded by the local people.³⁷²

After the establishment of Addis Ababa the trade route was changed and traders from the region began to supply their products directly to the capital city of the country. The Italian occupation of the *warada* had contributed to the growth of trade activities. The local people provided their agricultural products such as *nug*, *teff*, Maize oil seeds, and others and animals like sheep, goats and cattle to the local markets. Honey and butter from the region are also very much needed by Addis Ababa markets. Local people got the chance to sell their agricultural products measured in kilograms since 1940s when it started in Gedo town. Still today *teff* from Racho *qabale* has special place and very much needed at several markets.³⁷³

³⁷¹Barrullee Aanaa Calliyaa: Calliyaa Missomsuf..., p. 12, Informants: Tesfaye Deressa and Tora Golcha

³⁷²Barrullee Aanaa Calliyaa..., P. 12

³⁷³Aalemu Gebisa, P. 4, Gumii Abbotii Gadaaaa..., PP. 4-5.

CONCLUSION

This study focuses on examining and analyzing the history of Chalia *Warada*, starting from 1941 to 1991. It attempts to reconstruct the history of the *warada*, largely focusing on local transformations depending on oral sources, archival materials, and written secondary sources.

The study is divided into four chapters. The first chapter of the study discussed the general background by treating geographical setting and agro-ecology, the pattern settlements, the incorporation of the *warada* into the Christian state, and the *gadaa* system and its transformation. Historical developments before the Italian occupation were also raised. Thus, Chalia *warada* is located in the present-day West Shewa Zone, Oromia regional state. The settlement pattern of the area was largely occupied by Maccaa clans. There was no ample evidence that indicates early settlers before the arrival of Maccaa clans in the area. The Chalia clans of the Maccaa were the early settlers in the region. The Maccaa lived around Oda Bisil for many centuries. Later on, they formed two confederacies, *Afre* (four) and *Sadacha* (three), and they moved from the area to different regions.

The inhabitants of the region belong to the genealogy of Galan, and the interned belong to the Maccaa Oromo. The belongings of Galan and Maccaa could be seen in two lines. Accordingly, according to the first suggestion, Galan was the son of Chalia and begot four sons: Abichu, Dada, Maccaa, and Fatima. The second claim was through Liban Maccaa. Liban was one of the sons of Maccaa and had three sons: Amaya, Waliso, and Kuttaye. Kuttaye had seven sons, and Galan was one of them. It was the Galan descendants that were dominant in the Chalia *warada*. Galan had four sons, namely

Abichu, Dada, Macca, and Fatima. Of these, the Fatima clans dominantly occupied the Chalia *warada*. Fatima had five sons. These were Iluu, Libso, Guta, Danno, and Garjeda. These Guta and Iluu clans were the dominant settlers of the Chalia *warada*. Besides this, there were other Oromo clans belonging to Tulama and Jimma Maccaa in the *warada*.

The territorial expansion of Menilek's army into the region and the reaction of the inhabitants of Chalia *warada* to the expanding army of Menilk were also investigated. The incorporation of Chalia *warada* into the Christian state was achieved through the peaceful submission of Marga Gobana and the stiff resistance of other local rulers. Different local rulers organized and attempted to hold back the territorially expanding army of Menilik. The conquest of the region brought about socioeconomic and cultural changes in the *warada*. Before the conquest, the inhabitants of Chalia were organized under the Gadaa system. They had two *coffee* assemblies, namely *Oda Galan* and *Oda Guta*. Before the introduction of Christianity or Islam into the area, the inhabitants believed in their own indigenous religion known as *waaqa* (God). They also practice indigenous conflict resolution through *gumaa*, *jarsumma*, and other methods. The local people also waged strong resistance against the Italian occupation under the command of different local leaders.

The historical developments following the liberation of Ethiopia and the restoration of imperial power were also pointed out in the study. The historical developments related to socioeconomic and political aspects change. In the post-World War II period, different changes were undergone by the imperial government. These changes took place in the fields of administration and socio-economic aspects that affect the lives of the inhabitants of the *warada*. Regarding administration, the imperial government undertook successive

administration rearrangements that helped the government control the highly centralized administrative system. In addition to this, the land and taxation systems of the imperial period were also stressed in the study. The study also pointed out the existence of maladministration and corruption during the imperial period. In Chalia *warada*, the rulers were corrupt and highly exploited, mainly the peasantry. The inhabitants suffered heavy taxation imposed by the government. The problem of security was also raised by the study.

The study also examined conditions in *warada* under the *Darg* after the collapse of the imperial government in 1974. The *Darg* government intended to consolidate its power by introducing various changes related to economic, political, and social aspects at the national level, which Chalia *warada* also experienced. Land reform, peasant associations, cooperatives, and villagization were some of the reforms undertaken during the *Darg* period. The inhabitants benefited from land reform; however, peasant associations, cooperatives, and privatization did not achieve the primary goals. The problems of security and the famine of 1984–85 that the *warada* faced were also pointed out in the study.

The study also stressed the development of different social infrastructures and economic activities. Under both states, the imperial and the *Darg*, social infrastructures did not assess the *warada*. Two regimes did give little attention to the delivery of infrastructure.

Glossary

<i>Abba Bokku</i>	father of the scepter
<i>Abdaarii</i>	a ritual site on mountain, at river and under a shady tree
<i>Alanga</i>	whip
<i>Angafa</i>	elder (senior)
<i>Arfaasa</i>	plowing and sawing season
<i>Ato</i>	title of respect equivalent to Mr.
<i>Awrajja</i>	sub province
<i>Baddaa</i>	a cold agro-climate zone
<i>Badda daree</i>	moderate agro-climate zone
<i>Balabbat</i>	individual with the hereditary ownership of rest land
<i>Buttaa</i>	power transfer ceremony
<i>Darabaa</i>	seasonal grazing, cultivation (mofar-zamat) far from residence
<i>Darg</i>	military government
<i>Dega</i>	a cold agro-climatic zone in high land areas
<i>Dejazmach</i>	commander of the gate; a politico- military title below <i>ras</i>
<i>Fitawrari</i>	commander of the vanguard; a traditional military title below <i>Dejazmach</i>
<i>Gasha</i>	a unit of measured land which is equivalent to 40 hectares
<i>Girazmach</i>	commander of the left flank; a politico military title below <i>Qanyasmach</i>
<i>Gumaa</i>	blood price
<i>Irressa</i>	thanks giving
<i>Jaarsa Biyyaa</i>	elders of the country

<i>Kalo</i>	grazing land
<i>Kaka</i>	oath
<i>Lij</i>	honorary title by which male children of royal blood princely families' called
<i>Mandar Meserat</i>	villagizztion
<i>Mikartil</i>	sub division of district
<i>Mootii</i>	king
<i>Nachlebash</i>	local militia
<i>Oda</i>	sycamore tree
<i>Qabale</i>	lowest administrative unit below <i>mikartil warada</i>
<i>Qabiye</i>	possession
<i>Qanyasmach</i>	commander of the right flank; a politico military title below <i>Fitawrari</i>
<i>Qola</i>	a hot agro-climatic zone in lowland areas
<i>Ras</i>	'head,' a greatest politico-military title under a <i>negus</i>
<i>Shifita</i>	bandit
<i>Teglaygizat</i>	governorate-general
<i>Tullu</i>	mountain
<i>Waaqa</i>	Sky God
<i>Waizero</i>	a traditional title of a married woman; equivalent to Mrs
<i>Warada</i>	district
<i>Zamacha</i>	campaign

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List of Informants

No	Name of Informants	Sex	Age	Place of Interview	Date of Interview	Remarks
1	Abera Deressa	M	68	Ale Hula Dabi	19/2/2013, E.C	He was one of <i>the kabale</i> officials during the <i>Darg</i> . He has valuable information about developments in the <i>warada</i> during the <i>Darg</i> and also about land tenure during the imperial
2	Abera Kebede	M	75	Gedo	15/4/2015, E.C	He was a student during the imperial period. He was a participant in the student uprising. His information on incorporation Chalia into Christian state, developments during the imperial and the <i>Darg</i> are very important.
3	Adanu Zelalem	F	70	Sekondo	2/7/2015, E.C	She was a state employee during the <i>Darg</i> . Her information on the famine of 1984–1985 was crucial.
4	Adisu	M	72	Ale Hula	1/4/2015,	He was one of the state

	Kure			Dabi	E.C	officials during the <i>Darg</i> , and he has good knowledge of historical developments in the <i>warada</i> under the <i>Darg</i> .
5	Alemayo Zelalem	M	85	Sekond	2/7/2015,E.C	He was an example of a farmer involved in agriculture and animal rearing. He knows the primary purposes of cultivating different crops and possessing various animals.
6	Alemu Mosisa	M	69	Halelu Oda Guta	20/2/2015, E.C	He was a good farmer. He knows the importance <i>arfasaa</i> season for the Oromos.
7	Angasa Abdeta	M	91	Halang Rafiso	16/7/2015, E.C	He was well known for possessing a large number of animals and having prestige in society.
8	Bedasa Negera	M	65	Ale Hula Dabi	16/7/2015, E.C	He has been one of the traders in the <i>warada</i> for a long period of time and has information about trade history in the <i>warada</i> .
9	Begna	M	83	Gedo	13/5/2015,	He has valuable information

