

**ADDIS ABABA UNIVERISTY
COLLEGE OF HUMANITIES LANGUAGE STUDIES
JOURNALISM AND COMMUNICATION
DEPARTMENT OF LINGUISTICS**

**CORONATION AND TRADITIONAL
ADMINISTRATIVE SYSTEM OF THE DONGA
PEOPLE**

**BY
EDGET AYELE WORKU**

**ADDIS ABABA, ETHIOPIA
JUNE, 2015**

**CORONATION AND TRADITIONAL
ADMINISTRATIVE SYSTEM OF THE DONGA
PEOPLE**

BY

EDGET AYELE

**A THESIS SUBMITTED TO COLLEGE OF HUMANITIES,
LANGUAGE STUDIES, JOURNALISM AND
COMMUNICATION DEPARTMENT OF DOCUMENTARY
LINGUISTICS AND CULTURE**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
DEGREE OF MASTER OF ARTS (DOCUMENTARY
LINGUISTICS AND CULTURE)**

ADDIS ABABA UNIVERSITY

ADDIS ABABA, ETHIOPIA

JUNE, 2015

Addis Ababa University
College of Humanities, Language Studies,
Journalism and Communication
Department of Linguistics

Signed by Examining Committee:

ADVISOR SIGNATURE DATE _____

EXAMINER SIGNATURE DATE _____

EXAMINER SIGNATURE DATE _____

Addis Ababa, Ethiopia

June, 2015

DECLARATION

I, the undersigned graduate student, declare that this thesis is my original work and that all sources of materials used in this thesis have been duly acknowledged.

Name: Edget Ayele Worku

Signature: _____

Date: _____

This thesis has been submitted for examination with my approval as a University Advisor.

Name: Ahmed Hassen (PhD)

Signature: _____

Date: _____

Place: College of Humanities, Language Studies, Journalism and Communication Department of Linguistics.

Date of Submission, _____

Addis Ababa, University

Addis Ababa, Ethiopia

ABSTRACT

This thesis describes the coronation rituals and traditional administrative systems of Donga People, who lives in southern part of Ethiopia. It further investigates the roles of traditional institutions; the community's perceptions towards their traditional administrative system and other related socio-cultural events.

To achieve this goal primary and secondary data were used. The data were collected through observation, informal and formal interviews, focus group discussions and reviewing available primary and secondary sources.

The findings of the present study showed that the Donga coronation rituals have a considerable role in creating and maintaining the social bond among members of the community. Simultaneously; the annual festivals are also practiced with the presence of respected king and considered as part of the earliest traditional forms of communal thanks-giving. Moreover, hierarchical traditional conflict resolution mechanisms, based on customary laws could create peaceful environment, maintain ongoing societal moral structure and further reduce the burdens of the "modern jury. The traditional social structure serves as a channel of communication within the entire community. It also helps to plan and implement policies, rules and regulations to further mobilize the people towards development endeavors.

The values and practices examined in this study further showed that the particular understanding of given times and the cultural effects of the reformation could in fact make significant changes on social consciousness.

ACKNOWLEDGEMENTS

My very first gratitude goes to my dad, Ayele Worku; the completion of this thesis would have not been possible without your thoughtful intellectual effort and guidance. Mum, Etaferhu Zerefu; you have been sincere to help and encourage me throughout my journey. And I am lucky to have you both during those challenging times. My only sister and brother; I would also like to thank your generous concern. Aunt; I never forget your prayer and the charm we had during my post graduate studies including the preparation of this thesis.

I owe my greatest appreciation to my decent and resourceful advisor, Dr. Ahmed Hassen. I am sincerely indebted to his incessant and meticulous advice. His immense knowledge and articulate guidance helped me starting from the very onset of thesis preparation until its completion.

I would like to acknowledge the contribution of my key informants Alemayhu Lapiso, Kifle Foneqamo, Degefe Ashebo, Kassa Kebede, Berhanu Ludamo and to all my informants whose information is indispensable in writing this thesis. Your willingness, scarification and encouragement enabled me to complete my thesis.

My classmates: Aberham, Zekarias, Henok, Mebratu and Zenabu, I also express my deepest gratitude to all of you for marvelous friendship. Our entire journey at school was really amazing and I learned a lot from all of you. Hiwot Bireda, Hiymanot Kagneu, Mihretu Markos and Habtamu Telahun; I will always remember for your all unconditional compassion.

Table of Contents

<i>ABSTRACT</i>	iii
ACKNOWLEDGEMENTS	iv
Table of content	v
List of table	vii
List of Maps and figures	viii
Glossary of Key Terms	ix
Abbreviations	xi
CHAPTER ONE	1
INTRODUCTION	1
1.1 An Overview	3
1.2. Statements of the Problem	5
1.3 Objectives of the Study	6
1.3.1 General Objective	6
1.3.2 Specific Objectives	7
1.4. Research Questions	6
1.5 Significance of the Study	7
1.6 Methods of Data Collection and Analysis	8
1.6.1 Qualitative Data Collection Methods	8
1.6.1.1 Field Trip and Participant Observation	8
1.6.1.2 Interview	9
1.6.1.3. Focus Group Discussion	10
1.6.2. Published and unpublished Sources	10
1.6.3. Methods of Data Analysis and Interpretation	10
1.7 Scope of the Study	11
1.8. Limitations of the Study	11
1.9. Some Notes on Phonemic Inventory of Kambata Language	12
CHAPTER TWO	16
LITERATURE REVIEW AND THEORETICAL BACKGROUND	16
2.1. Theoretical Background	16
2.2. Ancient African Kingdoms	23
2.3. Ethiopian Kingdoms	27
CHAPTER THREE	32
THE STUDY AREA	32
3.1 The Peopling of the Donga “Ethnic Group”	32
3.2. Origin	34
3.3. The Donga through the March of Time	38

3.3.1 The Donga Life 1855-1974	40
3.3.2. The Donga under the Derg (1974-1991).....	42
3.3.3 The Donga since 1991	43
3.4. The Donga Language.....	44
3.5. The Donga Local Economy	44
CHAPTER FOUR	48
DONGA KINGSHIP AND THE CORONATION CEREMONY	48
4.2. Donga Kings: Their Coronation Ceremony	50
CHAPTER FIVE	58
TRADITIONAL BELIEF AND ADMINISTRATION.....	58
5.1. The Donga Traditional Belief	58
5.1.1. Seasonal Belief.....	61
5.1.2 Blessing and Donga.....	64
5.1.3 The Role of Women in Traditional Belief.....	66
5.2. Donga Traditional Administration	68
5.2.1. Conflict Resolution	70
5.3 Enhancement of Traditional Administration; through Intangible Heritages	74
5.3.1. The Donga Proverbs/ <i>Aggudishata</i> /	75
5.3.2. Myths	78
5.3.3. The Donga Tale (<i>Hessa</i>)	83
5.3.4. Personal Names	83
5.3.5 Blessings and Different Songs	85
5.3.5.1 Common Blessings	85
5.3.5.2 Songs of Coronation Ceremony.....	86
5.3.5.3 Songs during Masala/ The finding of the true cross/ <i>/Masaali Ayyaani Jeechcho shalata/</i>	87
5.3.5.4 Mourning Songs for Honored Person /except the King// <i>Oonna Jeechcho Shalata/</i>	89
5.3.5.5 Hunting Songs <i>/Hugaaxo jeechcho Shalata/</i>	92
CONCLUSIONS.....	95
RECOMMENDATIONS	96
REFERENCES	97

List of Tables

Table 1: Consonant Phonemes of Kambata	14
Table 2; Days of a week	62
Table 3; Seasons and months of the year.....	63
Table 4; Proverbs.....	77
Table 5; Myth.....	80
Table 6; Personal Names	84
Table 7; Child Naming.....	84
Table 8; Blessings.....	85
Table 9; Coronation Songs.....	86
Table 10; Songs Masala	88
Table 11; Mourning Songs.....	90
Table12; Hunting Songs	93

List of Maps and figures

Map 1: Kambata Tembaro Zone.....	2
Map 2; Ethiopia; from the 13 th to the 19 th century... ..	39
Figure 1; Donga Hierarchal Power Distribution.....	69

Glossary of Key Terms

<i>Abegaza-</i>	title given for a wealthy herd's man
<i>Aderi-</i>	traditional belief
<i>Agene-</i>	moon
<i>Atekana -</i>	<i>traditional</i> food made of barley flour smashed with butter
<i>Beteba-</i>	guards of the king
<i>Bordie-</i>	local drink
<i>Bulla-</i>	traditional food made of false banana root mixed with butter
<i>Enset-</i>	false banana; staple food at densely populated areas
<i>Dongicho-</i>	the tree named by the first settlers of Donga
<i>Fedo-</i>	graveyard; in which Donga kings used to be buried
<i>Guda-</i>	traditional conflict management
<i>Hanchufa-</i>	small portion of bull's skin covering a pair of its testicles
<i>Haro woga-</i>	New Year festivity
<i>Hat'e-</i>	title of king from the corrupted title <i>Atses</i>
<i>Jachiyaa-</i>	big tree and believed that it is vested with spirit
<i>Jenetema-</i>	death of king
<i>Jenjibelo-</i>	traditional method of ginger plantation
<i>Kambatisa-</i>	language spoken in the area of Kambata
<i>Kerchiota-</i>	wife of the king (queen)
<i>Kete-</i>	River found in Hadero Tunto
<i>Keydera-</i>	one of traditional beliefs
<i>Laka-</i>	bracelet which symbolizes kingship
<i>Lali Masa-</i>	festivity prepared to give recognition for a wealthy herd's man
<i>Ludamo-</i>	leaf used as a plate
<i>Ludanewa-</i>	go away from somewhere
<i>Magaba-</i>	a clan leader
<i>Magabat -</i>	King's advisors
<i>Megen Mencho-</i>	leader of a traditional belief
<i>Mesala-</i>	the finding of true cross

- Mewicho*- a name of an existing tree which is eventually renamed as Dongicho
- Morota*- assistants of traditional belief leader
- Ojjecho*- collective name for crops cultivated during summer season
- Santiyano*- the ruling clan from which; Donga kings used to generate
- Wao*- one of traditional belief
- Wembo*- traditional belief
- Webeta*- ceremonial bath
- Woma*- king
- Woma Hebo*- coronation song
- Zereko*- the way the peoples of Kambata and Hadiya pronounce the name of King Zra Ya'iqob
- Zereme*- distraction

Abbreviations

Adj-	Adjective
Adv-	Adverb
Conj-	Conjunction
Def-	Definite
Excl-	Exclamation
FT-	Free Translation
Gl-	Gloss
N-	Noun
Neg-	Negation
Ortho -	Orthography
Pl-	Plural
Ps-	Parts of Speech
Poss-	Possessive
Pre-	Preposition
Pro-	Pronoun
V-	Verb
3 rd (ms) -	3 rd person masculine
3 rd (fs) -	3 rd person feminine

CHAPTER ONE

INTRODUCTION

The early history and traditional political system of the Dongga people can be traced back to the mid sixteenth century (Grenstedt, 2000:41). According to oral sources, there had been five brothers, who seem to have moved in search of better place for living; and, who had, therefore, come to settle in the southern part of Ethiopia particularly to the area of Kambata Tembaro Zone at the particular site of the district of Hadero Tunto. The Dongga people had accepted that they are originally from Gondar/Begemeder/ northern part of Ethiopia (*SNNPRS CN, 2012:47*). Oral sources asserted that, they had sheltered themselves under a big tree which was found on the Twin Mountains of Boha and Tora. The particular place is known by the name of Ansherenana. Prior to their expansion, they believed that the tree could rescue them from any possible harm around; and, that they considered its protection like a father they could name as *Dongcho*. The name of their father and the term Dongga itself was originally derived from this preceding one. It has eventually become to serve as the name of the people. The term 'Dongga' which literary denotes strength and generally stands for something quite strong or an act involving a sort of strength (Tadesse, 2013: 35).

The geographic setting of the Kambata Tembaro Zone is properly situated in South Western Ethiopia about 350 K.M to the south of Addis Ababa. This Zone is bordered in the north, by the Hadiya and the Alaba Zones, in the south by the Walayta zone, in the west again by the Walayta and the Hadiya zones. Again, in the east by the Billate river which separates it from the Arisi Oromo. The Kambata Tembaro Zone comprises seven *Woredas*. Among them, Hadero Tunto is the object of this study. This is for the Dongga are living in it since the distant past. Being a component part of the Kamba Tambaro Zone, whose economic formation is

dominantly agriculture, the Donga are also predominantly farmers and semi cattle herders. They do share their language with a slight dialectical variation and communicate with their neighboring people of the district (SNNPRS CF, 2012:32- 33)



Map 1: Kambata Tembaro Zone; adopted from Kinship Terminology (Treis, 2005:1)

Seen from all perspectives, the Kambata culture is one of the most endangered ones in Ethiopia (Tesfaye, 1992:8). The proximity to the neighboring nations and nationalities could above all, force the inhabitants of the area to interact with the nearby ethnic groups; and, with those who had migrated there from distant areas. The Kambata are one of highly interacting Cushitic speaking peoples (Gordon, 2005:116). For instance, states that the Kambata indeed denotes a place or an area in which the immigrants of various nations and nationalities are significantly assimilated into one dominant culture (Tesfaye, 1992:8). In

general, the former *Woma* king or kingship is currently forgotten in the kambata region due to people to people movements (*Ibid*).

The above illustration justifies the general overview of Kambata Tembaro Zone and the present thesis which particularly focuses on the Donga traditional administration, kingship making the political system and the leadership in the Hadero Tunto district of this Zone.

1.1 An Overview

Historically, the Donga king had always assumed power after a great inauguration ceremony (*ARCCH, 2010:88*). It used to be celebrated by the local people. King making used to be conducted after the death of the proceeding king. The traditional clan leaders and the king's advisors known as the *Megabat* could arrange such burial ceremony within the norm practiced by their ancestors. Informants asserts that, prior to the announcement of the king's death, to the public, the traditional council members, the *Megabat*, could gather together around the king's palace just before the sun is setting. Culturally, the king's death usually kept secret to the public till the proper arrangement for funeral is ready. The *Megabat*, are responsible for the preparation quite properly both for the funeral and coronation process whenever such incidence could take place (*Ibid*).

The king's advisors (the *Megabat*) all are always elected by the community (*SNNPRS CN, 2012:49*). They have to be elders with a lot of indigenous knowledge, and well-respected by the clan leaders within their respective districts (*Ibid*). The Donga society could extend great admiration and due respect in advance for those consultants of the king and their local elders. Any social, political, administrative and court cases used to be resolved through the participation of these elderly leaders based on their age and social their hierarchy (*ARCCH, 2010:88*).

The community members could respect the elderly law, decision and reform. They could also extend their due cooperation to accomplish their duties. The laws stated by the previous generation have always been given due respect. Those laws are not, however, conceived as something written by the previous generation. The posterity is a passive recipient of those laws by ancestors and hoped these laws serve the current generation (Gezachew, 2010:24). They will not have courage to undermine it and violate it as it is the law of their forefathers. Any clan member is taking further proper care to maintain the continuous application of these laws of his forefathers (Tadesse, 2013: 74).

The Donga culture could not, therefore, allow any other clan than that of the Santiyano to assume kingship (*SNNPRS CN, 2012:47*). According to oral tradition, ever since the appearance of the of Donga community on the scene of the Ethiopian history during 16th century, coronation ceremonies had been inaugurated by the sixteen Donga kings. Any Donga king assumes power as already stated following the death of his predecessor (Gezachew, 2010:24). Traditional council members, the *Megabat*, could choose any prospective and promising king among the sons of the deceased king. Informants asserted that, during the selection, examining their intelligence and ability of leading skill could be the major criteria other than for example age differences. In case the deceased king could not have a succeeding son, any one of his brothers could assume the Donga throne.

The Donga kingdom had its kings who could rule based on a decent organizational structure. The political, social, administrative and economic institutions had maintained an ancient ethnic unity (*ARCCH, 2010:88*). The political culture and the social stability had provided ample evidences that the Donga could independently manage its own affairs rather than simply functioning as part of the macro Ethiopian

feudal monarchy. Administering a particular place, maintaining proper peace, resolving prevalent local conflicts, within the society; and, eventually reconciling occasional border disputes could be parcels of that traditional administration. Meanwhile, the traditional judicial trial could further prove such explanation. Any personal or social problem including accidental murder would properly get solutions with the traditional conflict resolution mechanism (*Ibid*). At this stage, it should be noted that the by Donga structural organization couldn't entertain revenge, as a whole, after the traditional jury examined the case. The system of reconciliation by itself would bring peaceful environment contrary to the modern judge's decision. Punishment couldn't also be the only target of traditional jury rather bringing reconciliation among opponents' through customary procedure was the logic of the time. Compensating the victim's family and following an ancient traditional norm would be grateful for both the defendant and the accuser to continue their walk of life on friendly bases and genuine social principles.

Generally speaking, the existence of the Donga kingship usually invited the introduction of new power in the coronation of one ruler after another in course of history. The King (*Woma*), who could receive considerable support of his advisors the *Megabat*, used to exercise his function as chief of justice, political leader to guide and to protect the Donga "ethnic group" from any attacks by potential enemy. For instance, any public issue is discussed on traditional public gatherings before of the king's unilateral decision about it.

1.2. Statements of the Problem

The Donga kingship and their traditional administration have not been properly studied themes among the South Western Ethiopian social settings (Tadesse, 2013:32). This sense is to justify lack of proper documentation related to it; therefore, no sufficient written or recorded

sources are available to illustrate the historical background of the Donga people and how their kingship used to function. The “ethnic” Donga and their cultural identity have largely been paid less attention; and, they are generally categorized under the umbrella of the Kambata.

UNESCO universal declaration on cultural diversity (2002:5);Article 6 states that, ensuring the free flow of ideas by word and image, care should be exercised that all cultures can express them and make them known. Freedom of expression, media pluralism, multilingualism, equal access to art and to scientific and technological knowledge, including in digital form, and possibility for all cultures to have access to the means of expression and dissemination are the guarantees of cultural diversity.

However, proper documentation about the Donga and their history still needs careful attention. This can be handled, among other things by, conducting rigorous research. The Donga kingship and their traditional administration fundamentally show the elements of traditional egalitarian society’s justice in the present Hadero Tunto district. A comparative observation between their traditional and the current mode of their life could briefly manifest the glorious past of the Donga under their successive kings.

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of the study is to describe the coronation ceremonies, the power and duties of the Donga kings and the associated the traditional administrative systems of the people of Donga, who inside in the district of Hadero Tunto of the present Kambata Tembaro Zone of the Southern Nation Nationalities and Peoples’ Regional State.

1.3.2 Specific Objectives

The study specifically tries to:

- Explore the document the procedures, rituals and practices particularly related to the coronation, power and duties of Donga kingship.
- Describe and document the traditional administration particular to the people of Donga.
- Examine and document the language use mainly associated with the coronation ceremonies of the Donga kings and to the traditional administrative system and practices.

1.4. Research Questions

- What are the significant elements of coronation of Donga Kings?
- How does the donga traditional administrative structure function?
- What language or linguistic elements are used during the coronation ceremonies as well as in daily life, particularly, in the administration processes?

1.5 Significance of the Study

Investigating the less studied societies and their traditional social structures and understanding their contribution to the existing social environment; and, particularly how the succession of their kingship currently operates is quite important for the development of any research either in the humanities or in the social sciences.

It seems that traditional forms of governance might have contributed towards modern democratic concepts. Likewise, through the analysis of the dynamics of the Donga kingship and their traditional administration; and, simultaneously, by analyzing monarchical systems, sources of their authority and how they had attained it inevitably helps learn from the

past and compare it with the manner people nowadays are competing in wider election platforms at village, regional and national levels.

The findings of this thesis hopefully advance our knowledge about this population group. Policy makers will also benefit from this thesis to chart how local public administration, resource allocation and the local development can be planned in their life strategies can be designed.

1.6 Methods of Data Collection and Analysis

To conduct research during the preparations of this thesis, qualitative approach is applied. Both primary and secondary data have been utilized. Participant observations, interview, Focus Group Discussions were the main sources of the data collection. And also this thesis is compared with and benefited from published and unpublished sources which are kept by private hands and in the libraries. Searching archives also played a tremendous role for the presentation of the thesis.

International education research confirms, through qualitative method; observation and carefully collected data should be used more often than usual data. Meanwhile, flexibly must be an initiative in research design in order to include unexpected events. Progressive focusing should be used instead of fixed design. The researcher's values and perspectives should be clearly described in the research. In the main time, important source in qualitative methods is exploring literatures to enhance the primary data (2010:82).

1.6.1 Qualitative Data Collection Methods

1.6.1.1 Field Trip and Participant Observation

At the beginning, participant observation is the key element or tool to consolidate the data. Seven years back, in the year 2008, when I used to work at the Walta Information Center as an assistant documentary film producer, I had the chance to see the Coronation Ceremony of the

present Donga king/*woma* Beyene Ersulo. Recently I had frequently undertaken field work at this particular area to substantiate and further study. Meanwhile I had a chance to look at the daily lives of the people during my stay in the field. I had also another opportunity to observe the traditional conflict resolution mechanism and the colorful ceremony of traditional ways of worshiping.

