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COLLEGE OF SOCIAL SCIENCES
DEPARTMENT OF HISTORY

A History of Guuto Gidda Warada, East Wallagga Zone, 1941-1991

By: Lamu Dinsa

Advisor: Professor Tesema Ta'a

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Key to the Transliteration System

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

1 st ቤ	Ba
2 nd ቡ	Bu
3 rd ቢ	Bi
4 th ባ	Ba
5 th ቤ	Be
6 th ብ	Be
7 th ቦ	Bo

II. Palatalized sounds are represented as follows:

ሸ	S
ቸ	Ca
ኸ	Na
ጸ	J

II Glottalized Sounds are represented as follows:

ጠ	ta
ቀ	q
ጡ	Ca

III. Germination sounds should always be indicated by doubling:

ወወሳ	Waddessa
ገገወወሳ	Gammada
በበሳ	Baddessa

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Acronomys

AMC	Agricultural Market Cooperatives
ARCCH	Authority for Research and Conservation of Cultural Heritage
AVDA	Awash Valley Development Authority
CSA	Central Statistical Agency
EDDC	Ethiopian Domestic Distribution Cooperation
EPLF	Eritrean People’s Liberation Front
EPRDF	Ethiopian People’s Revolutionary Democratic Party
EPRP	Ethiopian People’s Revolutionary Party
GGWARDO	Guuto Gidda <i>Warada</i> Agricultural and Rural Development Organization
MA	Masters of Arts
OLF	Oromo Liberation Front
PA	Peasant Association
PCS	Producer Cooperatives
RRC	Relief and Rehabilitation Commission
SA	Settlement Authority
SC	Service cooperative
SIDA	Swedish International Development Agency
TPLF	Tigrrian People’s Liberation Front
UNESCO	United Nation Educational Scientific and Cultural Organization
WADE	Wallagga Agricultural Development Enterprises.
WUAC	Wallagga University Archival Center.

Abstract

The main aim of this thesis is to reconstruct the socio-economic and political history of Guuto Gidda Warada from 1941-1991. The study covers the time from the liberation of Ethiopia and the restoration of Emperor Haila Selasie I to power in 1941, the Darg period, in which the inhabitants of the warada like the other countryside peoples of Oromia region observed important socio-economic and political developments. It begins with historical study of the warada by revealing different developments in the areaduring the Italian occupation. The restoration of the Imperial administration and the reforms that took place by the Imperial government in various fields, in relation to the administration and land related issues and taxation system will be the main area of concern. Moreover, the study attempted to assess changes and developments that the warada had gone through the military government. The Darg was interested to consolidate its power by taking different measures which had their own merits and demerits on the political and socio-economic conditions for the inhabitants of Guuto GiddaWarada. Besides this, the study has tried to address the socio-economic situation of the Warada in which the area has not made much progress.

In conducting this research, oral sources as well as written materials were used. There are only few archival materials that could support the study. Thus, the study as a result, depended largely on oral sources which were gathered from the warada starting from December 2018 to February 2019. To write this thesis, efforts have been made in order to support the oral information with written literature. Moreover, to avoid problems in the use of oral sources significant measures have been taken, in selecting knowledgeable informants, use of collected data, evaluating and checking them with the existing literature was the necessary step that were carried out.

Introduction

This thesis attempts to reconstruct a history of Guuto Gidda *Warada* from the liberation of Ethiopia up to 1941, the Imperial regime and Military government up to 1991. The thesis consists of four chapters.

The first chapter deals with the geographical setting of the *warada*. This chapter tries to look at the geographical features of the *warada*. It also tries to assess socio-economic and political situations of the *warada*. Conducting of these issues could enable us to be acquainted with the territorial limit of the *warada*.

The second emphasizes on the historical background which encompasses major historical sites, in the *warada*. It briefly describes *Mootii* Kumsa Moroda's palace and its progress, Wallagga Museum, Sorga Dam, Boonayya Moloo incident, political administration, land reforms and taxation which were visible in the study area from 1936 to 1974.

The third attempts to describe the main reforms carried out after 1974. It also states different platforms of the military government, for instance, land reforms, peasant association, cooperatives and villagization, resettlement, conscription of militia and literacy campaigns, state farm and its general consequences that were implemented in the *warada*.

The last fourth, chapter concentrates on the description of the major issues of the socio-economic developments in the *warada*. It tries to address the culture of marriage, issues of artisans' role and positions of artisans, forms of labor cooperatives, and problems of socio-economic development and the nature of ethnic interaction of the inhabitants of the *warada*.

Finally, an inclusive study of the history of Guuto Gidda *Warada* has not been done. The works by a few geographers, anthropologists, linguists and historians reveal lack of comprehensiveness in scope and updated.

Therefore, the aim of this study is to fill the prevailing gap by reconstructing the social, economic and political history of the *warada*. Despite this fact, the work is far from being complete. Particularly, the security problems of 2019 in the area much hinder the successiveness

of the research. But I Hope that it can motivate and provide hints for other historians who may be interested to conduct further research on the *warada*.

CHAPTER ONE

Geographical Setting

Wallagga has gone through series of administrative restructuring.¹ Between 1983 and 1997 E.C, it was subdivided in to East Zone with its administrative capital Naqamtee and West Wallagga Zone administered from Gimbi. Today, Wallagga is subdivided in to Eastern, Western, Horro-Guduru and Qellam Zones.² The territorial limit inbetween The Angar River in the North and Waamaa in the South, Gibe in the East and the Dhidheessaa River in the West, was formerly under Leeqaa Naqamtee Administration.³ Traveler's accounts, historical and anthropological works as well as traditions on Wallagga often indicate that, it is one of the richest provinces in natural resources. Significant amount of the nation's valuable natural products for export such as coffee, gold, ivory, honey, and musk have been obtained from Wallagga.⁴ A History of Guuto Gidda *Warada* is part of the history of Wallagga in general, that of Leeqaa Naqamtee, Maccaa Oromo in particular. Until the post Italian period, the administrative name of the area was known as "*Ya Wallagga Naqamtee Awraja Astedader*"⁵ or *Wallagga and Naqamtee sub-province.*" However, as Emperor Haile Sellassie returned from

¹East Wallagga Administration Zone, Communication and public relation Office

²*Ibid*

³Mohammed Hassan, *The Oromo of Ethiopia: A History (1570-1860)*, Cambridge;Cambridge University Press:1990,p.76.,Etana Habte, "The Administration of Wallagga under the *Darg* (1974-1991)" M.A Thesis, Department of History, Addis Ababa University 2002,p.6-5 Alemu Shuie, "Wallagga During the Italian Occupation(1936-1941)"M.A. Thesis, Department of History, Addis Ababa University 2002,p.1.,Lambert Bartels, Studies of the [Oromo] in Wallagga, *Journal of African Studies*,Vol.8 Nos 1-2,1970 p.36., Nagaso Gidada, "The Impact of Christianity inQellam *Awraja*,Western Wallagga 1886 to 1941," Senior EssayDepartment of History,H.S.I.U; June,1971.p.1-2

⁴Tesema Ta'a, *The Political Economy of Western Central Ethiopia: From the Mid-16th to Early-20th Centuries*; PhD, Dissertation Department of History, Michigan State University.1986.p.20. Otto Harrastowitz GmbH and Co. KG.: Weibaden, 2006, p.65. Alberto Sbacchi, *Legacy of Bitterness: Ethiopia and Fascist Italy, 1935-1941*, Asmara: The Redsea Presses Inc., 1997. p. 277

⁵Wagaw Hailu, "Ya shimagilewoch Afe-Tarik sibsib." Be Bahil Minister Qirincaff Mesriyabet Naqamtee, 1997. p. 2; East Wallagga Administration Zone, "*Ya qoyyee Sanad*, "*File No.5929/4/1946*

exile in 1941, the previous administration of Wallagga and Naqamtee sub-province was changed into *Ya Wallagga Teqilay Gizat* (Wallagga Province). The first Wallagga *Taqilay Gizat* Governor was *Dajjazmach* Aserate Kasa, who was directly assigned from Shawa by Emperor Haile Sellassie to rule Wallagga in 1946.⁶ Even if absolute date of its foundation is not clearly known due to lack of information, Guuto Gidda *Warada* was probably established in 1946.⁷

The *warada* had experienced changes and continuities regarding its name. For instance, in 1975, when the *Dargre* drew the new political map of Ethiopia in general and Naqamtee *Awraja* in particular, Guuto Gidda *Warada* merged with Wayyu Tuqa and was named Guuto Wayu *warada*. But latter on, after the downfall of the *Darg* regime, the *warada* reinstated with its original name Guuto Gidda. Then after, the name Guuto Waayyu was abandoned, Waayyuu Tuqa was also restored in to its very name centered at Guutee Town since 1997.⁸ In addition, Naqamtee had also served as the capital town of Wallagga in general and that of Guuto Gidda *Warada* in particular, until the middle of 1996. But in the same year, Naqamtee Town became self-governing from Guuto Gidda and begun to be ruled by acity Mayor.⁹

Guuto Gidda *Warada* is located in the central part of Leeqaa Naqamtee Administration. The *Warada* is found in Oromia Regional State. It is one of the seventeen *waradas* in East Wallagga Zone, found in the heartland of Leeqaa Naqamtee administrative center, situated at about a distance of 328 kilometers west of Addis Ababa.¹⁰

⁶Shumat Adimasu, “Ya Naqamtee Katama Tarikawi Ameserarat ena Ediget,” Wallagga Bahili ena Sport Mamaria, Naqamtee, 1981 E.C.P.34

⁷*Ibid*

⁸*Ibid*, p. 35..., Informants: Tagagn Daaqaa and Begna Shiramu

⁹Informants: Maamoo Lammii and Diribaa Moosisaa

¹⁰Guuto Gidda *Warada*, Road and Transport Authority, Annual report of 2008, Naqamtee, p.11

The administrative center of the *Warada* is Naqamtee, the capital of Wallagga Province in general and Leeqaa Naqamtee in particular. It was the center of the *Gada* system for Leeqaa Oromo. Guuto Gidda *Warada* was one of the earliest settlements of Leeqaa Oromo clans, which was already a distinguished *Gadaa* Center of socio-economic and political significance for the Leeqaa Oromo at its center Naqamtee Town which became the capital of the newly consolidated polity.

The emergence of Naqamtee as the administrative center of the *warada*, as a small town is said to have been closely connected with the rise of an agriculturally resourceful polity known as Leeqaa Naqamtee, in the mid-19th century, long before the expansion of the Shawan hegemony.¹¹ The *warada* encircles Naqamtee Town in all directions. It shares borders with other *waradas*. In the North, Gidda Ayana and Abe Dongoro, in the South, Leeqaa Horda or Dulacha, in the East, Wayu Tuqa *warada*, in the West, Sasiga and in the North-East, Sibuu Sire is found.¹²

¹¹Tesema Ta'a, "The Urbanization Process in Western Ethiopia: The Case of Naqamtee," In Journal of Ethiopian Studies, Vol.26.No.1

¹²Guuto Gidda *Warada*, Communication Office



Figure 1: Map of Guuto Gidda *Warada*, Source: The *warada* Culture and Tourism Office, Naqamtee

The *warada* was named after the two dominant Leeqaa Oromo groups; Guuto and Gidda. According to the available local sources, Guuto and Gidda groups have predominantly occupied the north western and south eastern parts of the *warada* respectively.¹³ The very name

¹³Informants: Mihirete Ijigu, Galata Tesso and Amsalu Tamasgen

of the area is still controversial among different scholars and elders. Some elders say it was called Naqamtee *Gadaa* Ootaa and others call it Hooboo. But due to lack of evidence it needs further investigation. But the most commonly agreed and convincing one is Naqamtee *Gadaa* Hooboo,¹⁴ because, Hooboo was the elder (the *Angafaa*) and Cooraa was the junior (*Quxisuu*).

Based on figures published by the Central Statistical Agency of Ethiopia in 2007, the territorial extension of Guuto Gidda *Warada* was estimated to be 10, 5750 square kilometers. As a result, it is one of the largest *waradas* in East Wallagga Zone.¹⁵ Out of this landmass about 48,999.5 hectares of land is under cultivation, 5068.4 hectares is said to have been covered by forest, 444.7 hectares is covered by bush and shrubs, and 43,393.2 hectares is fertile land. But the land that still under used is about 6,393.2 hectares which is said to have been bare land, while 2,564 hectares of land is the land which is reserved for infrastructures and the other remains 902,298.7 hectares are valleys, mountains and marshy areas.¹⁶

The *warada* is composed of 20 *qabales* out of which 18 are rural *qabales*, while the rest are big Naqamte town and small town of Ukke respectively. Ukke is found 35 kms away from Naqamtee in the north.¹⁷ According to the Administrative Office of the *warada*, the rural *qabales* in Guuto Gidda are: Abdata, Arjo, Angar Magarsa, Eebba, Fayyisa, Fayyinerra, Gaddisa Odaa, Gaarii, Nagaasa, Horro Alaltu, Jarso Tolera, Jireenya, Kenaf, Loko, Lugo, Madda Jalala, Mexi, Qajela, Qixxessa, Ukke town and Ukke rural.¹⁸

¹⁴Shumat Adimasu, .P. 4-8., Informants: Amsalu Tamasgen and Cherinet Waqwaya.

¹⁵Central Statistical Authority, 2007 Census Result for Oromia Region I: Part VI Statistical Report on Population Size and Characteristics, Addis Ababa, 2008, p. 20.

¹⁶Guuto Gidda Agricultural Office, "Annual Report, 2008 E.C", P. 2.

¹⁷*Ibid*

¹⁸Guuto Gidda *Warada* Administrative Office, Bulletin of 2003 E.C, (Naqamtee, 2003 E.C., p.3-5

The *warada* is characterized by different features of landscape; such as plateau, lowlands with mountains, plains and valleys. The elevation of the *warada* ranges between 1350-2450 meters above sea level. In Ethiopia, the most significant factor which causes differences in climatic conditions is altitude. As a result, Guuto Gidda *Warada* has three climatic zones. These are *Baddaa*, (*Daga*), high altitude, *Badda daree*, (*Wayina daga*), temperate or moderate altitude and *Gammoojjii*, (*Qolla*), lowland with hot climate. Each zone accounts for 26%, 47% and 53% of the total area of the *warada* respectively.¹⁹ The *warada* is, therefore, to a large extent characterized by favorable climatic conditions to produce different kinds of crops and rear different livestock. The *warada* experienced an average temperature between 31°C and the moderate is 23°C while the mean temperature is 16°C. Depending on the existing data, the mean annual rainfall ranges from 1400 to 1950mm.²⁰

Traditionally, as in the case of most Oromo people in the other Oromia region, the Leeqaa Naqamtee Oromo used to divide the months' of the year into four major seasonal variations, namely: *Arfaasaa* (Spring), *Ganna* (Summer), *Birraa*, (Autumn), and *Bona* (winter).²¹

All these seasons are characterized by their unique features. *Arfasa* is a season between April and June. From the beginning of April to the end of May the rainfall rises from 150 mm to over 200mm. The beginning of this season is heralded by the sprouting of a kind of tulip with the red petals. *Arfasa* is the season when plough begins with the clearing of the fields and the

¹⁹Guuto Gidda *Warada*, Environment, Forest and Climate Change Authority, Bulletin, Naqamte, 2003. P. 7-10

²⁰Guuto Gidda *Warada* Agricultural Development Plan Bulletin, 2007 E.C, p. 5

²¹Guuto Gidda *Warada* Environment Forest and Climate Change Authority, Bulletin, Naqamtee 2003. p.7-13

preparation of seeds take place.²² Here the popular poem and song with which the people of Guuto Gidda *Warada* used to praise and well coming the season of *Arfaasaa*;

Oromo

Arfaasaan didirrissee
Qotiyoo garaaraasee
Anis yoomin taa'eree
Qal'oo kees garaan haaree
Arfasa Qotan malee
Birraa Maalcaqadatuu
Qeerrummaan horan malee
*Niitii fuudhan maal nyaatuu*²³

Gloss

Arfaasaa is approaching
 The Oxen are worry of plowing,
 I am also ready for plough,
 I am eager to begin farming.
 Unless ones ploughing during *Arfaasaa*,
 There will be no harvest during *Birraa*.
 Unless one works hard at early age,
 What will one eat when getting married?

When the rain is approaching and the sky is fully covered by cloud at the beginning of *Arfaasaa*,

the Oromo have a saying to praise *Waaqaa* (His Sky God):

Oromo

Yaa Waaqayyoo roobii
Abbaa Gumgumaa koo
Qaxxaamura kottu
Yaa Abbaa hundumaa koo
Yaa Waaq,
Lafa siif qabannee
*Lafa nuuf qabadhu*²⁴

Gloss

Let *Waaqaa* give us rain
 My Almighty God,
 Let you give us rain soon
 The Father of all things.
Hoo Waaq
 We kneeled down for you,
 Let you rain for us

Ganna is the period between June and September. The rainfall ranges from 300 and 360 mm.

People are busy to plough, sowing and weeding. The days are darker due to the heavy rains; it is cold and the ground is muddy. Because of the floods, the rivers run very high and the conditions for travelling are difficult.²⁵

Birraa is the season between the months of September and December. The rainfall decreases slowly from 150mm in October to 30mm at the end of November. The temperature is begun to

²²Informants: Dabala Tamasgen, Garoma Olani and Adunya Ababa.

²³Informants: Galata Tesso, Misgana Fufa.

²⁴Informants: Qalbessa Dhufera and Ragassa Abetu

²⁵Informants: Baqala Bagasha, Oljirra Ayansa

rise. The fields are now filled with flowers from which the bees take nectar for making honey. Some crops are ready for harvesting. From November onwards, it is easy to travel.²⁶

Bona is the dry season, which lasts from December to March. It does not completely lack rainfall. Informants claim that plants such as *Eebichaa* (*Vernonia amygdalina*) and *Waddeessa*, (*Cordia abyssinica*) grow flowers at this time and the bees make honey. The harvesting of crops is last until the end of December. The *Bona* is a time for trading, wedding ceremonies, visiting relatives and shepherding, leading the cattle in to fords among the people of the *warada*.²⁷

The *warada* receives relatively, higher annual rainfall compared with other parts of the Zone. Like most parts of East Wallagga Zone, lack of rainfall is not observed for crop production and livestock rearing in the *warada*. The climate and soil types of the *warada* have made it favorable for cultivating various crops and growing vegetations.²⁸

As in the other areas of Oromia Region, the *warada* is rich in water resources. Guuto Gidda *Warada* has seven main rivers, swamps, dams and many streams. It is also believed that, the *warada* is rich with abundant of underground water.²⁹

The major rivers of the *warada* are Angar, Gorra'a, Harre, Hobo, Loko, Muxxe and Ukke, while Sorga and Waccu are the well known dams. These rivers are the home of different wild animals especially reptiles like snakes, pythons, fishes, crocodiles, hippopotamus and others.³⁰

The Angar River is also serving as the physical boundary that set a limit between Guuto Gidda *Warada* and Gidda Ayana in the northern direction. It shares the largest percent of the above

²⁶*Ibid*; p.5-7

²⁷*Ibid*, p.5

²⁸Guuto Gidda *Warada*, Environment, Forest and Climate Change Authority, Naqamtee

²⁹Guuto Gidda *Warada Water*, Mineral and Energy Office

³⁰*Ibid*

mentioned rivers. The water bodies are serving the people in and around the *warada* for multidimensional purposes, such irrigation and fishing.³¹

Above all, a big irrigation project that was constructed in 1997 on Waccuu River is contributing immense economic values not only in the *warada*, but also as a country level. The community of the *warada* is leading the better life by producing different kinds of vegetables and crops in all seasons of the year without worrying about shortage of rain.³²

Based on the information regarding religious affiliations, there are many different religions in the *warada*. According to 2007 population and housing census, Protestant, Orthodox, Islam, Catholic and traditional beliefs are the most numerous and the least based on number of followers respectively. The followers of Protestant Christianity are the largest of all, with amounted 47,746(44.7%), followed by Orthodox Christianity which amounted 27,111(25.3%) adherents of Islam constitute 13,135(12.2%), Catholic 1,546(1.4%) and the Traditional beliefs constitute about 550(0.5).³³

The main economic activity of the people in Guuto Gidda *Warada* is agriculture; engaged in crop cultivation and herding of domestic animals. Trade is also one of economic activities that supplemented agriculture in the *warada*. Besides agriculture, trade also plays a pivotal role in the history of the people of Guuto Gidda *Warada*, particularly in the towns.³⁴ Guuto Gidda *Warada* had been serving as a commercial center since ancient times at its center in Naqamtee town and Ukke for merchants from different part of the region.³⁵ Tesema affirms that, the growth of trade and commerce in Wallagga was attributed not only to the Ethiopian primary commodity sellers,

³¹Guuto Gidda *Warada* Irrigation Office

³²East Wallagga Zone Irrigation Office

³³ CSA, 1994, Part 1 Statistical report on population Size, Naqamtee 1999, p. 333

³⁴Guuto Gidda *Warada* Agricultural Development Plan Bulletin, 2006 E.C, p. 4

³⁵East Wallagga Zone, Trade and Industrial Office Bulletin, 2007. E. C, P. 3-5

but also foreign merchants.³⁶ He also further remarked that in the mid 1930s, Naqamtee was the most important town, a place of considerable commercial significance. There were some seventy foreigners in and around the town with twenty-three import-export agencies having head quarters in Addis Ababa. Most of these businessmen were Indians, some Greeks, Lebanese and some missionaries.³⁷

The available literature confirms that, it was under strong leaders such as *Mootii* Kumsa Moroda of Naqamtee and Jote Tulluu of Qellam that both local and long Distance trade in Wallagga was further enhanced. The rulers of Leeqaa Naqamtee who acted as mediators between the central government and the chieftains of the rebellious territories like Sibuu and Bella-Shangul persuaded the advance of the Shewan forces. In doing so, they had also put up claims on these territories.³⁸

According to Triulzi, this had maintained the continuity and complexity of center periphery relationships. On the other hand, Leeqaa Naqamtee had facilitated payment of tribute on the land, the increase of taxes levied and collected from the lucrative trade and customs duties on different merchandise that passed through the trading posts (*kelas*) from outside the region. Some sources also affirm that, these items sent to the central treasury included gold, ivory, cotton, cloth, honey and even slaves. These were all sent from the Sibuu, Khojole's and Jotee's lands mostly through the Leeqaa rulers of Naqamtee.³⁹

Nowadays, urban settlers of Naqamtee and Ukke towns are large scale traders. However, around eighty-five percent of the people of the *warada* are mainly dependent on agriculture. The main

³⁶Tesema, *Political Economy*...pp. 182-183., Alemu Shuie, pp.26-27

³⁷*Ibid*, Terefe W/Tsadiq, *The Unification*...p.84., Alemu Shuie, pp.26-27

³⁸Etana Habte, p.6-5

³⁹*Ibid*

types of soils found in the *warada* are: Loam 42.8%, Sandy 23.09%, Clay loam 16.33%, Clay 8.08% and others respectively.⁴⁰

Different kinds of fauna and flora which provide organic substances as well as particular minerals have resulted in providing Guuto Gidda *Warada* with a type of soil that is endowed with good texture. The combination of good soil with abundant rain fall, moderate climate and mild temperature has made the area very suitable for human settlement, animal husbandry and cultivation. Therefore, the existence of favorable climatic condition and fertile soil of the area have made the inhabitants to cultivate a variety of food and cash crops.⁴¹

The major types of crops produced in the *warada* are Maize (*Zea mays*), *teff* (*Eragrotis teff*), *Boobee*, *Bisingaa*, (*Sorghum*), *Ancootee* (Genus *Coccinia* and Species *Abyssinica*), which its nutritional, economic, social and cultural values among Western Oromo in general and Guuto Gidda in particular will be discussed in the next chapter; haricotbean, groundnut, sesame, *garbuu*, barley, (*hordeum*), *daagujjaa*, (*eleusinecoracana*), *agada*, *Caxee*, *qinxisaa*, *sorghum*, (*Andropogon sacharum*) and others are produced. Finger millet and wheat (*Triticum sativum*) are the major cereals produced in the area. Pulses such as, chickpea, field pea and vegetables like pepper, potato, tomato, carrot, cabbage, lettuce, onion and beet root are also widely grown in the *warada*. Coffee, sugar cane, hops; white Mango in Lookoo *qabale* (*Mangifera indica*), fruit, *Chat* (*Catha edulis*), lemon, peach, citron, papaya (*Carica papaya*) and banana constitute the important ones grown in the *warada*.⁴²

Guuto Gidda *Warada* is also well known for its largescale investment opportunity. The total land suitable for investment is said to have estimated to 11878.7229 hectares. It has forty seven

⁴⁰Oromia Agricultural Research Institute Naqamtee Soil Research Center bulletin, Naqamtee,2005,p.10

⁴¹*Ibid*,p.11

⁴²Guuto Gidda *Warada* Agriculture and Rural Development Office,bulletin,2006.pp.3-7

investors who have been investing on two big projects with their sub branches namely: First, Crop production project based on both irrigation and rain. Second, Agro-Industry: consists of coffee Production, Animal Husbandry and poultry.⁴³

Concerning domestic animals, the *warada* is rich in both Bovine; Cows, sheep (Ovine), goats (Caprine), Equine; horses, mules, donkeys, Canine; Cats, Dogs, Poultry and beehives respectively. Animal diseases have become a very serious challenge to the inhabitants. Among the commonly known diseases in the area are; Blackleg, Rinderpest (daseta), Anthrax (Abba Sanga), Bovania pasteurellosis, Ovine most common in sheep. Ortecytheme, Epizootic Lymphangists, the most common disease in Equine and African horse sickness are the most commonly identified diseases challenging animal rearing in the *warada*. The external and internal parasites and Coccidiosis also attack domestic animals in the area. Various crops and animal products from the *warada* are used at home and the surplus products after consumption in the area are often brought to markets.⁴⁴

The *warada* is also known for its honey production both in modern and traditional ways. Arjo *qabale* in the northern part is leading in beehives and its production. The honey is produced twice in the year and mostly under *badda daree* (moderate climate) in the *warada*. According to informants wax moth, bigbittles, wildants, spyder, *hamaa* (*Mellivorecapensis*) different chemicals like herbicides, pesticides application are the most challenging problems that encounter the honey production in the *warada*.⁴⁵ Guuto Gidda *Warada* is also home for wildlife.

⁴³East Wallagga Zone Investment Office Report, 2009, Guuto Gidda *Warada* Investment Office Bulletin, p. 1-4.

⁴⁴Guuto Gidda *Warada*, Livestock and Fishery Development Agency report of 2009... , Informant Tashome Erge.

⁴⁵*Ibid*, Informants, Tolasaa Dibaabaa, Gammachuu Namarraa and Galataa Waaqjiraa

The most commonly observed wild animals species in the *warada* presented in *AfaanOromo*, Amharic, Common name and by its scientific names respectively are; *Hamaa*, *Marballa*, Ratel, (*Mellivorecapensis*), *Qeerramsa*, *Nabir*, Leopard, (*Pantherpardus*), *Wald iigessa*, *Nisxibai*, Aardvark, (*Dryceteropusafer*), *Bofa*, *Ebab*, AdderSnake, (*Lmpropeltisgetulus*) *Booy yee*, *Asaamaa*, Bushpig, (*potamochoerusporcus*), *Borofa*, *Bohor*, Bushbuck, (*T.Scriptus*), *Bosonuu*, *Di kkullaa*, Reedbuck (*Rebuncafulvorfula*), *Gadamsa*, *TilliquuHagazan*, GreaterKudu (*T.Strepsiceros*), *Hilleettii*, *Xinchal*, AbyssinianHare, (*L.Habissinicus*), *Jaldeessa*, *Zinjero*, CommonBabon, *papiocyno cephus*), *Jeedala*, *Qabaro*, Fox, (*AuisMesomelas*), *Jawwee*, *Zendo*, Python, (*Pythonsebae*), *Karkarro*, *Kerkero*, warthog (*Phacochoerusaffricanus*), *Jedala*, *Qabaro*, CommonJackal, (*Canisaureus*), *Waraab essa*, *Jib*, Spottedhyena, (*Crocutacrocuta*), *Quruphee*, *Midako*, Bushbuck (*Traglyphusscrips*), *Naacha*, *Azo*, Crocodile, (*CrocodylusNiloticus*), *Osolee*, *Shikkokkoo*, Rockyhyrax, (*P.Capensis*), *QamaleeXoox aa* Grivet, (*C.Aethiops*), *Qurxumi*, *Asaa*, Fish, (*Salmotrutta*), *Roobii*, *Gumare*, hippopotamus, (*Hippopotamusamphilibius*), *Sardiia*, *Warabboo*, *Agazen*, Commonduiker, (*Sylvicapragrimmia*, *Weennii*, *Gureza*, Colobusmonkey, (*Clobsguerezaabyssinicus*), *Xaddee*, *Jarti*, porcupine, (*Hystrixgaleata*), *Xirinyii*, *Tirigni*, Civetcat, (*ViveraCivetta*), *Yeeyyii*, *Tekula*, Wolf, (*protelesCristatus*), Cano.⁴⁶ Our informants witnessed that in the period before fifty years ago; the *warada* was inhabited by various species of big games like Lion, Buffalos and Tiger. However, recently most of them were disappeared due to deforestation and illegal hunting.⁴⁷

Informants also recall that many of these wild animal species are on the verge of extinction due to little attention given to them from both government and the public. Informants also revealed

⁴⁶ Guuto Gidda *Warada* Agriculture and Rural Development office, bulletin, Naqamtee.2007.p.8., Informant: Disaasaa, Oromia Forest and Wildlife Enterprise Wallagga branch, East Wallagga District Naqamtee annual report., Informants: Rattaa Tasfaayee and Birhanu Dhinsaa

⁴⁷ Informants; Guddataa Olaanii and Raggaasaa Waaqjiraa

that, clearance of forest, the home these animals and hunting are also the major factors responsible for the extermination of wild animals in the *warada*.⁴⁸

Oromia Regional State in general and Guuto Gidda *Warada* in particular is rich in natural resources. Forest coverage area in Guuto Gidda *Warada* before the second half of twentieth century was renowned with different types of plants and was home to a variety of wild animals. Komto Wacha Tsige State Forest that got recognition by the state in 1976 is located at Latitudinal and Longitudinal range of 9°S-9°10' N, 36° 30'-36° 40' East respectively at about 12kms from Naqamtee Town. This forest priority area (FPA) was recognized as state forest in 1976 and demarcated in 1990 within the total area of 9,077 hectare.⁴⁹

Its boundary partly extends to Sasiga and Guuto Wayu *Warada* in Northeast and Northern direction respectively. According to the data from Naqamtee Weather Station in 1992, the average temperature of the site is 17°C, while the average annual rainfall is 2158mm. The Latitudinal range of the area is 1850-2900m at a peak of Komto Mountain above Sea Level.⁵⁰

The Soil structure of the area is Loamy Clay textured with reddish brown color. From this forest area, about 2,262 hectare is man-made and natural forest covers only 980 hectare.⁵¹ The major species of indigenous trees in the *Warada* are: Waddeessaa, Wanza (*Cordia abyssinica*), *Qararoo*, (*Aningeria Adolphi Frederici*), *Abbayyii*, *Qalawa*, (*Maesalanceolata*), *Agamsa*, *Agam*, (*Carissa edulis*), *Baddeessaa*, *Doqima*, (*Syzygium saue*), *Birbirii*, *Ceekaa*, (*Culturnea aurea*), *Doddota*, (*Accacia gerrardi*), *Eebicha*, *Girawwa*, (*Vernonia amygdalina/auriculifera*), *Ejersa*, *Wayiraa*, (*Olea hochei*), *Gar*

⁴⁸ *Ibid*

⁴⁹ Guuto Gidda *Warada*, Environment, Forest and Climate Change Authority annual report of 2012, Naqamtee, p.9-8

⁵⁰ *Ibid*

⁵¹ Oromia Agricultural Research Institute, Naqamtee Soil Research Center bulletin, Naqamtee, 2005, p.10., East Wallaggaa Weather Station, report, Naqamtee, 1992 E.C.

bii/Laaftoo, Giraar, (Acacia Abyssinica), *Goraa, Qonxir*, (Acacia Melifera), *Haanquu* (Embelia Schimperii), *Harbuu, Shoola* (Ficus Species), *Hoomii, Xiqrcat* (Pigium Africanum), *Incinnii, Incinni*, (Triumfetta pilosa), *Kombolcha*, (Mytenus Obscura), *Leemman/Shimala, Qarkaha*, (Baambossp/Arundo Donax), *Meexxii, Zambaabaa* (Bosquiaprobers), *Mi'eessaa*, (prunus Africana), *Qacamaa*, Myrsine africana), *Qilxuu, Waarkaa*, (Gnophalocaroparanom), *Qoraasuma/Waato*, (Osyrisquadripartita), *Sombo*, (Ekebergia Capensis), *Ulumaayyii*, (Ekebergia capensis), *Urgeessaa*, (premnaschimperi), *Xaaxessaa, Imbus* (Allophylus spp), *Dhoqonuu* (Urerahypselodendrom), *Wanza* (Cordia africana), *Waleensuu, Korch* (Erythrina bruci), *Makkannisa, Besana*, (Croton macrostachys Gravilia), *Nafuroo, Anfaaree, Mukarbaa* (Albizia gumifera), *Birbirsa*, (Podocarpus fulcatus), and others.⁵²

There are also tremendous types of exogenous trees that are imported and planted in the *warada* such as *Muka Bargama, Bahirzaf* (Eucalyptus tree) of different of its types, *Tid, Sasbania, Gravilia* and etc. Nowadays, these foreign trees are getting popularity by the people of the *warada* than that of natives' ones. This was seems to be the case because; it earns market demand for timber, fire wood, construction materials and other purposes at the expense of an indigenous ones. To the reverse, these above-mentioned demands had accelerated the extinction of indigenous trees and replacement of exogenous ones instead of the locals.⁵³

Indigenous trees like *Qararo, Waddessa and Butuji* are also on the verge of extinction due to their importance for construction and timber production. Informants reveal that, illegal settlement in the *warada* by peoples from outside the region brought devastating consequence on the natural environment. As the informants' remarks, these illegal settlers particularly came from Amhara Regional State in 1989-1990 and settled in the northern fertile lowlands of the *warada* in

⁵²Guuto Gidda *Warada* Forest Authority report, Naqamtee, 2006.p.13-17, Oromia Forest and Wildlife Enterprise Wallagga branch, East Wallagga District Naqamtee annual report.