	ItiCha				E.C	on the <i>Darg</i> program as he was a high official during the <i>Darg in the warada</i> .
10	Birke Deressa	F	60	Halelu Oda Guta	20/2/2015, E.C	She has been serving at <i>qallu</i> Institution. She has good knowledge of the rituals that took place at the <i>qallu</i> institution.
11	Chamada Bersisa	M	75	Ale Hula Dabi	19/2/2015, E.C	He has valuable information on the types of seasons and works that took place in these seasons
12	Dabala Imana	M	80	Gedo	5/2/2015, E.C	One of the most important elders in the <i>warada</i> , <i>he has</i> valuable information on various cultural aspects.
13	Debisa Beyana	M	70	Gedo	4/3/2015, E.C	He was born in Mida Qanyi and worked in different parts of the <i>warada</i> as a teacher. He has good information on historical developments from the Imperial period as well as cultural aspects.
14	Dejene	M	57	Gedo	17/7/2015,	He has been working in the

	Diba				E.C	road office, and he knows the road history in the <i>warada</i> .
15	Fanosi Dame	F	58	Gedo	7/2/2015, E.C	She is an expert in culture and tourism, and she has important information on culture and the marriage system.
16	Fasil Kebede	M	55	Jarso	19/2/2015, E.C	He has valuable information on the Jimmaa clans living in Chalia <i>warada</i> .
17	Fayisa Jagama	M	63	Gedo	7/2/2015, E.C	He was an expert at the cultural and tourism bureau. He has been conducting assessments of the socio cultural people of the <i>warada</i> . He was a good informant on socio cultural rituals.
18	Fituma Idosa	M	95	Gedo	5/2/2015, E.C	He was an old elder. He has good knowledge on settlers, incorporation of the <i>warada</i> into Menelik's conquest, Italian Occupation and historical developments

						during the imperial and the Darg periods.
19	Gabe Deboch	M	78	Alanga	4/6/2015	He was an old merchant and provided valuable information about trade activity in the warada.
20	Gelat Oliksa	M	45	Gedo	4/3/2015, E.C	A veterinarian and he know animal disease in Chalia.
21	Getu Diriba	M	40	Gedo	4/3/2015, E.C	He is another veterinarian in the <i>warada</i> , and his knowledge about animal diseases is very important.
22	Girma Techane	M	59	Racho	3/3/2015, E.C	He has bee-producing bees in Gura Forest. He knows the importance of this forest and the impact of human activities on it
23	Hunduma Taressa	M	48	Ijaji	17/3/2015, E.C	Has a good knowledge of settlement patterns and the <i>gadaa</i> system and its decline
24	Ingabu Bersisa	M	72	Ale Hula Dabi	19/2/2015, E.C	The best informant on the Qallu institution and its

						rituals.
25	Jabesa Belay	M	40	Gedo	7/2/2015, E.C	Administrator of Chalia, and he knows the boundary sharing of the <i>warada</i> with the neighboring districts
26	Kebede Gelgelo	M	67	Gedo	17/7/2015, E.C	He has been mayor of Gedo town. His knowledge of the water supply for Gedo town is very important
27	Lachisa Tola	M	57	Gedo	18/3/2015,E. C	He was knowledgeable about the formation of Chalia <i>Warada</i>
28	Lelisa Qajela	M		Shanno	3/3/2015, E.C	One of the farmers knows about the various seasons and activities undergone during <i>ganna</i> .
29	Lema Bekele	M	70	Gedo	1/4/2015, E.C	He was a teacher for many years. He was a participant in the student demonstration against the emperor. He was one of the <i>Zemecha</i> students. He has important information about historical developments

						during the imperial and <i>Darg</i> regimes. Particularly, he played vital roles during the <i>Darg</i> , beginning with the <i>Zemecha</i> .
30	Leta Shanko	M	64	Rafiso	27/2/2015, E.C	He is one of the experts at the agriculture office, has been there for a long time, and gives ample information on the decreasing numbers of wild animals
31	Luche Chimdessa	M	45	Gedo	7/2/2015, E.C	He was an expert at the cultural and tourism office. His information on <i>gadaa</i> and the marriage systems are valuable
32	Lulu Soboka	M	41	Gedo	7/2/2015, E.C	He was an expert at the agriculture office of the <i>warada</i> for many years and has knowledge of the soil types of the <i>warada</i> .
33	Midaksa Wakuma	M	81	Cobi	3/7/2015, E.C	He was an old farmer and a good informant about

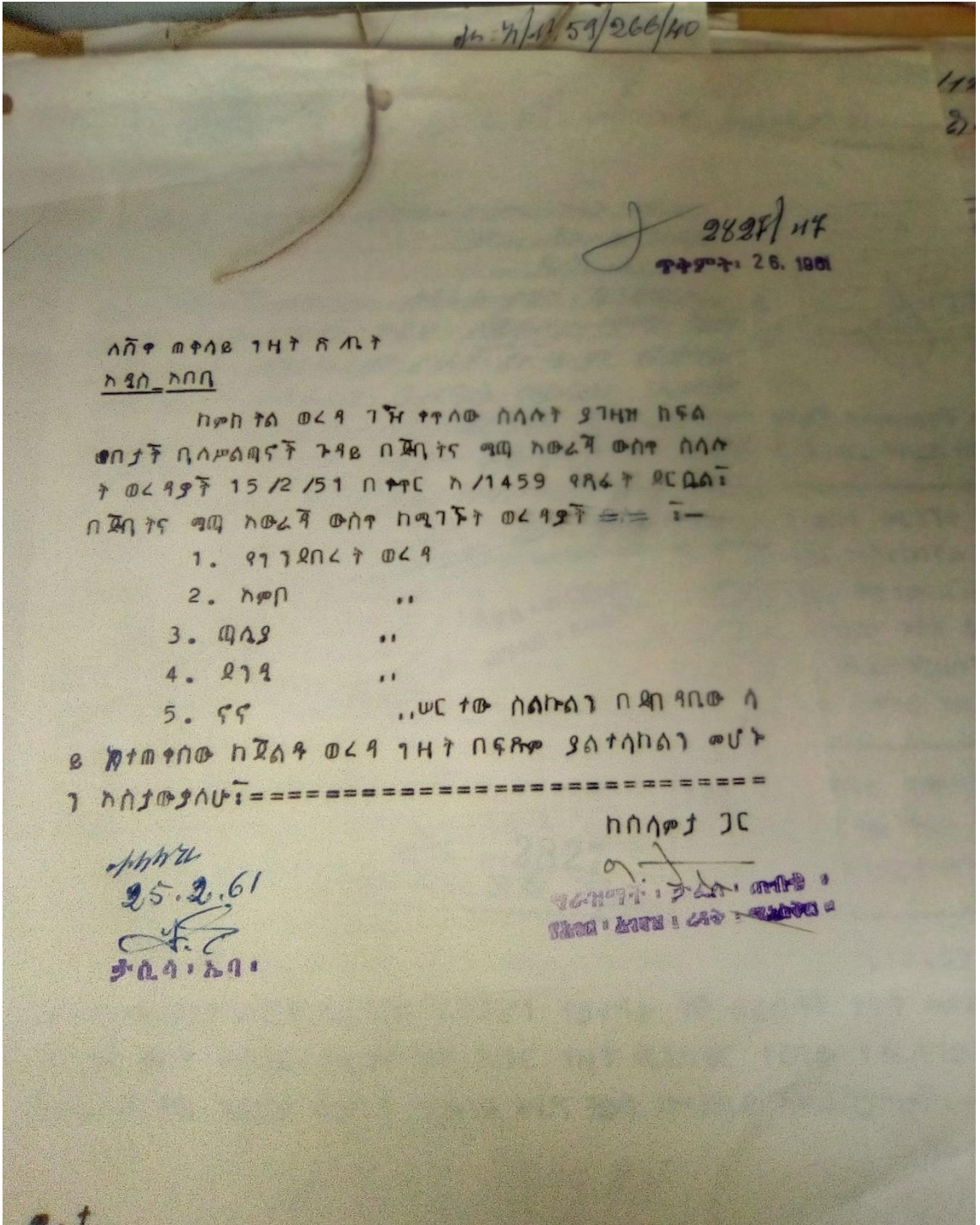
						economic activities
34	Mijana Burjuga	M		Halelu	20/2/2015, E.C	He was a farmer and gives useful information about the praise of <i>arfaasaa</i> .
35	Mintasa Gaja'a	M	87	Gedo	1/4/2015, E.C	One of the elders provided meritorious oral information about the introduction of Christian state rule and their appointees' tasks.
36	Morke Warati	M	74	Cobi	3/7/2015	He was a participant in Gedo Fincha'a road construction as a laborer, and he knew the history of the road.
37	Nagasa Abdeta	M	69	Alanga	27/5/2015, E.C	He was a state official at Ale Matali <i>qabale</i> during the <i>Darg</i> and has valuable knowledge on peasant associations, service cooperatives, and privatization.
38	Soboka Mamo	M	92	Ijaji	17/3/2015, E.C	He has good knowledge of the foundation of Chalia warada, <i>the gadaa</i> system, and <i>guma</i> practices.