1.6.1.2 Interview

In order to gather relevant information, informal communication with members of the society, could created a great opportunity to select key informants according to their knowledge of the particular subject. I at the end selected Alemayhu Lapiso as my key informant because he has an immense resource towards Donga's culture and he also has a consolidated Donga's culture in his unpublished portfolio. Moreover, the community considers him as an ambassador of Donga's culture.

Creating conducive atmosphere for the informants was so crucial; Social locations like the generation location, the gender location or any other social location provide the respective people with a potential of experiences in a specific part of the social sphere. Such location could affect or restricts the range of self expression, frankness to ascertain constrained possibilities and suggests (but doesn't impose) "*certain definite modes of behavior, feeling and thought*" (Bohnsack, 2010:243).

To conduct an in-depth interview, I had chosen prominent elders with the help of my key informant. Meanwhile, interviews had been conducted with different people who are likely to provide needed information, ideas and insights on Donga's culture. Thus, informants include elites, adults, youth and women in order to assert and to have adequate and reliable ideas of elders. Informants, who could divulge their intimate knowledge of Donga's culture and language, had been significantly important to make the cultural description and linguistic analysis more vivid. The

interview questions are open ended and they make the interviewee more comfortable to explicitly explain ideas they know without any constraints.

1.6.1.3. Focus Group Discussion

The Focus Group Discussion was also undertaken to clarify the issues which definitely needed more elaboration and cross-checking. Hence, the elders have shared their immense sources of oral tradition and their discussion is of significant help to acquire a wide range of knowledge. My earlier acquaintance with the community elders and work experience in the area greatly helped me to conduct discussions and organize interviews much more conveniently.

1.6.2. Published and unpublished Sources

Scarcely published and unpublished sources, about the Donga people and other relevant literature have been incorporated to enhance the study. Meanwhile the audiovisual works unanimously fulfilled the possible gaps. Hence, analyzing the prior studies on the area of Kambata in general and the Donga community in particular inevitably helped me to avoid any kind of biases.

1.6.3. Methods of Data Analysis and Interpretation

Research equipments were fulfilled as much as possible including the digital cameras and recorders. The entire process of descriptive study involves successive phases of transcription and translation. Transcription is a thorough task which aimed at representing the Donga kingship and traditional administration as closely as possible. Thus, the audio or video recordings of extracted narratives, conversations, ritual discourses-which have been transcribed, translated, analyzed, and commented upon (Gippert, 2006:188).

To present and preserve the cultural heritage of the speech community, then ethnographical information must be linked to the linguistic data and its annotation and analysis. However, the integration of linguistic and ethnographic data in a comprehensive documentation stored in an electronic archive is not an easy task (*Ibid: 183*).

Hence, to facilitate this research and keep the documentation more standardized, technological software had been properly used. Hence, ELAN project helped to provide the linguistic analysis on the sample episode narration which generally emphasizes the traditional administration of the Donga social group.

1.7 Scope of the Study

The study emphasizes the Donga kingship and traditional administration and encompasses the major cultural practices, events or rituals need the king's presence .Hence; the community believed that, the presence of the king on every ritual or traditional practice is considered as part of his job. Therefore, those cultural practices are rich in essence and adds linguistic flavor on the descriptive study of Donga kingship and their traditional administration. Moreover, the selected samples of the intangible heritages such as myths, tales proverbs, blessings and songs represent the social values at the same time demonstrate the use of their language. Those intangible heritages are transcribed into each table includes the orthography with the verification of parts of speech, gloss and translation. Such data is more crucial and credible to understand the interrelated social and cultural practices around the particular area.

1.8. Limitations of the Study

It goes without saying that almost no research has been conducted regarding the Donga People. Lack of written materials and poor statistical data in the region easily illustrate this reality. Most of the

information are oral being gathered from elders and couldn't always be taken as credible; and they need further counter checking and intelligent interpretation. Meanwhile, the historical facts are orally transmitted from generation to generation. Most of the facts tend to be distorted or based on mythical notions. Hence, tradition of the past usually contains some elements of truth but mixed with distortions (Marwick, 1989:401). Meanwhile, informants tend to be stereotypic and biased towards some of the explanations of historical and social background biases.

There is no adequate written documents about Donga "ethnic group" and it is difficult to narrate their historical background. This thesis is mainly based on oral information obtained from informants and followed by cross-checking through scarce audiovisual and written documents in a methodological approach to carefully prepare its contents. The history of Donga kingship and their traditional administration would be substantiated by scarce information from different books, magazines, newsletters and some unpublished written sources as well as information collected from the archives of the Hadero Tunto *Woreda* Information and Tourism Bureau.

1.9. Some Notes on Phonemic Inventory of Kambata

Language

Kambata language group belonged to subgroup of the Highland east Cushitic family. The closest relative of Kambata is Tembaro with 95% lexical similarity. According to the 1998 population census, the number of Kambata speakers is 606, 241, among them 345,797 are monolingual (Gordon, 2005:116).

The mystical power of the kambata language is transmitted trans-generationally for the perpetuation of traditional social order. The natives are also agreed that the power of the language go beyond if it is used

properly. Hence, it has power to bless, for enemies or people in ritually impure state; it can be dangerous (*Ibid*).

Likewise, intangible cultural, Heritage Domains journal states that language plays a tremendous role to preserve such kinds of intangible cultural heritages of many communities. Preserving ones language implies protecting a means of transmitting intangible cultural heritage. In general, different languages have a capacity to shape and affect the inevitably leads to permanent loss of oral traditions and expressions. On the other hand, these oral expressions and their performance in public could be the best to safeguard a language rather than dictionaries, grammars and databases (2003:4). Furthermore, language lives in songs and stories riddles and rhymes and so the protection of languages transmission of oral traditions and expressions are interrelated.

To make the present study more vivid, the cultural data is accompanied by linguistic flavor. Both Orthographic and phonemic transcriptions have been properly utilized.

Gilbert states that, linguists' second language learners often prefer a phonological orthography that allows them to quickly orthography that just allows them to quickly recognize the words in silent reading. Orthographical issues are of marginal interests, but they are very important to the speech community (Gilppert, 2006:7).

ELAN project could have a tremendous role to preserve Oral arts. Hence, this project annotation includes successive transcription, translation, further linguistic and ethnographic glossing and commentary. The sample narration episode is transcribed phonemically and attached as appendix.

Table 1: Consonant Phonemes of Kambata

	Labial	Alveolar	Palatal	Velar	Glottal
Plosive	b t	d	č ğ	k g	·
Fricative	f	ç	z ʃ ʒ		h
Ejective	p		č	q	
Nasal	m	nŋ			
Approximant	w	ɥ	y		
Glottalized		ɥr			
Approximant					

Adopted from (Gordon, 2005:116); the consonant phonemes of Kambata language

As to orthography, chapter four and five the words in the tables are written in Latin alphabets which refer to Kambata language usage. I tried to be consistent in this regard, but I felt guilty to certain inconsistency in the representation of geminated consonants; hence I'm not the native speaker of the language. I've therefore, taken as guiding principle to work with the native speakers of the language and who have excellent knowledge in both spoken and written language. Meanwhile, I've also worked with language expertise to get the proper linguistic data. Vowels are uniformly written as a, e, i, o, u and consonants pronounced as usual except the following letters; c as ç ;q as q' and x as t'.

The style and significance of usage culture's oral arts can be preserved, enabling better conservation and development o important cultural events. Well prepared researches, with high quality, pre-recorded, natural ethno linguistic data-available digitally, it would help for the next cross cultural researchers to make their field much more focused and accomplish mutual goals with the speech community (Bohnsack, 2006:44)

In general Gippert asserts that, ethnographers aim to recognize genres and registers of speech, describe the contexts of speech events, and identify apparently significant terms and expressions. Meanwhile, they widely explored in their analysis and their endeavors to explain cosmologies, social structures, ritual events, transcription and transformation between human and nonhuman worlds. Eventually, ethnographers produce another form of discourse in their own language and that shared by their readers and listeners –the famous ‘ethnographic narrative’ allowing their public to share knowledge about or produced by other (Gippert, 2006:184).

Like other forms of intangible cultural heritage, oral traditions are threatened by rapid urbanization, large scale migration, industrialization and environmental change.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. Theoretical Background

Traditional culture is governed by its own cultural practices and customary laws regulating behaviors of members. This chapter investigates or examines the concepts and these unwritten laws of ancient societies. The exploration of social values and norms of different societies has to be seen in scholarly works of, anthropologists, historians and in the works of other disciplines.

Public ceremonies, strict adherence to verbal greetings and ritualized prayers could reflect the significance of customary laws have always been the wider oral traditions which could pass from generation to generation. (Willie.F, 2005:149) describes the role of oral traditions as follows; *oral traditions survived for many centuries, and if they had not survived, we would know almost nothing of the ancient legal systems outside of Egypt.*

Meanwhile, different scholars state their perspectives regarding myth and mythology (Malinowski, 1954) for example illustrates that myth and social reality have always been functionally interrelated. Myth confirmed, supported and maintained the social state affairs. It provides an account of the origins of the world people and their conventions (Weiner, 1992). To the contrary, structuralists who succeeded Malinowski, refuting the view and maintained that myth could provide the conceptual rather than normative supports for a social world. Myth and ritual have come to stand to semantic structures much of it represented in the social convention. They could function in the same inconsistent manner particularly, to preserve the integrity of society. This is by undermining its conventional premises in other worldly supernatural terms and there by focusing people's thought on them (Levi-Strauss, 1976, 172-173).

According to the same author culture or language or convention exists being tacitly revealed by the continuously innovative, spontaneous, and experimental behavior of people's interaction with each other. Meanwhile, myth is certainly related to given facts, but not as a representation of them. The relationship is of a dialectic kind, and the institutions described in the myths can be the very opposite of the real institutions. This conception of the relation of the myth to reality no doubt limits the use of the former as a documentary source. But it opens the way for other possibilities; for in abandoning the search for a constantly accurate picture of ethnographic reality in the myth (*Ibid*).

Orally, transmitted customary laws can maintain societal norm by accreting the prevalence of obligations and responsibilities. The implementation of such voluntarily respected traditional rules that starts at home in the family can even go beyond. The organization of family life defines relationships through rights, privileges, duties and responsibilities with regard to society life are described as kinship. Family members are kin because they are related either through descent (parentage) or through marriage (affinity). Each society constructs its concept of kinship. In most societies kinship is determined by either matrilineal (from the mother) or patrilineal (from the father) descent. Until the period of the slave owing trade matrilineal and patrilineal descent patterns in Africa were more or less equally spread distributed across the continent (Davis, 2005:213-214).

Then, in the patrilineal societies the men retained the privilege of directing social organization, and elder men directed younger men and women. Hence, patrilineal families generally lived in extended family communities. Especially in many rural areas, an extended family included grandparents, parents, and children. In this setting, the male

elder in the family easily controls a communal tract of land, and it is his duty to allocate land to the other male family members (*Ibid*).

Such a strong family ties could expand could to a wider area through lineages with dominant headmen. According to Mclean, (1996:268-269) Kingship justification, fundamentally the foundation for under laid the evolution of political institutions based on family relationships. Anthropologists suggest their own justification; that they have established the structure and powers and rights may be partrilineal or matrilineal. Some anthropologists have highlighted on the importance of lineage in perpetuating political structures. Others prefer emphasizing the role of marriage (McLean, 1996:268-269).

Monarchy originally meant ‘ the rule of one’; through the world has now come to be attached to the constitution of kingship or queen-ship that is usually conceived as hereditary, through many posts Holy Roman Emperors are considered as monarchs , and kings of Poland as an example of non- hereditary or nominally (*Ibid: 326*).

Monarchism is usually a belief in the necessity or prestige of monarchy. An extreme vision of this would be to believe in a monarch who actually rule and did not merely reign with authority and power (*Ibid*).

The next verification conclusively,

Contemporary monarchists normally support a ‘limited’ monarchy, and ground their support in the general utility of the institution in a particular context. The ruling family considered as symbolic embodiment of the country’s history. Monarchy is often seen as a ‘dignified element’ (Ibid).

The coronation was, and perhaps still is, one of the most important ceremonies of a monarch’s reign. Coronation processions are portrayed with rituals and interrelated celebrations in accordance with a particular society’s traditional beliefs (Hunt, 2008:5). Different Scholars explained

concepts of intricately connected those interrelated traditional rituals and beliefs and their response to Monarchical systems.

According to some theorists, ritual either involves different forms of action from everyday life, or at least different purposes. (Kertzer, 1988:9) defines ritual as action wrapped in a web of symbolism. This assumes that ritual has a communicative role. Thus, despite the idea that ritual denies the everyday relationship between an action and its purpose, it is assumed that this denial is not unjustified. There is an assumption of its purpose, function and meaning behind ritual action. This implies for the relationships between ritual, politics and social structure (Barnard, 1996:737)

Accounts differ as to the purpose, function and meaning of the ritual. As Kelly and Kaplan have pointed out, unlike the proceedings mentioned above ritual is habitually connected to '*tradition, the sacred, to structures that have been imagined in stasis*' (1990:120). This has led to the attempts to define the function which has generally seen ritual as either supporting social structure by directly representing it, or legitimizing social authority by cover it up. Thus ritual's social role is either to strengthen, or obscure, the prevailing political order (Barnard, 1966:737-738).

The British anthropologists of the 1950s and the 1960s approved the integrative function of ritual. (Durkheim, 1915:226) had argued that because the apparent function of ritual is to strengthen the bonds attaching the believer to god, and god is no more than a figurative expression of society itself, so ritual in fact serves to attach the individual to society. Because ritual is a direct representation of society to itself, studying ritual tells us important things about society.

The strengthening the bond between king and his subjects is a clear demonstration of the tightening social bonds, or the legitimacy of authority. A celebrated example of this process at work is provided by Max Gluckman, who examines the *incwala* ritual performed by the Southern African Swazi people. This was an annual ritual which reaffirmed the relationship between the king and the nation by deliberately drawing attention to the potential conflict his authority could cause. Gluckman called such rituals 'rituals of rebellion', the power of which lay in 'exaggerating real conflicts of social rules and affirming that there was unity despite these conflicts' (Gluckman ,1963:18).

Victor Turner has also come up with similar conclusion although with rather different implications. Turner (1969) has examined the installation ritual of an Ndembu senior chief, in Northwest of the present Zambia. The ritual involved the building of a small shelter a mile from the chief's capital village and the chief was taken. Ritual functionaries systematically jostled and insulted him before his installation was finally celebrated with great festivities. Gluckman asserts such ritual as a structured rebellion, was for Turner a ritual phase of 'anti-structure' that lay outside social structure altogether (P.Mitchell, 1996:740).

Belief has, in the past, often been attached to ritual, as one of the two pillars of religion. However, since the late 1970s the theoretical emphasis on practice has given greater reputation to ritual, with belief now held in the background (Barnard, 1996:99).

Ethnographers have considered belief as an integral part of culture, with whole peoples thought uniform and consistent in their sets of beliefs. Such an understanding of belief belongs to functionalist writers; Durkheim (1912) and (*Idem*, 1915) and Radcliffe-Brown (1945) and (*Idem*, 1952:153-177).However, say the study of belief involves a number of interesting contradictions;

How do we know what people really believe? Is it relevant what they believe, or is the statement of belief what ought to really matter to an anthropologist? If belief is an 'internal state' unrelated to language, then it is inaccessible to the ethnographer, even perhaps to the 'external' conscious reflection of the native. If belief can be described, then it is dependent on language, and that language of description may be more formulaic than reflective of the inner state which is supposed to generate belief (Barnard, 1996:99).

Traditional belief is deep rooted in the African culture before the emergence of Christianity or Islam. In general, it refers to religious thought and philosophy which includes specific beliefs, ceremonies, and rituals carried out by designated ritual specialists, who include elders of the community, priests, rainmakers, oracles, medicine men and prophets. The values associated with these rituals are embodied in the presence of the ritual specialists and then passed down from generation to generation, during the process of which they are, of course, modified. Traditional religion also incorporates the history of the society through oral sources such as myths, proverbs, personal names and language (Willie.F, V.I, and 2005:209).

In the ancient times, African societies generally made no distinction between sacred and secular activities. A devotional act was a vital force regardless of whether it was performed at chosen place of worship in daily work chores, or in community festivals. Although, it's too difficult to find two societies worshiped exactly the same way, there were many shared beliefs (*Ibid*).

The traditional worship is quite different from formalized patterns of liturgical prayer. The ancient African worship was much more personified and expressed outward actions that included invocation, poured libation, offerings, prayer, and forms of music (usually called for drumming accompanied by songs and dances (*Ibid*).

Scholars find four common threads that are present in most traditional belief systems: believing in a Supreme Being, the religious pantheon, honoring ancestors, and believing in the afterlife. And each ancient culture had a different name for the Supreme Being. For instance in the Igbo language spoken in Nigeria, the Supreme Being is called *Chukwu*; the *Akan* of Ghana use the name *Onyame*, while the Ewe used *Mawu*. In addition the Yoruba of Nigeria used the name *Olorun* or *Olodumare*, and the Mende of Sierra Leone refers to *Ngewo* (*Ibid*).

Considered the great creator, from time immemorial the Supreme Being has been viewed as unbeatable, omniscient and compassionate; the highest form of life and the shaper of human fortune. Many African societies, even in ancient times, have shared common myths that tell of the Supreme Being's omnipotence. These myths also explain that, while communication between this being and humans continued, direct contact was somehow altered by the folly of humans (Ibid).

Despite the prevalence of such beliefs among ancient Africans, it was widely understood and accepted that the divine being continued to be active in their lives but that divine intermediaries were the appropriate means through which people were to communicate their needs (*Ibid*).

The religious pantheon of gods symbolizes different aspects of the natural world. The gods generally serve as mediators to the supreme divine being. Hence, the names of many gods and goddesses linked to the natural world have survived in traditional folklore and myths (*Ibid*).

In Africa, many of such annual festivals are still celebrated today. It is considered as one of the earliest traditional forms of communal thanksgiving. These are especially common as expressions of gratitude to Deities for a great accomplishment of work. In the case of the Mbaye of Chad, water, light, and the sun considered as powerful spiritual influences that require specific ritual offerings. Similarly, the goddess

Anuket, who personified the way in which the Nile River nourishes the fields in the regions bordering, was honored in ancient Egypt (*Ibid*).

Similar to other lesser gods or deities, each *orisha* has its own attribution to nature, which includes specific favorite foods and taboos. There are also prayers, songs, and dances performed on certain days of the week. Usually, Yoruba followers become aware of and familiar with the requirements of their own *Orisha* through Divination (*Ibid*).

The honoring of ancestors in Africa is not a religion in itself, nor is it a cult, as it has erroneously been portrayed by some historians. Instead, it represents a misunderstood aspect of African culture. In traditional African cultures, ancestors may personify the male and female founders of society. They also may be kings or even family members who provide a good example of morality in their daily lives. As such they are viewed as important parts of the ongoing social structure (Ibid: 209-210).

Especially in the ancient times, many forms of power have been endorsed to ancestors. To fulfill the offer of the ancestral spirits with both recognition and gratitude; certain types of holy place are chosen to carry out prayers, animal sacrifices or similar ceremonies are performed (*Ibid: 210*).

2.2. Ancient African Kingdoms

Different and wider types of governments emerged in the African continent at the end of the 15th century. In Northern Africa Islamic forms of government predominated throughout the region and some of the major states, including the empires of Ghana, Mali and Songhai in the western Sudan, south of the Sahara desert were also influenced. However, other forms of government had also continued to emerge in West Africa and the entire region was not under the rule of large states. The great diversity in the systems of African government can be seen in the region to the north of the great bend of the Congo River. Historian

Vansina (1978) justifies that there were eight major types of governments in the region: kingdoms, principalities, village governments, segmental lineages, urban governments with rotating leadership, chiefdoms based on matrilineal associations and territory, chiefdoms based on territory, and chiefdoms based on patrilineal associations and territory(Willie .F,III, 2005:101).

The continent faced several major changes in the systems of government during the pre-colonial period. In North Africa the confiscation of the Ottoman Empire began to decline in the 18th century, as a result of this by 1800 the states in the region were increasingly independent from the sultan in Istanbul. In the western Sudan it was the emergence of theocratic Muslim states from jihads led by individuals such as Usman Dan Fodio (1754–1817) introduced new systems of governments based on Islamic precepts. Meanwhile, European presence was increasing and making the coastal area more intense. The situation gradually caused coastal enclaves, such as Luanda in Portuguese-ruled Angola, that were governed along European lines. The most important development in this regard was the establishment of the Cape Colony in southern Africa in 1652. It became the initial point to establish the base for the spreading European dominance throughout the region. The early decades of the 19th century witnessed an increase in the European efforts to control larger areas of the continent, presage the colonial governments to come (*Ibid*).

Africans still maintained major kingdoms and empires of throughout the continent as of 1850. In West Africa the Ashanti Empire was expanding from central Ghana southward towards the coast and northward toward the interior and also the kingdom of Benin continued to control the trade of southern Nigeria. In the interior of the continent the Islamic Tukolor

Empire established by Umartal (1794–1864) was exceeding (Davis, IV, and 2005:211).

