



**A HISTORY OF CATHOLICISM IN WOLAITA FROM
1930S UPTO 1991**

BY

AZEZE ABDU

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES ADDIS ABABA
UNIVERSITY,**

**COLLEGE OF SOCIAL SCIENCES, IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR DEGREE OF THE MASTER OF ARTS IN HISTORY**

ADVISOR: DR. TEKLEHAYMANOT GEBRESELASSIE

FEBRUARY, 2023

ADDIS ABABA

COLLEGE OF SOCIAL SCIENCE

DEPARTMENT OF HISTORY

A History of Catholicism in Wolaita from 1930 UP TO 1991

By

Azeze Abdu

Approved by

Board of Examiners'

1. _____	_____	_____
Advisor Name	Signature	Date
2. _____	_____	_____
Internal Examiner Name	Signature	Date
3. _____	_____	_____
External Examiner Name	Signature	Date
4. _____	_____	_____
Department Head	Signature	Date

Chair of Department or Graduate Program Coordinator

ACKNOWLEDGEMENT

Firstly, I would like to thank almighty God for his love, mercy, grace, forgiveness, strength, health and gift of life provided patience and endurance throughout the years of study from the course work to research. Secondly, I would like to express my gratitude to my advisor, Teclehaymanot G/Selassie (Prof) for his tireless efforts, constructive advice and systematic guidance from preparing me from the Methodological course until writing this thesis. Thirdly, I would like to extend my thanks to all staff members of Addis Ababa University College of social science department of History for their Encouragement. Finally, I would like to extend my genuine thanks to my friends Paulos Mamo, Mamo Ayika, Habtamu Genetu, my informants, parents, brothers, relatives, my staffs in Bogale Walelu High school and friends, who are too numerous to list, please receive my heartfelt gratitude.

Table of Contents

Contentes	Pages
ACKNOWLEDGEMENT	i
TABLE OF CONTENTS	ii
ACRONYM	iv
KEY TO TRANSLITERATION	vi
ABSTRACT.....	vi
PREFACE.....	ix
CHAPTER ONE	1
GENERAL BACKGROUND.....	1
1.1. Physical Setting.....	1
1.2. Language and Livelihood	5
1.2.1. The people and its language Wolaitegna	5
1.2.2. Livelihood	7
1.3. Brief Historical Background to pre-19 th century	9
1.3.1. The Origin of the people and the name ‘Wolamo’	9
1.3.2. Traditional administration and Social Organization	10
1.3.2.1. Traditional administration.....	10
1.3.2.2. Social Organizations	14
1.3.3. Marriage and Festivity	16
1.3.3.1. Marriage.....	16
1.3.3.2. Festivity.....	18
1.4. Recovery of <i>Wolaita</i> during the Tigre Dynasty	19
1.5. The incorporation of <i>Wolaita</i> in 1894 and its aftermath	22
CHAPTER TWO	28
2. AN OVERVIEW ON THE INTRODUCTION OF CATHOLICISM IN ETHIOPIA	28
2.1. Catholicism and the Ethiopian Orthodox Church	28

2.2. The Introduction and Spread of Catholicism in Ethiopia.....	29
2.3. Present Ecclesiastical Jurisdictions of the Ethiopian Catholic Church.....	35
2.4. Statistical Assessment of the Catholic Population in Ethiopia	36
CHAPTER THREE	37
3. RELIGIOUS PRACTICES IN WOLAITA	37
3.1. Context.....	37
3.2. Tossa (The Supreme God of Wolaita)	39
3.3. Christianity and Protestantism	40
3.3.1. Orthodox Christianity After 1894.....	40
3.3.2. Missionaries in Wolaita	45
3.3.3. Missionaries in Wolaita After 1941	48
CHAPTER FOUR.....	51
4. CATHOLICISM IN WOLAITA	51
4.1. Introduction of Catholicism to Wolaita.....	51
4.2. The Capuchine Missionary and his Converts.....	52
4.3. Catholicism in Wolaita during the Italian Period (1936-1941).....	52
4.4. Catholicism in the post -1941 period in Wolaita	55
CHAPTER FIVE	57
5. IMPACTS OF CATHOLICISM IN WOLAITA	57
5.1. Brief Outline on Socio-Economic Developments	57
5.2. Social Involvement and Development projects.....	59
5.3. Catholicism and Other Contributions in Wolaita.....	64
5.4. Negative Impacts	66
Conclusions	67
Glossory	105
BIBLIOGRAPHY	69

ACRONYM

AAU	Addis Ababa University
AWU	Archives of Wolaita Vicariates
CM	Capuchin Missionaries
CSA	Central Statistics Agency
ECC	Ethiopian Catholic Church
EPRDF	Ethiopian Peoples' Revolutionary Democratic Front.
EOC	Ethiopian Orthodox Church
FDRE	Federal Democratic Republic of Ethiopia
GC	Gregorian Calendar
KG	Kinden Garnet
NLCCC	National Literacy Campaign Coordinating Committee
SIM	Sudan Interior Mission
SNNPR	Southern Nation Nationalities and Peoples Region
UNESCO	United Nations Education Scientific and Cultural Organization
WADU	Wolaita Agricultural Development Unit
WHO	World Health Organizations
WPE	Workers Party of Ethiopia

Key to Transliteration

In writing Ethiopian names, the following translation system has adapted to write this paper **I**. The seven orders of the alphabet of Ethiopic are represented in the following Manner

1st order	□	Bä
2nd order	□	Bu
3rd order	□	Bi
4th order	□	Ba
5th order	□	Bé
6th order	□	Be
7th order	□	Bo

II. Palatalized Sounds are represented as follows

□	=	Š
□	=	č
□	=	Ň
□	=	Ž
□	=	J

III. Glottalized Sounds are represented as shown below

□ =Q
□=Ṭ
□=Ç
□/□=Ş

.Germinations are indicated by doubling consonants

Example: □□□ =Käbbädä

Some Examples

□□□=Zämäčä

□□=Gež

□□=Ṭona

□□□□□=Däjjazmač

□□□=WagäŠo

□□□=Qäbälé

□□□□=Ṭaqlay

Local Terms

Aawu Biittaa = private land in Wolayta

Daannaa= Judge

Deriya Bitta =the land of community in traditional Wolayta

Gadawa= the title for war leaders of Wolaitta tradition

Garaa= hot lowland agro-ecological zone

Gazéṭa= News paper

Kawo = title for king of Wolaitta until incorporation

Marçuwaa= a piece of curved metal money in Wolayta

Wodiya = season

Amharic Terms

Ato-= Adalt male equivalent to ‘Mr’

Awrajja = sub-province; administrative echelon below Taklay Gezhat

Awrajja Gezhat = administrative territory of sub-province

Däga = Cold agro-ecological zone above wonya däga

Däjjazmač = “commander of the gate”, a politico military title bellow ras.

Därg= the coordinating committee of the armed forces, police and the territorial armed

Enset - is a plant mostly known as false bananas staple crop in Wolayta

Gäbbar = A peasant who paid tribute

Gerazmač = “commander of the left”, a politico military title above balambaras.

Gež = governor/ruler

Gezhat = the name of administrative unit equivalent to region today

Grazmač= Commander of the left

Läm = land classification during imperial regime which was fertile

Qäbälé – the lowest administrative unit

Qolla = hot climatic Zone

Ṭäqlat Gezhat – the highest administrative echelon above awrajja

Woyzero -= A title given to married women, which is equivalent to “Mrs”

Zämäča= Campaing

ABSTRACT

This thesis is a study of Catholic religion in Wolaita. It was mainly introduced to Wolaita from the 1930s. Catholicism evolved in Wolaita during the period of 1930s to till now. Catholicism in Ethiopia has along history. After the division of the Churches in the 5th century following the Council of Chalcedon (451) the Ethiopian Church was doctrinally separated from the Catholic Church in the West and also later largely isolated from contacts with it. The attempt to win Ethiopia to Catholicism in the reign of Susenyos ended in disastrous failure and it was not until the 19th century that Catholicism gained a rather precarious foot hold in Ethiopia. Starting from the 1930s it was able to make progress and my thesis and studies tries to show how it progressed from the 1920s in Wolaita. In spite of this, however, it has so far received in adequate scholarly attention. Even the small numbers of studies on Catholicism are limited and fragmented.

My thesis tries to give a comprehensive coverage of Catholicism in Wolaita and as a major aim, to put Catholicism from the 1930s to present in to the social and political context of Wolaita. Social history, often called the new social history, (though it is no longer new) is a broad branch of history that studies the experiences of ordinary people in the past. In its "golden age" it was a major growth field in the 1960s and 1970s among scholars, and still is well represented in history departments including religious history. "The spirit of the 1960s social history responding in its own way to the „winds of change“, was pre-eminently a modernizing one, both chronologically, in the choice of historical subject matter, and methodologically, in the adoption of multi-disciplinary perspectives." Therefore, present social history themes vary much more.

The history of religion refers to the record of human religious experiences and ideas. My study therefore, is meant to fill the gap in the field of socio-cultural and religious history of Wolaita. In addition, this thesis can also, hopefully, contribute to the study of southern peoples and various Vicariates of Ethiopia, particularly the neighbors of Wolaita.

Preface

This study was conducted in Wolaita Zone. There are research works on Catholicism in Ethiopia past and present Prospects. The research reviews the past one hundred years of Catholic faith in Ethiopia with emphasis on its historical trends and patterns, which could give a clue on its future prospects. However, such studies were not common in some parts of the country like Wolaita. The same effort may have a contribution to the foundation of Catholicism in the study area. It could also be one of the efforts to promote the value of the sect. Hence, this study mainly focuses on the historical account on the Catholicism in Wolaita from 1930s to present. Since its foundation 1930, the practice of the sect passed a lot of ups and downs in Wolaita.

In this study, both primary and secondary data sources were used. The primary sources include different archival sources, discussion with an eye witness and interviews. For the secondary sources different schools, colleges, universities and religious institutions were visited and consumed after cross checking with other primary sources. Local annual reports, books, magazines, dissertations, thesis, Journals and other published and unpublished materials were also part and parcel of the secondary source used in this study. In order to present a vibrant picture of the study, the data obtained from the above sources were analyzed descriptively, using qualitative statistics. This work has five chapters. The first chapter deals about the General Geographical and Socio-Economic outline of Wolaita. The second chapter undertakes an Overview in the Introduction of Catholicism in Ethiopia. The third chapter discusses about the religious practices in Wolaita, where as the forth chapter deals with the history of Catholicism in Wolaita within the three consecutive historical eras in the country and the final chapter discuses about the impacts of the sect in the area under the study. The introduction of Catholicism started in 1930 with the French Canadian Missionaries in Wolaita. It expanded to area since 1920s and provided various socio-economic endeavors.

I faced severe problems when conducting this thesis. The corona pandemic of the year made collecting the information especially from the primary sources and informants difficult. As to me most of the archival materials are not catch up easily. Even some of them I consumed in this activity were kept mixed with other documents and misarranged. They lacked folder and file numbers.

Finally, I would like to say, I sort no statement to have carried out a comprehensive study on the historical account of Catholicism in Wolaita from 1920s to present due to the problems indicated above. I hope that my modest contribution will be of great interest and importance to others who wanted to conduct further study in the district.

CHAPTER ONE

GENERAL BACKGROUND

1.1. Physical Setting

*Until 1894 Wolaita was a Kingdom in the South western part of Ethiopia. In 1946, the kingdom became one among the twenty-three Woredas (districts) of Sidamo awraja. Wolaita itself was appereaed to be one of the six Awrajas of Sidamo Administrative province after 1946. The restored Emperor redrew the legislative map of Ethiopia in 1942 reduced Wolaita to a Woreda (district) level. It became an awraja when Emperor Haile Sellassie again restructured the political map of the country in 1946.*¹

*The region under study or “Wollamo awraja” was renamed as Wolaita awraja after the 1974 Ethiopian Revolution. When the Marxist government (Derg) reorganized the poilitical structure of Ethiopia in 1987, Wolaita awraja was included under the North Omo administrative Zone together with Dawro, Gamo and Gofa. Following this, Wolaita remained to exist as an awraja administrative unit until the down fall of the military regime in 1991. Some written sources and informants claimed that the establishment of Wolaita as a Zone dates back to 2000 with the merger of twelve districts and three autonomous administrative towns.*²

*According to the present administrative arrangement, Wolaita is one of the thirteen Zones and three special Woredas in Southern Nations Nationalities and people Region (SNNPR) around the Omo valley in which the recent archeological discovery has been made. Wolaita is bordered on the South by Gamo Gofa, on the west by Omo River which separates it from Dawro, on the northwest by Kambata Tambaro, on the north by Hadiya, on the northeast by Oromia Region, on the east by the Bilate River which separates it from Sidama and on the Southeast by Lake Abaya which separates it from Oromia Region and Gamo Gofa Zone. The administrative center of Wolaita is Soddo, which is 395 km away from Addis Ababa, the capital of the country and 157km away from Hawassa, the political adminstrative seat of SNNPR.*³

¹Deressa Debu, “A Religious History of Wolaita,” (BA Thesis, Department of History, AAU, June, 1999),p.1;Daniel Gemechu,”A Nation in Perpetual Transition: The Politics of Changes in Administrative Division and Sub-divisions, in Ethiopia” *Papers In Proceedings of 12th International Conference of Ethiopian Studies*, 1994, p.99; Bisrat Lema,”A History of Humbo Worada, 1941-1991”MA Thesis, Department of History, AAU, June 2011,p.1;Ya Agar Gizat Metsehet, First year No.5(Tahasas 16, 1954E.C,p.13; Asela Gujubo, *Early Wolaitaand Kaffa*, Addis Ababa Artistic printing 7479,2004,p.7; Damite Asfaw, “A Biography of Abune Tekle Haymanot”, (BA Thesis, History, AAU, 1994),P.8; Mesfin Wolde Mariam, *An Atlas of Ethiopia* (AA, Ministry of Education and Fine Arts),1970,p3; Informants:Girma Bekele, Tigray Tito, Worako Wabalo and Asamo Alaro.

²Bisrat,p.1; Daniel Gemech ,p.103; Wana Wagesho, *Ya Wolaita Hizboch Politicawi Tarik (The Political History of wolaita People)*, Huletegna Itim(Second Edition, Addis Ababa Brehanina Selam printing press,1994), p.213; Elias Awato and Et.al, *Ya Semen Omo Hizboch Politicaw Tarik(ThePolitica lHistory of Semen Omo People)*:Kifil Andi(First Edition, Addis Ababa: Nigid Matemiyā Drigit, 1991 E.C),p.10; Demissie Moja, “The Socio-Economic History of Wolaita From 1894-1984,” MA Thesis, Department of History, AAU, 2009),p.1; Aysha Amado, *The Wolaita Cultureand Civilization*, Addis Ababa: Wolaita Soddo-Ethiopia, 2003),p.247; Bequele Tefera, *Ethiopia* (Addis Ababa, 1987),pp.30-40;Informants: Asmo Alaro, Worako Wabalo and Boto Buda

³Lukas Bezabhi, *WolaitaandEvangelism*, Lukas Bezabhi, 2008,p.8; Wolaita Development Association, *Testa[Hope]*, Addis Ababa, Commercial printing press,2006, p.8; Yonas Tafesse Qoricho, “Women and Land Rights



Fig 1. Map of the Study Area

Source: Social – Economic profil of Wolayita Zone, july 2003, page 98

According to the 2007 census the inhabitants of Wolaita covers an area of 4537.5 sq. km and had a population of 1.8 million at home whereas 2 millions are living outside the homeland Wolaita. According to WDA among the inhabitants in the homeland of Wolaita 50.5 percent were males and the rest were females. Compared to other regions in SNNPR, the urbanization process is still slow in Wolaita. Based on the 2007 census, Desalegn pointed out that from the total population of the Zonal residents 8.7 percents are urban dwellers while the rest lived in rural areas.⁴ This shows that the population of Wolaita mainly lives in rural areas.

in Rural Ethiopia: The Case of Wolaita,”MA Thesis, Norway, Faculty of Humanity, Social Sciences and Education, Spring 2011,p.55; Kassaye Tokola, “Small Holder Farmers and Biofuel: Farmers in Growing Caster Beans in Ethiopia, ”MA Thesis, Swedish University of Agricultural Science, Department of Urban and Rural Development, Uppsala,2010,p.10;Thomas Leonard, ”Ethiopia Iddir Mechanism: Case Study in Kambata and Wolaita,” *Report for Inter aid Agricultural Projects of Suppot to familial farming*,2013,p.51;Earnest Cerulli,*Peoples of South west Ethiopia and its border land*, London, International African Inistitute, 1956, p.96;*YaDabub Beher Behereseboch Na Hizboch Profile (The Profile of Southern Nation, Nationalities and People Region)*, Tahasase 2004, Huleteгна Itim(Second Edition, Hawassa-Ethiopia, Behereseboch Mikirbet(Nationalities Council),p.209; Markos Tekle and et.al., *Ya Sidama BiherTarikNaBahil (A History and Culture of SidamaNation)*, Sidama Bahil (Culture) and Tourism Office, 2003,pp, 60-61; Informants: Abebe G/Sillasie and Asamo Alaro.

⁴WAD, p.8; Aysha, p.47; Lukas...p.13; Desalegn Rahamato, *Development Intervention in Wolaita, 1960s-2000s: A Critical Review*, Addis Ababa: Forum for Social studies, 2008, p.5; *Central Statistical Authority (CSA), The 2005 Population and Housing Census of Ethiopia: Statistical Abstract*, Addis Ababa, March 2013,p.35.

The area covered by Wolaita had gradually got smaller due to various factors such as the war of Ahmed Gragn, the Oromo population movement in the 16th century and the conquest of Menelik in the late 19th century. Mainly until 1894, parts of the areas what is to day Gamo, Gofa, Dawro and Konta were part and parcel of Wolaita Kingdom. However, basically the conquest of Menelik separated the above territories from Wolaita. Moreover, until 1894, the administrative place of the region was movable. After the incorporation of the area by Menelik, the legislative center of the vicinity was shifted from its mobile seats to Soddo, which built one of the Shewan garrison towns in the late 19th century and still serves as the capital of Wolaita Zone.⁵

Astronomically, the area under the study is located between 6^o4'N to 7^o1'N latitude and 37^o4'E to 38^o2'E longitude. In terms of agro-ecology, the region is largely characterized by three climatic variations. These are Midland (*Woyna Dega*), arable highland (*Dega*) and lowland (*qola*). According to WDA, nearly 60% of the area under the study lies in the midland. Desalegn also notes that more than 75% of human and livestock population are to be found in the midland and arable highland climatic zones.⁶ Thus, this shows that the inhabitants of Wolaita people predominantly live in midland and arable highland climatic areas.

The topography of Wolaita is featured by some rugged train with steep hills and mountains, flat plains, bush and shrub lands. According to some scholars, the altitude of the area ranges from 900 meters to 3000 meters above sea level. The lowest area in Wolaita is found in Humbo along Lake Abaya which is one of the districts of the Zone today. Because, Lake Abaya is the largest rift valley lake where its altitude is less than 1000 meters above sea level.⁷

The temperature in Wolaita ranges from 24^oc to 30^oc during day time and 16^oc to 20^oc at night all year round. There is uneven rainfall distribution in the area. Rainfall occurs in two different rainy seasons: the main rain called 'kremi' arises in summer and a short rainy season called the 'belg' occurs in spring. Kermit is the main production season, but the occurrence of the rain during 'belg' season is equally important. In Wolaita the average annual rainfall varied between 803 mm at Abala Faracho in Humbo, one of the districts of Wolaita Zone and 1189 mm at Soddo, the capital of the Zone in the highland.⁸

⁵Lukas...p.13; *Ya Debub Beher Beherseboch Na Hizboch*, p.209; Lapiso G. Dilebo, *Gebbar Sereat Na Jimir Capitalism (The Feudal System and the Emerging Capitalism), 1900-1966*, Huletegna Itim, AA,1983, p.199; Informants:Abebe Gebresellasia and Osa Oche.

⁶Desalegn...,p.5; Yonas, p.55; WAD, p.9; Getachew Talachew, *Wolaytta Haysiyaa (Wolaita Tales)*,Addis Ababa Research Center,1998,pp.2-10;Informants: Gebremikael Kuke, Abebe Gebreselassie and Hailegiorgis Abebe.

⁷Desalegn..., p.5; Bisrat, p.3; Abraham Babanto, *Ancient and Revolutionary Modern Wolaita*, First Printing, Abraham Babanto, 1979, p.48; Informants:Jambo Bafa, Osa Oche and Geta Wotango.

⁸Bisrat, p.3;Ayele Tessema,"Livelihood Adoption, Risks and Vulnerability in Rural Wolaita: Ethiopia," (PhD Dissertation, Norway, Faculty of Humanity and Social Sciences, 2008, p.9; Informants: Worako Wabalo, Terefe Dora and Asamo Alaro.

Some scholarly accounts and informants, however, notify that before the second half of the 20th century, the region was enclosed by natural vegetation which is the home of the variety of wild lives. Due to both natural and man- made factors that the forest in area declined. The coming of new settlers, for instance, in Bilate and Abala exacerbated deforestation in the late 20th century. Therefore, to date, there are very few unsettled lands in Wolaita as all possible settlement have been occupied as of the 1960s.⁹

Wolaita has been home for many of wild animals. However, extensive deforestation, wild fire and clearing of forests for greasing, crop cultivation and population settlement finally resulted in historic reduction in the number of wild life.¹⁰

Culturally, killing essential wild animals like lions, Tigers, Leopards, Elephants, etc... have much importance among the people of Wolaita to 1991. It was because, such a practice provided opportunity to demonstrate one's honor, strength, confidence and therefore, was the base for prestige and dignity.

Those who killed a very large wild animal have the right to smear their hair with butter and to wear an ostrich feather on their head. Elephant killers and their wives were supposed to wear earrings to indicate the killer's honor and dignity. These factors have made hunting a prominent task among the early Wolaita people.¹¹

That is why, this played a pivotal role in the decline of wild lives in the region. Nevertheless, some wild animals like Leopards, Lions, foxes, pigs, Monkeys, Hyenas, Baboons and Dears are now mostly found in Humbo, Damot Woyde and Kindo Didaye districts of the area. The Natural Conservation and Preservation Department of Wolaita Zone which was founded after 1991 have been taking measures against hunting tasks and forest fire for greasing animals and cultivation of crops. Moreover, the World Vision which is formed its destiny at Soddo, the capital of the zone since the 1980s has also been working to solve the setback.¹²

Regarding natural resources, for instance, Wolaita have mineral resources and several rivers and streams such as Hamasa, Hintala, Ambana and Hamuse in Humbo district, Maneisa, Woyu, and Urula Rivers in Ofa district, Shama, Omo and Woybo in Boloso

⁹Altaye Alaro, "Case Studies in Wolaita Women and Household Management In Southern Ethiopia," *Institute for the study of Ethiopian Nationality* (Addis Ababa, May 1993), p.2; Desalegn...p.5; Bisrat...p.3; Informants: Boto Buda and Abebe Gebere sellasie.

¹⁰*Ibid.*

¹¹*Ibid.*

¹²Bisrat, p.4; "World Vision Ethiopia, Humbo ADP Office," Annual Report (January 2006), pp.6-8, Eranesta Cerulli, p.101; Informants: Bassa Balota, Geta Wotango, Worako Wabalo and Asamo Alaro.

Sore district, Bilate, Bisare, Beddesa Rivers in Damot Woyde district, Omo, Ongoto, Dimaye, and Gamuwa in Kindo Koysha district, Walacha and Charaqe rivers in Damot Gale and Waja, Hintala and Wombashapa are found in Soddo Zuria Woreda (district). There are also various thermal hot springs which are originated in Damot Woyde around Bilate and Beddesa and Humbo district around Lake Abaya that are believed to be curing various kinds of diseases and used for sanitations to cite.¹³

In relation to heritages in the region, Wolaita has numerous natural and man-made heritages. The people used natural defense walls to protect themselves from rivals and attacks from the adjacent regions during ancient time. According to Asela Gujubo and oral traditions, for example, Holozo Washa (Holozo cave) in Ofa district at Yakima special place, Arujia Washa (the cave of Arujia) in the same district around Bosa Bore, Adare Gorita in Gurumo Koysha and Fulasa, Gugisa Bohuwa (the ditches of Gugisa) in Damot Gale around Fate, Kawo Gobe Makana (the tomb of King Gobe) in Damot Gale roughly in Dalbo, Ofama Guche Derya Bongota (the flat mountain of Ofama Guche) in Boloso Sore, Gragna shucha (the stone of Gragn) in Damot Woyde and Humbo districts, Amado Kella (the defense wall of king Amado) in Humbo district are some of the man-made heritages in the region. Of the natural heritages, there are various hot springs in some of the districts of the region. For instance, Lilana hot spring in Humbo district, Bilibo and Dimitu hot springs in Damot Woyde district, Ajora Fuafuate (the fall of Ajora) in Boloso Sore district and mount Damot near Soddo, the seat of Wolaita Zone are worth mentioning.¹⁴

1.2. Language and Livelihood

1.2.1. The people and its language Wolaitegna

The inhabitants of Wolaita consist of diverse ethnic groups which have been divided into Mala and Dogala clans. The former itself was the first to settle in the area. Wolaita is the most highly populated areas in the country. However, the Wolaita ethnic groups are predominant. As mentioned in early part of this Chapter the war of Ahmed Ibn Ibrahim also known as Gragn, the Expansion of the Oromo population, the conquest of Menelik in the 19th century, the begging of settlement scheme in the late 1960s, the establishment of modern farming in Abaya and Bilate areas and migration pressure from the surrounding regions are some of the factors that contributed to ethnic multiculturalism in the region. Moreover, prior to Menelik's conquest, Wolaita had absorbed some Ometo ethnic groups through migration. "Like many areas in Southern Ethiopia the history of Wolaita is characterized by waves of migration from the

¹³*Ibid; BakkaliyaMetshet*, Bulletin 4, No.4, Wolaita Zone Mastawoqiya Na Bahil Mimierya (Wolaita Zone Communication and Culture Office), Sene 1998, p. 28-29; Informant: Lencha Motalo, Madebo Kassa, Tadesse Koyra and Asamo Alaro.

¹⁴Asela Gujubo, pp.27-28; Bisrat, p.4; Wana Wagesho, p.230-235; Informants: Abeba Geberesellasje, Asamo Alaro and Woyza Ayele.

surrounding areas especially from Dawro, Kambata, Hadiya, Gamo, Gofa and Koyra.”¹⁵ Thus, the people of Wolaita integrated several other ethnic groups like Amhara, Oromo, Sidama, Gamo, Dawro, Gedeo, Kambata and Hadiya to list.

Language is one of the instruments which have been considered as the indications of one’s own identity, culture, experience, and ways of life, boundary demarcations and population settlement. Lukas Bezabih, Aysha Amado and some informants, therefore, claimed that language cannot be tangible and touched. However, it can be a means to connect the people to each other and make communication easy by clearly stating the national identity of the community. So that language can be born, grew and die. It requires its owners to the language, its careful utilization and the speaker, to make one language grew. Thus, the development and civilization of any society is not possible without communication. For this purpose, language uses play an important part in facilitating and making the information communication and the way of living simple.¹⁶

Among the four language families spoken in Ethiopia, the people of Wolaita and the language Wolaitegna belong to Omotic language division. However, Omotic is only given to study the language spoken by those who are found around the Omo river valley. Bahru states “the Omotic speaking peoples drive their name from their location on both sides of the Omo River.” Besides, it is not merely spoken by Wolaita people but also used by some other nearby areas which live around the Omo valley in the South from early period to till now. However, the administrative remapping during the feudal regime detached Wolaita *awraja* from the Omotic speaking people to Sidamo(Sidama) province and other Omoto speakers to different administrative provinces has influenced the development of the language. The language itself can be used as the written language of the people from the early 1920s when the Sudan Interior Mission (SIM) came to the region. After they received permission from the authorities and learn the local language to preach and spread their religion Protestantism, they selected scriptures and pamphlets like Tosay Yotes (God has spoken) in the local language. Moreover, it becomes the written language of the areas from the 1940s in progress when the SIM translated some parts of the New Testament of the Bible into Wolaitegna. In addition, the whole part of the New Testament has been translated by the language in 1973. Therefore, some Scholarly accounts such as Balisky and Wotango H. T Rev. confirm that “the Omotic language spoken by the Wollamo [Wolaita] have made communication easy to the South and the West, to the north and to the east.”¹⁷

¹⁵Asela, p.22; Bisrat, p.4; Informants: IsraelChinasho and Bassa Balota.

¹⁶Lukas Bezabhi, *Wolaita: The Untouched Tourist Destination*, Tourist Guide Book, FM. Printing Press, Hawassa, 2004 ,p.13; Lukas Bezabhi, *Wolaita* and...p.14; Aysha Amad,p.50; Informants: Osa Oche, Terefe Dora, Asamo Alaro and Jambo Bafa.