39	Taressa Magarsa	M	97	Jarso	19/2/2015, E.C	A good informant on settlement patterns, raising landlords, and the incorporation of the Chalia and the <i>gadaa</i> system
40	Taye Kebede	M	49	Gedo	7/2/2015, E.C	He is the vice administrator of the <i>warada</i> , and he knows the boundaries of the <i>warada</i> .
41	Tesfaye Deressa	M	67	Gedo	18/3/2015, E.C	One of the elders with important information on clan settlements, <i>gadaa</i> , <i>guma</i> , religion, and historical developments during the two regimes
42	Tesfaye Fita	M	58	Gedo	7/2/2015, E,C	A good informant about the endangerment of tree species in Gura forest
43	Tesfaye Namomsa	M	64	Gedo	27/2/2015	A knowledgeable informant on the division of the seasons into four.
44	Tora Golcha	M	88	Gedo	18/3/2015, E.C	He has valuable information on Chalia clan settlements, <i>gadaa</i> , and conflict resolution

46	Yadasa Godu	M	95	Galmoo	20/2/2015, E.C	A good informant on the social prestige value of possessing large numbers of cattle
47	Zerihun Tadesse	M	52	Gedo	5/2/2015, E.C	He has conducted research on the forest around the <i>warada</i> , and he knows the impact of human activities on the forest and wild animals.
48	Zelege Olana	M	47	Gedo	7/2/2015, E.C	He was an expert at the agriculture office. Has knowledge about the human impact on fauna and flora in the <i>warada</i>