Meanwhile, the Mandinka Empire, led by Samorei Toure(1830–1900), would come to control much of the same territory in the coming decades. The Sokoto Caliphate exceeded both the Tukulor and Mandinka empires in size and strength (*Ibid*, 212).

Although not a kingdom, per se, Egypt rose to international importance during the short reign of Khedive Ismail (1830–1895). South of Egypt, in Ethiopia, rulers in the kingdoms of Amhara and Shoa had consolidated their power and created a practically invincible empire in the Ethiopian highlands. To the south, on the East African coast, Arab sultans of the Busaidi dynasty, in Zanzibar, established a vast trading empire that stretched from the Benadir Coast of Somaliland in the north to Mozambique in the south. The Busaidi sultanate depended on trade with kingdoms further inland, such as Buganda, Bunyoro, Burundi , and Rwanda, which thrived until the1890s.These latter kingdoms did not even come into contact with Europeans until the 1860s (*Ibid*).

On the west coast of southern Central Africa, the formerly glorious Kongo kingdom was finally reduced by the transatlantic Slave Trade. In present-day eastern South Africa, however, the collection of Nguni kingdoms making up the Zulu empire controlled the region. Zulu ‘offshoot’ states also flourished, including the Gaza kingdom, in Mozambic, and the Ndebele kingdom, founded by Mzilikazi (1790–1868), a former Zulu general (*Ibid:212*).

The Ndebele conquered the Shona kingdoms as they expanded northward. The expansion of the Zulu empire, affected through military domination, caused displacement and relocation of a number of peoples

in South Africa, thereby bringing about the establishment of Swaziland and the Sotho kingdom, both of which thrived (*Ibid:212*).

Whereas the 17th- and 18th-century conflicts between Africans and Europeans were generally based on issues surrounding trade and by the early part of the 19th century, it was the actual territorial rights of sovereign African nations that were endangered by European advance. Ashanti Empire and Britain had fought the first of the Anglo-Ashanti wars in 1820s. In addition to this, France had colonized Algerian provinces by 1837. In general, by the 1850s and 1860s African kingdoms across the continent were under siege (Davis, IV, 2005: 212).

In South Africa, the Sotho and Xhosa kingdoms fought with the Boers for territorial rights. Britain way of colonial occupation was well in Egypt.

Eventually, in 1884–85 the European powers assembled at the Berlin conference to discuss the partitioning of the African continent in anticipation of colonial conquest. The conference lasted several months later and indicated the beginning of the end of most of Africa's independent states. In fact, by 1898 the only major African empire still truly autonomous was Ethiopia thanks to glorious victory over Italian forces at the Battle of Adowa on March 1, 1896 (*Ibid:212*).

Despite the fact that European colonization, in many of the kingdoms that had not been destroyed in war, the colonial administration was carried out through the same families that ruled the formerly independent states, for example Caliphate in the Sokoto. The Dual Mandate policy of colonial rule confirmed Africans were kept on to run the local government under the watchful eye of British governors. This policy developed by Frederick Lugard (1858–1945) British colonial administrator. On the other hand, this policy of indirect rule hardly

offered the benefits of self-rule that the kingdoms enjoyed previously (*Ibid: 212*).

During in the independence in the 1950s and 1960s the pre-colonial kingdoms that became the new states (except for a few small states such as Swaziland and Basutoland (now Lesotho), which had a constitutional monarchies). For instance the situation in Buganda, where the royal heir, Kabaka Sir Edward Frederick Mutesa II (1939–1969), became the first president of independent Uganda, in 1962. His privileged position of the past Buganda kingdom was considered for his election. As a result, in 1966 Milton Obote the Ugandan prime minister, ousted and exiled Mutesa II. As a northerner, Obote came from outside of the Buganda power (*Ibid*).

2.3. Ethiopian Kingdoms

The case of Ethiopia is much more similar with those of other ancient African Countries. According to Galperin (1981) much is still unknown about the origins of the Ethiopian diverse communities. Long before the first Millennium A.D the, nomadic communities speaking the Cushitic and the Nilotic languages (the Nilotes were perhaps the earliest inhabitants of the region) lived on territory of the modern Ethiopia. Ethiopia's unique geographic position, as a bridge linking Africa and Asia has largely determined the pattern of subsequent preparation settlements. The first millennium was significantly marked by huge waves of migrating Semitic/Arabian/ linguistic communities, who then mixed with the indigenous population. At the same time, more and more Cushitic tribes seems to continue to move from the present territory of modern Kenya and from the Southern and Eastern parts of Ethiopia taking the direction of north and northwest. He also asserts the first Cushitic migrants to arrive in the Horn of Africa were probably the Afars

and Sahos population groups, followed by Somalies and the Oromos (Galperin, 1981:51).

Galperin also asserts the post Axum period, especially from the 12th -13th centuries, Semites and Cushites mixed increasingly in the central parts of the highlands. The assimilation process that was further accelerated by wide northerly expansion of the Oromo Cushitic tribes in the 16th century. Particularly those areas controlled by the Ethiopian emperors and inhabited by Semetic Amhara people (16th -19th centuries) the process was hugely accelerated. Corollary spreading of Christianity was also instrumental in speeding up the assimilation (*Ibid: 51-52*).

The origin, history and languages of the Cushitic peoples have been studied less than those of Semitic Ethiopians. Yet, it is undoubtedly true to say the Cushites have had and having an enormous impact on the ethnic history of Ethiopia. Sidamo, Kefa and Gemu Gofa provinces in Southwest Ethiopia are inhabited by the Sidamo/ sidama/. Cushitic peoples formerly occupied a larger area, but it was gradually reduced as a result of Amhara and Oromo expansion (*Ibid: 56-58*).

In fact, a number of southern principalities had come in-to existence before the Gondarine kingdom. Others however, emerged in the last decades of century. According to Bahru, (1998) the principal political formations can be grouped into five categories: the omotic states, the Oromo monarchies of Gibe region and wallaga, the kingdom of Shawa, the emirate of Harar, and the sheikhdoms of Ethio-Sudanese borderland (Bahru, 1998:114).

Before the coming of the Oromo, the entire Southwestern Ethiopia was occupied by Sidama people. The Sidama had developed a monarchical system of government within the framework of a given territorial state. When the Sidama area was overrun by the Oromo, the original

inhabitants were largely assimilated by the new influx, although in some instances the original settlers were expelled. In the process of absorption, the Oromo themselves were strongly influenced by the culture of the people they had interacted with. No-where, it influenced in such an instance than the case of the five Oromo kingdoms which appeared in which existed in Gibe river region north of the Gojeb river. A number of Sidama kingdoms had existed in this area for several centuries. When the Oromo were moved there, they seem to have adopted their monarchical system of government (Markakis, 1974:54).

Immediately south of Hadya was the state of kambata; whose history is very similar with the Sidama. Further south, the Walayta lived under their kings since at least the fifteen century. In the region south of the Walyta a number of other petty Sidama kingdoms survived until the days of Menelik (*Ibid: 58*).

During his reign most of the conquered provinces were 'given' to victories generals or other nobles of Menelik's entourage to rule. The administrative structure in the conquered provinces was primarily politico-military. The officials functioned as governors and military commanders, their instrument for ruling was the large numbers of northern soldiery who were stationed and eventually settled in the conquered territories. Safe guarding Ethiopian control, and taxation, was the primary concerns of governing authority. However, The Ethiopians didn't try to impose a direct form of rule on the vast and heterogeneous masses of people. Given the limitations of the organization and resource of the state structure, the ignorance of local language and customs, and the predominant concern with security and taxation, the new rules were forced to rely on the intermediacy of indigenous traditional authorities, whom they called *balabats* and to whom they offered recognition and economic privileges (*Ibid: 106-107*).

The Ethiopian tradition of exercising higher central authority through the mediation of local power structures rendered this arrangement acceptable. While the most cases conquest eliminated the highest levels of the ruling hierarchies in the south, the middle and lower levels of indigenous traditional authority were not disturbed. The truncated intact and was recognized by the northern rules as an indispensable instrument for the government of the incorporated regions, village, clan, tribal, district and territorial chiefs retained their positions with Ethiopian recognition and support . The *balabats* proved themselves indispensable as intermediates between the northern governors and the southern masses (*Ibid*).

The history of Ethiopia wouldn't be complete without description of the peoples and principalities of southern half of the country. It was the unification of these two parts in the second half of the nineteenth century that gave birth to modern Ethiopia (Bahru, 1991: 16).

Meanwhile Bahru further verifies the peoples of Southern Ethiopia had attained varying degrees of social and political organization. Their organizations ranged from communal societies to states with powerful kings and elaborate mechanisms for the exercise of authority. Examples of the latter kind were the kingdoms of kefa, walyta and Janjero. They are often known by the generic linguistic term of Omotic, because of their location in the vicinity of Omo River (*Ibid*).

In South Western region some aspects of cultural aspects are quite similar. Number of communities live in relatively small geographic they are highly interrelated. These communities and their individual members interact at different levels. Like in this case geographically proximate communities, trade, marriage, ritual exchange, circulation of ideas, and the competition over resources and the resultant tension take place as common events of life (De'a, 2000: 184).

The social organization of traditional culture in ancient kingdoms; political and executive power exercised by generally the headmen of lineages over their groups. Their power extended to the areas of law and justice, as well (Willie.F, 2005:149)

For instance, the Sidama kingdoms are governed by the hierarchal power. The Sidama people comprise a number of sub tribes, *gosa*, which were ruled independently by their own king, actually a supreme judge, and the *Woma*. The *Woma* of the different sub tribes within the Sidama make up the *Woma-Songo*, the assembly of sub tribal kings or judges. In a way, it is the highest traditional authority (Aadland, 2002:39).

Similarly Kambata consists of numerous clans and their traditional institution is administered by hierarchical power; the highest authority is *kokata*, the next level known as *gotcho* and the last *Heera*. The leaders of secular institutions are functioning in the process of socialization according to their hierarchal level. Unwritten customary laws; rules and procedures were binding the community members with regard to all patterns of relationships (Yacob, 2002:47).

Likewise, the Donga traditional administration is conducted by hierarchal power (SNNPRS CN, 2012:101). Meanwhile, the coronation ceremony is also directly associated with traditional rituals and also the final confirmation pass through traditional belief like as of ancient African kingdoms. The next chapters briefly illustrate the Donga Kingship and their traditional Administration.

CHAPTER THREE

THE STUDY AREA

3.1 The Peopling of the Donga “Ethnic Group”

During the reign of the Emperor Haile Sillase I (1930-74) the place where the Kambata people living in had been part of Showa one of the fourteen provinces of Ethiopia. Subsequently the Dergue regime (1974-1991) Showa was divided into four parts and Kambata situated in the southern part of the province. At present the government of Ethiopia has developed federal rule and Kambata Tembaro Zone belong to the Southern Nation, Nationalities and People Regional State (Belachew, 2001:127).

Durame is the capital of Kambata Tembaro Zone and found 352k.m away from Addis Ababa on way of Sashemene; the other route through Hosaena is shorter and only 296k.m journey from Addis Ababa. Meanwhile, Awasa the regional capital of SNNPRS is found 125k.m away from Durame (*SNNPRS CN, 2012:30*).The zone is divided into seven *Woredas* comprising; Kachabira, Doyogena, Hadero Tunto, Angacha, Kedida Gamila, Demboya Tembaro. Among the *Woredas* Hadero Tunto is the main concern of this thesis is where the Donga people are inhabiting.

The Kambata Tembaro Zone comprises three major ethnic groups; kambata, Donga and Tembaro. Kambata Tembaro Zone covers an area of 1, 253.60 sq.km and has a population of 683,167 among them 34,166 are Donga people according to 2007 population census (*SNNPRS CN, 2012:30*)

Hadero Tunto is one of the *woreda*'s of kambata Tembaro Zone where the Donga people inhabit. Currently the *woreda* comprises two towns and fourteen rural *kebeles*. The district is located 422 km away from the capital city Addis Ababa and 152 km from the regional state Awasa .The

total area coverage of the *woreda* is 18050.06 hectares (Tadesse, 2013:46). The *woreda* is bordered by Hadya in the north; Walayta and Dawro in the south, kambata in the east and in the west Tembaro in the west (Fikre, 2013:8). Hence, Donga people are dispersed in the neighboring zones and *Woredas* and live together with different ethnic groups. This situation paved the way for the Donga to share different linguistic and cultural practices (Inft: Alemayhu Lapiso).

Hadero Tunto district is divided into three principal altitude-physic graphic Zones: Dega (cool temperate), Woyna-Dega (temperate) and Kola (warm temperate). The boundaries of which are determined largely by the distinct average annual temperatures. The temperature in the kola zone ranges from 30 degree centigrade and above. Three *kebeles* are located in this category; Ajora, Hadero and Mandoye. The extreme low land of this region is a bit hot and its annual temperature ranges above 30 degree centigrade. Seven *kebeles* of the *woreda* belongs to Woyna-Dega; Lalu, Mugunja, Hachecho, Ameleka, 1st Tunto, 2nd Tunto and Tunto 01. The maximum average annual temperature rise to 20-22 degree centigrade and also the area is lying between 1500 and 1800 above sea level. The highest pick of the area is lying between 2300-2400m above sea level and known as Dega ; which indicates five *Kebeles* here; Dera, Boha-Tora, Gelbe, Homa, Lichecho and Sodicho. The average annual temperature falls 14-16 degree centigrade and the highest rainfall reaches 1200-1800 milliliter (Inft: Deneke Lambebo).

The *Woreda* has diverse topographic features; plains, mountains and valleys. There are three agro ecological zones highland, lowland and semi-desert (below 500). The rainfall and temperature also varies in different seasons. The intensity and duration of rainfall increase during winter.

3. 2. Origin

The Emergence of Donga “Ethnic Group”: A Reappraisal of Local Popular Myth

Human history is characterized by population movements from certain places to different directions in search of better place for survival. During the ancient times natural calamities, war and the need for better life were some of the basic factors for people to move from their original settlements. In the course their movements and interaction with the new environment, there have been possibilities for the diffusion of culture, languages and ideas. Migrants kept on moving until they could find suitable destination to secure their livelihood. Eventually, they can be accustomed to the new culture and languages in the nature of coexistence but as a distinct community. The social interaction latter helped them creating their own local unit to administer their fellow subjects.

Fikre (2013) states that origin of the Donga was closely associated with the area or region of Gondar (former Begemeder) the vast area situated in the present Amhara National Regional state. However, regarding to the origin of the Donga, there are three major lines myths having their own different respective explanations.

One of such Myth states that a certain ‘Bego’ as a person who belonged to the Donga, the first migrant, was having lineage with King Zara Ya’iqob of Ethiopia. When King Zara Ya’iqob came to the present Gurage zone Eja together with Bego from Ankober palace to construct a monastery. Bego remained behind. Latter however Bego moved to a place Simeda Wasera where the twin mountains Boha Tora found; in the present Hadero Tunto *Woreda* Kambata Tembaro Zone. He was sheltered in the

bush and named the existing tree *Mewicho* as *Dongicho* and the tree is still known by this name.

In fact according different sources King Zara Ya'iqob /1434-1468/ once visited the southern regions to expand Orthodox Christianity from his residence further to Ankober. Meanwhile, he had strong relations with the peoples of Kambata and Hadiya in general.

Doresse (1967:120-121) thus shares view and states that, King Zara Ya'iqob, 'Seed of Jackob' (1434-1468) embarked on the task of consolidating and unifying Ethiopian territory; and, propagating as well the Christian faith. Therein was, by no means, completed almost as soon as he had assumed the throne the king visited Aksum for his coronation. On his way back, he had evicted quite a number of Orthodox churches along with certain monasteries. A little later, he had moved his capital and royal residence further south to the region of Debra- Berhan.

In the 14th century and that of and 15th century, different settlers seems to have come to Kambata region. The situation had created a great opportunity to the Orthodox Christians and religious teachers to settle in there. King Zara Ya'iqob was highly dedicated to expand Christianity, and for that he had encouraged different settlers from the north areas such as Gondar, Gayint, Tigray, Angot, Beta Amara, Agaw Midr, Menz, Bulga and Jirru). The situation had created an opportunity to the Orthodox Christians and religious teachers to settle in the area of Kambata. That might have been one reason for describing the area of Kambata as one of the Christian outposts in the south. Meanwhile, Lapiso Dilebo (1982:168) verifies that Kambata being located to the south of Guragae and to the west of Bilate river was an integral part of the medieval Ethiopian state.

According to Grenstedt, King Zara Ya'iqub was one of the most powerful Ethiopian Emperors, is known by local people in Kambata and Hadiya region as 'Zereko' and he had close connection with the particular society. The Emperor married the famous female personalities in Ethiopian history, Princess of Hadiya Eleni (Grenstedt, 2000: 45).

A number of dynastic marriages were contracted between some of the 'solomonic' kings and the local royal family of Hadiya. Thus, the most famous king of the period, Zara Ya'iqob, his son and successor, Ba'eda-Maryam, and his great-grandson, Libna-Dengel, were married into the Hadiya princesses. Such social ties must have further emulated families of other dignitaries and still other ordinary officials. All there clearly identify the process of interaction among the elites of the two communities (Bahru, 1998:64).

The second Myth is quite different from the first one perspective regarding the Donga's origin. 'Donga people came from the Kebena and Gedbano a place where the members of Sebat-Bet Gurages are still inhabiting. Fikre asserts that language of the Donga is a bit similar to that of the Kebena so the assumption resembles to the current reality (Fikre, 2013:10). Based on the origin of language and culture, it is possible argue that Donga might have their Cushitic lineage than the Semitic one.

The secured of such myth explains the following about the origin of Donga people well organized by Fikre (2013:12);Hence, Bego /the first migrant of Donga who came from Gondar/ was not welcomed by the indigenous people/ the place where the Donga People inhabited at present/. They used to insult him and his siblings. Among the insults '*Shogo Ludanwa!*' it means 'Go away Shoge!' Shoge is one of Begos sons. Bego and his relatives were not allowed to settle in their district and went later. Sometime there was no rain and the region become barren. At the

time there was a prophecy which says the adversity was directly related to Bego's rejection. The inhabitants believed that unfavorable climatic condition was simply God's punishment because of our brutal action against Bego's. They regretfully called Bego's family back to their place. The community members believed that when Bego was arrived the rain came and he was seen as the one who brought the rain and consider him as a hero and the situation helped them to regard the prophecy credible.

De'a asserts that, myths which claim their origins are more likely the same especially in South Western Ethiopia. They are generally the notion of brothers (often more than two) coming from somewhere one tending to dominate others on various grounds (such as being the eldest, coming first or having communicated with ancestral spirit; and finally obtained the power to bless or curse). Commonly the juniors move out to what foreign ritual field as Doham demonstrates (De'a, 2000:167.)

Moreover most of the clans in South Western Ethiopia claim origin from a wide geographical space. According to his finding in Dawro, for instance, there are well identified 170 clans so far. Only two clans claim to be native to Dawro. Other places of origin include seem to have been from Kafa, Wolayta, Gofa Maale, and even from far away places such as Gondar and Wallo, in North Ethiopia. Though some of the place names people or clans mention as place of their origin may not sound likely correct. For example kalisia from kemisse, what actually seems important is what the clan members generally believe or identify as their origin place (*Ibid:170*).

According to Markwick (1989), the characteristic of myth is that while containing some elements often actually happened in the past, is also highly destroyed or exaggerated. Almost invariably, with view glorifying or asserting the special powers of one particular individual, or family, or community, or nation or religious group, or to narrate the bad character

of some group they could perceive enemy. Myths above all blindly exploit the past in order to serve some current national, political or religious motives (Markwick, 1989:13).