¹⁷Lukas Bezabhi, *Wolaita* and, p.15; *Ya Debub Beher Beheseboch Na Hizboch Profile*,pp.210-211; Ya Ethiopia Quwanqwuwoch Tinati Na Mirimiri Maekel (The Ethiopia Language Study and Research Center), *Ya Wolaitegna-Amaregna MezgebeQalat (The Wolaitegna-Amaharic Dictionary)*,Addis Ababa University, 1991,p.xiv; Wotango H. T Rev. “Regaining a perspective on Holistic Mission: An Assessment of the role of Wolaita Zone

However, with the exceptions of such specific conditions of advancement, it is hardly possible for the people to use and communicate in the language during the old administration of Emperor Menelik II. The Shoan new comers via the bloody war were essentially carriers of the Amharic language, Orthodox Christianity and the core culture of the noble classes which had been from the ruling genealogy. The language Wolaitegna was officially undermined during the old regime as in other rebelled areas in the country. It was not allowed to teach, preach, broadcast or write in the Wolaita language. In front of officials, the people of Wolaita needed to speak in Amharic directly or through translations. Informants convey that the notion that the extremist groups from the core culture still are not interested to learn and speak in the native language rather than setting the ways this language can develop. This was entirely affected, in particular, in judges whereby even two Wolaita litigants were indebted to forward their cases in Amharic or translator even before Wolaita juries. This legacy was also continued after the restoration of Emperor Haile Sellasie I and to somehow during the military regime. This was because the Shoan core culture dominates every specific situation of the Southwest in general and Wolaita in particular.¹⁸

The Wolaita Soddo Education Radio Transmission from 1965 to the 1980s has designed and transmitted some educational programs in agriculture and healthy educations to the people in Wolaita and the adjoining regions through Wolaitegna language. During the *Derg* government, Meserete Timhirt (Literacy Cooperation Campaign) was also set by this language and given to the people who have been in the use of the language. After the downfall of the *Derg* government in 1991, the language can be consumed by the people in advance as spoken as well as the written language.¹⁹

1.2.2. Livelihood

Both politics and economy are two sides of the same coin during the old regime in Ethiopia. It is true that those who have been supreme in economy could seize political power easily in the region. In Ethiopian historiography in general and Wolaita in particular, land was the basis for wealth, position and power. Access to agricultural land had great economic significance. The people of Wolaita lived independent being organized in socio-economic and political realm of life starting from the ancient history of the country. Agriculture is the umbilical cord and

Kalehiwot Church In Southern Ethiopia”, (MA Thesis, the north west University, Potchefstroom Campus, November 2009, pp.29-30; Balisky E. Paul, *Wolaita Evangelist: The Study of Religious Innovation in Southern Ethiopia 1937-1975*, American Society of Missiology, USA, 2009, P.21; Bahru Zewde, *A History of Modern Ethiopia, 1855-1991*, Addis Ababa, 2002, p7; Asela, p.5; Informants: Worako Wabalo, Geta Wotango and Bassa Balota.

¹⁸Ketebo Abdiyo,” A Historical Survey of the Arsi-Oromo CA.1910-1974” MA Thesis, AAU, May 1999, p.67; Informants: Abebech Desalegn, Osa Oche and Boto Buda.

¹⁹Lukas Bezabhi, *Wolaita and Evangelism...*, p.5; Asela, p.5; *Ya Dehub Beherbeherseboch Na Hizboch*, pp.210-211; Informants: Bayene Banga, Eyob Wate and Ayalew Kidane.

backbone to circulate the livelihood of the region as in many parts of the country. Handcraft technology like weaving and trade also played their own part as the other economic sectors. Mohammed Hassen in his work pin pointed the internal trade that interconnected the people of Wolaita with the Gibe states and other nearby areas. There was an experience of the people in commercial exchange with the people in the Gibe states and their contribution of precious skins to the region. With the exception of some irrigation schemes in Bilate and Lake Abaya areas, the production system in the region is rain fed agricultural. Animal husbandry had also important place next to farming in the economy of the region.²⁰

A wide variety of crops are produced in the region. The main crops produced in the region are cereals such as maize, *teff*, sorghum and barley. Root crops to be fond like *enset*, irish and sweet potatoes are the main sources of living for rural population of Wolaita. Livestock production is generally low due to the shortage of land but constitute a highly valuable assets for farmers and taken as a potential cash supply when sold. Wolaita is one of the *enset* growing regions because it is a drought resistance crop and a high caloric production per unit land. Tobacco and cotton are the main cash crops produced in the lowlands of the region cultivated mainly for market consumption. From the food crops *teff*, barely and beans are planted only by the highlanders.²¹

The farming system in the region is predominantly subsistence oriented. The people of the area have been using time-honored farming with ox-plows mixing it with hoeing for cultivation long before the conquest of Menelik II. Moreover, the agricultural system is mainly customary and rainfall dependent despite the existence of many rivers and Lake Abaya in the region. This, the dependence of agriculture on rainfall had exposed the people of the area for periodic famine as the rainfall situation has been irregular. A study done by Dercon on rural societies in Ethiopia shows that rainfall shocks affect not only current consumption in agricultural production, but the effect lingers on for many years, thereby looming the capacity to the households to attain food self-sufficiency and escape poverty.²²

But attempts have been made to develop the main economic sector in the area which is the agricultural sector since the late 1960s. It was during this time that cultivation of the land near the Bilate River and some other rivers in Humbo, one of the districts in the area have been made. In Humbo at Abala several crop plantation was carried out by exploiting the river's flooding (which provided natural fertility) and through irrigation. The same thing has been carried out in

²⁰Asela,pp.108-109; Abraham Babanto,p.24; Desalegn Wanna, "Attempts to Attain Food Security in Wolaita," (BA Thesis, Department of Geography, AAU, May 1991),pp.8-19; Aysha,p.49; *Ya Debub Beher beherseboh Na Hizboch*,p.10; Mohammed Hussen, *The Oromo of Ethiopia, AHistory1570-1860*, Cambridge University press, 1990,pp. 98,148; Ali Ghalib, *Ethiopia: From a Centuryof Obscurityto Dawn of Democracy*, Ali Ghalib, 2006,pp.87-88; Wondimu Gaga, *Sociolinguistic Facts about the Gamo Area*, February 2010, Addis Ababa, p.27.

²¹*Ibid.*

²²*Ibid.*

using the Bilate River in Damot Woyde, the other district in Wolaita Zone. In both Abala and Bilate, all kinds of crops were produced specially cotton and pepper plantation has been predominant in Abala, Humbo. However, the irrigation system had been conceded through traditional mechanisms.²³

During the old feudal regime, there was a clear shift in the farming system in agricultural activities mainly in the late 1960s. Since then, WADU (Wolaita Agricultural Development Unit) play the greatest role in the modernization of agricultural sector in the region. It provided peasants, among others with selected seeds, fertilizer and pesticides to enable them to produce more and better income. Since the mid 1980s, the World Vision also provided farm supplies and training to peasants to enhance agricultural production.²⁴

Therefore, the above physical and economic features mentioned are providing the environmental and economic framework within which historical phenomena and processes have been playing the vital role in the region under study in the early history of the people.²⁴

1.3. Brief Historical Background to pre-19th century

1.3.1. The Origin of the people and the name ‘Wolamo’

The Wolaita people are one of the ancient administrative regions in Ethiopia and have their own culture, legacy and government structure. The people have also long history of socio-economic and political settings. Thus, the history of Wolaita people is part and parcel of the historiography of the country in general and the Southwest in particular. However, there had been no common consensus among the traditions of the people and some scholarly works regarding the origin of the people. The study made by Wana Wagesho underscore that the Wolaita people were originated from the lineages of Wolabo, who came to the region through Madagascar from Asia due to mankind’s movable nature of living since ancient period and settled in the Southwestern part of Ethiopia. Then Wolabo and his sons started permanent settlement around Lake Abaya before the 13th century. This led to the expansion of the lineages of Wolabo in the region and later become Wolamo (Wolaita) However, I lack other supportive information to confirm the above assertion of Wana.²⁵

According to Wolaita tradition and some local literature, the people originated from the land in which they were living. In relation to this, there are two major clans in Wolaita, Malla and Dogala. The former itself was the first to administer the region. Among the Malla clans,

²³ *Ibid*; ‘Humbo Agricultural and Development Office’ *Annual Report* (June, 2000E.C), pp.13-16.

²⁴ *Desalegn Rahamato, Development Intervention in Wolaita...*, p.10; *Informants: Worako Wabalo, Terefe Dora and Asamo Alaro.*

²⁵ *Yohannis Woldemariam, A History of the World, AA, 19__?, p.124; Wana, pp.1-3; Aysha, p.13; Bogale Walelu, Ya Wolaita Hizboch Tarik (A History of Wolaita People), 1955, p.125; Abraham Babanto, p.12; Buckingham and Huntingford, Some Records of Ethiopia, 1593-1646, N.P. London, 1954, p.xxvi.*

Wolaitamalla moieties have been coupled to the land and were called *bittaawa* i.e. the father of the land and its first king which ruled Wolaita from the very beginning was *KawoBitto* means king of the land. The study made by Asela Gujubo also noted that the Malla clans were called *DollaWoyshatta* i.e. naturally germinated bamboos' from the land. Thus, this shows that the Malla clans were the first and linked with the land and became dominant people in the region under study since the ancient history of Wolaita people.²⁶

Still there was no wide-ranging agreement on traditions and local sources regarding the name "Wolamo". The ancient Wolaita societies were known in various names such as Arujia and "Wolamo". Wolamo [Wolaita] in the 16th century written in different forms such as Uolamo, Uollamo, and sometimes Walatisa or Wolaitisa, which is nearly the singular 'Wolamo'. The people with this name are found in the Southern part of the country. The study made by Wana linked this name with *Wola Moo* i.e. can I eat the edible fruit of a wolla tree? And the people live around this tree by eating the fruits of the tree which is edible.²⁷

After the incorporation of Wolaita by the Shoan forces of Menelik II in the 19th century through the bloody fighting, the way this name had been used in pejorative sense. Wolaita did not only lose its autonomous political right but also the area covered since the last century when the central government was formally established through "divided policy on one side and assimilation policy on the other side." According to Wolaita tradition, the manner this name was practiced after the amalgamation of Wolaita Kingdom to the old empire was intentionally implemented to degrade the morality and confidence of such a strong Kingdom and the people in the Southwestern part of the nation. After the end of Emperor Haile Sellasie I even if the people did not accept the name "wolamo" as their name," Wolamo awraja" was the official name of the Wolaita district without the will of the people. It was after the 1974 Ethiopian Revolution that the *awrajas* name 'Wolamo' was renamed Wolaita awraja after a strong demonstrations and question raised by the people.²⁸

1.3.2. Traditional administration and Social Organization

1.3.2.1. Traditional administration

The people of Wolaita passed through a complex process of development in the formation of early state structure. The period in the clerical state structure of Wolaita Kingdom was obscure. In relation to this Asela Gujubo in his work *Early Wolaita and Kaffa...* noted that the administrative structure of the Wolaita Kingdom was began in the 9th century. However, some

²⁶Bisrat, p.8; Asela, p.19; Abraham Babanto, p.15; Informants: Madebo Kassa, Tadesse Koyra and Lencha Matalo.

²⁷Wana, p.3; Lukas Bezabhi..., p.9; Ernest Cerulli, p.96; Informants: Abebe Gebre Sellasie and Jambo Bafa.

²⁸*Ibid*; Gebru Tarike, *Ethiopia: Power and Protest, Peasant Revolts in the 20th century*, Red sea Press, 1996, pp. 71-72; R. Greenfield, *Ethiopia*, London, 1965, p.371.

scholars underscore that the 13th century as the beginning date for the formation of administrative structure of Wolaita.²⁹ But in Teshome's BA Thesis, "Material Culture of Wolaita," and Wana's study take the 12th century as the beginning date of the state structure of the region. Still in Altay's BA Thesis, "The Political History of Wolaita in 18th to 19th centuries," challenges Asefa's, Teshome's and Wana's suggestions by proposing 13th century as a preferable date for the first administrative scheme to power in Wolaita. Nevertheless, the problem is that Altay himself accepted the period 13th century only for it was mentioned by some scholars.³⁰

Yet some informants and other local sources also go even further and underlined that the state structure of Wolaita had existed before the birth of Christ.³¹ As a result of the suggestions made above, it is plausible to take the time range between the 9th to the 13th centuries as the beginning date of Wolaita Kingdom and its organization.

There was no common consensus among scholars and informants regarding the number of dynasties that ruled Wolaita prior to the 19th century. According to some written sources and informants, the people were ruled by the three successive dynasties such as Wolaitamalla dynasty, Arujia dynasty and Tigre dynasty. The former itself was replaced by the Arujia dynasty and was followed by the Tigre dynasty. The Wolaitamalla clan was the ancient ruling class in Wolaita and ruled in the name of Wolaitamalla dynasty of the region.³²

Even though, the origin as well as the beginning of Wolaita-Malla dynasty itself was uncertain, some scholarly works and oral traditions of Wolaita people underlined that this dynasty was founded by the Wolaitamalla clan, one of the Malla groups in Wolaita. Some written sources state they came from mount Kucha. However, the study made by Asela and some informants claim that the Wolaitamallas were highly attached with the land and were *Dolla-Woyshatta* i.e. naturally germinated bamboos from the land."³³ Hence, Wolaita-Malla dynasty was the first to administer the Wolaita people.

²⁹Wana, pp.2-14; Elias Awato, "Sudan Interior Mission in Wolaita, 1928-1974," (BA Thesis, Department of History, AAU, June 1987), pp.2-3; Altay Alaro, "The Political History of Wolaita in 18th to 19th centuries," (BA Thesis, Department of History, AAU, June 1982), pp.2-3; Altay, *Case Studies...*, p.5; Informants: Esysa Bibiso, Gebre Mikael Kuke and Bugure Lera.

³⁰Wana, p.15; Altay, *The Political...*, p.3; Elias and et al., pp.22-23; Teshome Tadesse, "Material Culture of Wolaita," (BA Thesis, Department of Sociology, AAU, June 1984), p.4; Asela, p.4.

³¹Lukas Bezabhi, *Wolaita and Evangelism...*, p.11; Wolaita Zone Bahil Tourism Na Mengist Communication, *Bakka- alia Metsehet*, Bulletin 1, No.9, Sene 2003, p.35; Informants: Abebe G/Silliasie and Timatewos Mena.

³² *Abraham Babanto*, p.15; *Lukas, Wolaita and Evangelism...*, p.10; *Getachew Talachew*, pp.2-10; *Informants: Worako Wabalo, Terefe Dora and Asamo Alaro*

³³Wana, p.14; Wudineh Almaz, "The Foundation, Growth and Development of Soddo Town Until the Revolution 1974," (BA Thesis, Department of History, AAU, June 1984), p.3; Kassa Kaficho, "The Cultural History of Wolaita Nationality: The Material Aspects," (BA Thesis, Department of History, AAU, May 1990), p.2; G.W. Huntingford, "With *Ethnology and History of Ethiopia In History of the Galla [Oromo] of Ethiopia*," eds. Bahrey et al. Introduced by D.N. Levine,

There were about twelve 'Kawos' (Kings) that governed being members of the Wolaitamalla dynasty. However, Wolaita traditions and some written sources gave due attention only for the achievements of Motalami, one of the twelve Kings by mentioning the strength, greatness and expansionist pagan personality of this King before the last quarter of the 13th century. They also noted that he was the King of Damot established his palace at Damota, the mountain which now overlooks Soddo, the capital of Wolaita Zone known as *Sato Motole Garuwa* or the seat of Motalami. After establishing his palace at Damota, he named the newly incorporated areas by the name of his seat Damot. Therefore, there are many places known by this name in the sphere of Wolaita even to day such as Damot Woyde, Damot Gale, Damot Fulasa, and Damot Sore including Mount Damot and thus the name Damot was common to the region. Local traditions even admit that the present day Bure Damot in Gojjam was part of this process. Therefore, it seems that because of the Wolaita's tradition of adopting the name Damot for every new land occupied by the expansionist Wolaita Kingdom that the name Damot is more known in the literature than the name of the Kingdom (Wolaita). Moreover, the sources above pin-pointed the evangelization activities of the 13th century famous saint, *Abune Tekle Haymanot* by citing the ruins of churches which are still found in Wolaita. As a result, they tried to relate Motalami, Damot and Saint Tekle Haymanot.³⁴

Some writers, however, are not in position to accept the association of Damot, Saint Tekle Haymanot and the Kingdom of Wolaita. Tsehai in her study noted that "it is clear that the historical Damot where Abune Tekle Haymanot evangelized was situated in what is now Jibat and Mecca in Shoa." Thus she underlined that the location of Damot is found in the north (Gojjam) which is far from the historical Wolamo [Wolaita].³⁵

Outland, 1993, p.14; Bahru, pp.17-18; Asela, p.19; Bisrat, p.8; Informants: Asamo Alaro, Worako Wabalo, Terefe Dora and Abebe Gebre Sellasie.

³⁴Tadesse Tamirat stated that "until the Muslim invasion of the 16th century, Damot referred to the region immediately south of the Blue Nile, and west of the sources of the Awash river. Its limits are indefinable, but it may have extended as far west as the Didessa, and as far south as the region of Innarya. To the east, it may bordered on Hadiya, and he thinks that the region of 'Wolamo' may have been included in it. He also noted that Tekle Haymanot was imprisoned in Damot during the second expansionist invasion of King Motalami and preached there until Tekle Haymanot succeeded in converting Motalami to Christianity. He added that Motalami, a legendary monarch of Damot, invaded the Shoan region as far north as the Jama River and almost completely annihilated the small Christian communities in the region", (Tadesse pp.120-121). This shows that there was a relation among Damot, Tekle Haymanot and Motalami, the strongest pagan expansionist ruler of Wolaita Kingdom. Tadesse Delessa and Girma Alemayehu, *History of Ethiopia: A Profound and Comprehensive Study from Early Aksumite Period to the Downfall of Emperor Haile Sellasie- I*, Addis Ababa, 1993, p.34; Lapiso G. Dilebo, *Ye Ethiopia Regim Ye Hizb Na Mengist Trai k (A Long History of Ethiopian People and Government)*, Addis Ababa, 1982, p.95; Asela, p.35; Wana, pp.14-16; Bisrat, p.9.

³⁵Tsehai Brehane-Selasse, "Some Points Concerning the Location of Historical Wolamo," *A Paper Prepared for the Conference of Historical Society of Ethiopia*, (Misc 22), 1973, pp.1-3; _____, "The Question of Damot and Wolamo," *Journal of Ethiopian Studies*, Addis Ababa, June 1973, p.5; Gebre Selassie, *Tarik Zemene Zedagmawi Menelik Neguse Negest Za Ethiopia*, (AA, Artistic Matemiyia Drigit, 1959), p.218. Informants..Yacob Biru, Ayaliw Kidane, Gebremikael Kuke and Esayas Bibiso.

Nonetheless, most of the works in the Southwest in general and Wolaita in particular disclose that owing to both internal and outside problems, Woliata lost its autonomous position in size and its area covered. At the end of the 15th century and the beginning of the 16th century, the region was limited to Kindo Didaye, one of the districts in Wolaita today. It was in the beginning of the 16th century that marked the downfall of the Wolaitamalla Dynasty and its replacement by the Tigre Dynasty.³⁶

In relation to the traditional administration and its executive seats, some literature and oral traditions in Wolaita claimed that the government structure was hereditary based. Before the conquest in the 19th century, the administrative centers were not found in permanent location due to the intention to protect the people and the Kingdom from the outside invasion and rivals. Hence, the mobile capital of the kingdom until the incorporation of Wolaita by Meneliks force in the 19th century moved to various places like Woshqo-----Shatintamo-----Halale-----Didaye-----Woshaldada-----Himbecho-----Afama Guche Garuwa-----Damota kikya-----Woyde Massana-----Dalbo Choramo-----Zala Shasha-----Ofa Kalacha and Girara.³⁷ But the last seat was found in *Dalbo* until *Soddo* became the permanent seat of the region after the conquest of Menelik II. *WashiPara* was located on the mountainous site to watch and manage the security of the Kingdom. It has also the duty to provide information to the king. According to some informants and local written sources, until the integration of Wolaita into the old empire in the 19th century by Meneliks army by force, the region had its own organized administrative under its king. Pending to *Kawo* Damote there was autocratic governments in the region in exercising unlimited power and a state of Wolaita was set up during the reign of *Kawo* Gobe who replaced *Kawo* Damote. The people were directly taking part in the process of decision-making from King Gobe onwards. Thus *Kawo* Gobe was the beloved leader among the people in traditional administrative history of Wolaita. However, they also mentioned that *Kawo* (King) was the ultimate power holder and found at the top of the hierarchy before and after the 16th century.³⁸

When the king in the throne was dead, then the male elder son could take the political power and was called *Bushasha* i.e. the son of the king which was born first and replaced the dead king who was his father. The gold ring was put on the right hand middle finger and the silver ring was put on left hand middle finger and *Kalachcha* i.e. the crown was put on the head of the new king. Informants stated that through hitting *Negarit*, (*Drum*) the people declared the new king to power by shouldering the king and said *Woze! Woze*, i.e. the way of accepting the new king. The chain of subordination below the *Kawo* before the 16th century was Oydu Ginda (the member of four

³⁶*Ibid*; Elias and et.al, pp.31-32.

³⁷ *Ibid*; *YeDebubBeherbhersebochNaHizboch*, pp.212-213; Wana, p.29-31; Informants: Geta Wotango, Bassa Baloa and Asamo Alaro.

³⁸*Ibid*; *Bakkaaliya Metsehet...*, p. 36; Informants: Beyene Banga, Eyob Wate and Hailegiorgis Abebe.

councilors), Gadawa (war leader) and Zaakra Guudaa (governor of the palace and collecting tributes).³⁹

Below the *Kawo* (King) there was multi chain of subordinations. One of the subordinations was *Gana* i.e. Diplomacy which has the function to find peace and security when conflicts had been arisen among the surrounding communities.⁴⁰ *Tache Mochona* was the organizer of the peace keepers and *Woshi Mochona* was the coordinator of boundary issues. *Kare Mochona* was the ruler of treasury of the king. *Siga Mochona* has the function to solve internal problems of the kingdom. *Dencha* has responsibility to distribute land to citizens and collecting tributes from them. The function to control land products has been vested on the hands of *Irasha*. Under this chain there was *Alana Dana* i.e. the administrator of the *Zuma* [*woreda*].⁴¹

Before Menelik's occupation, Wolaita had been divided into *Hosfun Danas* means eight *woredas* (districts). *Alana Danas* were elected for their strength, patriotic deeds and personal wealth. *Mandida Dana* had come under the domain of *Alana Dana* to govern *kebeles*. *Huduga* has the task to announce the proclamations of the Kingdom to the people and knew each member of the village. *Wodala Ganjia* has position to do community relationships. Below *kebele* administration at the grass root level, there was *Shucha* i.e. small rural administrative unit led by *Aduma* in the Kingdom.⁴²

1.3.2.2. Social Organizations

According to informants, the people of Wolaita are composed of several patrilineal clans having different social status. In the ancient history of the people, membership of a clan determined to a large extent eligibility to inherit land and local political alliances and ritual celebrations. Economic cooperation between clan members has been weaker than political, social and ritual ties. Thus plough together, trading jointly and any other economic cooperation depends more on consanguine (relation by being descended from the same family) ties rather than geographical proximity, mutual trust and other factors. However, during crisis situation clan members are supposed to help each other besides the lineage ties, marriage, eye-parenting, god-father and father-confessor.⁴³

Some written sources and traditions claimed that the social organizations of Wolaita mainly consist of hierarchically related groups of people made up of three major strata: *goqas* (commoner farmers), *ayle* (slaves) and *hilanchas* (artisans). They also pointed that the *hilanchas* are sub-divided into *Chinasha*, *Wogache* and *Degela*. Regarding religion as a social institution,

³⁹*Ibid*; Wana, p.8; Elias and et.al, pp.31-34.

⁴⁰*Ibid*.

⁴¹*Ibid*.

⁴²*Ibid*.

⁴³Informants: Asamo Alaro , Geta Wotango, Bassa Balota, Lencha Motalo, Terefe Dora and Woyza Ayele.

the Wolaita have been followers of traditional beliefs before 1894 and some until the coming of missionaries in the 1920s. Now most of the people are members of one or the other evangelical faiths, although there are also Muslims, Orthodox Christians and traditional believers.⁴⁴

Informants from higher ranking clan such as *Wolaitamalla*, *Tigre*, *Zirgomalla*, *Masire*, and some written literature admit that there are four major minorities in Wolaita, which are socially as well as economically inferior groups such as *ayle* (slaves), *Chinasha* (potters), *Wogache* (smiths) and *Degela* (tanners). Moreover, among them the *Chinasha* has the highest social status due to their contributions and former role as messengers and minstrels (a roaming musician) in the *Kawo's* court mostly from *Kawo Sana* during the Tigre Dynasty. They also acknowledged that the *Chinasha* have been friendly in their relations with the families of *Kawo* from the beginning of Wolaita history i.e. they were the one who served the *Kawo* wash his hands before and after meals.⁴⁵

Before the incorporation of the area into Menelik in 1894, the way and status in which the *Chinasha* were treated was normal because of being minstrels in the court, they controlled access to the king and could advocate one person's interest over another through their court songs. They lost this position with the termination of the former court system after the Shoan invasion of the territory and became singers and dancers at wedding and other funerals. Moreover, they also were subjected to economic changes as potters and made circumcision when couples became ready to marry which was practically implemented during the reign of *Kawo Lache*.⁴⁶

Prior to the 1974 Ethiopian Revolution, all the minorities in the area were reviled and not allowed to mix with the *goqas* (commoner farmers) as working groups, in playing and other social relations and they were considered impure due to their feeding habits, mainly because these people are said to eat animals that were not ritually slaughtered or they eat wild animals that were not consumed by the other groups. They are not allowed to eat and drink together. Even today some areas are remaining quit reluctant to integrate the *hilanchas* in their community organizations such as *Iddir*. But their social position was started to change owing to the religious transformation in the 1920s with the Protestant evangelical faith that preaching equality, brotherhood, loyalty, fraternity...especially from the *Kalehiwot* church. In any case one can find

⁴⁴Dana Freeman and Alula Pankhrust, *Living on the Edge, Marginalized Minorities of Craft workers and Hunters in Southern Ethiopia*, eds. Dana Freeman and Alula Pankhrust, Department of Sociology and Social Administration, AAU, 2001, pp. 206-207; Informants: Gebremikael Kuke & Beyene Baga.

⁴⁵*Ibid*; Asela, p.51; Bahru and et.al *Proceedings of the Eleventh International Conference of Ethiopian Studies*, Addis Ababa, April 1-6, 1991 eds. Bahru Zewde and et.al. Volume II, Institute of Ethiopian Studies, AAU, 1994, p.341; Tsehai Brehane Sellasie, "Gender and Occupational Potters in Wolaita: Imposed Femininity and "Mysterious Survival in Ethiopia," in *Gender Issues in Ethiopia* ed. Tsehai Brehane-Sellasie, Addis Ababa, 1991, pp.15-30; Informants: Terefe Dora, Gebremikael kuke and Worako Wabalo. They argue that the *goqa* (farmers) could be taken as the primary social groups while the others put under despised position were considered as secondary social groups which is based on the principles of inclusivity and exclusivity.

⁴⁶Chatti Ramo, "The Politics of Divine king Ship in Wolaita," (PhD Dissertation paper, 1984, USA, p.247; *Living on the Edge*, p.212; Oyvid M. Eide, *Religion and Revolution in Ethiopia, The Growth and Persecution of Mekane-Yesus Church 1974-1985*, James Curry, 2000, pp.1-2; Cerulli, p.102; Asela, p.125; Informants: Ayalew Kidane, Beyene Baga, Eyob Wate and Esyas Bibiso.

that social, ethnic and religious inequalities found a powerful expression via evangelical faith even in the pre-1974. Moreover, their social arrangement was significantly changed during the *derg* regime because the *Derg* government changed their individual despised name *Chinasha*, *Wogache* and *Degela* to *hilanchas* means craft workers. They had been advanced in various positions through this period. They were elected to leadership posts after the revolution and started to own land particularly after the 1975 Land Reform policy of the *Derg*.⁴⁷

But in the past, the *hilanchas* had been used to work without payment for village chiefs, *Woreda* officials, and other influential personalities prior to 1991. Thus informants underlined that the detested groups have no opportunity to acquire land up to the 1975 Land Reform policy of the Marxist-Leninist government of the *Derg*. However, this policy only benefited a certain group but not all marginalized members.⁴⁸ Thus, this shows that the social relation and the despised members were lower classes which had been found in tiny spot.

