

**A HISTORY OF MISHA DISTRICT HADIYA ZONE FROM 1941 TO 1991**

**MA THESIS**

**By**

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**FEBRUARY, 2023**

**HARAMAYA UNIVERSITY, HARAMAYA**

**A History of Misha District Hadiya Zone from 1941 to 1991**  
**A Thesis Submitted to the School of History and Haritage Management**

**Postgraduate Program Directorate**

**HARAMAYA UNIVERSITY**

**In Partial Fulfillment of the Requirements for the Dgree of the Master of  
Art in History and Heritage Mangement**

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**FEBRUARY, 2023**

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Final approval and acceptance of the Thesis is contingent upon the submission of its final copy of the thesis to the council of the Post Graduate Program (CPGP) through the Department Graduate Committee (DGC) of the candidate's major department.

## **DEDICATION**

This thesis manuscript is dedicated to my beloved families for their support and patience.

## **STATEMENT OF THE AUTHOR**

By my signature below, I declare and affirm that this Thesis is my own work. I have followed all ethical and technical principle of scholarship in the preparation, data collection, data analysis and compilation of this Thesis. Any scholarly matter that is included in the Thesis has been given recognition through citation.

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## **ACKNOWLEDGEMENTS**

First and foremost, I would like to thank my almighty God for all uncountable encouragements and helps in whole my life. Secondly, it is my great pleasure to thank my advisor Temam Hajiadem (PhD) for his intellectual guidance, constructive comments and suggestions for me to accomplish my study. Thirdly, I would like thanks my co-adviser Mohammed Hassen (PhD) whose valuable advice and guidance starting from the title selection to end helped me to the successful completion of the study. Both of them were friendly and dedicated in reading the drafts of the thesis with constructive comments which helped this thesis to take its final shape.

Fourthly, I have especial thanks for my instructors of Haramaya University for their dedications and methodological assistances. Beside, I would like to thank, different offices of Misha district and my informants that provided for me valuable information, manuscripts and archival materials.

Finally, I would like to thank my wife for her financial and moral supports throughout my study.

## Glossary

Abbaachi Equivalent to Ato(Mr.)

Abagaz	a kind of traditional title Hadiya which belongs to higher elders.
Abba	Father, a priest
Adila	a traditional title of Hadiya equivalent to negus
Anjancho	traditional religious leaders of Hadiya
Arbegnoch	patriots who fought against Italians
Asrat	tithe( a tax)
Ato	Mister(Mr.)
Awraja	Sub-province of Ethiopia before 1991
Ballabats	hereditary owners of rest land; since the 19 <sup>th</sup> century used to denote the hereditary chiefs of southern peoples
Birr	Ethiopian Money
Chiqa Shum	a lower government official below district meketel governor
Chisegnas	poor peasants who could be evicted from their landseasily
Dagna	judge Dadach traditional title of Hadiya
Dajzmach	Dajzmach, governor of a big region and a higher warrior title
Derg	Committee, but used for the ruling regime 1974-1991
Dumicha	Assembly in Hadiya
Enset	False bannana
Fandanno	traditional religion of Hadiya
Fitawrari	a traditional warrior title, litrally means leader of the vanguard army
Garad	a traditional administrative title of Hadiya

Gebbar	tribute paying peasant
Gezat	an administrative unit
Gragh	left handed
Hagere sebket	Vicariate
Hezbawi Serawit	peasants who served as soldiers during the Derg period
Kebele	lowest level of local administration
Kese	a priest
Kola	lowland
Mander mesrarta	Villagization
Masarata Temhert	Basic education
Mine	House hold/ house
Nafteгна	owner of weapons
Negus	King
Qalad	“ rope”- a unit of land measurement
Ras	“head” the highest traditional title next to negus
Rest	a lineage system of land ownership
Sera	a traditional administrative system of the Hadiyas
Shalaqa	commander of a thousand ( local representative of a higher authority entrusted with the collection of tribute
Wa’a	the sky god in the Fandanno religion of the Hadiya
Woreda	<i>district</i>
Woma	a title used by peoples such as Dubamo, Oyeta in Kambata and Tambaro people which is equivalent to Negus