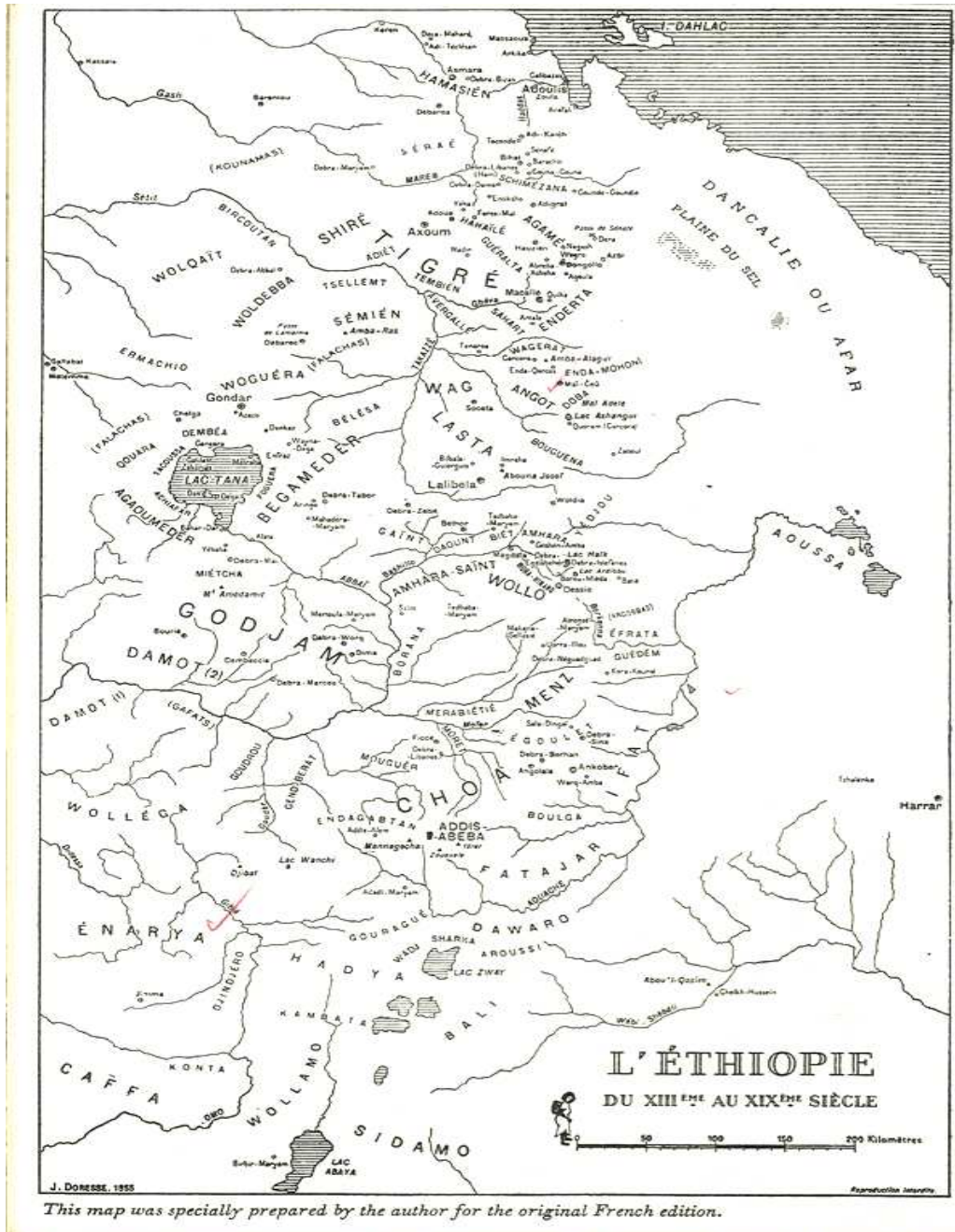
Currently, the Dongga people are dispersed throughout the Kambata Tembaro Zone; and, in the Hadiya Zone particularly in Limu and Soro we still find them. In Walayta Zone again in the 'Boro Sosorei *Woreda* they still live in search of a better place for living and grazing land for their herds of animals as well. Moreover, the Dongga people also found in Jemma and Aresi in Oromia region. Hence, Hadero Tunto *Woreda* could be regarded as the main settlement for Dongga people where they also implemented in their locality (inft: AlemayhuLapiso).

3.3. The Dongga through the March of Time

In the 13-14th centuries the regions on both sides of the Omo River belonged to the state of Damot-Ennariya. The name Kambata is first referred to in a song of praise in honor of Emperor Yeshak (1414-29). He annexed Kambata, which as a province of the Christian Ethiopian Empire then designated an area between the Rivers Omo and Bilate. At the end of the 15th century Kambata consisted of three distinct ethnic strata. At the bottom were the Fuga, a clan of potters, tanners and hunters, whose ancestors may have been the earliest in the region. In the middle were cultivators, probably Omotic-speaking. At the top were the Semitic-speaking military colonists from the north of Ethiopia, known as chawa ([Braukämpe1983, 101,294], [Grenstedt, 2000:1]).

“Kambata”, is meant "This is the place where we live". The contemporary Kambata refers to four former states with different origins. 'Kambata in a narrow sense", has had its territory principally around the mountain of Ambaricho in the center of Kambata. And the remaining former states of Dubamo, Dongga and Tembaro, tracing their origin to the Sidama

highlands, were formed in the region about 1550-70 (Braukämper, 1983: 101, 294).



Map 2; Adopted from (Doresse, 1967:52-53).Ethiopia; from the thirteenth to the nineteenth century.

The strongest Sub-groups of Hadiya; Lemu and Soro, settled in their present areas mainly around 1780-1815. These strongest groups in the Kambata/Hadiya region were violent rivals in the struggle for land. The Shonkolla Mountain is visible from Wachamo (Hosanna) in the Lemu area, but primarily became a point of reference to the Soro Hadiya. Tradition holds that land was divided among the Soro at a large assembly close to this mountain. The Soro invaded the Kambata-speaking Dubamo and Donga. However, the Tembaro, maintained their independence. When the Badowacho emerged at the end of the 18th century, they were heading south into what is now Walayta. There they found plenty of grazing land. Step by step they were, however, pushed northwards by the expanding Kingdom of Walayta (Grenstedt, 2000:45-46).

3.3.1 The Donga Life 1855-1974

During the reign of emperor Menelik II the people of Donga were under the leadership of a young king Degago who was unable to mobilize the people against the imperial forces and Hadero Tunto district had fallen under the central government. Under the imperial regime the Dongas used to pay tax based on the number of households. The young king against the rules and regulations of central government destroyed a number of houses with the intention to reduce the amount of tax to pay per household. The unwise king with his accomplice Grazemach Gedebo the then governor of the district perpetrated a huge damage and distraction to the area. This illegal action was discovered by the authorities of central government and the king along with Grazemach was found guilty. Then the court convicted the king and his accomplice confiscating all their possession including cattle transported to the administrator of the neighboring district of Hosaena (Fikre, 2013:43).

The confiscation of the wealth of the king was held in the very place called 'zereme' which meant 'distraction' which is now located in the current *kebele* 'Le-checho'; Hadero Tunto *woreda* in kembata Tembaro Zone. One of the accomplices Grazmach Gedebo the governor of the district was arrested and died in prison in Addis Ababa. Kegne Azmach Seyum was appointed governor of the area replacing Grazmach Gedebo (*Ibid*).

Taxation during the period was unfair according to Markakis;

Taxation has always been comprehensive, multiple and very burdensome; according to all indications the peasantry traditionally has been taxed to the limits of capacity in the past a tax was levied on particularly everything that grew or levied or lived on land. In addition, fees were exacted for many forms of normal activity engaged in by the peasantry. Finally, the peasantry was required to provide labor for multifarious purposes and for a hierarchy of privileged positions' (Markakis, 1974:79).

In conformity with the decentralized structure of Ethiopian state, the process of determination and collection of tribute was left in the local governors, who also appropriated the largest portion of the tribute. The arrangement affected the peasantry adversely; for it put it at the mercy of whose income depended on the amount of tribute they collected. It was customary for the officials to exploit their advantage and turn taxation into extortion (*Ibid: 79*).

During the Italian occupation Donga and the neighboring Tembaro merged into a *woreda* with a capital Durgi and Tunto became a sub-city. After the evacuation of Italians the administration continued as it was and changing the capital to Gembichu. The name of the *woreda* remained was known as Tembaro with the exclusion of Donga until the abolition of the monarchy in the country (Fikre, 2013: 44).

In the 1970s when Ethiopian revolution broke out Donga Youngsters revolted against the monarchy with the intention of replacing their own local traditional rulers *Balabat*. The rebellion was led by Feleke Weago who was a student of the then Haile Selassie I university; who targeted against the local governors turned in to riot robbed cattle; burned of coffee and teff and devastating the bee hives of the kegnazmach Seyoum. Those Youngsters of Donga joined in collaboration with Kambata youth demanded to have their own *woreda* under the slogan “*Wok’u kerene woredu assemun*” meaning “let’s have a *woreda* at our closest proximity and ending arduous journey ”. At the end of 1973 the tension was getting worse and even elders sued and arrested as a criminals. For instance, Emeno Woblo, woago Woblo, Chakebo Landore, Dotebo Tohebo, Gerbre Selase Amenjo and Mamo Legamo were in jail at a particular time. This unrest in the area was soon followed by the Ethiopian revolution which overthrew the imperial regime and the military took political power in the country (*Ibid: 45*).

3.3.2. The Donga under the Derg (1974-1991)

The Donga people supported the military government despite their demand for a *Woreda* was remained unanswered by the Derg. In a gathering of the Donga people to welcome the first *Woreda* administrator at Hadero Tunto district in 1975 Fikre kenore had read or citing their need for their own *Woreda*. Fikre was motivated and encouraged to publicize the issue of a *Woreda* which he had heard from his father and the society which says who is responsible to return the previous Donga Tembaro *Woreda* .The idea of the poem created a huge rebellion and the event culminated in arrests of a number of youth members; Petros Awalo from Donga and Matiwos Atebo from Tembaro were among the prisoners. Others sued except Fikre who was minor and escaped the arrest (*Ibid: 46*).

In the middle of these unresolved confrontation the name of the *Woreda* is changed to Soro rather angered the people of Donga and Tembaro who stood against the government decision; the name of the *Woreda* is changed to Tembaro. In 1976 assembly organized by representatives of the community reached a compromise and renamed the area as Omo valley with the market place Modula as a capital.

3.3.3 The Donga since 1991

Donga people continued with their resistance raising their unresolved demands. Eventually they founded their own party and merged with Southern Ethiopia Peoples Democratic Front SEPDF. With the party efforts the Donga People got recognition and their persistent demand for Hadero Tunto to be their own *Woreda* materialized in 2005 (Tadesse,2013:45). The traditional administration is continued to serve as collaborator of the government.

The prominent elder Germa Tumebo, he is 82 and witnessed about Donga traditional administration in different regimes:

Our coronation ceremony is different from others; it is symbolized by 'Laka'. The public could say 'Woma Hebo' which meant 'we crowned you as our king' and the power goes to the new king. Laka as a symbol of kingship came from the northern part of Ethiopia and which makes our traditional administration unique from others. The society believed that if someone cursed with the name of Laka / the kingship symbol/ the consequence would be worse. Any member of the society including any other powerful authority living around the area is afraid of Laka's power. Moreover, the society respects the king, the traditional administration and its assistors. It is our tradition; it's our traditional administration! Everybody respects the power of traditional administration. Respectability among each other is quite crucial in the society. During the Derg regime there was no recognition for any religious or traditional ceremonies. However, due to the existence of Laka / symbol of kingship/ there was no major difficulty in the case of our traditional administration. The kingship was not disrupted

and continued as it was before. The traditional administration is working peacefully with the existing central government like as of the previous regimes. Unlike the previous rules, today Donga kingship has got a chance to be recognized and respected as a heritage of the particular place and the country as a whole. Donga society is the only who persisted the traditional administration compared to the neighboring districts who had been practicing traditional kingship (Inft Girma Tumebo).

3.4. The Donga Language

According to Braukämper, (1983) Kambata who inhabited around Ambaricho together with Dubamo, Donga and Tembaro are today collectively referred to as Kambata. In addition to these all are primarily *enset* farmers, speak the same language Kambata and have more or less similar culture. Those former states together with Kabena, Alaba, Hadiya, Sidamo, Darassa and Burji the four Kambata groups belong to the “Highland East Cushitic languages. The Kabena and Alaba are dialects of Kambatissa, though of Hadiya origin (Braukämper, 1983: 101).

Meanwhile, by the end of 16th century the Kambata language dominated over the Omotic and Semitic alternatives. The kingdoms of Donga, Dubamo and Tembaro had reached their territories west of Mt. Ambaricho (*Ibid*: 35, 294).

3.5. The Donga Local Economy

Hadero Tunto is one of the woreda’s found in Kambata Tembaro Zone. Generally the livelihood of the population is based mainly on mixed farming. Plantation is mostly dynamic and effective in both at household level for consumption and commercial purposes in the area. The landscape is suitable for any kind of plantation and the people around mainly cultivate *ensete* (False banana) and different kinds of cereals,

vegetables, and fruits. Cash crop production is limited to ginger and coffee. Stock-breeding is also held along with crop production.

In general, Kambata Tembaro Zone constitutes enset as staple food (Yacob, 2002:45). Enset /derived from *asat* in Gurage, and also called enset *ventricosum* or false banana/ is a very important food crop in the South western Ethiopia ,especially in Southern of Shoa province ,north of Sidamo and Gamu Gofa provinces ,and also Kefa regions . Researchers distinguished these regions as ‘*enset complex area*’. Ethiopia is the homeland of enset, although today it is found in other African countries. *Enset* is mostly a food group in densely populated areas of South Western Ethiopia (Galpin, 1981:188). According to Braukämper (1983:10) favorable agricultural conditions in the Kambata/Hadiya region led to a dense of population up to more than 300 per square km. Many conflicts in the region were due to scarcity of land. This was also the case along the southern borderland to Walayta.

The *enset* plant provides a large amount of carbohydrate, which means that a whole family gets daily from a few stalks. The *ensete* can be stored for months, which actually gives room for a planned storage. This diet, though, has to be supplemented by other types of food like products from animal husbandry. The Kambata *ensete* cultivation and the Hadiya cattle breeding complemented each other. The markets became places for communication across ethnic borders (Grenstedt, 2000:48).

Coffee/coffee Arabica/occupies a special place in Ethiopian economy. Ethiopia is the homeland of Arabica. The principal coffee-growing provinces are Kefa, Sidamo, Illubabor, Eastern Wollega and Hararge (Galpine, 1981:189). Meanwhile, Kambata Tembaro Zone is the main producer of coffee and the major supplier of export coffee and Hadero Tunto takes a part as well.

Fruits and vegetables are also traditionally cultivated in the entire Zone however Hadero Tunto highest producer of all the districts. Fruits such as mango, avocado, banana, papaya and also vegetables like tomato, different types of cabbages and onions are highly cultivated for household and commercial purposes. People in the area consume large amount of fruits and vegetables while selling the rest. Meanwhile, cultivation of fruits and vegetables are supplemented by a variety of cereal and root crops. Suitable climatic condition and fertile soil favored the plantation in the area.

In addition to this ginger is extremely valuable underground stem in Hadero Tunto district. Ginger becomes one of the most commercial crops in the *Woreda*. It is widespread in the whole Kambata Tembaro zone and Hadero Tunto being the prime cultivation center. The population prefers to cultivate Ginger instead of any other crop because export of ginger appears highly promising due to the establishment of Ginger processing factory in 2008 by a local investor Aynalem Massebo is also.

Ginger plantation *jenjebelo* has its own traditional preparation and procedure which the local people call it, which is additional impetus. This area is one of the most suitable areas of ginger plantation and the traditional way of planting ginger *jenjebelo* is more effective. Therefore the method by itself is considered as an intangible heritage and it's better to preserve it (*ARCCH, 2010:90*).

Stock-breeding is generally regarded as a secondary occupation in the area compared to plantation. However, it has been very important kind of work where many depended on to earn their living. Acknowledgment and appreciation of wealthy herdsmen is accompanied by a great traditional festivity known as *Lali Massa*; which indicates that the herder has a numerous livestock. According to my key informant Alemayhu Lapiso, a

person whose herds' of cattle increases in number and reaches 100 and 1000 has to be marked by a special occasion.

Hadero Tunto also has a great potential for tourism industry. Treasures of the district accommodated over centuries by elders and great rulers monuments and priceless objects which magnifies the ancient times of the Donga people.

The Ajjora twin waterfalls of Sanna River (tributary of Omo/Gibe River) and they have marvelous tourist attraction in the Hadero Tunto *Woreda*. Soke waterfall is the other fascinating waterfall is located in the Southern tip of the town. Meanwhile, the natural bridge Buhi-Zurama on Sanna River also creates better environment for tourist visitors. Mountains such as; Boha Tora with its cool springs, Meze and Webenatta; the cave of Sodicho Grro and gorge of Folenege, have an immense potential for tourist attraction (Tadesse, 2013:113-114).

CHAPTER FOUR

DONGA KINGSHIP AND THE CORONATION CEREMONY

4.1. The Donga Kingship

According to Donga oral tradition the first settlers came from northern part of Ethiopia. Bego the first Donga migrant, with his brothers and siblings arrived to have come to the present place of Hadero Tunto *Woreda* in Kambata Tembaro zone from Gondar /Begemeder/the current Amhara National Regional state in search of a better place for living. During the long journey was punctuated by different intervals of respite at different places which at last brought the Begos' to southern region. Eja /found in present Gurage/ was one of the places where the ancestors of Donga stayed for the short period of time. Bego with his brothers Gedeba, Menkata, Hadero, Begedero and also his children Shoge, Habo and Demon gradually reached at Boha Tora twin mountains/the place where the Donga people are currently in habiting (Gezachew, 2010:24).

The indigenous people Guda, Megada, Erer, Masewa, Dewa and Degela united concertedly offended Bego and his relatives denying them grazing land and water for their cattle. The indigenous people become hostile and provocative to Bego and his relatives telling them that they should leave and go to Begemeder/ Gonder/. Bego and his relatives were forced to retreat and go back to Eja in today's Gurage zone. After Bego's eviction by local inhabitants was followed by unknown drought that make the area barren. The inhabitants believed that unfavorable climatic condition was simply God's punishment because of our inhuman act against Bego's. They regretfully called Bego's family back to their place (Fikre, 2013:36).

After their return Bego's son Shoge with his pregnant wife and his relatives returned back. Bego's daughter-in-law, Ansho gave birth to Hanegesa the first king of Donga.

Very few written and unpublished documents verify the situation depending on legends how the Donga kingship started and existed still today. Those documents mentioned elders as a witness for the myths about Donga people emergence and the 1st king of Donga. My key informant Alemayhu Lapiso illustrated that, especially Hanegesa the first king of Donga had unique story about his birth and development. The myths about Hangesa's mother her pregnancy of 18 months prenatal development in her womb and also her birth to a baby boy who was quite different. The delivery was not through the normal channel instead the baby boy came out breaking his mother's belly. His appearance was unusual well grown, able to walk and speak perfectly unlike human infants.

Many informants asserted that, due to his unique physique parents and relatives used to hide and feed him well in seclusion; where he learned how to use arms. The support enabled him to be strong and tactful in times of war. The huge physical stature endowed him with the task of suppress who chased his ancestors. Accordingly he defeated enemies of the Donga people including those who disliked and harassed of his own parents. Hence his parents called him Hanegesa; they thought this implies that God himself had crowned him.

According to Donga oral tradition; Hanegesa expanded his territory destroying all the opponents of his relatives. During this time Hanegesa got his first child and whom he called him Chursa which meant 'destroyer of all'; His second child was named Demo meaning the second child; his third child and the youngest at last Sentyano which meant we have seen all. The names were associated with current events

experiences and their encounters also suggested personal names of Donga should be preserved as an intangible asset because it could help to trace the situation at a particular time (ARCCH, 2010: 86).

Furthermore, informants mentioned that extra ordinary king used to extremely large spear compared to spears used by ordinary people. Even the laka /the bracelet which represents kingship/ had been used as Hangesa's ring and pass generation to generation as a heritage signifying the Donga kingship.

The myth also narrates Hangesa's death and his final demise related to as was *Hangsa Wada* where a land had opened and took him. His death was mysterious and secretive just as the present kings' the *Wamas'* death. Informants explicated that, the coronation ceremony of succession to the throne obviously reveal the death of the former king. The spot where Hangesa disappeared is symbolized by the assemblage of stones brought by the inhabitants from river *Kete*; in Hadero Tunto *Woreda* in Kambata Tembaro Zone.

4.2. Donga Kings: Their Coronation Ceremony

The Donga ethnic group has ten clans. These clans are the Sintyano, Churisa, Habo, Lambuda, Hambu, Werbo, Metotefarsa, Megelale, Lenche and Ausata (SNNPRS CN, 2012:50). Donga king should be from Santiano clan and comes to power with a great inauguration ceremony which is celebrated by the people around. The Head *Megaba* /king advisor/Aba Bora Abose explained that king making conducted soon after the death of king. The death of a king is followed by mourners attended by a few relatives of the king and the *Megabat* / advisors of the king /while keeping it secrete to the public until the coronation of the succeeding king. The funeral ceremony is altered in line with their ancestral traditional procedures.

Many informants asserted that the traditional council members *Megabat* gather around the king's place before sunset at dusk without disclose of the death of the king. The secrecy of the death of the king was until the arrangement for funeral is completed. *Megabat* the king's advisory are responsible for proper preparation for both the funeral and the subsequent coronation (ARCCH, 2010:88).

My key informant Alemayhu Lapiso illustrated that participants or mourners are not expressing their grief or sorrow loudly; Crying and shouting are strictly forbidden and their sadness is kept inside. Close relatives of the king and *Megabat* are not allowed to eat anything until the funeral procession is over.

According to Alemayhu, the entire Donga society is much more aware of the coronation of their king while sickness, death and funeral are kept hidden. The ailing king and his disappearance from public pretended as if the king has gone somewhere by saying '*Womu jenetema*' meaning 'the king has left'. His death is also kept secret to the community till the coronation ceremony of the succession to the throne is performed. Members of the public obviously do not participate in the funeral in contrast to the large gathering for the coronation ceremony (Inft: Alemayhu Lapiso).