1.3.3. Marriage and Festivity

1.3.3.1. Marriage

It is natural that marriage had been taking place among the two opposite couple supposed to be reached to the ladder of marriage. In Wolaita as in other parts of the country, there had been traditional marriage system which strongly depended on the Scio-economic background of the Familites. Informants claimed that Wolaita society values marriage highly and all parents are eager to see their sons and daughters married and bear children. Moreover, Wolaita clans are exogamous and marriage represents an important way in which networks of socio-political relations has been established. Both monogamy and polygamy are practiced depending on religion and economic status. Rich men from the core clans, Orthodox Christians and Traditional believers are allowed to marry multi wives from various clans others than Protestants and poor men. The expenses related to marriage are one of the major reasons for extravagancy. Many parents enter into crisis after they celebrate their sons and daughters weddings which hampers their socio-economic conditions. But marriage encompasses and used as political diplomacy for the government of Wolaita Kingdom with its neighboring regions in general.⁴⁹

⁴⁷*Ibid*; Dana Freeman and Alula Pankhrus, "Marginalized Minorities of Craft Workers and Hunters," in *Living on the Edge*, eds. Dana Freeman and Alula Pankhrus, College of Social Science, Department of Sociology and Social Administration, Addis Ababa, 1995, p.206.

⁴⁸*Ibid*.

⁴⁹Abraham Babanto, pp.26-27; Wana, p.35; Asela, p.146; *Bakkaaliyaa*, Be Wolaita Zone Mastawoqoia Na Bahil Memirya (The Wolaita Zone Communication and Culture Bureau, p.26; Informants: Terefe Dora, Worako Wabalo and Asamo Alaro.

There was no exact figure among scholarly works and the myths of the people regarding marriage styles. According to the study done by Abraham Babanto, *Wolaita Culture and Civilization...* and Wana Wagesho, *Ya Wolaita Hizboch Tarik...* noted that there was a legal as well as illegal marriage style which is commonly known by the local people as *Daffaa*. Asela in his work *Early Kaffa and Wolaita...* and other local sources admit that there are five well known traditional marriage styles in the region.⁵⁰

Regarding marriage which occurred in the belief of Community Elders was the most widely accepted marriage style in Wolaita, which had been practically implemented via the agreement reached between the families of the couple. The criteria for this marriage style are primarily recognizing the couple ready for marriage and social equality in clan basis between families of the couple. Knowingly or unknowingly the marriage that happened on socially unequal partners leads to *Bohuwa* i.e. discrimination made up on couples who made marriage out of the tradition and customs of Wolaita the accepted marriages have been not to marry the one who is from socially unequal clan which is still in practice. In Tuesday and Thursdays the family of the male sent *Lazantta* i.e. elderly people from the side of the male are sent to the home of the female to induce the marriage arrangement by the couple. The family of the female prepared food and drinks to show their agreement on marriage. After eating and drinking, they ordered the male side and told the items brought during weeding ceremonies such as *Sagayuaw* which is a silver ring put on the left middle finger of a female. After accomplishing the issues mentioned above, the families of the couple are preparing themselves for *Koyta* i.e. the materials given to the couple on the wedding day.⁵¹

In relation to *Labba* marriage style which has been made through the convincing process of the female's family by male elderly bodies when the male couple has no economic capacity to fulfill the materials demanded for marriage in Woliata wedding custom. *Daffaa* (Marriage occurred via kidnapping) which was illegal and done on the side of the male is another marriage style. It may come out suddenly on market days or before and after collecting fire wood and fetching water from the river. Thus the male who in need of abduction could prepare feeding materials. *Daffa* marriage was made when the female rejects and says no, because of economic incapacity of the male to marry through wedding or when there is no love on the female side finally leads to the implement of the marriage style. *Latta* is the marriage of inheritance. This was done when a husband dies the husbands brother could arrange marriage with the wife of the deceased. This was because to set a better opportunity for the sons of the departed in life to help them grow in the home of his family without problem and to save the children from the negative socio-economic impacts. *Mishecho* is another form of marriage when a male lost his first wife by death, then he would marry one among the family of the dead woman mainly her sister in order

⁵⁰*Ibid.*

⁵¹*Ibid*

to prevent the children of the dead grow in the same house they lived before with their aunt or another close relative.⁵²

1.3.3.2. Festivity

Festivity is a process of celebrating religious or secular holy days in Ethiopia. In Wolaita too, there are different festivities which have been celebrated among the people in the region. Informants and some local sources acknowledged that burial ceremonies and *Giffatta* which were commonly known by the people of the South in general and Wolaita in particular as *Meskel* festivity after the 19th century conquest of the area have been given due attention. In relation to burial ceremonies, Cerulli pointed out that when an important personality from the core clans such as *Wolaitamalla, Tigre, Zirgomalla, and Hizia...* die, living slaves were buried with the dead. Moreover, informants suggested that three *ayles* (slaves) were buried with the dead because one was expected to prepare bed, the others to prepare coffee and to light the pipe for the dead.⁵³

In Wolaita custom, many eating and drinking materials are prepared for burial ceremonies. The people have their own system of traditional medication to preserve the dead person's body for four to six days and the way of announcing the dead person in a very big market centers to the people and was *Araduwa* i.e. the means of declaring the strength, pride, dignity and wealth of the dead and inviting the people to come to eat as well as drink with no payment on the burial day.⁵⁴

In *Wolaita*, the highest place was given for the celebration of *Giffata*, and *Meskel* carnival after Menelik's conquest. The coming and eve of *Giffata* festivity was declared by young boys from age 10 to 18 when preparing *Gullia* which is the collection of fire wood to make it ready for borm fire on the day of *Maskala* in a special place called *Guttara* i.e. the place where the woods are collected and people are gathered together for the occasion. According to tradition, the celebration of *Meskel* event was taken as the commencement of the New Year and the ritual as well as religious memory. This is due to the fact that *Maskala* had traditional power of high impression and attitude towards life and society, especially in the rural part of *Wolaita* customary style. For *Maskala* festivity, there are different food stuff and drinks geared up like local beverages, Enset processing and fermenting for cultural dishes, cutting and splitting fire wood that can induce some weeks and prepare hay storage for the cattle to be fed till the end of the festival weeks.⁵⁵

⁵²*Ibid*; Asela, pp.147-148; Wana, pp.35-41; Informants: Osa Oche, Bassa Balota, Tigray Tito and Abebech Desalegn.

⁵³Cerulli, p.116; Wana, p.54; Informants: Jambo Bafa, Terefe Dora, Worako Wabalo and Boto Buda.

⁵⁴*Ibid*.

⁵⁵Asela, p.135; Informants: Gebremikael Kuke, Abebe Gebresellasie, Dawit Ekaso and Bancha Yaya

Informants also addressed that the house of every village is hoarded with pot full of local beverages, products of Enset such as *Itima* i.e. sediments of Enset juice and *Bachira* which is the Inset powder roasted and mixed with milk and butter to be eaten and drink together before displaying the Ox meat. Thus *Meskel* festival in Wolaita as religious or as traditional has a great value in cultural preservation and spiritual satisfaction.⁵⁶

1.4. Recovery of *Wolaita* during the Tigre Dynasty

In relation to the coming of the Tigre dynasty to power in the region, there was no universal agreement on written literature. Some written sources and informants, from the lineage of this dynasty generally stated that the origin of the Tigre dynasty was from the north, especially from Temben in present day Tigre. Still the transfer of power from the *Malla* clan to the Tigre clan was doubtful among scholars and informants because they said that the Tigre clan was a late comer than the Wolaitamallas to the region through trade and other factors.⁵⁷

However, according to some written sources, the period from the late 15th century to the last quarter of the 19th century in the history of *Wolaita* Kingdom was called the era of Tigre clan administration through Tigre Dynasty. Moreover, the former *Malla* administration had fallen down and replaced by the *Dogala* clan administration that had taken place by the Tigre clan. This had been witnessed due to both internal and external factors. Internally, power rivalry among the *Malla* and *Dogala* clans while the Muslim-Christian war and the South ward expansion of the Oromo population finally resulted in the downfall of the former *Malla* administration in the late 16th century could be taken as external factors. This paved the way for the *Dogala* Tigre clan to seize government power in the region in the eve of the 16th century.⁵⁸

⁵⁶Asela, p.136; Wana, p.56-57; Informants: Beyene Banga, Woyza Ayele, Madebo Kassa and Tadesse Koyra.

⁵⁷Asela,p.47;G.W.BHuntingford,pp.16-18;Bisrat,p.10;Richard Pankrust, *The Ethiopian Borderlands, Essay in Regional History from Ancient Timesto The End of the18th century*, the Red Sea Press, Inc., 1997,pp.211-227; Elias and et.al,pp.31-37; Tsehai, “The Question...,”pp.48-50, “ Some points...,”pp.5-8; Afework Berhanu, “Wolaita Tigre Dynasty to 1894,” (BA Thesis, Department of History, Bahir Dar University,2001),pp,18-23; Paul E. Balisky, “Wolaita Evangelists: A Study of Relgious Innovation in Southern Ethiopia, 1937-1975,” (PhD Dissertation, University of Aberdeen, October 1997),p.19; Remo Chati,pp.59-60; Informants: Terefe Dora and Jambo Bafa.

⁵⁸*Ibid*; Informants: Timatiwos Woraqo Wabalo and Jambo Bafa claimed that Shume Agbe who came to Wolaita from the north through trade became popular in the region and become *Gadawa* (war leader) during the time of *Kawo* Lache arranged marriage bond to the daughter of the *Kawo* who had no male son to become *Bushasha*. Then Shum Agbe started to compete for the succession of the throne when the king died. This made power rivalry among the Malla clan and the Tigre Doga clan and their supporters. In this local conflict, Shum Agbe was patient and tolerant towards the people even on those who were on the side of *Kawo* Lache to accept the support of the total population. Finally the people accepted Shum Agbe to become their king by saying *Woze*. This paved the way for the transfer of power from Malla clan particularly from Wolaita Malla to the Dogala Tigre clan. However, there was no agreement among scholars regarding the first king that began to rule the Tigre dynasty. Informants stated that Shum Agbe was the first king that ruled as a founder of the Tigre dynasty. But *Shum* was a title rather than the name of the king (see Wana, pp.17-22). Other Scholars such as Buckingham and Huntingford on the other hand stated to list fourteen kings which ruled the Tigre dynasty(see pp.ixv-ixvi); Abara Paulos, “Land Tenure System in Soddo Zuria Woreda(1894-1974)”,(BA Thesis, Department of History, AAU, 1987),p.64; Elias Awato and et.al.,p53.

Moreover, the revival of Wolaita Kingdom was set up by the Tigre dynasty from the begging of the 16th century. It was done because the *Kawos* of this dynasty tried to solve their internal problems through diplomacy and political marriage relations. Then they were able to coordinate the people and started to resist the outside rivals from the 16th to 19th centuries and expanded their territories in different directions. On the other hand, the early Kings of this dynasty had faced many attacks by the Muslim forces and the Oromo population Movement. Informants and some literature underlined that it was *Kawo* Gazagna among the early Kings who conquered the Arsi and Guji Oromo expansion against the region and made fortification on the eastern border as defense and to save the Kingdom from these rivals.

Moreover, the early *Kawos* of this dynasty until *Kawo* Sanna came to power were fighting with the external contenders and therefore, engaged in consolidation of their authorities in the region.⁵⁹

From *Kawo* Ogato to *Kawo* Gobe (1761-1886), in view of the history of Wolaita outstanding outlook have been given because the actual rebirth and the regaining of the former territories has been made throughout this stage. There was good governance, prosperity of the people and the use of currency which was named *Marchuwua* i.e. a currency made from iron during this period has been used. Cerulli noted that the currency of Wolaita which was different in size and shape in relation to the currencies used in other areas were made from iron known as *marchuwa*.⁶⁰

During the reign of *Kawo* Ogato (1761-1800) different areas were occupied that were never seized during the time of his father King Sanna by military force like the areas around Mount Damota. He established his palace near *Sato Motalami Garuwa* which means the palace of *Kawo* Motalami. Humbo, one of the districts of Wolaita was seized by defeating the Maraḳo Hadiya's in the district and annexed this area to his Kingdom. This event among the Wolaita people was considered as "*Ogaton Otta Kessiyageeta*" i.e. we occupied the uncultivated virgin land during the time of *Kawo* Ogato. Informants and some local literature stated that the areas occupied from Kindo Halale to Ajora Fuafuate (fall) were made during this period. The defense wall was dug out around Sore Mashido to protect and defend his Kingdom from rivals and outsider enemies.⁶¹

The successor of *Kawo* Ogato was *Kawo* Amado. During *Kawo* Amado (1800-1835) with the exception of *Duguna* areas, one of the war fronts in Wolaita Kingdom, he incorporated areas under the domain of the present day Wolaita. He built walls and trenches in his border areas to defend and protect his government from outside invasion by the local people named as *Amado Kella* (the defense wall of King Amado). The largest defense wall in size, depth and length

⁵⁹*Ibid.*

⁶⁰*Ibid.*

⁶¹Asela, pp.53-54; G.W.B. Huntingford, p.16; Bisrat, pp.10-12; Informants: Lencha Motalo, Tadesse koyra and Madebo Kassa.

which stretched from Ajora Fuafulate in the northeast to Lake Abbaya in the south was set up during the time of King Amado. During this period, Wolaita Kingdom was divided into *LapunWoyshas* i.e. the seven known core clans which governed the area.⁶²

Kawo Damote (1835-1845), the successor of *Kawo* Amado who is remembered as an aggressive ruler among the late *Kawos* of the Tigre Dynasty. He made forceful decisions up on his people and practiced egotistical action up on his government and community. He built not only walls but also dig out canals for a long period of time to change the flow direction of river *Shapa* to the north. He prepared a special place to slaughter those who speak and question his government named *Holozo*. Informants and local written sources, therefore, claimed that this action was done by the people who projected for this purpose was called *Mana* or *Chinasha* and this deed of king Damote by the local people regarded as *Mattoy bayyna qooriyan macaray bayyna mashshan Holloozon shukissees* i.e. slaughtering human beings with no doubt by the penknife at a special place called *Holozo*.⁶³

The era of *Kawo* Damote was replaced by the reign of *Kawo* Gobe (1845-1886). Gobe annexed the former *Duguna* front the later Damot Woyde *Woreda* (district). The people of Wolaita started to exercise their direct participation in the socio-economic and political structure of the government during *Kawo* Gobe. There was power limit and democratic system of administration in the region after the reign *Kawo* Damote. Informants and some sources claimed that *Balemonata*, the council of government was set up by the *Hospun Dannas* (eight district governors such as Boloso, Damota, Duguna, Humbo, Kindo, Koysha, Ofa and Sore) because *Kawo* Gobe divided his administration into eight districts governed by their representative officials bearing the title of *Alana Dana*, which is similar to the present day district chief. They also added that the people have seen prosperity and justice during the time of *Kawo* Gobe and the people celebrated the *Meskel* festivity by delaying two Oxen in each family. Thus this among the native people still remembered as *Gobe Maskala* i.e. to show the prosperity and better life of the people during his period. To solve the setback of quarrel with the nearby regions, *Ganna* (diplomacy) was basically used.⁶⁴

According to some written sources and informants, the son of Gobe was Gaga but died without being the *Kawo* of Wolaita Kingdom. It was the period in which Menelik's expansion was started towards the south in general and Wolaita in particular and thus the people appointed Tona (the son of Gaga) to become the real successor of *Kwao* Gobe without the permission of Gobe himself. Tona (the victor) was the governor of *MaloKoza* which is the area now found in present day Gamo Gofa Zone before his coronation as *Kawo* of Wolaita Kingdom. Most sources admit

⁶²*Ibid.*

⁶³*Ibid.*

⁶⁴Asela, p.57; Bisrat, p.12; Deressa Debu, p. 17; Informants: Asamo Alaro, Worako Wabalo, Terefe Dora and Hailegiorgis Abebe.

that Tona was strongly fighting the expansion of Menelik to the region to make the area its tributary state.⁶⁵

In relation to land management, the people paid tribute once in a year in the form of cash or in kind only to the King based on the amount of land in which each home owned during traditional administration in Wolaita. Until the conquest of the old regime in 19th century, there were five land holding systems in Wolaita. These were *Mayzaa Ma7yagadiya* (ancestral land), *Kawo Bitta* (the land of a King), *Deriya Bitta* (community land), *AawuBitta* (private land) and *BazzoBitta* (land in the lowland).⁶⁶

Regarding *Mayzaa Ma7 ya Gadiya*, land holding process had been taken through the lineage ownership of the land. It was hardly possible to inherit this land out of the kinship relation of a clan. This was the kind of tenure in which land belonged to all the descendants of the same clan. However, clan members had no right to transfer or sell this land to anyone outside of their community. Some written sources noted that this type of land holding system existed before the Kingdom had begun its territorial expansion.⁶⁷

Aawu Bitta was the land which occupied through war and it was distributed to the leaders of the war who did sensational activity in the battle. It was not possible to transfer and sell this land to anyone. *Kawo Bitta* was mostly reserved in the highlands of the region for the *Kawos* farm. The land was fertile and comfortable for agriculture. Moreover, land that was reserved for common purpose and held by the community for *Shengo*, festival celebration, greasing purpose and incircled for forest preservation called *DeriyaBitta*. The land located in lowland areas of the region was *Bazzo Bitta* and this land was distributed for the community of occupational groups such as *chinasha* (potters), *Degela* (tanners) and *Wogache* (smiths). Thus the tasks of traditional land distribution in the region were made by the government officials called *Dencha*.⁶⁸

1.5. The incorporation of Wolaita in 1894 and its aftermath

Chiatti and oral sources of Wolaita convey that before the conquest by the Amhara dominated forces led by Menelik II in 1894, Wolaita had a strong centralized administrative structure. It was also characterized by advanced sedentary agriculture by the standard of the time and Wolaita

⁶⁵*Ibid.*

⁶⁶Asela, p.96; Bisrat, p.13; Elias and et.al, pp.71-73; Informants: Esysas Bibiso, Gebremikael Kuke and Abebe Gebresellasie.

⁶⁷*Ibid.*

⁶⁸*Ibid.*

used plough long before they encountered the Amharas. Pre-Menelik Wolaita appears to have been fertile, wealthy with an abundance of forests and wild life as well as large unsettled land.⁶⁹

The downfall of the Kingdom of Wolaita happened in the 19th century due to the invasion from the Shewan forces. When Menelik became emperor he continued the policy of expansion and carried the process of unification towards the south, east and southwestern part of the region in general and Wolaita in particular. Some scholars mentioned that Menelik's expansion and invasion of the region was related with his intention to control the resourceful areas. They also suggested that the invasion of Wolaita was made due to the prosperity and fertility of the region attracted his attention. Ketebo, Tsehai, Chris Prouty, Bahru, *A History of Modern Ethiopia...*, disclosed that there was the Great Famine or the *KifuQen* and epidemics in 1888-1892 in the northern Ethiopia and the fertile unsettled land of Wolaita attracted Menelik to exploit the region as source of food supply. Wana added that Menelik's marching to the south in general and Wolaita in particular was related with his aim to create a large and united Ethiopia which he used as a pretext to invade the region.⁷⁰

It was after the conquest of Arsi and seven years after the battle of *Chilango*, that Menelik plagued Wolaita. However, before the invasion through his personal participation, Menelik sent his diplomatic mission to Wolaita under the head of Abba Jiffar II of Jimma Kingdom on behalf of the government to form peaceful integration of the area to the old empire. This diplomatic process to be started from the time of *Kawo Gobe* (1845-1886) because *Kawo Gobe* made marriage and trade ties with Abba Jiffar II of Jimma Kingdom. But this procedure failed due to the people who were not in a position to accept the diplomatic arrangement and never agreed to pay tribute to the government of Menelik II in peace.⁷¹

However, before the coming of Menelik to Wolaita in person in 1894, there were seven consecutive expeditions occurred. The first expedition to Wolaita was made by *Azaz Tekle* and *Tesema Worku*. But totally defeated by the Wolaita people and the native people said *Tekle Tamma Ho7oo* which means we got upper hand over Tekle and let him to heat fire. The people, furthermore, got victory over *Dejazmatch Beshai* who fought Wolaita around *Boloso Sorre*, one of the eight *Dannas* through *Shanto*, the town of one of the districts in Current Wolaita Zone.⁷²

⁶⁹Abraham Babanto, p37; Asela, pp. 82-83; Aysha, pp.223-225; Wana, pp.72-75; Informants: Hailegiorgis Abebe, Woyza Ayele and Lencha Motalo.

⁷⁰*Ibid*; Donald Donham, *The Southern Marches of Imperial Ethiopia: Essays in History and Social Antropology* eds. Donald Donham and Wendy James, Oxford, Athens and Addis Ababa, 2002, p.199; Haileyesus and Menelik Tibebelesassie, *Ethiopia Village Studies: GaraGodo, Wolaita*, 1995, First draft, p.1; Chiatti, pp.247-300; Ketebo, p.64; Informants: Asamo Alaro, Worako Wabalo and Terefe Dora.

⁷¹*Ibid*.

⁷²*Ibid*.

The second expedition of Menelik occurred in 1882. Menelik sent *Ras Mengesh* with the biggest modernized military forces to overrun and capture Wolaita. Moreover, Menelik ordered *Dejazmatch* Tesema Nadew and Beshai Aboye to help *Ras Mengesha* in the fight against Wolaita Kingdom. Informants and some local written sources claimed that the people of Wolaita used the system of biological war through putting *Aydamiya* i.e. a tree which made the bees irritated to bit the Shewan forces in the war. The people still considered this war as the bee war and Wolaita never put on Meneliks expeditionary forces commanded by *Ras Mengesha*. Besides, other sources argue that Menelik sent five successive expeditions led by his war generals from 1887 to 1894 but failed to defeat Wolaita which was armed with traditional weapons. However, other sources noted that the first campaign against Wolaita was began in 1890 and the contest which determined the defeat of Wolaita was fought from December 1-16, 1894, which has been considered as one of the bloody wars next to the battle with the Arsi Oromo. But Gebresellasié explained all deeds of the Emperor in terms of divine intervention and also examined that Menelik's coming to the region with his imperial soldiers in person was his aim to build churches and Christianize the people that suffered distraction during the war with Gagn and the merciful action of the Emperor towards the local inhabitants during and after the conflict. Nonetheless, the gap created by Gebresellasié in his work intended to account was due to the chronicler's fear to favor his bondage to his masters by ignoring the offered facts of Menelik's expansion to the resident.⁷³ In the 1894 confrontation, one section of the army of Menelik was led by *Ras Wolde Giorgis* that invaded the area from Kulo Konta in the east and *Dejjazmach* Beshai in the north through Tambaro.

The other section of Menelik was led by *Ras Luel Seged* which stationed around Sidama that bound Damot Woyde in the west. The forces of *Dejjazmatch* Gename were stationed in the lowlands of Borroda (now found in Gamo Gofa Zone) raid Wolaita from the South. Menelik armed his forces from the representatives of the whole modern Ethiopia whereas *kawo* Tona was having with the army of Wolaitans only from the eight administrative units. *Kawo* Tona was commander-in-chief of the army of Wolaita. Below the *Kawo*, the army was led by *gadawa* (war leader and currently the leader of hunting). The famous war leaders that participated in the contest were *Gadawa Elasa Wochano* (Bubula clan), *Gadawa Geramo Bulche* (Woshsha clan), *Gadawa Lugo Tiyanso* (Zirgomala clan), *Gadawa Dido Diqaso* (Wolaitamalla clan), *Gadawa Adibo Dale* (Kominiya clan), *Gadawa Fajo Adiye* (Tigre clan), *Gadawa Aldada Qajela* (Womgira clan), *Gadawa Dojamo Aymalo* (Hizya clan), *Gadawa Garenó Mara* (Zaminiya Clan) etc... were some to mention.⁷⁴

⁷³Bisrat, p.16; Tsehai, "The Conquest...", pp.30-33; Elias and et.al., pp.71-73; Chris Prouty, *Empress Taytu and MenelikII: Ethiopia, 1883-1910* (London: Red Sea Press, 1986), p.16; Bahru Zewde, *A History of Modern...*, p.16; Wana, p.73; Wolaita's strategic location provoked to bring Menlik to occupy it by military force (see Ernest Cerulli), p.96; Menelik saw himself as a Christian ruler appointed by God to evangelize the pagans (Tsehai, "The question of...", p.37; Gabra-Sellasié was "fearful to describe the brutal campaign as crusade to restore Christianity in a land where Shoans most famous saint, Tekle Haymanot, himself evangelized", (see pp.218-219).

⁷⁴*Ibid*; Aysha, p.236, Asela, pp.79-80.

The war was fought in Damot Gale, one of the eight administrative units from Qontola to Dalbo at a special place called Taba, in which the most decisive battle took place with Menelik. Aysha in his study noted that Menelik had obtained armament or modern war instruments from England, Italy, Sweden, and Russia that helped him to crush Wolaita which were armed with traditional weapons. On the side of *Kawo Tona* the whole people whose age was above 18 participated in the war with no difference. But some Wolaita groups whom Tona punished for their fault allied with the enemy and provided critical information for Menelik. These personalities were Wozito Wobilo (Wolaitamalla clan), Lomina Adare (Womgira clan), Wonisina Sanna (Kominiya clan) and Abeto Adare (Zato clan) inform the secrets behind the strength of Wolaita. Informants and some written sources claimed that Tona had decided to retreat to Boroda, one of the districts in current Gamo Gofa Zone. They also added that Tona in his way to Boroda was mortally wounded by the forces of *Ras Michael* on his neck at place called Dinki Etta in the present Gamo area in 1894. Thus this event marked the end of the war and declared the incorporation of Wolaita into the Ethiopian empire after the bloody fighting. Timoty Derek Frenyhough suggested that Menelik's invasion of Wolaita in 1894 was the bloodiest and the native people were looted and plundered by the soldiers of Menelik. Hence Bahru noted this war as "one of the bloodiest campaigns of the whole process of expansion" Vanderheyem proved the above fact as an eye witness that human beings in Wolaita were hunted by Menelik and his soldiers.⁷⁵

Due to the conquest and terrible massacre by the soldiers of Menelik, some works stated that Wolaita lost the then young generation. Asela by citing Chairs Prouty underlined that "Menelik's Christianizing-colonizing objective was achieved but at a terrible human cost". Some other literature mentioned that 118,987 wounded and died on the side of Wolaita and 80,000 were died on Menelik's side and he took many Wolaitans to Addis Ababa as war captives.⁷⁶

After the 1894 strong resistance against the Shewan forces, as I have explained above, Wolaita became part and parcel of the Ethiopia Empire. Menelik ordered Beshai Kurfe's forces to confine the region and he made Soddo as the seat of his soldiers. This showed that Wolaita was ruled by the *Naftagnas* for the first time who invaded and settled there as the new comers. The socio-economic and political structure of the area was highly disturbed in post 1894 and made Wolaita lost its identity, autonomous administrative right and shattered the morality and

⁷⁵Bahru, p.64; Abraham Babanto.p.37; Aysha, p.236; Asela, p.76; Wana, pp.73-76; Timoty Derek Frenyhough, *Serfs, Slaves and Shifra: Modes of Production and Resistance in Pre-Revolutionary Ethiopia*, Shama Books, 2010, p.117; J. Vanderheyem, *Uneexpectedly Me'ne'lik: Uningmoisen Abyssinie*, Paris, 1896, p.181; Informants: Abebe Gebresellase, Osa Oche, and Bugure Lera.

⁷⁶*Ibid.*

confidence of the people. Moreover, this event forced the people to assimilate into the culture of the new comers as well as Wolaitans were exposed to merciless suppressions and exploitation.⁷⁷

Economically after the conquest, Menelik imposed the new land policy which changed the traditional land holding system of Wolaita and anticipated to distribute the land among his soldiers from 1895 on. Moreover, he introduced the land tenure system which benefited only his collaborators and made Wolaita as *mad -bet* (royal *kichen*). This policy also changed the method of collecting tribute in the region. It was collected annually and directly went to the Emperor from 1894-1903. From 1903-1937 the living condition of the people of Wolaita was extremely miserable because the Wolaita people were ill treated with a hardship from the *naftegn agebbar* system. It was very much severe from 1903-1907 during the rule of *Dejjazmath* Geneme owing to his action of digging 32 *Duffas* later named *Ya Geneme Gubita* i.e. 32 holes that were dug to put the grains collected from peasants for his personal benefit.⁷⁸

The peasants started uprising by opposing the rule of Geneme under the leadership of Hatero Haniche by the local people named *Ya Hatero Girigir* (the Hatero uprising). This was due to what happened in between 1894-1936 that laid the base for the foundation of poverty even to date. Heavy tribute in the form of grain, labor and severe taxation forced many farmers to abandon their lands when they failed to fulfill their demands. The general economy of the area faced a serious setback. Therefore; the economic policy of Menelik highly influenced the people in their respective regions in general and never brought any improvement on the residents' life after 1894 and the worst era continued in Wolaita until the occupation of the country by Italy in 1936.⁷⁹

The Italian invasion of Ethiopia happened after the people of Wolaita lost its population due to the conquest of Menelik II. But the native Wolaitans participated in the fighting against the Italian forces. Some literature and Informants noted that the people from Wolaita marched to Negele Borena to take part in the Dolo campaign. However, some informants claimed that some groups of the *gebbars* have participated in the war through the pressure from the *naftegna* rulers. The people confronted the Italians in the northern as well as the southern fronts with other Ethiopians and attended the Ethiopian forces in the southern front which was commanded by *Ras Desta Damtew* (the governor of Sidamo province) and *Dejjazmatch* Nesibu the governor of Harar.⁸⁰

⁷⁷Asela, pp.95-96; Abraham Babanto, pp.39-40; Aysha, pp.241-242; Bisrat, pp.18-19; Informants: Gebremikael Kuke and Asamo Alaro.