⁵³*Ibid*

the *qabales* like Lookoo, Fayyisaa, Arjoo, Ukkee, and Luugoo and cleared all the forest for agricultural land and became a bottleneck for natural environment conservation in the *warada*. Setting of fire deliberately to the forest became widely observed behavior in the *warada*. This would in turn affect the ecological features of natural environment of the *warada* negatively.⁵⁴ This event will be broadly discussed in the next chapter. The researcher expects immediate solution from all concerned bodies including the community to overcome these problems that are threatening the forest in the area.

Since there is a high population pressure on the forest, the rest and major part of the area is highly exploited and now under encroachment. Therefore, the majority of the indigenous tree species have been significantly reduced as a result of frequent cutting of forests for crop cultivation, timber, wood for fuel for making charcoal and for the building of houses, fences and other purposes.⁵⁵

According to local informants, the expansion of Naqamtee Town in different directions and coffee production to some extent are also among the suggested factors for the extraction of forests in this Guuto Gidda *Warada*.⁵⁶ The Angar valley settlement and expansion of State Farms in the northern part of Guuto Gidda has also had a tremendous impact on the deforestation process. This extensive clearing and burning of trees has led to serious soil erosion and resulted in environmental degradation, expansion of desertification and ultimately led to climatic changes.⁵⁷

Due to the lack of statistical information, it is difficult to know the absolute number of the *warada's* population. However, based on the first national population census conducted in 1984,

⁵⁴*Ibid.*, p. 6-7., Informants; Namara Qajela, Babusha Wandimu and Dassale Duula

⁵⁵*Ibid*

⁵⁶*Ibid*

⁵⁷Guuto Gidda *Warada* Forest Authority report, Naqamtee, 2006, p.13-17

the population of the *warada* was estimated to be 67,307 of which 32,751 were male and 34,556 were female. From the total population of the *warada*, 38,604 inhabit rural areas and 28,703 lived in urban areas.⁵⁸

In the second National Population Census conducted in 1994, numerically the total population of the *warada* had increased to 159,113 of which 78,548 were male and 80,565 female. 111,222 populated in rural areas while the remaining 47,89 lived in urban area. According to the 2007 Population Census, the *warada* total population was estimated to be 89,906 of which 45,810 and 44,096 with different social, cultural, ethnic, language and religious background and affiliations. Based on figures published by the Central Statistical Agency of Ethiopia in 2007, the territorial extension of Guuto Gidda *Warada* was estimated to be 97265.206 hectare.⁵⁹ As a result, it is one of largest *waradas* in East Wallagga Zone.⁶⁰

Similar to other *waradas* in East Wallagga Administrative Zone, Guuto Gidda is poor in terms of infrastructure provision and development. The main infrastructure problems of the *warada* are road, transportation, pure water supply, electricity. Even though, the foundation of Ethiopian Road Authority (ERA) dated a long year in the *warada*, there are road problems. Except the road that had been constructed by Italians during their occupation, connects the provincial capital, Naqamtee to Addis Ababa, Naqamtee-Ghimbi, Naqamtee-Gidda-Dichoo, Naqamtee-Diggaa-

⁵⁸Central Statistical Authority, 2007 Census Result for Oromia Region, I: Part VI Statistical Report on Population Size and Characteristics (Addis Ababa, 1995), p.21.

⁵⁹*Ibid*

⁶⁰East Wallagga Zone Land use administration Office 2005 Annual report; Naqamtee,

Sasiga and Naqamtee-Arjo-Bedellee-Jimma, the remaining part of the *warada* have problem of road transportation.⁶¹

According to Richard Pankhurst, the primary motives the Italians to construct these roads was to exploit the gold and platinum mines in Yubdo, Ivory, Cotton, and coffee of Western Wallagga.⁶²

All roads are limited to the town. Only the road that connects Addis Ababa to Naqamtee is more or less well constructed. Other Most of the roads connecting different *qabales* of the *warada* are used in the dry seasons.⁶³ The infrastructural level of development in the *warada* will be discussed in the next chapter.

Guuto Gidda *Warada* is gifted with both man-made and natural heritages like *Mootii* (king) Kumsa Moroda's Palace which was one the remarkable contributions of *Dajjazmach* Kumsa Moroda as one of the major historical relics found in Guuto Gidda *Warada*. The palace is found in Guuto Gidda *Warada* to the northern part of Naqamtee Town which was the administrative center of the *warada* in a place called Makkannisa Qasee established at about 1882-1890.⁶⁴ Its historical development will be discussed in the proceeding chapter.

⁶¹ Oromia Regional State, East Wallagga Administrative Zone Finance and Economic Development Department (Naqamtee, 2001E.C), p.17; informants: Getachow Gojor, Abdiisaa Kabbadaa, Tolera Bultii, and Kitilaa Olqabaa.

⁶² Richard Pankhurst, *Road Building During the Italian Fascist Occupation of Ethiopia* (1936-41), *Africa Quarterly*, Vol. XV, No., 1965, pp. 50-51; Geoffery C. Last. *A Geography of Ethiopia for Senior Secondary School*, Addis Ababa, 1963, pp. 171-188

⁶³ Guuto Gidda *Warada* Transport Office, Guuto Gidda *Warada* Communication Office.

⁶⁴ Muluqan Walda Gabri'el, "Seenaa *Dajjazmaach* Kumsaa Morodaa (Gebreigizaber) (1854-1916)," *Qajeelcha Aadaa fi Beeksisa Godina Wallagga Bahaa*, Fulbaana, 1991, p.77.

CHAPTER TWO

Historical Background

The Major Historical Relics, Sites and Tourism Area in the Guuto Gidda *Warada*

Mootii Kumsa Moroda Palace and its Progress



Figure: 1 some parts of *Mootii* Kumsa Moroda Palace. Source: Wallagga Museum, Naqamtee

After his father *Dajjazmach* Moroda died in 1889, *Dajjazmach* Kumsa went to Finfinnee or Addis Ababa, to get the recognition from Emperor Menilek to replace his father. At his eighteen

years old, Kumsa came to power as a hereditary ruler of Leeqaa Naqamtee. Soon he was christened and renamed Gabre-Egziaber was simply authorized by Menilek to keep his father's territories until their official meeting. One year after the death of his father, Kumsa Morodaa formally visited Menilek court. It was at this time that, he visited Menilek's palace and was inspired of it.¹ At the beginning, the palace was the residence of *Dajjazmach* Kumsa and heir *Dajjazmach* Habte Mariam. But later on, it became the administrative center of Leeqaa Naqamtee. It was established in the northern part of Naqamtee town at a place called Makkannisa Qasee, northern chamber of Naqamtee town on the road of present day Naqamtee Bure Damot.² Naqamtee is the remarkable administrative center of the Guuto Gidda *Warada*, at least for two major reasons. First, for its authentic representation of highest stage of Oromo architectural style; and secondly, for its significance as a political, economic and social center for nearly a century. Traditional Oromo houses have two styles: a circular design with a canopy known as *Mana Geengoo* (round house) is often used for dwellings. The whole materials for its construction are from locally available indigenous timbers covered with a thatched roof usually fastened by strong leather or rope. In contrast, the rectangular house often called *Dugda Fardaa* (horseback shaped) is used for public gatherings. Both types of buildings are employed in constructing Kumsa Mroda's palace. This represents the highest level of the Oromo building technology of the time.³

Unlike the traditional Oromo house, which has thatched covering, the entire palace complex is roofed with corrugated iron sheets, imported from France through Najjoo, Yaimiya land locked port. The court house is situated near the main gate of the palace complex. It was circular and

¹Muluqan Walda Gabri'el, .p.77.

²Tesema Ta'a, "Urbanization process in western Ethiopia:" p. 67

³East Wallagga Zone, Culture and Tourism Office Bulletin, Naqamtee 2003, P.21. Informants: Garoma Olani and Algu Hundara

served as the high court of Leeqaa Naqamtee presided over by *Mootii* coming to the session twice a week where civil cases were heard on Wednesdays and criminal cases examined on Fridays. The disputes that could not be resolved by the *Shanee*, (local judges) or those who thought to be too important and difficult to be handled by the lower courts were brought to the *Mootii* for final adjudication.⁴

The *Wanbaroch* was a room where a consultative body responsible for court procedures, disciplines, management and maintenance may be consulted by the ultimate judgment was made by the *Mootii*. The court house had two chambers designated for hearing civil criminal cases separated by French windows. Elevated above these, two areas were a record room and the *Mootii's* cabinets. A *Siree* (literally a throne) was said to have been kept in this special room from which elevated position the *Mootii* could see and been seen by the two chambers and his speech heard clearly when pronouncing judgment.⁵

The central edifice of the complex known as *Mana Fooqii* (*Stare* house), is a two stored rectangular building which served as the residence of *Mootii* Kumsa Moroda. The first floor consisted of a reception room, a dining hall and the *Mootii's* bedroom. The administrative structure which has ten chambers was used as a treasury. Tributes in both kind and cash from *Abbaa Biyyaas* or *Qoroos* (local land lords of Leeqaa Naqamtee) were kept here. One among these chambers, called the 'secret treasury' Kumsa Moroda was said to have kept the most precious items such as gold, ivory and lion's skin for which Wallagga is known throughout Ethiopia.⁶ Besides local or domestic expenditure, the Wallagga treasury paid a fixed tribute to

⁴Mulqan W/Gabriel, p.52-65...Kebede Qajeelaa"Biography of *Dajjazmach* Habtemariam Gebreigziaber" ,Addis Ababa, April, 1989, B.A Senior Essay.p.27

⁵East Wallagga Zone, Culture and Tourism Office Bulletin, Naqamtee 2003, P.21

⁶*Ibid.*

the central government in gold and ivory in return for non-interference in the internal affairs of its territory. It seems that the various chambers of the basement were used to store these different categories of valuable goods.⁷

The construction of the palace was not accomplished in the brief period of *Dajjazmach* Kumsa rather additional effort was made by his successor, *Dajjazmach* Habte Mariam (1923-1936) who further expanded and renewed to its final progress. Therefore, the second floor a later addition made by Hambis Kumsa (Christened as Habte-Mariam), the son of Kumsa Moroda, who ruled the whole of Wallagga. Standing on this floor, one can enjoy sweeping views of the palace ground and panoramic view of Naqamtee town.⁸

To the East of Kumsa Moroda's main residence, there is a building whose design echoes the traditional thatched roof round houses with a circular layout and canopied walk away. In this building, the rulers of Leeqaa held talks with important guests. While the *Mootii* held talks inside the building, others would wait for their turn on the splendid verandah surrounding the building, which acted as an open air waiting room. This building is connected to the main palace by long corridors and a bridge which could be used to move around the complex privately. In constructing its frame and support, the architects of the buildings used wooden beams. A tropical black wood used as a central pillar was inserted in to a circular wooden ceiling locally known as *Gabatee* (Altar). There is no trace of ornamentation or attempts to decorate the ceiling, but the building is surrounded by beautiful columns, while the remainder of the walk ways in the complex has beautifully turned wooden lumberjack.⁹

⁷*Ibid*, Muluqan, p.23

⁸*Ibid*. p. 23

⁹Bulletin,p.22-23

Farther to the East of the meeting hall there are two buildings designed similarly with a circular layout and canopied walkway. They were said to have been built for the two wives of Kumsa Moroda who received their guests independently in their private residences. Like the meeting hall, both the pillar and the columns of these buildings were also made up of the local black wood. Besides these buildings, there are two rectangular kitchens one for preparing local and other for foreign food differentiated by kitchen utensils. Foreign visitors to the palace were given this facility to prepare food for them if they so wished. Near the court house, there is a rectangular banqueting hall built during the time of Hambis Kumsa, to which the local population was regularly invited to annual festivals.¹⁰

The Fate of *Mootii* Kumsa Moroda's Palace during the Imperial, the *Darg* and the Present EPDRDF Government

The palace used for different purposes at different times. For instance, it served as head quarters of Wallagga governors throughout the imperial times. The hereditary governors of Wallagga, *Mootii* Kumsa Moroda and his son Hambis Kumsaa and his grandson Fikire-Hailesellassie Hambis (Habte-Mariam) were successive governors of Wallagga. Up on the death of *Dajjazmach* Kumsa Moroda, in 1923, his son Hambis Kumsaa became the hereditary governor of Wallagga assuming his father's title of *Dajjazmach*. He ruled not only the Leeqaa Naqamtee proper, but also the entire region designated as the province of Wallagga constituting the four Wallagga districts namely: Horroo-Guduruu, Naqamtee, Arjoo, Gimpii, Qeellam and Asosa until the Italian invasion. Hambis Kumsa, a founder of the West Oromo State and died in mid 1936 with poisoned injection by Italians.¹¹ At the age of 28 Hambis he was captured by the Italian occupying forces under suspicion of collaborating with the Black Lion Resistance group and it is

¹⁰*Ibid*, pp.22-23

¹¹Bullein, p. 23.

said that he died from poisoned injection by his captors. After the Liberation from Italians, the rule of Bakare's rule over Wallagga was restored. The son of Hambis, Fikire-Sellassie was appointed governor general and given the title of *Dajjazmach* of Wallagga.¹²

The fate of the palace after the fall of Emperor Haile-Sellassie's regime was tragic. It was simply abandoned and neglected as useless historical relic in the provincial capital. Later the *Darg* used the palace as headquarters of the regional Relief and Rehabilitation Commission (RRC). Towards the fall of the *Darg*, the former Palace became a military camp serving as the central Command Post for the Western division of the then Ethiopian army which was engaged in increasingly desperate battles with advancing the EPDRF and OLF forces.

Following the demise of the *Darg*, the Palace remained in use as a command post of the western branch of the EPDRF.¹³ In reality, when I was conducting the research, I was told by the Federal Police to distance myself from the Palace. The police warned me as it is strictly forbidden to approach let alone photographing the palace even at a distance. Generally, the palace today itself is serving as a military camp. I tried to inform the concerned body about the problem in the palace but there was no response.

In 2002, thanks to the remarkable effort of the Eastern Wallagga Cultural and Tourism Office, the palace regained recognition as an Oromo Cultural heritage. There was further national recognition of its historic and cultural value to Ethiopia, when the Authority for Research and Conservation of Cultural Heritage, (ARCCH) embarked on the restoration of the Palace in 2003.¹⁴

¹²*Ibid*,p23

¹³*Ibid*,p.24

¹⁴*Ibid*,p.24

The construction process was accomplished by an indigenous skilled man power without any form of support from foreigners. Above all, nearly almost all materials consumed for construction except steel were local such as stone, wood, sand, mud and nooraa (gypsum). Most of the constructed houses were from stone and sand and gypsum from Dhidhessa Valley which brought to Naqamtee by the slave labor was served as one of the significant raw materials used for this purpose. *Qararoo*, *Waddessa* and *Baddessa* were among the trees used for this palace construction owing to their strongest nature to rehabilitate from termites.¹⁵

At its early stage of establishment, the roofs of the houses in the palace were made up of the grass and wood. However, later, it replaced by steel. Even the nail was also supplied by the local Oromo smiths.¹⁶ When one looks at the palace, each and every room has its unique rectangular shape that followed the Oromo traditional house style. Its doors and windows are tied up with each others. Specially, for the sake of security purpose around the room called *Ye Seet Ilfigni* one can be surprised by of trees planted in row and surrounded the palace added additional beauties to in and around the compound. It would not be an exaggeration but admiration that, the style of its construction was really splendid when compared to level of civilization and technological advancement at that time. Above all, by visualizing symbols on the in and on the wall of the palace one can think of the surprising wisdom of the architectures and an art of the period.¹⁷

Today, all the houses in the compound of the palace are losing their original qualities. Some of them have collapsed while some are on the verge of disappearance due to their old age, man-

¹⁵Muluqan, p. 78.

¹⁶*Ibid*, p. 78.

¹⁷*Ibid*,p.79

made factors.¹⁸ Little attention was given for this historical relic neither from the government nor the people of the *warada*. Therefore, the researcher calls for the rehabilitation of the palace in order to preserve it for the coming generations. The palace had parted to different rooms within itself. They are Yellfigni Askelkayi, Wambarochi, TsehafeTizaz, Yexoor Aleeqaa, Gasha, Jagree, Azzashi, Bajirondi, Wax Assallafiwochi, Balderas and Warrangu.¹⁹

Ye wand Ilfigni was one the houses in the palace where *Dajjazmach* Kumsa and *Dajjazmach* Habtemariam used to welcome the strangers. The history reveals that, once upon a time at about 1905, *Lij Iyasu* had come to Naqamtee for work, stayed for a few days in this room. In addition to this sometimes *Dajjazmach* Kumsa used to make a feast for his higher officials such as war leaders and priests and was a giving them money in this room. *Yeset ilfigni (mana dubartii)* this room was formerly *Dajjazmach* Kumsas's wives house. But latter on, it also became *Dajjazmach* Habtemariam's wives house.

Tax room (*Galmagibiraa*); this house built by the order of *Dajjazmach* Habtemariam in 1926. This room was also used for war leaders and priests and was a place where tax payment was carried out. This house served as a ware or store house for different fines and armaments such as Lion product, gold, sword, shield, are placed in.²⁰

Surrounding the above mentioned houses in *Dajjazmach* Kumsa Moroda's palace, the big and very strong wall was erected up. This wall was built with the palace around 1882 with different gates. These gates are called *kaarra Guddaa*, *Kaarra duraa*, *kaarra dhokannaa*. Generally, this

¹⁸*Ibid*,pp.79

¹⁹Muluqan W/Gabriel,p.52-65.,KebedeQajeelaa,'Biography of *Dajjazmach* Habtemariam Gebreigziaber, Addis Ababa, April, 1989, Senior Essay.p.27

²⁰*Ibid*, p.82

wall is similar to Jogol Wall in Harar.²¹ The Palace complex presents a unique opportunity for its use of not only as a repository of local artifacts, customs and oral histories but also shows the context of Wallagga in general and Guuto Gidda *Warada* in particular.

Even though, *Mootii* Kumsa Moroda's Palace is one of the most splendid historical relics not only in Wallagga but also on the country level, any attention was not given to save and preserve it to the coming generation. Nowadays, it is getting collapsed. It is serving as a military camp even if it can generate the income for the country, by being the tourists' attraction sites. Therefore, the researcher calls concerned body to give due attention and save it from collapsing historical relics in order to preserve for generation.

The burial palaces of *Abba* Gammachis (Onesmos Nasib) who translated the Bible in to *Afaan* Oromo and Aster Gannoo evangelist, who helped him in the process of translation and Dr. E.D. Soderstrom, who put a corner stone for the establishment of later Naqamtee hospital. Their tombs are also found in the compound of the Ethiopian Evangelical Church Mekane Yesus Central Synod in Naqamtee town.²²

Wallagga Museum

Wallagga Museum is one among the few splendid museums in Ethiopia, found in Guuto Gidda *Warada*. The two developments and simultaneous occasions that marked the foundation of Wallagga Museum which is located in the center of Guuto Gidda *Warada*, Naqamtee, in 04 *qabale* was said to have been the big exhibition held in 1970s at *Masqal* square and the fortunate visit of Comrade Chairman Mengistu Hailemariam of Naqamtee.²³

²¹*Ibid*, p. 83

²²Informant: Etafa Olani

²³Informants: Galata Tesso

The exhibition was said have been prepared by different institutions like education sector, Health sector, Wallagga State Farm, Poly Technique and Wallagga *Zena Bahil* or the group who which established to show the peoples' culture. On the occasion, each and every sector showed their values. Right after the exhibition was over; all these institutions except *Zena Bahil* went back to their homes with their respective materials presented on the exhibition. But, *Zena Bahil* did on the contrary, in that they left behind their material cultures at *Masqal Square* and went back to their homes.²⁴

On the same day, Colonel Mengistu Hailamariam went to Naqamtee, to supervise the work done. Colonel Mengistu Hailemariam saw these valuable historical and cultural relics left behind without consideration on the field. Then, he asked Nuguse Fanta, the then governor of Wallagga province, saying "What are these materials left over?" and Nuguse replied "These are Wallagga's cultural relics presented and showed on the exhibition." Then, Colonel Mangistu with a feeling of anger and got astonished again asked Nuguse saying: "Why such these historically and culturally valued materials are simply left behind on the field?" Consequently, he ordered Nuguse Fanta to build the Museum and preserve such heritages of the people for the coming generations. To this effect, Nuguse found a solution by Kumara Galata, the then administrator of Naqamtee town to his office and urgently ordered him to call all cadres from among six *awrajas* of Wallagga. Then, Kumara urgently accomplished his mission. Soon after that, the meeting was held in Naqamtee town on what is going to be done about the establishment of the future Wallagga Museum.²⁵

²⁴*Ibid*

²⁵*Ibid.*



Figure 3: Wallagga Museum, Source: the Museum

The meeting was concluded with decision such as the election of committees to accomplish the mission to implement the construction of the museum.²⁶

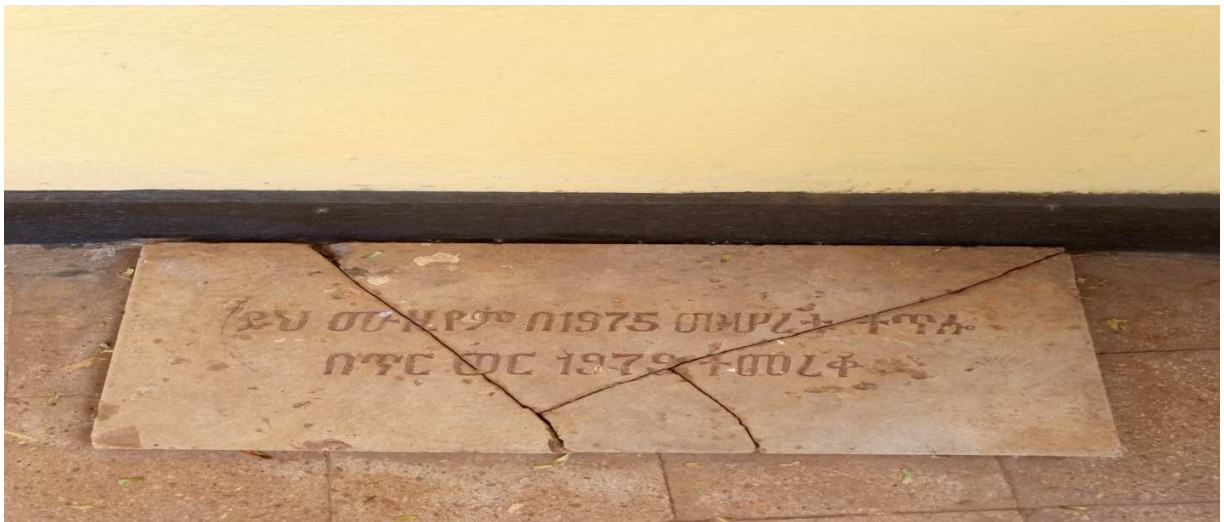


Figure 4: Cornerstone of the Museum. Source: From the Museum

²⁶*Ibid.*

Then, the budget allotted for this Museum building was said to have been 380,000 *birr* which is expected to be generated from people of the whole six Wallagga *Awrajjas*. Then, the corner stone was erected in 1975 E.C. The task of articulating the model and construction was accomplished by the German Democratic Republic (GDR) under the guidance of the two persons, Dr. Eshiya and Dr.Helm Polt.²⁷

The model of the Museum was capital letter “W” and when one looks it up which refers to Wallagga and Capital letter “M” when it is turned down to refer the Museum i.e letter “W” represents Wallagga whereas letter “M” represents museum. Particularly, the museum truly represents the two letters from its back. Its construction processes was completed in 1979 E.C. Then, the committee dispatched to the six *Awrajjas* of Wallagga to collect the material culture and to preserve it in the newly established Wallaggaa Museum.²⁸

Wallagga Museum has three big rooms with other sub-sections. The first room is called the exhibition room where occasions such as meeting, cultural ceremonies and *Awwisoo* (song preparation) are held on, while the second and the third rooms are where the Oromo material cultures are preserved. It has also sub-sections like Photo laboratory room, the office of Museum administrators, store or ware house and visitor room.²⁹

The task of renewing the Museum was conducted two times since its establishment. First, in 1996 East Wallagga Zone Culture and Tourism Office took the responsibility and renewed it. Second, in 2007, it was renewed again by the fund obtained from the UNESCO. Frankly speaking; Wallagga Museum found in the navel part of the *warada* is the home of Wallagga

²⁷*Ibid*

²⁸*Ibid*

²⁹*Ibid*

material cultures and historical relics. Therefore, the researcher calls for further work to be done to make it more attractive for tourism.

Duug Duungule cave, situated in Fayinera *qabale* about nine kilometers away from Naqamtee town, the capital of the Zone in general and the *warada* in particular in the western direction. This Cave was said to have been serving as a shelter that the people of the area used in the time of war. Fakkaree Cave is also found in Qixxeessa *qabale* on about six kilometers away from Naqamtee town. It was said that, the people of the area used it as a shelter to defend themselves during the Italian war of conquest.³⁰

Soorgaa Dam

It is located in the West of Naqamtee town at about 7-8 kilometers.



Figure 5: Soorgaa Dam. Source: from Field Trip

³⁰Guuto Gidda *Warada* Culture and Tourism Office Bulletin Naqamtee,2005.p.6-13.,East Wallaggaa Culture and Tourism Office bulletin Naqamtee, 2009,p.3-5.

It was built by the Ethiopian Evangelical Church of Mekane Yesus Central Synod Development Wing, in collaboration with the Lutheran World Federation from 1988-1989 E.C.³¹ The Church is well known for its remarkable contribution providing the social services like health, education, irrigation, emergency relief, environmental protection, bridge, road rehabilitations, food production and pure water supply for the people in and around Naqamtee town.³² At first, the area was simply a swamp one with its water log. Then, the project carried out by digging of that swamp. All the work and labor was provided from the people of the *warada* based on the agreement on food for work in kind which is providing wheat and oil for the workers instead of the money in cash, since the people of the area at that period were said to have suffered from food shortage.³³

As informants reveal, the major stated goals of this project to undertake the dam construction were; above all aimed at reducing poverty, supply adequate and pure water resources both for drinking and irrigation, develop fishery, create convenient environment, bee keeping and for tourist attraction.³⁴ To make its environment more convenient and attractive varieties of both indigenous and exogenous trees were planted surrounding the dam which also added to its beauty. One small boat was also bought and given to the public service on the dam.³⁵ But, now the boat is not giving service due to its old age. As the construction process was over, the project was handed over to Guuto Gidda *Warada* Administration in order to run its function. The *warada* organized job seekers in the form of Cooperatives (IMX). Today, Soorgaa Dam is serving the

³¹Informant: Dabala Qana'aa, the Coordinator of the Project, The Ethiopian Evangelical Church Mekane Yesus Central Synod Office, Naqamtee District, bulletin, p, 15-20.