Informants assert that *Fedo* a graveyard in a place called Godola where Donga kings were buried and commemorated distinctively with respect for about seven handed years. It is located in Gelbe *kebele* in Hadero Tunto *Woreda* Kambata Tembaro Zone. Their tradition prohibits the devastation of the cemetery; cutting of trees for fire wood and other purposes and farming or tilling the area around the burial place is strictly forbidden.

Late in the afternoon elders and few selected grave diggers go to *Woma's* burial place called *Fedo* secretly. Hole digging starts after an eldest person kick the land trice saying that 'the death which took our *Woma* would fail like this' and throws the shovel to the ground. The burial of the deceased king would wait until darkness in the evening, the oldest informant *Girma Tumebo* verified.

The next important issue to be dealt with is to decide as to who should ascend the throne among the king's children and the preparation for the coronation ceremony to be conducted. For both funeral procession and coronation ceremony *Megabat* could bring red bull. According to their tradition before the red bull is slaughtered and the chief *Megaba* blesses the late king by just touching the back of the bull. The *Megaba's* blessings include that 'the king had maintained Dongas pride and let God take care of his soul'. After the bull is slaughtered its skin is carefully removed and used to cover the dead body of the king. As the same time small portion of the bull's skin covering a pair of testicles called *Hanchufa* would be carefully kept aside as ensuring tomorrow's coronation festivity informants explained.

To maintain the king's pride the corp. could be put into a coffin. Then the king's corps brought out with the help of some individuals. In the evening relatives, *Megabat* and few elders quietly and slowly go to the grave yard using torch light. The corps is not simply lowered in to the hole. The floor of the grave could be paved using blood and honey; to acknowledge the glory of the king and his scarification to maintain Donga's solidarity while alive. The corps covered with skin of the bull and traditional cotton sheet is buried into the hole. Before covering by turning the soil; *Megaba* make a speech "The king has passed away due natural illness; no one would suspect anything else other than this". Participants attending the funeral turn the soil using their hands instead

of using spade or shovel in order to show their respect for the deceased king. Meanwhile, a small striped piece is cut from the edges of the cotton sheet covering the corps and tied to a stick and erected on the grave demonstrating and publicizing the death of the king at the same time Aba Bora Abose explained.

In the early morning *Megabat* would assemble and announce the prospective king elected from among the king's sons on the bases of intelligence and proficiency as major criteria thorough discussion with a proper care to avoid conflicts of interest among siblings.

After addressing the good news to prospective king and *Megabat* help the facilitation of the coronation ceremony. The newly crowned king is kept behind the curtain until the actual ceremony starts. *Beteba* guards of the late king safe guard and oversee the entire compound could safeguard the entire compound. Shortly after some time big drum is drummed calling upon the public to gather and attend the ceremony and officially the celebration begins (Inft: Markos Bonjore).

Laka bracelet made up of precious stone and sign of kingship could be transferred from generation to generation. During coronation it is tied on to the king's right arm. Its preservation is followed by soaking it with milk, blood and honey once a year on Easter holiday. If it is not carried it's believed that the power entail curse or devastation to the community that failed to do it. The *Laka* then kept in clay and placed carefully in the king's residence. According to Donga traditional belief 'no one is allowed to see or touch *Laka* except the king *Woma*; It is also believed that the *Laka* is exceptionally powerful to damage the sight or a hand of someone who sees or touches it respectively as Alemayhu Lapiso stated. Hence the king is responsible to handover the *Laka* wrapped with traditional cotton sheet to the main organizer of the ceremony to be tied on to the king's arm. If someone sees or touches it, he will lose his sight or his hand.

Hence the king would give the *Laka* covered by traditional cotton sheet to the main organizer of the ceremony and he would tie the *Laka* on the king's arm. The Donga society is a male dominated society like any other society, kingship or the throne is meant for males. However to indicate the practice the *Megaba* attaches the bull's testicles called *hanchufa* on to the right hand of the newly crowned king.

Oladumiye and Kashim (2012:5) verify;

Coronation is a ceremony marking the inauguration of a king has the following social cultural and monarchical monarch or their companion with royal power, specifically involving the placement of a crown upon his or her head and the preservation of other ceremonial objects.

The king wears the fabulous apron with head tiara and is ready for the next step. Before he goes out to the public he has to bear a dot of blood of a white goat slaughtered for the procession. 'The mark of blood on the forehead is believed to make the king courageous, strong and ready to pay sacrifices or shade blood if the worst comes' as Aba Bora Abose verified.

Megabat and elders invite *Megen Mencho* / traditional belief leader; messenger of God/ to approve the kingship. The Dongas believe that *Megen Mencho* has equal divine power like the king. *Megen Mencho* confirms and blesses the kingship and permit the king with his associates to go out to the crowd, Aba Bora added.

Members of the society respect and love their king and come to his place to attend the coronation. Participants are dancing and singing traditional songs expressing their joy and excitement. The public shouts 'Wama Hebo' 'Wama Hebo' meaning 'we acclaimed you as our king' and confirming their appreciation and support (ARCCH, 2010:95).

Intangible Cultural Heritage Domains justifies that;

Similarly festivals are complex expressions of intangible cultural heritage that include singing, dancing, theater, feasting, oral tradition and storytelling, displays of craftsmanship, sports and other entertainments the boundaries between domains are extremely fluid and often vary from community to community. It is difficult, if not impossible to impose rigid categories externally (2003:3).

The king, the queen and *Megen Mencho* watched the ceremony from their appropriate seats. When singing, dancing and chanting becomes hot some participants shoulder the king and the queen and get in to the crowd expressing their joy and up holding that the king is their sovereign.

Intangible cultural Heritage domains journal verifies;

The oral traditions and expressions domain encompasses an enormous variety of spoken forms including proverbs, riddles, tales, nursery poems, charms, prayers, chants, songs, dramatic performances and more. Oral traditions and expressions are used to pass on knowledge, cultural and social values and collective memory. They play a crucial part in keeping cultures alive (2003:4).

Furthermore, the king is blessed by two infertile women. These women are holding clay pot full of honey and start splashing using leaves of *Zegba* indigenous tree; and bless the king, his governance and the public as well. The king responds doing the same and blesses the Donga society in the name of ancient kings.

During the great festivity women served traditional foods such as *atekana* / barley flour smashed with butter /, *bulla* /made of false banana root mixed with butter/, honey and raw meat which the people eat with pleasure. At this eventful day the king and queen are not using their hands to eat instead those women feed them using the traditional spoon made of horn as Terefech Hadero demonstrated.

Before the occasion comes to an end the chief *Megaba* makes concluding remarks and says “you are king of Donga starting from this very moment; you are responsible for Donga solidarity; you are the king whose livelihood is sustained by the Donga people; every thought you make represents Donga people; the one your majesty blessed and cherished should be blessed while the one you relegated and blamed should be cursed”.

The king is considered as a divine being like as of ancient African kingdoms. Alade (1950) states that,

... negligible shade lower than a high ranking angel. And also he is referred to as the death deputy of God; panic personified and the supreme judge who deals ruthlessly with bad citizen. It is believed that the kings are the legitimate representation of their kingdoms (Oladumiye and Kashim, 2012:5).

The lavish festivity continues for a while; eating drinking, singing and dancing here and there is part of enjoyment. At last the entire coronation ceremony is over comes to an end and pleased participants go home.

However the king is left with the major task to start his work. *Megabat* are going to give him important ways of governance and to do's and not to do's based on the rules of traditional administration. The king advisors illustrated that advising the king would take Five to six days are meant for the king who is secluded behind a curtain to listen to rules and regulations and analyze advises of the people around him ; During these days the king is seated behind the curtain and carefully listens and analyzes the rules and regulations. Among the not to do's the king shouldn't say welcome and shake hands instead he straitens his hand to people who need his blessing. He couldn't work at all rather the community farm and harvest for him. Moreover the community is used to bring different kinds of gift including money to sustain his livelihood. The

king is not allowed to attend every occasion unless his presence is crucial. The king has to be more careful not to make wrong decisions and committing mistakes because these affect the Donga society as a whole. Moreover, the king is instructed to pay attention to his pride, to be self-confident to have self-esteem. Finally *Megabat* strongly emphasized his refrain from alcoholic drinks and to be tolerant enough in cursing, in greeting individuals who deserve in order to maintain Donga solidarity like the preceding kings. Eventually the *Megabat* and elders insisted on the full implementation of their six days advises of the king.

The king begins his work after attending to *Megaba's* advises and after having a ceremonial bath. The day of Bath called *Webeta* is conducted six days after the coronation; to fulfill the rite of passage and the start of work as a king. The bath is done with the help of two *Megabat* and an infertile woman who helps him closely starting from the coronation day. The woman washes the king using aromatic leaves while the *Megabat* pours water. Lastly the *Megabat* notify the king to go ahead way with his work. On the same day the queen starts cooking and preparing traditional meal; the king and his advisors could enjoy and cheer each other.

Cultural traditions distinguished and demonstrate a measure of coherence and durability over time, because they are shared, transmitted and internalized by people, they are not like natural species' but dynamic open ended systems (G.Abbink,2000:4)

In general coronation ceremonies within the royal court in Africa are quite similar and well treasured traditional activities to celebrate. The community expresses its acceptance of an individual to the throne through fabulous ritual and led him to traditional system of governance (Oladumiye and Kashim, 2012:5).

CHAPTER FIVE

TRADITIONAL BELIEF AND ADMINISTRATION

5.1. The Donga Traditional Belief

Traditional beliefs and practices are widely performed in Southern Ethiopia. (Bahru, 1998) illustrates that different natural phenomena such as sun, the moon, the sky, mountains, rivers, lakes, trees and animals are directly related to traditional belief and distinctive markers. Special powers over people and society are attributed to these phenomena. Because of this, people worship, pray and make offerings to them in intricate rituals in some cases still revered among other southern peoples of the region. The Hadiya had equivalent to the Oromo *Waga* known as *waa*, followed in the hierarchy by spirits that attracted most of the prayers and the sacrifices. Also exercising considerable influence were possession cults giving their human media powers of healing and including fertility and rain. The kambata have religious officials known as the *Magnacho Magnanna*, 'God's people' (Bahru, 1998:32-33).

Similarly, ancient Donga community members have traditional beliefs *Keydera, Wao, Wembo and Anderi*. The traditional belief was applied in many aspects of local administration. Most of the traditional beliefs are lost and Keydera is still existed (*SNNPRS CN: 2010: 92*). The society believed through traditional belief *Keydera* and their wish would be fulfilled by a messenger sent from God known by the name of *Megen Mencho* and he is from Habo clan. Informants verified that the messenger could have a mandate to coronate Donga kings; bless the New Year during celebration of *Mesala* known by 'The finding of the True Cross' holiday; members of the society also believed that during war *Megen Mencho* helps or behind the Donga during battles against their enemies and also natural disasters such as hurricane and thunder. In the

meantime they also believed that *Megen Mencho* has the ability to bring rain during drought and also has the capacity to stop untimely rainfall which would hamper harvest.

Moreover, they reiterated *Megen Mencho* could play a great role during marriage proposals. The former *Keydera* representative Worku Lapiso explained that after the celebration of the Holy Cross *Messela*, youngsters during their traditional dances; the man proposes marriage by touching a back of a girl by small stick in name of traditional belief leader. According to their belief the girl should not refuse the proposal because the societal norm doesn't allow her to do so. If she simply becomes negligent or refuse to marry a particular person in the future she wouldn't get a child. Someone who proposes by the name of *keydera* she would accept immediately without any hesitation (Inft: Worku Lapiso).

Worku Lapiso also explained that members of the society could worship *Megen Mencho* /messenger of God/ twice or three times a week; Wednesday, Friday and Saturday are days of worship and they also bring him *Geleta* which meant gift. On those days *Megen Mencho* with his assistants *Morota* would dance according to the rhythm of traditional drumming. During the particular event *Megen Mencho* jumps over flaming fire and he presumes to be a prophet to forecast the future.

UNESCO's convention for safeguarding of intangible cultural heritages (2003:3) asserts that;

Instances of intangible cultural heritages are not limited to a single manifestation and may include elements from multiple domains. This might involve traditional music, dance, and songs, prayers and sacrifices clothing and sacred items as ritual and ceremonial practices and acute awareness and knowledge of natural world.

After the death of *Megen Mencho* there wouldn't be election or hereditary inheritance to replace the future messenger of God rather the community members believed that the power of spirit would force anyone to express himself as the new spiritual leader. The community believes that someone may express himself as the new spiritual leader without any proceedings. The deceased *Megen Mencho* could be buried in *Fedo* a graveyard which is found in *Gelbe kebele* in *Hadero Tunto Woreda*; *Kambata Tembaro Zone*. The cemetery is well protected, covered by trees and treasured to be visited by strangers (Fikre, 2013:16).

Apart from traditional beliefs religion also impacted upon the particular area. Ahmed Iben Ibrahim Al-Ghazi or popularly known by his nick name *Gragne* (the left handed) his expansion was also affected the particular place for the time being. Doress asserts that;

...a holy war which was to last until 1542, completely laying waste large areas of the highland plateau in the campaign one after another.....the onslaught began in 1528 with a decisive victory at shambra-Kuere which enabled the Imam to occupy Dawaro, shoa, Amhara and Lasta, subduing Bali, Hadiya and Sidamo on the way, and wiping out the Christian population of Kambata (Doress, 1959:128).

Meanwhile during the expansion of imperial regime *Dongas* brought the Orthodox arks *Albo Georgis* and *Boga Michel* for which churches were built. In 1953 Sudanese interior missionaries were expanding Protestantism in *Wolayta* and *Kambata*. After this period those missionaries along with their biblical teaching built modern schools. Education made a huge progress in the area and awakened the society in order to react against feudalism questioning about traditional beliefs whose remnants are still prevalent (Fikre, 2013:17).

In general, traditional belief is a common feature in Southern Ethiopia

.....cultural aspects 'divine king', rain chiefs and initiations are found throughout the whole of southern Ethiopia whether they were agriculturalists or pastoralists, highlanders or lowlanders, Omotic-speakers or Cushitic-speakers. The structure, function and meaning of those traditional institutions in any society would understand one version of a regional set (Freeman, 2000:1)

Intangible cultural heritage domain journal illustrates that; values and beliefs strongly influence social practices and cultural traditions. Traditional knowledge and practices lie at the heart of community's culture and identity but under serious threat from globalization (2003:12).

5.1.1. Seasonal Belief

The Donga cultural society has a calendar which is closely related to different seasons associated with their farming activities. During July or *Hamlah* most of the cereal crops; would be matured and harvested. The festivity of the New Year begins right at this month; the celebration called *Haro Woga*. Every member of the society could express his/her gratitude to God who made the entire harvest rewarding. Each member of the community starts the celebration of traditional thanks giving day by mixing up the variety of cereals and put them in to boiled water and cooks them together. And finally they put the cooked on the leaf which is called *Ludamo* and place it under a big tree known as *Jachiyaaq*; as a sacrifices and thanking their God. Everyone in the society has its own *Jachiyaaq* in front of every door where the big tree vested with spirit symbolizing traditional belief.

The following days of a week and months of the year have different impacts on the agricultural activities and their yields. Besides, the

expressions of the names of days and months are predominantly influenced by Amharic language. The following table illustrates;

Table 2; Days of a week

Language	Amharic	Kambatissa	English
Days of a week	Segno	Sanna	Monday
	Maksegno	Maksanna	Tuesday
	Rabu	Eroba	Wednesday
	Hamus	Hamusa	Thursday
	Arbe	Harba	Friday
	Kidame	Ofata	Saturday
	Ehud	Abata	Sunday

The year is divided into two seasons the summer and winter; the summer extends from September to March or *Mosoroma to Magabita*; cultivation of crops in this season are collectively known as Ojicho. The next season winter April to August or *Maziya to Tomnasa*; cultivation of crops of the period season locally called *Gelacho*. Grouping the crops according to their season of plantation provides a clue for farmers to use appropriate timing for a better result.

Let's see seasonal category

Table 3; Seasons and months of the year

S/N	Name of months			Seasons of the Year	Grains sowed and seedling planted in different seasons		
	Amharic	Kambatisa at Hadero Tunto District	English		Amharic	Kambatissa at Hadero Tunto district	English
1	Meskerem	Masoroma	September	Summer Bega (in Amharic) Haguha (in Kambatisa)	Gondere	Gebza	Ojicho
2	Tikimet	xiqineta	October		Boye	Qoxinita	
3	Hedar	Hidara	November		Sequar Dench	Shukarrita	
4	Tahesas	xisasa	December		Ensat	weessita	
5	Tire	Tirha	January				
6	Yekatit	Sakatita	February				
7	Megabit	Magabita	March				
8	Miyaziya	Shashiga	April	Winter Kiremt (in Amharic) Maxooha (in Kambatisa)	Teff	Teff	Gelacho
9	Ginbot	Gilibotha	May		Sende	Alessu	
10	Sene	Sanaa	June		Gebse	Soa	
11	Hamel	Hamlaha	July		Bakela	Baqeela	
12	Nehase	xoomnasa	August		Adenguare	Wohitta /woka	
13	Puagume	Qaqumeta	-				

5.1.2 Blessing and Donga

Mesala 'The Finding of the True Cross' is a great religious holiday in the southern part of Ethiopia and the Donga people eagerly wait for this annual celebration. This nationwide occasion couldn't be worth it without the king's blessing. Before the actual ceremony and slaughtering ox elders of the community and the king advisors *Megabat* are gathered at the king's place to bless the Donga people and the nation at large. An ox ready for the particular occasion and those *Megabat*, *elders* and the king put on honey, butter and *bordie* /local drink/ on the back of an ox and bless the community in the name of *Laka* /a bracelet symbolizing kingship/. The community believed that their ancestors were from Gondar/ Begemeder and had a blood relationship with *Atses* /title of kings in the northern part of the country and they bless with the name of previous kings or *Atses* of Gondar. Among the blessings; Atse Zera Yaiqob blesses you! Hanze, Weze blesses you! /Hanze and Weze the name of ancient Donga kings/, *Laka* could bring progress to our society! Unity, development and wealth, Bright future for the coming year! (Inft: king / *Woma* Beyene Ersulo)

Hat'e Zarak Maros Atse Zera Yaiqob blesses you!

Bohu Maros /Mount /Bohu blesses you!

Toru Maros /Mount/ Toru blesses you!

Wam Hanze Maros King Hanze, Weze blesses you!

Lahu Maros Lahu blesses you! *Laka*/the sign of Kingship /

The other most honored holiday in the community is Easter. The same blessing procreation is undertaken this particular religious holiday too. However the Easter ceremony of washing *Laka* with milk and blood makes the holiday special. The bracelet made of precious stone believed

that the sign of kingship and puts on the king's arm by *Megaba* only on the coronation day. When the coronation ceremony is over *Laka* could be kept in a special clay pot and placed carefully in the king's residence. On every Easter the *Laka* is washed by milk and blood of a goat which is slaughtered for the particular event. Elders bless the era, the government and so on by the name of *Laka* and most of the blessing involves the name of *Laka* (Inft: *Woma Beyene Ersulo*).

The other celebration in Donga *Lali Massa* which needs blessing is the number of cattle that a herd's man possesses showing his richness. A person whose herds' of cattle and number of the cattle reaches 100 a special festivity is organized to give recognition and admiration of richness and also honored him as *Abegaza*. Prior to the actual ceremony the person makes appointment to show the king and his advisors to bless him for his achievement. The king and his advisors could encourage him by blessing and also address the participants to work hard takes as exemplary. In Donga's culture *Lali Massa* would be conducted twice when the herds' man cattle reaches 100 and 1000 in number. The centenary and the thousands; both stages of rearing cattle required the blessings of the king and elders in the society (Inft: *Abuye Wajbo Lata*).

Hunting is quite familiar to Donga's society. All the hunters come together at particular place for the blessing of the king and elders to capture or kill a lot of wild animals without being harmed (Inft: *Girma Tumebo*).

Marriage is also a ceremony that is conducted after king's blessing. A youngster who wants to marry in the near future would go to the king's place and beg for blessing. He brings gifts and money for the king and blessed to have kids, long live and long lasting marriage (Inft: *Desta Lombiso*).

If any natural disaster struck a district; representatives of the clans' *Megabat* could come to the king's compound and ask for mercy and also bring any traditional food as much as possible. They express the adversity that caused them to starve, die; loss of cattle drought needed the blessing of the king for the entire nation with his divine power. They also explain the extent of devastation that they suffered from waiting for the king's response. It is believed that such kind of natural disaster would get resolution with blessing of the king and he blesses with the name of *Laka* and ancient kings to restore wealth of the region (Inft: Almayhu Lapiso).

5.1.3 The Role of Women in Traditional Belief

Donga women are highly respected and participated in different social activities of the society. The coronation ceremony; traditional jury; wedding ; occasion of wealthy herds men recognition *Lali Massa* and could also need their existence and blessing to fulfill the traditional role fruitful. Each and every traditional activity has its own procedure to make women as a part of a certain traditional activity. Women's age, marital status, whether she is having a child or not meant a lot to the society around and could have an impact on the participation of a particular traditional ceremony or activity (Inft: Alemayhu Lapiso).