⁷⁸*Ibid*; Deressa Debu, p.19

⁷⁹*Ibid*.

⁸⁰Bisrat, p.21; Wana, pp.134-135; Informants: Woyza Ayele, Madebo kassa, Tadesse Koyra and Lencha Moyalo.

Sources also pin pointed that some figures from Wolaita took part in the fight in the northern front and at the battle of *Maichew* under the command of *Fitawrari* Gebre Sellasie Tona. But the Italians defeated the Ethiopia in 1936 and reached Wolaita one year later after the occupation of the country. Informants claimed that with little resistance, the inhabitants of the area welcomed the Italians and received the occupying armed forces. The Italians started to appoint personalities who were their collaborators. Base on this, *Fitawrari* Gebre Sellasie Tona, the son of Tona was appointed and served as the governor of Wolaita in the early years of Italian occupation.⁸¹

However, some literature and informants stated that the Italians started to take harsh measures up on the local people who participated in labor work in large cotton plantations in Humbo, one of the five administrative units during Menelik II. They were forced to work from the sun rise and sun set. At the end of the day they were given clothe and two cups of salt as a wage. In spite of this, the introduction of cotton plantation supported the people in Wolaita by providing work even after libration. During the Italian period, the Amhara feudal system was dealt with a serious below. As the result, informants said that the people felt liberated better than their incorporation during Menelik II. Some of the lands were returned to their former owners and fair land tax was prevalent and tribute in the form of grain was over. This change still remembered by the local peole as *nuni asa kiyida xaliya layit* i.e. we become people again due to the Italians. However, these changes continued only until 1941 and all the former old feudal administration was began to revive when the centralized absolutism emerged to power with the restored Emperor.

⁸¹*Ibid*; Antoney Mockler, *HailaSellasie'sWar: TheItalian- Ethiopia Campaign, 1935-1941*(New York: Random House, 1984), p.246; Balisky, pp.144-145; A.J. Barker, *The Rape of Ethiopia 1936* (New York, 1971), pp.39-41; Informants: Girma Bekele, Tigray Tito, Hailegiorgis Abebe and Asamo Alaro.

CHAPTER TWO

2. AN OVERVIEW ON THE INTRODUCTION OF CATHOLICISM IN ETHIOPIA

2.1. Catholicism and the Ethiopian Orthodox Church

There are similarities and differences between Catholic and Ethiopian Orthodox Doctrine and principle. In terms of theology the Catholic Church and the Ethiopian Orthodox Church (EOC) are closer to each other than to Protestant faiths, for example, in the number of sacraments (seven), acceptance of Church tradition as well as Scripture as authoritative and veneration for St. Mary. There are differences in practice (less important today) and three major doctrinal differences between Catholicism, the EOC and other beliefs in the country. The EOC does not accept the “procession” of the Holy Spirit from “the Father and the Son” but holds to the original Nicaea-Constantinople Councils (325,381) creed that the Holy Spirit “proceeds from the Father.”⁸²

The EOC also rejects the Council of Chalcedon (451) with its Chalcedonian Definition, Jesus Christ “made known to us in two Natures,” holding rather to the Christological doctrine of St. Cyril of Alexandria that the divine and human are united in the “one Nature” of Jesus Christ.⁸³ The other major doctrinal difference is the sovereign primacy of the Roman Pope. Catholics give a universal authority to the Pope and since the 1870 Vatican Council, believed in the infallibility of the Pope speaking *ex-cathedra* on faith and Christian morals.⁸⁴ The EOC was the official national Church until 1974. It became autocephalous in 1959. Until 1974 it was under the protection of the Emperor, with the Patriarch as its head.⁸⁵ However, Vatican II (1963-65) greatly altered Catholic-Orthodox relations by re-thinking mission models, accommodating the local culture within evangelization and rediscovering early church ideas.⁸⁶

The twentieth century saw enormous progress in ecumenical dialogue. Various organizations such as the World Council of Churches and the Vatican Secretariat for Christian Unity were instrumental in cultivating the conditions favorable to dialogue. With reference to the aftermath

⁸²Aymro Wondemagegnehu and Joachim Motovu (eds.), *The Ethiopian Orthodox Church* (Addis Ababa: The Ethiopian Orthodox Mission, 1970), p.9. And for more elaboration see Henry Chadwick, *The Early Church* (London: Penguin, 2nd ed.,1993), pp.235-236.

⁸³Aymro and Motovu, pp.96-98. For a full discussion of the origins and development of this Christological issue, see W.H.C. Frend, *The Rise of the Monophysite Movement* (Cambridge: CUP, 1972), p.3. Alan Schreck, *The Compact History of the Catholic Church*, 4th ed., (Rome: St. Paul Training School Press, 2002), pp. 16-17.

⁸⁴*Ibid.*

⁸⁵*Ibid.*

⁸⁶Aymro and Motovu, p. 17. For the long efforts to achieve independence from the Coptic Church of Egypt, see Wudu Tafete, “The Ethiopian Orthodox Church, the Alexandrian See Indigenizing the Episcopacy and Forging National Identity” (Ph.D. diss., University of Illinois at Urbana-Champaign, 2006).5. Aymro and Motovu, p.19.6. Petros Berga, “Specific Chances and Challenges for the Ethiopian Catholic Church at the turn of the Millennium.” *Ethiopian Catholic Church Symposium on “Evangelization in the Catholic Perspective” Proceedings* (Addis Ababa: Apple Printing Press, 2007), p.191.

of the Council of Chalcedon, the talks between the Eastern and Oriental Orthodox were of crucial importance. The ecumenical movement in Ethiopia is beginning to make itself felt, but has not yet made the same headway as achieved elsewhere. “A constellation of circumstances has caused Ethiopia to be one of the most vigilant and hesitant countries with regard to ecumenical dialogue, while the internal circumstances of the country have made the co-operation and solidarity of all Christians a matter of the greatest importance.” The Ethiopian Orthodox Church has not issued joint statements of faith with the Catholic Church, in this unlike most of the other Oriental Orthodox churches, unity is impeded by influential non-doctrinal factors posing a particular challenge in the Ethiopian context.⁸⁷

2.2. The Introduction and Spread of Catholicism in Ethiopia

In Ethiopia the early Catholic missionary activity is claimed to go back to the exertions of Franciscan missionaries in the second half of the sixteenth century.⁸⁸ A Portuguese Catholic force came to Ethiopia in the 16th century to help a fellow Christian state against the Harar based Muslim invading army of Ahmad Ibn Ibrahim (Ahmad Gragn).⁸⁹ However, the most powerful and sustained effort to make Ethiopia Catholic was that conducted by the Jesuits in the sixteenth and seventeenth centuries and when this failed Capuchin, Franciscan and Lazarist efforts followed.⁹⁰ There was the presence of Portuguese and structures of missionaries in the 16th and 17th centuries. A Spaniard named Pedro Paez succeeded in converting Emperor Susenyos (r. 1607-1632) to the Catholic faith in 1622, and Susenyos tried to make all his Orthodox subjects submit to Catholicism. The Catholic presence and activity in Ethiopia then reached its zenith with the appointment of Mendez, Paez’s successor, as patriarch of Ethiopia on February 11, 1626. Mendez completely alienated the Ethiopians by forcibly suppressing their most sacred traditions and customs and immediately insisting on new Catholic practice. This might be attributed to the difference in personality between Mendez and earlier Catholic missionaries but more probably because the Catholic Counter-Reformation Church was more stubborn and hardline than before, resulting from the struggle against Protestantism in Europe “The history of

⁸⁷ *Ibid.*, p.197

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*

⁹⁰ Abba Ayele Teklehaymanot (Dr.), “Miscellanea Aethiopia.” II, *Ethiopian Review of Cultures*, No.3, Capuchin Franciscan Institute of Philosophy and Theology (CFIPT), (Addis Ababa: Sanait Worku Desktop Printing Press, 2000), p.210; Abba Ayele (Dr.), “The struggle for the „Ethiopianization of the Roman Catholic tradition,” in Getachew Haile and others (eds.), *The Missionary Factor in Ethiopia* (Frankfurt: Peter Lang GmbH press, 1996), pp.135-136 and for additional information see Siegbert Uhlig (ed.), *Encyclopedia Aethiopia*, Vol.1 (A-C), (Wiesbaden: Harrassowitz Verlag, 2003), p.699.9. Bahru Zewde, p.9. For more elaboration see Abba Antonios (Dr.), *The Apostolic Vicariate of Galla, A Capuchin Mission in Ethiopia (1846-1942): Antecedents, Evolution and Problematics*, *Ethiopian Review of Cultures*, No.1, CFIPT (Addis Ababa: Ethiopian Catholic Secretariat Printing Press, 1998), pp.3-7. Abba Antonios (Dr.), *The Apostolic Vicariate of*, pp.13-15; Abba Antonios Alberto (Dr.), *Modern and Contemporary History of the Catholic Church in Ethiopia (16th -20th centuries)*, *Ethiopian Review of Cultures*, No.6, CFIPT (Addis Ababa: Rehobot printing press, 2013), p.72; For more elaboration see Abba Antonios (Dr.), *YeKatholic Betekrestian Tarik Be Ethiopia: Kebetsu Abune Guliyelem Masiyase esek Betsu Abune Endrias Jarosseu (1846-1941)*, *Ethiopian Review of Cultures* No.4, CFIPT (Addis Ababa: Nigede Matemiy Derejet, 2001), pp. 16-17.

the Counter Reformation is in part the history of the triumph of the conservatives and the militant over the conciliatory and liberal” within and outside Europe.⁹¹

This led to the outbreak of great opposition and civil war among the Ethiopian people. Emperor Susenyos then decided to abdicate in favor of his son, Fasilides, who completely abandoned his father’s religious policy and banished the Catholic missionaries from Ethiopia in 1632. This marked the beginning of a long period of exclusion of the Jesuits and other Catholic missionaries from Ethiopia and an interval of great disrepute for Roman Catholicism, which was considered intolerant and oppressive and there was deep and bitter dislike of the Orthodox clergy, monks and laity towards Catholics.⁹² All foreigners were suspected as “Franks” (*Ferenj*) and Catholics. The Scottish traveler, Bruce, who was in northern Ethiopia 1769-1771 had to explain to the *Etege* that he was not a “Frank” (i.e. Catholic) and that, “ my religion [that is Protestant] is more different from the Catholic than yours.”⁹³ Despite the imperial prohibition of Catholicism and the martyrdom of Catholic missionaries, who were arrested after entering the country, monks of the Capuchin and Franciscan orders made repeated and determined attempts to enter Ethiopia and preach Catholicism in the seventeenth and eighteenth centuries. All these attempts failed.⁹⁴

Well organized Catholic missionary efforts were invigorated in Ethiopia in the 19th century. A strong political context appeared. European maritime states were now stronger than ever before and were developing some interest in Ethiopia and the Red Sea area. Regional lords in Ethiopia had an interest in acquiring European firearms and technology and obtaining European protection for Ethiopian.

Christians in Muslim lands, which might induce local Ethiopian rulers to tolerate European missions as a way of getting what they wanted from European governments. However, the stronger initiative, Rubenson argues, came from the Europeans seeking advantages.⁹⁵ Catholic missionary orders were motivated by zeal to serve the faith but to do this were willing to enlist the support of European powers.¹⁷ For Catholics, France was the major Catholic power. France supported Catholic missions for domestic political reasons and to advance French interests. Rubenson describes various episodes but particularly in the mid-19th century the support given by De Jacobis to *Dajjach* Neguse against Tewodros, with the object of making Neguse a French

⁹¹ Ibid.

⁹² Ibid.

⁹³ Owen Chadwick, *The Reformation* (Harmondsworth: Penguin, 1972 ed.), and p.267; for additional information see Abba Antonios (Dr.), *Modern and Contemporary History of.....* p.73; Abba Ayele Teklehaymanot (Dr.), “Miscellanea Aethiopica.” I, pp.213-214; Abba Antonios (Dr.), *Ye Katolic Betekrestian Tarik Be Ethiopia:*, pp.18-19 and Abba Antonios (Dr.), *The Apostolic Vicariate of*, pp.15-16; Mauro Forno, *Cardinal Massaja and the Catholic Mission in Ethiopia: Features of an Experience between Religion and Politics* (St. Paul: Daughters of St. Paul, 2013), p.71; James Bruce, *Travels to Discover the Source of the Nile*, Selected and edited by C.F. Beckingham (Edinburgh: Edinburgh University Press, 1964), p. 54 and see also p.101.

⁹⁴ Ibid.

⁹⁵ Abba Antonios (Dr.), *Modern and Contemporary*, pp.79-80, Abba Ayele (Dr.) ‘Miscellanea Aethiopica’ I, p.364; Forno, pp.71-72.

client ruler in the north that would protect Catholics and encourage Catholic missions.⁹⁶ David Chapple points out these missionaries, Catholic and Protestant alike, Antonios, were professionals motivated by religious zeal but prepared to appeal to their own governments for political support.⁹⁷ Towards the middle of the 19th century the Catholic presence in Ethiopia revived with the arrival of the Lazarist Giustino De Jacobis in 1839 as the Apostolic Prefect of Abyssinia.⁹⁸ He was appointed Prefect Apostolic of Abyssinia by Pope Gregory XVI on May 10, 1839. The territory of the Apostolic Prefecture of Abyssinia included the Ethiopian provinces of Begemeder, Tigray and Eritrea. However, because of political instability the activities of the Lazarist missionaries were limited to the provinces of Tigray and Eritrea and were relatively small there.⁹⁹ De Jacobis was joined by Monsignor (*Msgr.*) Guglielmo Massaja who reached Massawa in 1846 and Giustino De Jacobis and Msgr. Guglielmo Massaja met at Massawa on November 26, 1846. In 1846 the vast territory of the Prefecture was divided into two circumscriptions, the first of which was Eritrea, Tigray and Amhara under the later name of “Apostolic Vicariate of Abyssinia” delegated to the Lazarists with Bishop De Jacobis its first Apostolic Vicar. The Apostolic Vicariate of Abyssiniawas formally erected on July 6, 1847. The rest of Ethiopia under the name of ‘Apostolic Monsignor (*Msgr.*) is a title for high-ranking priest: a title used when speaking or referring to some clerics of the Roman Catholic Church, especially bishops or officials of the papal. De Jacobis carried out his apostolate in Ethiopia.¹⁰⁰ He adopted, to the greatest extent possible, the practices and culture of the Ethiopian Orthodox Church. Thus, he established for the Catholic Church in his Vicariate, the Ethiopian Rite, meaning the Catholic liturgy in Ge`ez. His greatest merit was the formation of a good native clergy. He ordained thirty-six Ethiopian priests, the vast majority of whom were former Ethiopian Orthodox priests or monks. The following years were not conducive to the survival of the Lazarist mission in Ethiopia, because civil war continued and because *Dajjach* Kasa Hailu (later to be Emperor Tewodros II r. 1855-1868) and *Abune* Selama III had signed the politico-religious union against the Catholic faith on July 4, 1854. The union was followed by series of

⁹⁶(Dr.), *Ye Katolik Betekrestian Tarik Be Ethiopia:*, pp.25-26; Sven Rubenson, *The Survival of Ethiopian Independence* (London: Heinemann: Association with Esselte Studium and Addis Ababa University Press, 1976), pp.167-168 and see Siegbert Uhlig (ed.), “Catholicism.” In *Encyclopedia Aethiopica*, pp.699-701.

⁹⁷David Chapple, “Protestant Missionary Attitudes in Ethiopia: Gobat, Isenberg and Krapf”, *Proceeding of the Third Annual Seminar of the Department of History* (AAU, 1986), pp.36-37. (Mr. Chapple told me that he owed his conclusion on pp.36-37 to discussion with the late Prof. Merid Wolde Aregay.).

⁹⁸Siegbert Uhlig (ed.), pp.699-701 and see *Fikrena selam gazeta* (Peace and Love), Newspaper in Amharic and English published under the auspices of the Ethiopian Catholic Church, *kuter* (No.) 144.

⁹⁹Luca de Mata (ed.), *Fides News Service – (3/5/2008)*, p.8.(Available on Fides web site: www.fides.org) and see Sven Rubenson, “The Missionary Factor in Ethiopia: Consequences of Colonial Context.” In Getachew Haile, Aasulv Lande and Samuel Rubenson (eds.), *The Missionary Factor in Ethiopia* (Europaischer Verlag der Wissenschaften Frankfurt am Main: Peter Lang GmbH press, 1998), pp.62-65; *Abba Antonios* (Dr.), *Modern and Contemporary History of ...*, p.97; O’Mahoney, *The Ebullient Phoenix*, pp.4-5; *Abba Ayele* (Dr.), “Miscellanea Aethiopica.” I, p.216 and see Herbert Thurston, “Abyssinia and Its Jesuit Missionaries”, p.365; *Abba Antonios* (Dr.), *Modern and Contemporary History of* p.97 and see O’Mahoney, *The Ebullient Phoenix*,

¹⁰⁰*Abba Antonios* (Dr.), *Modern and Contemporary History of...*, p.97 and see Luca de Mata (ed.), p.8. 20 Vicariate of the Galla”, which was erected in 1846, was committed to the Capuchin Friars, with Bishop G. Massaja as head. On January 7, 1849, Massaja consecrated Giustino De Jacobis Bishop, as the first Vicar Apostolic of the Apostolic Vicariate of Abyssinia, at the chapel of Emkulla near Massawa.

measures against the Catholic faith. Besides, *Msgr.* De Jacobis had been imprisoned by *Dajjach Kasa* in 1853, though owing to the diplomatic intercession of Pope Pius IX (1846-1878) he was released. *Msgr.* De Jacobis died and was buried at Hebo (Eritrea) on July 31, 1860. His death marked the end of the first phase of the Lazarist mission in Ethiopia.¹⁰¹

By contrast, *Msgr.* Guglielmo Massaja (1809-1889), who came to Ethiopia after Giustino De Jacobis in 1846, was the first Apostolic Vicar of the “Apostolic Vicariate of the Galla” (1846-1880),¹⁰² which included the whole of Ethiopia except for the three northern provinces of the country which were under the Apostolic Vicariate of Abyssinia. *Msgr.* Massaja established the Latin Rite (i.e. the Catholic mass performed in Latin) in local churches in Ethiopia in accordance with a recommendation he had received from the Holy See through the *Sacred Congregation of Propaganda Fide*. He played a great role for the revival of the Capuchin Mission in Ethiopia which had been interrupted by earlier martyrdoms. Massaja’s apostolate between 1852 and 1863, was distinguished by the missionary efforts among the Oromo and other peoples of southern Ethiopia. The experience among the Oromo was marked by the foundation of the mission stations of Gudru/Assandabo (1852), Seka-Limmu in Ennarya (1854), Lagamara and Shapa Maryam in Kaffa (1855) and Affalo in Gera (1859).¹⁰³ In the meantime, the evangelization of Kaffa was very well-organized and extra mission stations were established in Ennerea, Guera, Bonga, Boutta, Guecha, Boubbi, Chacha and Tchara. In short, *Msgr.* Massaja worked in western, central, and southern Ethiopia as Apostolic Vicar of the Oromo between 1846 and 1879, practicing the Latin Rite. He was against the Ethiopian Rite. Between 1864 and 1867 Massaja went back to Europe to settle various diplomatic issues so as to reorganize his missionary teams. He also founded a college in Marseilles to train young Oromo boys for priesthood.¹⁰⁴

Later, with the permission of King Menelik II of Shewa, Massaja returned to Ethiopia on October 31, 1867. Massaja tried to extend the Capuchin mission in Shewa and his formerly established “Apostolic Vicariate of the Galla”.¹⁰⁵ The King of Shewa, later Emperor Menelik II

¹⁰¹ *Abba Ayele* (Dr.), “Miscellanea Aethiopica.” I, p.216; *Abba Antonios* (Dr.), *Modern and Contemporary*.....p.99 and see Siegbert Uhlig (ed.), p.700

¹⁰² . The name “Galla” is no longer used, because the Oromo regard it as pejorative. However, I here keep the earlier name while it was being used, in order to conform to the name given in the historical documents of the time.

¹⁰³ *Abba Ayele* (Dr.), “Miscellanea Aethiopica.” I, p.99 and p.386; *Abba Antonios* (Dr.), *Modern and Contemporary History of*p.100 and see Kevin, *The Ebullient Phoenix*, p.31; Uhlig (ed.), pp.700-701; Kevin O’Mahoney, *Blessed Abba Gebre-Michael: Ethiopian Priest and Martyr* (Addis Ababa: United Printers, 2003), p.29; O’Mahoney, *The Ebullient Phoenix*, p.26; Donald Crummey, “Foreign Mission in Ethiopia 1829-68.” *The Bulletin of the Society for African ChurchHistory*, Vol. II, No.1. (December 1965), pp.26-27 and see *Abba Antonios* (Dr.), *Modern and Contemporary History of*..., p.102.

¹⁰⁴ *Abba Antonios* (Dr.), *The Apostolic Vicariate of*p. 47; *Abba Antonios* (Dr.), *Modern and Contemporary History of* p.105; *Abba Ayele* (Dr.), “Miscellanea Aethiopica.” I, p.386 and see *Abba Antonios* (Dr.), *Ye Katolic Betekrestian Tarik Be Ethiopia:*, pp.55-57; Forno, p.65; *Abba Antonios* (Dr.), *Ye Katolic Betekrestian Tarik Be Ethiopia:.....*, pp.79-85; *Abba Ayele* (Dr.), “Miscellanea Aethiopica.” I, p.387 and see *Abba Antonios* (Dr.), *Modern and Contemporary*..., p.108; *Abba Ayele* (Dr.), “Miscellanea Aethiopica.” I, p.217.

¹⁰⁵ Ibid.

of Ethiopia (r.1889-1913), succeeded in keeping Massaja at his court at Ankober in northern Shewa for eleven years (1868-1879), as his secret advisor. In the meantime, *Mmgr.* Massaja was able to manage the “Apostolic Vicariate of the Galla” from Shewa and tried to found various mission stations in Shewa, namely, that of Fikerie Gemb (Ankober) in 1868, that of Finfinne (the present day Addis Ababa) in 1868, and that of Birbirsa in 1869. Hence, the center of this phase of Massaja’s apostolate in the highlands of Ethiopia was Shewa.¹⁰⁶

Unfortunately, as a result of the Agreement of Liche signed between Emperor Yohannes IV (r.1872-1889) and King Menelik of Shewa on March 20, 1878, the expulsion of Massaja from the Kingdom of Shewa was decided, thus marking the end of his Thus, *Mmgr.* Massaja and his companion missionaries in Shewa were forced by Emperor Yohannes IV to leave Ethiopia for good on November 3, 1879. Soon after, one of his companion missionaries were expelled from Ethiopia with him, *Mmgr.* Taurin Cahagne, who was his auxiliary Bishop with the right of succession, immediately continued the Capuchin mission in Ethiopia entering Harar through Zeila in 1881. This Capuchin mission in Ethiopia is still continuing.¹⁰⁷

After his expulsion from Ethiopia by Emperor Yohannes IV on October 3, 1879, when *Mmgr.* Massaja wrote his definitive resignation from his charge as the “Apostolic Vicar of the Galla” on May 23, 1880, *Mmgr.* Taurin Cahagne was nominated as his successor as the Apostolic Vicar to the “Galla” (Oromo). Then, the doorway of the major geographical center of the Catholic missionaries in Ethiopia was changed to the eastern part of the country. Thus, Harar became the most important center of Catholic missionary activities. *Mmgr.* Taurin Cahagne started his missionary activities around Harar as of 1881 in collaboration with his two companion missionaries, Fr. (Catholic abbreviation for the word Father, the title given to Catholic priests) André Jarosseau (later *Mmgr.* Jarosseau) and Fr.ferdinand.¹⁰⁸ *Mmgr.* Taurin Cahagne died on September 1, 1899, and *Mmgr.* Jarosseau was nominated Bishop of Soatra and “Vicar Apostolic of the Galla” by Pope Leo XIII (1878-1903) on April 19, 1900. Then, in accordance with the orders he had received from the General Minister of the Capuchin Order, Fr. Andre Jarosseau went to Rome on August 2, 1900, delegating Fr. Joachim to the administration of the Apostolic Vicariate maintain consistency among the Oromo. When *Mmgr.* Jarosseau returned to Ethiopia from Italy after his episcopal consecration, he intended to initiate several socio-pastoral and religious activities. Some of his major realizations were the following: a modern school in Djibouti in 1901; a center for lepers in Harar in 1901; the Major Seminary of Harar in 1904; St.

¹⁰⁶Forno, p.65; Abba Antonios (Dr.), *The Apostolic Vicariate of*, pp.97-99; Antonios (Dr.) (Abba), *Modern and Contemporary...*, pp.114-116 ; and see Abba Antonios (Dr.), *Ye Katolic Betekrestian Tarik Be Ethiopia:*, pp.124-125; Abba Antonios (Dr.), *Modern and Contemporary.....*, p.16 and see Abba Antonios (Dr.), *The Apostolic Vicariate of*, pp.107-111; Abba Antonios (Dr.), *Modern and Contemporary.....*, pp.118-119; Abba Ayele (Dr.), “Miscellanea Aethiopica.” I, p. 389 and see Abba Antonios (Dr.), *The Apostolic Vicariate of*, pp.122-123.

¹⁰⁷Abba Antonios (Dr.), *The Apostolic Vicariate of.....*p.135.

¹⁰⁸Ibid.

Lazare Printing Press in Harar in 1907; and the community of diocesan religious sisters, the Franciscan Oblates of Mary the Immaculate in Harar in 1915.¹⁰⁹

Under Emperor Haile Selassie I (r.1930-74) Catholic and other foreign missionaries and mission Churches had easier conditions in Ethiopia. The Emperor wanted good relations with western powers and appreciated the value of the missions for health services and education. Catholic and other missions were allowed to operate but under the restriction that they could only proselytize in non-Orthodox areas of the country and not convert Orthodox believers.¹¹⁰ The greater stability of the country, especially after 1941, also aided the missions. Emperor Haile Sellassie regarded the protection and promotion of the EOC as his divinely given responsibility. Hewasentitled “Defender of the Orthodox Faith” and the Ethiopian Empire had Ethiopian Orthodoxy as its official state religion.¹¹¹

Haile Selassie’s rule was interrupted by the brief Italian occupation 1935/36-1941. Mussolini had made the Catholic Church his ally by his 1929 Concordat with the Vatican, though strains soon appeared in his relations with the Church because Mussolini did not observe all the terms of the Concordat. In Ethiopia, the fascists expelled all non-Italian missionaries, Catholic as well as others. Catholic missions were handed over to Italian religious orders. The fascist occupation favored Catholicism but did not force conversion. However, the Orthodox Church was sometimes attacked because the patriotic resistance was particularly active in strongly Orthodox areas, for example Gojjam. The Italians also encouraged Muslims in the line with their policy of fomenting divisions. The liberation in 1941 reestablished conditions for Catholic missions as they had been before 1941.¹¹²

After the colossal change which took place in 1974 in relations between the Ethiopian Government and the Ethiopian Orthodox Church, there has also been a new course to the relationship between the Ethiopian Orthodox and the Ethiopian Catholic Church. Until the Revolution of 1974, the Orthodox Church had been identified with the Ethiopian Monarchical State. However, the 1974 revolution ended the position of the EOC as the privileged official state Church. Under the *Derg* regime (1974-1991) the state was anti-religious because it adopted Marxist-Leninist ideology in 1975. Under the post-1991 regime religion was considered a personal matter and the state became secular. The Ethiopian Orthodox Church lives on parity with the other religions in the country.¹¹³ In a tangible manner, these factors favor in convincing

¹⁰⁹Abba Antonios (Dr.), *The Apostolic Vicariate of.....*, p.136 and p.154 and see Abba Antonios (Dr.), *Modernand Contemporary ...*, pp.129-134; Abba Antonios (Dr.), *Modern and Contemporary...*, pp.136-140 and see Abba Antonios (Dr.), *The Apostolic Vicariate of*, p.254; Abba Antonios (Dr.), *Modern and Contemporary...*, pp.140-149.

¹¹⁰ Ibid.

¹¹¹ Ibid.

¹¹²Aymro and Motovu, p.1; Denis Mack Smith, *Mussolini* (London: Weidenfeld and Nicolson, 1981), pp.161-163; Seltene Seyoum, “A History of Resistance in Gojjam (Ethiopia): 1936-1941” (Ph.D. diss., Department of History Addis Ababa University, 1999),p.54.

¹¹³ Ibid.

ways ecumenical work. Now that the Orthodox Church is positioned at the same level with the other religions, there is a little more dialogue and liaison between the¹¹⁴Ethiopian Catholic and the Ethiopian Orthodox Churches.