³²*Ibid.*

³³ Informant: Dabalaa Qana'aa, a Coordinator, The Ethiopian Evangelical Church Mekane Yesus Development and Social Services Commission, Central Synod Naqamtee branch Office, Annual Report of 2007, p.12-15.

³⁴*Ibid*

³⁵*Ibid*

people in and around Naqamtee for different occasions such as wedding, recreational, graduation ceremonies, both church and cultural songs preparation area due to its colorful natural beauties. However, the people of the *warada* are blaming as the government's stand and follow up of the dam is very low and leads to scale down of the dam.³⁶

Ukkee dam is also among other man-made dams in the *warada*. It is also called *Tataq* Dam. It is found in the rural area of Ukkee town at about 35 kilometers away from Naqamtee. It was constructed during the *Darg* in service of the state farms. This Swamp Dam is serving for irrigation, tourist attraction and recreation purposes. However, nowadays, it is not giving service as much as disered. Daaloo Mountain is found in Arjo *qabale*, at about twenty four kilometers away from Naqamtee town. This mountain is full of the varieties of wild animals and plants. Its picturesque setting made it very attractive.³⁷

Fincaa'aa Allaattii and Fakkaree fountains are also found in the Guuto Gidda *Warada*, in the Qixxeessa *qabale*, at about six kilometers from Naqamtee town, the capital of the *warada*. This Allaattii Fountain is very attractive to visit. The natural holes of the fountain serve as the home of bee and made them possible to produce honey in all seasons of the year.³⁸ The presence of natural forest around the fountain added to the beauties of it and made more attractive.³⁹

The *warada* is also rich in two abundant types' of mineral resources: stone and sand. These two kinds of minerals are available almost everywhere in the *warada* and the using for construction purposes.⁴⁰ Generally, the strategic and historical location of Guuto Gidda *Warada* and its

³⁶*Ibid*

³⁷Guuto Gidda *Warada* Culture and Tourism Office Bulletin Naqamtee,2005.p.6-13.,East Wallaggaa Culture and Tourism Office bulletin Naqamtee, 2009,p.3-5

³⁸*Ibid*

³⁹*Ibid*

⁴⁰Guuto Gidda *Warada* Water Mineral and Energy Office

conformability for agricultural activities made it a center of prosperous area with abundant grain and livestock production surrounding Naqamtee in almost all directions. It is found at a cross country high way roads from Addis Ababa to the west including the Benishangul Gumuz National, from Jimma to south west, and from Naqamtee to Bure-Bahir Dar in the northern direction. This suitable location of the *warada* made it the best selective and nucleus for any economic and investment activities all among the seventeen *waradas* in East Wallagga Administrative Zone.⁴¹

Peoples of the *Warada*

Much has been said about the Oromo population movement of the 16th century. Therefore, the main objective of the paper understudy would not be to narrate that history going back. But since ideally recognizing history and the knowledge of the past will help us to understand, the present and enable us to suggest possible trends in the future. It would be important to assess the past to know what kinds of change and continuities have occurred among the Oromo in general and Guuto Gidda in particular.

There is unanimity among scholars that the administrative region of Wallagga was settled by Macca Oromo. It was stated that when the Oromo settled in Wallagga, it was not an entirely an empty land i.e. land without man. This was done after considerable displacements and assimilation. The history reveals that, the region has also been inhabited by various Nilo-Saharan and Omotic groups Such as the Agadi, Masango, Kaza, Mao, Shuluk, Gabato and others.⁴²

⁴¹Guuto Gidda *Warada* Administration Office, 2008 Annual Report, p.2

⁴²Negaso Gidada, *A History of Sayyoo Oromo of South Western Wallagga*, Ethiopia from about 1730-1886, P. 20

As it was affirmed, before the arrival of the Macca Oromo, these minority groups sparsely populated as pre-Oromo peoples or *Orom-duri*.⁴³ Guuto Gidda *Warada* is inhabited by various groups of Macca Oromo, mainly the Five Leeqaas. However, there are controversial ideas among the scholars on the concept of five Leeqaa. According to Guuto Gidda Culture and Tourism office, the five leeqaas are: Guuto, Gidda, Wayyu, Kolobo, Meta, and Burayyu.⁴⁴ Samue'l Mamo and Boshi Gonfa list the five Leeqaa as: Leeqaa Hordaa, Leeqaa Sibuu, Leeqaa Naqamtee, Leeqaa Dullacha and Leeqaa Billoo.⁴⁵

TesemaTa'a remarks the five Leeqaa as follows: Leeqaa Waayyuu, Leeqaa Dullachaa, Leeqaa Billoo, Leeqaa Giddaa and Leeqaa Sibuu.⁴⁶ Whereas the third group with different ideas are East Wallagga Zone Culture and Tourism office. For them the five Leeqaa are Waayyuu, Boonayyaa, Laaloo, Baataa and Baabbo.⁴⁷ However, they all assert that, Waayyu is the eldest of all. Therefore, the researcher seeks further research to settle such ambiguity among the scholars on the issue. The genealogy of Leeqaa group is traced as follows; starting from Macca, Dalle, Obo, Leeqaa, Sibuu, Limmu and Guuto. According to elders and existing literature, the very name of the area was Naqamtee Gadaa Hoba.⁴⁸ Like Oromo groups living in the other part of Oromia regional State, the Oromo of Leeqaa Naqamtee had been ruled by different system of governance. In the course of time, the Leeqaa Oromo experienced different form of Socio-economic and political sufferings as well. Consequently, the ups and downs that the people of the *warada* had encountered in every aspect of life will be considered in the next chapter

⁴³*Ibid*.p.5

⁴⁴Guuto Gidda *Warada*, Culture and Tourism Office, Bulletin, p.14-17

⁴⁵Samu'elMamoo, "The Administration of Arjo, South Eastern Wallaggaa, 1882-1936)" M.A Thesis, A.A.U:1998, P.2..., Boshi Gonfa, "Sakatta'a Hidda Latinsa Oromo, Godina Wallagga Bahaa," p.17

⁴⁶TesemaTa'a, "The Administration of Leeqaa Naqamtee" Senior Essay, H.S.I University, 1976.p.15

⁴⁷East Wallagga Zone Tourism and Culture Office, Informants: Galata Tesso and Abdisa Cawaqa

⁴⁸Informants: Galata Teso, Abdisa Cawaqa, and Cherinat Waqwaya

Even though, it would be difficult to get the exact figure of ethnic composition, the *warada* is inhabited by five ethnic groups. However, based on the available source of 1999, CSA report, the Oromo largest and dominant of all numerically constitutes more than 84.3% (89,909) of the total population of Guuto Gidda *Warada* is followed by the Amhara which accounts for 5.57% (5,889), the Tigre 0.5% (608) and the rest Gurage and Silte are sharing the remaining 9.7%.⁴⁹

The Tigre and the Amhara were mostly placed by resettlement scheme, state farm and job seekers. The Amhara settlers particularly were said to have been settled there at different times for different reasons. The coming of the Amhara settlers in the area that was motivated by several factors is traced back to nineteenth century. Their first contact with the Oromo of Wallagga was said to have been started in the time of the Gojjame advent in the 1880s.

According to written sources, it was in fact the Gojjames, who extended their influence and power to the south-western Ethiopia before Menilek's army under *Ras* Gobana visited the region. The Gojjame had better claims to wallagga, for they were the first to arrive in the territory and to start collecting tribute. According to d'Abbadie and E.Cerulli, Guduru was a province dependent on Gojjame and Jimma was in a better conflict in 1847.⁵⁰

Tesema states that, the Gojjame involvement in the political life of northern Wallagga was undoubtedly, some years before the battle of Himbabo in 1882 and was earlier than the Shawan encroachment in to any part of Wallagga.⁵¹ The second event that marked the contact between the Oromo of Wallagga and the Amhara was during the Shawan Amhara conquest of the region.

⁴⁹CSA, 1994, Part 1 Statistical report on population Size (Naqamtee 1999), p. 334

⁵⁰A. d'Abbadie, Vol., 1041 and 1042. E. Cerulli, "The Folk Literature of the [Oromo] of Southern Abyssinia", in Harvard African Studies XIII, 1 (January 1975), pp. 72-73. Alemu Shuie, P. 6-9

⁵¹Tesema Ta'a, "The Oromo of Wallagga" ... p. 111; F. N. NO. 11, Tesema quoting Massaja (1885-1886) attest that, there had been close trade relations between Wallagga and Gojjam in general and between the Horro-Guduru Oromo and the Gojjame in particular through the Assendabo-Basso route., A. Triulzi, "Naqamtee and Addis Ababa: Dilemmas of provincial Rule," in Donham D. and W. James (eds). The Southern Marches of Imperial Ethiopia: Essays in History and Social Anthropology, Cambridge, 1986, pp. 1-2., Alemu Shuie, p. 6-9.

Harold Marcus points out that, in 1881 Yohannes became alarmed at Menilek's increasing success in the south and attempted to balance his growing power by appointing Takle-Haimanot as king of Gojjam and Kaffa. On his way to take over his new kingdom Takle Haimanot passed through and laid claim to some Shawan territory.⁵² In the ensuing battle which came up to be known as the Battle of Himbaboo, June 6, 1882, Menilek's forces badly beat the Gojjame army and took Takle-Haimanot prisoner. Marcus also confirms that in the agreement which was made between Menilek and Yohannes the latter agreed to free Takle-Haimanot.⁵³ Moroda, although remembered to have had submitted to *Ras Darasu* of Gojjam in the early 1880s, his neutral position in dispute between the two forces had won him recognition as a sole ruler of his territory and was given the title of *Dajazmach* by Menilek.⁵⁴ The third historical event that Amhara came to Wallagga in general and Guuto Gidda *Warada* in particular was government resettlement schemes arranged for its own political consumption accelerated by Famine of 1977. They were originally come from Wallo. The majority of them are Orthodox Christians.

The other ethnic group inhabited Guuto Gidda *Warada* are the Gurage and the Silte. It is difficult to when they come in to the *warada* due to lack of information. Their main economic activity is trade and mostly limited to urban centre. They are both followers of Orthodox Christians and Islam. These different ethnic groups have their own cultural practices and socio-economic formations, despite their long period of intensive cultural and socio-economic interactions. We shall see their nature of interaction in the next chapter.

⁵²Harold G.Marcus, *Menilek II, Leadership in Eastern Africa's Six Political Biographies*, Norman R.Bennet, Ed., Boston University Press, in his *Miscellanea* 1,1986,p.173.Alemu Shuie, "Wallagga During the Italian Occupation (1936-1941)", p.7

⁵³*Ibid*,p.173

⁵⁴Triulzi, p.23

The presence of Nilo-Saharan and other Omotic peoples would not be the case in area due to lack of information that gives clues about their settlement in the *warada* during the period.

The Italian Period (1936-1941)

The 1936 Boonayyaa Moloo Incident and its Aftermath in GuutoGidda

Warada

The importance of history is undeniable. Nevertheless, lack of sources, well established facts, interests and lack of encouragements hinder writers to work on historical events and sites. There are many historical places in Ethiopia from north to south and east to west. But much attention was given to the northern part, as if there was no any patriot grown in the region and there are no historical sites. In the history of Ethiopian historiography, south and south western regions are usually undermined and overlooked by many historians in the past. The reason for this may stem from such factors as at first, the regions were not part of this to days Ethiopia in the early political administration and led their own lives in ancient time. Thus, this is why they do not have written history. They do not keep their written documents of their past achievements.⁵⁵

Many historians could not write on these regions as they had been ensured and disapproved wrongly since they are blamed and convicted for they had committed distortion of one's history. Some scholars in the past do not have any interest to write on the regions and even if they write some writings most of them are distorted full of biases that they are either focusing only on the weak points of regions or they are entirely basing themselves on prejudices than touching the good and factual pasts of the region. Foreign writers themselves used to come to Ethiopia in

⁵⁵Tesema Ta'a, "The Oromo of Wallagga," p.12

ancient times referring to the writing of the northerners and their respective informants to write the whole Ethiopian history.⁵⁶ Therefore, owing to the above mentioned reasons, many historical places, events and reputations has been forgotten so far in the region including the *warada* under study.⁵⁷

Italy launched its invasion of Ethiopia on October 3, 1935 so as to build a large extent of Colonial Territories in East Africa and to avenge Ethiopians for their victory against the invading Italians at the Battle of Adawa in 1896.⁵⁸ Wallagga was one of the provinces where a strong resistance struggle against the Italian colonial rule took place.⁵⁹ Bakkee Boonayyaa Moloo is one of the historical places where significant event took place in 1936. Bakkee Boonayyaa incident was the activity of the few cadets historically done as an amazing than other deeds in the rest of the country during the fascist Italian conquest.⁶⁰ Bakkee Boonayyaa Moloo is stretched plane lowland located at about 20 kilometers to the southeast direction from Naqamtee Town on the border of Guuto Gidda and Waayyuu Tuqa *Waradas*.

It is a small open plow land of peasant village, endowed with abundant water source. It is surrounded by two river basins Hadhessa to the east and Gibe to the south west. In addition this historical place is the cross-road for long distance trade route post to Arjo and Addis Ababa.

The informants told me that the governor of Arjo, *Ras* Demisew Nasisbu and his army took the restat Bakkee Bonayya when they had journeyed from Arjo to Addis Ababa and vice-versa.

⁵⁶Tesema, p.13

⁵⁷Informants: Badhasa Namara and Cherinet Waqwaya

⁵⁸Taklşadiq Makurya, *YaItiyopiya Tarik: Ka Atşe Tewodros Eska Qadamawi Haile Selasse*, 2nd ed., Addis Ababa: Qedus Giyorgis Printing Press, 1951E.C, p.257.

⁵⁹Alemu Shuie, "Wallagga During the Italian Occupation" p.32

⁶⁰Amsalu Tamasgen, "The Italian Occupation and Responses in and around Naqamtee." .p.12

Therefore, it is this open plain field which is strategic and agriculturally prosperous village that attracted the attention of the Italian air plane landing over there.⁶¹

Historical sources collaborate that, the presence of *Leenca Gurraachaa, Tikur Anbassa* (Black Lion), in Wallagga gave a sense of peace and security to the people in the Naqamtee before its occupation. The Black Lion Organization was led by Lieutenants Colonel Belay Haileab, Kifle Nasibu and Katama Basha. The President of the Organization was a veterinary surgeon, Dr. YalemworkBeyene, an Eritrean by origin. The Black Lion army constituted at about three hundred to three hundred fifty well armed and trained fighting soldiers of which fifty were said to have been Eritreans, who defected from the Eritrean side and moved west ward.⁶²

Oral sources verify that some of the native members of Wallagga, who were members of the Black Lion Organization were; Lieutenant Matyas Gammada, Colonel Abdisa Aaga, captain Bahru Kaba, Yohannis Gebreyesus, soldier Yadata Badhasa, Hailu Balew and the civilian intellectuals like *Lij Yilma Dheressa*, who had been the Black Lion army paymaster.⁶³ *Dajjasmach Habtemariam* welcomed the Holota Military academy graduates when they arrived at BakkeeBoonayyaa on the half of his agent man *Fitwarari Meresha Gurree* on 11 May 1936 which later org`anized the *Tiqur Anbessa Tor* at Naqamtee. The Organization came to be known as Black Lion Organization that founded by students of Holota Military Academy. Tesema remarks the paid salary of Black Lion army in a month was three to fifty Maria Theresa Thaler by *Dajasmach* according to the rank of the patriots. In addition, Habtemariam supplied them

⁶¹Informants: Badhaasaa Namarraa and Abdiisaa Cawwaqaa.

⁶²Alemu Shuie, p.23-26

⁶³*Ibid*

with provision after they reached on an agreement that they would establish a united opposition force to fight against the Italian invaders.⁶⁴

When the cadets reached Naqamtee after three to four hours from Boonayyaa, *Dajazmach* Habtemariam is said to have invited them by preparing great feast at his palace. This indicates that he himself was determined to defend his territory under any circumstance against the invaders. He provided the cadets with three large rooms in the government school as accommodation. When Graziani heard the movement of the Black Lion army to Naqamtee, without informing Rome, he sent three air Planes to Naqamtee on 26, June, 1936 with thirteen Italian officers with three hundred Maria Theresa Thaler to organize a local army and to occupy south western Ethiopia.⁶⁵

After they entered in to Naqamtee, the Black Lion organization prepared itself for any plan of action and prohibited its members to seek exile and urged them to prefer death than to be captured by the enemy.⁶⁶ Hearing the Italian Air Plane passing to Bonayyaa, the Black Lion army is said to have been connected with the telephone line and asked the permission from *Dajazmach* for attack. But *Dajazmach* Habtemariam said to have refused, fearing the bitter consequences of an action. Nevertheless, the Black Lion moved at night to Boonayyaa.⁶⁷ The reconnaissance realized that the Italians were on sleeping. Then, the Black Lion Commander, Colonel Belay Haileab ordered his forces to break in to air planes and captured the enemy alive. The Italian

⁶⁴TesemaTa'a "The Bonayyaa Incident and the Italian Occupation of Naqamtee", in *Ethiopian Studies Vol.I. International Conference*, (Tokyo, 1997)..pp.274-275; Ya Qadamawi Haile Sellassie Tor Temert bet Tarik Addis Ababa, 1950, p.62

⁶⁵Tesema, p. 276.

⁶⁶Bahru Zewde, *A History of Modern Ethiopia, 1855-1991, Second Edition*, London, Athens, Addis Ababa, pp. 25-26

⁶⁷Informants: Dagafa Mokonnnon and Fikiru Keno

began to fire and there was hand-to-hand combat. In the exchange of fire, eleven Italians were killed and three air planes were burnt down to ash.⁶⁸



Figure5: This is one of the three ruins of the Italian planes attacked at Boonayyaa Moloo reserved in to Wallagga Museum

⁶⁸Informants:Fiqadu Biru and Aaga Itana



Figure 6: This is one of the three ruins of the Italian planes found on the field of Boonayyaa

Moloo

In consequence, members of the Black Lion organization captured many arms and ammunitions. Alberto Augustine was afterward found wounded with spear by the villagers in the maize field and later died. The first Italians arrived in Wallagga, Naqamtee the town of the province in general and the administrative center of Guuto Gidda in 1936. According to J.A. Barker, all but one of Italian airmen including General Magliaco, second in command of the Regia Aeronautica Italian East Africa had made a forced landing at Naqamtee.⁶⁹

Then after, Guuto Gidda *Warada*, the heart land of Leeqaa Kingdoms, served as a base for the Black Lion Organization was stiffly resisted the Italian advance into the whole Wallagga

⁶⁹J.A.Barker, *The Civilizing Mission*, New York, 1968, p p.303-304, Alemu Shuie, "Wallagga During the Italian Occupation," .pp.32.

province and became the bone of contention.⁷⁰ The Boonayyaa incident in which a remarkable heroic achievement was recorded in history of Ethiopia took place in this *Warada*.

As soon as the *Tikur Anbassa* forces launched an attack on the Italians July 7, 1936 and burn down the planes and massacred all the Italian Personnel including General Magliaco except Musse Borello and a private soldier Augustino. Borello who was said to have replaced Padre Gargeto had earlier been working as a Catholic Missionary at Komto, north east of Naqamtee. He had lived in Naqamtee for fifteen years before the Italian occupation. Oral as well as written remark that, he had been passing on substantial information to the enemy about the population, resources and the balance of forces in Wallagga.⁷¹ Borello was said to have survived the massacre, because he had left the plane to contact *Fitwarari* Mossa Jijo after the three Planes landed at Bonayya. However the private soldiers were wounded by the peasants taken to Mossa house and died two days later. In the mean time, the patriots went to Mossa's house to get Borello, but they only got the soldier and brought his body with them.⁷²

The other Ethiopians in the planes were *Lij Dereje* Mekonnen and *Grazmach* Abate who had earlier left the Plane for their mission. Dereje the son of *Bitwadid* Mekonnen Demissew of Arjo had agitated the people to submit following the example of the son of their lord.⁷³ In the mean time, Musse Borello, the chief agent of the Italians in Naqamtee sent a message to Italians in

⁷⁰Authonony Mockler, *Haile Sellassie's War*, Oxford, 1984., p.182..., Alemu Shuie, "Wallagga During the Italian Occupation" ..pp.32.

⁷¹Amsalu Tamasgen, pp.18-21., Alemu Shuie, pp.32-33

⁷²Alemu, p. 34.

⁷³Tadassa Mecha, *TikurAnbassa*...p 18-21, Amsalu, pp.18-21, Manyazewal Asefa, "Resistance in Begemeder, Gojjam and the Wallagga", Senior Essay, A.A.U., History Department, 970, pp.32-33. Alemu Shuie, p.100

Add is Ababa. The following days, thirteen Italians and thirty-three soldiers led by L. Colonel E. Merone landed in Naqamtee by plane.⁷⁴

Moreover, the Italian forces had done all they could to put down the resistance movement by intimidation and extermination of their members and leadership in Naqamtee. Bahru remarks, the Italians faced the most serious intellectuals' opposition in the occupation of the country from the Black Lion Army. He also indicates that the Black Lion members were significant in history of resistance probably more for what they set out to achieve than for what they actually did.⁷⁵ The attack of the Black Lion force on the Italian at Bonayya and killing of those selected few Italian generals curtailed the Italian westward advance and hampered Mussolini's boastful propaganda that Italians had controlled the whole Ethiopia.⁷⁶

The very presence of the Black Lion patriots in the region, the burning of the Italian planes and the killing of the eleven crew men including General Maglico, second in chief command of the Italian air force in Ethiopia was a remarkable heroic achievement.⁷⁷ After their attack on Italians, the Black Lion Army returned to their former base in Naqamtee. The Italians air force bombarded the camp for eight days to retaliate but has nothing damage. Whatever the Black Lion did as the great victory, Italians re-organized their force entered in to Naqamtee. At this time Habtemariam decided two things: Either seeking refuges in to the Sudan or joining the main combatants in the forest. But the council of elders did not agree to his plan of departure.

⁷⁴*Ibid*,p.21

⁷⁵Bahru Zewde, "The Ethiopian Intelligentsia and the Italo-Ethiopian War, 1935-1941." International Journal of African Studies, Vol.26, No.2.1993.p.281

⁷⁶Alberto Sabacci, "Ethiopia under Musoloni Colonial Experience" London, 1985, pp.167-168; Tesema, pp. 263-276

⁷⁷*Ibid*,p.32-33

Nevertheless, *Dajjazmach* Habte Mariam did not subscribe to the Black Lion's attack on the Italians. When they told him, their firm decision to launch the attack, however, he ordered *Fitawarar is* Abbose Desso and Mersha Retta to administer and himself quietly left for Gimbi.⁷⁸

Head of the Swedish Mission Hospital Dr. Sodestrom, his family and staff all fled Naqamtee, when *Dajjazmach* Habte Mariam left for Gimbi, through Kurmuk to the Sudan and went back to their country. *Dajjazmach* Habte Mariam had attempted to leave for the Sudan to live in exile after arriving at Gimbi. But the *Balabats* of Naqamtee and Gimbi Persuaded he not to go on exile and suggested that he should submit to the Italians instead.⁷⁹

Eventhough, *Dajjazmach* Habtemariam did not exile by the advice of the council of elders but the Italians had decided to eliminate him and they waited for an opportune time. When Habtemariam returned from Gimbi, soon he submitted to the Italians.⁸⁰

Then the Italians urgently sent Habtemariam to the force of *Ras* Imiru found at Cangee in Gimbi for fighting. This was the tactical plan to eliminate Habtemariam in hidden secret. Finally, the Italian ordered Habtemariam to chase *Ras* Imiru's army which was found at Gore to the last. The Italians and Habtemariam began the journey to the south. When they arrived at Gera in Jimma, it was the lunch time. The Italian invited *Dajjazmach* for lunch. After he took the lunch with them they invited him to smoke a cigarette. After a while, he began seriously coughing. The cough become so intensive then the Italians ordered for his return to Naqamtee.⁸¹ After he arrived at Naqamtee, the Italians used to treat him by giving injection but Habtemariam died soon. It was very clear that, the main reason behind the deliberately planned death of *Dajjazmach*

⁷⁸*Ibid*,p.100

⁷⁹*Ibid*

⁸⁰Muluqan, p. 27.

⁸¹*Ibid*

Habtemariam deeply rooted in the Italian resentment due to the casualties they faced at Bakkee Bonayya Incident.⁸²

Informants insist that *Dajjazmach* Habte Mariam had never collaborated with Italians. It was rather *Fitwarari* Mossa Jijo who is said to have collaborated with them and spread information that *Dajjach* Habte Marim went to Gimbi to oppose the Italian advance.⁸³ Tradition further indicates that, Mossa spread the rumor in order to take the position of *Dajjach* Habte Marim and return the power to house of the Bararti Ammo since the days of Bakaree.⁸⁴ Historical sources corroborate that the presence of the *TikurAnbassa* in Wallagga gave peace and security to the people in Naqamtee before its occupation.⁸⁵

Alemu asserts that the Italian adoption of the *balabat* system, as a symbol of imperial power shows a fundamental policy of continuity in respect to the previous *Negus* government, where as parallel government (*Gada*: Oromo socio-political system) existed in Wallagga. This was an indication of lack of Italian conception of local political circumstances. Mean while it is important highlight that during the time of conquest, the Oromo in Wallagga were already under going the socio-economic change in the Ethiopian Empire. The Abyssinians, followed their traditional policy, had repalaced the pre-existing structure of the Gada Oromo government with the *balabat* system.⁸⁶ According to oral informants, the Italians occupied LeeqaaNaqamtee in 1937. The Italian Invasion of Ethiopia on October 3, 1935 resulted in the occupation of Addis Ababa on 5 May 1936. The occupation of Addis Ababa, the flight of the Emperor, the Italian

⁸²*Ibid*

⁸³Informants:Abdisa Cawaqa and Baqala Dhuguma

⁸⁴Alemu Shuie, pp.32.

⁸⁵*Ibid*, pp.34

⁸⁶*Ibid*, pp. 34

advances westwards, the lack of war support for *Ras* Imiru and the presence of the Black Lions, who arrived in Naqamtee on 11 May 1936, had put *Dajjach* Habtemariam in dilemma.⁸⁷

The sudden attack of the patriots on the Italians at Bakkee Bonayyaaa, 27kms east of Naqamtee had created a strong fear of revenge and loss of human life and property, resulting in the *Tikur Anbassa* evacuation from its base Naqamtee to join *Ras* Imiru forces at Gore.⁸⁸

Generally, Wallagga in general and Guuto Gidda *Warada* in particular have to be remembered as historical centers where blacks achieved a victory over the whites and foreign invaders even if short lived and whatever the consequences.

Guuto Gidda Warada during the Imperial Period, (1941-1974)

Administration

Much has been written by number of scholars about the socio-economic and political developments during the imperial regime. Therefore, since the phenomenon was nearly similar throughout the country, no more repetition is thought to be important. As a result, my intention is to concentrate mainly on the Administrative re-arrangements, the attempts of land tenure reform and tax system.

⁸⁷Ya qadamawi Haile Sellassie *Tor Tmhirt Bet Tarik* 1950 E.C.P.62; Tadassa Mecha, *Tikur Anbassa*....pp 21,” Amsalu Tamasgen.pp.32.., Kebede Qajela,. p .50. Informants: Abdisa Cawaqa, Tamasgen Hora

⁸⁸ Angelo Del Boca, *The Ethiopian War 1936-41*, University of Chicago press, 1969, .p.214, Tadassa Mecha, *Tikur Anbassa*....p 18-21, Amsalu, pp.18-21, Manyazewal Asefa, “ Resistance in Begemeder, Gojjam and the Wallagga” ,pp.32-33, Alemu Shuie, .pp.33 Lambret Bartels, “Studies of the [Oromo] in Wallagga”: JES, 8.1970, pp.148-155., Tesema Ta’a, “Administration of Leeqaa Nekemte Between 1850-1923,” pp.3-7.., “The Oromo of Wallagga, .PP.36-46

The year 1941 in the Ethiopian History was marked by the major event that brought about several changes. Firstly, it was the time when Ethiopia achieved her independence from the Fascist Italian rule. Secondly, the power of Emperor Haila Selassie I restored with its new fashion of administration. This came up with the revival of centralization attempts to the country. To this end, the Emperor introduced a series of decrees and proclamations starting from 1942 and worked hard to re-arrange the administrative structures.⁸⁹

As part of the centralization attempt, the imperial government was interested to establish similar local administration system throughout the country. To this effect, the efforts had been made to implement successive policies that aimed to centralize administration in the country and consolidate the absolute power of Emperor Haila Selassie.⁹⁰

In 1942, the imperial government issued a decree directing the empire into a new administrative system. According to this proclamation, the country was divided into fourteen *Taqalay Gezat* (governorate-generals), one hundred and three *awrajjas* (provinces), five hundred and five *Waradas* (districts) and nine hundred and forty nine *Meketel Waradas* (sub-districts).⁹¹ Administrative units were mostly established on the basis of their historical background. Various minor chiefs in all parts of the empire were appointed to be governors of their respective regions.⁹² The *awrajas* under Wallagga *Taqalay Gizat*, (Provincial Government) composed of six, namely: Arjo, Naqamtee, Horro-Guduru, Gimbi, Qellam and Asosa.

⁸⁹Markakis and Nega Ayele, *Class and Revolution in Ethiopia*, Nottingham: The Russel Press, 1978, p.44.

⁹⁰*Ibid*, p. 44

⁹¹Mengistu Geremew, "A History of Wambara *Warada*, 1941-1991", M.A Thesis, Department of History, Addis Ababa University, 2016, p.26. Baqala Galata, "Assossa Awraja: People and Local Government," (BA Thesis, Department of Political Science, Addis Ababa University, 1981, p.13.

⁹²*Ibid*, pp.6

The *awrajas* had forty nine *waradas*



Figure: 7 Wallagga Map during Imperial Regime. Source: Wallagga Museum.