Woyzero	Mistress ( Mrs.)
Woyna Dega	Mid altitude land
Zamacha	Campaign

## **ABBREVIATION AND ACRONOMYS**

GIS.....Geographic Information Sytsem

WCU....Wachemo University

KPAs..... *Kebele* Peasant Associations

EOC...Ethiopian Orthodox Church

RSA.....Republic of South Africa

HIV.....Human Immunue Virus

AIDS .....Acquired Immunue Defficiency Syndrome

FDRE..... Federal Democratic Republic of Ethiopia

## KEY TO TRANSLITERATION SYSTEM

I. In writing Ethiopian names and words, the seven sounds of the Ethiopic alphabets are transliterated as follows in this thesis:

Orders consonant with vowels

1st -	ሀ	Ha
2nd -	ሁ	Hu
3rd -	ሂ	Hi
4th -	ሃ	Ha
5th -	ሄ	Hee
6th -	ህ	He
7th -	ሆ	Ho

II. The seven sounds in Amharic and Hadiyisa are represented as follow:

AmharicHadiyisa transliteration

1st -	ሀ	Ha
2nd -	ሁ	Hu/Huu
3rd -	ሂ	Hi/Hii
4th -	ሃ	Haa
5 <sup>th</sup> -	ሄ	He
6th -	ህ	Hi

7th -ሆ Ho

III. All words of Hadiyisaorigin are spelled according to the writing and reading system on Hadiyisa/Latin alphabet to easy the problem of reading some words. Hadiyisa basically ten vowels, five short and five long.

Short vowels

A

E

I

O

U

long vowels

aa

ee

ii

oo

uu

Length in vowels result in meaning changes

Example:

*Maara* = meat



Mara = fester

□ Sequence of more than two vowels is possible only if separated by (‘)

Example: *Bollocho’oo*.

IV. In accordance with many Semite usage, the transcription of consonants of palatalized sounds is represented by :

š = sha in the word *shama*

č = cha in the word chairman

ǵ = gna in the word *naftagna*

ǰ = Ja in the word judge.

V. In the transcription of the consonants to indicate the stop or affricate in glotalized explosives in accordance with many Semitists usage, gluttonized sounds are represented as follows:

ṯ = ta

Ṱ = qa

Ṳ = ca

Ṵ/Ṷ = tsa

Ṹ = pa

Ṻ = k

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## Preface

This is a study of Misha district in Hadiya zone from 1941 to 1991. This paper has four chapters. The first chapter deals with an overview of the historical background of the district. It also includes the origin of the people, geographical location, historical and cultural legacies, and the economy of the people. The second chapter deals with the history of religion and religious institutions in Misha district. The third chapter deals with the socio-economic and political history of Misha district. The fourth chapter emphasizes the patriotic resistance of the people of Misha district. It also deals with the post-liberation period administrative history in relation to land and taxation. The final Chapter deals with the history of the district during the *Derg*. In this chapter there is a discussion about the reforms of the *Derg* and the response of the people to the reforms. It also discusses infrastructural development in the district in different periods.

## **Abstract**

*This thesis is the study of the socio-economic, religious, political, and cultural history of Misha district. In Hadiya Zone of the Southern Nations Nationalities and Peoples Regional State from 1941 to 1991. By using archival, oral and written secondary sources, the thesis gives a historical analysis of the socio-economic, political, geographical and religious history of the district. Naming of the district, administrative structures, ethnic compositions and conditions of the district during different regimes also discussed in this paper. In addition it also deals with the participation of the people of Misha district. In defending their country against the Italian invasion and the sacrifice made by the patriots of the woreda during the period of Italian occupation. The administrative rearrangements, the relationship between the government officials and the people in relation to land and taxation are also included in the paper. The study also deals with the reforms of the Derg such as land reform, the establishment of Producers' Cooperatives, Villagization Program and Edget Behebret Zamacha and the response of the people to these reforms. Another important issue analyzed in the thesis is the history of religion and religious institutions in Misha Woreda, which include the fandanano traditional religion, the introduction and of Orthodox Christianity, the introduction and spread of Catholic and protestant Christianity. In addition to this paper deals with the history of infrastructural development in Misha district which include road construction, pure water supply, electric city, telecommunications, health and education facilities. Added to this, the study also try to analyze socio-cultural history such language prevelences, cultural patents categorization of the district, marriage culture, interuptions and economic history (livelihood of the people).*