2.3. Present Ecclesiastical Jurisdictions of the Ethiopian Catholic Church

The Ethiopian Catholic Church has two great liturgical traditions: from Addis Ababa northward, the liturgy is celebrated in the Ge'ez Rite¹¹⁵, just as the Ethiopian Orthodox Church uses Ge`ez. From Addis Ababa southward, except the Eparchy of Emdiber the liturgy is celebrated according to the Latin Rite. In the past, the Latin Rite was the Catholic mass celebrated in Latin. A Rite is not just liturgy, but rather a complete Catholic tradition, the unique way that a particular community of the faithful perceives, expresses and lives its Catholic life within the one Mystical Body of Christ. It is situated southward from Addis Ababa and the sacred liturgy is celebrated in that diocese in Ge`ez. Rite. Currently however, since the 1970s, churches of the former Latin Rite celebrate the mass in local languages. As mentioned above, in the 19th century the Ethiopian Catholic Church was divided into two ecclesiastical jurisdictions, the Apostolic Vicariate of Abyssinia and the 'Apostolic Vicariate of the Galla' The Apostolic Vicariate of Abyssinia originally included Eritrea, Tigray, Begemeder, Gojjam and Wallo, under the Lazarist missionaries headed by *Mmgr.* Giustino De Jacobis. This was the precursor of the presentday ecclesiastical jurisdictions in Ethiopia of the Oriental tradition of the Ge`ez Rite which later included also the Arch-eparchy (later Archdiocese) of Addis Ababa (erected on February 20th, 1961) and the Eparchies of Adigrat (erected on February 20th, 1961) and Emdiber (erected on November 25, 2003).¹¹⁶

The "Apostolic Vicariate of the Galla", with the Capuchin missionaries headed by *Mmgr.* Guglielmo Massaja, which later developed into the present ecclesiastical jurisdictions of the Western tradition of the Latin Rite, consisted of the Apostolic Vicariate of Harar (erected on March 25, 1937), the Apostolic Vicariate of Nekemte (erected on 4th May 1946), the Apostolic Vicariate of Jimma-Bonga (erected on June 10th 1994), the Apostolic Vicariate of Hawassa (1979), the Apostolic Vicariate of Hosanna (2010), the Apostolic Vicariate of Soddo (2010), the Apostolic Vicariate of Meki (1980), the Apostolic Vicariate of Gambella (erected on November, 2000) and the Apostolic Prefecture of Bale-Robe (2012).¹¹⁷ However, formerly the Apostolic Vicariates of Hosanna and Soddo were under the Prefecture Apostolic of Hosanna, which was established on February 13, 1940 and later, it was promoted to the status of Vicariate and the Apostolic Vicariate of Soddo -

¹¹⁴ Ibid.

¹¹⁵ *Abba Ayele (Dr.), 'Miscellanea Aethiopica' III, Ethiopian Review of Cultures, No.5, CFIPT (AddisAbaba: CommercialPrintingEnterprise, 2001), p.12.*

¹¹⁶ Tesfaye Gizaw, "Statistical Assessment on Evangelization in Ethiopia: The Catholic Church Perspective." *In the Ethiopian Catholic Church Symposium on "Evangelization in the Catholic Perspective", Proceedings* (AddisAbaba: Apple Printing Press, 2007), pp.90-91 and See *Abba Ayele (Dr.), "Miscellanea Aethiopica." I, pp.445-450; Uhlig (ed.), p.701 and Ethiopian Catholic Church Directory (ECCD), (Addis Ababa: Ethiopian Catholic Secretariat, 2004), pp. 23,45,65,79, 97, 109,129, 145,171,181.*

¹¹⁷ Ibid.

Hosanna was erected on October 15, 1982. But Soddo (2010) and Hosanna (2010) have both now become separate Apostolic Vicariates.¹¹⁸

Hence, all jurisdictions are still grouped into two distinct zones. The first is formed by the three Eparchies (The Archdiocese of Addis Ababa, the Eparchy of Adigrat and the Eparchy of Emdiber) which mostly extend to territories of ancient Ethiopia (Tigray and Amhara). To some extent, it also includes a southern region (Guraghe). Therefore, the whole of the territory of the Archdiocese of Addis Ababa is not part of the ancient territory of the Apostolic Vicariate of Abyssinia. Only some of the territory of the current Archdiocese of Addis Ababa belonged to the former Apostolic Vicariate of Abyssinia. As mentioned before, the second zone is currently constituted by the eight Apostolic Vicariates and one of the Apostolic Prefectures that were created from the dismembering of the former “Apostolic Vicariate of the Galla”¹¹⁹ Thus, at present, the Catholic Church in Ethiopia comprises 13 ecclesiastical jurisdictions, with the following Church personnel: thirteen bishops, 590 diocesan priests providing pastoral service to the Catholic faithful, 65 religious congregations and 1585 religious male and female institutes engaged in social welfare and educational activities among the Ethiopian peoples.¹²⁰

2.4. Statistical Assessment of the Catholic Population in Ethiopia

The number of Catholics in Ethiopia rose significantly from 137, 135 to 586, 614 between 1983 and 2007, registering an increase of 449,479 faithful. According to the 2007 census, 0.8% of the people of Ethiopia were Catholic Christians. This percentage has remained more or less constant for the past 20 years showing a slight variation from 0.9% in 1994 to 0.8% in 2007. According to the 2007 census the highest number of Catholic population by ethnic groups was registered by the Oromo (85,682), the Sidama (85,044), the Wolaita (72,870), the Hadiya (60,757) and the Kambata Tambaro (53,786).¹²¹ The large rise in Catholics in a few years seems remarkable. The figures were supplied by local churches to the Ethiopian Catholic Church Secretariat Office. The figures are of actual confirmed Catholics who attend mass regularly.¹²²

¹¹⁸ Ibid.

¹¹⁹ Ibid.

¹²⁰ ECCD, “Vicariate Apostolic of Hosanna.” (2011), p.205; Abba Ayele (Dr.), “Miscellanea Aethiopica.” I, P.219 and see ECC, “The Catholic Church in Ethiopian a Brief History”, p.; ECC, “The Catholic Church in Ethiopian a Brief History”, p.54 and see Tsegayenesh Woldeberhan, “The Introduction and Spread of Catholicism into Sabbat bet Gurage”, (MA Thesis, Department of History, Addis Ababa University, 2008), p.13.

¹²¹ Central Statistical Office, *The 1994 and 2007 Population and Housing Census Report* (Addis Ababa, Ethiopia) and see Tesfaye Gizaw, pp. 209-211; ECCD, 2011 and for more elaboration see Tesfaye Gizaw, p. 210 and also see Central Statistical Office, *The 1994 and 2007 Population and Housing Census Report* (Addis Ababa, Ethiopia).

¹²² Ibid.

CHAPTER THREE

3. RELIGIOUS PRACTICES IN WOLAITA

3.1. Context

The theme of this chapter presents the religious practices in Wolaita which have been with its wide-ranging practices. Since the area under the study lacked written language and no recording of past events in one side and the early Wolaita kingdom did not make contact with foreign writers before Vanderhyam in the late 19th century on the other side, the sources available are sociological and anthropological aspects of religious practices. To handle the problem, the researcher decided to emphasis on the common religious features in order to put the general idea to the readers.¹²³

In the history of mankind, human beings exercised various efforts to understand, control and use nature via different belief systems of their own. This was made due to natural disasters like drought and manmade problems such as deforestation and ecological imbalance. This forced the society to believe in and worship visible or invisible objects as saviors, protectors and killers of their life and environment¹²⁴. This is the scientific way of explaining the origins of traditional religions. As researcher, I was also agreeing on this explanation. According to oral accounts of the region, the societies who professed and practiced traditional religions believed that these religions were not created by men after long period of time in human historiography but existed before man they noted. Hence, they put these religions as the expression of their love for and obedience to their creator.¹²⁵

Bahru asserted that the traditional religions in every society were the bases for the emergence of the present universalistic religions like Christianity and Islam. In current society these universalistic religions played a pivotal role in the socio- economic and political realm. Informants also noted that no universal religion rose up on a tabula rasa. The followers of universal religion adapted themselves to the existing customs by adding their rules and regulations. Thus, the traditional religions of Wolaita experienced such kind of practices.¹²⁶

Oral informants of the area asserted that the history of traditional religion in Wolaita were passed through diverse stages of development and took the present shape. Before the advent of Christianity around the 13th and 16th centuries the people in the area under the study highly exercised traditional belief system. Zewdineh Teka and Zabdwos Chama confirmed that the Wolaita people certainly had the practices of traditional religion. However, they argue that it was

¹²³ Deressa Debu, pp.40-41.

¹²⁴ Elias Awato, "Sudan Interior Mission In Wolaita, PP.4_6; Informants: AtoTesfaye Gebre, Bancha Yaya and Frew Shanka.

¹²⁵ Informants: Fancho Fanta, Hailu Godebo and Tesfaye Gebre.

¹²⁶ BahruZewde, A Short History....p,32;Informants: AtoTesfayeGebre , Fancho Fanta and FrewShanka.

very difficult to give adequate evidences of the pre-Christian belief systems of the area. They only remember the general outline of the traditional beliefs which still practiced in the region.¹²⁷

Other informants tried to set the existence of the traditional belief system in the area by referring to the hagiography of GadlaTakle-Haymanot who encountered pre-Christian population in Southern Ethiopia. They added that the traditional Wolaita belief system had been influenced by the Orthodox Christianity of AbuneTakle-Haymanot of the 13th century and later the 16th century. Dawit Ekaso tried to state the name Damot the highest pick near Soddo, the capital of the area which noted in GadlaTakle-Haymanot was considered as the political center of the royal groups. Accordingly there was a sharp conflict between the evangelist Takle-Hamanot and the traditional believers including the royal families because the evangelist started to broke and destroy the former idols of stones and places of their cults around the rivers and big trees. Moreover, Balisky tends to support the above points even though he used the hagiographies as his major sources but the hagiographies failed to note exactly Wolaita but only uphold place names in the area like Damot, Bilate river, Omo and Abaya.¹²⁸

Evangelists of the 13th and 16th centuries seemed to stress continuity rather than rupture in the retaining former places of worship. Informants like Abebe G/Sillasie and Yohannis indicated that the early traditional cultic shrines and religious centers were converted to Christian places of worship. Writers like TaddeseTamirat noted that in different areas of Ethiopia places of the traditional beliefs were changed to Christian worshipping places was not an easy task for the evangelists of the then time such as Abba Anorewos, Filipos and GabraManfasQadus. For instance, the local converts were respected their former places of worshipping not the new one i.e. they accepted the new religion nominally. This arena was continued until the Christian faith had triumphed over primal beliefs. Therefore, the early evangelist Christianity had paved the way for the late comer Catholicisim and Protestantism through this challenging order.¹²⁹

As a result, the shaky position of Christianity mentioned above along with other factors resulted in the decline of GadlaTalke-Haymanot's early evangelism in the area under the study in the 16thc until the end of 19thc. Hence, the people of Wolaita were back to their former traditional belief systems which have been exercised throughout their history.¹³⁰

With the invasion of Menelik II in 1894, Wolaita people again forced to accept Christianity in the late 19thc. At the dawn of this century the other denominations of Christianity such as Protestantism and Catholicism began to appear. All the above faiths tried their best in the frustration and bringing a profound consequence over the primal traditional religion in Wolaita and its surroundings.¹³¹

¹²⁷ Informants: AtoZewdinehTeka and Mamo Madebo.

¹²⁸ Infomants: Yohannis Bassana, Libinesh Bunaro and Hailu Godebo, Balisky,p.74; E.A.Wallis Budge, ed. *The Life and Miracle of Takle Haymanot*, London, 1906,p.124.

¹²⁹ Taddesse Tamirat. 1972. *Church and State in Ethiopia (1270-1527)*. Oxford: Clarendon Press,pp.189-204; Informants: Ato Zewdineh Teka and Libinesh Bunaro.

¹³⁰ *Ibid.*

¹³¹ *Ibid.*

As part of the horn Africa in Ethiopia, Wolaita people were characterized by beliefs of different permanent natural phenomenon. However, informants claimed that the people in the area believed in the existence of one Supreme Being in local sayings called “TawaTossa” meaning God that in most cases worshipped through the intermediaries of sprites and practitioners who influenced the socio-economic and political spheres of life beyond their spiritual domain that would took due attention in the next topic.¹³²

3.2. Tossa (The Supreme God of Wolaita)

Tossa was the name of the supreme god of Wolaita people. But sources do not agree on its origin i.e. was it created in Wolaita or not and its time depth. Markina Maja in his work *Unbroken Covenant* and my informants claimed that it is equivalent to the God of Christians and the Allha of Muslims. Thus, it was their creator existed before them.¹³³

Deresaa asserted that *Tossa* had been used by Wolaita and its adjoining Omotic population like Dawro, Gamo, Gofa and others. Zabdiwos noted that *Tossa* was not only used during the then time but in modern Wolaita history and name to date used in all Christian religions in Wolaita. The Christians of today adopted this name and it during worshipping and preaching time as equivalent to Jesus Christ.¹³⁴

The researcher also agrees this general assumption that *Tossa* was as old as the history of the people in the area under the study. So that this assumption is not based on any circumstantial evidence but logical reasoning. Normally the societies do not adopt or create traditional beliefs in short period of time. However, it was very much difficult for the researcher to find the original place of *Tossa* and its time depth. Hence the researcher used some local written works and oral informants to discuss such issues.¹³⁵

Moreover, oral informants and local written sources do agree on the fact that in the historic past *Tossa* was used in the area under the study as the Supreme Being with ultimate authority. Accordingly, people of the area considered it as *Medtha Tossa* meaning it was the creator and the governor of everything in the universe which were attributed to this god. However, understanding *Tossa* is very difficult genuinely because different traditional gods and goddesses were called in this name. But *Bolla Tossa* (the God in sky) was the Supreme Being which had been above all things and had an absolute power.¹³⁶

As a result, people in the area under the study praying that *Hana Tossako Gaku* meaning God let be this known to you. If the local people in the area required something in the future, they said

¹³² Informants: DawitEkaso, AyanoAgebo, HailuGodebo and MamoMadebo.

¹³³ Markina Maja.2016. *Unbroken Covenant with God*. SIM Press, Addis Ababa, Ethiopia;
Informants: Dawit Ekaso and Tesfaye Gebre.

¹³⁴ Deresaa, p.28; Markina, p.14.

¹³⁵ Ibid; informants: Zabdiwos Albe, Ayano Agebo and Hailu Godebo.

¹³⁶ Ibid.

that *Tossigiko* meaning if *Tossa* willed. This name was not invoked for minor and simple matters but used for taking an oath, attesting truth, for blessing or cursing. From this one can understand that people in the area must respect *Tossa* in all their matters. Hence, it was said that the people in the area under the study were very careful to appease *Tossa*.¹³⁷ If people do something wrong, they asked their god by saying *morida* means sinned against God and someone know to repent. Some local sources suggested that the people in the study area needed to get security from fatal epidemic diseases, the people gathered together at a usual place called *gutara* and repented of their sins begging *Tossa* forgiveness. This ritual was named as *sigeta* which means reconciliation between god and man. All had to be reconciled. Everybody who has been sinned had to hold his/her hand high and said out *yarshua* which was the base for making peace between creator and creature.¹³⁸

It was said that two sinful men are quarreled and insulted each other; *Tossa* went to a certain place which was not exactly known and identified. Then *Tossa* made correct and fair judgment as well as unforgotten punishment. Even though in some occasional cases, people like prophet Esa to be worshiped, most Wolaita people worshipped *Tossa* via their intermediaries of sprites and practitioners.¹³⁹

3.3. Christianity and Protestantism

3.3.1. Orthodox Christianity After 1894

During the Tigray administration of Wolaita, the people of the area chose and practiced different kinds of ritual activities. Until Kote become the king in Wolaita in general, the Wolaita people have their own ancestral worshiping as I was discussed in the former sections until there were individual or personal spirits which have been strongly connected to the ruling classes of the Tigray dynasty. *Kawo* [King] Kote who was the founders of this dynasty was known for his prophecy unveiled by his personal spirit. The most influential among things he prophesied was the following as narrated by Deressa Debu and Zabdiwos Chama.¹⁴⁰

Accordingly, the prophecy of king Kote dictated by Deressa and informants of the area under the study as follows:

*'Ye Wolaita Wosen qontola kela bemiders gize nigus tiqur lmid lebiso tiqur biret teshekimo tiqur wusha be senselet asgotito be amba lay fres teqemito yimetal na teqebelut'.*¹⁴¹

When the Wolaita boundary reached Kontola black King would come wearing black cloak, carrying gun on the white horse and followed by black dog tied and pushed with chain so accept him with great respect otherwise you will suffer a lot.

¹³⁷Balisky,p.87;R.Chiatti"‘The Politics of Devine Kinship in Wolaita (Ethiopia) 19th and 20th Centuries’". Ph.D Desertation, University of Pennisylvannia, 1884, pp.70-75.

¹³⁸ Markina,pp.15-16:Informants: Ato Desaegn Tanga, Fancho Fanta and Eyob Denio.

¹³⁹ Ibid.

¹⁴⁰ Deressa, pp.44-45;Informants: Zabdiwos Albe , Eyob Denio and Frew Shanka.

¹⁴¹ Ibid.

This was said to have occurred after nine generations and it corresponded with the campaign of Menelik to the area. It was noted that Menelik used this opportunity when he faced strong resistance and high frustration. Menelik heard this prophecy from four local Wolaitans who defected to Menelik side when they were prisoners of Tona, the last King of Wolaita, like Wozito, Wobilo, Lomina and Adare. Adare the uncle of Tona who revolted against Tona because of succession rivalry. But Tona was succeeded Kwao Gobe because he was the eldest son of Gobe. Hence, Tona was the legitimate king according to Wolaita custom. Nevertheless, Adare defected with his friends who had been imprisoned by Tona and have different grievances against Tona. To deceive the people, Menelik showed all the prophecy of the king. This has large contribution for the division of the people in the area under the study. According to Wolaita tradition, some people of the area fought half heartedly after they saw such signs. Thus, it was asserted that Tona's failure in 1894 and under the imperial rule was related with the signs of *Kawo Kote's* prophecy.¹⁴²

According to Wolaita tradition, the people in the area under the study have an experience of Christianity; its expansion was not as post as 1894. The Shoans campaign to invade the area under the study by the expansionists begging in 1890s revived the Motolomi myth or the story of Abune Takle-Haymanot.¹⁴³ Balsky asserted that "Menelik having heard the story, and somewhat saddened by the existence of Wolamo [Wolaita], where Saint Takle-Haymanot had accomplished many miracles, had baptized Motolomi, but religion had been destroyed was awaiting for a suitable time to make the matter right...". It becomes evident that Menelik mythologized 14thc history to portray himself not as a military commander attempting to extend his empire, but as modern day Takle-Haymanot.¹⁴⁴

Informants claim that in the myth Menelik used to motivate his soldiers, King Tona was seen as a modern day Motolomi in need of conversion to Christianity. This resulted in the conversion of the potent Tona and baptized and took the Christian name Takle-Haymanot at Addis Ababa after his incorporation to the imperial regime. The Emperor was his God Father.¹⁴⁵ Some scholarly works and oral tradition of Wolaita people in general noted that following the invasion by the shoan forces of the south, east and western part of the country, the Orthodox Christianity got an opportunity to expand increasingly and build churches in the newly incorporated regions. Wolaita in general was not exceptional from this common agenda. As a result, the famous and the most historical monastery of Debere Mankiriat were built at Dalbo in Damot Gale district immediately after the incorporation of the area by Menelik. However, in 1906 this monastery was transferred to the newly inborn town of Soddo at northwest. After 1894 two major churches were constructed in town were Saint George in 1902 and Saint John in 1905/06.¹⁴⁶

¹⁴² Ibid.

¹⁴³ Deressa, p.68; Informants: Fanch Fanta, Dawit Ekaso and Hailu Godebo.

¹⁴⁴ Balsky, p.44; Informants: Timatwos Lera, Mamo Madebo and Israel Chinasho.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid, p.69.

The Orthodox Christianity was displayed the Bible as a powerful means in worship. But it remained a means of worship in the new settlers who new the Ge'ez language. Impact, the ruling classes from the Wolaita Malla and the Tigre Clans accepted this belief system, the majority of the people rejected this faith because many people in the war with Menelik were killed, enslaved, their properties were looted and their houses were burned. Besides, all the churches were constructed in wolaita where the native living in the country side had also its own impact on the expansion of the new faith after Wolaita become part and parcel of the imperial regime. However, as reaction to the attitude of Orthodox clergy subsequent to 1920, the followers of traditional religion received a special message from Prophet Esa who was one their own.¹⁴⁷

Esa Lale one who released to the faith of believing in one God was born in 1880s in the district of Zara, the former Gamo *Awraja*. He launched his popular ministry around 1920 within his own families and expanded his faith to different areas of the south including Wolaita. He was preaching the people of the area under the study to worship in *Tossa* (belief in one God). His preaching is similar to the ten commandments of God such as do not believe in other spirits except *Tossa*, do not steal, do not kill, do not lie, do not commit adultery, be friend with each other and live in peace, love your enemies, do not argue with your neighbors, do not create division and prefer humility to the clan pride.¹⁴⁸

This teaching of Esa brought him wider followers. His teachings incited the local people up on the new settlers named as *naftegnoch* with their *gebar* system. As a result, the prophet was arrested by *Dejazmach* Habtegyorgis, the provincial governor of chenchu in 1924 and escorted to Addis Ababa due to his prophecy that the new comers would one day be driven out of the oppressed land. Frew Shanka stated that the Prophet was escaped from Addis Ababa prison by means of his miracles did at night and returned to his homeland where he continued his activity for long. However, Wana opposed this and said the prophet died in his prison at Addis Ababa. Hence, the local people have little attraction towards the Orthodox Christianity.¹⁴⁹

At the eve of their rule the Italians attempted to destroy the holy places of the Christian churches. In the area under the study, they used air attack for a number of times in the compound of Debre Mankrat, the monastery of Takle-Haymanot but the monastery was miraculously saved according to oral informants of the area. Because of its location around the hills, the Italian aim to change the monastery to a garden was not successful. Informants disclosed this to the Holy Spirit. However, the Italians changed this policy soon and turned to reconciliation when they found that it was impossible to get the loyalty of the church and the local people through violent actions. As a result, they started to separate the Ethiopian Orthodox church from the Egyptian Coptic as one symbol of their reconciliation policy and got their conscription from an Ethiopian

¹⁴⁷ Deressa,p.70.

¹⁴⁸ Balisky,pp.115-120; Sergew Hable Sellasie, *Ancient and Medieval Ethiopian History to 1270*, Addis Ababa, 1972, pp. 98-99; Bogale Wlalu, *Ye Wolamo [Wolaita] Hizb Tarik Na Barinet Indet Indetwogede (How A History of Wolaita People and Slavery was Abolished)*,1956, Addis Ababa,p.10;Gebre Sellasie, P.194; G.W.B. Hunting Ford, "Saints of Medieval Emperor". Abba Selama, Vol. X,pp.300-301; Budge,p.106; Informants: Dawit Ekaso and Frew Shanka.

¹⁴⁹ Ibid, Wana, pp.201-209; Informants:, Yacob Birru and Elisabeth Gebeyehu.

Bishop, Abune Abaham as the head of the church. The Italians also allowed the religious celebrations, repaired churches and monasteries destroyed and permitted the churches to retain their lands.¹⁵⁰

After the incorporation of Wolaita was named *madbet* (royal kichen). In the period between 1903-1937 the *gebar* system was started to be implemented. But a person was taxed for twice for the state and the governors of the area. In Ethiopia in general and the area under the study in particular, land is the main source of the economy. Bahru noted that in Wolaita some of the common lands were appropriated through the qalad and given out to the church for its maintenance as samon. This land in Wolaita and the town under the study was called *Gutara* (the land where people gathered together for common purpose). Scholars and informants asserted that out of the 22,000 *gebars* in Wolaita the monastery of Takle-Haymanot in Soddo Town had 100 *gebars* (shamas). The contribution of the people for holidays was different from individual to individual i.e. 2 birr, 6 birr, 12 birr, 34 birr etc. on one shama. This was the obligations for both the Orthodox Christians and non-Orthodox Christians. The Orthodox Christians were forced to tithe or asrat. This was common in all areas and continued after the Italian occupation.¹⁵¹

Abune Petiros's baiograhya gives Wollo as his native land. Informants claimed that his origin to kindo Koyssha district of Wolaita Malla clan. Informants also added that he was evangelized energetically in Wolaita based at Soddo before the Italian period.¹⁵²

Mamhir Wolde Iyasus played his part in preaching and spreading the Christian Orthodox faith during and after the Italian period. During this period when Abba Wolde Iyesus was teaching in the monastery of Debre Mankriat in Soddo town, an Italian general approached to him and ordered him not to teach more than 5 students. Then the Abbun responded that the Italian can only live in Ethiopia only for five years. The Italian general was amazed by the prediction of the monk and the local people as well to date. Thus this monk was an ardent teacher in the expansion of the church and continued his teachings during the Imperial government.¹⁵³

Abba Desta was another devoted monk who travelled and preached in wide areas in Wolaita. As John the Baptist said "who will come after me is better than me", Abba Desta is supposed to have said to the people "one person will rise among you and he will be better than me". This is a reference to Abba Melaku who later in 1976 became the third patriarch of Ethiopia named as Takle-Haymanot.¹⁵⁴ Melaku was born on September 20, 1917 G.C in Mahdra Maryam in Begemidir. After his absorption of some church education in Bichina district in Gojjam, he was developed his strong ambition of an ardent evangelist. After becoming a deacon by Abune Mathewos in Addis Ababa in 1926, he destined to Wolaita to fulfill his desire to become strong

¹⁵⁰ Ibid.

¹⁵¹ Bahru, p.89; informants: Dawit Ekaso. Libinesh Bunaro and Ayano Agebo.

¹⁵² Ibid.

¹⁵³ Ibid.

¹⁵⁴ Ibid; *Zena Mewali Weqidus Abune Takle-Haymanot Patriarch Reise Liqane Papatat Za Ethiopia*, Addis Ababa, Nehase 1978 E.C, pp.48-49.

evangelist in Wolaita and Soddo Town in 1934. When Aleqa Desta died in 1940s, Melaku was given the duty of store keeper of the Monastery of Debra Mankirat in Soddo. After 1941, he was ordained in Addis Ababa as priest by Abune Qerilos. On April 14, 1954, Abune Timatewos the then bishop of Sidamo province pious Melaku permission to preach in distant district and bestowed full recognition up on his evangelical activities. Sholarly works and oral tradition of the area under the study noted that assisted by a committee known as *Ye Magabariya Board* and an association called Berhane Hiwot, Melaku converted about 300,000 people to Christianity and built about 65 churches. Among them 3 were constructed in Soddo town. The encouragement given by the then governor of Wolaita and the town under the study from 1957-1959, Melaku take part in the establishment of schools, health institutions and charities. Besides, he did well especially in the town both spiritual and secular activities such as education through the help of Swedish International Development Association.¹⁵⁵

When the Abbot of Dabra Mankiriat in Soddo Haile Maryam Meshasha was died in 1972, Abba Melaku was elected as the head of the Monastery. Abba Melaku who devoted his life in teaching and preaching the Wolaita people was finally elected as the third Patriarch of Ethiopia in 1975 by the Holy Synod and was named Takle-Haymanot of the 13thc evangelist in Wolaita and famous saint of Ethiopia. Informants of the area claimed that he devoted his period of authority to socio-economic, cultural and Church-State fair relations as well as International relations.¹⁵⁶

In 1988 he made his official vist to various parts of Ethiopia like Gojam and Sidamo. In Wolaita he visited his old monastery of Debra Mankrat in Soddo where he become sick and taken to Addis Ababa where he gothis medical treatment at Menelik and Armed Forces Hospital but died on June 6, 1988.¹⁵⁷

According to local sources and informants, the coordinated evangelical activities of *Haymanote Abbaw* (the Association of the Faith of Fathers) and *Mahibre Qidusan* (the Association of the Holies), which used for the practice of in the area under the study in different mechanisms like *Senbate* (Orthodox Christians gathered to show their unity). This was played a crucial role in strengthening and expanding Christianity through out Wolaita areas. After the liberation of Ethiopia, the people from Wolaita area particularly the people from the town under the study made strong people to people tie with Gonder, Gojjam and Shewa which have been provided professional clerics. Along the special task of Abba Melaku, the Holy Synod and *Haymanote Abbaw* have played an important role in this relation. Some improvements have been occurred in the church after 1950.¹⁵⁸

Regarding this Balisky wrote that except for the occasional wondering who preached repentance, very little overt evangelization was done by the Orthodox Church after 1950 and it was not until 1963 that the Orthodox Church established a centralized missionary organization which paved an

¹⁵⁵Damite Asfaw. 'A Biography of Abune Takle-Haymanot' BATHesis, Department of History, AAU, 1987, pp.2, 12-16, 19-20, 50; Informants: Daniel Ganebo, Timatewos Lera and Mamo Madebo.

¹⁵⁶Ibid.

¹⁵⁷Damite, p.50; Informants: Hailu Godebo, Israel Chinasho and Mamo Madebo.