Leeqaa Naqamtee *Awraja* composed of nine *warada*. Guuto Gidda *Warada* was one of the *warada* with its capital at Naqamtee town.⁹³

Land Reform

Following the Italian evacuation, Emperor Haile Sellassie pursued the land granting policy and at the same made an attempt to solve land tenure problems. To this effect, in 1941, Emperor issued a proclamation in which he openly outlawed the *gabbar* system. He proclaimed that, "...manual labor, firewood, grass contribution for annual feast days and miscellaneous dues and taxes are

⁹³Informants: Abdisa Cawaqa, Miheret Ijigu and Amsalu Tamasgen

abolished.”⁹⁴ This, however, seems to have made to minimize the burden on small scale owner cultivators (*gabbars*) who were subjected to give both tribute and personal services to government officials. Government officials were to be paid monthly salaries by the state. It is apparent that it had brought no change on the life of landless peasants (tenants) who had remained to be exploited by their landlords until the demise of their government in 1974.⁹⁵

It has been the usual trend to overlook the landless peasants whose livelihood was tied to land that Haile Sellassie’s land granting policy rested on those politically important individuals and groups. The policy of granting land was not based on the economic development, but political orientation. “Priority will be given to those who have served the government for a considerable time in the battle or in other ways.”⁹⁶

Land Tenure is one of the fundamental elements in political, economic and social processes and structures. It is highly interrelated with these components and cannot be understood as an isolated and separate constituent. The Ethiopian political economy of land tenure has showed some dynamic changes since the dawn of the 20th century in the context of international relations.⁹⁷ Following the Italian evacuation, Emperor Haile Sellassie pursued the old land yielding rule. Simultaneously, the imperial government made an attempt to solve land tenure related problems, such as landlessness. However, the case of landless peasants whose their livelihood was tied to land was overlooked, since Haile Sellassie’s land granting policy rested only on those politically important individuals and groups. The policy was not based on

⁹⁴Gebre-Wold-Ingida Work, “Ethiopia’s Traditional System of Land Tenure and Taxation” Ethiopian Observer, vol.5.4.1962, p.325., Bijiga Gerba, “Land Tenure and Taxation System in Gimbii Awaraja, Western Wallagga, 1941-1974,” M.A Thesis, History Department, AAU, March, 2012, p.24

⁹⁵*Ibid*

⁹⁶*Ibid*, p.326

⁹⁷*Ibid*

economic status, but political orientation. “Priority will be given to those who have served the government for a considerable time in battle or in the other ways.”⁹⁸ The emperor unduly tended to give due emphasis to them because, they had served the government either prior to the invasion or throughout the occupation period.⁹⁹

Therefore, Haile Sellssie’s land granting policy dedicated much attention to the privileged sections of the society, not only for the commendable services they had contributed but it also considered security in the post liberation administration. Like Emperor Menilek, the restored emperor had to re-activate the old fashioned land granting policy to keep the alliance and faithfulness of the military forces and government officials at various levels of government offices stretched hierarchically soon.¹⁰⁰ No one can resist this policy, since the emperor’s power was absolute.¹⁰¹ To this effect, land granting policy successive imperial orders were passed. July, 1942 and 1994 were the early imperial orders. Order on July, 1942 granted soldiers who were participated in liberation struggle one *gasha* of land. In July 1944, Imperial order entitled the pre-war soldiers and civil servants to free hold of one *gasha* of land. This order was later amended several times to include and grant armed forces, Air Force, police and civil servants land as a reward for their services and loyalty.¹⁰²

Generally, the period after liberation, Guuto Gidda *Warada* experienced such grants of land in a similar manner as it was elsewhere in the southern provinces. Our informants recall that there were large numbers of soldiers who involved in liberation struggle and benefited from imperial

⁹⁸Gebre-Wold-Ingida Worq, p. 326

⁹⁹Informants:Guduree Jawwii and Qana’a Galata

¹⁰⁰John W. Harbenson “State and Social Transformation in Modern Ethiopia.”Marina Ottaway (Ed).The political Economy of Ethiopia.New York: preager Publisher, 1990, p.37

¹⁰¹Eshetu Chole, “Taxation in Ethiopia: Analysis of Structures, policy and performances.” M.sc Thesis Department of Econmics , University of Illions, 1968), p.23

¹⁰²Michael Stahl, *Ethiopia: Political Contradictions in Agricultural Development*. Stockholm: Uppsala University, 1974, p. 63; John Michael Cohen and Dov Weintraub, Land and peasants in Imperial Ethiopia: *The Social Background to a Revolution*. (Assen: Van Gorcum, 1975), p.60

order because of participating in the Ethio-Italian War. Local informants also confirmed that such soldiers were granted one *gasha* each of government land accordingly.¹⁰³ However, our informants noted that the 1942, imperial order benefited not only the soldiers who participated in the war of liberation, but also even the individuals who presented false evidences without actual involvement in the war. As it was remarked by informants, those peoples were criminals who chased from their original homeland due to their criminal acts such as stealing, robbing and other forms of crime. Soon the imperial regime advocated this form of land granting policy, they presented the false evidence as if they were patriots.¹⁰⁴ This act indicates, serious were made attempt to get the land by presenting false certificate is attributed to the prevalence of corruption practices at that time. Therefore, the government lands in Guuto Gidda were given to soldiers as *maderia* and which was granted to civil servants, high officials and like for their service and political loyalty.¹⁰⁵

Even if the restored government made an attempt to improve the life of the landless peasants in November 3, 1952, promised the landless peasants and unemployed Ethiopians half *gasha* of land. Particularly, landless tenants who lived on a government land were promised to be entitled to the land they worked and lead a better life. Contrary to this, informants recall that it was rather non-farming individuals who enjoyed that the provisions of the 1952 order.¹⁰⁶

It is a worthwhile to note here that the application process for land was very hard and unthinkable for landless peasants of the Guuto Gidda *Warada* to get half *gasha* of land. The system of government associated with land requesting procedure at different levels of government offices was prohibitive. The process is said to have commenced at *awarada*

¹⁰³Informants:Daraje Likasa and Getachew Baqala

¹⁰⁴Informants:Qana'a Yadata and Kaffale Dhinsa

¹⁰⁵*Ibid*

¹⁰⁶*Ibid.*

administrative level. Any applicants for land had to appeal to the *warada* officials for certificate which shows that the individuals were really landless and unemployed. In this case, the applicant was able to convince the *warada* officials about his present position of landlessness and being jobless they certified him that he was qualified to apply for land. Then after, the lower office began to communicate the case to the upper strata of the hierarchy tied up to the Ministry of Interior. It was from this process of land registration department section of the Ministry that, an approval letter who would be sent through a proper channel down to the *warada* office from where an order would passed down to the *abbaa qoroo* of the area where land was said to be available. The result, however, was in vain.¹⁰⁷ Generally, the hope of landless from the newly introduced land reform to grant peasants was never been materialized.

Taxation after 1941

Immediately after liberation, following the restoration of the imperial regime in 1942, the Ethiopian government introduced new taxation decrees in order to enforce peasants to pay tax in cash instead of kind. Thus, the amount of tax paid varied depending on the size and fertility of land possessed by peasants. Accordingly, Land is categorized into three: *lami*, *lami xafi* and *xafi*. *Lami* are fertile land; *lami xafi* is moderate while *xafi* is less fertile.

The owner of *lami* land is expected to pay ninety *birr*, *lami xafi* is used to pay sixty *birr*, while, and *xafi* land is used to pay forty *birr*. Its main objectives were to increase government revenue. The government gave due attention on the task of introducing administrative reforms that could enable it to fulfill the stated economic objective.¹⁰⁸ Thus, from 1941 onwards, in many parts of the country, the administrative changes were put into effect. Thus, as resemblance to other parts

¹⁰⁷Stahl, *Ethiopia*: pp. 64-65.

¹⁰⁸GebreTareke, "Rural Protest in Ethiopia: Study of Three rebellions," PhD Dissertation, Syracuse University, 1977, p.275;

of the country Guuto Gidda *Warada* had experienced administrative structural changes. Regarding taxation and financial administrative system of the *Warada*, the representatives of the Central government and local governors had no power to generate and utilize their own budget.¹⁰⁹

All local administrative bodies were used as initiators of income collection from the common people and to send it to the central government and vice versa.¹¹⁰ The *warada* treasurer, whose office was established in Guuto Gidda, Naqamtee town, was responsible in motivating ways and mechanisms for the punctual collection of taxes. Preparing balance sheet for the income and expenditure of the *warada* was also its duty.¹¹¹ The *warada* administrators were responsible to collect the pre-determined amount of tax from their respective areas.¹¹² Standard of land tax that was proclaimed by the imperial government in 1942, greatly affected the local people.¹¹³

Tribute in Guuto Gidda *Warada* was mostly collected in cash which to benefit the government bodies.¹¹⁴ The amount of tax alters from time to time based on the size of the *qoroo* governed land and according to the accessibility of good quality of soil in the area.¹¹⁵ Beside the tax that is official paid to the government, the peasants also forced to pay additional taxes by the name of *Irbofor* for the *balabats*, *Asrat*, *gabara farada*, for military, wheat for the priests, *nigarit* (for the church, *amora* which its purposes was not yet clearly known and *asheta*, the first fresh product of any crop is brought in to *balabats* and other bodies.¹¹⁶ The local people were exploited and

¹⁰⁹ Shiferaw Bekele (ed.), *An Economic History of Modern Ethiopia: The Imperial Era, 1941-1974*, I (Dakar: CODESRIA, Antony Rowe Ltd, 1995), p.109.

¹¹⁰ J.C.D. Lawrance, *Land Taxation in Ethiopia (Addis Ababa, 1964)*, p.1.

¹¹¹ Informants: Abdisa Cawaqa and Gobana Mosisa

¹¹² *Ibid*

¹¹³ Shifera, *The Imperial Era*, p.109

¹¹⁴ Informants: Magarsa Oljira and Ragasa Olani

¹¹⁵ *Ibid*

¹¹⁶ Informants: Marga Gobana and Birre Dhinsa

harassed. Finally, they failed to pay such large amount of tax imposed on them and got distressed and missed where to go to get relief from taxation burdens. The so-called *Abbaa Biyyaas (Qoro)* were the sole administrator whom can decide on the life of peasants. For example, the peasant who lives on *balabat's* land called *Siso* were exempted from tax particularly that of church.¹¹⁷

In spite of several attempts of reforms made on land related issues, taxes during Emperor Haile Sillassie, the life of peasants remained unchanged. The local people were deteriorated in every aspect of life. Land was monopolized by few individuals while the mass became tenants. They were forced to pay more than what they had produced due to lack of fairness on tax.

Generally, the cumulative grievances, above all, landlessness added the fuel with heavy taxation that earned the government mass distress which led to its final demise by 1974 revolution.

¹¹⁷*Ibid*

CHAPTER THREE

Reforms of Darg

Guuto Gidda Warada during the Darg (1974-1991)

Land Reform

Land is the primary means of generating income for most of the peasants in rural areas and a valuable resource for those who are engaged in agricultural activities. As an important resource, it contributes to investment, wealth accumulation and inheritance for generations.¹ The feudal land tenure system was practiced in Ethiopia until the 1974 Revolution. The old regime land tenure that only a few individuals held the land was soon changed by the land reform proclamation issued in 1975. Accordingly, the first and central goal was to start the process of land distribution and the organization of peasants into associations.²

The land reform policy of 1975 was one of the most important measures that was followed by the campaign of land re-distribution which opened the venue for landless tenants to get access to land. These changes had a direct impact in abolishing the feudal-tenant relationship and gave an opportunity to have access to agricultural land and even other renewable natural resources. The 1975 land reform was based on the slogan of the “land to tiller” by the students.³

¹ፐረሃይ ቤርሃና ሰላሳ, “Development in Land Tenure in Hararge Province (1887-1935),” (June 18, 1975), P.56, Mengistu, p.47

²Siegfried Pausewang, p.105; Marina Ottaway, “*The Ethiopian Land Reform: From Political Change to Economic Development*,” In *Proceedings of the Eight International Conference of Ethiopian Studies, II, May, 1989*, p. 389. Mengistu, p.47

³Allan Hoban, “Social Anthropology and Development Planning a Case Study in Ethiopia Land Reform Policy,” *The Journal of Modern African Studies*, X, 4, 1972, pp.561-82

In fact, it won popular support of Guuto Gidda *Warada*. In the *warada*, land was under the possession of *balabats*. Despite this, the land reform which was issued by the *Darg* began to dispossess the *balabat* land in the *warada*.⁴ By the 1975 proclamation; the *Darg* announced that, all rural land had to be the collective property of the Ethiopian people. In addition to this, the proclamation notes that, all privately owned rural land was to be distributed to the people who were willing to cultivate their holdings (*Qabiyyee*) traditional land owning or personally.⁵

Concerning the proclamation, a large number of people were in fact doubtful about the implementation of the newly introduced land reform. They thought that the proclamation may not achieve its goals and would remain ideal. However, the government was not worried to put into practice the statement issued by land reform effectively. Finally, the government attempted to achieve the proclamation through the campaign of the students in which they were able to, educate peasants, organizing peasant associations and consolidating political awareness to redistribute land in Guuto Gidda.⁶ The military government attempted to bring changes regarding land in which the state effectively eradicated the traditional institutions of *rest* and *gult* and was engaged in the activity to distribute the land through peasant associations.⁷

The 1975 land decree made all rural land the collective property of the Ethiopian people. The main features of this proclamation, which was entitled "public ownership of rural land", were:

⁴ Informants: Kumsa Gabul, Amanu Marara, Tagagne Gusu.

⁵ Proclamation No. 31 of 1975, "A Proclamation to Provide for Public Ownership of Rural Lands," *Nagarit Gazata* 34/26 April, 1975, p. 94

⁶ Informants: Gamachiftu Mashasha, Misgana Fufa and Garoma Olani

⁷ Warriner, D, "A Report on Land Reform in Ethiopia," Paper Prepared for the United Nations Economic Commission for Africa, Addis Ababa, 1970, p. 52

the abolition of individual ownership of land, ended tenancy and introduced rural organizations such as peasant associations.⁸

Peasant Associations

The formation of peasant Associations was one of the most significant typical features of land reform. After the revolution, the case of peasants in Ethiopia in general and that of Guuto Gidda *Warada* in particular was given due attention by the authorities of the new regime. As a result, the state started to form peasant organizations under peasant associations all over the country.⁹

Based on the decree issued to implement the re-organization of rural areas about seventy peasant associations (PAs) were established in Guuto Gidda *Warada* and majority of the peasants were registered to be members of their respective *qabale* peasant associations. In most cases, the dividing line among each peasant association was geographic features such as valleys, rivers, trees on plain lands and mountains.¹⁰ Eventhough, the 1975 land reform proclamation conceived the formation of peasant associations, it was proclamation No. 71 of 1975 that provided a legal recognition for their institution which was strengthened throughout the country.¹¹ Here, the major goal of the introduction of peasant associations by *Darg* was to monopolize the rural area of the country.¹²

Based on this proclamation, the most important administrative bodies of the PAs were; the General Assembly, the Defense Committee and the Executive Committee. Among all these

⁸Proclamation No. 31 of 1975, "A Proclamation to Provide for Public Ownership of Rural Lands," *Nagarit Gazata* 34/26, April, 1975, pp. 93-100

⁹Siegfried Pausewang, pp. 87-93.

¹⁰Guuto Gidda *Warada* Communication Office, Bulletin,2007.p.11-13;informants:Jije Gobana,Galata Abdata and Kitila Dhibbisa

¹¹Proclamation No. 71 of 1975, "A Proclamation to Provide for the Organization and Consolidation of Peasant Association,"*Nagarit Gazata*, 35/15, December, 1975, pp. 108-109.

¹² Bahru Zewde, *A History of Modern Ethiopia 1855-1991*, ..., p.243

organs, the General Assembly was the main decision making body of the PAs.¹³ In Guuto Gidda *Warada*, peasant associations were organized at *qabale* level. They were important and well organized societal institutions in the area under study. Accordingly, most of the peasants of the *warada* were interested to be involved in the association in their respective areas at the beginning of the *Darg* regime. Despite this, at the same time there were persons who were not attracted by peasant associations and even disliked the attempts of the government at large.¹⁴

It generally appreciated that, the main objective of the new government was obliterating the system of feudalism which eventually endangered some of the beneficiary groups of the society specially the landlords.¹⁵

The reality reveals that the peasant associations widely patronized and were spread into every *qabale* of Guuto Gidda *Warada*. Large number of peasants became members of the associations in areas they belonged to. As it was stated, each peasant association in the *warada* was led by an elected chairperson and a committee. They had the responsibility to implement the day-to-day affairs of the associations. Apart from this, since these associations were vested with the power to deliver administrative services, they were also engaged in judicial activities in their respective areas.¹⁶

The main objectives of PAs were initially to implement the land reform proclamations were and there by land where re-distributed among peasants by the PAs. Later on, their responsibilities

¹³Alamneh Malase, "Peasants, Agrarian Socialism and Rural Development in Ethiopia," (London: West View Press, 1987), p. 54.

¹⁴Informants: Dhinsa Mokonen, Waqqari Tuli, and Marga Jogora.

¹⁵Warriner, D, p.52; Michel Stahl, "Capturing Peasants through Co-operatives: The case of Ethiopia," *Review of Africa n political Economy*, No.44, (1989), pp. 28-29.

¹⁶Dessalegn Rahmato, *Agrarian Reform in Ethiopia* (Uppsala: Scandinavian Institute of African Studies, 1984), pp. 37-39. Informants: Gamachu Dheressa, Efa Akuma and Sorome Waqqari

were extended in scope through continuous proclamations.¹⁷ In relation to this, in 1979, peasant associations in Guuto Gidda *Warada* were authorized to enforce law and collect taxes within their area. Formerly, that is before the ascendancy of the *Darg* to power, these activities were given to the *qoroos* and *balabats*. The majority of PAs in Guuto Gidda accepted an order from the *warada* governors and *warada* Peasant Association leaders. This was strengthened more through the monthly meeting and discussion of all the PAs conducted at the *warada* level.¹⁸ Regarding the contribution of peasant associations in Guuto Gidda *Warada*, they were playing an important role in providing valuable contribution to the change of the production of peasants' farms. They were actively involved in series of coordinated activities for development. In this manner, the association played a significant role in directing the society in road building, tree planting and soil conservation programs in the locality. The associations had also facilitated the land re-distribution process in the study area. The PAs in Guuto Gidda gave more emphasis to the re-distribution of land to all the landless without giving much attention to fertility of plots of land. Due to this the agricultural productivity of peasants were decreased.¹⁹

In fact, distribution of land was an event that was carried out in 1979 and 1980 with the involvement of the Ministry of Agriculture. Initially, the committees were elected from the members of peasant associations in 1979.²⁰ Consequently, the committee registered the land owners in Guuto Gidda *Warada* and peasants who monopolized extra land were made to redistribute it to the landless peasants in the *warada*. However, some committee members of PAs

¹⁷A Proclamation No. 130 of 1977, "All Ethiopian Peasant Association Establishment Proclamation," *Nagarit Gazata* 37/1, September, 1977, pp. 99-102.

¹⁸Informants: Baqala Gutama, Qana'a Fulas and Alami Birru

¹⁹Informants: Kafale Qana'a, Addisie Waqqari and Ayalech Habte

²⁰Dessalegn Rahmato, p. 82; Paul Brietzke, "Land Reform in Revolutionary Ethiopia," *The Journal of Modern African Studies*, XIV, 4, Dec. 1976, p. 652

were involved in corruption than respecting law and order in their respective areas.²¹ The major problem of peasant association in the *warada* was its politicization. Particularly, the peasant association leaders were used to run only after the orders given them from their masters without considering the local situations since they were regimes' machineries.²²

Co-operatives in the Guuto Gidda Warada

Peasant Co-operatives Produced Association

For a long period, agricultural production in the country was mainly dependent on the engagement of individual farmer in which they could not provide sufficient products for consumptions and surplus for industries. Besides this, the subsistence farming often resulted in the households into poverty and hunger.²³ The *Darg* after introducing the Land Reform of 1975, adopted strategies and mechanisms that it believed in could bring reforms and transformation in the life of the rural agricultural population. In so doing, the government wanted to see the changes.²⁴

The *Darg* took a variety of measures which were believed to improve the life of the peasants. So to achieve this plan, the *Darg* introduced different types of agricultural inputs such as fertilizers, extension programs and special seeds, anti-weeding, insecticide. Moreover, it attempted to appoint agricultural experts at *warada* level. But all such efforts brought little change in the life of rural population.²⁵ The main goal of new agricultural policy of the *Darg* was improving

²¹Informants:Tuli Dhinsa,Dabala Raggassa and Sintolinna Lamu

²²*Ibid.*

²³Dessalegn Rahamato, "Agrarian Change and Agrarian Crisis: State and Peasantry in Post-Revolution Ethiopia," *Proceedings of the 9th International Congress of Ethiopian Studies, I*, (Moscow, 1986), p. 466

²⁴Kababew Daka, "The Role of Cooperatives in the Socialist Transformation of Agriculture," *Institute of Development Research Seminar on Strategies for Socialist Rural Transformation* (October, 1978), pp. 4-5

²⁵E.N. Vassilyeva, "Legal Basis of Cooperative Farming in Ethiopia." *Proceedings of the 9th International Congress of Ethiopian Studies,II*,(Moscow, 1986), pp.185-189; Bafekadu Dagefe, *Towards Socialist Transformation*

agricultural productivity by establishing producers' cooperatives (*Ya Amracoc ya Hebrat Sera Mahbar*). To succeed in this plan, the government motivated peasants to involve in collective farming on plots of land as determined by the government. Accordingly, the government designed many ways of enforcement to make all peasants under the umbrella of producers' cooperatives. Firstly, it monopolized land of individual farmers and gave it to cooperatives. If an individual did not join the cooperatives, it means he loses the land, so without willingness peasants would have to join the cooperatives. Secondly, non members of the cooperatives could not get agricultural inputs and other advantages. Therefore, in order to get these benefits peasants became members of the cooperatives. In addition to this, the government arranged time for individual farmer to provide free labor service to cooperative. This was also another factor that forced peasants to become members of the cooperatives.²⁶

Producers' cooperatives came into existence on the basis of the issuance of proclamation No. 138 of 1978.²⁷ Peasant cooperative farming came into being, for reasons that it would bring the rural peasants to join producers' cooperatives and to encourage peasants to work together for their development.²⁸ Accordingly, the government introduced a program and encouraged the peasants to come together and to bring their farmlands for common use.²⁹

Despite the measures taken by government to enforce peasants to join the associations in Guuto Gidda *Warada*, the majorities of peasants wanted to isolate themselves from the association and

of Agriculture Institute of Development Research Seminar on Strategies for Socialist Rural Transformation (October, 1978), p. 6.

²⁶Informants: Gamachu Oljira, Habtamu Kassata and Waqgari Ayana.

²⁷ "A Proclamation to Provide for the Establishment of Cooperative Societies," *Negarit Gazeta*, (Proclamation, No.138, March 3, 1978), p. 41

²⁸Sisay Getachew, "Agricultural Development Policy Making and Practice under the Military Regime," (BA Thesis, Department of Political Science, Addis Ababa University, July 2001), p. 14

²⁹Equar Taka, "Agrarian Reform and Social Change in Ethiopia since 1975," BA Thesis, Department of Economics, Addis Ababa University, June, 1986, p. 32.

were interested to farm individually. Small number of peasants joined and established PCs in the *warada*. In 1987, there were two producers' cooperatives in Guuto Gidda *Warada* which was composed of numerically about one hundred fifty members within PCs in the *warada*.³⁰

Similar to the land reform policy, the implementation of PCs in Guuto Gidda *Warada* faced great challenges, because the agricultural producers' cooperatives were not successful in developing productivity of the member of the cooperatives. The first and the most important issue was that the peasants joined the cooperatives without interest because they were pushed by the government to join it. Another reason for its failure was, the product of the cooperatives all came under the monopoly of the government and government shared the products among the peasants on the basis of the interest of their consumption. The anger of the peasants was not only in the product distribution but also in work inequality; there were hard worker peasants and peasant simply engaged as workers. So, peasants opposed equal distribution of products with unequal involvement in harvesting process. Moreover, the government gave more attention to political affairs rather than to the improvement of productivities.³¹

Due to the above and other reasons; the peasants left the association. As time went on, peasant cooperatives were disintegrated and gradually dissolved.³² As far as the contribution of the *Darg* regime was concerned in agricultural producers' cooperatives, the decisive one was environmental conservation. In such attempt, the societies were organized and carried out afforestation in the *warada* which is still appreciated by the community. For instance, Tsige green forest in and around Naqamtee, mostly Eucapultes planted trees were said to have been their remarkable contribution. Generally, the introduction of agricultural peasant cooperatives in Guuto Gidda *Warada* brought great changes in the means of production and rural social institutions.

³⁰Guuto Gidda *Warada* Agriculture and Rural Development Office (hereafter I use GGWARDO, Folder No. 43, File No 117, Guuto Gidda *Warada*..., Information and Public Relations Office, August 18, 1987 EC.

³¹GGWARDO, Folder No.53, File No 78, "Information and Public Relations Office," January 28, 1988 EC; informants: Dhinsaa Dassalegn, Jilo Jiregna and Waqqari Qana'a

³²*Ibid*

Services Co-operatives in the *Warada*

Service co-operatives were the peasant associations that established in Guuto Gidda *Warada*. The proclamation No.138 of 1978 provided for the establishment of Co-operative Societies issued by the military government.³³ The major functions of service co-operatives were to provide significant services to the members of cooperatives. Accordingly, the SC provides market service, consumer commodities, saving services and others. Hence it aimed at protecting peasants from exploitation by private traders.³⁴

The service co-operatives were initially more impressive than producers' co-operatives to the peasants of the *warada*. Consequently, a large number of peasants joined the service cooperatives without any enforcement from the government. It was noted that service cooperatives in Guuto Gidda *Warada* were formed by the combination of three to ten *qabale* peasant associations. In the *warada* there were about fifty service cooperatives having the total capital of sixt eight thousand, seven hundred seven five *birr*.³⁵ Similar to other areas the central goal of service cooperatives in Guuto Gidda *Warada* was to establish shops of the cooperatives where they made distribution of goods to the members using membership cards. The service cooperatives supplied commodities like sugar, oil, salt, match, soap, nail, dry cell batteries to the members through the shops in the *warada*.³⁶

³³ "A Proclamation to Provide for the Establishment of Cooperative Society," *Negarit Gazetta*, (Proclamation No.138, March 3, 1978), p. 41

³⁴ Informants: Ofgahi Biftu, Waqwaya Abdi and Marga Dabalo.

³⁵ GGWARDO, Folder No. 62, File No 77, Guuto Gidda *Warada*, Communication and Public Relation

³⁶ Alamayehu Lirensa, "Grain Marketing in the Post 1974 Revolution: Policies Problems and Prospects," In *Proceedings of the eighth International Conference of Ethiopian Studies, I* (Addis Ababa, 1984), p. 392; informants: Tadasa Dhuguma, Fufa Qoxxee and Nuqus Tufa

Moreover, the shops bought the grains from peasants at lower prices and sold them earning some profits to Agricultural Market Corporation (AMC).³⁷ For example by 1980 or 1981/83, in Guuto Gidda *Warada* teff purchased at the price of 30 *birr* per quintal and was sold for 40 *birr*, in which they earned 10 *birr* profit per quintal. Initially, the service cooperatives were able to accumulate money for their associations. However; it lacked significance due to a number of reasons. In the first, place the chair persons of service cooperatives were engaged in corruption and embezzled the peasant associations' and service cooperatives' resources. Secondly, most of the service cooperatives failed to supply variety of goods and satisfy the demand of the members due to the transportation problems. Finally, the peasants lacked trust in their associations and began to withdraw their membership from the service cooperatives and it gradually deteriorated towards the end of 1980s.³⁸ The above factors resulted in the failure of service cooperatives in Guuto Gidda *Warada*.

It was by the proclamation number 71 of 1975 which provided for the establishments of service cooperatives by the peasantry.³⁹ Services cooperatives were formed by a group of peasants' association in order to buy and distribute the inputs such as fertilizers and consumer goods through cooperative shops and to market their produce generally to Agricultural Marketing Corporation (AMC) by forming a link between the associations and the external economy .They were supposed to be organized with a minimum of three and a maximum of ten peasant associations.