For instance during the coronation ceremony most of the activities related to blessing and taking good care of the prospective king have been done through childless women. According to the community elders the reason why those women are selected; the community believes that relatively those women are relived from any sin unlike women who gave birth. Hence before the actual date of coronation the prospective king should be washed in a special occasion on stated date which is known by the society as the date of *Wabeta*. This event is held in the king's place and two selected infertile women are washing the future king with water

and leaf of good smelling. Moreover on the actual date of coronation those women are blessing Donga nation, the community and also the king and his governance. Compared to women who give births those childless women are free to give any suggestion on a certain issues and also provide useful ideas to the king as to how to govern the nation along with their blessing. Meanwhile preparing meal for the prospective king and the advisors *Megabat* until the actual recognition is given to the king. On the actual occasion of the coronation ceremony, they also prepare a drink with honey and serve the king and the participants.

The occasion which gives recognition for wealthy herds men *Lali Massa* also needs the blessing of a woman on the particular day. The society believed that women's' blessing would bring a lot of wealth and health. On this exacting festivity *Lali Massa* a woman who blesses the hard worker herds man could have the right to pick one any of those cattle counted . And also to make marriage long lasting, partners are very much eager to have a blessing of a woman. The one who is selected to bless would be rewarded with money or clothing at the end (Inft: Terefech Hadero).

The society believes that the birth of a baby girl in the family at the beginning is considered as a blessing as she would bring wealth to the family. And also any happiness or sorrow wouldn't be worth other than the participation of women. The members of the society respected the blessing of women; on the contrary they are also afraid of their cursing and very much careful on their activities; hence anyone who violated the society's norm would be cursed by a woman (Inft: Abebech Manulo).

The king's wife *Kerchota* is considered as queen and highly respected in the society. She must have lineage from kings from any neighboring nation such as Kambata, Wolayeta or Hdiya which could have been through traditional kingship. Hence elders or advisors of the king

Megabat are selecting appropriate woman who is suitable for the king so as to make the power more equivalent and also believe that those partners could also respect each other. It doesn't make any difference whether she is from any other nation or clan otherwise she has been through kingship blood line. *Kerchota* the king's wife couldn't participate in any social affair like ordinary woman unless the societal rule forced her to do so (Inft: Alemayhu Lapiso).

5.2. Donga Traditional Administration

Except Egypt, most of ancient African traditional cultures before the emergence of large, centralized kingdoms; traditional cultures were governed by customary law. Hence customs and time-honored practices governed daily life and interaction could be included under this system (Willie. F, I 2005:149)

In addition to this, strict adherence to verbal greetings, ritualized prayers, and public ceremonies all reflected the significance of customary laws within various societies. Usually those unwritten customary laws were part of larger oral traditions that could pass through generation to generation within each society. *These oral traditions survived for many centuries, and if they had not survived, we would know almost nothing of the ancient legal systems outside of Egypt (Ibid).*

Similarly Donga oral tradition played an important role to maintain and implement customary laws. Traditional administration of Donga has three hierarchical powers. The highest power is entrusted to the king *Woma*, the second position goes to *Megabat* assembly/king's advisory/ the third body of power is vested upon a clan leader called *Megaba*. According to their respective position each bears its own responsibility to fulfill to make the traditional administration more powerful and sustainable.

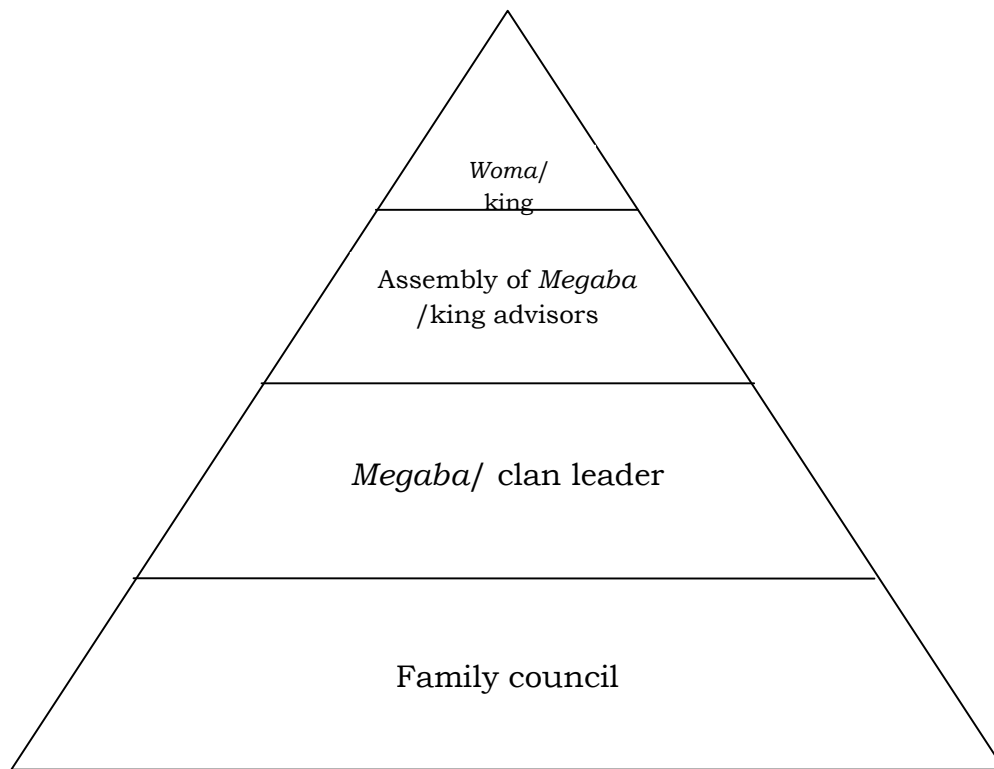


Figure 1; Donga Hierarchal Power Distribution

Adopted from (*SNNPRS CN 2012: 101*)

According to Donga kingship the highest power of legacy is transferred from father to son. The selection of the heir among the king's sons is carried out by *Megabat* king's advisory by using intelligence as criteria for legitimacy. The throne goes to the king's brothers if the king doesn't have a son as heir (Inft: Amanuel Melemo).

Those *Megabat* advisors of the king are elected by the community; they have to be elders with a lot of indigenous knowledge, well-mannered and respected clan leaders in their respective district. Any social, political economic affairs are dealt with those elders in accordance with their hierarchy. According to my key informant Alemayhu Lapiso, the Donga society has a great admiration and appreciation for those advisors of the king and elders of the community.

The 3rd level could be *Megaba*, representative of Donga clans and also the immediate respondents if any problem arises in a particular clan. If the problem is difficult to be handled and needs further justification the case is transferred to king's advisors called *Megabat* assembly. When the advisory body is unable to resolve or address or the issue, *Woma* the king is the final decision maker (*SNNPRS CN, 2010:103*)

Informants assert that the community members respected their ancestral laws; decisions and reforms of elders; and also much more cooperative for its accomplishment. And the following generation has to become active recipient of the laws; they are afraid to be submissive for the supra-generation laws, habits and culture. They couldn't have courage to violate ancient laws rather take care to maintain the persistent applicability of the law of their forefathers.

Each *Megaba* in every clan could be responsible for any problem may arise in a particular clan. Apart from murder any other simple crimes could be resolved by leader of the tribe *Megaba* (*ARCCH, 2010:87*). The community members clearly know the customary laws of the traditional administration and they honestly notify their problem to their clan leader *Megaba* (*Gezachew, 2010:87*).

5.2.1. Conflict Resolution

In traditional cultures the headmen of lineages generally exercised political and executive power over their groups. Their power extended to the areas of law and justice, as well. Typically, when a dispute developed between two members of the same Linage, the arguing parties would appear before the headman, present their cases, and abide by the ruling that was handed down. To settle more complex legal disputes, the headman might confer with village elders, whose collective memory served as a repository of legal precedents. If members of two different lineages had a quarrel, the individuals would ask the ranking

headmen of their lineages to represent them and present their cases, sometimes before the king or chief, who held absolute executive power. In difficult cases a diviner might be called upon to consult the spirits of the ancestors, who were often viewed as the ultimate arbiters of justice (Willie. F, I, 2005:149).

Likewise, traditional administration of Donga could do the same. If a person murders someone accidentally he would go to the tribal leader *Megaba* along with his relatives and confess everything. Though it is beyond the authority of *Megaba* to give verdict the criminal act the accused is warned not to be seen in public places until the case would get a final decision is made by the king *Woma*. The *Megabat* assembly look in to the crime investigate the crime is committed intent or not. According to the tradition prosecutor and the accused couldn't come close to each other before the final forgiveness confirmed. Hence the accused and the prosecutor could be on *Megabat* assembly one by one and explain their case; *Megabat* could tell the victims how sorry about their loss and also warn them not to take revenge before the final trial. According to their tradition the criminal express his regret incidentally committee the crime ask for mercy for peaceful management of the case while he fulfilling the traditional procedures including compensation for the wronged. *Megabat* carefully testify the case and give appointment which could be launched presided by the king *Woma* (*SNNPRS CN, 2010:105*). Nevadorvlsky, (1988:182) asserts that *studies of African kings are mostly referring to their power over nature and their position as the dynamic center of the universe; they considered as savior-kings who control life and fertility.*

In the ancient times conflict resolution which needs *Woma's* presence was held in Sodecho cave. During Italian invasion and in other domestic conflicts community members were hiding in the cave. Recently the cave was discovered in 2005 teacher who works around and officially regarded

as the heritage of the area. After the exploration elders reinstate its ancient significance to be used for great assembly which involves the participation of the King *Woma*. Sodecho cave is 30 meters long with the height of 28 meters and has also the capacity to hold 500 people comfortably (Inft: Alemayhu Lapiso).

Accidental murder needs the highest authority for its verdict. The resolution is not easily reached at because the charge requires clarification and vivid description by representatives on the bases of the hierarchies of traditional administration. Maintenance of peace and security of the society demands an important role of the *guda* in traditional conflict management. The elderly and members of the society strongly believe that it is the only means of resolving conflicts avoiding any kind of retribution (Inft: Dalamo Shuramo).

At Sodicho cave the king *Woma*, leader of traditional belief *Megen Mencho* and advisors of the king *Megabat* could be seated in same direction; elders of different clan leaders and representatives of the community could also take a seat in the other direction; *Beteba* guards of the king are also step aside and carefully watch the overall situation.

Relatives of the opponents are also seated in the middle of the cave and waiting for the king's final decision. The king after discussing with his advisors and officially start the jury. Relatives of accuser could be called and seated close to the clan leaders and the elders could also beg them to accept the arbitration and forgive the defendant. The messengers are also call the defendant to come to the trial. The criminal could come with his close family members. The defendant could express his sympathy and grief by wearing awful and dirty clothes and he could also paint his face with black color to look dreadful and walk on his bare foot. Immediately he comes to the for front of the king where his father violently pushes him down and falls along with his close family members

asking for mercy. Though, the accusers become bit resistant against the arbitration. However the king and his advisors stand up and beg them to forgive and explaining the crime wasn't committed deliberately rather incidental and could happen to anyone at any time. And then the king and his advisors are telling the defendant and his family members to rise and the truce couldn't be finalized yet and they have to be more careful not see each other with their accusers (Inft :Alemayhu Lapiso).

The final reconciliation process *guda* could be held on the evening of *Woma* Assembly. The final traditional procedure could be conducted in the defendant's place. The king and all clan leaders could also be there to facilitate the convention. In the early evening the main *Megaba* leads the ritual with the help of two other elders. Before the actual procedure starts the king could check and make sure whether all the necessary resources are availed or not. Three elders are also selected by the king and get inside and make the defendant and his relatives to go out and stay in the backyard. A person who doesn't belong to Donga society could slaughter black sheep and the blood flows on ground; the sheep represents evil and thrown it away (Inft: Aba Bora Abose).

Aba Bora also explained that, the accusers could enter into the defendant's dark hut stepping behind. Among the three elders the one would help the accusers to take their seat inside the dark room and also the defendant and his relatives do the same. The elder wrap the opponents with white traditional cotton sheet. The other elder could set fire and alight the dark room where the light indicates the opponents would avoid evil feelings towards each other. The last elder spraying honey around the room using leaves and blesses the opponents to avoid hatred and restore peace (Inft: Alemayhu Lapiso).

The traditional cotton sheet which covers the opponents is removed by the elders and the opponents come face to face. To perform, the final

clemency light brown sheep is slaughtered and both the accuser and the accused eat together; drink from the same glass; the relatives and the participants also have meal together. Donga people believed the overall conflict resolution mechanism *guda* could maintain everlasting peace (ARCCH, 2010:87).

African kings are sacred; the sacredness is a cultural construct. It presupposes some sort of supernatural genuineness. Rituals of royalty are potent means of legitimation because they offer a way to unite a cognitive image of the divine king with the emotional saliency attached to that image (Nevadorvlsky, 1988:182).

According to Donga traditional administration conflict resolution could be the main part for the development endeavor. Traditional procedures could be followed one by one in order to avoid regret and any kind of vengeance a mainly target at. Especially serious problems got resolved using the hierarchy of the administration; the king *Woma*. The king also manage negotiation of border dispute with neighboring people, conflict among tribes and also participate in any sovereign affairs of the Donga (SNNPRS CN, 2012:104).

5.3 Enhancement of Traditional Administration; through Intangible Heritages

The Donga community sets high priority on efforts seeking to preserve their own custom and increase the use of their language. Especially through their intangible heritages; such as proverbs, tales, myth, child naming, blessings and songs apply them on different traditional activities.

Intangible cultural heritage domains journal verifies that;

Social practices, rituals and festive events involve an astonishing variety of forms: worship rites, rites of

passage, birth, wedding and funeral rituals; traditional legal system, hunting and so forth. They also include variety of expressions and physical elements; especially gestures and words, recitations, songs or dances, special clothing, processions, animal sacrifice special food (2003:12).

5.3.1. The Donga Proverbs/Aggudishata/

Donga proverbs create a huge impact on social interaction and also play an important role in the enhancement of traditional administration (ARCCCH, 2010:83). This intangible cultural heritage serves the society to improve its societal norms and peaceful coexistence in their traditional administration. Hence, the language itself verifies the customary laws vividly and also show the problems in the society evidently by using exemplary illustrations which are interrelated to the custom. Donga Proverbs are instrumental in the utilization of societal values, morality industriousness in the traditional society; along with many other contexts of social interactions.

The following proverbs and sayings are collected from cultural community in Hadero Tunto District. The proverbs in phrases or sentences are instructive; educative and inhibitive or state general truth acceptable by the society. Moreover these intangible cultural heritages immensely demonstrate the language use.

- *Duubi godabaan diualut aaggaabaa*
In a full stomach cold cannot penetrate / he became manner less/
- *Xiba angat boosoon aaggaaba'a*
An idle hand won't get in to a big pot / shows laziness /
- *Tufanat waaltooda inqut egeddaaba'a*
If puke comes teeth won't stop it/ no one could have the capacity to stop happenings/
- *Maa'nnu maadda bahiru beenna abbaa*

The younger with wealth the elder with debt exceeds / the younger is intelligent/

- *Ga'mmano woshichchu danoba'a*
The dog which bites doesnot bark / intelligent/
- *Qalli woqqoo matoot*
Fool's path is single / he doesn't know anything/
- *Woshichchi sanuta ikko*
He became dog's nose /became more active/
- *Hodeemu yooannii azuta kameennoba'a*
The one who has milk cannot forbidden it from pregnant woman/be reasonably kind/
- *Ille aagge fultumbuta*
She got through and won't be forgotten /She has got power/
- *Arrabega mereero yoohaa.*
He exists in the middle like tongue /he is not decisive /
- *Samee beetu ikko*
He became child of the sky/ layer /
- *Halaalu yoobaii reheeu*
He died without beingblessed / he is cursed/
- *Luduhuu lugumuhuu lallumbua*
The pick and bottom is not known/ without tracing any clue/
- *Meselech chut ciiaga burritayyoou*
The girl flew like a bird/ she became unfaithful/
- *Garita xawaaqqeemmada oosut leaau*
If you speak the truth your child will raise/truth is always rewarding/
- *Goocuhuu gizzuhuu hirikkaisiisano*
Money makes you ashamed / money prohibits your pride/

Table 4; Proverbs

Orthography	<i>Ossaecen</i>	<i>galeemmada</i>	<i>Oosut</i>	<i>Ilantaabaa</i>	
Parts of Speech	V	V	N-Sg	V-_Neg	
Gloss	sleeping	spending the night	a child	Cannot be born	
Free Translation	A child cannot be born simply by sleeping and spending the night / to encourage hard work/				
Orthography	<i>Hogaoo-bii</i>	<i>abbishsh</i>	<i>qoxxeu</i>		
PS	V-def	Adv	V		
Gl	one who plows	a lot	eats a lot		
FT	Anyone who plows well gets a lot and eats a lot /encouraging hard work/				
Orthography	<i>Amma'nneemma</i>	<i>afalchut</i>	<i>langitoou</i>		
PS	V-3 rd Sg	N	V		
Gl	The one you trust	liver	get choked		
FT	The one you trust gets choked by liver/ lost trust/				
Orthography	<i>Woshich-chi</i>	<i>godabaan</i>	<i>korut</i>	<i>hooggaaba'a</i>	
PS	Prep-N-Poss	N	N	V-Neg	
Gl	In a dog's	stomach	flea	won't get rid of	
FT	In a dog's stomach flea won't get rid of / Lose of trust/				
Orthography	<i>Aggoo</i>	<i>heoga</i>	<i>Xuujjoo</i>	<i>dimbeeu</i>	
PS	V- 3 rd (ms)	V-3 rd (ms)	V-3 rd (ms)	V-3 rd (ms)	
Gl	The one who has drunk	who is present	who has seen	gets intoxicated	
FT	The one who has drunk is present a person who has seen gets intoxicated / The person knows well about himself other than any other person/				
Orthography	<i>Muramu-mbu</i>	<i>alu</i>	<i>qegeehanoba'a</i>		
PS	V-Neg	N	V-Neg		
Gl	Which hasn't been cut	body	Can't bleed		
FT	The body which hasn't been cut can't bleed/ The person knows well about himself other than any other person/				
Orthography	<i>Annu</i>	<i>xeeello</i>	<i>beetu</i>	<i>gebaan</i>	<i>fiutao</i>
PS	N	PossPr-V-Pre	N	N-Adj	V
Gl	Father	who is cursed by	child	market center	farts
FT	A child who is cursed by his father farts in market center. / manner less				

	child is always annoying/			
Orthography	<i>Arrab-is</i>	<i>Muxa</i>	<i>Mooshshit-aau</i>	
PS	N-Ms	Adj	V-Fs	
Gl	his tongue	moist	dries	
FT	His tongue dries moist. / he is layer /			
Orthography	<i>Buxichchi</i>	<i>hageet</i>	<i>buuru</i>	<i>itissau</i>
PS	N-Poss	V	N	V
Gl	Poor's	dream	butter	feeds
FT	Dream of poor feeds butter. /Its irony; poor's wish is mostly far from his livelihood/			
Orthography	<i>Aroo</i>	<i>daggu'naachch</i>	<i>Ma'mnata</i>	<i>we'essoou</i>
PS	N	Neg-V-3 rd (fs)	N	V-3 rd (fs)
Gl	Husband	She without finding	bed	she made
FT	Without finding a husband she made her bed			
Orthography	<i>Dongichchuta</i>	<i>eebboo</i>	<i>qoqqoota</i>	<i>borkaoa</i>
PS	N-3 rd (fs)	Poss.Pro- V	N	V
Gl	Donga's woman	Who married	qoqqoota	
FT	The one who married Donga's woman is Qoqota mountain / the person who married Donga's woman is lucky/			
Orthography	<i>Womii</i>	<i>woqqeen</i>	<i>woshichchu</i>	<i>higgo</i>
PS	Pre-N-Poss	N	N	V
Gl	king's	road	dog	has passed away
FT	The dog has passed away on the road that is reserved to the king /unexpected happening/			

5.3.2. Myths

The reappraisal of popular myths of Donga in the preceding chapter explained the association of myth with the origin of the Donga and their journey to the current settlement Hadero Tunto district. This explanation is open for further investigation about the emergence of the Donga society and its stratification to different traditional social divisions of the society.

Writing played an important role to safeguard oral stories;

Obviously oral tradition is not easy to conceive of accurately and meaningfully. Writing makes "words" appear similar to things because we think of words as

the visible marks words to decoders can see and touch such inscribed 'words' in texts and books. Unlike oral tradition written words have residue or deposit. For instance a single story told by ten persons is not actually being told, all that exists of it is depend on the potential of certain people (Ong, 1982:11).