¹⁵⁸ Balisky, p.107; Markina Maja, pp.16-18; Zabdiwos, pp.53-54; Informants: Dawit Ekaso and Frew Shanka.

opportunity for the expansion protestant and catholic missionary in Wolaita areas in which I am going to discuss in the coming section of this chapter. This forced the Orthodox Faith to change its old system of preaching. Hence, priests and Deacons involved in the new evangelical activities in 1950s and 1960s, after the demise of the *derg* regime, this was more effective by the dedication of *Mahibre Qidusan* under which devoted young deacons are now working in the areas in Wolaita.¹⁵⁹

3.3.2. Missionaries in Wolaita

Some scholarly accounts asserted that the SIM (Sudan Interior Missionaries) were the beginners of Protestantism and Catholicism in Wolaita areas. The SIM were emerged by three Canadians with the objective of evangelizing the hinterland of Africa, North of the equator named as the Great Sudan. According to Peter Cotterell this name was given to the mission because at the time all countries of South of the Sahara and North of the Bantu area were known as the Sudan which means burned face (blacks) in Arabic language. The mission kept this name until 1980s when the Sudan Interior Mission changed its name to the Society for International Ministries which enabled it to retain its famous acronym-SIM.¹⁶⁰

It was Doctor Tomas Lambe became the first missionary who started the evangelization activities among Wolaita People. Accordingly, Yosef and Zabdiwos argued that Lambe who was an American took the initiative in the expansion formula of the new faith in the southern regions of Ethiopia.¹⁶¹

Before his advent and the new faith to the area under the study, Lambe was employed in the Southern part of the Anglo-Egyptian Sudan as the member of the American United Presbyterian Mission (AUPM), he was invited in 1918 by the governor of Western Wollega *Dejazmach* Biru to enter Ethiopia and to treat his army from *Dhukkuba Qillensa* in Afan Oromo meaning Spanish Flue. There he founded *Sayo* mission Station where he served for the next three years. In 1922 *Ras Teferi* permitted Lambe to build a hospital at Gulale in Addis Ababa. In 1926 he went to USA on a Furlough and asked financial aid from Presbyterian mission but failed. In 1927 with the agreement of Doctor Rhwland Bingham, the General Director of the SIM, the AFM (Abyssinian Frontier Mission) was integrated into the Sudan Interior Mission (SIM).¹⁶²

According to some the scholarly accounts like Elias, Raymond and Yosef, the nine missionaries and two dependents arrived at Djibouti on Christmas day in 1927 from where they advanced by train to Addis Ababa. They were stationed at Gulale where Lambie had built hospital in 1922. Deressa added that these missionaries such as Rev. and Mrs. E.J. Ras Mussen who had served in Danish Mission in Aden and Glen Cain of Australia asked the Ethiopian authorities to get

¹⁵⁹Ibid.Yosef Mena,pp.101-102; Informants: Dawit Ekaso, Eyob Denio and Frew Shanka.

¹⁶⁰ F. Peter Cotterell, *Born At Mid night*, Chichago: Mooday Press, 1973, P.18; Elias,pp.14-17; Zabdiwos,p. 227 ; Aysha, pp.123- 125; Markina,149; Informants: Dawit Ekaso, Timatwos Lera and Frew Shanka.

¹⁶¹Ibid.

¹⁶²Raymond, *Fire on the Mountain*, Michigan: Zandevan Publishing House, 1973, pp.1-3; Deressa,p.76; Yosef,pp.2-4;Informants: Dawit Ekaso, Ayano Agebo and Frew Shanka.

permission to work in remote areas especially in Southern Ethiopia. In spite of the firm opposition of the *Ichage* of the Ethiopian Orthodox Church, *Bilatten* Geta Hiruy, the then Foreign Minister, gave the permission. This was the eve the evangelization formula for the SIM through the order of Doctor Lambe and the missionaries started their trek in 7 March 1928.¹⁶³

The informants and Deressa in his study religious history of Wolaita noted that the missionaries passed through the Guraghe land, an American trader there motivated them to build school for the Guraghe people. But the group refused and insisting that their destination was Jimma. Accordingly, among the Ethiopians who guided them in their march to Jimma was Birru Dubale recommended to one of the missionaries clearance DUFF that the party would not likely to have a good reception among the Jimma Muslims but if they went to Kullo Konta where His homeland, people would warmly accept you and your mission. But Lambie never agreed on Birru's Arguments.¹⁶⁴

My informants and some local works suggested that since the missionaries had no modern map and there were absence of roads in the genuine sense of the globe, the missionaries went to Hossana of Hadiya where Lambie discovered his former colleague in Wollega, *Dejazmach* Meshasha, as the governor of Kambata *awraja* and treated the members of Meshasha's family. Then Meshasha informed Lambie that his former partner, *Dejazmach* Yigezu was transferred from Gore in Wollega to Wolaita Soddo, 100 kilometers South of Hossana. But now sick. As a result, the group underway their direction to visit the governor of Wolaita at Soddo on March 26 and reached the town in April 2, 1928. They landed at Soddo at a especial place named Arage Arada.¹⁶⁵

Moreover, Lambie treated both Yigezu and his wife suffering from crab lice in the governor's partner. Then Lambie was persuaded by the governor and asked to choose the missionaries one of the four hillocks such as Gishen Safar (North of Soddo town), Soddo Tupa around the Soddo Radio Station now, Urafel hillock, on the way to Qontto, and Otona (King Tona hill) in the east direction of Soddo town where the missionaries started their primal missionary work in the area under this research work. Besides, Balcha Abba Nefsaw Permitted Otona in which the missionaries chose for its fertility, irrigation and suitable climate. Birru also permitted the missionaries to have station at Garabicho and Homacho on the outskirts of Agara Salam after being the governor of Sidamo.¹⁶⁶

The land for the missionaries' station was leased for twenty Ethiopian birr per year from *Balambaras* Wolde Amanuel and they started the construction of five huts. This was got its completion in August 1, 1928. Informants and other written accounts suggested that because of the fact that the rainy season made the journey to Jimma become very hard due to it was the season that the river Omo filled to the mouth and other rivers on the way. Thus, this showed that

¹⁶³ Ibid.

¹⁶⁴ Ibid; Informants: Ato Merkina Maja, Mamo Madebo, Israel Chnasho, Daniel Ganebo, Hailu Godebo and Yohannis Bassana.

¹⁶⁵ Ibid; Elias, pp.15-20.

¹⁶⁶ Ibid.

the missionaries took their unexpected event which forced them to remain in Wolaita particularly in Soddo town as a miracle and dropped the idea on the way to Jimma which is 200 miles from Addis Ababa.¹⁶⁷

According to Negash and Paulos, anti-missionary attitude was increased from the members of the Orthodox believers. This forced Yigezu to give order to the missionaries to come back to Addis Ababa. However, this opposition never included the members of the converts of Wolaita who enjoyed the medical treatment from the missionaries and hence tried to reconcile the governor and the missionaries. But Lambie had to discuss the issue with the American Minister in Addis Ababa Mr. South Ward. He was also interviewed *Ras* Teferi in March 1929, who could not solve the problems since he had not yet got the supreme power and promised only that this condition smooth in the future. But from 1930 on they began to preach freely because Teferi was crowned as Haile Sellasie.¹⁶⁸

According to some scholarly works in the area under the study, after they had obtained the permission from the authorities of the government, the first task of the missionaries was to learn the local language to spread their mission easily. Regarding this Deressa asserted that Biblicists like Earl Lewis and Mr. Walter Ohman selected scriptures and published pamphlets and booklets like *Tosay Yotes* (God has spoken) in 1930s. One of the missionary's positive impacts in which I am going to discuss in the coming Chapter on the people of Wolaita was the development of the local language Wolaitegna as it was true for other many African vocabularies. Oral sources noted that it was true that the missionaries began to use the local language for writing. Deressa pointed out that just like *Hika* (Abba Gamachis or Onesmos Nesib) had translated the Bible in to the Oromo language (Oromiffa), the Wolaita converts assisted by the SIM translated the New Testament from Amaharic to the local Wolaita language and later this was increasingly occurred during the military junta.¹⁶⁹

Informants and the local elderly claimed that it was these local converts who accepted the mission played their own part in the expansion of missionary work in 1937 -1942 in areas Wolaita. Zabidwos noted that in 1942 the number of converts reached 5,000 with 10 missionary churches in Wolaita. The Missionaries used different mechanisms such as attractive songs, preaching about equality, fraternity and brotherhoodness among human beings to win the despised clans against the privileged class like governors and Fascist Italians. Informants asserted, therefore, that it was this teaching which later subjected the converts to persecutions, imprisonment and other kinds of sufferings.¹⁷⁰

¹⁶⁷Ibid; Deressa, p. 78.s

¹⁶⁸Negash, pp.5-9; Paulos, pp.12-15; Informants: Elfinesh Sunta, Eyob Denio, Yohannis Bassana, Fancho Fanta and Dawit Ekaso.

¹⁶⁹Elias, pp.30-35; Balisky, pp.155-160; ; Informants: Elfinesh Sunta, Eyob Denio, Yohannis Bassana, Fancho Fanta and Dawit Ekaso.

¹⁷⁰Ibid.

As a result, they were punished by forty to a thousand of lashes in front of the crowd and also their properties burned. In relation to this Abesha asserted that this become especially sever after the impressive 1939 parade and displayed of the military might. Bibles were also burned and scriptures collected from individual converts in the area particularly by the new comers with the shoan forces. Then the local converts were prisoned and charged Abesha said at Soddo, the town of the district. Besides, the charge against the converts was that they were being the instrument of allied powers such as Britain and USA as well as the Ethiopian patriotism. Hence, the Italians in collaboration with their supporters had taken harshmeasures up on them. However, the ruthless persecution policy did not stop the expansion of the new missionary faith. Theevangelists were released from prison; they did not abandon their belief in the new faith rather they went to the districts or neighboring *awraja's* apart from Wolaita. To make their concern easy, they made use of the already existing *hospundana* (eight administrative modes) division system which prepared their preaching and worshipping attractive.¹⁷¹

3.3.3. Missionaries in Wolaita After 1941

After the evacuation of Italy from Ethiopia, the missionaries re-entered to Ethiopia (Addis Ababa). In the town of the country they heard the information about the rapid expansion of Protestant mission in Wolaita through the ardent local evangelists like Desta and his wife Mamite who accepted and baptized in the new faith for the first time in Soddo. As a result, in its greatest expansion Raymod noted it as follows:

'Bomob Sifeneda Esat Endemireci Ya Igziabheri Qalimi indihu Ba Wolaita Yiseraci Jimir Ka Soddo Adirigo'. The word of God in Wolaita was erupted Just like lighted when the eruption of the bomb.¹⁷²

The First ten baptized believers of the local people at the town were Ato Birru Dubale, Ato Godana Gateso, Ato Desta Dayiso, Ato Wandaro Dabara, Ato Choramo Galso, Ato Darge Dayiso, Ato Aribo Adamo, W/ro Mamite the wife of Desta, Ato Qaba Debo and W/ro Fakare the wife of Choramo Gatiso. In July 1943 Mr. Guyplay, the General Dirctor of the SIM visited the town Soddo and promised to send missionaries again. In August 1944 Emperor Haile Selassie issued a proclamation which divided Ethiopia in to two zones. "Open area" where non-Christians were the majority of the inhabitants in Wolaita areas and missionaries were allowed to preach and Ethiopian Church areas (forbidden for missionaries).¹⁷³

¹⁷¹Informants:Elfinesh Sunta,Eyob Denio, Yohannis Bassana, Fancho Fanta and Dawit Ekaso; Balisky,pp.156-159; Elias,pp.31-36; Ye Soddo Amama Ye Mireqa Metshet, Soddo, 1990, pp.12-13;Abesha, pp.1-6.

¹⁷²Raymod,p.63; Informants:Dawit Ekaso,Yohannis Bassana and A Tesfaye Gebre, asserted that just like lighting the protestant missionaries expanded their new faith among the people in Wolaita easily.

¹⁷³Ibid; after they got permission fro the authorities and learnt the local language, they began to preach and spread their religion. In 1933 the first ten converts were baptized. It was converts who expanded Protestantism between 1937-1942.

In relation to this informants claimed that it was not allowed for the missionaries to reach to the Orthodox churches for instance in Soddo in Wolaita like the monastery of *Debra Mankirat*. Moreover, the decree also gave the ministry of Education the right to control the activities of the missionaries. Regarding this Wana in his work *Ye Wolaita Hizib Tarik* noted that circular letters were written to Bogale Walalu who was in charge of Sidamo *Awraja* Education Bureau to control the missionaries in Soddo and other Wolaita areas. Wana also added that he himself, as the member of the Ministry of Education officials, took the responsibility of controlling them secretly in Wolaita. For instance, Mamhir Gabra Hiwot, the Abbot of *Debra Mankirat* imprisoned two wives of a certain man in Soddo because they were converted to the new missionary faith. However, Bogale Walalu who was a moderate on the issue appealed to the Emperor when the majesty visited in Wolaita at the end of 1945. Regarding this Deressa made his confirmation that during his two weeks stay at Wolaita, the Emperor freed many prisoners who were jailed due to their convert and accept to this new faith. Accordingly, informants argue that besides releasing the prisoners, the majesty addressed his famous slogan *Hagar Ye gara naw Haymant Ye gil naw* (religion is a private one and country is common to all citizens). He also gave them the right back to their previous place which was confiscated by the Italians and kept by the then governors.¹⁷⁴

Other Scholarly works and local sources argue that for further expansion of their new faith in the area under the study, the missionaries used other methods. Accordingly, in Nov. 1948 they organized a conference to raise money by means of tithes and contributions at the end of the conference initiated by romantic songs. The money was collected from the participants of the conference and the small amount of money was paid to the local evangelists like the pastors. The remaining was for personal use of the missionaries and the men close to them. Informants like Markina Maja and he himself noted in his material the *unbroken Covenant*...assured such kind of corruption happened among the leaders of the new faith made the religion unpopular among some members of the people in Wolaita. He also added that this was another exploitative system to the *Gebar* system of the Imperial regime.¹⁷⁵

The churches were hierarchically organized to transfer the money to the center which was started during the Italian period. However, the three sections in Wolaita, in which the local converts had divided the people in the region during the Italian period, were now reduced to two. Each section has containing 3-6 churches. Each church has four elders and the pastor was trained in the area Bible School which was established in 1942. There were a mass gathering *Timeta* of ruling elders of the 2 or 3 church delegates and pastors. There was also a secret monthly meeting of the council of ruling elders held at Otona in Soddo named as *Tarapeza* meaning round table meeting. There were sixteen *awraja* ruling elders who organized *Tarapeza* in Soddo town. At the Top there was the president who represented the church in national meeting held in Addis Ababa after it become center of SIM transferred from Soddo after the Italian period. According to

¹⁷⁴ Ibid; Wana, pp.85-92; Informants: Markina Maja, Fancho Fanta and Hailu Godebo.

¹⁷⁵ Elias, p.35; Balisky, p.160; Informants: Elfinesh Sunta, Eyob Denio, Yohannis Bassana, Fancho Fanta, Markina Maja and Dawit Ekaso.

Markina from 1984-1987 there were no formal offices due to the military government closed all missionary offices. Apart from this eight chair persons were headed the *Tarapeza* from 1936-2004 like *Ato Birru Dubale*, *Dana Maja Madaro* from 1956-1966, *Ato Bancha Yaya*, *Ato Ayza Anjulo* from 1973-1984, *Ato Markina Maja*, *Ato Waja Kabato*, *Doctor Kelemu Desta* and *Ato Timatews Lera*. All these groups were come from different Wolaita areas and made their settlement at Soddo town to facilitate their evangelization program. Before that, Soddo town in Wolaita had been the center of 15 SIM stationed in Ethiopia.¹⁷⁶

The other local studies indicated that to attract the people, the missionaries also built schools. In 1943 they opened elementary schools from grade 1 to 4 for the converts. Non-missionaries were not admitted until 1965 when village schools were opened. In 1972 they established Ottona Mission School (Soddo Christian Academy) and Amba SIM School, from grade 4 to 8. However, the expense of schooling was covered by the student's fee.¹⁷⁷

Moreover, they also owned health institutions. After *Luire* and *Lillie* entered Soddo, the capital of Wolaita in February 1945, *Doctor Natan Barlow* and *Nurse Miss Brnard* started the medical service on May 2, 1946. From 1964-1974 the missionaries were deeply engaged in the establishment of *Dresser's Training* which awarded certificates. They also built clinics. But all these were secondary and subordinate to evangelization work in Wolaita and its surroundings.¹⁷⁸

¹⁷⁶ Ibid.

¹⁷⁷ Ibid; Elias, pp.40-42.

¹⁷⁸ Ibid.

CHAPTER FOUR

4. CATHOLICISM IN WOLAITA

4.1. Introduction of Catholicism to Wolaita

As I was discussed in chapter three of this studies Ethiopia in general and the southern part of the country in particular, the religious introduction and expansion have not been occurred in samiltaneous duration. According to Deressa modern religions in the south west region happened differently in time and occurance. Catholicism was one of among the Christian sects. The tradition of Wolaita noted that the introduction of the sect was related with the French Candian missionary in 1920s. Deresa asserted that it was mainly launched to the area by Pascal de Luchon popularly known as Abba Pascal in 1930. In 1920s Abba Pascal had been active in Guraghe land in edicational and evangelical activities. At the end of the decade this missionary was approached by one of the natives of Wolaita, *Grazmatch* Gebire Medhin who encouraged Pascal to move south ward and settle in Wolaita.¹⁷⁹

Accordingly, the Missionary Pascal de Luchon, the auspices of the Capthun arrived to Wolaita in 1930. *Grazmatch* Gebire Medhin was very much intreseted on the coming of the missionary and invited the missionary to introduce modern education to his community. The tradition of the area noted the missionary opened schools and introduced education the people of Wolaita. As a result *Grazmatch* Gebire Medhin was very much impreseed by Pascal's education and other social charity activities. However, the first most important challenge that the missionary faced from the local lords who were the followers of other religious faith, the local lords feared that their sons and daughters may convereted to the catholic faith. *Grazmatch* Gebire Medhin helped Pascal in contracting land to put up station there which pascal leased from the brother of Gebire Medhin.¹⁸⁰

Initially, the attitudes of the local people as well as even some of the land lords were more or less positive, because the missionaries focused primarily on social services rather than exclusively religious activities. The role of the Catholic missionaries in Wolaita in the field of education was really prominent and exemplary.¹⁸¹ However, the French Capuchins were forced to withdraw from Wolaita due to the Italian occupation of Ethiopiain 1935/1936. Catholic missionary activities in Wolaita were resumed by the Italian Capuch in missionaries between 1937 and 1941.¹⁸²

¹⁷⁹ Deresa, pp.84-85; Informants: Abba Atinatwos Goge, and Bancha Yaya.

¹⁸⁰ *ibid.*

¹⁸¹ *ibid.*

¹⁸² Abba Antonios (Dr.), *A Modern and Contemporary History of.....*, pp.166-172; Abba Antonios (Dr.), *The Apostolic Vicariate of.....*, pp.300-301; Assefa Lopiso, "Origin and History of the Catholic Church in Kambata", (Department of Philosophy Capuchin Franciscan Institute of Philosophy and Theology in Addis Ababa, 1989 E.C.), p.11; Abraham Anishiso, "A History of the Catholic Church in Wolayita", (Department of Philosophy

In Wolaita Catholicism was introduced at the end of the 1920s by French Capuchin missionaries. Briefly, in this chapter, I highlight the Capuchin missionaries' efforts for the introduction and development of Catholicism in the regions of Wolaita from the 1920s.¹⁸³

4.2. The Capuchin Missionary and his Converts

The immediate benefactors of Pascal's Catholicism in Wolaita were Grazmatch Gebire Medhin and his relatives. They were also the first converts to the sect. The expansion of Catholicism has been occurring in various areas of Wolaita. As such the missionary extended its social services and evangelical work at Dubbo on the outskirts of Areka. Besides they extended it to Wandara in Damot Gale, Lalla which was 20km northwest of Soddo and Afama along the banks of Omo River, some 20km south west of Areka. From these stations Pascal and his groups slowly began to expand the faith with the help of local preachers. Then the Wolaita converted to Catholicism, a string was tied around his or her neck similar to the Orthodox Metab.¹⁸⁴ When they began their preaching at the beginning they did not face a strong opposition from the local people and followers of other religions. This was because Pascal formed friendly relations with the ruler of Wolaita named Ras Desta Fiseha, Grand son of Tona which also helped Pascal to start a successful mission at Delbo. But they did not win many converts in the subsequent years of their arrival up to the Italian period since they had not many devotees and organized evangelists.¹⁸⁵



Fig. 2: Abba Pascal Luchon (1874-1950). (Source: Apostolic Vicariate of Wolaita Archives recorded in 1950, File no. W-73).

4.3. Catholicism in Wolaita during the Italian Period (1936-1941)

Capuchin Franciscan Institute of Philosophy and Theology in Addis Ababa, 1990 E.C), p.9.

¹⁸³ *Ibid.*

¹⁸⁴ Abba Mulugeta Berhane, "Yekatolik Hayimanot Achir Tarik Be Kambata." (*Hamle*, 1995 E.C.), pp.4-5; Informants: Hailu Godebo, Fanchu Fanta and Israel Chinasho

¹⁸⁵ *Ibid.*

Sources noted that due to Pascal's connection, the Italians asked him to leave in 1937 and his varied ministries were taken over by the Italian priests. During the occupation period of the Italians, many things changed in the Catholic Church ministry. Paul Balisky maintains that the Roman Catholic Church got a new chance to expand their missionary service. After Paschalde Luchon left Wolaita, his various ministries were taken over by Italian Capuchin priest mainly from Venice. During this time (1937-1941), the Italians organizing a group of militia and their soldiers, controlled the district, harassed the traditional religious leaders of the society, and witnessed rapid growth of the Catholic community.¹⁸⁶ P. Balisky records that by 1940, the Wolaita Catholic community grew to 20,000 followers. However, this number dropped off considerably following the expulsion of the Italian priests and soldiers in 1941.¹⁸⁷

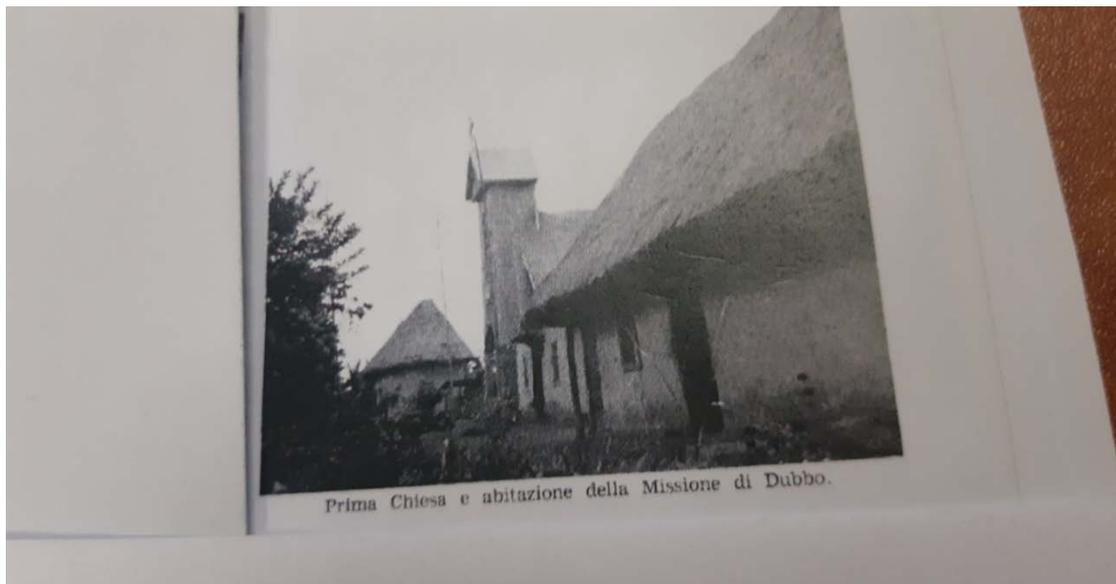


Fig.3: The First Catholic Church and Capuchin Missionaries Residence of Dubbo, Wolaita (Source: Wolaita Sodo Catholic Church)

Bishop Kidanemariam, bishop of Addis Ababa appointed the young priest Abba -Woldetinsae who died at age of 33 head of the Dubbo mission in November 1943. He purchased the present actual plot of land at Dubbo. This appointment introduced Ethiopian service and leadership in Wolaita for the first time. Weizero Mamite Tona, daughter of King Tona (1890-1894), was one of the first women Catholics in Wolaita, she had played a significant role for the expansion of their religion in Wolaita. Mamite formally married in Catholic Church in 1939.

¹⁸⁶ Abba Antonios (Dr.), *A Modern and Contemporary History of.....*, p.181; P. Baliskey, p.45.

¹⁸⁷ Abba Antonios Alberto (2013). *Modern and Contemporary History of the Catholic Church in Ethiopia (16th to 20th centuries)*, *Ethiopia Review of Cultures*, No.6 CFIPT. Addis Ababa Rhobot Printing Press, p.10; Almaz Baltaetal (2015). "Assessment of Household Food Security and Coping Strategies in Wolaita Zone: the Case of Sodo Zuria Woreda". *Journal of Poverty, Investment and Development*, p.12; Informants: Abba Gebreyesus Amanuel and Ato Desalegn Tanga.

She protected the missionaries and gave her land for the building of churches and missions.¹⁸⁸

From 1967 to present, many groups of Catholic missionaries from Marche province (Marche Capuchins) have arrived in Wolaita and performed remarkable activities in the spiritual and development works. Starting from Mons Domenico Marinozzi who was appointed administrator of Apostolic Prefecture of Sodo – Hosanna in 1977 it is possible to mention the name of several Marche Capuchin ministers in Wolaita. Mons. Rodrigo Mejia who succeeded M.D. Marinozzi, Cherubino Merli, Franco Salvi, Gilberto Bittarelli, Angelo Antolini, Evaristo Subisati, Tommaso Bellesi, Mario Valenti, Anastasio Artegiani, Gino Binanti, Marco Branchini and Simone Chiatti were some of the most renowned and remembered missionaries.¹⁸⁹

The Marche Capuchin priests constructed many churches and increased the number of parishes, which were only four before 1967 to 20 in Wolaita now. They built schools, kindergartens, vocational training college and other infrastructures. The number of the Catholic community increased through time and according to 2017 Catholic Directory, the total number of Catholic religion followers found in Sodo Vicariate is 191, 658, which makes the largest dominion in Ethiopia.¹⁹⁰

On the other hand, one of our informants Abba Gebre, states that Abba-Paschal and Ato Woldemichael Lamango, who was vice secretary of the Dubbo mission, had contributed a lot for establishment of Catholic Church in Dubbo. They preached from house to house, during the challenges from Sharechewa (traditional religion leaders) and the society (Abba Moreover, Balisky states that from 1937-1941 there was strong conflict between Sharechewa and Catholic missionaries. Quoting Remo Chiatti, Paul Balisky puts the following:

*'Father Gervasio Scoffonis reported as having had thirty magicians; he went with his boys from his school to different areas and, having broken in to the palisades of those people, took them by force and cut their hair with scissors. As a result, he was regarded as the most powerful man because, without being harmed, he destroyed the power of his competitors.'*¹⁹¹

The Catholic local community had played also an important role in the expansion of the mission by providing food, water, shelter, land and other necessary materials for the priests and missionaries. They also served in transporting building materials to different areas where the churches were built and giving free labor services.¹⁹²

¹⁸⁸ *Ibid.*

¹⁸⁹ *Ibid.*

¹⁹⁰ Hailegabriel Meleku (2019). "A Short Overview of Capuchin Missionaries in Wolaita, Ethiopia" A paper presented on the 50 years anniversary of the Capuchins from France & Marche Provinces into Wolaita, pp.1-2; Rodrigo Mejia, Saldarriaga, (2008). "Vicar Apostolic of Sodo-Hosanna, Message of the Golden Jubilee." Addis Ababa, p.4.

¹⁹¹ E. Paul Balisky, 2009; Informants: Abba Gebre and Ato Woldemichael Lamango.

¹⁹² Temesgen Gudina (2006). *Grade Eleven History Text Book* Addis Ababa: Kuraz International publisher, p.18; Daniel, Wadollo (2008). *'Challenge and Expansion of Catholic Religion in Tembaro Woreda'* Addis Ababa, p.15.