## CHAPTER ONE

### 1. INTRODUCTION

#### 1.1. Geographical and Historical Background

In 1942 the Imperial government announced a decree recognizing the empire into a new administrative system. Accordingly the country was divided into twelve *taqlay gizat* (Governorate-Generals), one hundred three *awrajas* (provinces), five hundred five districts and nine hundred and forty nine *meketl* districts (sub-districts). Shawa *taqlaygizat* was a Governorate General which was found in central and southern Ethiopia. However, when *Derg* took power in 1974 the name of the *taqlay gizat* was changed into *kifle hager*. Shawa province was one of the provincial divisions in Ethiopia which played great roles in the cultural, political, economic and social affairs of the country being the center of the Ethiopian state.<sup>1</sup>

The Shawa *taqlaygizat* was divided into eleven *awrajagiztas*. The former *Kembata awraja* became *Kembata* and *Hadiya awraja* in 1980s likes: Chabona and Gurage, Tegulatna and Bulga, Yerarna Kerayu, Haykochna Butagira, etc. *Kembata awraja* was one of the subdivisions in Shawa province in which the peoples such as the *Hadiya*, *Kembata*, *Donga*, *Dumbamo* and *Tambaro* etc. were included.<sup>2</sup>

Under the 1987 Constitution of Ethiopia, the military rule of the *Derg* evolved into the civilian government of the People's Democratic Republic of Ethiopia. It established the regions in Proclamation No. 14 of 1987, on 18 September thirty regions, consisting of five autonomous regions, and twenty-five administrative regions. The five autonomous regions were: *Aseb*, *Dire Dawa*, *Eritrea*, *Ogaden* and *Tigray*. Within Ethiopia there are six levels of administrative hierarchy starting with the national level, followed by the Province, Sub-province and district and the smallest unit which may be called neighborhood or locality

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<sup>1</sup> Kibemo Addise, "A Political History of the Hadiya (South Western Shawa;)" (BA. Thesis, Department of History, Addis Ababa University, 1986), p.3; Tasfaye Habiso, "*Kambata Ena Hadiya: Yastadar Akababi Ena Yabeharasaboch Tarik Aned Aned Gasetawoch*;" (Addis Ababa, Qura Printing Press, 1990), pp.43-45.

<sup>2</sup> *Ibid*, pp.6-7.

("atbia"). By 1989 Addis Ababa had become a separate administrative division from Shawa, and Aseb was split off from Eritrea in 1989, making 16 administrative divisions in total.<sup>3</sup>

According to Asrat Ermollo's analysis after the dawn fall of the regime of *Derg*, again the coming of new government in 1991 Hadiya became one zone with in the South Nations Nationalities and People Regional State.<sup>4</sup> After the implementation of administrative structure EPDRF introduced federalism in 1991 based on ethnic. Then Kembatana and Hadiya *awraja* was divided into eight districts. These were: Kadida Gamela, Shone, Angacha, Kachabira, Lemo, Kontab (now Misha), Omoshalaqo, and Soro.<sup>5</sup>

According to political analysis districts are the third-level administrative divisions of Ethiopia next to zone and region. They are further subdivided into a number of *kebeles* or neighborhood associations, which are the smallest unit of local government in Ethiopia. Districts are typically collected together into zones, which form a region. Districts which are not part of a zone are designated as special districts and function as autonomous entities. Districts are governed by a district council whose members are directly elected to represent each *kebele* in the district. There are about 670 rural districts and about 100 urban districts in Ethiopia in 1990s. Terminology varies, with some people considering the urban units to be urban or city administrations while others consider only the rural units to be district.<sup>6</sup>

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<sup>3</sup> Mamo Tumito, "History of Hosanna town from 1941 to 1991;" (MA. Thesis, Department of History, Addis Ababa, 2014), pp.4-7.