Myth about Hanagesa; The 1st king of Donga

Bareech matobareen, umurus qahu ikkee Shogi haqeeta haqaaqi bahirua hizeehans hittita yi kullos. At qooccantoontase unuunu yoobai meentichuta ebboontiichi zakkiin ilamano ciilu Donga iillanosi hawwiich mucurimaan fushano abba manchu ihano yi kullos. Mentichusi holamaa hawwiin haseen dageemmaach zakkiin bollochussa ikko. Hogi'mmitooinii. Ciilus godabaantase 18tu agana egerrooch zakkiin qalanchus hoshari bare qalanchiga ihunnaa'ch amas godaba zareeti ikke fulloohu. Qalamano jaata manoomas abbissi abbata ihiichisen abba xawaaqu jamarroo ammo qalammo barinkaat ikke. Kanni "maalalaamua" manchi su'imma Hanageessa yeemma. Hanageesi axaamuhaa iggalaashahaa ikkobii ilamisi baragaarrata olami hoogishoochi zakkiin gashusi annannata hegeeggaakkaan harariseeu. Gashunkasi hararsi xooffoochi zakkiin minadaba xajji kei "Ache xummiin heiye" yi sinabaxeeiichi zakkiin ullat fantai qurcattoos. Hitta jaata ullat huxxoou. Manoomas maxantoo ma'nit "Hanageessa Wadda" yamantoou. Hiratuntis Hanageesu rehee ma'inita yua (SNNPRSCN, 2012; 49)

Table 5; Myth

Ortho	<i>Bareech</i>	<i>matobareen</i>	<i>umurus</i>	<i>qahu</i>	<i>ikke</i>
PS	Adj	Def-N	N	Adj	Pro
Gl	Once upon	a time/one/	age	younger	Who is
Ortho	<i>Shoggi</i>	<i>hageeta</i>	<i>haqaaqi</i>	<i>bahirua</i>	<i>hizeehans</i>
PS	N	N	V	Adj	N
Gl	Shoggi	dream	has seen	older	brother
	hittita	yi	Kullos.		qoocantoont ase
Ps	pro	Pro-V	V		
Gl	like this	he said	told him		
FT	Once upon a time the younger brother of Demo has seen a dream and told him.				
Ortho	<i>At</i>	<i>qoocantoonta se</i>	<i>unuunu</i>	<i>yoobai</i>	<i>meentichuta</i>
PS	Pro	Prep-N	N	Prep	N
Gl	you	by nature	breast	who does not have	Women
Ortho	<i>ebboontiichi</i>	<i>zakkiin</i>	<i>ilamano</i>	<i>ciilu</i>	<i>Donga</i>
Gl	Prep-Pro-V	Conj	Pro-V	N	N
FT	If you married	then	Who will born	son	Donga
Ortho	<i>iillanosi</i>	<i>hawwiich</i>	<i>mucurimaan</i>	<i>fushano</i>	<i>abba</i>
PS	V	N	Adj	Conj	Adj
Gl	will face	harm	free	from	great
Ortho	<i>manchu</i>	<i>ihano</i>	<i>yi</i>	<i>Kullos.</i>	
PS	N	Pro-V	Pro-V	V-Pro	
Gl	person	he would be	he said	told him.	
FT	If you marry a woman who doesn't have a breast by nature; she would give birth to a great person who would free Donga from any harm.				
Ortho	<i>Mentichusi</i>	<i>holamaa</i>	<i>hawwiin</i>	<i>haseen</i>	<i>dageemmaach</i>
Gl	Def-N	Adj	V	N	V-Pro
FT	The Woman	huge	challenging	search	found her
Ortho	<i>zakkiin</i>	<i>bollochussa</i>	<i>ikko</i>		
PS	Conj	Pro-N	V		
Gl	then	their marriage	Conducted.		
Ft	After a huge search the woman had found and their marriage conducted				
Ortho	<i>Hogi'mmitooinii</i>	<i>Ciilus</i>	<i>godabaantase</i>	<i>18tu</i>	<i>agana</i>
	Pro-N	Def-N	Prep-N	Prep-N	N
Gl	She got pregnant	the child	in her womb	For eighteen	months

Word	egerrooch	zakkiin	qalanchus	hoshaari	bare
PS	V-Prep	Conj	Poss-N	V	Adj
Gl	Staying for	then	his birth	like	ordinary
Ortho	<i>qalanchiga</i>	<i>ihunnaa'ch</i>	<i>amas</i>	<i>godaba</i>	<i>zareeti</i>
PS	N	Adj-Prep	Poss-N	N	Prep-V
Gl	child birth	different from	his mother's	stomach	by breaking
Ortho	<i>ikke</i>	<i>fulloohu.</i>			
PS	V	V			
Gl	was	Came out			
FT	She got pregnant and her pregnancy of 18 months prenatal development in her womb and his who was quite different; the delivery was not through the normal channel instead the baby boy came out breaking his mother's stomach.				
Ortho	<i>manoomas</i>	<i>abbissi</i>	<i>abbata</i>		
PS	N	Adj	Adj		
Gl	body	very	huge		
Ortho	<i>ihichisen</i>	<i>abba</i>	<i>xawaaqu</i>	<i>jamarroo</i>	<i>ammo</i>
PS	V	Adv	V	V	Prep
Gl	had been	above all	speaking	started	on
Ortho	<i>qalammo</i>	<i>barinkaata</i>	<i>ikke.</i>	<i>Kanni</i>	<i>"maalalaa mua"</i>
PS	V	Def-N	V	Pro	Adj
Gl	got birth	the day of his birth	was	this	strange
Ortho	<i>manchi</i>	<i>su'imma</i>	<i>Hanageessa</i>	<i>Yeemma.</i>	
PS	N	N	N	V	
Gl	person	name	Hanagesa	named	
FT	His appearance was unusual well grown, able to walk and speak perfectly on the day of his birth unlike human infants; his parents called him called him Hanagesa				
Ortho	<i>Hanageesi</i>	<i>axaamuhaa</i>	<i>iggalaashahaa</i>	<i>ikkobii</i>	<i>ilamisi</i>
PS	N	Adj	Adj	V	Pro-N-Pl
Gl	Hanagesa	powerful	heroic	had been	his relative's

Ortho	<i>baragaarrata</i>	<i>olami</i>	<i>hoogishoochi</i>	<i>zakkiin</i>	<i>gashusi</i>
PS	N-Pl	V	V	Conj	Poss-N
Gl	enemies	fought	defeated	then	his administration
Ortho	<i>annannata</i>	<i>hegeeggaakka an</i>	<i>harariseeu.</i>	<i>Gashunkasi</i>	<i>hararsi</i>
FT	Prep-Adj	N	V	Poss-N	Poss-N
	in different	territory	expanded	his administration	his expansion
Ortho	<i>xooffoochi</i>	<i>zakkiin</i>	<i>minadaba</i>	<i>xajji</i>	“Ache
PS	Pro-V	Conj	Def-N	V	Adv
Gl	he finished	then	the public	gathering	now
Ortho	<i>heiye”</i>	<i>xummiin</i>	<i>heiye”</i>	<i>yi</i>	<i>sinabaxee iichi</i>
FT	Prep	Adv	V	Pro-V	Pro-V
	on	peacefully	live	he said	he goodbye all
Ortho	<i>zakkiin</i>	<i>ullat</i>	<i>fantai</i>	<i>Qurcattos.</i>	
PS	Conj	N	V	V-Pro	
Gl	then	land	opened	took him	
Word	Hitta	jaata	ullat	huxxoou.	
PS	Prep	Pro-N	N	V	
Gl	At	that time	earth	quake occurred.	
Ortho	<i>Manoomas</i>	<i>maxantoo</i>	<i>ma’nit</i>	“ <i>Hanageessa</i>	<i>Wadda”</i>
PS	Poss-N	V	N	N	N
Gl	His body	disappeared	place	Hanageessa	Wadda
Ortho	<i>yamantoou.</i>	<i>Hiratuntis</i>	<i>Hanagesa</i>	<i>rehee</i>	<i>ma’inita</i>
PS	V	V	N	N	N
Gl	Called.	meanig	Hangesa	death	place
Ortho	<i>yua.</i>				
PS	V				
Gl	Known.				
FT	The huge physical stature endowed him with the task of suppress who chased his ancestors. He was powerful heroic leader and destroyed all the opponents of his relatives. Moreover, he expanded his territory and administration. And finally he gathered the public and said “Live peacefully” Eventually the land had opened and took him. Hangesa’s death and his final dismissal place called <i>Hangsa Wada</i> . This meant the place where Hanagesa had passed away.				

Elders confirmed such kind of myth would help the youth to be more energetic strong and safe guard the Donga people from any trait.

5.3.3. The Donga Tale (*Hessa*)

Tales of Donga greatly influence the youth to build their thinking capacity. Elders have a lot to tell about; tales which glorify societal norms through their themes and characters in the stories. Most of the tales' characters are personified; hence, the act of personification is representing objects or animals to have the qualities of human beings. Those tales ironically convey or suggest on the societal norms and customs and how they overcome their problems as well. The tales often distinguish between virtues and vice to enable children to be virtuous in their behavior and actions. And also reject those activities that are undesirable by the society they belonged to.

5.3.4. Personal Names

Usually, Donga parents name their children associating with prevailing events during and around the birth of their children. As I stated in the previous chapter; according to Donga oral tradition; Hanegesa (the 1st king of Donga) expanded his territory destroying all the opponents of his relatives. During this time Hanegesa got his first child and whom he called Chursa which meant 'destroyer of all'; His second child was named Demo meaning the second child; his third child and the youngest at last Sentyano which meant we have seen all. The names were associated with the actual events; implication of experiences; his encounters and glorifying his victory over his enemies. Hence, the name of the first king Hanagasa and his children names are highly related to Amharic language and have similar meaning.

Table 6; Personal Names

Amharic	Kambatisa	Semantics
Anegeese	Hanagassa	Let him crown
Cherese	Churssa	Destroyer of all
Demo	Damo	Again
Sintayhu	Sentyano	We have seen all

Personal names of Donga are directly corresponding to the occurrence of certain event and its consequences in the family or in the society at large. The name of a child signifies a baby boy or girl depending on the effect of the situation. Here are some examples of different names derived from the certain event which installed the same meaning with different gender marker.

Table 7; Child Naming

Names	Gender marker	Situation at birth/ Semantics of the Names
Xumeebo	bo-ms	disagreement solved and peace maintained among partners
Xumate	te-fs	
Lenjeebo	bo-ms	<i>born at 'Enkutatash'</i> New year celebration
Lenjaame	me-fs	
Chafeebo	bo-ms	born during winter
Chefaame	me-fs	
Ayyaano	no-ms	Child bringing fortune/born on Sunday
Ayyaane	ne-fs	
Chaaakiso	so-ms	born at dawn
Chaakkise	se-fs	
Abbisso	so-ms	Child that brings glory and wealth
Abbise	se-fs	

Donga's child naming considered as an intangible asset and should also be preserved because it could help to trace the situation at a particular time (ARCCH, 2010: 86).

5.3.5 Blessings and Different Songs

Donga elders and blessing are inseparable. Every traditional activity is accompanied by elders blessing. Most members of the society highly believe in blessing and they think that nothing is possible without it. Through most of the blessings honoring ancestral kings is quite crucial.

5.3.5.1 Common Blessings

- *Hat'e Zarak Maros*
- *Bohu Maros*
- *Toru Maros*
- *Wam Hanze Maros*
- *Wam Weze Maros*
- *Lahu Maros*
- *Dongi Fikkaanni Maros*

Table 8; Blessings

Orthography	Hat'e	Zarak	Maros
Parts of speech	N	N	V
Gloss	Hate	Zarak	blesses you-
Free translation	Atse Zera Ya'iqob blesses you		
Orthography	Bohu	Zarak	Maros
Parts of speech	N	N	V
Gloss	Bohu	Zarak	blesses you
Free translation	/Mount /Bohu blesses you!		
Orthography	Toru	Maros	
Parts of speech	N	V	
Gloss	Toru	Maros	
Free translation	/Mount/ Toru blesses you		
Orthography	Wam	Hanze	Maros
Parts of speech	Adj	N	V
Gloss	Wam	Hanze	Blesses you
Free translation	King Hanze blesses you!		

Orthography	Wam	Weze	Maros
Parts of speech	Adj	N	V
Gloss	King	Weze	blesses you
Free translation	King Weze, blesses you!		
Orthography	Lahu	Maros	
Parts of speech	N	V	
Gloss	Lahu	bless you	
Free translation	Lahu blesses you! Laka/the sign of Kingship		
Orthography	Dongi	Fikkaanni	Maros
Parts of speech	N	N	V
Gloss	Dong's-Poss	ancestor's -Poss	bless you
Free translation	Dongi Fikkaanni Maros		

5.3.5.2 Songs of Coronation Ceremony

The public honorary gathering at the king's residence; expressing their respect, approval of his coronation, their loyalty and promise to take care of him in all aspects of his reign through their songs

- *Ebalo womaa hebbo*
- *Hanze womaa hebbo*
- *Qoqoti womaa hebbo*
- *Laakki womaa hebbo*
- *Hanagassi womaa hebbo*
- *Dongi womaa hebbo*
- *Bohi womaa hebbo*
- *Toori womaa hebbo*

Table 9; Coronation Songs

Orthography	Ebalo	Womaa	Hebbo
Parts of speech	N	Adj	v
Gloss	Ebalo	king	be honored
Free translation	Be honored king Ebalo		
Orthography	Hanze	Womaa	Hebbo
Parts of speech	N	N	V
Gloss	Hanze	King	be honored
Free translation	Be honored king Hanze		

Orthography	<i>Qoqoti</i>	Womaa	Hebbo
Parts of speech	N	Adj	v
Gloss	Qoqota's- poss	king	be honored
Free translation	Be honored Qoqoti's king		
Orthography	<i>Laakki</i>	Womaa	Hebbo
Parts of speech	N	Adj	V
Gloss	Laakk's-poss	king	be honored
Free translation	Laka's king be honored		
Orthography	<i>Dongi</i>	Womaa	Hebbo
Parts of speech	N	Adj	V
Gloss	Donga's- poss	king	be honored
Free translation	Donga's king be honored		
Orthography	<i>Bohi</i>	Womaa	Hebbo
Parts of speech	N	Adj	V
Gloss	Boha's-poss	king	be honored
Free translation	Boha's king be honored		
Orthography	<i>Toori</i>	Womaa	Hebbo
Parts of speech	N	Adj	V
Gloss	Toora's-poss	king	be honored
Free translation	Torra's king be honored		

(J.ong, 1982: 14) confirmed that; oral cultures ended produce powerful and beautiful verbal performances of high artistic and human worth, which are no longer even possible once writing has taken possession of the psyche. However, without writing human consciousness cannot achieve its faller potentials, cannot produce other beautiful and powerful creations. In these sense, orality needs to produce other beautiful and powerful creations. In these sense, orality needs to produce and is destined to produce writing (*Ibid*).

5.3.5.3 Songs during Masala/ The finding of the true

Cross/ /Masaali Ayyaani Jeechcho shalata/

Before the actual celebration starts members of the society gathered in the Kings compound; they sing and bring him flowers as a new year present. *Mesala* the finding of true cross is marking as a farewell to

the closing year and welcoming the new one. During *Mesala* any kind of disagreement among relatives, friends or neighbors is resolved peacefully and forgiveness is expressed. Relatives that were apart from each other would get a chance to see each other and it is also an occasion for engagements to be held and enjoy the blessing of the king (*Wama*).

- *Dongi womaa zaraaru anjayyoobe*
- *Dongi womaa zaraaru sunqiyebe*
- *Hanze womaa mariishut anjayyoobe*
- *Laakki womaa masaalu zaraarreebe*
- *Hay Bohina toori Womaa malabu anjayyoobe*
- *Abbinni Worqi womaa maalu anjayyoobe*
- *Hay Dongi Womaa Dongi fiixaa Maassaiyyebe*

Table 10; Songs Masala

Orthography	<i>Dongi</i>	<i>womaa</i>	<i>zaraaru</i>	<i>anjayyoobe</i>
Parts of speech	N	Adj	N	V
Gloss	Donga's- poss	king	flower	smells
Free translation	King of Donga, the flower smells			
Orthography	<i>Dongi</i>	<i>womaa</i>	<i>zaraaru</i>	<i>sunqiyebe</i>
Parts of speech	N	adj	N	V
Gloss	Donga's- poss	king	flower	Kiss it
Free translation	King of Donga kiss the flower!			
Orthography	<i>Hanze</i>	<i>womaa</i>	<i>mariishut</i>	<i>anjayyoobe</i>
Parts of speech	N	Adj	N	v
Gloss	Hanze	king	Marishut	smells
Free translation	King Hanze the Marishut smells./ 'Marishut' Bunch of torch prepared for the finding of true cross celebration			
Orthography	<i>Laakki</i>	<i>womaa</i>	<i>masaalu</i>	<i>zaraarreebe</i>

Parts of speech	N-Poss	Adj	N-Def	V		
Gloss	Laka's-	king	the	Masala-	becomes fruitful	
Free translation	King of Laka Masala becomes fruitful					
Orthography	<i>Hay</i>	<i>Bohina</i>	<i>Toori</i>	<i>Womma</i>	<i>malabu</i>	<i>anjayyobe</i>
Parts of speech	Adj	N-Conj	N-Poss	Adj	N	V
Gloss	How amazing	Boha and	Toora's	king	honey	smells
Free translation	How amazing Boha and Tora's king; the honey smells					
Orthography	<i>Abbinni</i>	<i>Worqi</i>	<i>womaa</i>	<i>maalu</i>	<i>Anjayyoobe</i>	
Parts of speech	Adj	N-Poss	Adj	N	v	
Gloss	Honor	gold's	king	honey	smells	
Free translation	Honor king of gold; the honey smells					
Orthography	<i>Hay</i>	<i>Dongi</i>	<i>Woma</i>	<i>Dongi</i>	<i>fixa</i>	<i>Maassaiyyebe</i>
Parts of speech	Adj	N-Poss	Adj	N-Poss	N	Prep-V-Pro
Gloss	How amazing	Donga's	king	Donga's	clans	to be blessed by you
Free translation	How amazing clans of Donga to be blessed by the king					

5.3.5.4 Mourning Songs for Honored Person /except the

King// Oonna Jeechcho Shalata/

Burial ceremony for a hero, honored person and anyone among the/*Megabat*/ advisors of the king is accompanied with a huge memorial serves and with the participation of the population of the surrounding. The mourners expressing their grief with rhythmic song and well patterned dances. Such organized funeral ceremony would be applied to all respected persons of the society with the exception of the King *Wama*; whose illness, death and funeral is prohibited to be disclosed.

- *Hoo, Hoo, Hoo, Hoo, Hoo Sange annaa geedaa*
- *Hoo, Hoo. Aayye, Aayye, Hoo, Aayye, Aayye*
- *Hanagass hanze Woze beeto Aayye, Aayye*
- *Bohina Toori dongichcho Aayye, Aayye*
- *Daaxiin malabiin heellamma Dongichcho Aayye Aayye*
- *Gabala Xiibbi gashshii Dongichcho Aayye, Aayye*
- *Hullahaa fanoohaa itano Dongichcho Aayye, Aayye*
- *Simiddi Waasari Dongichcho Aayye, Aayye*
- *Haddaro Hansaari Dongichcho Aayye, Aayye*
- *Galbena Gambi Dongichcho Aayye, Aayye*
- *Sabbina Mandooyye Dongichcho Aayye, Aayye*
- *Soddichchina ansharanni Dongichcho Aayye, Aayye*

Table 11; Mourning Songs

Orthography	<i>Hoo,</i>	<i>Hoo,</i>	<i>Sange</i>	<i>annaa</i>	<i>geedaa</i>	
Parts of speech	Excl	Excl	Adj	N	Adj	
Gloss	Screaming	Voice	many	father	hero	
Free translation	Hoo!hoo!hoo!hoo! You are hero! Father of many!					
Orthography	<i>Hoo,</i>	<i>Hoo,</i>	<i>Aayye</i>	<i>Hoo</i>	<i>Aayye</i>	<i>Aayye,</i>
Parts of speech	Excl	Excl	Excl	Excl	Excl	Excl
Gloss	Voice					
Free translation	/Screaming voices expressing their grief or sorrow/					
Orthography	<i>Bohina</i>	<i>Toori</i>	<i>Dongichch</i>	<i>Aayye</i>		
Parts of speech	N-conj	N-Poss	N-Poss	Excl		
Gloss	Boha and	Toora's	Donga's	Screaming voice		
Free translation	Donga's! Boha and Toora's! Aayye!					
Orthography	<i>Daaxiin</i>	<i>malabiin</i>	<i>heellamma</i>	<i>Dongichcho</i>		
Parts of speech	N-Prep	N-Prep	V	N-Poss		
Gloss	with daaxi	With honey-	honored	Donga's		
Free translation	Donga's with <i>daaxi</i> /drink made of honey/ with honey be honored!					
Orthography	<i>Gabala</i>	<i>Xiibbi</i>	<i>gashshi</i>	<i>Dongichcho</i>		

Parts of speech	N	V	v	N-Poss
Gloss	Territory	expanded	administered	Donga's
Free translation	Donga's territory expanded and administered			
Orthography	<i>Hullahaa</i>	<i>fanoohaa</i>	<i>itano</i>	<i>Dongichcho</i>
Parts of speech	N	N	V	N-poss
Gloss	Hullahaa	fanoohaa	who eats	Donga's
Free translation	Donga's who eat hullahaa and fanoohaa/types of meat which is taken from the bull's chest /			
Orthography	<i>Simiddi</i>	<i>Waasari</i>	<i>Dongichcho</i>	<i>Aayye,</i>
Parts of speech	N-Poss	N-Poss	N-Poss	Excl
Gloss	Simidda's	Waasara	Donga's	voice
Free translation	Simida's! Waasara's!/mountains/ Donga's			
Orthography	<i>Haddaro</i>	<i>Hansaari</i>	<i>Dongichcho</i>	<i>Aayye,</i>
Parts of speech	N-Poss	N-Poss	N	Excl
Gloss	Hadero's	Hansarie's	Donga's	voice
Free translation	Hadero's! Hansarie's! Donga's! Aayye!			
Orthography	<i>Galbena</i>	<i>Gambi</i>	<i>Dongichcho</i>	<i>Aayye</i>
Parts of speech	N-Poss	N-Poss	N-Poss	Excl
Gloss	Galbena's-	Gamb's-	Donga's-	voice
Free translation	Galbena's! Gamb's! Donga's! Aayye!			
Orthography	<i>Sabbina</i>	<i>Mandooyye</i>	<i>Dongichcho</i>	<i>Aayye</i>
Parts of speech	N-Poss	N-Poss	N-Poss	Excl
Gloss	Sabbina's-	Mandoyyee	Donga's	Voice
Free translation	Sabbina's! Mandoyyee's! Donga's! Aayye!			
Orthography	<i>Soddichchia</i>	<i>ansharanni</i>	<i>Dongichcho</i>	<i>Aayye</i>
Parts of speech	N-Conj	N-poss	N-Poss	Excl
Gloss	Soddicho's and	Ansharanna's	Donga's	voice
Free translation	Soddicho's and Ansharanna's! Donga's! Aayye!			