4.4. Catholicism in the post -1941 period in Wolaita

According to Deressa, the post 1941 period also heralded the number of Catholic communities did not grow since they were not fanatic as such preaching their religion touring from place to place and in country side. They only remained in towns like Soddo, Areka and Boditi if we compare them with protestant Missionaries. This was one of the challenges that the catholic missionaries faced.¹⁹³ Informants pointed that they did not ask the people working in their projects to join their religion. As compared to the later SIM missionary, the people were not attracted to this religion since it was associated with Fascism and its persecution which is still remembered in the minds of the local people as an evil period especially by the followers of Protestant faith. However, there were also other challenges that retarded the expansion of Catholicism. These were their beliefs and practices of some customs which also has similar characteristics of Orthodox Christianity. These were fasting, belief in St. Mary as intercessory and also their special emphasis on Monasticism. Because of belief in St. Mary as virgin intercessory and their emphasis on Monasticism, Catholicism is still known as *Dingel Haymanot* (virgin religion).¹⁹⁴

The Catholics did much during the post-1941 period. For instance, they built schools, constructed roads and built health institutions throughout Wolaita. Enlightening the people in Wolaita they did high. Rather than the evangelical activities in the area they worked in changing the mindsets of Wolaita people and catechism classes. Among those who learned in the Catholic schools and reached the highest post during this period were Ferensowa Gebre Medhin, Ato Gebrewold Temamo, Ato Tadesse Gebre Medhin etc...¹⁹⁵ But they did not seriously preach and force people to join their religion using their educational service in the post 1941 period.¹⁹⁶

During the time of the Derg military government, local administrators also challenged the Church. For instance, Abba Raffaello Del Debole who had been church administrator during the period faced strong opposition from the society. He had been commanded by the Derg governor to take soldiers up to the battlefield in northern Ethiopia with his car otherwise, he was supposed to leave the area. When he forcefully served the government, the society also opposed him for his support rendered to the government. Another challenge posed to the church was from local property owners who wanted the domination of their Orthodox Christianity for their advantages.¹⁹⁷

¹⁹³Deressa, p.86; Informants: Ato Ayano Agebo and Ato Woldemichael Lamango.

¹⁹⁴*Ibid.*

¹⁹⁵*Ibid.*

¹⁹⁶*Ibid.*

¹⁹⁷Wondimu Shuba(2011).“History of Sodo Town from 1894 to Present.”BA Thesis, Wolaita Sodo University, Department of History and Heritage Management,pp.67-70; Crummy, Donald (1868). *Priests and Politician Protestant and Catholic Missionaries in Orthodox Ethiopia*. Addis Ababa, journals.Cambridge.Org/article 5000,p.345.



Fig.4: Capuchin Father Missionaries from Marche Province that work edalo tand involved highly in socio-economic works and spiritual services in Wolaita

(Source: Wolaita Catholic Development Coordination Office, Soddo)

CHAPTER FIVE

5. IMPACTS OF CATHOLICISM IN WOLAITA

5.1. Brief Outline on Socio-Economic Developments

Before the advent of the missionaries since 1920s, the Wolaita people in general were divided into four classes like outcastes, slaves, commoners and aristocracy with strong possibilities for social mobility. As a result, they are divided into upper and lower classes according to Chiatti and Asela Gujubo. Besides, they also underlined that even the converts to the Catholic faith were come to administer their churches in the class division manner.¹⁹⁸

However, Raymod indicated that the very ardent task of the catholic missionaries in the area under the study and in other Wolaita areas was teaching the new socio-cultural and political system which later revolutionized the local converts to the new salvation. They were working to change the living standard of the people. As noted in chapter three, for long period the people of Wolaita have experienced with some evil things that put on the ears and eyes of their sons and daughters. The new catholic preachers were changed the minds of the people occupied bad beliefs. Among the local coverts, *Grazmatch* Gebire Medhin was a man who played a leading role on this processes.¹⁹⁹

Since the establishment, the Catholic Church has involved invarious developmental activities mainly interms of education, agriculture and health. The Church carried out the developmental activitiesside by side with the spiritual services. Yet ,in 1982 independent development coordination office known as the Ethiopian Catholic Church Social and Development Commission Coordinating Office of Sodo (SCO) was established which became responsible to coordinate the developmental works of the Church in Wolaita Diocean (*Hageresbket*).²⁰⁰ The Coordination Office has currently about six departments that focus invarious as pectors specializations that are related in community development. These are Education and Training, Health, Food Security and Emergency, Women Development and Social Rehabilitation. Recently Water Development is getting out as one department and widening its ervices in the community. The Church has executed several developmental projects and social services for the

¹⁹⁸Chaitti Remo, 1984, pp,3-8; Assela,p.122; Informants:Dawit Ekaso, Zewdineh Teka and Ayano Agebo confirmed that before the introduction of the new faith Protestantism the Wolaita people exposed tp various social problems. Among these marginalization and division was common in Wolaita areas. The top position was given to the Malla clans and some of the dogala clans but the other groups of the people were despised until the introduction of the new religious dogma in the area under the study.

¹⁹⁹Raymond,pp.124-127; Informants:Dawit Ekaso, Zewdineh Teka and Ayano Agebo.

²⁰⁰Lunn,J(2009).“The Roleof Religion,Spirituality and Faithin Development:Acriticaltheory approach”, Third World Quarterly, Jul 30:5,937 — 951; Informants: Ato Ayano Agebo and Ato Woldemichael Lamango.

community. It has continued its services and currently the Church is organizing and leading many socio-economic works.²⁰¹

The Church has constructed one hospital at Areka town in 1993 which is called Dubo hospital by a cost of 80,796,896 (eighty million seven hundred ninety six thousand and eight hundred ninety six birr). This hospital is rendering service for Wolaita and surrounding peoples from Dawro, Hadya and Kambata zones. The organization has also two health centers at Damot Galeworeda and Mokonisa and another clinic at Bukemain Sodo Zuria woreda. All the health institutions of the Church have link with the government health sector offices from woreda up to zonal and *kilil* levels and receive technical, material and to some extent budgetary support from the government to run the projects.²⁰²



Fig. 5: Dubo Health Center

In the women development aspect, the church administered women job training centers (one at Sodo and one at Bedesa). In the food security sector, many big food security projects are undertaken in many woredas of the zone where there is acute drought and food shortage problem. In the social rehabilitation sector one town known as Smiling Children Town, which is located at Sodo, is giving service as a child rehabilitating center for children.²⁰³

Moreover, the Church is one of the largest development partners of the Wolaita zone and the South Nations Nationalities and Peoples Regional State. Even until the coming of the Charter

²⁰¹ *Ibid.*

²⁰² Avis C. Vida I (2001). Faith Based Organizations in Community Development. Washington: US Department of Housing and Urban Development, p.78; Informants: Ato Ayano Agebo and Ato Woldemichael Lamango.

²⁰³ *Ibid.*²⁰³

Fund from America, which is supported by the American government that came to the Regional State to involve in developmental works in 2011, the Catholic Church was the first partner that provides the largest amount of budget to accomplish works in community development. For instance, the Church has allocated around 140,000,000 Birr for the 2014 fiscal year to accomplish its community socio-economic works. The source of finance is foreign donors

5.2. Social Involvement and Development projects

James 2:14-26 teaches that *Faith without work is dead*. So that the Catholic missionaries carried out different social activities in Wolaita. In relation to this Zabdiwos asserted that at the beginning the Catholic Missionaries and the local converts began to involve in building the two most important institutions such as modern education and health institutions. This was early activated in different districts of Wolaita.²⁰⁴ Modern health institutions and its services were started in 1939 by through Catholic Missionaries. The primal Catholic missionary who began this activity in Wolaita Abba Pascal de Luchon. From 1935 onwards, he trained some medical professionals like Ato Barane, Anjulo, Helana, Getahun, Bogale Wotango, Mathwos Baka, Babiso Koysa, and Anjulo Alanbo etc... Thus, according to some local sources and informants as indicated above the Wolaita could be used as the center to expand the mission of Catholicism and the focus area for licensing the health professionals.²⁰⁵

Some sources indicated that those who get the course from grade one to four were forced to give their free service of the first aid medical treatment based on their field at country side for one year. The others who found on education side were obliged to form their free social service for two years. These activities were experimented first in the town Soddo. When they served the people as expected then they were sent to have an advanced diploma for two years in Soddo. Lastly, after two years they were licensed being evaluated by the ministry of health. The expert who has this role at the national nursing assessment was Wudineh.²⁰⁶

²⁰⁴Zabdiwos, p.227; Informants: Daniel Ganebo, Frew Shanka and Elisabeth Gebeyehu.

²⁰⁵Yosef, pp.163-164; Informants: Yacob Birru, Fanch Fanta, Israel Chinasho and Daniel Ganebo; A tribute letter written from Ato Markina Maja to Doctor Natan Barlow suggested that Dr. Natan Barlow and his wife, Mrs. Doris Barlow with their son and three daughters, arrived in Ethiopia and reopened a hospital in Soddo at Otona In wolaita in 1946.

²⁰⁶ Ibid.



Fig.6: Health Professionals treating the Patient at Dubo Mission Hospital

Among others the contribution of *Abba Pascal* was a miracle for the people of Wolaita. He was the first modern medical treatment to cure the wife of the then governor of the area *Grazmach Gebire Medhin* from head ache problem at a special place called *Otona*. Moreover, *Abba Pascal* provided a ground for the establishment of the referral hospital in the town named as *Soddo Referral Hospital*. Before him *Doctor Natan Barlo*, an American missionary worked bravely for the expansion of medical centers in *Soddo* town and other areas in *Wolaita*. *Mr. Othman* also played his own part in the establishment of standardized hospital at *Otona* in the town.²⁰⁷

From the missionaries, for the later activities of *Doctor J.Natan Barlo* and *Doctor Harold Adolf*, the contribution of *Abba Pascal* was great and not forgotten from the minds of the people in *Wolaita*. Their contributions have been still remembered. Besides, among the then 51 health professionals from various parts of the south who have been trained at *Soddo*, five of them were from *Soddo* town such as *Tesfaye Bale*, *Bogale Wotango*, *Yohannis Chubeto*, *Madebo Dedo* and *Mulatu Gessa*. They were trained in *Soddo* and imparted their professional experience to other people who joined them at *Soddo*. For all the Catholic faith has contributed lot.²⁰⁸

As far modern education in the area under the study is concerned, the role of the Catholicism was so great. As already indicated in chapter three of this study, *Wolaita* was one of the first places for the landing of the Catholic missionaries followed *Guraghe* and *Wollega* in *Oromiya* region. According to local written sources *Wolaita* was the first places in the southern part of *Ethiopia*

²⁰⁷ Ibid; Raymod,1986,pp.132-134.

²⁰⁸ LUKas,pp.243-244; Informants:Yohannis Bassa, Zabdiwos Albe and Eyob Denio.

that practiced modern education through catholic Faith. They started education was primarily based on church and named as church education at Dubo in Areka.²⁰⁹

They started the education at the different local buildings. But these schools got licensing recognition from ministry of education in 1942. Then after, primarily it took the name of Catholic Mission First Cycle School at Dubo. According to Lukas and Zabdiwos and informants, the first principal of this school was Miss Luk and its first teachers with some modern educational concepts were *Ato* Ayano Agebo, Ayza Anjulo, Lencha Shola and Kelta Bilate. Accordingly, all these personalities were from Soddo and the local Areka areas.²¹⁰

The salary of the teachers during this time was 21.50 to 30.50 Ethiopian currencies. After 1967 it raised to 318 birr. They also worked to increase the school that thought only to grade four to five in the years 1944-1955. Around 1955-1957 they increased it to grade eight. Behind this development, the role of the school Principal *Ato* Alben Deblye Bergene was so high. In 1967-1971 after the strong activity of Mr. Alben happened, around 250,000 people were learnt at Soddo and contributed its part in taking out the people from the problem of illiteracy. He also ordered all the missionary churches to build schools in Soddo and in other Wolaita areas to change and civilize the people. Finally, he made change in the name from Sudan Interior Mission School to Soddo Town Christian Academy. The very first principals and teachers respectively were Miss Luk and Miss Alben deblye and Mr. Waltor Ohman and Mr. Kerry Lovering. The Wolaita local instructors who obtained training at Soddo Town were *Ato* Markina Maja, *Ato* Atalo Ashango and *Ato* Shunqe Shalamo with the SIM missionary teachers.²¹¹

Mr. Alben worked in the expansion of formal education and some vocational education from 1947-1952 and later from 1960-1964 E.C. He also worked in expanding and introducing Astronomy, Biology, Paintings, Arts and Drawing to the people. From this one can note that he contributed in the mindset of the people in the area under the study side by side with praying to God and preaching their gospel. Rather than other missionary churches the major role was played by the Soddo Town Kalehiwot Church. The first personalities from Soddo Town have played this role were *Ato* Tesfaye Bossa, *Ato* Bogale Wotango, *Ato* Yohannis Chebet, *Ato* Madebo Doda and *Mulatu* Bassa. They worked in teaching the people about their health care and providing medical treatment for the locality.²¹²

Apart from the above roles, the introduction of Protestantism paved the way for the translation of the scriptures in Amaharic and the Holy Bible into the local Wolaita language. Accordingly Markina noted that: the Wolaita language was un written language so that an autobiography was devised using the Amharic alphabet but assigning different sounds to some of the letters in order to write the Wolaita language. Adapting this alphabet simplified the writings of the language

²⁰⁹Ibid.

²¹⁰Lukas,p.243;Informants:Yacob Birru, Fanch Fanta, Israel Chinasho and Daniel Ganebo.

²¹¹Ibid; The Soddo Bible teachers who taught with *Ato* Markina Maja.

²¹²Ibid.

because they could use the Amaharic typewriters already available without learning this differences, it was not possible for person to read the scriptures in Wolaitegna.²¹³

From this version one can assume that they put preconditions how to learn the language and the importance of knowing this language. Hence, Markina added that after some of the youths took the course, they were great promoters. They went around their locality and gathered their members and began *Orata Matcha* (the New Testament) to them. They also patiently taught the people how to read it. In no time, multitudes began coming to buy the nicely printed and bounded New Testament in Wolaita language. The Scriptural truth in Ecclesiastes 3:1, *There is a time for everything*, had come true through the advent of Protestantism. Moreover, through the help of protestant missionaries by Mr. Dick McLellan, the Australian Language Recording Organization, sent 25 cassette tapes of lessons from Luke's Gospel and Acts free of charge. These were translated into Wolaitegna and circulated among the churches.²¹⁴ Mr. Ohman after his gradual experience with the local language played a leading role regarding this issue. The first Dictionary in the local language was established and printed in 1925 which has been entitled *TossayYotes* meaning God has spoken. In 1927 to 1928 the protestant missionaries were translated the part of New Testament into the local language.²¹⁵

In addition to this, as I was discussed the preceding section of this chapter, without work you faith is dead was the motto of protestant missionaries. In obedience to this teaching, the Wolaita churches in Soddo and other areas care for its widows and orphans, corporately and individually. Each members of their church cares for widows and raises and sends to school orphan children as if they were his own. Besides, the missionary churches were also cares for the needy.²¹⁶ The Ethiopian Catholic Church Social and Development Commission Coordinating Office of Sodo mission involving as said above in agriculture and food security sector in Wolaita zone. The office attempts to make its development activities compatible with the government agriculture and food security plans and programs. The food security projects are aimed to make the poorest of the poor people of the region to get food either by purchasing or by production through farming.²¹⁷

The offices before planning and implementing any project makes need assessment collect information from the government respective offices and USAID reports, and then embark to planning and implementation. The target groups of the agriculture development and food security projects are the poorest of the poor in the zone and selected *woredas*. The poorest of the poor are selected in cooperation with the community and most of the time they are those who have no any domestic animals such as sheep or goat or cattle, marginalized groups and women

²¹³ Markina, p.140.

²¹⁴ Ibid.

²¹⁵ Negash, pp.9-13; Lukas,p.116; Markina,p.137.

²¹⁶ Ibid,

²¹⁷ H.T.Wotango, Rev (2009). "Regaining a Perspective on Holistic Mission: An Assessment of the Role of the Wolaita Zone Kale Hiwot Church in Southern Ethiopia". MA Thesis: North West University, pp.45-47; Informants: Ato Ayano Agebo and Ato Woldemichael Lamango.

headed houses. These people are the first can did a test to be inrolled in the projects. Where as irrigation. Schemes and development of drinking water, projects are planned for the whole community in the selected *woredas* of the study area. By performing these and many other development works, the church has changed the life of many poorest people of the zone with out any discrimination in religion, ethnicity or any other aspects.²¹⁸

In educations Catholic Church have made remarkable contributions in establishment. In 1958, the school of Dubbo Catholic mission founded with the contribution of *Abba* Paschal. The school began with first cycle (1-4). After students completed this cycle they were sent to Dubo St.Marry Schoo lto learn (6-7) cycle with the help of the mission. Then the mission opened Junior Secondary School (7-8) in 1965/66. Presently the Church in Wolaita zone is giving educational service for over 8000 children and youths in 26 Kindergarten, 8 schools and 2 Vocational Training Centers. It became one of the most educational centers of mission schools in Wolaita zone.The schools are competitive at zonal and regional levels.The Church contributed its own share for the expansion of education inWolaita beside ther mission schools of Protestant and Adventist churches (Rodrigo M, 2008).²¹⁹

The Catholic mission schools had produced some of the famous persons of Ethiopia who contributed a lot for their country in different fields and administrative positions. For instance Dr.Petros Olango ,former Speaker of the House of Representatives (National Parliament of Ethiopia), Haile Mariam Desalegn, former Prime Minister of Ethiopia at the ende their early education at Catholic mission schools.²²⁰

One of the important features of the Wolaita Catholic Church socio-economic works and projects is that there is no free hand giving .Inevery project, the community or the beneficiaries are encouraged to participate or contribute their share by either their laboror saving capital according to their capacity. This makes them to learn and exercise work and develop self-confidence by making them non-dependent.²²¹

As was discussed in the former section of chapter three, the newly introduced faith brought significant change in the socio-cultural life of the people in Wolaita under the study. No social and cultural realities remained untouched. The followers of the new catholic religion modified the traditional religion and the traditional ways of performing social activities. Informants for example noted that the faith and its followers started to celebrate the common *masqala* celebration accompanied by local drinking *Fareso*, *Tella* and *areqiya* after the shoan conquers. The non-catholics and Orthodox Christians were called *HataAssa* (men of water) since they drink only water, instead celebrated the Ethiopian Christmas on *Tahsas* 29 calling it *Orata Masqala* (the new masqal).²²²

²¹⁸*Ibid.*

²¹⁹*Ibid*; Deressa,pp.86-87.

²²⁰*Ibid*; AtoAyano Agebo and Ato Woldemichael Lamango.

²²¹*Ibid.*

²²²*Ibid.*

Furthermore, they also replaced the orthodox Epiphany by their own annual Epiphany. They also dropped traditional way of funerals celebration accompanied by wiping of body, riding horses, mourning of the dead by recalling his courage; weeping, crying etc...The catholics established their own member association to help each other at funerals. This was primarily exercised in Soddo town and expanded to other areas of Wolaita. The catholic faith strongly hated polygamous marriage which could take as sin according to their teaching. Hence, they also avoided this practice, female genital mutilation, smoking *Gayiya*(local cigarate),planting Tobacco, chat, gesho and traditional wedding ceremony etc...All these activities brought some positive impacts on the life of the society in the town under the study.²²³

According to some sources and informants, the religious teachings of the catholic faith alleged that the believers be must moral and ethical. They added that the followers of the Catholic Church were forced to keep the rules and regulations as well as the discipline of the church. This made the people to become ethical they replied again.²²⁴

It has 92 years long for the advent of Catholicism in Wolaita. Lukas and oral tradition of the area noted that the Catholic missionaries used the following terms not only to expand their new faith among the local people but also to bring substantial social change.This could be stated in Bible in the New Testament on Mathew as follows:

*Enanite Ya Alem Birhan Nachiw.....Mebiratinim Abritew Ke Inqibu Betachi Aydelem engi Kemeqirezu lyi yanoratal le bet lalut Hulu Yaberal.Melkamun Sirachihun Aytew Be Semayat Yalewun Abatachihun Indiyakebiru Birahanachihu Indihu Be Sew Feti Yabira.*²²⁵

This expression of the holy Bible used by the Catholic missionaries was secretly aimed to obtain the majority of converts to their new faith by saying you are the light over the world. Now you are free from the ladder of devil. This was born fruit the informants said because it carried the converts out from their extravagant imposition to their traditional cults earlier. Besides, the Catholic missionaries contributed high in saving the life of the people and preparing them to eternal life. They also teach respecting each other among the societies in the area under the study which have been marginalized before the introduction of the newcatholic religion.²²⁶

5.3. Catholicism and Other Contributions in Wolaita

Different Wolaita scholars asserted that there were various problems in relation to visually impaired citizens like community awareness, religious dogmatism, backward cultural outlook

²²³*Ibid*;Altaye,p.33; Tsehaibrehane,pp.10-12; Abebech ,pp.13-14; Informants: Abba Antinatewos Goge Markina Maja and yohannis Bassana noted that the protestant missionaries played the greatest role in changing the socio-cultural realities of Wolaita in general and Soddo town in particular especially the traditional way of living and customary practices that influenced the day-to-day life of the society.

²²⁴Balisky,pp.189-193; Abebech,pp.16-17, 23-24;Altaye, pp.41-44 informants:Yacob Birru, Dawit Ekaso and Hailu Godebo.

²²⁵Mathew,p.-----; Lukas,p.113; Informants: Yohannis Bassana, Eyob Denio and Tesfaye Gebire.

²²⁶*Ibid*.

and discriminations.²²⁷ According to Hellen Keller, Ethiopian Blind students are neglected groups from the society in general. Regarding to this wolaita oral tradition in general suggested that visually disabled people were considered as weak, ineffective and inefficient. This was the very societal stigma in the area under the study still to date with slit re-corrected outlook towards the disabled and impaired people particularly the Blind people. Besides, informants claimed that many parents in the area under the study hide their children which were visually impaired at their homes. They added that if the stranger comes to their house of a family with disabled child the stranger blames the family by saying that their child becomes disabled because of course as a result of sin they had committed. This revealed that it was impossible for the blind people even to come out of home. Therefore, they have no way to approach to the teaching-learning process. Even some people in the area were very surprised when seeing visually impaired one's were writing and reading still now. As a result, these groups of people were considered hopeless and susceptible for the problems.²²⁸

In Wolaita areas in general, the new direction have been provided in creating a new way forward with the coming of Catholic missionaries regarding to the disabled people and visually impaired citizens. The local tradition noted that the catholic started to provide different charity activities for those who were impaired and economically poor.²²⁹

While Blind citizens were in such circumstances, the novel time revealed for them due to the arrival of Catholic Missionary under Pascal since 1920s as revealed in the former section of chapter four. Besides to building churches in various area of Wolaita, they pioneered modern education, development, the new ideas and civilizations. The introduction of the new Catholic faith and the coming of the missionary provided an opportunity for visually impaired boys and girls to begin learning Braille reading and writing at Dubo Catholic Academy of Soddo and Dubo even after they left the area.²³⁰ It was in this great situation that the first six Blind students who had already been received in 1965 to the Christian academy of Soddo managed to continue their education. Local written documents and informants of the area noted that out of six students four students only completed elementary and junior school in 1974 for the first time. These were transferred to Soddo High School in 1975. More than one hundred blind students have been able to continue their education and managed to pass those many challenges that they encountered from 1975-2010. Informants furthered that the Catholic missionaries were the first in identifying such problems and providing solutions to the problems. Thus, from the expressions above one can understand that the very contributions of Catholicisms played a pivotal role in approaching

²²⁷ Worku Shanka, "Problems of Visually Impaired Students Academic Achievement at Soddo Preparatory and Secondary School", BA Thesis, Department of History, WSU, June 2010,p.1; Informants: Fanchu Fanta, Mamo Madebo and Isirael Chinasho.

²²⁸Worku,p.7; Hellen Keller.1830. Prevalence of Disability in Ethiopia, Addis Ababa, P.302; Informants: Mamo Madebo, Yohannis Bassana and Zewidneh Teka.

²²⁹Ibid, Tirusew Tefera.1998. "Persons with Disabilities of High Achievements Profile and Reliance In Ethiopia", AAU,p.15.

²³⁰Ibid.

and giving solutions for the wrong community outlook towards the people like visually impaired.²³¹

5.4. Negative Impacts

This part of the study aimed to look into the negative factors that come as a result of the introduction of catholic religion in the area under the study. Accordingly, informants and some scholars suggested that the coming of the new catholic faith to the town created the renewed attitude towards their socio-economic and cultural practices by the local Wolaita people in the town.²³²

Besides, Abesha in his work indicated that the Wolaita catholic religious groups considered the practice of indigenous Wolaita culture and tradition in the community as not fruitful and even said that it was lead the people not to get the way to heaven. They also added that the old cultural activity was futile for the people rather than the new way to Jesus through their catholic teachings. Such teachings and preaching discouraged the practices of the indigenous culture of the people in the town Soddo. Moreover, their teaching strongly distorted the former outlook of the local people towards their indigenous socio-cultural activities. Informants said that even to date it was impossible to recover the people from the negative influence arrived from the new religious teachings.²³³

As I was discussed in the first chapter of this work, Wolaita people in the town Soddo had practiced very old historical, socio-economic and political peculiarities. Some local studies and informants asserted that the people in Soddo town had their own indigenous way of living and cultural practices from the remote past. However, the sensitive issue in relation to the negative side of the catholic teachings and preaching have not obtained due attention by historical studies of historians. It was known to all that preserving the cultural practices of Wolaita people from the overwhelming influences of the followers of the new faith in the area.²³⁴

Scholars noted that the conquest of Menelik, the expansion of Christianity after the conquest and globalization added fuel in discouraging the former cultural practices in the area under the study. The long lived political structure was abandoned and replaced by the new Abyssinian administration. The new shoan comers also brought the new socio-cultural practices to the area which influenced the early cultural mood of the people. Now the northern administration dominated the former one. During the Italian period the new approach has observed towards the indigenous Wolaita culture in Soddo town. The post-liberation period boomed the new freedom for the catholic believers to teach their faiths which negatively influenced the socio-cultural mode of the Wolaita people. Besides, the Imperial political system created inferior post for the

²³¹ *Ibid.*

²³² Informants: Zabdiwos Albe, Fanchu Fanta and Israel Chinasho; Abesha Shirko, Discourses on The Influence of Protestant Religious Groups on Indigenous Wolaita Culture, *Asian Journal of Social Sciences, Arts and Humanities*, Vol.4, No.3, 2016, ISSN 2311-3782,p.1.

²³³ *Ibid.*

²³⁴ *Ibid.*

local culture. So that it denied room for any cultural development of the people in the area under the study.²³⁵

During the military junta, little attention has been given for the indigenous cultural practices in Soddo. The *derg* government started in discouraging the local wolaita culture by saying it as backward and obstacle to national unity. All the above factors have negatively influenced the early socio-economic and cultural mode of the people in the town. But the basic and lion share comes from the teachings and preaching of the catholic religious followers since 1920s. As I was made discussion on the preceding chapter three, the influence of the new faith was seriously continued until 1991. Moreover, the 1995 FDRE constitution allowed the freedom to religious practices in Ethiopia at article 11. This has provided an opportunity in the new style for the expansion of the catholic religion and its influence become sever. As a result, people in the Soddo town began to forget their cultural institutions like *gutara*, *Chaquwa*, *Chacha*, *gimuwa*, *dala*, *Uma*, *sofiya*, dancing, music, eating and drinking styles. Therefore, from this assertion one can said that there have been high negative impacts had occurred due to the introduction of Catholicism and its preaching's in Woliata.²³⁶

CONCLUSIONS

The Catholic Christian faith, which is one of the three big Christian religion, has currently significant followers in Ethiopia and the study area Wolaita. The religion introduced in Wolaita some ninety years ago, although few individual believers of the faith had existed in Wolaita before the mentioned years. Wolaita literature and tradition gives credit to missionary Paschal de Luchon for the introduction and beginning of the faith in Wolaita area in 1920. By 1934, *Abba* Paschal had already planted the first Catholic Church in Dubbo area in the present day Boloso Sore *woreda*.

Informants state that the Paschal de Luchon and his Ethiopian or Wolaitan associate *Ato* Woldemichae Lamango had played remarkable role in the beginning and expansion of the religion across Wolaita area. Missionary Paschal by founding three centers in Wolaiata at Zalla, Dubbo and Afema expanded the faith throughout Wolaita and institutionalized the faith. During the brief Italian occupation period (1936-1941), the Italians colonial governors created fertile condition for the expansion of the religion. However, they expelled the founding Capuchin Catholic missionaries who had affiliation and base with France and replaced other Capuchin missionaries from Venice, Italy.

The expansion of the Church had relation with socio-economic works of the church along with the missionaries preaching of the faith to the community. The study further revealed that the church grew spiritually and physically in Sound way after the coming of the Marche Capuchin

²³⁵ Ibid; Marthin Adams, Persuasions in religious discourse: Enhancing Credibility in Sermons titles and Openings, *Discourse and Interactions*, 10/2/2017.pp.2-8.

²³⁶ Ibid.

missionaries since 1967. The Marche Capuchin missionaries such as Mons Domenico Marinozzi, Mons. Rodrigo Mejia, Angelo Antolini and others the number of chapels and strengthened the Catholic Christian communities. As said above, the spiritual service was reinforced with social services like building bridges, roads, schools, clinics, hospitals and other services. The development works attracted the attention of the community and developed the positive attitude of the society towards the new Catholic faith in the area.

The study find out that the social service of the Church was furthers consolidated when the office that coordinated the social and development works was established in 1982 which is known as the Ethiopian Catholic Church Social and Development Commission Coordinating Office of Sodo (SCO). This development organization of the church worked a lot for the well being and improvement of the life of the Wolaita people in areas of education, health and agriculture.