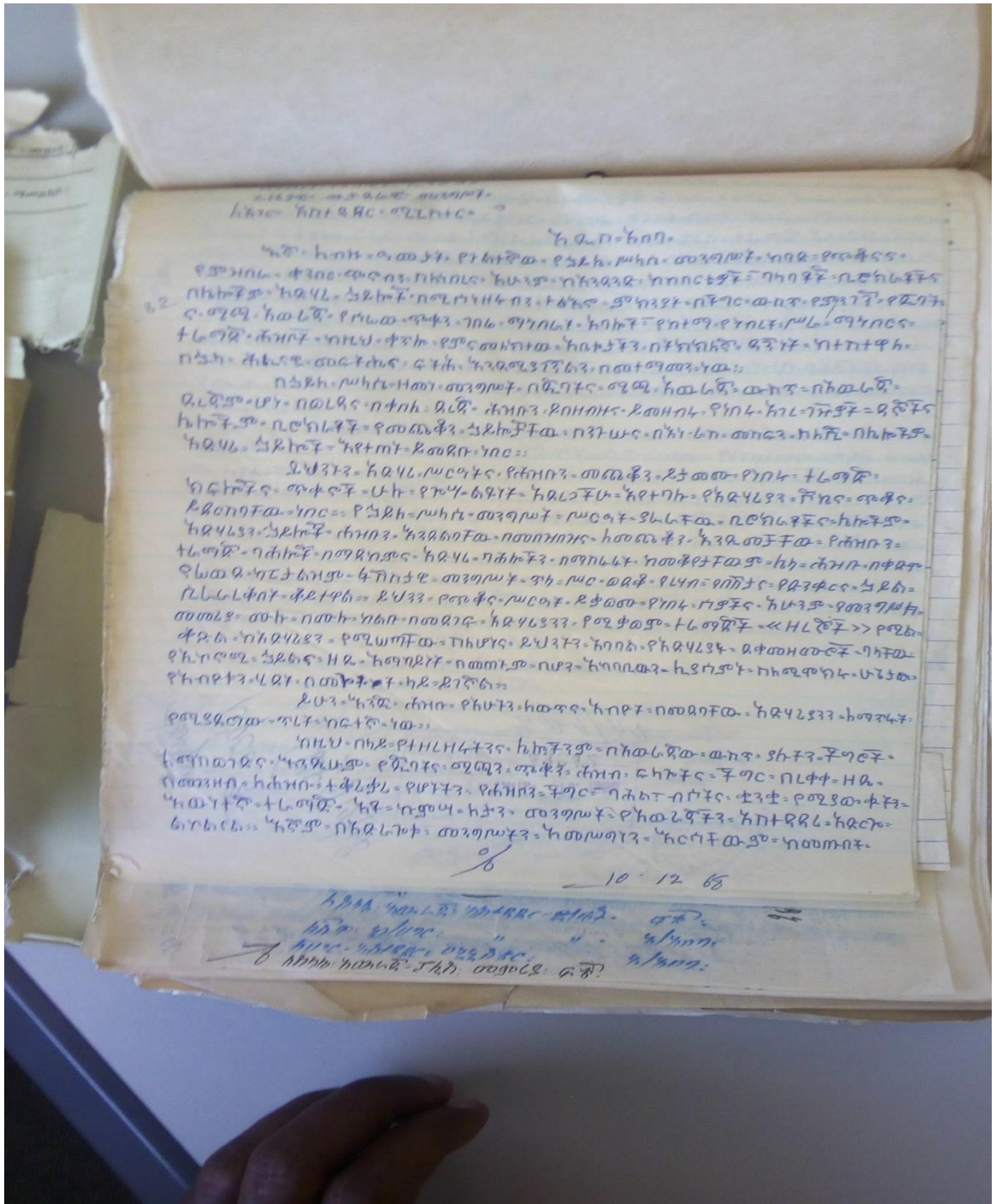
Appendices

Appendix-I

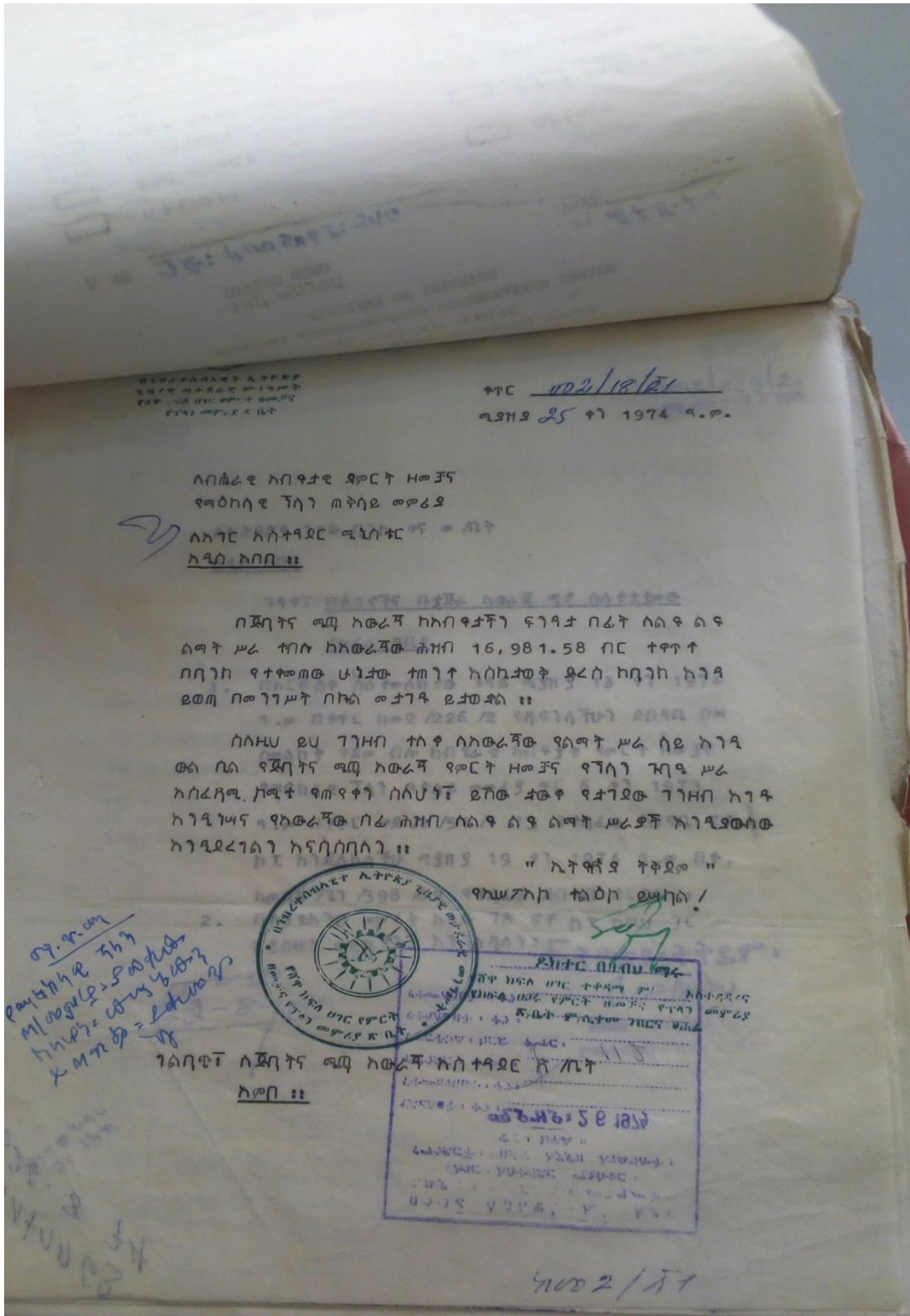


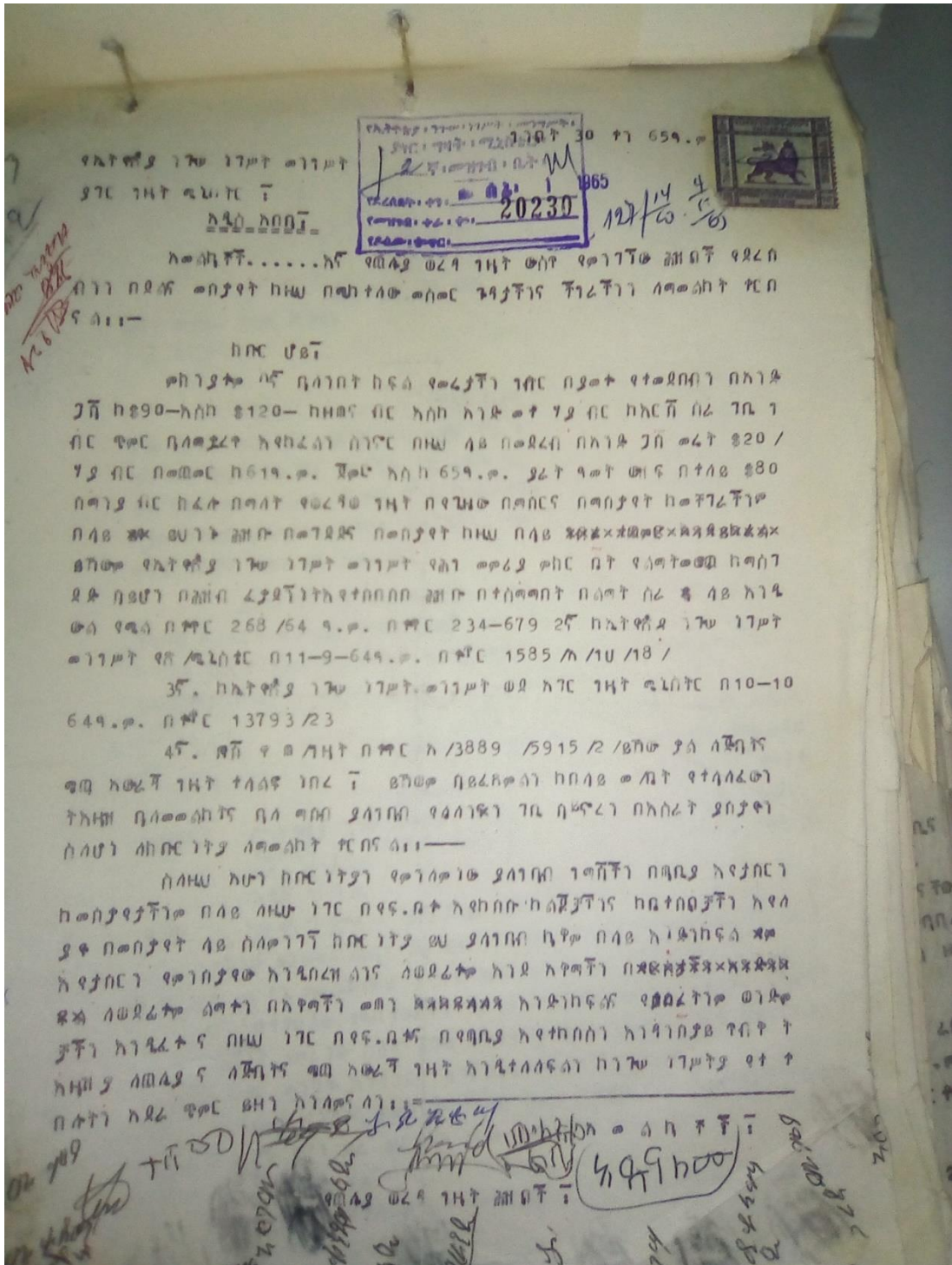
Appendix-II

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Appendix-VIII





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מטרתם שיהיה שווה
שני המיני

השני חלק

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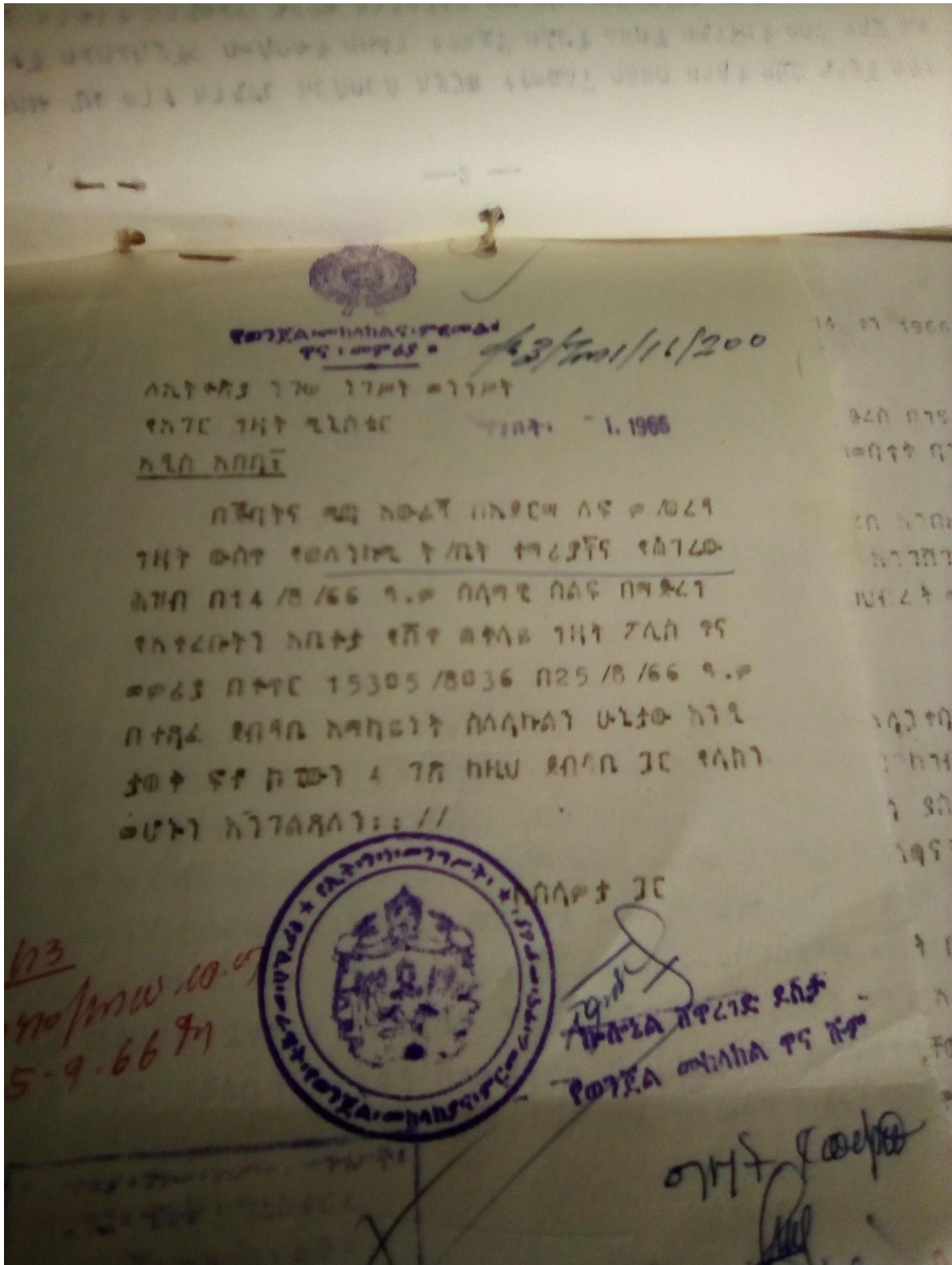
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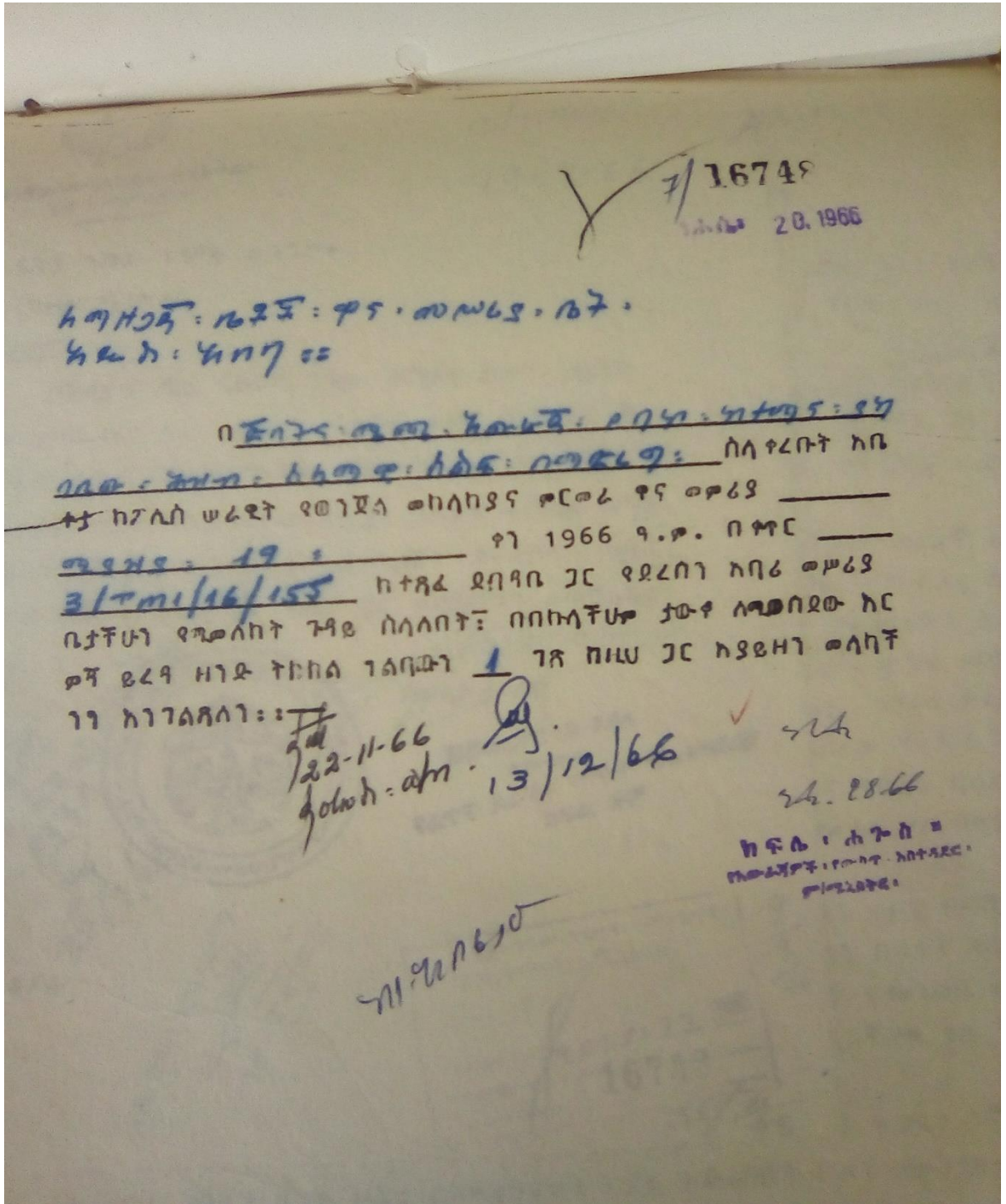
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Appendix-XIII