³⁷Girma k, *The State and Development in Ethiopia* (London: Humanities Press International, 1992), p. 20

³⁸Informants: Diribe Balo, Kabbada ADamo and Qana'a Babe

³⁹*Nagarit Gazeta*, Number 71 of 1975, a provision for the establishment of Service Cooperatives.., Etana Habte, p.99., Informants: Amsalu Mokonon,Olana Abdisa and Olana Tadasa

In Guuto Gidda *warada*, there were about one to two associations in each cooperative that pushed the regime's intention to set up service cooperatives throughout the nation, the production cadres distributed in the *warada* along with the agricultural personnel gathered by the peasants and explained to them on the importance of service cooperatives. To this effect, the peasants were told that; these service cooperatives provided them with goods and farm implements at fair prices which included credit amenities. To this effect, the production cadres begun to sell crucial materials and goods to the people of the *warada* like sickle, sugar and salt at prices inferior than the open market.⁴⁰ Then, they motivated peasants to contribute membership and registration cost which was said to have been ten to thirteen *birr* in order to organize the shops for these purposes. Afterward, to this end, *Maayi-baasii* or station was organized in the *warada* in late 1970s. Cards were given to the members and they received goods from their respective *maayi-baasii* by registering the type of item, its quantity and the delivery date. The items such as sickle, nails, ridged iron sheets, dry cell batteries, thread, salt, sugar, fertilizers, umbrellas, blankets, clothes, shoes, soaps, and pesticides were available in the shops to be sold to the members at fair prices. In each month, the purchaser had expected to bring goods and materials from the Wallagga branch of Ethiopian Domestic Distribution Corporation (EDDC), found at Naqamtee Town and then distribute them throughout the *qabales* among the peasantry on non-working days in accordance of their family size familiarly known as *kootaa (quota)*. The quota was one and half kilogram of the salt and one kilogram of sugar without considering one's family size.⁴¹

As it was remarked by informants, the distribution of quota indicated failure in food stuffs that resulted in peasants' displeasure in the Guuto Gidda *Warada*. In spite of this some positive

⁴⁰*Ibid*

⁴¹*Ibid*

contributions in providing social services, the *maayi-baasii* was one of infamous and discredited by the people. The peasants began to reflect their hatred towards the institution. They complained it because, it was full of sabotages. It failed to treat the public on one hand and the Ethiopian Domestic Distribution Corporation leaders, peasant associations and cooperative purchasers on the other equally and fairly. It was full of corruption and vulnerable to cheating particularly the leaders of this institution used to deny or reduce the items of the goods deceived the people by reporting if the quota of certain month was either cancelled or reduced without any form of presenting reasonable justification for the case. The people of Guuto Gidda *Warada* were threatened by maladministration of the institutions' leaders and were in dilemma that frightened the blockade of the quota, if the act of corruption within in the institution was to be exposed to the government.⁴²

The informants affirm that, the leaders of *Maayii-baasii* institutions were harassed and abused the people in the *warada* both morally and economically since they were agents between the government and the mass. They acted as a big hill that cut the contact of the government and the public. They hide their sabotages systematically. Finally, having selling the large portion of the goods to private merchants regardless of the knowledge and interests of the member peasants under the alleged reason of peasants' willingness of these items, the peasant association leaders, and leaders of the *Maayii-baasii* seem to have benefited from deliberately calculated mischief. Consequently, the innocent peasants in the *warada* were forced to buy food stuffs from merchants at inflated prices for survival. In addition, the distribution was said to have been

⁴²*Ibid*

inequitable. Therefore, the *maayi-baasii* failed to exempt the peasantry from the speculative prices of retailer merchants.⁴³

The cumulative grievances of the marginalized peasants because of the aforesaid points got relief when the *maayi-baasii* institution faded up together with the crackdown of the *Darg* regime. The services generated for the community was less than what the cadres had propagated. Finally, service cooperation had failed without achieving its stated goals in the *Guuto Gidda Warada*.⁴⁴

The Literacy Campaign

At the early stage of the Ethiopian revolution, literacy was not a priority for the *Darg* through the participants of *Zamacha* had made some useful contributions towards literacy in the rural areas. Literacy program was discontinued when the development through cooperation campaign was over in 1976. Due to lack of a definite policy on literacy and proper follow-up the effort, the *Zamacha* did not have a lasting impact on the rural population. Between 1974 and 1978, the priority of the *Darg* was seizure and consolidation of power and defending territorial integrity of the nation against internal insurrections and external invasion.⁴⁵

However, by 1978 it was well established and confident enough to launch a nationwide development campaign to take measures towards the eradication of illiteracy. Besides illiteracy was an obstacle to dissemination of Socialism among the peasants and the workers who were groomed for the dictatorship of proletariat. In 1979, the regime took responsibility of eradicating illiteracy by issuing a proclamation that provided for the establishment of National literacy

⁴³Informant: Qanate Duressa, Abetu Garba and Amanu Abbashabi

⁴⁴*Ibid*

⁴⁵*Ibid*

Campaign Coordinating Committee under Ministry of Education and the relevant ministries and mass organizations as members.⁴⁶

However, it is important to note that, the *Darg* was not the first to launch a national literacy campaign. The imperial regime had though not prepared to take full responsibility to launch it, and by 1962 formed *Yafidal Sarawit*.⁴⁷

Ya Fidal Sarawit was formed in 1962 under the leadership of the Ministry of Education and Fine Arts. To give it a veneer of patron, the emperor was made its patron, the Crown Prince, Honorary President and other prominent personalities. The prime minister and the patriarch of EOC were also members. The organization depended on voluntary contributions and volunteers for execution of its campaign. It lacks the resources and the organizational capability to face the problem of illiteracy squarely.⁴⁸

The regime delegated the task to non-governmental and charitable institutions. By 1974 when the revolution broke out, the campaign was boosted to have made some 27,000 people literate.⁴⁹ On the national level, the organization was replicated at regional, *awraja*, *warada* and *qabale* levels, committees at these levels in Wallagga, planned and implemented literacy programs. Moreover, the committees were actively involved in fund-raising by soliciting the assistance from external as well as internal sources. The government owned Media was effectively deployed to promote the campaign.⁵⁰ The campaign was launched in July, 1978 with great

⁴⁶Itana Habte... pp.67-69

⁴⁷*Ya Fidal Sarawit* were named so by Dr.Ticker Hailu, an educator and independent thinker who suggested to ministry of education and by launching a literacy campaign.

⁴⁸Tefera Haile Sellassie, *The Ethiopian Revolution...*, p.222 (a national literacy campaign) under the chairmanship of Ministry of Education.

⁴⁹*Ibid*, p.225

⁵⁰Informants: Baqqala Fullaas, Galata Kasasa and Dhinsaa Iticha

enthusiasm and publicity at Naqamtee. *Darg* members including Nugussie Fanta and other senior government officials and the leaders of mass organizations, engaged in teaching their respective *qabales*.⁵¹

The teachers and civil servants in the Guuto Gidda *Warada* volunteered to offer lessons in several centers. The literacy campaign was the only one of the many campaigns of the *Darg* that succeeded to congregate the ‘voluntary support’ from the people of the *warada*. Funds and other resources for the implementation of the campaign were mainly contributed by the local peoples of the *warada*. Therefore, it was this voluntary support and active participation of the people in the *warada*, which led to the campaign’s final success. The addition of literacy campaign to the pre-existence of both government and mission schools made the Guuto Gidda *Warada* more advantageous.⁵²

The target of campaign’s strategy in the first case was towards clearing urban areas of illiteracy. The overall plan was to eradicate illiteracy within seven years i.e. by the end of 1987. Upon implementation it was proved that the aim was too ambitious and the period was extended to 1991.⁵³ In a move to execute the plan, all an illiterate persons found between the ages of eight and fifty were required to attend literacy classes. As it was said, there was no compulsion; rather the classes were learnt with the voluntary, eagerness and interest of the people of the *warada*.⁵⁴ The lessons were said to have been arranged without overlapping with the regular classes of the learners. In Naqamtee town, classes were normally held in the evenings. But in the rural areas of

⁵¹Informants:Galata Ayana, MosisaYadata, Marga Jogora and Tashale Wayyessa

⁵²*Ibid*

⁵³Informants: Fikiru Qano, Qano Ayana and Imiru Qana’a; Itana Habte, “The Administration of Wallagga Under the *Darg*,” ..., p. 81-83.

⁵⁴Informants: Baqala Gobana, Bayana Gobana and Tadasa Ayana

the *warada*, classes were said to have been attended during the day taking into account the livelihood of farming communities.⁵⁵

The schools, community halls, offices, temporary shelters and shades of trees were used for literacy classes. Teaching aids were prepared from locally available materials. Posters for this program were used to be displayed on trees, walls and fences. Government institutions and other employers were expected to set free their employees for two or three hours per day for the literacy class.⁵⁶

The literacy campaign was carried out in the *warada* for two successive phases of four months each in a period of twelve months. In the first round, all illiterates among the community were registered and taught the basic skills of reading and writing for about two hundred fifty hours. The second phase was corrective or clear up round targeted those who were omitted from the first round and failed to attain a satisfactory status of literacy. For the remedial task time allotted was about two hundred twenty hours.⁵⁷

Every round of the literacy campaign in the *warada* was preceded by a carefully planned publicity offensive soliciting from the public donation of funds and teaching materials such as paper, pencils, chalk, chalkboards and etc. The intensity of publicity, the organizational capability of mass organizations and professional associations in particular, the *warada* Teachers' Association, the overwhelming support of the mass for the campaign and the *warada* pledge and resolve the government, paved the way for an efficient execution of the campaign's stated plan.⁵⁸ *Afaan* Oromo had been one of the fifteen languages by which the literacy

⁵⁵Informants: Nagashe Dassalegn, Fajige Ayansa and Qumbali Qadida

⁵⁶Dassalegn Tolassa, Mamo Gamada and Zalalem Babe

⁵⁷Mati Garba, Duressa Garba and Hinkoshe Tolera

⁵⁸Informants: Tamasgen Duressa, Tadasa Amante and Fajige Ayana; Etana Habte.p.83

campaign was conducted. Therefore, in Wallagga, the campaign was undertaken in *Afaan Oromo* too.⁵⁹

Despite this inspiring choice, accommodating *Afaan Oromo*, a native language of a single largest People which accounts for over ninety percent of the Wallagga population, the available evidence suggests the achievement in Amharic was a more important part of the program than any encouragement of *Afaan Oromo*. *Amharic* script was said to have been used with few adaptations for Oromo, which has sounds not found in *Amharic*. Now *Afaan Oromo* has its own script used by a majority of its speakers adopted from Roman Script. This might enable the people to read Amharic but at the same time seems to have inhibited literacy from establishing contact with outside the world.⁶⁰

Unlike in some parts of Wallagga, particularly in urban centers such as Innaangoo, Noolee Kaabbaa, Asoosa and a village of Caabir (in Horro District), where there was an intermixed populations that complicated matters and the use of different languages to smoothly run the campaign, might well reinforce ethnic identity, Amharic alone became the possible alternative used. In Guuto Gidda *Warada*, *Afaan Oromo* was mostly used in rural areas as a medium of instruction during the campaign.⁶¹

Although, its importance was undeniable the literacy campaign brought about some social problems particularly among the rural women who shouldered the responsibility of all social duties such as working on the farms, looking after children, safeguarding the village, preparing food, fetching water, collecting fire wood, had also obligation to attend literacy class. None of all

⁵⁹*Ibid*, p. 84

⁶⁰Informant: Engida Ayana, Olani Abetu and Alamayehu Abetu

⁶¹Informants: Seqata Duressa, Kafale Tadasa and Xayitu Yadata

these social and custom related problems were considered by any one. This resulted in absence and delays and finally, women were forced to quit class. This would in turn lead to be victim of punishment to the degree of imprisonment. As it was assured by a number of informants, numerous women of the *warada* were imprisoned with their breast-fed children because of either their repeated absence from or late arrival to literacy classes.⁶²

The informants witnessed the other social and traditional outlook that threatened the rural women to attend literacy class begun from her husband, neighbor and the community at large. In the general concept of the past, people were not aware of importance of education let alone the women even for men. Rationally, women were marginalized class of the society in all aspect of life when compared to men. The same is true for women in the *warada* were part of socially, politically and culturally discriminated due to community old outlook among whom they had been living. The people thought that, educated women were insignificant because they may be rude and misbehaved if they went to the school. The women had no any right to defend themselves against this old aged tradition. To degrade the status of women right and their morals people of the *warada* used to say:

Oromo

*Mirgi Dubartii,
Gorroo Duubattii,
Dubartiin baratee eessa geessii,
Dubartiin Beekaa deessi malee,
Beekaa hin qabdu,
Bakka dubartiin itti baay'attu,
Raafuun hin bilchaatu,*⁶³

Gloss

Women's right is
Behind the *Gorroo* (Kitchen)
Education is not important for female.
Women deliver knowledgeable person
But *have* no any knowledge by her.
Place where women numbered high,
The cabbage will never cook properly.

Frankly speaking, the literacy campaign made changes to minimize the degree of prevailing illiteracy if not completely alleviated. However, beside this remarkable achievement, the

⁶²Informants: *Aaddee* Dinsirii Qeeramsoo, *Badhaatuu* Ofga'a and *Obbo* Qana'aa Dirribsaa

⁶³*Ibid*

campaign failed to consider the existing socio-cultural problems among the people of Guuto Gidda in general and rural women in particular. The case of the women was sophisticated and their social problems escalated even more than ever before. Informants from rural community of the *warada* recalls that, people were forced in to literacy classes even retired individuals as old as ninety year of ages, without considering their health status, culture, and psychological makeup as well.⁶⁴

Perhaps, the time schedules for the classes especially in the rural areas were not conducive in that, most rural area literacy classes had been attended from 6:00 A.M to 9:00 A.M in the morning or 3:00 P.M to 6:00 P.M. in the afternoon. The morning session unquestionably reduced the productive capacity of the peasants not only because, it took a minimum of two hours working time but also released them in for their work being exhausted by listening and repeated readings. The afternoon session was also almost ineffective since pupil were tired of daily work and merely went to the class to be saved from any kind of punishment, they may face due to their absence. The campaign was also proved to be distorted by its activities on the *qabale* levels by chairman and committees running the program, in spite of the good fame that it enjoyed at national and regional levels. It was said that, in both rural and urban areas a number of slogans were posted for the program exhibited to the public as mandatory work passed by the state than it was meant to serve the people.⁶⁵

Among the well known slogans in Wallaggaa in general and Guuto Gidda *Warada* in particular was “*Yameyanab Ayinochina yamayitsifu Ijochi ayinorum*” (Eyes unable to read and hands unable to write may not exist). Although such slogans were coined only to portray the states

⁶⁴Informants: Luuccee Namoomsaa, Magartuu Qanaatee and Jaallataa Hordofaa

⁶⁵Informants: Kabade Baqala, Zalalem Tadassa and Dassu Bayyana.

readiness to combat illiteracy, the *qabale* level leadership used it as an authority to force the people in to literacy classes and to frustrate the community thus immediately giving the program a bad picture.⁶⁶

Military Conscription and the Misery of Peoples in the Guuto Gidda Warada

The National Military Service was said to have been announced by Colonel Mangistu Hailemariam in 1981 on May Day Speech. This happened due to the Somalian War of 1977. The proclamation issued in May 1983 provided for Ethiopians aged between eighteen and thirty to undergo six months military training followed by two years active service, remaining on reserve until the age of fifty. Then each peasant association or urban *qabale* was required to forward lists of eligible young men to the military commissariat established in *Tataq* Military Camps. In principle, the commissariat then decided whom to recruit, after which the *qabales* or peasants' associations were required to ensure the youth selected report for service. In reality, unavoidably, much of the judgment had remained in the *qabales* or associations hands, while they in turn had been responsible for delivering a given quota of the recruits on the due date.⁶⁷

In the *warada*, the military recruitment was carried out twice a year and then in the late 1980s it became three rounds a year. Despite the assure, recruits were assured remain in the war front not more than two years, only the crippled and who had health problems were allowed to return to their homes. At the very beginning, peasants were of course reluctant to join the army, simply for their morale. The number of peasant recruits dwindled, the *Darg's* demand for soldiers became too high. In order to satisfy their demands, the *warada* peasant association leaders had to recruit the soldiers based on the quota allotted to each peasant association. But later, people

⁶⁶Etana Habte.p.85. Informants: Balay Yadata, Kaffale Akkuma and Tufa Gamada

⁶⁷*Ibid*, p.92...., Informants: Gobana Ayana and Tufa Gamada

showed their refusal either to recruit or be recruited. However, it was mandatory to the leaders of peasant association to complete the quota given to them. To this effect, the *warada* peasant association leaders were obliged to use the support of the village militia forces to capture youngsters where and when they saw them in their homes, at school, work place, farm, market, or on their ways to church or mosques.⁶⁸

Most informants recall, the misery of the (*Dargagoo or Qeerroo*), youngsters who were hunted down just like a wild games and arrested as thieves, criminals, and *shiftas*, throughout the *warada*. Even if the youngsters once seen by agents of peasant association and want to hide or whisper themselves, there was no mercy, rather to capture them if possible alive. But beating and killing were common. The tragedy of this event did not end with youngsters alone. Rather, the family, relatives and the community in *warada* were the share holders of the sorrow.

They were harshly treated in the hands of peasant association leaders, their agents (militia), day and night to send their own children to war front. According to informants, no section of the people remained untouched by this chronic disease of sending ones child to the battle field by force. The people of the *warada* used the following poem to show their resentment and sorrow against *Dargs'* action:

Oromo

Mangistuu Yaa Dhala Booyyee
Maaliif fixxa soolana ijoollee?
*Algaawaraashiinoo galuu hin oollee*⁶⁹

Gloss

Mangistu the son of pig
 Why did you exploit the Youth (*Qeerroo*)?
 the restoration of the throne is inevitable.

Besides, local officials' i.e peasant association leaders in the *warada* were also pretended to recruit peasants into military in order to extract bribes or simply to harass the people. This act

⁶⁸Informants: Yadata Getachew and Dawit Nuguse

⁶⁹*Ibid*

became a means of generating in consistent income by intimidating the people and deploying all kinds of corruption, particularly nepotism and bribe were common in the *warada*.⁷⁰

Being a rich man seems to have been criminal during those days in that, more often, the families of rich peasants were the target for the sake of bribes. In addition, those men who antagonized peasant association leaders and any militia at any time and place were the best choices to avenge. Therefore, if a peasant wanted to escape recruitment, the only way was just bribing to the peasant association leaders and the militias too.⁷¹ Among the criteria to recruit the youngsters were physical appearance, being strong, health status particularly having healthy teeth, the weight of an individual must be fifty kilogram and above.⁷²

Apart from what we have mentioned above, act of using force to materialize the demand, there were also the youngsters among the people who voluntarily joined the military. This act of giving up normal life at the expense of giving military service to government was called *Waddoo Zemach* (volunteer) in Amharic, literally based on his interest or wish among the community of the *warada*. Many youngsters were said to have joined the military and sent to the war front whatever their final fate would have been. As it was pointed out, the motive behind willingly joining the military camp, stemmed from lose of hope either due to economic hardship and simply to escape or may be to be admired. But in most cases, these peoples were from economically poor peasant background.⁷³

Due to hunting of peasant association leaders followed by militia forces, young men disappeared from the main streets of every *qabale* in the *warada*. Due to this frustration they were sent to stay with relatives outside of the *qabale* they were registered even though liable to be imprisoned

⁷⁰*Ibid*

⁷¹*Ibid*

⁷²Informants:Dassale Babe and Arbayi Tolasa

⁷³Informants: Tolassa Jogora and Ragassa Dabal

for a night or so in the *qabale* jail. Most of these seem to have thought it well worth the price. On the contrary, the news paper report that “The Country’s youth enthusiastically participated in the program”, was proved to be different, with the lamenting relatives gathering round the *qabale* and concentration camps where recruits were bused in training centers in the distance parts of the nation.⁷⁴

The women are selected from the *qabale* to agitate the male for war. They used to say; let the males wear our dress and let we wear their trousers, hold the guns and go to the war front. The females provoked insulting the males to go for war. The female also used the following slogans for the campaign:

Oromo

*Biyya keenya Itoophiyaaf,
Dhiiga keenya Ni dhangalaasna*⁷⁵

Gloss

for our country Ethiopia,
We shade our blood

The social classes who were economically weak had suffered more than those who were economically active in that, they could not bribe both the peasant association leaders and the militia. They had had nothing to do but, were forced to hand over their sons and even if young themselves. Such peasants and their sons were not safe even when they moved to their relatives’ residences in the separate *qabales* or even in a different *warada*, since the militias were ready to hunt strange persons in the area.

Numerous social problems occurred as a result of military conscription in the Guuto Gidda *Warada*. The father, mother and relatives were kicked, harmed, insulted, beaten, and chased away by militias when they were going to visit their sons in temporary military camps. The innocent peasants were punished and harshly treated in the hands of the militias whenever they

⁷⁴*Ibid*

⁷⁵Informants: Gabaye Duressa and Diribe Waqqira

showed their hatred towards in course of hunting the youth.⁷⁶ The *Qeerroo* who has been sent to the war front by force used to sing as the follows:

Oromo

Idaar gaafa salaasaa
Fiigee dhufe taraansaa
Anoo sabsabaan se'ee
Yooman Malmalaa se'ee?
Barattii sabaa handii (1971)
Gafattiin manaa bahee
Yaa iyya handaaqqoo hin jennee
Yaa biyya abbaa koo hin jennee
Yaa barii lafaa hin jennee
Yaa marii hiriyyaa hin jennee
Gabbiinaarra gadi ciiseen
Biyya abbaa koo gadi dhiise.⁷⁷
Ertiraa mukti hin jiruu
Yoo muka garbuu malee
Duunaan awwaalchi hin jiru
Yoo bira darbuu malee
Saaxinii hin harkisanii
Firas hin rakkisanii⁷⁸

Gloss

on the 30th day of November
The turn is at hand
I thought it is for meeting
I don't think it is military recruitments
The year 1971
The date I left the home
I never waited for the cock's cry
I never said my fathers' country
I never said it is early in the morning
I never sought my friends' discussion
Having lying on the back of the car
I left my fathers' country
No tree in Eritrea
Even if barely tree
There is no burial if one gets dead
It was letting behind
No effort of carrying the box
No relatives to be busy

An informant remarks that, there was a great tendency for able-bodied peasants to full fill the quota as they went to towns for medication, shopping and personal cases. This made conditions inhospitable and resulted in economic crisis. For instance, since able young men were in terror to be in public, grains for sale, grinding, firewood and charcoal were carried by women, old aged and disabled people to the towns. These circumstances was said to have led to the scarcity of grain and wood which in turn brought high price to the consumers in the towns.⁷⁹

Moreover both physically and economically active farmers were hunted and captured while they were ploughing and were kidnapped forcefully and taken to the concentration camps. No one can approach to negotiate to release them. If he had money, he should pay the money they asked. The

⁷⁶*Ibid*

⁷⁷Informants:Dassalegn Tolasa and Ayala Mosisa

⁷⁸*Ibid*

⁷⁹Informants: Birhane Jogora and Gamade Gojor.

communities were always living under the fear and stress since they did not know the date of recruitment. Due to this fear, no one was in a position to plough, weed and harvest well. Therefore, in most cases people of the *warada* became vulnerable to famine due to this man made problems. Later, as all productive man power was drawn in to war front, the social composition remained mostly to unproductive suchas women, children, disabled, and old man. The action left behind children without father, wife without husband, father without son, mother without son and they remained helpless.⁸⁰

The other social problem marked by military conscription in the Guuto Gidda *Warada* was that, it disintegrated the social well being of the community in that, the girls or *qarree* who were young enough to marry missed the youth or *qeerroo* to marry him. Therefore, they use to say the following poem to explain their distress as follows:

Oromo	Gloss
<i>Bokkaan roobuu didee</i>	The rain refused to rain,
<i>Harkiftuu bitannaa</i>	Let we buy a magnet for rain,
<i>Namni nu fuudhu hin dhibee</i>	No one is around to marry us,
<i>Mangistuuttitti Iyyannaa.</i> ⁸¹	We will appeal to Colonel Mangistu.

Among the *Darg* policies and orders implemented in Wallagga in general, Guuto Gidda in particular, the military conscription was the most terrible to people that brought about socio-economic and political crisis, mainly failure of agricultural production. Only unproductive age groups left at home without any support.

⁸⁰Informants: Warqina Gamada and Xajitu Dhuguma

⁸¹Informants: Ayantu Amanu and Mulu Dhinsa

Resettlement and Villagization in the Guuto Gidda Warada

Resettlement

Resettlement scheme was one of the *Darg's* systems. Settlements are of two types: Spontaneous and planned or by government scheme. The former was established by the people themselves without government initiative and support. It could be accelerated by push and pull factors at their original place and their destination respectively. This type of settlement involves the movement of people and their settlement in unorganized form.

Guuto Gidda *Warada* was one of the areas where a large portion of two types of settlement scheme took place in the period under discussion. Before the 1974 Revolution, Ethiopia witnessed resettlement schemes. Particularly in the 1960s and 1970s, there were resettlement programs carried out by a combination of government and voluntary agencies.⁸² Resettlement was limited in scope and purpose and affected relatively small number of the people. Resettlement was not planned as an activity to reduce overcrowding in certain areas or as a move to provide access to unexploited natural resources by people who needed those most. It was primarily an activity that focused on reducing the number of urban poor by deporting them to rural areas on the areas that were considered to be virgin territory.⁸³

Alula Pankhurst explained that the resettlements before the revolution were undertaken on a limited scale on individual initiative or in the interest of local governors. There was no centrally

⁸²Jemal Muhammed, "Resettlement Program in Ethiopia with particular Emphasis on Assosa Project, 1979-1994," B.A Thesis in History, AAU, 1996, p. 46

⁸³John Clark, *Resettlement and rehabilitation: Ethiopia's Campaign against Famine*. London:Harney and Jones; Ltd,1986,p.44

coordinated planning but usually implemented on ad hoc basis.⁸⁴ This kind of resettlement during the imperial regime were attributed partly the obstruction presented by the feudal type of land holding system and the lack of a viable government body to take charge of resettlement.⁸⁵

After the collapse of imperial regime, the military regime, promulgated a more detailed and planned resettlement scheme by eliminating major obstacles and establishing all authorities responsible for the execution of the program. One of notable obstacles, the feudal ownership, was removed and the land reform proclamation of 1975; proclamation number 31 of 1975 transferred all rural land to public ownership.⁸⁶ Among the very decisive institutions were the Relief and Rehabilitations Commission (RRC). It was established in 1974 to handle disaster situations and to distribute food, clothing, medicine and other relief goods to victims of natural and man-made disasters. In 1976, the settlement Authority (SA) was set up as the first entity to formulate the clearly defined settlement policy and programs and to ensure more careful utilization of natural resources.⁸⁷ The Authority was given the responsibility to resettle peasants with little or no land, the rural unemployed and the waged people with peasant background, nomadic or semi-nomadic people, the displaced from areas needed for development purposes.⁸⁸

In the same year (1976), about 28 previous settlement schemes with some thirteen thousand household were handed over to the newly founded Authority. Between its foundation and in

⁸⁴ Alula Pankhurst "Resettlement Policy and Practice," in Pausewang s.etal. (eds) *Ethiopia: Option for Rural Development*, London: Zied Books, 1990, p.121; *Goricke, Social and political factors...*, p.201

⁸⁵ *Ibid*

⁸⁶ *Nagariti Gazeta*, A Proclamation No.31/1975 Providing for Public ownership of Rural land

⁸⁷ Relief and Rehabilitation Commission (RRC), *The Challenge of the Drought: Ethiopia's Decade of Struggle in Relief and Rehabilitation*. London: HQL Communication, 1985, p.158

⁸⁸ *Ibid*, Ministry of Agriculture and Settlements, *Ethiopia: Measures for Rural Transformation*. Addis Ababa: Artistic Printing press, 1978, p.15

1979, SA resettled thirty thousand family heads and set up fifty new resettlement sites.⁸⁹In 1979, the SA, the Awash Valley Development Authority (AVDA) and the old RRC were amalgamated to form the new RRC. Then after, the merger no settlement were added until the new and massive influx resulting from the drought and famine of 1984-85. Before this, the Commission supervised a total sum of eight three relatively small scale settlements in the nationwide.⁹⁰

The ten-year plan, adapted in September 1984, underlined the problem in the patterns of human settlement in the country i.e. high concentration of settlements in the highlands and the sparsely populated vast fertile lowlands. As a solution to the prevailing problem, the plan envisaged gradual resettlement of eight hundred thousand families up to 1984.⁹¹ Meanwhile, the regions of Tigray, Wollo, Northern Gondar and Northern Shawa were ravaged by the most severe and devastating famine which rural Ethiopia never witnessed since the Great Famine of 1888-92. Peasants in these area suffered an enormous displacement and losses of life and property.⁹²

The situation of famine seems to have turned the plan for gradual phased resettlement over the period of a decade in to an emergency undertaking. In response to the famine in the north, the regime adopted the massive resettlement scheme and soon decided to move about three hundred thousand families over the period of the year. This was decided in October 1984 and was launched more vigorously than ever before.⁹³

As of late 1984, several new settlement sites were opened hastily on the western and southern parts of the nation. Between, November 17, 1981 to August 1982 alone, about one hundred eight

⁸⁹Relief and Rehabilitation Commission (RRC), 1985, p.157

⁹⁰G.Hancock, *Ethiopia: the Challenge of Hunger*. London: Victor Gollancz, 1985, p. 112

⁹¹Provincial Military Government of Ethiopia, Ten Year perspective plan, 1984/85-1990-1999. Addis Ababa Bole Printing Press, 1984, p.43. *Ibid*. p.56

⁹²Dessalegn Rahmato, "The Crisis of Livelihood in Ethiopia," Ethiopian Development Working paper, No.4 (Trondheim: University of Trondheim, 1988) p.3, RRC, *The Challenge ...* pp184-85

⁹³J, Clark, *Resettlement and Rehabilitation*, p.50

two thousand and six hundred ninety five family heads and their dependents were said to have been deported from the drought prone areas to the west and south west. In comparison to the original plan of November 1984, the figure reveals that about sixty percent of the task was accomplished. The regime also committed itself to continue the process.⁹⁴ The nature of the resettlement patterns in this period were manifested in two ways; namely Conventional (*kutaa-gatamaa*) and integrated (*Sigsaga*). The first refers to the process of resettling of people in new sites relatively large number, fertile and unoccupied areas. The second refers to the resettlement of people either in sparsely populated areas or in previous settlement sites.⁹⁵

In Wallagga, which accommodated the highest proportion of the total re-settlers, four conventional settlements sites were established. These included the Angar-Gutin in Horro-Guduru *awaraja*, Jaarsoo in Gimbi, Asosa, and Qeexoo in Qellam *Awraja*. Among these sites, Angar-Gutin ranked first in absorbing the largest number of settlers. Besides Horro-Guduru Arjo and Leeqaa Naqamtee *Awraja*, resettled the quota's assigned to them in the valley territories of their share.⁹⁶

Guuto Gidda *Warada* accommodated the largest portion of the resettles mostly in its northern and western parts which is the Angar Valley. Then the massive resettlement project was largely accepted by the local population of the *warada* by the order of the administration. Informants agree on the generous support of the settlers received from the local population of the *warada*.

⁹⁴RRC, "Review of Drought Relief and Rehabilitation Activities for the period December 1984-August 1985 and 1986 Assistance Requirements," Addis Ababa 1985, p. 28

⁹⁵Alula Pankhurst and Ezekiel Gebbissa, "Report on Study Tour Settlement Schemes in Wallagga. 12 October-November 1988," (Addis Ababa, 1986), pp.1-2; Alula Pankhurst, *Resettlement and Famine in Ethiopia: The Villagers Experience*. Manchester: Manchester University Press, 1992, p.56.52; Alula Pankhurst, "The Administration of Resettlement in Ethiopia since the Revolution," in *Forced Labor and Migration: Patterns of Movement within Africa*. London: Hans Zell Publishers, 1989, p.32.