Besides, in job creation for youths and fighting harmful practices, the church had played crucial role. The Church had various doners from across the world that supports and sponsored the church's development works. In addition to the development work, the head quarter of the Roman Catholic Church that is located at Rome also gave substantial support for the spiritual works. Several infrastructures have been constructed in Wolaita zone and many projects have been conducted and are being conducted in the zone that has brought substantial changes and improvements in the lives of the society. According to the findings of the study, the church faced many challenges at its infantage when was struggling to spread its faith. The challenges were from the society, traditional religion leaders, local property owners, the socialist government and others. The society first challenged the religion because the people had different views about whites and foreigners who brought the religion. The traditional religious leader's called *Sharechewa* opposed the religion since they feared that the people would abandoned their faith and convert to new religion. However, gradually, the attitude of the people changed through time and accepted the faith. By enduring these challenges, the church existed still to day and expanded the number of followers and chapels. Currently the church had around two hundred thousand followers of the religion with over twenty parishes.

BIBLIOGRAPHY

I. Unpublished Materials

Papers, Reports and Theses

- Abayneh Girma."The Nature of Administration and Development in Ethiopia: The Case of Wolamo Development." BA Thesis, Department of History, AAU, May 1971.
- Abera Paulos. "Land Tenure System in Soddo Woreda Zuria, 1894-1974." BA Thesis, Department of History, AA, 1987.
- Altaye Alaro."The political History of Wolaita in the 18th to 19thcenturies." BA Thesis, Department of History, AAU, June 1982.
- Ayele Tessema."Livelihood Adoption, Risks and Vulnerability in Rural Wolaita: Ethiopia." PhD Dissertation, Norway, Faculty of Humanity and Social Sciences, 2008.
- Balisky E. Paul."Wolaita Evangelists: A Study of Religious Innovation in Southern Ethiopia, 1937-1995." PhD Dissertation, University of Aberedem, October 1997.
- Bisrat Lema."A History of Humbo Woreda, 1941-1991." MA Thesis, Department of History, AAU, June 2011.
- Chatti, Ramo."The Politics of Divine Kingship in Wolaita." PhD Dissertation, USA, 1984.
- Damite Asfaw."A Biography of Abune Tekle Haymanot." BA Thesis, Department of History, AAU, 1994.
- Demissie Moja."The Socio-Economic History of Wolaita From 1894-1984." MA Thesis, Department of History, AAU, 2009.
- Deressa Debu."A Religious History of Wolaita." BA Thesis, Department of History, AAU, June 1999.
- Desalegn Wana."Attempts to Attain Food Security in Wolaita." BA Thesis, Department of Geography, AAU, May 1991.
- Elias Awato."Sudan Interior Mission in Wolaita, 1928-1974." BA Thesis, Department of History, AAU, June 1982.
- Fantahun Ayele."The History of Seven Day Adventist Missionary Activities in Debretabor Awraja, 1924-1975." BA Thesis, Department of History, AAU, 1986.
- Getachew Regassa."A Historical Survey of Chilalo Awraja, 1941-1974." MA Thesis, Department of History, AAU, July 2006.

- “Humbo Agricultural and Development Office.” Annual Report, June 2000 E.C.
- Kassa Kaficho.”The Cultural History of Wolaita Nationalty: The Material Aspect.” BA Thesis, Department of Histroy, AAU, May 1990.
- Kassaye Tokola.”Small Holder Farmers and Bioful: Farmers in the Growing Caster Beans in Ethiopia.” MA Thesis, Swedish University of Agricultural Science, Department of Urban and Rural Development, Uppasala, 2010.
- Ketebo Abdiyo.”A Histrical Survey of Arsi-Oromo CA.1910-1974.” MA Thesis, AAU, May 1991.
- Peteros Gebeto.”WADU Agricultural Project with Particular reference to Marketing Credit and Cooperative Division.” BA Thesis, Department of Economics, Haile Sellasie I University, April 1973.
- Seltene Seyoum, “A History of Resistance in Gojjam (Ethiopia): 1936-1941” (Ph.D. diss., Department of History Addis Ababa University, 1999).
- Sisay Getachew.”Agricultural Development Policy Making and Practice Under the Military Regime.” BA Thesis, Department of Political Science, AAU, July 2001.
- Surafel Galgalo.”A Historical Study of Inter-Ethnic Revolutions: The Case of Sidama and Wolaita c.1941-2005.”MA Thesis, AAU, Department of History, 2008.
- Tegegn Teka.”International Non-Governmental Organization in Rural Development in Ethiopia: The Case of Wolaita Province.” PhD Dissertation, University of Cambridge, May 1994.
- Teshome Tadesse.”Material Culture of Wolaita.” BA Thesis, Department of Sociology, AAU, June 1984.
- Tewolde Brehanu.”Economic Viability of Land Settlement with Reference to WADU’s Abela.”BA Thesis, Department of Economics, Haile Sellasie I University, 1973.
- “The Cooperative Development: Wolamo Agricultural Development Unit: Planning and Evaluation Unit.” Memographed, 1973.
- Tsegayenesh Woldeberhan, “The Introduction and Spread of Catholicism into Sabbat bet Gurage”, (MA Thesis, Department of History, Addis Ababa University, 2008).
- “Ye Wolaita Awraja Ye Asir Amet Ye Abiyot Tarik (The Ten year Revolutionary History of Wolaita Awraja).” Wolaita Soddo, 1976 E.C.
- Yonas Tafesse Qoricho.”Women and Land Rights in Ethiopia: The Case of Wolaita.” MA Thesis, Norway, Faculty of Humanity, Social Sciences and Education, Spring 2011.”
- “World Vision Ethiopia, Humbo ADP Office.” Annual Report, January 2006.

Wotango H. T. Rev. "Regaining a Perspective on Hollistic Mission: An Assement of the Role of Wolaita Zone Kalehiwot Church In Southern Ethiopia." MA Thesis, The North West University, Potchefstroom Campus, November 2009.

Wudineh Almaz."The Foundation, Growth and Development of Soddo Town until the Revolution 1974." BA Thesis, Department of History, AAU, June 1984.

WADU."Ye Wolamo Irisha Limat Drigit Ateqalay Getseta: Ye Getemu Chigirochi Na Le Wodefet Aserar Meftihe (The Overview of the Wolamo Agricultural Development: The Problems and Its Solutions." Soddo, 1974.

_____.1974.Annual Report, July 8, 1973-July 8, 1974.WADU Publcation No.41.Soddo.

_____. 1975. Annual Report 1975-1976. WADU Publication No.42.Soddo.

_____. 1976b. Annual Report 1975-1976. WADU Publication No.51.Soddo.

_____. 1982. Annual Report 1980/1981. WADU Publication No.Soddo.

II. Published Materials

Books, Journals and Articles

- Abba Antonios Alberto (Dr.), *Ye Katolic Betekrestian Tarik Be Ethiopia: Kebetsu Abune Guliyelem Masiyase esek Betsu Abune Endrias Jarosseau (1846-1941)*, *Ethiopian Review of Cultures* No.4, CFIPT (Addis Ababa: Nigede Matemiyā Derejet, 2001).
- , *Modern and Contemporary History of the Catholic Church in Ethiopia (16th -20th centuries)*, *Ethiopian Review of Cultures*, No.6, and CFIPT (Addis Ababa: Rehobot printing press, 2013).
- Abba Ayele (Dr.), "The struggle for the „Ethiopianization“ of the Roman Catholic tradition," in Getachew Haile and others (eds.), *The Missionary Factor in Ethiopia* (Frankfurt: Peter Lang GmbH press, 1996).
- , "Miscellanea Aethiopica." II, *Ethiopian Review of Cultures*, No.3, Capuchin Franciscan Institute of Philosophy and Theology (CFIPT), (Addis Ababa: Sanait Worku Desktop Printing Press, 2000).
- Abegaze B. 'Escaping Ethiopia's Poverty Trap: The Case Study for the Second Agrarian Reform. *Journal of Modern African Studies*.42 (3), 2004.
- Abraham Babanto.1979. *Ancient and Revolutionary Modern Wolaita*.First Printing, Abraham Babanto.
- Abraham Zerfu.1967.*Ye 'Wolamo'Limat Be Wolde Samayat (The Development of 'Wolamo' by Wolde-Samayat)*. Addis Hiwet.1975.*Ethiopia: From Autocracy to Revolution*. London.
- Alemayehu Lirnsu."Vilagization and Agricultural Production in Ethiopia: The Case Study of Two Regions." *A Research Report Prepared for Winrock International Institute for Agricultural Development*." IDR Research Report No.57, AA, October 1989.
- Ali Ghalib.2006. *Ethiopia: From a Century of Obscurity to Dawn of Democracy*. Ali Ghalib. Altaye Alaro."Case Studies in Wolaita Women and Household Management in Southern Ethiopia." *Institute for the Study of Ethiopian Nationality*. AA, May 1993.
- Andargachew Tiruneh.1993.*The Ethiopian Revolution, 1974-1987: A Transformation from An Autocracy to the Totalitarian Autocracy*, London.
- Asela Gujubo.2004.*Early Wolaita and Kaffa*. Addis Ababa Artistic Printing 7479. Ayele Kuris.2006. *The Ethiopian Economy*.A.A.
- Aymro Wondemagegnehu and Joachim Motovu (eds.), *The Ethiopian Orthodox Church* (Addis Ababa: The Ethiopian Orthodox Mission, 1970).
- Aysha Amado.2003. *The Wolaita Culture and Civilization*. AA: Wolaita Soddo-Ethiopia. Bahru Zewde and et.al.1994.*Proceedings of the Eleventh International Conference of Ethiopian Studies*, AA, April-6, 1991 eds. Bahru Zewde and et.al.Volume II. Institute of Ethiopian Studies, AA.
- Bahru Zewde.2002. *A History of Modern Ethiopia, 1855-1991*. Second Edition, AA.
- _____.2008.*Society, State and History: Selected Essays*. AA.
- Baker A. J. 1971.*The Rape of Ethiopia 1936*. New York.
- Baqala Tefera.1987.*Ethiopia*. Addis Ababa.

- Birhanu Nega.1994, A Peripherial Socialist Model of Ethiopian Economy, In Birhanu Abegaz (ed.), *Essaysin Ethiopian Economic Development*, Akdershot: Afheneumese Ltd.
- Blasvik, Randi Ronning.2005. *Haile-Sellasie's Students: The Intellectua land Social Background to Revolution, 1952-1974*. Ed. Harlod G. Marcus, AAU Press.
- Bogale Walalu.1955.*Ye-Wolaita Hizboch Tarik (A History of Wolaita People)*
- Bruce, James. *Travels to Discover the Source of the Nile*, Selected and edited by C.F. Beckingham (Edinburgh: Edinburgh University Press, 1964)
- Chadwick, Owen, the *Reformation* (Harmondsworth: Penguin, 1972).
- Chadwick, Henry. *The Early Church* (London: Penguin, 2nd. ed,1993).
- Central Statistic Authority (CSA).*The 1994 and 2007 Population and Housing Census Report* (Addis Ababa, Ethiopia).
- The 2005 Population and Housing Census of Ethiopia: Statistical Abstract*, AA, March 2013.
- Cerulli, Earnest.1956. *Peoples of South-west Ethiopia and its border land*. London, International African Institute.
- Clampham, Christopher.1988. *Transformation and Continutiesin Revolutionary Ethiopia*. Cambridge and New York, Cambridge University Press.
- Colen, M. John and Nile-Ivar Isakson."Villagization in Ethiopia's Arsi Region." *Journal of Modern African Studies*, Vol. 25, No.3, September 1987.
- Chapple, David "Protestant Missionary Attitudes in Ethiopia: Gobat, Isenberg and Krapf", *Proceeding of the Third Annual Seminar of the Department of History* (AAU, 1986).
- Crummey, Donald. "Foreign Mission in Ethiopia 1829-68." *The Bulletin of the Society for African Church History*, Vol. II, No.1. (December 1965), 2000.*Landand Society in the Christian High land Kingdom of Ethiopia from the13th to 20th centuries*. Urban and Chigago: University of Illinois.
- Daniel Gemechu.1994."A Nation in Perpetual Transition: The Politics of Changes in administrative Division and Sub-Divisions, in Ethiopia." *Papersin Proceedings of 12th International Conference of Ethiopian Studies*
- Dercon, S.'Growth and Shock: Evidence from Ethiopia, *Journal of Development Economics*.74 (2004).
- Desalegn Rahamato.1985. *Agrarian Reform Systems*. New Jerrey: The Red Sea Press, 1993."Land, Peasants and the Drive for Collectvization in Ethiopia, in Thomas J. Bassett and Donald E. Crummey (eds.) *LandinAfrican Agrarian Systems*. Wisconsin: Unversity of Wisconsin Press.
2008. *Development Intervention in Wolaita, 1960s-2000s: A Critical Review*, AA: Forum for Social Studies.
- Donald, Donham.2002. *The Southern Marches of Imperial Ethiopia: Essays in History and Social Antropology*, eds. Donald Donham and Wedney James, Oxford, Athenes and Addis Ababa. 1999. *MarxistModern: An Ethnographic History of the Ethiopian Revolution*. Berkeley and California: California University Press.
- Elias and et.al.,1999, *Ye Semen Omo Hizboch Politicawi Tarik (The Political History of Semen Omo People)*. Huleteгна Itim (Second Edition).

- Eshete D.1995. Food Shortage and Household Coping Strategies by Income Groups: A Case Study of Wolaita District in Southern Ethiopia: In D. Aredo and M. Demeke (eds.). Proceedings of the Fourth Annual Conference on the Ethiopian Economy, Ethiopian Agriculture: Problems of Transformation, Addis Ababa Printing Press.
- Fasil G. Kiros.1993.TheSubsistanceCrisisinAfrica: TheCaseofEthiopia. Nairobi: ICIPE Science Press.
- Forno, Mauro Cardinal Massaja and the Catholic Mission in Ethiopia: Features of an Experience between Religion and Politics (St. Paul: Daughters of St. Paul, 2013).
- Freeman Dana and Alula Pankhryst,1995."Marigalized Minorities of Craftworkers and Hunters." In Living on the Edge. eds. Dana Freeman and Alula Pankhrust, College of Social Science, Department of Sociology and Social Administration, Addis Ababa, 2001.Living on the Edge, Marginalized Minorities of Craft workers and Hunters in Southern Ethiopia, eds. Dana Freeman and Alula Pankrust, Department of Sociology and Social Administration, Addis Ababa.
- Frend ,W.H.C.The Rise of the Monophysite Movement (Cambridge: CUP, 1972).
- Frenhough, Derek Timoty.2010. Serfs, Slaves and Shifta: Modes of Production and Resistance, in Pre-Revolutionary Ethiopia, Shama Books.
- Gebresellasie, 1959.Tarik Zemene Ze dagmawi Menelik Niguse Negest Za Ethiopia, AA. '*Artistic Matemiya Drigit*'.
- Gebrewold."Ethiopian Traditional System of Land Tenure and Taxation." *Ethiopia Observer*, Vol.5 No.4 (1962).
- Geberu Tarike.1996.*Ethiopia: Power and Prostant, Peasant Revolts in the 20th century*. RedSea Press. Greenfield.1965.*Ethiopia*. London.
- Haileyesus and Menelik Tibebelesase,1995. *Ethiopia Village Studies*. Gara Godo, Wolaita, First Draft.
- Huntingford, G. W.1993.*With Ethnology and History of Ethiopia, In History of the Galla [Oromo] of Ethiopia*.Eds. Bahrey et.al.Introduced by D. N. Levine, Outland.
- Kebebew Daka."The Role of Cooperatives in the Socialist Transformations of Agriculture." *Institute of Development Research Seminar on Strategies for Socialist Rural Transformation*. October 1978.
- Keller, E. J. "Revolutionary Ethiopia: Ideology, Capacity and Limits of State Autonomy." *Journal of Common Wealth and Comparative Politics*, Vol.23, No.1(1985).
- Keith, Griffin.1992. *The Economy of Ethiopia*. London: Macmillan.
- Kifle Lema Woldesellasie.1999."Land Tenure: Legal Aspect and Its Impact on SustainableLand Use and Food Security." In Taye Asefa (ed.):*Food Security Through*

- Sustainable Land Use: Policy on Institutional Land Tenure and Extension Issues in Ethiopia: Proceedings of First National Workshop of NOVIB*
- Partners Forum on Sustainable Land Use*. Addis Ababa: NOVIB Partners Forum on Sustainable Use.
- Lapiso G. Dilebo. 1983. *Gebar Sireat Na Jimir Capitalism (The Feudal System and the Emerging Capitalism)*, 1900-1966, Huletegna Itim (Second Edition), Addis Ababa. 1982. *Ye Ethiopia Regim Na Mengist Tarik (The Long History of Ethiopia People and Government)*, Addis Ababa.
- Lawrance, J. C. D. 1964. *Land Taxation in Ethiopia*. Addis Ababa, FAO. Press.
- Leonardo, Thomas. "Ethiopian Iddir Mechanism: Case Study in Kambata and Wolaita." *Report for Inter-aid Agricultural Projects of Support to Financial Farming*. 2003.
- Lofter, Rene. 1983. *Ethiopia: An Historical Revolution*. London: Zed
- Lukas Bezabhi. 2004. *Wolaita: The Untouched Tourist Destination*. Tourist Guide Book, FM Printing Press, Hawassa.
- _____. 2008. *Wolaita and Evangelism*. Lukas Bezabhi.
- Mack Smith, Denis, *Mussolini* (London: Weidenfeld and Nicolson, 1981).
- Markakis, John. 2006. *Anatomy of a Traditional Polity*. Shama Books.
- Markakis, John and Nega Ayele. 2006. *Class and Revolution in Ethiopia*. Shama Books. Addis Ababa.
- Markos Tekle and et al. 2003. *Ye Sidama Beher Tarik Na Bahil (The History and Culture of Sidama Nation)*, Sidama Bahil (Culture) and Tourism Office.
- Mesfin Woldemariam. 1970. *An Atlas of Ethiopia*. Addis Ababa, Ministry of Education and Fine Arts.
- Merara Gudina. 2003. *Ethiopia: Competing Ethnic Nationalism and the Quest for Democracy, 1960-2000*. Shaker Publishing, Netherlands.
- Mocler, Antony. 1984. *Haile Sellasie's War: The Italian-Ethiopian Campaign, 1935-1941*. New York: Random House.
- Mohammed Hussen. 1990. *The Oromo of Ethiopia, A History 1570-1860*. Cambridge University Press.
- Ottaway, Marina. "The Ethiopian Land Reform: From Political Change to Development." *In Proceedings of the Eight International Conference of Ethiopia Studies*. Vol. II, May 1989.

- O'Mahoney, Kevin, *Blessed Abba Gebre-Michael: Ethiopian Priest and Martyr* (Addis Ababa: United Printers, 2003).
- Oyvid, M. Eide.2000. *Religion and Revolution in Ethiopia, The Growth and Persecution of Mekane Yesus Church 1974-1985*, James Curry.
- Pankhrust, Richard.1997.*The Ethiopian Border lands, Essay in Regional History from Ancient Times to the End of 18th century*. The Red Sea Press Inc.
- Pankhrust, Alula and Francois Pigué.2004.*People, Space and State: Migration, Resettlement and Displacement in Ethiopia, Proceedings of the workshop held by: The Ethiopian Society of Sociologists, Social Works and Anthropologists and the United Nations Emergencies Unit for Ethiopia 28-29 January 2003 Including Reviews of the 2003*
- Resettlement Experience*, eds. by Alula Pankhrust and Francois Pigué, Addis Ababa. Pausewag Siegfried.1990."Meret La Arashu,"In Siegfried and et.al, (eds.): *Ethiopia: Options For Rural Development*. London: Zed Books Ltd.
- Petros Berga, "Specific Chances and Challenges for the Ethiopian Catholic Church at the turn of the Millennium." *Ethiopian Catholic Church Symposium on "Evangelization in the Catholic Perspective" Proceedings* (Addis Ababa: Apple Printing Press, 2007).
- Prouty, Chris.1986.*Empress Taytu and Menelik II: Ethiopia, 1883-1910*. London: Red Sea Press.
- Rubenson, Sven, *The Survival of Ethiopian Independence* (London: Heinemann: Association with Esselte Studium and Addis Ababa University Press, 1976).
- Rubenson, Sven "The Missionary Factor in Ethiopia: Consequences of Colonial Context." In
- Getachew Haile, Aasulv Lande and Samuel Rubenson (eds.), *The Missionary Factor in Ethiopia* (Europaischer Verlag der Wissenschaften Frankfurt am Main: Peter Lang GmbH press, 1998).
- Sabachi, Alberto.1985.*Ethiopia Under Mussolini: Fascism and Colonial Exercise*. London, Zed Books.
- Schreck, Alan. *The Compact History of the Catholic Church*, 4th ed., (Rome: St. Paul Training School Press, 2002).
- Tadesse Delesa and Girma Alemayehu.1993.*History of Ethiopia a profound and Comprehensive Study From Early Aksumite Period to the Dawn fall of Emperor Haile Sellasie I*, Addis Ababa.
- Tadesse Tamrat.1972.*Church and State in Ethiopia, 1270-1527*. Oxford, At the Clarendon.

- Tesfaye Gizaw, "Statistical Assessment on Evangelization in Ethiopia: The Catholic Church Perspective." *In the Ethiopian Catholic Church Symposium on "Evangelization in the Catholic Perspective"*, *Proceedings* (AddisAbaba: Apple Printing Press, 2007).
- Tsehai Brehane Sellasie.1973."Some Points Concerning the Location of Historical Wolamo," *A Paper Prepared for the Conference of Historical Society*.MISC.
- _____. "The Question of Damot and Wolamo," *Journal of Ethiopian Studies*.Addis Ababa, June 1973.
- _____.1991."Gender and Occupational Potters in Wolaita: Imposed Feminity and "Mysterious Survival in Ethiopia," in *Gender Issuein Ethiopia*, ed. Tsehai Brehane Sellasie, Addis Ababa.1995.
- Teshale Tibebe.1995.*The Making of Modern Ethiopia, 1896-1987*. Lawrence Vill: The Red Sea Press.
- Tefera Degefu.2006.*Minuties of An Ethiopian Century*.Shama Books, Addis Ababa. Tefera Haile Sellasie.1997.*The Ethiopian Revolution, 1974-1994: FromA Monarchical Autocracyto A Military Oligarchy*, London and New York: Kepan Paul International.
- Tesfaye Tafese.1995. *Villgizationin Norther Shewa: Impact Assessment*. Munster: Lit. *The Ethiopian Catholic Church Directory (ECCD)*, (Addis Ababa: Ethiopian Catholic Secretariat, 2004. *The Journal of African Studies*, 6, 4(1968).
- Uhlig, Siegbert (ed.), *Encyclopedia Aethiopica*, Vol.1 (A-C), (Wiesbaden: Harrassowitz Verlag, 2003).
- Vanderheymn.1896. *Uneexpe'ditionauec lenegous Me'ne'lik: uninghtmoisen Abyssinie*, Paris.
- Wana Wagesho. 2002. *Ye Wolaita Hizboch Politicawi Tarik (The Political History of Wolaita)*, Huletegna Itim (Second Edidtion), Addis Ababa Brehanina Selam Printing press.
- Wolaita Development Association.2006.*Tesfa [Hope]*.Addis Ababa, Commercial PrintingPrass. Wondimu Gaga.*Socio-Lingustic Facts About the Gamo Area*. Addis Ababa, Feberuary 2010.
- Ye Debub Beher Behersebochi Na Hizboch Profile (The Profile of SNNPR)*, Huletegna Itim (Second Edition), Hawassa-Ethiopia, Beheseboch Mikir bet (Nations Council), Tahasas 2004.
- Ye Ethiopia Quaqawoch Tinant Na Mirimir Maekel (The Ethiopian Language Study and Research Center), *Ye Wolaitegna-Amaregan Mezgebe Qalat (TheWolaitegna_ Amharic Dictionray)*, AAU. Yohannis Woldemariam. *A History of the World*. Addis Ababa, 19_?

INFORMANTS

No	Name	Age	Contribution
1	Abba Antinatewos Goge	80	He was a teacher, bishopeat Dubo Catholic churchand historian.
2	Abebech Desalegn	57	The agent of females in Catholic church at Bodite.
3	Abebe G/silase	54	The head and bishop of Catholic church at Bodite.
4	Asamo Alaro	76	He has knowledge about Catholicism and retired worker.
5	Ayano Agebo	81	He has knowledge about Catholicism and retired worker.
6	Ayalew Kidane	72	He was an Evangelist and provided valuable information about the expansion of Catholicism.
7	Bancha Yaya	76	He was an Evangelist and givesgood information about the expansion of Catholicism in Wolaita.
8	Bassa Balao	73	He has knowledge about Catholicism and retired worker.
9	Beyene Banga	70	He working in Catholicchurch now and head of Catholic Church in Bedesa Town.
10	Boto Buda	68	He working in Catholicchurch now and head of Catholic Church in Areka Town.
11	Daniel Ganebo	75	He working in Catholicchurch now and head of Catholic Church in Soddo town.
12	Dawit Ekaso	72	He was an Evangelist and provided valuable information about the expansion of Catholicism.
13	Desalegn Tanga	70	He was an Evangelist and provided valuable information about the expansion of Catholicism.
14	Elfiyos Sunta	59	The bishop Lutheran church at Soddo town and provided information about religious issues in Wolaita.
15	Elsabeth Gebeyehu	75	The agent of females in Catholic church at Soddo.
16	Esayas Bibiso	65	He was a theological School Teacher at Soddo and has knowledge about religious history.
17	Eyob Denio	67	He was a theological School director at Soddo and has knowledge about religious history.
18	Eyob Wate	55	He is University Lecturer at Wolaita Soddo and historian.
19	Fancho Fanta	71	University Lecturer at Wolaita Soddo and historian.
20	Firew Shanka	56	Municipality head of the town of Soddo.
21	G/Michael Kuke	80	The retired Teacher now and has knowledge concerning Catholicism.
22	Geta Watango	74	He was the patriot of evangelical activity in Wolaita and has knowledge in relation to Catholicism.
23	Hailu Godebo	80	He was the patriot of evangelical activity in Wolaita and has knowledge in relation to Catholicism.
24	H/Giorgis Abebe	58	The teacher of Dubo Catholic School in Areka.
25	Israel Chinasho	62	He has master degree in English language and the first Blind School student in Soddo and provided me the valuable information about the impacts of Catholicism in Wolaita.
26	Jambo Bafa	72	He has knowledge about Catholicism and retired worker.
27	Lench Motalo	81	He has knowledge about Catholicism and retired worker.
28	Libinesh Bunaro	59	She a nurse at Dubo hospital.
29	Mamo Madebo	60	The teacher of Dubo Catholic School in Areka.
30	Osa ocha	70	He was the office worker of Catholicism at Soddo.
31	Tesfaye Gebire	76	He was an Evangelist.
32	Terefe Dora	55	A nurse at Dubo Hospital.

33	Tigray Tito	65	The retired Teacher now and has knowledge concerning catholicism.
34	Timatewos Lera	55	The translator of the holy Bible in Ethiopia in local language.
35	Woyza Ayele	65	He was an Evangelist
36	Woldemichael Langano	78	The retired worker now and has knowledge concerning catholicism.
37	Woraqo Wabalo	70	The retired worker now and has knowledge concerning catholicism.
38	Yacob Birru	59	The head and bishop of Catholic church at Soddo.
39	Yohannis Bassana	90	He was an evangelist and provided a valuable information regarding Catholicism.
40	Zabdiwos Albe	77	Retired worker.
41	Zewidineh Teka	75	He was the office worker of Catholicism at Soddo.

APPENDIXES A

Jajura Clinic
23-9-'69 - 31-5-'77

Tô Ghimbichô Clinic

Referring to your letter No. 119/69 dated 16-9-'69, we answer as follows:

- 1) Nurses working in the Dispensary:
Adele Finco - Italian National
Magda Pittaro - Italian National
Carla Ferrari - Italian National
- 2) Adele Finco is a State Registered Nurse - 3 years training.
Carla Ferrari is a State Registered Nurse - 3 years training.
Magda Pittaro is a State Registered Nurse and Midwife -
4 years training.
- 3) Number of our Work Permit:
Carla Ferrari Numbers' of Work Permit: It. F.131
Magda Pittaros' Number of work Permit: It. P.185
Adele Finco: we are unable at present to state the number of
Adele Fincos' Work Permit, because it is in
Addis Abeba for its renewal. Adele Finco is in
posses of ~~the~~ the receipt of her Work Permit.
- 4) The Clinic belongs to the Catholic Mission under the
responsibility of the Catholic Bishop of Ethiopia.
- 5) The equipment and the medicines of the Clinic belongs to and
are purchased by the Catholic Mission, under the responsibility
of the Catholic Bishops of Ethiopia. No help whatsoever from
the Government.
- 6) Adele Finco works as a Nurse from 13 years.
Carla Ferrari works as a Nurse from 17 years.
Magda Pittaro works as a Nurse from 7 years.
- 7) Adele Finco - Pittaro Magda - Carla Ferrari are Registered
Nurses.
There are no unregistered Nurses or Dressers in our Clinic.

In faith

Adele Finco
Magda Pittaro
Carla Ferrari