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ለኮሎኔል ለ/ጥቅጌላ ክንባባ በተሰ
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ሰገረ ሕይወት

48

ዛሬ ጊዜያዊ 8/66 ዓ.ም በዚህ በጊዜ ከተማ ውስጥ በሚገኘው የደቃዎች
ጣጣት/ቤት በሚገኘው አዳሬኛ ውስጥ የተጠሪዎች ወላጆችና ተጠሪዎች ስብሰባ አድ-
ርገው በተደረገው ስብሰባ ተጠሪዎች የተደጉ ሃሳቦቻቸውን ማጠቃለያ በሰጡበት
በአስቸኳይ እንዲከሰቱ በጥላት ባተረቡት ሃሳብ የወላጆቻቸውን ድጋፍ ጠይቀዋል
ከተሰበሰቡት ወላጆች እንደገና የተጠሪዎችን ሃሳብ በመደገፍ በተሰጠው የወረቃው
ና/ቤት ዳኛ አቶ ወርቀት ግብረመስቀል የግዛጋቸው ቤተ ስኬት አቶ አብነት ገሰጠው በአስቸ-
ኳይ እንዲከሰቱ በጥላት ሃሳብ አቅርበው ለጊዜያዊ 11 ቀን 66 ዓ.ም ተጥር
በዚህም ተገኝቶ የሰጠው ስብሰባ በተጠሪዎች ጉን ተሰጠው በላጣዊ ሰላፍ ለግድረገ
የተነሳሳ ጠሪዎችን ይገንጠሉ በሌላ በኩል ደገፍ የተጠሪዎችን ሃሳብ የሚደገፍና
በላጣዊ ሰላፍን የሚያውቁ ወገኖች ጊዜያዊ 8/66 ዓ.ም በአድሬሻ ለገራ/አስፋው
ገጠኞች ሲጸፉ ገሰጠው ለአውራጃው ገዛት ጽ/ቤትና ለአውራጃው ፖሊስ መዋዕያ እንዲ-
ሆኑ ለኛ አድርገዋል፡፡

ስለዚህ የደረሰን ግጭት ሁለት ገጽ በዚህ ደብዳቤ አጣጣይነት የላከን
ልጅ ሲሆን በዚህ በሁለት ተቃራኒ ወገኖች መካከል ረብሻና ብጥብጥ ለግንኙነት
ውክል በግድረገ ላይ ስለሚገኙ የተባሉት ተገኝቶ ከመደረሱ በፊት ከ20 ያላነሱ አባ-
ሎች ለዐጥታታ ግሰኮባ ሥራ በአስቸኳይ እንዲላኩ ማመልከት የዛሬው ስብሰባ
በሰላም የተባኑት ጠቃሚዎች አገልግለዋል፡፡

ግህቱም አለበት

ከግክባር ሰላምታ ጋር
ፊርማ መ/ክ/ተሰፋዮ ነጠፈ

ስለ ልክነት



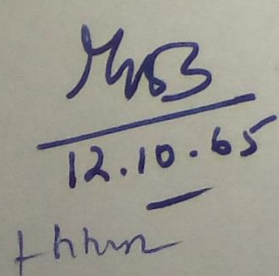
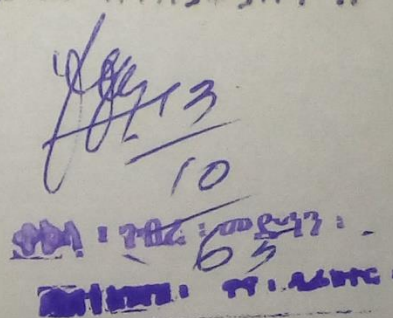
X

20230/45
02. 10. 1965

ለሽያጭ ጠቀላይ ገዛት ጽሕፈት ቤት
አዲስ አበባ ::

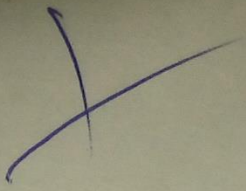
በጽሕፈትና ማሳሰቢያ አውራጃ የጠለፍ ወረቀት ገዛት
ሕዝቦች ነገ የሞሉ አገር አቀፍ አገልግሎት ተሰጦታ ለማድረግ በላይ
የሆነውን የልማት ግብር በገደብ ለማሰባሰብ አዳዲስ ገዛት
ሰር ቤት አገልግሎት ሲሰጥ ያቀረቡትን ማመልከቻ ገልጻል
ከዚህ ጋር አዳላቸው።

ሕዝቡ በገንዘብ ፈቃድ የሚያቀጡትን የልማት ገንዘብ
ዘጠ በገደብ ለማሰባሰብ አዳዲስ ገዛት ግብር በላይ ገንዘብ
ተጠቅሞ ለማሰባሰብ ሕጋዊ አገልግሎት አገልግሎት ለማድረግ ስጦታ ለሰጡት ።

የወጣት ገንዘብ ለማሰባሰብ ።
 የገንዘብ ገቢ ለማሰባሰብ ።

ገልጻል፡ ለአዲስ አበባ ገንዘብ ገቢ ለማሰባሰብ



20230/45
02. 14. 1985

ለሸዋ መቀላጫ ገዛት ጽሕፈት ቤት
አዲስ አበባ ::

በጅባትና ጫጫ አውራጃ የወለደ ወረዳ ገዛት
ሕዝቦች ነገ የሞሉ አገር አቀፍ አገልግሎት ተሰጦታ ለቀጣዮቹን በላይ
የሆነውን የልማት ስራ በገደብ ለማስፈላፈል አዳተኛነት በአ
ስር ቤት አገልግሎት ለሌሎች ለማስፈላፈል ማመልከቻ ገልባጭ
ኮዳ ጋር አዳላቸው።

ሕዝቡ በበጎ ፈቃድ የሚያተኩሩን የልማት ገን
ዘብ በገደብ ለማስፈላፈል አዳተኛነት ለማመልከት ጉዳዩ
ተጠቅሞ ለሰፊ ስራ ለማስፈላፈል አገልግሎት ለሌሎች ለማስፈላፈል ማመልከቻ ገልባጭ
ኮዳ ጋር አዳላቸው።

ሆይ
12.10.65
f.h.k.