⁹⁶"Ye Wallagga Kifle Hager, "Ye Sefera Program Afexaxem...", (Naqamtee, Yekatit, 1978 E.C). P.5. Dereje Hinew, *Agriculture and Environment in the Angar-Dhidheessaa Valley, Western Ethiopia*, p.156

Because of the hungry condition of the settlers, the local Oromo community did not wait for the assistance from formal institutions. Rather the local Oromo of the *warada* were said to have been heartfully determined to provide the first aid to rehabilitate the new comers. They offered food, water, shelter, house utensils, and even constructed house needed for the immediate residence. The regime however, employed this move for its political consumption by portraying it as its successful famine relief undertaking.⁹⁷

In spite of warmly welcoming the strangers, local peoples showed their resentment against the regime's resettlement scheme in the Angar Valley. The basic causes of the resentment were that, the Angar Valley has a number of economic advantages to the local people of the *warada*, which could possibly be extracted with heavy population density. Furthermore, the local people of the *warada* disliked the increase in number of settlers whom they thought ethnically, culturally and linguistically different from the almost pre-existing homogenous society. Moreover, the local community had anticipated the rise in the number of the settlers might lead to the revival of an attack on the people passing through the Angar Valley and consequently made the movement difficult.⁹⁸ This local people's resentment against the project however, was not long lasting; consequently, the Oromo people were told and rebuked by the government officials of the *warada* and the community was physically suppressed.⁹⁹ The earlier settlers used to attack individuals passing through the Angar Valley.¹⁰⁰

⁹⁷Informants:Dhinsa Fayisa and Duqqe Moroda

⁹⁸ Takala Oljira, "The Establishment of Angar-Gutin Project Settlement Project," B.A Thesis in History,AAU,1989,P.26

⁹⁹*Ibid*

¹⁰⁰Informants:Tolasa Dabalo and Rude Olqaba

The local people's contribution for settlers was remarkable even if they hated the project. They served humanity by constructing houses and providing them with the necessary materials.¹⁰¹ The resettlement project, however, was one of the most hated and infamous programs of the *Darg* in the Wallagga in general the Guuto Gidda *Warada* in particular. In spite of the settler's ability to grow food in the plentiful quantity, which was good for the locals too, but serious deforestations were observed. Informants are unanimous to recall that, prior to the coming of the settlers, Angar valley was covered by green forest with varieties of species trees and wild animals. But soon, the settlers cleared out the forest to get agricultural land. Consequently, the desertification was intensified and wild animals were either killed by these settlers or migrated from the area.¹⁰²

Subsequently, right after the execution of the settlement projects, the co-operatives were organized in all areas of the program in the *warada*. The entire cooperatives of the settlers were run by the government support. At the beginning, the government supplied and covered with the whole cost of agricultural input. But later the government's material assistance began to decrease as the settlers were increasingly self sufficient and were able to produce for market. Accordingly, modern farm equipments like tractors, combine harvesters and other agricultural inputs such as fertilizers and insecticides were given to the peasants based on credit. The fields to conduct agricultural experiment were prepared on each site in order to produce good quality seeds and distribute it among the cooperatives in the *warada*.¹⁰³

All the administrative and technical services used to be given by the government. Therefore, each cooperative unit ought to have titles like a farm supervisor and junior mechanics, under the

¹⁰¹Informant: Batii Dhaabaa and Olaanaa Saaqqataa

¹⁰²Informants: Fiqadu Babe and Daaqaa Gojor

¹⁰³Informants: Dabala Adaba and Hinsarmu Tolera

structure of Ministry of Agriculture. However, in an attempt to make the settlers self-reliant, the settlers were trained on technical know-how of operation of the machines like tractors and earned knowledge of bookkeeping and others.¹⁰⁴ Itana Habte remarks that, relatively better services like elementary schools, clinics and other infrastructures were erected for conventional settlement sites in Wallagga, when compared to other areas such as Asosa. The total destruction of those facilities took place because of the 1990 EPLF backed OLF raid in to the *awraja* and government reaction.¹⁰⁵

After their arrival, the settlers in all conventional sites in the *warada* were put under the monopoly of what were known as production cadres. These cadres were people whom the regime by itself sent to the various settlement sites to advise, oversee and supervise the settlers in all situations. They were with the RRC partnership staffs.¹⁰⁶

The beginning of the 1990s, marked the total abandoning of collectivization program by reassigning WPE cadres to the settlement villages, *waradas* ceased and administrative structure of settlement sites was changed. Consequently, the settlers in the *warada* were incorporated into the existing local administrative structure. In due course of time, all the villages were subdivided among the nearby *waradas*. It was from this time onwards that, the settlers and the pre-existed local Oromo communities were begun to live together.¹⁰⁷ The resettlement program of the *Darg* faced criticism from scholars, individuals, observers and organizations for its lack of careful

¹⁰⁴Informants: Mokonnon Tolera and Gammachu Nuguse

¹⁰⁵Itana Habte, p.125

¹⁰⁶Moges Worku, 'Report on Agricultural Development Activities of Qeto Resettlement area,' " In a minute of the first-Evaluation Meeting on Agricultural Development Activities in Resettlement Areas," Addis Ababa Ministry of Agriculture,1987,p.38.Trade cadres were obviously members of Workers Party of Ethiopia (WPE)

¹⁰⁷Informants: Tasfaye Balo and Marga Kabada

planning and supportive services and that the socio-political implications was not taken in to an account.¹⁰⁸

Besides the effects of drought and famine at home, the resettlements underwent further hardship of the settlers' family separation. Moreover, most of the settlers lost their properties and their lives because of disease, famine and disease often went together. The settlers also failed in to problems both physically and psychological adjustment to the new areas, since they had accepted new policies and management involved them in an extremely hard work to make the new sites productive and worth setting in. Resettlement areas in wallagga in general and Guuto Gidda *Warada* in particular were hated by many settlers because of several reasons like collectivization, restrictions imposed on settler's free movement and workshop.¹⁰⁹

The scholars raised resettlement; however, had an important political aspect. For instance, Malhuret stated it as early as 1985: "The resettlement program has nothing to do with humanitarian preoccupation and exists purely for political and military strategy."¹¹⁰ Dawit Wolde Giorgis confirms the idea of Malhuret, when he stated that 'Resettlement for Mengistu Hailemariam was not a development program, but a solution to his social and national security problems.'¹¹¹ He sought by means of the scheme to solve two problems with one another. According to Malhuret, having thinning out the population in the north, Mengistu wanted to remove the popular base of the Tigray Liberation Front (TPLF). At the same time, the western peripheries had settled with subjects dependent on the center for their survival.¹¹²

¹⁰⁸Dawit Wolde Giorgis, *Red Tear*, p.304; Malhuret, *Mass Deportation in Ethiopia*. Paris: Medeccins San Frontier, 1985, p.47. Itana Habte, p.126

¹⁰⁹Dawit Wolde Giorgis, *Red Tears*....p.304

¹¹⁰Malhuret, *Mass Deportation in Ethiopia*. Paris: Medeccins San Frontier, 1985, p.47. Itana Habte, p.126.

¹¹¹Dawit Wode Giorgis, p. 285.

¹¹²Malhuret, p.40

In other hand, by settling the northern population in the west, particularly in Wallagga, it was aimed at denying the OLF guerrilla fighters' access to the local Oromo population. Asosa and Qellam *Awrajas* were affirmative to this view. However, the result of the program was to the opposite of what has been intended in that in the north, the TPLF supporters increased. In Wallagga sentiments turned decisively in favor of the OLF.¹¹³ Generally, the resettlement program in Wallagga in general and Guuto Gidda *Warada* in particular, brought about many socio-economic, political and environmental changes. Due to the settlement in Angar Valley, the demographic features of the people were changed. Large amounts of forests were also cleared out by the settlers. Consequently, desertification intensified; wild animals migrated from the area.

Villagization in Guuto Gidda *Warada*

While the resettlement program was being conducted, the regime set out its villagization program after July 1985.¹¹⁴ To this effect, the former historic pattern of settlements scattered hamlets and homesteads near water and agricultural fields changed village of approximately five hundred families which concentrated beside roads. Thus, the general the argument given to the program was a wish to provide modern public services such as schools, road transport, clinics and other public services.¹¹⁵ It would have generally attempted to create conducive environment to overcome the prevailing socio-economic and political problems of the *warada*.¹¹⁶

¹¹³J.W.Clay and B.K.Holcomb, *Politics and Ethiopian Famine, 1984-1985*.Cambrdge: Mass, 1985, pp.171-89 gives an extensive report on the relations between the settlers and the indigenous peoples.

¹¹⁴Tefera Hailesellassie, *The Ethiopian Revolution...* p.245, Andergachew Tiruneh p. 216

¹¹⁵*Ibid*

¹¹⁶Calpham,p. 175...,Mengistu , p.56.*

Globally, villagization was an old aged policy, in spite of its strangeness in the Ethiopian case. Many states of the world had embarked on villagization to solve their own socio-economic and political problems. Although, the policy was mostly identified with the socialist countries, villagization had also been practiced by some non-socialist regimes. For instance, countries like Italy, Kibbut and Moshaw in Israel had practiced it.¹¹⁷

In Colonial Africa, too, such derives of collectivization were attempted in north-east Rhodesia, South Africa, Kenya, Algeria and Libya. The same thing was attempted by the Americans in Vietnam. All of the attempts were said to have been made to deny the peoples access to the liberation struggle fought in their name.¹¹⁸ In addition to this, serious attempts were made in such socialist states, like Tanzania, China, North Vietnam, Mozambique and Algeria. In the state that pursued socialist path, villagiization was often regarded as a means of rural development but, this ultimate goal had never been fully achieved.¹¹⁹

Therefore, in the whole of Wallagga, villagization program started in 1985, when the extremely loyal administrator in Horro-Guduru, like Bantii Ittaanaa, pressed hard the administrative hierarchy under him. The program soon expanded to other *awrajas*, like Naqamtee since Nuguse Fanta exploited Banti's move to catch fire, the sort of competition among administrators of

¹¹⁷T.K.Omari, "Ujamma Policy and Rural Development," in C.K.Omari (Ed), *Towards Rural Development in Tanzania*. Arusha: East Africa Publication, 1984, p.146; John M.Cohen and Nils-Ivar Issakson, *Villagilization in the Arsi Region of Ethiopia*, and Uppsala: Swedish University of Applied Sciences, 1987, p.4. Etana Habte, p.127

¹¹⁸*Ibid*

¹¹⁹Omari "Ujamma Policy...", p.147. Although, Mengistu's drive for villagilization in Ethiopia was copied from the Tanzanian example, Nyerere's regime had already apologized for his an attempt.32. Dawit Wolde Giorgis, *The Red Tears...*, p.203

awraja to rush in to the implementation of the program.¹²⁰ First, the program was started in an attempt of moving rural population to the newly preferred areas.

Villagization, right away turned out to be another resented and hated program not only because, it was done forcefully but, also it uprooted and evicted the peasants from the old aged settlement of their ancestors. It was not done with the involvement of peasants and it did not take into consideration ideas and demands of the peasants rather, the program was run by higher ranking officials in the *warada*. This program led the people in to dissatisfaction against the regime. The informants clearly tell that, peasants were determined to get relief from such a very vague program whatever the cost would have been.¹²¹

The people of the *warada* forced to move from their former settlement. Everything became mystery to them. It was a difficult task for the peasants to cope up with the new settlement. There was no free space neither for grazing nor drinking water. Peoples themselves were not in a position to acculturate with new environment and among themselves. An informant recalls that this program was equal to prison or camp where large people were forced to live in. They were suffering with different transmitted diseases due to overcrowded villages. It was also a source of conflict among the people on the resources. Above all, the most serious problem that threatened the people due to this program was, they gave up their plants such as coffee, peach, hop, chat and others at their former resident.¹²²

Then, the people began to oppose the program publically. But, Colonel Mangistu Hailemariam's regime had already shown its merciless measures against its opponents in Wallagga in general and the *warada* in particular through his loyal representative called Nuguse Fanta. But the

¹²⁰Etana Habte...P.128. Informants: Goobanaa Ayyaanaa and Getachew Galata

¹²¹*Ibid*

¹²²Informants: Kabada Galata,Hanga'a Gamada and Hundara Dhuguma

program produced individual not fearful even to speak in forefront of the murderous Neguse Fanta. Villagization in the *warada* as a whole was undertaken vehemently mostly ordered by a gunpoint is clearly agreed by all informants.

To implement the program, the cadres of the regime used to force the leaders of peasants' association to be an exemplary to the mass. To this effect, the cadres imposed the leaders of peasant association those who had the power to rebuild house of their own. Any form of refusal and opposition against this program led to harsh punishment both physically and economically. Therefore, peoples were forced to live in the new sites by abandoning the former with proper planning. The peasants anger was began to manifest failure in working hard and productivity. The regimes' handicapped program proved to be ineffective when the government by itself failed to provide the villages with public services as it intended.¹²³

In early March 1990, Colonel Mangistu Hailemariam announced a package of economic and political reforms, which implied among other things an end to what Africa Confidential characterized as the 'deeply un popular policy of forced villagization.'¹²⁴ Generally, nearly all the *Darg's* programme in Wallagga in general and Guuto Gidda *Warada* in particular resulted in culmination of bitter hatred against the administration. The big shift in favor of the OLF particularly in Wallagga is said to have come as a result of the protracted conscription of the army, the deep resentment against the programs of the resettlement and forced villagization, as well as closing of protestant churches.¹²⁵

¹²³*Ibid*

¹²⁴*Ibid*

¹²⁵Etana Habte.p.158

During the *Darg* regime, Guuto Gidda *Warada* passed through different changes which resulted in the new political and socio-economic program. The introduction of various programs in many areas of the *warada*, the land reform proclamation, the formation of peasant association, producers' and service cooperatives came into being. In the initial year of the new regime's rule, peasants' favor was common. However, peasants of the *warada* did not accept the introduction of producers' and service cooperatives. Above all, the introduction and implementation of villagization program made the people tired of the regime's serious rule.¹²⁶

General Consequences of the State Farm in the Guuto Gidda *Warada* (1974-1991)

Wallagga was one the fourteen provinces of Ethiopian Empire, located in the western part of the country. The territorial extension of the province of the time was estimated to be 68,800 square kilometers. Therefore, Wallagga Province ranks eighth from the total area of the Empire. Based on the data from Central Statistical Authority Population Projection of 1975, Wallagga had about 2, 0004,700 population.¹²⁷ The land in formerly called Wallagga State Farm harbored diversified fauna and flora. It was a lowland plain with an abundant bush, bamboo trees and savanna grass land. Its very name was Handaq (the tropical rain forest where the prominent men and the feudal lords conducting hunting for wild animals for different purposes). Handaq was the source of commodity items such as civet, cotton, ivory and honey which is said to have strengthened the muscles of Bakare Godana and his grandson Kumsa Moroda simply to defeat their rivals in and out. It also served as the best trade items in the 19th century long distance trade.¹²⁸

¹²⁶Informant:Darge Gudata and Amanu'el Dabalo

¹²⁷Central Statistical Authority, Population Projection of 1975. p. 205

¹²⁸Wallagga Agricultural Enterprise, "The minutes of State Farm in Wallagga held on March 11-12" (Naqamtee, 1990) pp. 1-10.

The indigenous plants grown in the Handaq tropical forest were: Bambo, Butuji, Ejersa, Lafto, Homi, Sombo, Qilxu, Arbu, and Gatira, Makanisa, Badesaa and Wadesa. The scientific names of the above mentioned plants were listed in chapter one. Handaq was also the home of wild animals like lion, leopard, python, buffalo, deer, rhinoserous, wolf, eptomus, elephant, crocidles, monkey, Columbus, apes and etc. Wallagga State Farm was the largest State Farm in Western Ethiopia. It came in to being as a result of “Land to the Tiller” Rural land proclamation of No 31/1975. At first it began its routine work in the Dhidhessa Valley which has been called *Fexan Ersha Limat* (The fastest State Farm). This farm was situated in big valleys of Dhidhessa Malka-sade (the three fords of Dhidhesa) to the east of Angar.¹²⁹

Guuto Gidda *Warada* had also accommodated the largest share holds of the first phase of Wallagga State Farm sites which comprises; Dhidhessa, Baloo, Bareeda, Angar and Keenaaf, Lookoo, Ukkee, Horro-Halaltu, Waamaa and Fincaa’aa. From these State Farm sites only Fincaa’aa had succeeded to be exempted due to the preoccupation of the area by hydroelectric power generation. Among the previous Wallagga State Farms, five of them were found in Guuto Gidda *Warada*. They were; Keenaaf, Lookoo, Ukkee, Horro-Alaltuu and Luugoo.¹³⁰

Emblematically, Wallagga State Farm was the no government sponsored institution which was led by corporation under the banner of proletariat internationalism, but it was monopolized by the *Darg* officials. The Wallagga State Farm was also called “Little Ethiopia,” because the workers worked under the farm were from different parts of Ethiopia with different social status

¹²⁹Oromia Forest and Wildlife Enterprise Wallagga branch, East Wallagga District Naqamtee annual report.

¹³⁰Wallagga Agricultural Enterprise, “The minutes of State Farm in Wallagga held on March 11-12” (Naqamtee, 1990) pp.1-10, Informants: Ayala Mosisa, Daraje Marga and Hailu Hirpha

and ethnic backgrounds. The main mechanism for recruiting unskilled labor was hiring and or “a semi-voluntary” participation known as *Zemecha* (Campaign). The earliest workers recruited by the State Farm were unemployed Youth whom the *Darg* called *Adagagna Bozone or Wamane* (the Dangerous Lumpens)¹³¹ and were supposedly anti-revolutionaries and prisoners from different parts of the country. For instances, the prisoners of Wallagga (*Ya Wallagga Maramia Betetoch*) is said to have cultivated crops on 205 hectares of land it owned in the lower Dhidhessa by the labor of prisoners. Others went to Wallagga State Farm escaping the peasants’ rebellion against landlords since 1974. Later on; Wallagga State Farmworkers became the best producers, skillful technicians and planters.¹³²

It is said that, the plan of *Darg*’s re-distributing of the land to those who were eager to possess the land was aimed at confiscating the State Farms from the previous feudal and royal families.¹³³ The strategic location of Naqamte town, the administrative center of Guuto Gidda *Warada* was important since it served as a center for all State Farms in Wallagga. As a result, Guuto Gidda *Warada* had much more benefited from the output of the farm. There was sufficient food supply in the area. Wallagga export cereal crops abroad, fruits and vegetables to the central market. The farm brought market stability in the area and to the neighboring *waradas*. There was no problem of food shortage in the *warada*.¹³⁴

¹³¹Karl Distinguished between the true proletariat and lumpenproletariat “Which in all towns forms a mass quite distinct from the industrial proletariat...thieves and criminals of all sorts living of the garbage of society.” Dereje Hinew.p.288

¹³² Wallagga Agricultural Enterprise, “The minutes of State Farm in Wallagga held on March 11-12”(Naqamtee,1990)pp.1-10,Informants:Ayala Mosisa, Daraje Marga and Hailu Hirpha

¹³³Informants: Fiqadu Kitila, Daqa Gojor and Dassatu Saqata

¹³⁴*Ibid*

The price of crops was too cheap and one can easily afford at a fair price. For instance, in 1989, one quintal of maize sold for about 25*birr*, while sorghum sold for 35 Ethiopian *birr*. However, as soon as the farm got declined, the price of one quintal of maize and sorghum was raised to 600 *birr* and 800 *birr* respectively. In the five big State Farms found in Guuto Gidda *Warada*, there were about 18,747 workers and 27,936 hectares of land was under cultivation. The school, clean water supply pump, and higher clinic used to serve the people in the *warada* this date, was the wealthy of Wallagga State Farm. The people those who had been under the State Farm said to have learnt many lessons and earned experiences of how to conduct modern agriculture, how to keep himself and its surrounding from such epidemic disease like *Qarxasa* (Tse Tse Fly) and malaria.¹³⁵

Above all, the socio-economic interaction between such workers of different ethnic background, religious affiliations and cultural practices was very intense. They lived and worked together and shared values among themselves. Then after very long of interaction, one began to learn one's own culture such as language, religion and marriage practices.¹³⁶ In addition, many of them became drivers, physicians, combiner, tractor, dozer, grader operators, chief mechanical, accountant, lawyer and technicians.

Wallagga State Farm also played the pivotal role in producing skilled man power in the *warada*. To mention some of the beautiful buildings still serving the people of the *warada* found in Naqamtee are; nowadays, New Generation University College, Wugagen Hotel and the former

¹³⁵*Ibid*

¹³⁶Informants: Bayu Bido and Kabada Mashasha

Tractor Assembling Factory, which is this date, Wallagga University Business Enterprises and Workshops Centers are the belonging of Wallagga State Farm.¹³⁷

Eventhough, it showed some positive achievements at its early stage, Wallagga State Farm also brought about enormous negative consequences. For instance, as a result of State Farm, many endemic animals and plants were demolished in the Guuto Gidda *Warada*. Different types of animals were migrated to the neighboring *waradas*. The former ecological system has been changed because of deforestation. The disintegration of Wallagga State Farm was a separate and spontaneous that worsened the livelihood of its workers and their family for displacement. The reason that made Wallagga State Farm's phase-out from the other state in the other parts of Ethiopia was said to have been left behind its workers without any form of due consideration and arrangement for their future life. For instance, from the total workers of the farm, about 18,747 workers lived in Guuto Gidda *Warada*, such as in Lookoo, Keenaaf, Horroo-Halaltuu and Luugoo *qabales'* state farm. When the workers of the State Farm have been displaced and exposed todanger situation, there was no alternative kept for theme and even their willingness was not asked.¹³⁸

Frankly speaking, the existing government by itself gave deaf ear rather than intervening in the issue and to seek immediate solutions before it escalates the entire social and economic crisis that has been occurred. The decline of the farm specially brought the living condition skyrocket, hungry, dispute, poverty, unemployment and population explosion. Due to farms phase-out, the

¹³⁷Wallagga Agricultural Enterprise, "The minutes of State Farm in Wallagga held on March 11-12" (Naqamtee, 1990) pp.1-10, Informants: Ayala Mosisa, Daraje Marga and Hailu Hirpha JC. Aggrawal, *Philosophical and Sociological Base of Education* (New Delhi, 1996), p.167

¹³⁸Dereje Hineu, *Agriculture and Environment*, p.128. Informants: Fikadu Kitila and Oljirraa Dukkan

Wallagga which was formerly supplier of various cereal crops, fruit and vegetables to the central market conversely become consumer of cereal crops from central market.

Generally, the decline in Wallagga in general, Guuto Gidda *Warada* resulted in people's economic and social, crisis and depletion of natural resources which leads to miserable poverty life, low output and production, population explosion and low standard of living. The main performers for the decline of State Farm in the Guuto Gidda *Warada*; were the corrupted officials, deceptive managers and embezzlers to serve self absorbed individuals and to accommodate the interest of dependent investors of the State Farm, who were hiding themselves behind the screen of the disintegration occurred. The State Farm which exposed to the disintegration, its achievement by the end of the 1990/91 was seen twenty one million quintals and ninety-eight thousand employments of labor and earning four million per-months.¹³⁹

The absence of prominent investors' vis-a-vis prevalence of dependent investors, who took the farm lands of the former Wallagga State Farm, left behind thousand of disintegrated related families from the state farm helpless. The so-called dependent investors used equine (mule, donkey and horse) as draft animals and casual laborers, their relatives as well as friends. Dependent investors systematically undermining the unity of the former laborers create job opportunity for illegal settlers, because, they offered them with less amount of payment.¹⁴⁰

At the beginning of our discussion, Wallagga State Farms, we mentioned that Guuto Gidda *Warada* accommodated the largest portion of the Farm in its five *qabales*; such as Lookoo, Keenaaf, Luugoo, Ukkee and Horro-Alaltu. The regime launched large farms in the valley with

¹³⁹The Minutes of the State Farm in Wallagga held on March 11 and 12 (1982, Naqamtee), pp.18

¹⁴⁰Cherinet Waqwayya, Naqamtee Urban and Local Government Strategic Plan, 1996-2000(Naqamtee, 2003, pp. 36-43

the confident belief that technology would transform agriculture. The faith in technology was a simplification that targets the transformation of environment by and for agriculture. Yet, the evidence offers a different story of the state farms' operation that caused environmental degradation.¹⁴¹

In March 1982, the meeting was held by the members of the Angar Valley State Farms, to evaluate the agricultural performance of the production year. According to the minutes of the meeting, the restraints that undermined the efficiency of the State Farm in the Valley were attributed to management, agronomic and environmental problems.¹⁴² Dereje confirms the history and specific nature of the Angar-Dhidhessa State Farms shows the major features that James Scott indicated for the failure of large scale development schemes. From the very beginning of the failed in planning and prove to be unscientifically optimistic about the possibilities for the realization of large farms and production.

From its first place, the State Farm challenged by management problems, Dereje indicated the major drawbacks that affected the performance of state farms were lack of administrative system and skilled manpower for farm operations. Agricultural development is not only measured merely the result improved farming systems and introduction of modern agricultural inputs rather how far these were applied and managed by the skilled as well as skilled responsible workers. Therefore, one of the principal limitations of the state farms in Wallagga in general and Guuto

¹⁴¹Dereje Hineu, *Agriculture and Environment: In the Angar-Dhidheessaa Valley, Western Ethiopia* (c.1840-2010), Department of History, Addis Ababa University, PhD. Dissertation, 2018, p. 295

¹⁴²The Minutes of WADE held at Naqamtee, *Magabit* 4, 1975 E.C., EWARO, "Ya Wallagga Ersha Limat Atekalay, Yasira Huneta Gimgema enna Wusane," File no.6512/25

Gidda *Warada* in particular emanated from prototype of administration that prevailed up to its phase-out date.¹⁴³

The environmental challenges were also the other bottleneck that contributed to the final breakdown of the project in the Guuto Gidda *Warada*. There were frequent reports that indicate the environmental related constraints that the farm had encountered in its history. Those constraints were said to have been mainly attributed to soil infertility, natural phenomena like either excess or shortage of rain fall, hailstorms and wind and crop damage from wild animals, pest and crop diseases are top listed in terms of the degree of their effects on the success of the farm. The report reveals that how these natural problems posed difficulty for the crop productivity and its storage as well as the workers' performance.¹⁴⁴

The major implication of the state farms suffering from inefficient administrative performance and agronomic practices meant the project was not in a position to tackle the environmental barriers in the production process. The combination of soil erosion due to deforestation and soil acidity resulted in failure in productivity. These problems emanate from the absence of pre-project scientific study on the soil implies the less awareness of the agricultural practices relevant to the nature of the soil in the area.¹⁴⁵ As the study conducted in 1987 on the nature of soil in the Valley indicates, the content of organic matters was high while more than seventy five percent of the top soil was identified to be strongly acidic. High erosion accelerated by high rainfall and

¹⁴³Informants: Kabada Galata and Mokonon Galan., Until the establishment of WADE, "Fetan Ersha was administered by a committee involving the administrator of the province, the *Awraja*, head of Agricultural Office of the Province and head of the Valley Agricultural Development

¹⁴⁴*Ibid*

¹⁴⁵*Ibid*

slop nature of topography brought soil degradation and disappearance of leaving only ironstone and very shallow soil.¹⁴⁶

Generally, the principal constraints that paved the way to the final decline of state farms in Wallagga in general and Guuto Gidda *Warada* in particular was attributed to both management and environmental problems. The case of managerial issues emanates from absence of scientific investigation before the beginning of the farm by knowledgeable professionals about the implementation of the farm. While, the problem related to the environment was deeply rooted in the natural barriers that lowered the crop productivity.¹⁴⁷

In spite of its significance contribution in transforming agriculture, the state farm faced a criticism for causing environmental deterioration. The criticism was not a groundless, but emanates from the viable environmental costs of agricultural development. The environmental deterioration in the Angar Valley was attributed to the state farm employed large-scale deforestation and in appropriate application of modern farming implements intended to bring about rapidly increased production. In the move to achieve the desirable goals, the state blindly intervened in to the Valley, for agriculture led by technology damaged natural resources without considering the socio-economic disruption going to be occurred.¹⁴⁸

In his plan of implementation, the state disregarded the socio-economic nature of the local population within the valley. Consequently, the right of local society to use from the valley resources was alienated. It also damaged the previous nature of human survival and non-humans on the basis of life of the inhabitants. Environmental degradation in the *warada* is uncovered

¹⁴⁶I Fitzthum, "Fertility Study on State Farms of Wallagga Agricultural Development Enterprises," (Addis Ababa, 1987).p.14

¹⁴⁷*Ibid*

¹⁴⁸Informants: Balay Yadata, Waqqari Mosisa and Ayalu Fufa

reality since the extent of forest coverage is extremely reduced, soil erosion is abundant and the deterioration of wild life resources.

The establishment of state farm in the Angar Valley caused disastrous deforestation and forest resources. Within two decades of the state farm operation, the Valley witnessed tremendous physical changes in terms of vegetation coverage. This was happened when historic vegetations and forest resources degradation occurred due to the huge amounts of forest land transformed in to farm land. The deforestation reached its climax in 1984, when the expansion of state farm, settlement on the land.¹⁴⁹ In addition to the above mentioned actions, the *Darg* regime also deployed large-scale settlements in the Valley that escalated to forest clearing project for agricultural land use.¹⁵⁰ Among the most agricultural mechanization was soil degradation. In the earlier years of state farm operation, the degradation was never considered in the general belief that since the land was so fertile for the moment; its productivity would be permanent as it is. By the 1980s all things has been changed and what hoped was never been materialized, when the earlier “*Fetan Ersha*” reported that productivity had declined. All things began to be changed from its earlier nature. The land misbehaved when it get old, addicted and required what the Tesema has called “bribing” i.e. the application of chemical fertilizers to promote productivity of the land.¹⁵¹ Based on the available report, in 1984, the state farms converted more than forty thousand hectares of forests land, grass lands and wetlands to farm lands.¹⁵²

¹⁴⁹ “Ye Biherawi Abiyotawi Yemirt Zemechanna Ye Ma’kelawi Plan Teklay Memiriya, “Ye Biherawi Wutidrina Agelgelot Maseltegn Tabiyawoch Ye Irsha Limat Yizotawochi na Yewodefit Akitachawochi Tinat,” (Addis Ababa 1976 E.C), P.116

¹⁵⁰Dereje, *Agriculture and Environment*, p. 316

¹⁵¹Tesema Ta’a, “Bribing the Land...,”pp.1-18; Informants: Dawit Seqata, Baacaa Dhugasaand Itafa Oljira.

¹⁵²The total expenditure for Machine and Labor for deforestation from *Hidar* 1 to *Sene* 1976 was 380,727 Ethiopian *birr* .WADE Report, *Megabit* 4, 1975 E.C., EWARO,”Ya Wallagga Irsha Limat Atekalay Yesira Huneta Gimgema inna Wusane,” File no.6512/269.Dereje..p.316

This indicates how much the government strategies mismatched with the real environment. The regime failed to consider the nature of socio-economic as well as the natural environment and its consequences before simply rushing into the implementation of the project. Generally, the state farm implementation has long lasting consequences in Wallagga in general and Guuto Gidda *Warada*. Even if it has success, it also adversely affected the environment (deforestation and soil degradation), wild life endangered (Failed to conserve wild life), disrupted the socio-economic condition of the local people. It's phase-out that attributed to constraints like environment and maladministration created the chronic economic and social crisis among its workers in particular and the local people in general in various aspect of life.

CHAPTER FOUR

Socio-Cultural and Economic Developments in Guuto Gidda *Warada*

Like the Oromo people living elsewhere in Ethiopia, Guuto Gidda peoples have their own culture, history, values, customs and heritages that reflect their identity. The people of the *warada* are composed of different social stratum. The traits that mark the social status are age, gender, economic, ethnic background and kinds of work. Culture can be defined as the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music, and arts.¹ Therefore, among many cultures of the people of the Guuto Gidda *Warada*, only few of them will be discussed in this study.