<sup>4</sup> Asrat Ermollo, "A political History of Hadiya;" (MA.Thesis, Department of History, Addis Ababa University, 2010), p.3.

<sup>5</sup> Zerihun Doda, "Ethno-History and Culture Study of Tambaro Nationality" ( Addis Ababa,Bole Printing Enterprise,2011),p.84.

<sup>6</sup>*Ibid.*

Fig.1 Map of Shawa Provinces



Source: Minister of Education 1987, page 42)

## 1.2. A Brief History Origin of Hadiya People

Concerning the historical origin of ancient Hadiya people, different scholars came up with various assumptions based on oral traditions of elderly people and written literatures of historians and anthropologists. But it is possible to get some hints based on the repeatedly said oral traditions and trace the origin in light of other written sources by different scholars. There are two dominant views about the origin of Hadiya people. From these views the first one argued that Hadiya people were indigenous people of south central Ethiopia. According to Alabachew Kemiso and Samuel Handamo, the name Hadiya comes from the combination of two words, *Hada* and *iyya*. *Hada* refers to many and *iyya* refers to someone who carries so that the name Hadiya refers to the one who can carry many. It shows the tolerance and hospitality of the people as well as other ethno linguistic groups living with them.<sup>7</sup>

The second argument related with the origin of Hadiya people grouped them with Arabian descendants. Accordingly, this group believed that the Arab peninsula is the birth place of Hadiya people and the word Hadiya in Arabic refers to gift. Ulrich Braukamper, a German anthropologist and writer argued that Hadiya people came from Arab before two thousand years ago and intermingled with east African Cushitic speaking communities.<sup>8</sup>

<sup>7</sup> Alebachew Kemiso and Samuel Handamo, “*Ya Hadya Hezb Tarik Ena Bahil*” (Safir Printing Press, Addis Ababa, 2002), p.13.

<sup>8</sup> Braukamper (2012), p.56.

The close relationship between north-east Africa and the Arabian Peninsula which has existed since ancient times also found expression in the traditions of the Hadiya. Almost all peoples of this group think that their forefathers originated from a country beyond the Red Sea, the name of which they largely claim to be Arabia. He also explained that the neighboring people of Hadiya call them in different ways. For instance, for Arsi Hadiya means the one who receive holy word from Prophet Mohammed or the owners of the land. Added to this, the people around Carcar considered Hadiya as left over or remnant to show that Hadiya did not involve in the displacements and Jihad warriors also called Hadiya as gift of Allah.<sup>9</sup>

Nevertheless, Lapiso G. Dilebo, an Ethiopian historian, has indicated that Ethiopia is the origin of humankind that no one come from other parts of the world whereas, migrated from Ethiopia to the other world and came back to their origin. Following this argument, he put that Hadiya was one of the ancient people of Ethiopia who migrated to the Arab world and Far East Asia crossing the Indian Ocean and settled in South India. It is then they again moved back to their origin of country, Ethiopia, via different directions, north, south and south east i.e. Afar (where a clan called Hadiya exists), Somalia (there is a place called Hadiya around the northern Somali coast) and Harar (there are people called Hadiya). Therefore, Lapiso strongly argues that Hadiya is the original ancient people of Ethiopia that migrated and scattered to different parts of the world for various reasons and came back to their original place, Ethiopia, after long time. He also explains the Hadiya people were semi pastoralists and known for their fast and continues movement within and out of the country.<sup>10</sup>

Historically it is known that the 16<sup>th</sup> century Oromo population movement affected the settlement pattern of many peoples in the region. One of these peoples were the Hadiya who were pushed by the advancing Oromo from the areas of Arsi -Bale and were forced to settle in the area which was bounded by Yem in the west, the Gurage in the north, the Kembata in the south and Lake Zeway in the east.<sup>11</sup> During the period of Ahmed Gagn wars in the 16<sup>th</sup> century the Hadiya people joined the forces of Ahmed Gagn in his jihad against the Christian kingdom. After the Gagn wars, most probably dislodged by the counter offensive

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<sup>9</sup>*Ibid.*

<sup>10</sup>Lapiso G.Dilebo (1991), pp.71-74.