13
10
የሥራ ስራ ስራ ስራ
የሥራ ስራ ስራ ስራ

ገልባጭ ለሌሎች ስራ ስራ ስራ ስራ

Appendix-XXIII

26378/35/26/40
ጥቅም 28, 1966

198/66
ጥቅም 9.9
2

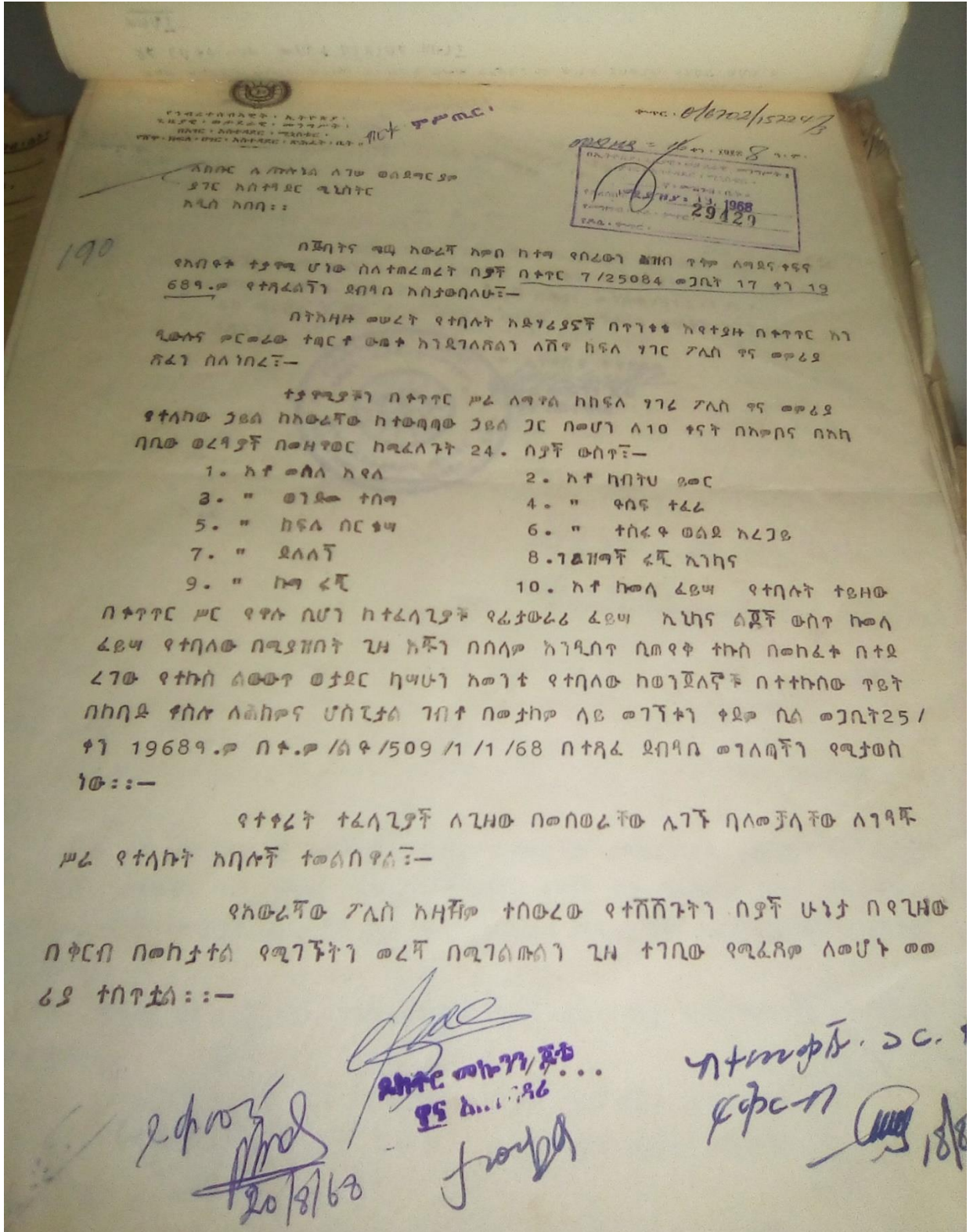
74/ ለሸጥ ጠቀላይ ገዛት ጽ/ቤት
አዲስ አበባ ::

በጽሑፉ ላይ አውራጃ ገዛት በወሊያ ወረዳ የፀ
ጥታ አስከባሪ ፖሊስ ባለጊዜያዊ ስለሚሰጠው የወጥብድና
ተገባር በወሊያ ወረዳ ፍርድ ቤት ሰጦሌ 14 ቀን 1966 ዓ.ም
በጥር 198/66 የተሰጠውን ደብዳቤ የከበሰ ገልባጭ አገዳ
ገጽ በዚህ ጋር አያላቅጥ።

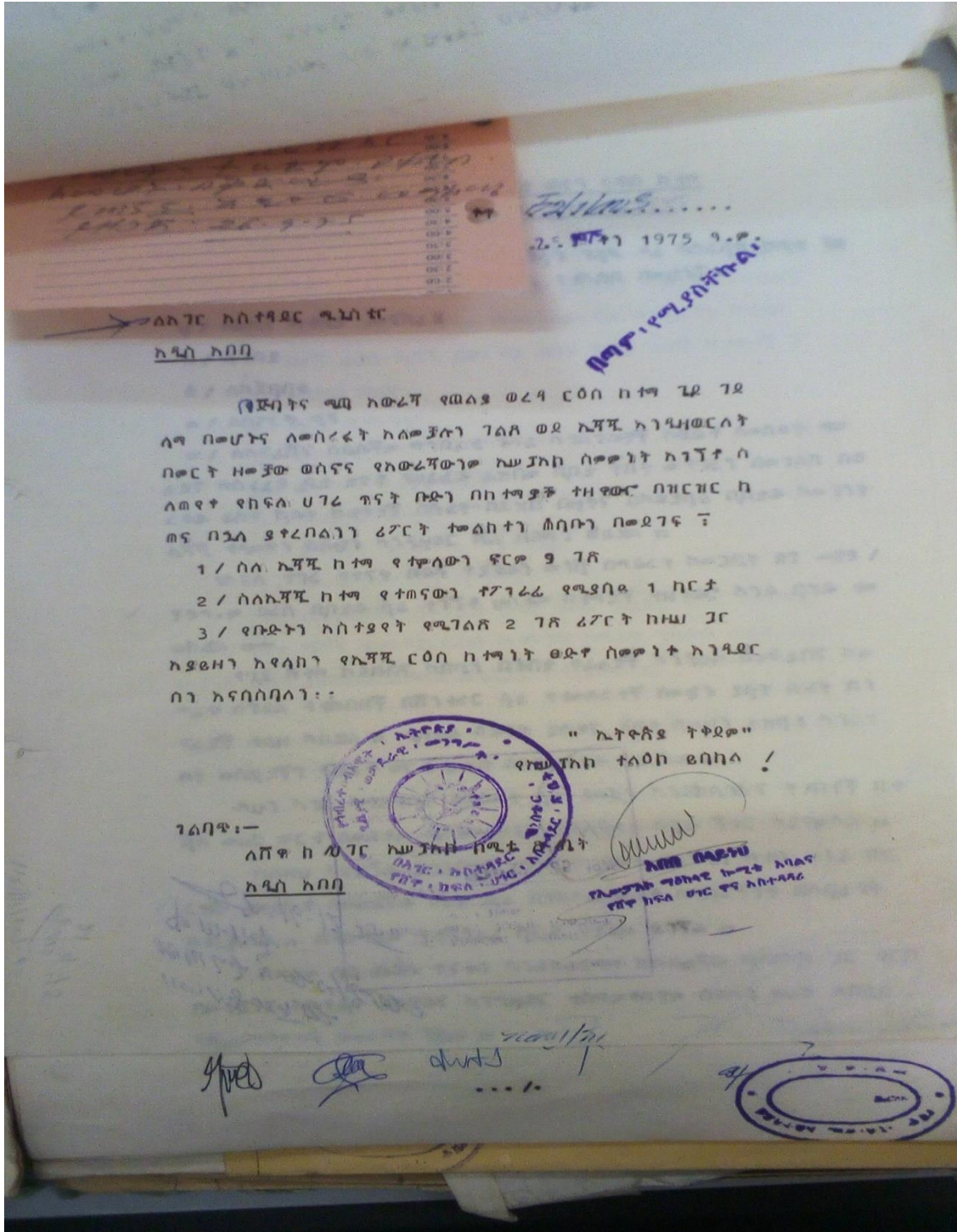
አድራጎች አየተባባሰ ሂደት ለፀጥታው ጥጥር ፍገር
በግሰከተሉ በሬት ዘርዘር ሁኔታው ተጠንቅቶ የተወሰደው ሕጋዊ
አርዎች አገዳገሎችን አናስታውቃለን ::

27/12/66
ፊታውራሪ : የሕገ-ገብ : ጋዜጣ : የሥነ-
ፍልግ : ለገጣ : ተጠቃሚ : ጥናት : ለሕግ :