Marriage Practice in the *Warada*

Types of Marriage

The *Gadaa* laws of Macca Oromo, known as Mako Bili, set laws regarding the socio-cultural life of the People. It includes laws of marriage. According to the law, the young, strong enough boy and girl should marry to deliver strong child. The children should never be *haraamuu* (taboo) i.e marriage with relatives is strictly forbidden and curse. To get strong and healthy child, they should count their ancestors until twelve. They should marry out of the clan. The person who broke this law is brought to *Odaa* tree by his clan and will be beaten by saying *ati sawa taate* (You became cattle). You by passed the law. Later on he was forced to leave the area. Regarding this the Oromo have the following proverb:

¹Informant: Gamachu Warqu and Olqaba Disasa

Oromo*Nan qaana'e,**Akka Nama fira fuudhee*²**Gloss**

I became shameful

Like a man who got married to a relative

In the Oromo philosophical view or tradition, marriage among closely related groups by blood is considered taboo, locally called *hirmii or haraamuu* and cause infertility or birth of dwarfs.³

Marriage is a universal social institution that defines a mating relationship for the founding of the family. It is a legally and socially sanctioned union between opposite sex of one women and man. Nagari Lenco elaborates the types of marriage practices referring to the Ethiopian Civil Code of 1960s, suggested that marriage types namely: Civil Marriage (marriage by law), religious marriage and customary marriage.⁴ There are about four major marriage practices among the people of Guuto Gidda *Warada*.

Ilaallannaa fi Naqata

This is the most common type of marriage practice that the process is mostly conducted between the two families having a daughter and a son. *Naqata* is the most respected and loved marriage practice among the Guuto Gidda Oromo. The process of such type of marriage practice began with the choices of the two families. But, the boy and the girl did not know each other until their families reached on the final decision to arrange marriage relation with each other. Then after, the family of a boy who wanted to have marriage relation with girl's family began the process by sending elders to the family of a girl.

In the first step, the elders send the message through own messenger to the relatives of the girl's family saying that "*Waan Coqorsa qabannee gara mana keessanii dhufaa jirruuf, qabana*

²Informants:Marga Inkosa and Balay Nagash

³Informants:Nuguse Mulata and Dhaba Garba

⁴Nagari Lenco, "The Cultural marriage Practice in in East Wallagga,"Naqamtee,1998,p.5

keessan bulchadhaa.” This means that “we are on the way to your home holding *coqorsaa* (wet grass), please do not distinguish the fire at your home,” on the date of the occasion will take place. As the girl’s father heard the message, he orders his wife to ferment the barely to be seen on the day the matter takes place. On that day, fire will not be distinguished. On the appointment day, the elders will go to the girl’s family.⁵

The girl’s family waiting for them preparing food and drink for the guest, inviting the neighbors and relatives from near and from distant to participate on the occasion. When the elders sent from the boy’s family arrive at the home of the girl’s family, they welcome and guide to sit in the house for the guests. After a while, the elder who came from the boy’s family gives *coqorsa* to the girl’s father saying; “We are coming to your home to request you, please give us your young daughter (*Qarree*) to our young boy (*Qeerroo*).” The father of the girl replies that, “please sit down we received the *Coqorsaa* you brought in honored manner, we never gave the daughter to you but:

Oromo	Gloss
<i>Milkiituu isiniif kenne,</i>	the fortune gave you
<i>Abjuutuu isiniif kenne,</i>	the dream gave you
<i>Karaatuu isiniif kenne</i> ⁶	the road gave you.”

This implies, it is the luck that gave you the daughter. Look if the barley at the girl’s home fail to ferment, if the dream from both families about the fate of the boy’s and the girl’s future marriage was not good and if the elder from the boy’s family going to the girl’s family came across with evil encounters such as sick man, blind, the corpus of dead person, noisy sound of wild animals like apes and bush back, the engagement process would not be successful. Then after the above

⁵Informants: Amanu Kabada and Magarsa Jiregna

⁶Informants: Cherinet Waqwaya and Gamachu Warqu

events were concluded, the prepared food and drink presented to the invited guests being blessed by the elder from the side of the girl's family. Then after food and drinks feast, *gatiin qaraxaa* (Money for occasion) was put on the plate. Then the elders from the boy's and the father of the girl's signed an agreement and appointing the date of wedding ceremony to take place and the marriage will be conducted.⁷In most cases, this type of marriage practice is based on the interest of the two families, without considering the interest of the boy and the girl.⁸

***Hawwii* (Based on Consent)**

This type of marriage practice in the *warada* is conducted only with an agreement between the two parties (boy and girl) without the knowledge of their families. The main cause of this kind of marriage practice is attributed to social problems; such as personal, social, family and economic background. This is urgent and secret without the intervention of the third person. It will take place based on the consent of the two, when they fall in love and fearing the refusal of their families if heard the issue.⁹

The other factor that forces to insist on this type of marriage is the economic status of the loved boy, i.e. if the boy is economically inactive and failed to pay the *qaraxa* (bribe). The situations that made the fertile moment for the *hawwii* type of marriage are market place, forest (when the girls collect the fire wood), harvesting, school, holy day ceremony and go to a river to fetch water and washing clothes and in midnight when her families get sleep. This marriage practice is said to have been important for some reasons: First, it is economical, since it minimizes the cost of wedding ceremonies. Second, it established based on the interest of the girl and the boy without the intervention of the third part, it believed to be amore strong marriage ties. The

⁷*Ibid*

⁸*Ibid*

⁹*Ibid*

problem may be complaining of the two families towards such marriage practice since it is established without their knowledge and interest.¹⁰

Sabbatmarii

This type of marriage practice is known for its urgency from among the process of marriage practices. The main ground for this type of marriage is when the boy seriously falls in love with the girl and the family of the girl had higher status than the boy's family and not to admit to give their daughter to the poor boy. Another alarming cause for this type of marriage is if the married person lost his wife by death.¹¹

At this time, the man or the boy who wanted to marry the girl rose early in the morning before day break and go to the girl's family house and sat at the gate of the door followed by visually impaired, dwarf, leper and a person with one leg. When the day broke and girl's family open their door the best man and elder of the group entering in to the girl's father house firstly conveying normal greeting, then saying: "*Yaa waramanaa: Waaqayyo isiniif haa howwatu jedhuu, jaamaan, duudaan, dinkiin, qurciiniifi naafni isiniif hin dhalatiin, hin gogiinaa, hin hiyyomiinaa*" This means, let *Waaqaa* (God) listen to you, do not bear blind, deaf, dwarf, leper and disabled. Please give your daughter to our son.¹²

Then after, the father is having discussed the issue with his madam and since this is the worrying taboo to the people's traditions of the area, they both reach on consensus to give the daughter without asking her interest because; the daughter has no any right. This type of marriage practice is some what harmful particularly for the daughter's family; first, it forces them without any material or psychological preparation. Second, the daughter will suffer more since it is unexpected

¹⁰Informants: Gizawu Ababa and Tasfaye Mosisa

¹¹*Ibid*

¹²*Ibid*

event occurred without the consideration of her mental or physical maturity and readiness. But nowadays, this type of marriage practice abandoned, because of the expansion of modern education that gave awareness to the community.¹³

Aseennaa

This process of marriage practice happened when a girl is matured enough or got pregnant before marriage (at her family's home) and falls in love with her boy friend and he has no any preparation to marry her. This also happens sometimes when there are competitions among two girls to marry the same boy. In this circumstance, the boy may have some sort of communication with both girls secretly. Then the two girls suspect the relation, they soon enter in to competition among themselves. There may be also an agreement between the boy and the girl to do so. This will happen when either of the two families hated the boy's and the girl's relation. On the occasion, the girl collect a plant fruit called *Iddii* (*Salanum marginatum*) in her dress and proceed to the boy's family home. After she reached there, she enters in to the boy's family salon and stand behind the pillar of the house. Later on since *Iddi* is the symbol of fertility, they cannot refuse to accept her. Then the girl will be welcomed by the boy's mother and taken to a kitchen. Right from that day on ward, the boy and the girl become wife and husband. The problem of such marriage practice is that, the girl has no power to exercise her right, since she came to his house without his interest. The boy can marry another one.¹⁴

Butii (Abduction)

Abduction was also another type of marriage practice in the *warada*. In this marriage practice, the boys with his friends' waits and kidnap the girl whom he wanted to marry by force. In this

¹³*Ibid*

¹⁴Informants: Habte Ayana and Mosisa

process, his friends assist him in carrying and defending him against any form of conflict from among the relatives of the girl or someone else. The boy and his friend kidnap and hide the girl either in his relatives or the nearby house. This act of using force may emanate from either the girl's disobedience to marry him or her family's refusal to give the daughter to the boy. However, nowadays, this type of marriage practice is abandoned since it is regarded as one of the harmful traditional practice which violates human rights.¹⁵

Socio-Cultural Values of Virginitv (*Durbummaa*) among the Guuto Gidda Oromo

Culturally, virginitv is highly valued and holistic among the Oromo people. The same is true for Guuto Gidda Oromo in which girl are forbidden to have sexual relation with male until marriage. Girls are highly respected among the Guuto Gidda Oromo. They are called *qarree*. They should not speak loudly, walk quickly and lonely to collect fire wood, fetching water or go to the market. If they do on the contrary of the above values, they are considered as rude. If a girl has lost her virginitv at her father's home, she will be seriously beaten on the wedding day. Then, she will be resent to her family tied to a donkey with shame. The presence of virginitv is realized by blood. This blood is said to have confirmed the marriage ties. The Oromo says:

Oromo	Gloss
<i>Kan dhiigetuu, Namaaf dhiiga</i> ¹⁶	Theone that bleeds, Bleeds for others.

If the girl proved to be virgin on the wedding day, the boy will fire a gun. Blood should be displayed on the pieces of white cloth to all families and guests participating for the witness of her holistic evidence. Then, every person on the occasion gets happy and sing saying:

¹⁵*Ibid*

¹⁶Informants: Birqe Gobana and Barsisa Tufa

Oromo

Gloss

<i>Baga gammaddanii,</i>	Viva, you got happy,
<i>Abbaaniif haati ishee,</i>	Her father and mother
<i>Gurra deebiste intalli,</i>	She boosted you by retuning the glory
<i>Ililchaa lammiin ishee,</i>	Let all her relatives give thanks to <i>Waaqa</i>
<i>Gaa'ela milkii haata'u</i> ¹⁷	Let it be everlasting couple or wedding.

This indicates that how much the virginity had highly precious valued in socio-cultural history of the Oromo in general and Leeqaa Naqamtee in particular. To the contrary of such beautiful culture the Oromo had had in the past, nowadays such norms and the values are getting declining due to the invasion of foreign cultures.

Socio-Cultural and Economic values of Coffee and *Ancootee*

Coffee

Oromia is known by its coffee plantation and production. Guuto Gidda *Warada* is also well known by coffee production commonly known by its brand name as Naqamtee *Bunna* on the country level.¹⁸ Coffee was said to have been introduced to Leeqaa Naqamtee from Harar by *Dajjazmach* Kumsa Moroda. Before the Slogan of “Our Green Gold” is given to coffee at the national level, *Dajjazmach* Kumsa Moroda was well aware about the value of coffee in socio-economic development and advised the people to plant the coffee. He has said to have the following about the people who planted the coffee and those who refused to plant;

¹⁷*Ibid*

¹⁸Muluqan Walda Gabriel.p.75-77

Oromo	Gloss
<i>“Warri Buna dhaabes</i>	Those who planted the Coffee and
<i>Warri Buna hin dhaabiinis</i>	Those who did not plant the Coffee
<i>Walumaqixxeeboo’u”¹⁹</i>	Cry equally.

This implies they are equally stimulated by coffee. The Leeqaa Naqamtee Oromo used to say to encourage coffee production and its importance as follows:

Oromo	Gloss
<i>Buna dhaabneen Kuburii</i>	If planted Coffee it is <i>Kuburi</i> (respectful),
<i>Itti soquun kudha Afurii</i>	Its care and wedding is every fourteen days
<i>Dhaabbanneenis Kuma Afurii</i>	If planted four thousand,
<i>Maalitti goona ija Afurii</i>	It is useless to plant only four Coffee plants.
<i>Kuburii Lagadhaabeen</i>	As I planted <i>Kuburii</i> (Types of coffee) in the forest
<i>Kuruphii FardaYaabee</i>	I bought a horse to ride.
<i>Buna dhaabeen balbala</i>	I planted coffee near house,
<i>Ilman dhalche galgala²⁰</i>	I got the son in my old age

Coffee has tremendous socio-economic values among the Oromo people. Informants reveal that, the Oromo and Coffee have intimate relations, that start from birth and lasts until death. To call strangers and neighbors to once house for any time, the first behaved (cultured) kind of calling is (they use to say) *Kottaa Buna Dhugaa*, literarily “Come on and Drink coffee.” The elders assert that coffee has multipurpose like for blessing, income generation, to avoid boredom. The value of coffee in strengthening social relation is said to have been very great. Peoples are coming together when they drink the coffee and discuss all about their socio-economic problem and success. Therefore, it is on this occasion that they use to search a solution together for their difficulties. *Buna Qala* is the popular cultural food among the Oromo in general and Leeqaa Naqamtee in particular. It is made up of coffee with butter on the occasions such as birth day,

¹⁹*Ibid*,pp.75-77

²⁰Informants: Dassalegn Tolasa and Waqgari Tuli

wedding and other ceremonies.²¹ Generally, coffee has tremendous socio-economic and cultural values among the people of the *warada*.

***Ancootee* (Genus *Coccinia* and Species *Abyssinica*)**

Ancootee is an Oromo name for a vine with an edible, potato like tuber mainly cultivated by Oromo women in Wallagga and Illubabor.²² It is an annual trailing vine belonging to the cucurbitaceous family which is a drought resistant tuber. Locally, it is known as *Ancootee* in *Afaan Oromo* (Genus *Coccinia* and Species *Abyssinica*). It is a major root and tuber crop. This crop is indigenous to Ethiopia, originating particularly in western Oromia. Historically, it is long known by the farmers' mainly cultivated for its tuberous fleshy root. There are about ten similar species of *Coccinia* in Ethiopia; however, only *Coccinia abyssinica* is cultivated for human consumption. Though, it is a major traditional food crop of the area, but not produced widely in the country.²³ It has cultural, social and economical value for the farming communities of the *warada*. The Ethiopians depend mainly on cereal crops as food. However, its productivity is very low due to lack of attention and awareness as well as lack of adoption of the farmers and limited research to improve the productivity.

Economic and Nutritional Values of *Ancootee*

Ancootee is mostly known in western Oromia particularly in Wallagga as a cultural food. It is believed to have served as both cultural food and medicines for human beings since it contains high quantities of nutrients like crude fiber, protein, calcium, iron, zinc, magnesium and potassium. These essential minerals have myriad biological roles. Some work in enzymes, protein "tools" that make possible many critical biological processes. Others enable blood to carry

²¹Informants: Engida Ayana and Darajje Mokonnen

²²Abera Balcha, "Ancootee: an endemic Tuber Crops," *African Journal of Plant Science*, (2013), p.1

²³Oromia Regional Agricultural Bureau, Training on Ancootee Production Practice, Adama, June, 2016. p.57

oxygen to the body's tissues; strengthen bones and teeth; help cells grow and repair themselves; or keep the heart beating properly and blood coagulation.²⁴

It is said to have witnessed as it is rich in Zinc, a mineral that is vital for healthy growth of teeth and bone, help in such cellular activity as enzyme action. Muscle contraction, nerve reaction, and blood clotting classified as and trace elements. Fast mending of broken bones and displaced joints. It also helps to reduce the problem of vitamin 'A' deficiency nutrient contents in the leaf is higher than that of tuber significant contributions toward food security, income generation, provision of food energy, important role in the diet of the people. Its tuberous root was used as a cultural food in western part of Ethiopia, during the celebration of the founding of the true cross (*Meskel*).²⁵ Nowadays, *Ancootee* is getting popularity in different part of the country and serving as a special food in restaurant and hotel in western part of the country in particular. It is used also as foods for animals.²⁶

Specialty of *Ancootee*

It is important for the following reasons: Firstly, there is no disease recorded on this crop. Secondly, its storability is simple. Thirdly, it is produced with minimal inputs: low soil fertility, acidic soils, tolerates drought and produced under intercropping with cereals.²⁷

²⁴ Oromia Regional Agricultural Bureau, Training on *Ancootee* Production Practice, Adama, June, 2016.p.15

²⁵ *Ibid*

²⁶ *Ibid*

²⁷ *Ibid*

Production System

It is cultivated in areas between 1300-2800 meters above sea level (m.a.s.l.) and annual rainfall ranges between 762-1016mm is more suitable for its productivity. It is propagated vegetative and by seeds. The maturity date of the plant is after four to five months from planting, depending on environmental conditions. The plant dies after the fruit have matured. The optimum harvesting time is in October.²⁸ The underground tubers produce new shoots at the onset of the wet season. Under this condition, *Ancootee* is harvested manual in using simple hand tools, the mechanical using harvesters or diggers and cleaning, sorting, grading, packing and storing in suitable place.²⁹ It can be prepared and consumed in different ways like *wat*, porridge and others. Therefore, this crop has different values as nutritional, cultural and economic among the Leeqaa Naqamtee Oromo.³⁰

The Hidden and Shrouded role of Artisans in the Guuto Gidda Warada

Traditional hand craft works were the bases of growth and development in any country in general and Guuto Gidda *Warada* in particular. Hand craft works have been practiced in the rural areas of Macca Oromo since ancient times. When the economic activities of the local people in Wallagga were depending on the pastoralists, the need of the products of artisans for the society was limited. But following the transformation of the pastoral livelihood into the agricultural economy, craft work products were said to have been highly demanded in large quantities by the farmers of the period. Especially in the 19th century the travelers' accounts mentions in the central and south western part of Ethiopia including Wallagga and Jimma provinces, agricultural tools were produced and used by the farmers. The major actions made by artisans and whose

²⁸*Ibid*

²⁹*Ibid*

³⁰*Ibid*

agriculture in the *warada* and its surrounding area has depended on the products of craftsmen. The basic parts of agricultural tools were made of wood and iron working.³¹

These agricultural implements made by artisans were *gindii* (beam), *marasha* (ploughshare) *hordaa* (stilt), *waanjoo* (yoke), *qonyee* (sheath/mourn), *hudhaa* (leather strap), *babattee* (pair of wooden wings), *harkisaa* (string), which bind the beam and the yoke together. Most the above mentioned agricultural tools were the products of handmade objects of the artisans. They are made of locally available resources.³²

As informants' remarks, the role of the artisans and their hand-made objects were extremely associated with the livelihood of the Leeqaa Naqamtee Oromo in general and Guuto Gidda *Warada* in particular. The requirements and desires of the livelihood of the people depended on the artisans products. Even they strictly raised, as even the life was impossible without the objects made by skilled craft workers. Their manufactures were very important as agricultural input (implements) and out puts, vital for security protection and used as main commercial items. They were also important components in cultural religious ceremonies for hunting and many other purposes.³³

Artisans who lived among the farmers of the country side and the town have thus produced tools that satisfy the need of the people for the agricultural implements and house utensils with fair price. Therefore, the farming activities and craft economy of the area were interdependent since the beginning of ploughing the land and continued throughout the 19th and 20th Centuries in

³¹Mohammed Hassan: *The Oromo of Ethiopia: A History 1570-1860*, (Cambridge, 1990), p.130.

³²*Ibid*

³³Informants: Dabalo Galata, Nagari Gutama and Dhaba Qanno

presentday Wallagga. They exchanged their products what they produced in the *warada* and sold them at Naqamtee Market at Bakkee Jama, the former Gada center of *Abba* Gada Jama Makoo.³⁴

The Position of the Craftsmen among the Communities of Guuto Gidda *Warada*

History reveals when the *Gadaa* system was functional, there was no discrimination between artisans and non-artisans. The *gada* laws of Macca Oromo known as Mako Bili, set laws regarding the artisans and gave them great attention.³⁵ According to the law of Makoo Bili, the workers of pottery should be guarded by the nation and their place of finishing products (burning place) of pottery should be far away as seventy kilometers from the home. Any class of Oromo should secure and protect their blacksmiths who produce spear for war, knives, bridle and other tools for various works and tanners who made shields.³⁶

In the early days, the Gada system did not allow the artisans to possess land. The intention was to keep them continue working on their crafts. If they owned the land, they would become independent farmers and it was expected that they would abandon craft. In general the submerged groups such as *tumtuu* (blacksmith), *duugduu* (tanners), *suphee dhooftuu* (potters), *wayyaa dhooftuu* (weavers) and *muka sooftuu* (wood workers) did not have right over the land at all. These groups provided the Oromo warriors and society with various significant tools. Generally, why the gada set this law was not to stigmatize these social classes and from the view of inferiority but also not to lose those skillful men.³⁷ The artisans' contributions in socio-economic development in Wallagga in general and Guuto Gidda *Warada* in particular are rarely

³⁴Krsten Detlev, "The Economics of Hand Crafts in Traditional Societies: An Investigation in Sidamo and Gamo Gofa province, in Southern Ethiopia, African Studies 79,(Munich: Weltforum Verlag,1972),p.1

³⁵Cherinat Waqwayya,*Seenaa Lammii Uummata Oromo Wallagga*, Naqamtee, 2003,pp.51-52

³⁶Dirribi Damise,*Oromo Wisdom in Black Civilization*,Finfinnee,2011, pp.285-288

³⁷Boshara Jarbo,"Land Tenure System in Limmu district Northwestern Wallagga, "c.1870-1936,BA.Thesis ,department of History, Addis Ababa University,1988 ,p.1

revealed and their early history has been shrouded in mystery not less than that of non-artisans Oromo in the *warada*.³⁸

As it was common in different parts of Ethiopia, manual labor and craftsmanship had negative outlook among the communities of Guuto Gidda *Warada*. The negative attitudes towards such works and crafts workers had also created great socio-cultural and economic barriers between artisans and non-artisans.³⁹ Lambert Bartels pointed out that, the artisans who smelt iron and prepared iron tools were called as *tumtuu* (lit.blacksmiths). Those who produced the leather of different kinds from animal skins were called *faaqii* (lit.tanners). And those who made cloth from cotton thread *shemma* were known as *Shemmaanee* (lit.weavers). Accordingly, the craftsmen especially blacksmiths, tanners, weavers and pottery makers were segregated and were considered as inferior groups to the non-artisan communities. They were subjected to all forms of marginalization and discrimination among the people whom they lived in. The blacksmith and tanners were given the name ‘evil eye and were also hated by others. Informants confirmed Bartle’s description of some of the Oromo sayings regarding this despised groups as follows:

Oromo	Gloss
<i>Obboleessa laga gamaarra, Faaqii olla ofii Wayya</i>	having brother from the remote area. it is better to be the neighborhood with <i>faaqii</i> (is essential)
<i>Faaqiin duuggaa dadhabdeSaree ariisaadhaqxi</i> ⁴⁰	When a tanner has felt tired of scraping, He/she goes to chase the dog.

³⁸Lambert Bartels, *Oromo Religion: Myths and Rites of Western Oromo of Ethiopia, An Attempt to understand* (Berlin: Dietrick reamer Verlag, 1983), and p. 185., Informants, Tadasa Amantee and Of barre Jabana.

³⁹Bula Sirika, “Traditional Pottery Making in West Wallagga; With Special Emphasis to Dongoro Disi: An Ethno-Archaeological Study,” Department of History, M.A.Thesis. AAU, 2006, p.68

⁴⁰Lambert Bartels, p.185., Informants, Tadasa Amantee and Ofbarre Jabana

The above quotation shows that, the tanners were more despised. That is why; the local non-artisans did not consider their work as an important one. Hence, they throw pejorative words against tanners and discouraging them with a lot of negative consequences on their products. Informants recall that, non-tanners refrained themselves even from using the goods once used by the tanners. They also claim that, if the tanner used a cup it must be thrown away or kept separately. This had happened due to the belief that using a cup once used by tanners would lead to the removal of teeth from non-tanners.⁴¹

The so called *tumtuu* (blacksmiths) were social group, considered as inferior groups in the society and were not allowed to undertake marriage ties or alliances with other clans of the *warada* under study. Regarding *tumtuu*, Bartels also reminds that, their girls were beautiful but had low social position in the community. The girls of *tumtuu* were given various names that degraded their positions. Bartels has mentioned some of those were common among Macca Oromo as follows;

Oromo

*Tumtuun quufte,
Gaanii jiidhaa yaabdee
Utuu hin cabsiin buuti,*

Gloss

overfed *Tumtuu*
Climb wet pot,
Withdraw without breaking or causing
(damage) implies degraded social status.

In addition, the people also used to say:

Halalee durba tumtuu, Naturally, the blacksmith's girls were unstable in their character

*Akka isheen bifa toltu,*⁴² But they are very beautiful.

⁴¹*Ibid.*, Informants: Hunde Garba and Abbaba Taddasa

⁴²Informants: Duressa Gajo and Biftu Dinagde. Lambert, p.185

The above saying of the non-*tumtuu* Oromo reveals that, the *tumtuu* girls were very beautiful. However, they were said ‘*halalee*’ which shows the girls were sexually suppressed. It is forbidden for either *Faaqii* or *Tumtuu* to marry non-artisans outside the clan. They are obliged to marry with their respective clan only. This means *tumtuu* were obliged to marry *tumtuu* and *faaqii* were also forced to marry *faaqii*. There is also a form of social superiority and inferiority among *faaqii* and *tumtuu* themselves. In this case, the *tumtuu* were said to have been better than *faaqii* in their social status. In this case, *faaqii* were the most despised of all social classes in the *warada*. *Tumtuus* did not marry *faaqii* and vice-versa.⁴³

The *tumtuu* were not allowed to speak in the meeting on behalf of the country and they did not participate in ritual ceremonies with non-*tumtuu*. They were also not allowed to go to war front with non-*tumtuu*. The reason behind this was a belief that they were considered as men of bad luck. This inferiority of *faaqii* and *tumtuu* was shown in the non-artisan’s statements quoted as follows:

*...Blacksmiths are not allowed to partake...In the making of laws, since they are iron smith, if they would make the law, people would start beating each other. Weavers are always moving their hands, if they would make the law, the people will grow unstable and continue to, get skin disease and start scratching their skin.*⁴⁴

From the above quotation, the statements without any scientific justification reveal themselves and it seems that the non-*tumtuu* and non-*faaqii* social class purposely prepared and fabricated the mythical discouraging statements against such artisans. The life of these segregated class of the society challenged over the year by such jargons. For instance, the tanners and the blacksmiths in the *warada* who were able to educate their children had given up the works. In

⁴³*Ibid*

⁴⁴Lambert Bartels,p.189

addition to the degraded place that was reserved for them by the community; the fact that their work was tiresome forced many of them out of their previous work. Missionaries had tried their best to teach that both artisans and non-artisans are equal. Hence; the believers understood that, both *tumtuu* and *faaqii* are humankind that such discrimination against them was minimized if not totally eradicated.⁴⁵

But in the case of marriage taboo, the teaching of the Bible with the attempts efforts of missionaries did not bring an end to this discrimination. Even still today, it is impossible for *tumtuu* males to marry non-*tumtuu* girls in the countryside and the same for the *faaqii*. If one of the male or non-*tumtuu* or non-*faaqii* married with them, the male is cursed by the relatives and they discriminate both husband and wife from their social lives. Even though, some attitudes towards artisans are considered inferior at the end of 20th century, thanks to the modern education expansion through the country, people's negative attitude towards the artisans was minimized if not completely alleviated. Forms of Segregation in many ways were seriously reduced and the people of Guuto Gidda *Warada* are living together with artisans in nearly equal status. However, both the *faaqii* and the *tumtuu* did not want these names; rather they preferred to be called *ogeeyyii* (artisans).⁴⁶

In the feudal era, hand craftsmen were badly stigmatized by the feudal lords and non-artisans, calling them with derogatory words such as *faaqii-wonzagimi* (Who polluted the river water), *Shemane* (weaver) restless and personally unstable groups, *qexqac* (Black Smiths), *anatsi* or *minaxi* (wood workman) and *shekila seri* (potters).⁴⁷ Therefore, Haile Sellassie period was marked every person with sharp tongue than to be skillful in art. The proverb related to this and

⁴⁵Informants: Dabalo Moknonon and Teku Nuguse

⁴⁶*Ibid*

⁴⁷Informants: Gudu Waqwaya and Tolashe Olqaba

the then time was; “*Ye ijji barnet, ye af bilxinat*” ‘illiterate in handcraft but the best orator.’ Therefore, the only requirement for any purpose was how to talk humbly before the nobles and gentlemen having clean hand and white collar but not the hard working man.⁴⁸ Generally, Art was not encouraged rather it was neglected during the Imperial era. This was the manifestation of backwardness that the working class was highly marginalized, despised and segregated while the talkative individuals were honored. These forms of segregation among non-artisans Oromo and Oromo was a chronic disease that much hampered and dismantled the unity among the Oromo.

Public Service Development in the Guuto Gidda Warada

In spite of its historic and strategic importance and even if various reforms were introduced after the 1980s, in the fields of socio-economic and infrastructural developments that would provide public and private services which includes school, health, pure water supply, electricity and road transportation for the society were very low in Wallagga in general and Guuto Gidda Warada in particular.⁴⁹ In fact, when compared to the other *waradas* in Wallagga and East Wallagga Zone, Guuto Gidda Warada is better in terms of infrastructural development. This is due to its strategic and long history of administrative center for western Oromia.⁵⁰ For instance, the only and old aged hospital now called Naqamtee Referral Hospital and other big private hospitals and clinics are found at the center of the *warada*.