Such kind of intelligible oral texts of such kind of easy structured corpus could help for the cross cultural workers desiring to gain a communities heart language and also more valuable for language learning too.

5.3.5.5 Hunting Songs /Hugaaxo jeechcho Shalata/

All the listed names below are names of Donga heroes in the past. Before their dispatcher for hunting they have to go to the king for his blessing. Along the way they sing the song recalling famous heroes glorifying their deeds.

- *Gaazenna Deetti aaqqi*
- *Gaazenna deettiaaqqi*
- *Hayi gaazennaa deettiaaqqi*
- *Daggalo Baateeno hoyi, hoyi*
- *Wollacca Sibato hoyi, hoyi*
- *Damo angore hoyi, hoyi*
- *Debbo liiranso hoyi, hoyi*
- *Liisaano Angiso hoyi, hoyi*
- *Wolayta naadda hoyi, hoyi*
- *Waadayye Amaado hoyi, hoyi*
- *Dagooyye Annaqo hoyi, hoyi*
- *Addeello Himbaggo hoyi, hoyi*
- *Danfamo Gammecho hoyi, hoyi*
- *Lube Angore hoyi, hoyi*
- *Wodeebo Gode hoyi, hoyi*
- *Adaayye borojja hoyi, hoyi*
- *Waashe Danbalo hoyi, hoyi*
- *Waarsi Hisaabo hoyi, hoyi*
- *Aalo Heemado hoyi, hoyi*
- *Angiso Jamorrecallinge hoyi, hoyi*

Table 12; Hunting Songs

Orthography	<i>Gaazenna</i>	<i>Deetti</i>	<i>aaqqi</i>	
Parts of speech	Def-V	N	V-Pro	
Gloss	The hunting	Victory	take it	
Free translation	Take the hunting victory			
Orthography	<i>Hayi</i>	<i>gaazenna</i>	<i>deetti</i>	<i>aaqqi</i>
Parts of speech	Pro-V	Def-V	N	V-Def
Gloss	You the honored	the hunting	Victory	take it
Free translation	You the honored take the hunting victory			
Orthography	<i>Daggalo</i>	<i>hoi,</i>	<i>Baateeno</i>	<i>Hoyi</i>
Parts of speech	N	Pro-V	N	Pro
Gloss	Degago	You the honored	Bateno	You the honored
Free translation	You the honored Baateeno! Dagago!/names of heroes			
Orthography	<i>Daggalo</i>	<i>Baateeno</i>	<i>hoi</i>	<i>hoi</i>
Parts of speech	N	N	Pro-V	Pro-v
Gloss	Daggalo	Batateeno	You the honored	You the honored
Free translation	You the honored Baateeno! Daggalo!/names of heroes			
Orthography	<i>Wollacca</i>	<i>Sibato</i>	<i>hoi,</i>	<i>hoi</i>
Parts of speech	N	N	Pro-V	Pro-v
Gloss	Wollacca	Sibato	You the honored	You the honored
Free translation	You the honored Sibato!/name of hero/Wollacca! /kings graveyard/			
Orthography	<i>Damo</i>	<i>hoi,</i>	<i>Angore</i>	<i>hoi</i>
Parts of speech	N	Pro-V	N	Pro-v
Gloss	Damo	You the honored	Angore	You the honored
Free translation	You the honored Damo! Angore/names of heroes			
Orthography	<i>Debbo</i>	<i>Liiranso</i>	<i>hoi,</i>	<i>Hoyi</i>
Parts of speech	N	N	Pro-V	Pro-V
Gloss	Debbo	Liiranso	You the honored	You the honored
Free translation	You the honored Debbo! Liiranso!/names of heroes			

In general cultural diversity is the engine through which aspiration, heritage and empowerment can be maximized as capacities, and culture must also be seen as a motor of development. It also brings intangible development into the center of the picture; sustainability is tied to the diversity of cultural visions and aspirations. UNESCO universal declaration of cultural diversity justifies that, the global commitment to cultural diversity and international desire for sustainable development must join hands, as mutually enabling strategies (2002:15). It also asserts that dual strategy based on the recognition of indivisibility of cultural development, can be the basis of new consensus, then globalization can be shaped in the interest of dignity and equity (*Ibid*).

CONCLUSIONS

In traditional social structure relations between individuals, tribes and territorial units are governed by customary laws. Any territorial or tribal councilors function according to their hierarchical structure of power. Those customary laws would be applied on traditional rituals, marriage proposals, rite of passage; collective works such as harvesting and hunting; recreational activities and so forth.

Likewise, the Donga traditional administration is conducted based on hierarchal structure of power. Their coronation ceremony is also in line with customary laws and also directly associated with traditional belief like as of ancient African kingdoms. Ascent of the new king is believed that he inherits the courage of his predecessor, there by taking over and competence of the dynastic rue of kingship of the previous kings. It is therefore, observable and acceptable that he assumed to be the father of the territory. He is now a different person new status and power. The new king has the capacity of calling upon his forefathers while running the affairs of his divine power implementing those laws.

Hierarchical traditional administration brought about understanding systematic mechanism of reaching consensus on the community norms. Hence; those customary laws discourage falsity and encourages genuineness, commitment and sincerity among members of the community. Traditional institutions are regulated by all customary laws through the use of their language. Culture is extensively expressed through its own language other than anybody else's. Therefore, language plays a tremendous role doing cultural activities. Colorful rituals are accompanied by traditional songs and dances. During assemblies, conflict resolution mechanisms and other gatherings traditional norms are imparted through proverbs, tales, myths and blessings. Maintaining those traditional norms encourages sustainability of peaceful and hospitable environment.

RECOMMENDATIONS

Rituals must be practiced to exist while a ritual that is not done dies. Rituals are performed in their own cultural orders and also shape the very orders that produce them. In order to comprehend the effects that rituals are thought to have within cultural orders, one must be open to indigenous theories that form these highly specialized contexts of action. Hence, both written and systematic digital documentation would contribute a lot to the revitalization of endangered cultural rituals. Such documentation procedure is introduced not only to collect information in a systematic manner on ongoing activities, but also in order to contribute to Ethiopia's efforts to establish a national inventory of its intangible cultural heritages.

Responsible authorities both local and international level which are working on intangible cultural heritages should encourage a wide range of researches on rituals. Meanwhile all the results of the field work; the research accompanied by all the recordings and standardized forms which enhanced the study should be submitted to the Ethiopian National Archives and Library Agency. It helps to have a national level inventory on intangible cultural heritages and also becomes an input for further research.

REFERENCES

- A.Green, Thomas. 1997. *Folklore An Encyclopedia Beliefs, Customs, Tales, Music, and Art* ABC-CLIO, Inc. 130 Cremona Drive, Santa Barbara: California 93116-1911
- Aadland Øyvind .2002. *The Traditional Sidama Gerontocracy, and the Socio-Administrative Network; The Challenge of Democracy from Below* Nordiska Afrikainstitutet, Bahru Zewde and Pausewang Siegfried (eds) Uppsala ,Forum for Social Studies, Addis Ababa Ethiopia ISBN 91-7106-501-6
- Abbink, Jong. 2000. *Comparing cultures in southern Ethiopia: from Ethnography to generative explanation*. African Studies Center, Lieden, and Vrije University, Amsterdam. Netherlands.
- Adepegba CO (1995). *A Historical Reconnaissance of Yoruba Traditional Crowns* University of Ibadan” pp. 10 – 18
- Alade S (1950). *The Awakening of Akure Osogbo*. Titilayo Press. 25. Res. Policy Stud. Printmaking Technol. (JETERAPS) 2(2):139–143.
- Andrew J. Calson and Denus G. Carlson, Addis Ababa University Press. *Authority for Research and Conservation of Cultural Heritages. (ARCCH)* 2010: Vol.III: Addis Ababa
- Bahru Zewde .1998: *A Short History of Ethiopia and the Horn*. Dept of History, Addis Ababa.
- Bahru Zewde and Pausewang Siegfried (Eds). 2002. *The Challenge of Democracy from Below* Nordiska Afrikainstitutet, Uppsala .Forum for Social Studies, Addis Ababa Ethiopia ISBN 91-7106-501-6
- Bahru Zewde 1991. *A History of Modern Ethiopia 1855-1974*. Addis Ababa University press
- Barnaned, Alen and Spencer Jonathan (Eds).1996. *Encyclopedea of Social and cultural Antropology*. London and New York.

- Belachew Gebrewold-Tochalo. 2001. *The Impact of the Socio-Cultural Structures of the Kambata/Ethiopia on their Development*. (PhD) Thesis, An interdisciplinary and cultures comparing approach to discuss the issue of economic development: Hamburg/Germany
- Bohnsack, Ralf.[etal] 2010. *Qualitative analysis and documentary method in international education research*, Barbara Budrich, Publishers.
- Braukamper, Ulrich.1983. *Die Kambata*. Franz Steiner Verlag, GMBH, Weisbaden
- Brisch, Nicole. 2012. *Religion and Power*. Oriental Institute: Chicago
- Buckingham, C.F. and G. B.W. Huntingford (Eds.).1983. *Some Records of Ethiopia 1593-1646*. Being Extracts from the History of High Ethiopia or Abassia by Manoel de Almeida together with Bahrey's History of the Galla [Oromo], (Hakluyt Society II, CVII): London
- Davidson, Basil. 1987. *The Lost Cities of Africa*. Little, Brown:New York
- Davis, R.Hunt Jr., (Ed). 2005: *Encyclopedia of African History and Culture*, Vol. IV. The Colonial Era (1850 to 1960) A Learning Source Book, Facts On File Inc. Printed in the United States of America.
- De'a, Data.2000. *Clans Kingdoms and Cultural Diversity in South Western Ethiopia*. The case of Omotic Speakers, max plank Institute for social Anthropology; North East African Studies V.7 Halle /Salae Germany 2002: *Local Democracy and Decentralization in East and South Africa Experiences from Uganda, Kenya, Botswana, Tanzania and Ethiopia*. Prepared by UN-HABITAT: Nairobi, Kenya www.unhabitat.org
- Doresse, Jean.1959. *Ethiopia: Ancient Cities and Temples*. Elek Books limited: London
- Durkheim, E. 1915. *Elementary Forms of the Religious Life*, London: Hollen Street Press.

- Ege, Svein; Aspen Harald, Birhanu Teferra and Shiferaw Bekele. eds. 2009: *Proceedings of the 16th International Conference of Ethiopian Studies*, v.4. Department of Social Anthropology Norwegian University of Science and Technology, Trondheim
- Farris, Robert Thompson. 1984. *Flash of the Spirit*. : New York: First Vintage Books; Random House
- Fikre Kenore .2013: Historical background of Donga People and Traditional Administration, 3rd draft unpublished conference paper (in Amharic language)
- Galprin, George. 1981. *Ethiopia: Poupulation, Resources, Economy*. Progress publishers: Moscow
- Gezachew Mulugeta. 2010. *The Federal Democratic Republic of Ethiopia the Hous of Federation*. V 5. Communication service directorat.
- Gippert, Jost (etal) (Ed). 2006. *Essentials of language documentation*. Mouron de Gruyter. Berlin. New York
- Gluckman, M. (1963). *Order and Rebellion in Tribal Africa*. London: Cohen and West
- Grenstedt, Staffan. 2000. *Ambercicho and Shonkolla*. The Origins of the Mekane Yesus Church in Kambata Hadiya PhD. Thesis, Faculty of Theology, Uppsala University
- H. G, Barnett; Broom, Leonard; J. Siegel, Bernard; Z. Vogt, Evon, and Watson James B. 1954: *Acculturation: An Exploratory Formulation*. American Anthropologist 61:973–1000.
- Herskovits, Melville J. 1938. *Acculturation*. The Study of Cultural Contact. New York: Augustin:
<http://www.springer.com/series/6607>
- Hunt, Alice. 1983. *The Drama of Coronation .Medival ceremony in Early Modern England*. WWW.cambridge.org/978521885393
- Idowu, E. Bolaji. 1973. *African Traditional Religions*. A Definition, New York: Orbis Books

- Intangible Cultural Heritage Domains United Nations Educational Scientific and Cultural Organization*. 2003 Norwegian and Ministry of foreign affairs.
- Journal of SNNPRS Council of Nationalities (SNNPRS CN)*. 2012: Awasa
- Kertzer, D.I. 1988. *Ritual, Politics and Power*, London: Yale University Press
- Kuper,Hilda and Kuper, Leo, eds.1965. *African Law: Adaptation and Development*. Berkeley Calif: University of California Press
- Léonard, Thomas 2013. *Ethiopian Iddirs Mechanisms*. Case study in pastoral communities in Kambata and Wolayta,For Interlaid agricultural projects of support to familial farming.
- Lévi-Strauss, C. 1976. 'The Story of Asdiwal', in *Structural Anthropology*, vol. 2, New York: Basic Books
- Lloyd PC (1960). *The sacred Kingship and Government of Yoruba*. Afr.J. 30(3):222-226.
- Lloyd PC. 1960. *The sacred Kingship and Government of Yoruba*. Afr.J. 30(3):222-226.
- Local Democracy and Democratization East and South Africa*. 2002. Rockefeller Foundation. UN-HABITAT: Nairobi
- Malinowski, B. (1954) *Magic, Science and Religion*, Garden City, NY: Doubleday Anchor Books
- Margolis, Joseph, 2009 .*Culture and Cultural Entities towards a New Unity of Science*. 2nd ed. Philadelphia, PA, U.S.A.
- Markakis, John.1974. *Ethiopia*. Anatomy of traditional Polity Oxford university press.
- Marwick, Arthur. 1989. *The Nature of History 3rded*: Mackmilan
- McLean, Iain. 1996. *The Concise Oxford Dictionary of politics* Oxford University Press
- Nevadomsky, Joseph.1993. *The Benin Kingdom: Rituals of Kingship and their Social Meanings* .Department of African Languages and

- Literature, University of Zimbabwe African Study Monographs. 14(2): 65 -77. August 1993 65
- Nicole, Brisch. 2012. *Religion and Power Divine kingship and in the Ancient World and Beyond*. Oriental Institute Seminars University of Chicago
- Okumu, Obang Anywaa .2012. *Traditional Administration and Political Systems: USA*
- Oladumiye,E.B and Kashim,I.B.2012.*Visual illustration using printmaking as a medium*. A case study of coronation ceremonies of kings among the Yoruba of South West Nigeria Department of Industrial Design, School of Environmental Technology, Federal University of Technology, P. M. B. 704, Akure, Nigeria.
- Ong, Walter J. 1982. *Orality and Literacy: technologizing the world*. Routledge, London and New York.
- Onwumechili,CA.2000. *Igbo Enwe Eze (Igbo have no king)*.Ahiajoku Lecture Series. Owerri: Ministry of Information, Youths and Culture.
- Opone, P.O,2012. *Traditional Socio-political Organization of the Enuani Igbo of South Central Nigeria* Department of History and International Studies Delta State University, Abraka, NigeriaGsm: 08037412132, Stud Tribes Tribals, 10(1): 57-64
- Opone. PO 2011. *Kingship among the Western Igbo*. A tool for pre-colonial political and diplomatic relations.*FAISJOH*, (in press).
- Ornebring, Henric. *Revisiting the Coronation*.A Critical Perspective on the Coronation.
- P.Mitchell, Jon .1996. *Ritual and PracticeinEncyclopedea of Social a cultural Anthropology*. Barnaned, Alen and Spencer Jonathan (Ed). London and New York
- Padilla, Amado M. 1980. *Acculturation. Theory, Models, and Some New Findings*. Boulder, CO: Westview Press.

- Pankrest, Sylvia. *Ethiopia. A Cultural History* Fletcher and Son LTD, Norwich and Leighton-Straker Book binding Co. LTD, London
- PC, Lloyd. 1960. *The sacred Kingship and Government of Yoruba*. Afr.J. 30(3):222-226.
- Radcliffe-Brown, A.R. ([1945] 1952) *Structure and Function in Primitive Society*, London: Cohen & West
- Reiman, Will. 2003. *Basic oral language documentation (BOLD)*. Research Associate SIL International.
- Redfield, Robert. 1953. *The Primitive World and Its Transformations*, Ithaca, NY: Cornell University Press.
- S, Alade .1950. *The Awakening of Akure Osogbo*. Titilayo Press. 25. Res. Policy Stud. Printmaking Technol. (JETERAPS) 2(2):139–143.
- Tadesse Legesse. 2013. *Ethio-History of the Donga People*. SNNPRS Bureau of Culture and Tourism: Awasa.
- Tesfaye, Habiso /Daniel Maghicho, Haile. 1992. *The Kambata administrative region and the history of the nation in Ethiopia*. *Journal of studies on Kambata*, V.I, No.1, Addis Abeba (The original unpublished text is in Amharic)
- The Methodology of contemporary African History*. 1984. Reports and Papers of the meeting of experts organized by UNESCO at Ouagadougou, Upper Volta, from 17 to 22 May 1979.
- Thomas, Linda; Wareing, Shan, Singh, Ishtla; Stilwell, Jean peccei; Thornborrow; Joanna, Jason Jones. 2004: *Language, Society and Power*. An Introduction Edition revised and edited by Ishtla Singh and Jean Stilwell Peccei Routledge Taylor and Francis Group, London and New York
- Treis, Yvome. 2008. *Kambaatissata: Yanna-Maauta Heessa [The Kambata Language: Proverbs-talse-legends.]* Printed at research center for linguist typology, LA. Trob University.

- _____. 2011. *Expressing future time:-reference in Kambata*. LLACAN,CRNS-laboratory, France.
- _____. 2006. *Form and foundation of case marking in Kambata*. Afrikanistik online <http://www.afrikanistik-online-de/archive/2006/379>
- Turner, V. (1969) *The Ritual Process*, Harmondsworth: Penguin
- UNESCO *Universal Declaration on Cultural Diversity: a vision.2002.A conceptual platform, a pool of Ideas for implementation a new paradigm*. Cultural Diversity series No.1.A document for the World Summit on sustainable development. Johannesburg.
- Vansina, Jan. *The Children of Woot: A History of the Cuba Peoples*. Madison: University of Wisconsin Press, 1978.
- Willie. F (Ed). 2005. *Encyclopedia of African History and Culture* Vol. I, ancient Africa (Prehistory to 500 CE) revised edition by R. Hunt Davis,Jr.,(Ed) A Learning Source Book, Facts On File Inc. Printed in the United States of America
- _____.Vol. II African kingdoms (500 to 1500) revised edition by Davis R. Hunt Davis, Jr., (Ed) A Learning Source Book, Facts On File Inc. Printed in the United States of America
- _____. Vol. III .From Conquest to Colonization (1500 to 1850) revised edition by R. Hunt Davis, Jr., (Ed), and A Learning Source Book, Facts On File Inc. Printed in the United States of America
- Weiner, J. 1992. 'Against the Motion (II)' in *Language is the Essence of Culture*, Group for Debate in Anthropological Theory, 4, Department of Social Anthropology, University of Manchester www.hofethiopia.gov.et
- Yacob Arsano. 2002. *Seer. A Traditional Institution of Kambata*. From *The Challenge of Democracy from Below*. Nordiska Afrika institutet, Bahru Zewde and Pausewang Siegfried (Eds) Uppsala, Forum for Social Studies, Addis Ababa Ethiopia.