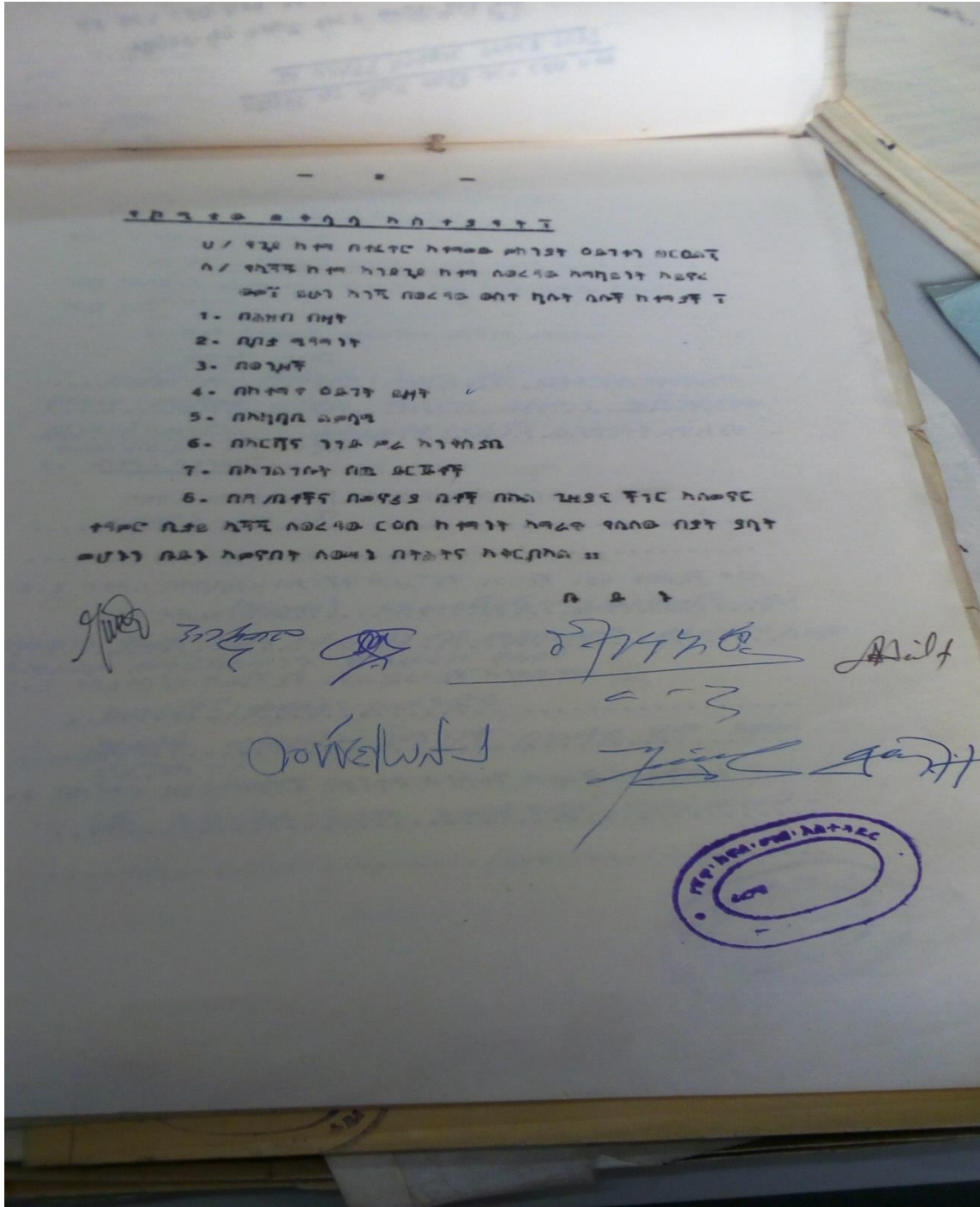
ገልባጭ፡ ለፖሊስ ሠራዊት ጠቀላይ ወጥብድ
አዲስ አበባ ::
በአገዳጁ ገጽ አባሪ ጋር



Appendix-XXVII



Appendix-XXVIII



Appendix-XXXI

AGRICULTURAL AND RURAL DEVELOPMENT BANK

አምቦ ትርጉሚና መ/ቤት
 ፖ. ማ. ቀ.) 155
 P. O. Box)

AMBO Branch Office
 ስልክ) 312
 Tel.)

ቀን ጥቅምት 8 ቀን 1981
 Date

የቁጥጥር ቁጥር No. 274/383/81

ጃቶ ድርጅት የገ/አገ/ሐ/ሥ/ግ
ጠ/ሥ/፤

ግሕበራቸው ለአባላት የዕርብ በራብ ድር ክፍያቸውን ወበዶ መገዛት ይቻላል። እነዚህ ለብድር የተገዙ በራብ ክፍያ ከገበራው አቅም በላይ በሆነ ምክንያት ሲሞቱ ገበራው ጉዳት ላይ እንዳይወድቅ የመድን የስትና እንዲገባላቸው ጥረት ተደርጓል። በዚህም መሠረት የመለያ ቀጥሮ ተሰጥቶ የመድን የስትና የተጠየቀላቸው የዕርብ በራብ ለሌሎች ስም ዝርዝር ለማውለስ ተቅግኖ ሲላክ ገልጻል ለናንተም እንዲደርስ ተደርጓል። በነዚህ የመድን የስትና የተጠየቀላቸው የዕርብ በራብ ስም ድርጅታችን ብር 3,167.26 /ሦስት ሺህ አንድ መቶ ስልሳ ሰባት ብር $\frac{26}{100}$ /ወጪ አድርጎ ለኢትዮጵያ መድን ድርጅት ክፍሏል። ስለዚህም ግሕበራቸው ከዚህ ቀደም ለበራ መገዛት ከወሰዱ በኋላ በብድር በተጠየቁ ከፍ ብሎ የተጠየቁ ገንዘብ በግሕበራቸው ላይ በዕዳነት የተያዘ በመሆኑ ይህንን አጭቻቸው እናንተም በበጠላቸው ለመድን የስትና የተከፈለውን ገንዘብ የስትና ለተጠየቀላቸው ገበራቸው በማካፈል በአጭ ገንዘብ ተከፋሪ ላይ ተጠማሪ አድርገንዎት በመያዝ በከፍተኛ ፕሮግራም መሠረት እንዲታወቁና እና ሲሰጡን።

.. ለትዕዛዝ ተቀደም

2502/81
 ከሆነ ገንዘብ
 ተከፍ።
 29/2/81

ገልበጭ፤
 ለጠ/ሥ/፤ ወረዳ ገ/ሰ/ጸ/ቦተ
 ገደ፤
 /ራተ

Appendix-XXXIV

91/185/መ36
ጥቅምት 13 1977

205 ለ ገገ ከፍለ ሀገር አስተዳደር ጽ/ቤት
አዳኑ ገገ
ለአሰጣጥ አድራጃ አስተዳደር ጽ/ቤት
አሰጣጥ

ብርቱኒያ ሥጢር

ጉዳዩ:— ሰለ አህል ገዢ

ጣኛው ገለበጥ በጥንቃቄ ከፍለ ሀገር ከቀበት አህሎች በስተቀር በአገዳዊ ጊዜ አገዳዊ ኩባባ አህል አገር መገገጥ ሸጭ ይዞ መተላለፍ አገደላችኛል የ1975 ዘመን የአህል ገዢ አፈጻጸምን አስመልክቶ የአገር ውስጥ ገዳዊ ሚኒስቴር በመሆኑ መሪ ላይ ገልጸል :: ገር ገን የከፍለ ሀገር፣ የአውራጃና የዕረፍ አስተዳዳሪ ያች በመሆኑ አመራር ተገባራዊ ስለመሆኑ በዚህ በበጎ አገልግሎት ጣገው ሰር በየመገገጥ አገልግሎት በሚገኝ ከሸጫች መገደባች አገደላችኛል፡፡ አገዳሁም ደረሰኝ አገደላችኛል ይህም ምረቅን አገዳሰክ ተለ ተደርጎበታል ::

ስለዚህ በመሪው መረት ጣገው ገለበጥ በጥንቃቄ ከፍለ ሀገር በዚያው አገር መገገጥ ያለ ቀበት አህል በስተቀር በአገዳዊ ጊዜ አገዳዊ ኩባባ አህል ይዞ በመጣ በጥንቃቄ ከሌሎች አገዳዳሪዎች አስፈላጊው በርኩላር ለሚኒስቴር የአስተዳደር ዘርፍ አገዳዳሪ በሚሉት በገ.ሰ.አ.ጊ.ዐ. መገገጥ የጠራዊ የሠርቶ አደረጃጀት የጥገና ክፍል ተቆይት 8 የገ 1977 ዓ.ም. በጥገና ሠልጠና/13/7 የተጻፈ ስለሆነ በመሪው መረት አስተዳደሩን በመመለስ አስፈላጊው አገዳዳሪ አገዳሰ ሲሆን ::