Regarding education, thanks to *Mootii* Kumsa Moroda, for the welfare of his people tried his best to eradicate illiteracy by teaching the community even if it was church education. The missionaries also contributed a lot in educating the local community by opening mission schools. Besides these, the big institutions like Wallagga University and Naqamtee Teachers Training

⁴⁸*Ibid*

⁴⁹East Wallagga Zone, Communication and Public Relation Bureau 2006 annual report, Naqamtee, p.11-13

⁵⁰Guuto Gidda Warada Public Service Office Report

College, Technical College with other private Universities and Colleges are also found in the *warada*.⁵¹

The most infrastructural problems in this *warada* are road transport and electric power. Except the major road that passes through Naqamtee Town from Finfinnee or Addis Ababa to either West or Qellam Wallgga, it is possible to say that, there is no road. The peoples in the rural areas are suffering a lot. Pure water supply is more or less good thanks to Soorgaa dam and Hadya Dams that are the sources of water for Naqamtee Town in particular while the case of local people remained at a periphery. The electric power supply also mostly remained in the town. It never reached the rural population.⁵² Lack of these services is attributed to maladministration and absence of good governance. The population of Wallagga in general are perceived and blamed by the government entities as not being always loyal to the government. The people are suspected of being the supporters of opposition parties in general like, *ABO* (OLF) in particular. When people ask the government bodies to provide the basic facilities or public services, like schools, pure water supply, road transport and health centers; their immediate response is always “Let the OLF or CFO provide for you, so go and ask them.” This shows that the successive regimes of the two governments were giving more attention to the political loyalty than providing basic facilities to serve humanity.⁵³

This sort of maladministration merges from corrupted officials who are appointed at different positions. All forms of corruption are being committed without any fears neither the law nor God. They are very confidential to commit corruption. They do it as corruption is their legal

⁵¹*Ibid*

⁵²Informants: Namara Gudina and Tolera Waquma

⁵³*Ibid*

right. Furthermore, embezzlement is the type of corruption that dwarfed the service provisions in the *warada*.⁵⁴

The government have the generally belief that providing socio-economic developments is unnecessary to these people since they oppose the policies. Our informants confirm that, the government made very tragic act on the psychological makeup of the society in that; much has been done to break even the unity of the people by *Miseensaa* (Member of the ruling party). With political calculation, the unity among the community was dismantled. Brothers and sisters began to suspect each others. The one who was admitted to the membership of existing government may benefit. The nature of infrastructure varies in both quality and quantity even between rural and town. The rural population is the most marginalized or discriminated sections of the society than the urban dwellers. They are very vulnerable to what all what has been said.⁵⁵

The other main reason for the low level of development of public services in the *warada* was the low level of income of the inhabitants individually or in groups people were unable to get social services. Additionally, the annual budget allocated by the Imperial government was more than the annually collected income from the *warada*. These in general brought about low level of infrastructural development in the *warada*. Despite this; relatively some changes came into being during the *Darg* period.

Economic Activities and Forms of Labor Cooperation in the *Warada*

Agriculture is the primary economic activity of Guuto Gidda *Warada*.⁵⁶ But agricultural sector has not provided yield as much as expected. This was due to backward farming technique, lack

⁵⁴*Ibid*

⁵⁵*Ibid*

⁵⁶Guuto Gidda *warada*, Agricultural and Rural Development Office, annual report of 2009, Naqamtee, p.12

of seed selection and improper land management.⁵⁷ In relation to this, Tesema described it as the basic agricultural implement was the oxen-drawn plow supplemented by hoes and digging sticks. A man, who did not possess the oxen, usually ploughed another person's land in return for the use of the animals for his own plot. Many peasant communities mostly relied on their own household labor, but traditions are consistent that there has been a great deal of cooperation in social and economic affairs among the local community. Plowing, harvesting and cattle grazing were done in most cases through community cooperation.⁵⁸ The techniques of farming have still remained in its traditional form or had not yet been improved and showed any progress among the people of the *warada*.

Even though, the *warada* is rich in large amount of arable land that can be used for agricultural production. Most of the of rural population of the *warada* except those who have economically improved are still living in cottage houses which are made of mud, wood and thatched roofs. But most recently, in some areas it is being transformed into corrugated houses if not all. These transformations of cottage house into corrugated ones, among people of the *warada* seem to have been an indication of the improvement of life.⁵⁹

Guuto Gidda *Warada* is located at the center of agriculturally prosperous region abundant with variety of grains and livestock production. Rain fall is sufficient in the *warada* with conducive environment and land features from plain to mountain ranges. The climatic condition is hospitable for habitation with varied wild animals that attracts the attention of many fortune

⁵⁷*Ibid*

⁵⁸Tesema, *The Political Economy of Western Central Ethiopia*, p.95

⁵⁹Informants: Camada Oluma and Gudata Tolassa

seekers.⁶⁰ Subsistence form of agriculture is still the means of livelihood for the people of the *warada*, mainly in the moderate climatic area.

Forms of Labor Cooperatives in the *Warada*

The Oromo had traditional common Cooperative forms of labor exchange. The Macca Oromo did not much feel happy to eat alone, go to market alone and live alone. Rather, they prefer to sustain communal way of life, especially for the preparation of land for farms. They bushes for crop cultivation and the slash and burn it in their common socio-cultural group institutions like *Qorree*, *Daboo*, *Daadoo* and *Maaldhibdee*.⁶¹

There are different cultures of social welfare (working cooperatively) among the peoples of the *warada* particularly in the rural area. These labors are organized mostly based on traits like religion, social, economic and politics.⁶² Like other peoples in Ethiopia, the Oromo have the culture of supporting each other in their social life. The same is true for the Leeqaa Naqamtee Oromo who owned and practiced such a beautiful culture of co-existence among themselves and non-Oromo ethnic groups. To mention few among them;

Qorree

This kind of social labor cooperative is common among the people of the *warada*. It will be organized by well matured young men (*Qeerroo*) which may include strong enough persons among the peasants. The cooperative is to be formed based on the interest of all members. One

⁶⁰Guuto Gidda Agricultural and Rural Development Office, annual report of 2009, Naqamtee, p.12.., Guuto Gidda *Warada*, Investment Office

⁶¹Bartels, Lambert,1975.*Dabo*, A Form of Cooperation between Farmers among the Macca [Oromo] of Ethiopia, Social Aspects, songs and rituals in Anthropology.70 (5-6):p.889...Informants:Olani Abdi and Qanate Dabal.

⁶²AkililuTilahun, "Working organization in the East Wallagga Administrative Zone," Naqamtee, 1994.p.9-10.., Informants: Tolasa Alamayehu and Dhugasa Baqala.

can be admitted to the group regardless of his or her gender i.e. (*Qarree*) young girl could. But the compatibility may matters; since it is organized from the selective able individual's based on hard working ability. The member is composed of about six to ten men. The nature of these social cooperatives is carried out early in the morning right before the sun gets hot mostly up to two to three hours. The local word, *Qorree* by itself refers to the time when it is getting cold due to the absence of sun early in the morning. It is between the sun rise and the dark night.⁶³

This is mostly conducted on the harvest seasons of barley, wheat, oil seeds such as nut and sesame. By their nature, these types of crops can easily be damaged unless safely harvested in moisture. This implies that, the nature of the crops is determined the harvesting time. Otherwise, those crops can simply and dispersed their seeds if the harvesting is done in the midday. The presence of moon light was more desirable for the success of this work.⁶⁴

Daadoo

Daadoo is a form of large reciprocal cooperation on equal terms between the smaller numbers of people who work in turn for each other.⁶⁵ It rotates among the *Daadoo* members and involve in a feast in the form of *Buddeenaa (Injera)*, *Farsoo (Tella)* and *Daadhii (teji)*, in accordance to the member's economic performance. It is commonly known as social cooperative among the rural Oromo of the *warada*. It is composed of about ten to twenty individuals. It is conducted during peasants' critical time for harvest which has been hastened by the fear of rain or over maturity of the crops. It is also necessitated when the crops ripe at once and when the farmers get busy for harvest. The major intention behind such community cooperatives is to save the crop from bad harvest that may be caused by unseasonal rain and other natural calamity. It is unique from the

⁶³Informants; Dilgasa Dhufera and Daadhitu Hirpha

⁶⁴Informants: Dhaba Kabada and Daraje Kumsa

⁶⁵Bartels, Lambert., *Dabo*, :p.497

other community cooperatives by its urgency characteristics in which peasants are eagerly working to get relief from tension of harvesting season.⁶⁶ Therefore, *Daadoo* is the best way practiced to expand their agricultural land and to create a sense of competition among the societies. The members of *Daadoo* did not discriminate the sex. Mostly, it included senior elders and children owing to the members who participate in the cooperation should have to be efficient workers and competent.

Daboo

Daboo is the day's cooperation organized occasionally for the purpose of ploughing; clearing the farm land, wedding, harvesting, house building and others. These forms of social welfare are also witnessed by their peculiar features. Unlike the former ones, it is based on the interests of the participants' i.e the voluntary support without expecting any form of credit later on. It is aimed at assisting each other. The number of participants may exceed one hundred some times. Food and drink are prepared based on the economic status of an individual. It is done in most cases for the communities who have a working difficulty due to social and other problems such as old age, orphans and widows.⁶⁷

Maaldhibdee

The Oromo of the *warada* also have the tradition of giving hands to someone who for reasons beyond his or her control like sickness, death from family member, imprisonment and militia, and maternity of wife fails to cultivate. This kind of social generosity to help the weak which is based on their interest is locally called *maaldhibdee*. It does not involve any request of the

⁶⁶Informants: Qanate Kumsa and Baqala Qana'a

⁶⁷Informants: Wayitu Gojor and Gamade Gojor

household to be helped. It does not rotate as *Daadoo*.⁶⁸ There is also inter-household cooperation and it is another form of cooperation held between the relatives or family or clan members helping each other for their close relation and farming expansion.⁶⁹

These community cooperatives are beautiful historical and cultural legacy that the Oromo had been using to overcome their own socio-economic problems with their unity since ancient times. Therefore, one can learn from this how much the people in the past were aware of the value of working together to solve any problem than running individually. The Oromo has a lot of saying about the importance of unity and encouraging cooperativeness as follows:

Oromo	Gloss
<i>Walii f galan</i>	It is only if there exists an agreement among the parties.
<i>Alaa Galan</i>	It is possible to get home safely.
<i>Loomiin iji afurtamni</i>	Forty fruits of lemon,
<i>Nama tokkoof bahaadha</i>	It is a heavy load for an individual person,
<i>Nama afurtamaaf garuu taphadha</i> ⁷⁰	But it is an enjoyment for forty persons.

This teaches us, it is possible to overcome any problem cooperatively. But, the one who is living alone will be challenged.

Ethnic Relations and Interactions in Guuto Gidda Warada

Guuto Gida *Warada* is inhabited by people of different linguistic, socio-economic, cultural and ethnic backgrounds. The main inhabitants of the *warada* include the five ethnic groups such as the Oromo, the Amhara, the Gurage, the Silte and the Tigre. They had socio-cultural and

⁶⁸Informants: Ayalu Baqala and Gammachu Mokonon

⁶⁹Asafa Tolera, "Ethnic Integration and Conflict: the case of Indigenous Oromo and Amhara Settlers in Aaroo Addis Alem Kebele, "Kiramun area, North Eastern Wallagga, Addis Ababa University: M.A Thesis, 1995), pp.88-91.

⁷⁰Informants: Baqala Wirtu and Adugna Adula

economic interactions among themselves.⁷¹ Ethnic relations can be considered in various ways in different parts of the world. The nature of relationships could be either positive or negative. The negative aspect of ethnic relations, however, could invite conflict among them.⁷²

The Interaction between the Oromo and the Settlers in the *Warada*

Culture is one of the tools through which people interact with each other. The relations between the local people who claim ownership of the land and settlers who demanded the access to land determined the extent of resource use. This kind of interactions created battle for cultural clash between the parties. At the very beginning, when the number of settlers was small and their effect on the environment was not realized, the relations between the local people of the Oromo and the settlers appeared to be good. The local Oromo had welcomed the new comers' and gave them emergency supports in ways such as constructing the house, supplying kitchen utensils and different working implements. There had been marriage between the settlers and the local peoples.⁷³

The basic tie between the local Oromo and the settlers as well as self-organized settlers was share-cropping. Such ethnic interactions in the *warada* were developed since the Walloyyee settlers in the Angar Valley in the late 1960s. Almost all of the Walloyyee informants recall that the Oromo had assisted them by giving them plough animals on rotation basis and granting them seeds for their farms. However, in due course of time, due to the Walloyyes and Gojjames expansion of their lands by different mechanisms through their own motive illegally by destroying forests for plow cultivation and livestock herding were declining of their animal

⁷¹East Wallagga Zone, Communication and Public Relation Bureau 2004, Annual Report, Naqamtee, p.23

⁷²Tsega Endalew, *Conflict Resolution through Cultural Tolerance*--, p. 14, Mengistu Geremew, A history of Wambara *Warada*.p.70

⁷³Informants: *Sheik* Abdurahaman and Fatuma Aman

population and consequent impoverishments in the surrounding highland and the lowlands severely.⁷⁴

However, following the large-scale settlement and government favor to the settlers created gap between the two in the *warada*. The number of settlers increased through settlement scheme and villagization and collectivization. The system also made settlers owners of the land while the local people were separated from the resources they used to use for centuries.⁷⁵ Then after, the interaction between the Oromo and the settlers turned into conflict and competition over land and *qabale* administration, church land and natural resources depletion from the beginning.⁷⁶ In the year 1980s and 1990s conflict between the Oromo and the settlers steadily increased through time. This was mainly caused by environmental, socio-cultural, economic and political factors.⁷⁷

Regarding the environmental influences of the settlers, the local people complained that, the migrant-settlers had indiscriminately cut down trees to clear land for farming. Then the local people had resented such acts for they said that it affected their economic life and dietary diversifications. Not only had their beehives destroyed when trees were cut down, but also they were only left with few trees on which they hang beehives to produce honey. The migrant-settlers in turn, acknowledged the falling of trees to clear the land for cultivation, but they did so selectively, leaving bigger trees untouched. At this moment, sizeable proportion of the original forest cover has been lost, due to the continuous process of migration and settlement in the study area which in turn changed the entire environment in the *warada*.

⁷⁴Informants: Dalasa Midhaksa and Ife Dhinsa.

⁷⁵*Ibid*

⁷⁶*Ibid*

⁷⁷*Ibid*

One of the fundamental causes of conflict was the demand from settlers which disturbed the local culture and identity. First, the settlers required the ‘christening’ or ‘renaming’ of places in the different parts of the *warada* to their ethnic identity. From the beginning, they used to change place names in the area they settled. In fact, it was an old tradition to rename place names where Orthodox Churches were constructed.⁷⁸ The new event particularly in the post 1991 in the *warada* was the trend that the occupation of uninhabited land by constructing churches and the remaining areas. In this coverage of project, the settlers occupied vast tracts of land in the name of churches that also served as core centers for people searching land. One of the justifications given by the migrant-settlers for the change and modification of the place names is their failure to pronouncing properly local place names. The other is the identification of place names with newly established churches in almost all the villages they lived in. Then the local people resented the migrants’ decision to construct churches without their knowledge.⁷⁹

Informants revealed that, the act of settlers to change the identity of the places was motivated by bigoted attitude of the settlers towards the local population. The local community considered such move as a reflection of historical bias of Amharas against the Oromo. The migrants also considered themselves as if they were superior to the local population in terms of language and culture that created and widened the pre-existing gap that hampered the positive interaction between the ethnic groups.⁸⁰

Apart from the settlers- host relations with local people, the disagreement between the settlers of different origin and social position in the *warada* was the major socio-cultural crisis. This is evident between the Walloyyee who were predominantly Muslim and sponsored settlers and the

⁷⁸Informants:Efa Wayessa and Korre Adaba

⁷⁹*Ibid*

⁸⁰Informants:Jalqaba Kabada and Darge Dheressa

Gojjame Orthodox Christians self-settled farmers. Hence, the inter-ethnic relations between Walloyee and Gojjame have economic and socio-cultural basis. In terms of access to the land, the majority of the Walloyee get land through *Sigsega*, collectivization, villagization and left through resettlement. Most of the Walloyee established themselves on their own land, while the Gojjame had no land and arranged most frequently share-cropping with the Oromo. The Walloyee had obtained land from the Oromo not as that of Gojjame share-cropping; rather resort to obtain land from the lease agreement with them. The Walloyees considered the resettlement of Gojjame, as a major threat to the green areas of the *warada*. Their ethnic-interaction takes the form of competition, cooperation and conflict as that of Oromo and other all settlers.⁸¹

In terms of socio-culture, the relation between the Gojjame and Walloyee was restricted because of their religious affiliation. Social integration particularly marriage was limited because of religious difference among the local people and the settlers too.⁸² Therefore, since the 1980s and 1990s, the limited social relations shifted to conflict because disagreement and the conflict on the access, use and possession of the land and other resources. Such divergent socio-cultural setting among the settlers and the local people caused unregulated land use and environmental degradation.⁸³

The settlers perceive their status in the area of residence saying “*yasawu agar sawu*” (a man in another man’s country) or “*yasawu agar sidatagna*” (a refuge in other man’s country). They feel that, whether they continue to live or not depend on how much they succeed in maintaining harmonious relationships with the Oromo. Therefore, the driving force behind their need to establish close and friendly ties with the Oromo is to gain security to continue working on the

⁸¹*Ibid*

⁸²*Ibid*

⁸³*Ibid*

land. They had no confidence to live.⁸⁴ The government defends their interest if any serious threat comes from the indigenous communities.

Most of the time, the settlers first served as share-croppers with the local community or early Amhara settlers, who in most cases were their own relatives for a couple of years or so before obtaining their own plots of land for farming. Even if there were some times interests of conflicts, the Oromos used to live harmonically and peacefully in close contact with these ethnic groups who inhabited in the different of areas of the *warada*. The Oromo and the Amhara had longer period of contact relatively than other ethnic groups in *warada*. Their contact is traced back to the Gojjame advent, the Shawans and later during the *Darg* settlement scheme; state farm inhabited in the northern low land area of the *warada*.⁸⁵

The Gurage and the Silte are mostly living in the town. They depend on trade. It is difficult to know date of their first contacts with local people, the Oromo. But, they have been interacting with the Oromo for a long period of time.⁸⁶ There were also positive aspects of interactions between the ethnic groups. They have trade contacts. The Gurages are well known in commerce and thus trade developed positive relations and interaction among them. Therefore, since they are merchants they stimulated the trade activities in the *warada*. From various traditional institutions, important inter-ethnic relations emerged in the *warada*. In the *warada*, inter-ethnic marriage practiced among the Oromo, Amhara, Gurage, Silte, and Tigre peoples regardless of ethnic background.⁸⁷

⁸⁴Oljira Tujuba, "Oromo-Amhara Relations in Horro-Guduru *Awraja*, Northeastern Wallagga (1840-1941)" M.A Thesis Addis Ababa University, History Department, 1994, p. 97.

⁸⁵Informants: Bayana Gobana and Fiqadu Fufa

⁸⁶*Ibid*

⁸⁷Abulrasaq Mohammad and Hawi Tasisa

Unlike the interaction between the Amhara and the Tigire, the Oromo-Gurage and Silte relation was not this much problematic or there was no conflict on the land ownership since the Gurage and Silte were mostly traders. The Oromo people had the culture of accommodating, living peacefully and harmoniously among themselves and others.⁸⁸ Since the initial period of their contact, the Oromo had developed various methods to adjust and live with the societies of the *warada*. Therefore, the nature of the ethnic interaction in Guuto Gidda *Warada* has been both positive and negative characterized by cooperation and conflict.

The Leeqaa Naqamtee Oromo had experienced different level of socio-economic and cultural developments under different system of governance. Guuto Gidda *Warada*, the central part of Leeqaa Naqamtee had also passed through different socio-economic, political and cultural achievements that reflect its stage of historical developments.

⁸⁸*Ibid*

Conclusion

The study concentrated on examining the history of Guuto Gidda *Warada* beginning from 1941 to 1991. It attempted to publicize by reconstructing the history of the *warada* giving more emphasis to local developments depending on the oral sources and a few archival materials. Guuto Gidda *Warada* has to be remembered for being a center of major historical developments and its legacy of stiff resistance against the Italian colonizers which the agents of the colonizers faced heavy causality both materially and in terms of human life at a place called Boonayyaa Moloo. It is also rich in both man-made and natural historical relics, tourist areas such as *Mootii Kumsa Moroda's*, Wallagga Museum, Soorga Dam, and extra.

In the post 1941 period, the imperial regime made major changes in the fields of administration economic spheres of lives of common people and the elites of the *warada*. The major aim of re-establishing strong centralized political power and confirming the government's economic foundation was to attend dynamic tasks of existing administrative as well as land related issues.

Regarding administration, the Imperial government, brought consecutive administrative re-organization that attempted at controlling the administrative system in centralized manner. This enabled to make easy the realization of the existing taxation method in a better organized and simple ways. These attempted administrative changes had been observed in the study area. The study investigated the prevalence of administrative prejudice during the imperial regime. Guuto Gidda *Warada* administrators did not appropriately put into action the principles and orders forwarded from the central government and exploited the residents. In addition to this, there was taxation burden on the local inhabitants during the imperial regime. The taxation burden brought various problems in the *warada*.

The restructuring of administrative system such as *Taqalay Gezat* and *Awraja* in order to reduce tax but their effort remain fruitless. The administrators were corruptors. The study looked into the overthrow of Emperor Hailasellassie I and the emergence of the succeeding regime, *Darg* in 1974. The *Darg* government started to strengthen its authority by brining various programs which are linked with economic, political and social related problems in national level in general and in Guuto Gidda *Warada* specifically. Among the programs of the *Darg*, the land, reform, which was the main question that brought the revolution and down fall of the imperial government. Therefore, the *Darg* responded to the peasant requests by introducing the land reforms, peasant association, cooperatives like, producers cooperatives, service cooperatives, and literacy campaign. Nevertheless, the inhabitants of the *warada* were antagonized these by policies.

While in the implementation of these programs, the government faced objection from local residents, consequently it accounted to the collapse of the *Darg*. In general in both regimes the socio-economic development in the Guuto Gidda *Warada* did not show adequate progress. When compared to its neighboring *waradas*, Guuto Gidda *Warada* is relatively better in infrastructural developments which started in the post liberation period, showed some improvements in both regimes. Generally, although, an attempt of reforms have been made in the two successive regimes that seem to have improved the life of their peoples, failed to be fruitful. Consequently, the life of the common people remained in poverty, deterioration and miseries. Above all, during imperial era, tenancy was prevailing and peoples were harassed by over taxation. In addition during imperial regime, the youth (*Qeerroo*) were exploited for the military purposes. In consequence the production capacity was declined since only unproductive group remained at home and became helpless.

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Glossary

<i>Ancootee</i>	Genus <i>Coccina</i> and species <i>abyssinica</i>
<i>Angafaa</i>	Elder
<i>Arfasa</i>	Spring
<i>Aseennaa</i>	A kind of marriage practices conducted mainly by the interest of the girls'
<i>Awraja</i>	Administrative sub-province
<i>Baddaa</i>	High Altitude
<i>Baddadaree</i>	Temperate or moderate Climate
<i>Birraa</i>	Autumn
<i>Bona</i>	Winter
<i>Butii</i>	Abduction
<i>Daadoo</i>	A form labor cooperation among the Oromo people
<i>Daboo</i>	A form of social cooperation organized occasionally for the purpose of ploughing
<i>Daga</i>	Zone with cold climatic condition
<i>Durbummaa</i>	Virginity
<i>Gadaa</i>	The Oromo Socio-political System
<i>Gammoojjii</i>	Lowland with hot climatic Zone
<i>Ganna</i>	Summer
<i>Grazmach</i>	A military title step below <i>Ras</i>
<i>Gult</i>	Non hereditary right to collect tribute from the rest land owners
<i>Hawwii</i>	Type of marriage practices established mainly based on the consent the girl and the boy.

<i>Ilaallannaa</i>	Type of marriage practices that established mainly based on the interest the families
<i>Fitwarari</i>	A military title below <i>Dajjazmach</i>
<i>Kela</i>	Trading Post
<i>Maaldhibdee</i>	A kind of social cooperation conducted to help the weak.
<i>Meslane</i>	Administrative unit under the <i>Warada</i>
<i>Odaa</i>	The holly sycamore tree in the Oromo Culture.
<i>Qabales</i>	Lowest administrative units below the <i>warada</i>
<i>Qorree</i>	A kind of social cooperation carried out early in the morning.
<i>Qarree</i>	A daughter matured enough for marriage in Oromo society.
<i>Qolla</i>	Hot climatic zone
<i>Qeerroo or Dargaggeessaa</i>	A youth in Oromo social structure
<i>Quxisuu</i>	Junior
<i>Sabatamarii</i>	Marriage practices
<i>Taqelay Gizat</i>	Province
<i>Wayina Daga</i>	Temperate zone (moderate climatic zone)
<i>Waaqaa</i>	Oromo God
<i>Warada</i>	Administrative unit below <i>awrajja</i>

C. List of informants.

No	Name of informants	Sex	Age	Place of interview	Date of interview	Remarks
1	Abdisa Cawaqa	M	85	Naqamtee	05-03-2018	He was a teacher, but now retired. He is an informant on the Leeqaa clans.
2	Algu Hundara	M		Naqamtee	20-05-2018	Expert in Guuto Gidda <i>Warada</i> Culture and Tourism bureau, informant on the nature of Mootii Kumsa Moroda's palace.
3	Amanu Kabada	M	85	Naqamtee	28-4-2018	Elder, well informed about the marriage practices in Leeqaa Naqamtee.
4	Amsalu Mokonon	M	59	Limmu	04-04-2018	An informant well informed about the history of services cooperatives in general.
5	AmsaluTamasgen,	M	60	Naqamtee		He was a teacher, now head of East Wallagga Culture and Tourism Bureau. He knows the very name of in and around Naqamtee town.
6	Ayalech Habte	F	73	Guutee	04-7-2018	Informant on the contribution of PAs in Guuto Gidda <i>Warada</i> .
7	Badhasa Namara	M	82	Waayyuu Tuqaa	26-4-2018	Elder, informant on the history of Bonayya Moloo.
8	Baqala Fullas	M	78	Gidda	05-04-2018	An elder well informed about how literacy campaign was carried out.

9	Baqala Gutama	M	70	Ukkee	04-04-2018	He was the member of PAs leader. Knowledgeable informant on the objectives of peasant Associations in the <i>warada</i> .
10	Bayana Gobana	M	81	Angar-Guuttin	07-08-2018	Knowledgeable informant on the nature of ethnic relations in the <i>warada</i> .
11	Birhane Jogora	F	70	Limmu	04-04-2018	She is an informant on the people's miseries due to the Darg military conscription of the youth.
12	Cherinet Waqwaya	M	75	Naqamtee	27-4-2018	Historian and well informed about Macca Oromo.
13	Dabala Qana'aa	M	78	Naqamtee	23-05-2018	The coordinator of Ethiopian Evangelical Church of Mekane Yesus Development and social services Commission. An informant on the construction of Sarga Dam.
14	Dabalo Galasa	M	80	Leeqaa Hordaa	24-05-2018	An elder and well informed on the position of artisans among the non-artisans of the the <i>warada</i> .
14	Darge Gudata	F	69	Ukkee	06-7-2018	He has been a worker at Wallagga Estate farm from <i>warada</i> and an informant on the general consequences of the project in Guuto Gidda <i>Warada</i>

15	Dassalegn Tolassa	M	66	Jireenya	1-05-2018	A farmer known by coffee production and well informed about the values of coffee among the peoples of the <i>warada</i>
16	Dhinsa Fayisa	M	67	Naqamtee	05-05-2018	An informant on the generous support of the local populations to help the settlers
17	Dirribe Balo	F	64	Naqamtee	06-7-2018	She is well informed the condition of market and the problem related to services cooperatives.
18	Dorsis Dhuguma	M	79	Guuto Gidda	24-04-2018	Abba Gadaa, Informant on the Darg land reforms and the fate of <i>balabats</i> in Guuto Gidda <i>Warada</i> .
19	Duressa Garbi	M	67	Qixxessa	25-05-2018	An artisan who well informed about the negative attitude towards the artisans among the communities.
20	Galata Teso	M	74	Naqamtee	04-03-2018	He is an introducer at Wallagga Museum and a knowledgeable informant on the construction and development the Museum.
21	Gamachiftu Mashasha	M	69	Gatama	5-03-2018	An Elder well informed the organization of peasant Associations in the Leeqaa Naqamtee

22	Getachew Galata	M	76	Finfinnee	06-07-2018	He was born in Guuto Gidda, now lives in Finfinnee. He is well informed how the villagization process was carried out
23	Gizaw Ababa	M	64	Jimaatee	30-5-2018	Knowledgeable informant on the types of marriage practices in Leeqaa Naqamtee
24	Gobana Ayana	M	77	Naqamtee	03-4-2018	He was personally involved in the war and lost one of his legs and recalls how Darg's military conscription was severe ingeneral.
25	Ifa Wayyeessa	M	58	Luugoo	06-08-2018	An investor in the Angar Valley and well informed about the cause of interest of conflicts among the settlers and the local people
26	Kabada Galata	M	88	Angar-Guuttin	07-8-2018	Elder, well informed on the negative consequences of villagization project on the life of the people
27	Magartu Qanate	F	70	Digga	03-03-2018	An informant on the condition of women during Darg's literacy campaign
28	Marga Gobana	M	76	Jaarso	29-4-2018	An informant on the ceremonies of marriage practices in the area
29	Mati Garba	M	80	Jimma Raaree	02-3-2018	He is a doctor and well knows about literacy campaign

30	Mihirete Ijigu	M	72	Gabaa Jimaataa	29-03-2018	Elder, worked at various offices during the Darg. He knows how Guuto Gidda got its name.
31	Misgana Fufa	M	65	Digga		He know the Oromo poem and song to welcome <i>Arfasa</i> (season) and praise <i>Waaqaa</i> their God.
32	Namara Gudina	M	60	Jiddaa	6-04-2018	An informant well informed about the the level of infrastructure developments in Wallagga as a whole
33	Oljirra Ayansa	M	65	Naqamtee	04-02-2018	He is a knowledgeable informant on how the Leeqaa Oromo divides the months of the year in to different seasons
34	Qanate Duressa	M	68	Naqamtee	05-05-2018	He was in service cooperatives and recalls about the mischievous act of services cooperatives leaders
35	Sheik Abdulrazaq Umar	M	63	Keenaaf	05-07-2018	A settler reveals the nature of interaction among the settlers and the local people in Guuto Gidda <i>Warada</i> .
36	Siintolinnaa Lamuu	F	71	Naqamtee	06-07-2018	An informant on the attitude people towards girl's education in <i>warada</i> .
37	Tagagn Daaqaa	M	74	Naqamtee		He is vice administrator of Naqamtee town. He knows the time when Naqamtee separated from Guuto Gidda <i>Warada</i>
38	Tolasa Alamayehu	M	62	Siree	07-5-2018	An informant with acquaint information about forms of labor

						cooperation and its types among the Macca Oromo.
39	Tolasa Dibaba		68	Komtoo	04-03-2018	A Peasant known by honey production and an informant on the challenges in producing the honey in the <i>warada</i> .
40	Tuli Dhinsa	M	68	Burayyu	05-6-2018	Born in Naqamtee. He recalls the problems related to Peasant associations.

Declaration

I, the undersigned declare that the thesis is my own work, has not been presented for a degree in any other University and that all the sources for the thesis have been duly acknowledged.

Signature_____Date_____