ኢትዮጵያ ትቅደም

13/2/77
ብርቱኒያ ሥጢር
ዘርፍ: 2944

18/2/77
ብርቱኒያ ሥጢር
ዘርፍ: 2944

ገልባጭ: ለአገር ውስጥ ገዳዊ ሚኒስቴር
ለፖሊስ ሠራዊት ጠቅላይ መሪ
አዲስ አበባ


Appendix-XXXVI

ላ ጋዴ ዶ/ሪ/ጋሪት
ሀ ደብዳቤ ከ/ሀ/ገ/ግ/ ቡድን

<p>ጉዳይ: <u>ውድ ሀገር ለገዢነት ስላላላት ጋዴት</u></p>	<p>ከባለስልጣን የተሰጠ ተገዢ ወይም ወሳኝ</p>
<p>ከጋዴ ቦርድ የተሰጠውን የሽያጭ ክ/ሀገር ለስተዳደር ጽ/ቤት ሰኔ 11/1978 ዓ.ም. በቁጥር ሸ47/2/190/ወ3 ያስተላለፈ ገንባቢ ባዕድ ለገደሚነት ለውስጥ ስጦታዎች:</p> <ul style="list-style-type: none"> - የሀገር ውስጥ ገደብ ማ/ር ሰኔ 23/1978 ዓ.ም. በቁጥር ጠገ/33/14 ለክ/ሀገር የሀሰጥ ገዢ ገ/ጋዴ ሰበብ ባስተላለፈው ማሳሰቢያ፤ - ገብረ ጋዴነት ለሀሰጥ ገዢ በሚያደርገው ጥረት ቀደም ሲል የገዢ ውድድር ሲካሄድ ወቅታት፤ - የ1978 ዓ.ም. በጀት ዓመት ውስጥ ለከገውት ከፍ ተኛ ለስተዳደር ላይ ላይ ለውድ ሀገር የሥራ ገዢነት ስድስት መስመር ተገኝ፤ - በዚህ መሠረት ከሽያጭ ክ/ሀገር 6 ሰዎች ገዢነት ለገደቡ ወረቀቶች ተገልጸዋል፤ - የሽያጭ ክፍለ ሀገር ለስተዳደር ጽ/ቤት በመመሪያው መሠረት ከ5 ለውድዎች የተወጣጡ የ10 ጋዴት ስም ዘርዘር ለክ/ሀገር ፖርት ቦርድ ጽ/ቤት ሰኔ 11/1978 ዓ.ም. በቁጥር ሸ47/2/189/ወ3 ሲገኝ በገንባቢ ስጦታዎች: - በመደበኛው የክ/ሀገር ለስተዳደር ጽ/ቤት ከክልሉ ፖርት ቦርድ ጽ/ቤት ባገኘው መመሪያ መሠረት፤ <ul style="list-style-type: none"> - ጋዴ ለቦሪ ከቦሪ የየረርና ከረዩ ለውድ ለስተዳደር፤ - ጋዴ ዓለማየሁ ገ/ጊዳር ጊሳ የሰደደ የቸና ጠቅላይ ለውድ ለሠጋ ር/ዓለም ጉዳይ ሀሰጥ፤ 	<p><u>ክ/ሀ. ማስጠንቀቂያ</u></p> <p>ካህን. ሰሌዳ.</p> <p>ገንባቢ. ጽ/ቤት</p> <p>3 ዓይ. ማ/ር</p> <p>የተከሰተው -</p> <p>ወያኔ. ምክር</p> <p>ጊደብ አ -</p> <p>አገልግሎት -</p> <p>ገጠናዊ ገጠማዊ</p> <p>16.11.78</p>

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+ወ 7732/66/007
አዲስ አበባ ኃይለማርያም 28 ተገቢ/ተገዳ.


የገቢዎች ተቀባይነት ሊተባብሩ
ገቢዎች መቀጠል መንግሥት
በአገር አስተዳደር ማኅበራዊ
የሸጭ ክፍል ሀገር አስተዳደር ጽ/ቤት
የወላይ ቁ. 15-63-33 የግ. ጥ. ቁ. 5616

በአገር አስተዳደር ማኅበራዊ
አዲስ አበባ /
በሸጭ ክፍል ሀገር አስተዳደር ጽ/ቤት
አዲስ አበባ /

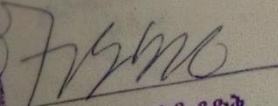
ገንዘብ - በወላይ ወረዳ በሃይ ጊዳር ህገ ተበላ የሰጠው ስ/ሥ ለገ
በር ወሰን-ሰብረሎ 8/77 ዓ.ም በተገ 11 በላት በ30 ደቂቃ አስቦ ሆሽ ተ 1-
በላት በ10 ደቂቃ ጸሐ በረዶ ተባብሮ የሚሰጠው ደብዳቤ ዝናብ፤

1ኛ / በ10 ዝታይ ጸሐ በረዶ በ24 ከገታል በ25 ከሁ ዘር የተዘራ ቢገባ፤

2ኛ / በ15.45 ዝታይ ጸሐ በረዶ በ19 ከገታል በ89 ከሁ ዘር የተዘራ
አገር በደቡብ በ25.15 ዝታይ ጸሐ በረዶ በ44 ከገታል በ14
ከሁ ገራዎዘር የተዘራው ስዝገባ በሰጠው ስዝገባ ስዝገባ የሚገባትና ሚሚ አወራሽ
አስተዳደር ጽ/ቤት ተቆይት 1/77 ዓ.ም በተቀር 352 ለመ 110 በተባረ ሪፖርት
ገልጻልናል ::

በአዲስ አበባ ከገታል ስዝገባ ስዝገባው ገንዘብ በመተባበር ወዲት
ከገታል ስዝገባ በዚህ ደብዳቤ በፒ ጸሐዘን ከገታልናል ::


** ሊገባል ትቀይሮ **


ወላይ አማካኝነት ወላይ-ደብዳቤ
የአስተዳደር አገልግሎት
ደብዳቤ

ገቢዎች /

የኢትዮጵያ ሌሎክትሪክ፣ መብራትና ኃይል ባለሥልጣን
ETHIOPIAN ELECTRIC LIGHT & POWER AUTHORITY

የቤተሰብ ስም: ቤት: የፖ: ግ: ቁ: 1233
የቤተሰብ: ቁጥር: ኢ: ኤ: መ: ኃ: ስ: አዲስ: 21023
የቴሌግራም: አድራሻ: ኤሌክትሪክ: አዲስ: አበባ:
ስልክ: ግምራ: 110811-12



Head Office, P. O. Box 1233 Addis Ababa
Cable: Electric Addis Ababa
Telex EELPA ADDIS 21023
Telephone: PBX 110811-12

የደብዳቤዎች: ቁጥር: 40 31/67
Your letter dated: _____
Our ref: _____

የደብዳቤዎች: ቁጥር: 127/11/60
Date: 3. 1966
የሰነድ ቁጥር: 28448
የቀን: 6. 1966

ለኢትዮጵያ ገዢ ገንዘብ ገቢ ገቢ
የቤተሰብ ገቢ ገቢ ገቢ ገቢ
አዲስ አበባ ::

ጉዳይ: ከገደ ወደ ራገጣ ስለሚወሰደው ወገን ስነ 19 ቀን 1966
ዲ.ወ. በቀጥታ 9102/20522/3 የጸፈ ጉዳይ ላይ ይገባል ::

መሪያ ቤታችን በራገጣ ፕሮጀክት መረጃ ከገደ ወደ ራገጣ የሚወሰደውን
90 ኪ.ሜትር ወገን ስነ ድልድቶች በራሱ ወጥ ማረጋገጥ የሚቻለው ነው ::
የራገጣ ዕቅድ ከሌላ በኋላ: ይህን ወገን ያውራ ጉዳይ ማረጋገጥ ተረጋግጦ
የገናኛውን በመጠቀም አገልግሎት ለሌሎች ጉዳይ አገልግሎት ለገዢው ወገን ስለ
ላገገ: ከባለድርሻ ባለሥልጣን ጋር ተጠያይቆ የመረጃው ወገን አስተዳደር ይረዳል: ማረጋገጥ
ቻልን በዚህ ወጥ ያደረገው ወገን: የገናኛውን ባይመጠቀም ተርፎ: ከገልገሎት ወጥ አገልግሎት
ሆነ: አባባቢነትን በመልክት: ወጥ ለመረጃው ባይገኝ: ጉዳይን የገናኛ ለሚ
ከታተሙ ሠራተኞች ደመወዝ ለመክፈል ያህል አገልግሎት አገልግሎት: ወገንን በጥ
ነታኝ በብደት በልሽት የሚያደርሱበት ከባይ ወገን ስለሆነ: አገልግሎት ወጥ ለሚያገኙ
በቻ: በገንዘብ ገቢ የተወሰነ ሂሳብ አገልግሎት ተደርጎ ነበር ::

ይህን ዕቅድ ከሌላ በኋላ ተጠቃሚው ደብዳቤ አገልግሎት: ለሌሎች
አየተባለ የተከረለ ባይሆን: የወገን ስነ ድልድቶች ተጠቃሚ: ለሌሎች የሌላ ዕቅድ አገልግሎት
ት አገልግሎት ተሰጦ: የተደረገ ሆኖ አገልግሎት ለሌሎች አገልግሎት

የተባለው ወገን ከመረጃው በፊት: በተለይ በከረፍት ወረት: አገልግሎት ከባይ
የጥነት ወገን ተርፎ: አገልግሎት ወገን ስነ ድልድቶች ለሌሎች ያለ ማረጋገጥ ለመጠቀም
አይችሉ ነበር ::

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.

Name Berhanu Abera

Signature _____

Date of Submission MAY, 2023