<sup>11</sup>Kibemo, p.5.



of the Christian army many of the Hadiyas became nomadic pastoralists and settled in the areas Waj and Fatagar.<sup>12</sup>

From these areas, the Hadiyas were driven out by the northern Ethiopian counter offensive of the mid-16<sup>th</sup> century and moved to the west to settle in the highlands on the western side of the Rift valley. Gradually these groups of the Hadiya people forced their way in to the highland areas occupied by the Gurage and Kembata. Among these the people of Misha, Soro and Lemo district fought for territory in the central parts of the highlands.<sup>13</sup>

In the second half of the 17<sup>th</sup> century the Hadiya people were divided in to different clans called *gichuwwa* (by Hadiyisa language). These different clans of the Hadiya include:

**1. Lemo clan** They originated from Lake Abaya and moved through Albeso (in Arsi) to Marako and Ener in Gurage and settled in the present-day Lemo, Gibe and Misha (Konteb) district probably between 1760 to 1900.<sup>14</sup>

**2. Shashogo clan** They originated from the area north east of Awash river and moved through Ketera (Arsi), Shashamane, Kembata and Silti and reached the present Shashogo district around 1770.<sup>15</sup>

**3. Misha clan** They came from Gadab (upper Wabishebele) and moved through Fatagar, Lake Langano, Zeway, Marako, Gurage and settled in the present day Lemo and Misha district between the years 1760 to 1800.<sup>16</sup>

**4. Soro clan** They originated from Bale mountains crossing bilate river and reached to a place called Sorgogo a place in the way to Duna district from Hosanna town that means the place where four brothers separated and moved to four different directions for settlement where there are large number of hadiya people are settled recently.<sup>17</sup>

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<sup>12</sup>*Ibid*; Informants: Dagna Beyene (12/05/2021) and Demekech Beyene (22/05/2020, Hosanna)

<sup>13</sup> Alebachew and Samuel, pp.46-47.

<sup>14</sup>*Ibid*, p.48.

<sup>15</sup>Lapiso G. Dilebo "Ye Ethiopia Yegabbar Seriatim Jimir Capitalism" ('Ethiopian Gebbar System and Early Capitalism;') (Addis Ababa, Nigid Matamiya bet, 1991), pp.66-70.

<sup>16</sup>Informants: Dagna Beyene and Anore Lenchore (25/04/2020, Morsito); Ulrich Braukamper, *A History of Hadiya in Southern Ethiopia* (Germany, Wiesbaden: Harrassowitz Verlag, 2012), p.78.

<sup>17</sup>*Ibid*.

According to Braukemper the original area occupied by the Misha (Konteb) which was Lemo proper was Gadab on the upper Wabishebele. They joined the troops of Ahmad Gragn in his campaign against the Christian army in the 16<sup>th</sup> century. Around 1800 the Misha began to settle in the areas occupied by the Kembatisa-Hadiyisa speaking but non-Hadiya or Kembata ethnic groups namely Dubamo and Donga who considered themselves as semetic people from northern Ethiopia were also settled in the area. The people of Hadiya belongs to either Lemo, Shashogo, Soro or Misha proper.<sup>18</sup>

The Hadiya people belong to the Highland East Cushitic speaking communities. They are one of the major ethnic groups of southern Ethiopia inhabiting the area which covers about 366 people per km<sup>2</sup>. According to the 1994 population census the population number of the Hadiyas was 1,050,151. The number of settlement patterns and population increases in higher elevation of *hansawa* (high land or *dega* in Amharic) between 2300-2600 meters above sea level and it is lowest in *qala* (lowland) area between 1900 and 1700 meters above sea level. According to the 2007 population and Housing census conducted by the Central Statistical Agency (C.S.A), the population number of Hadiya was increased to 1,412,347.<sup>19</sup>

Relatively, Hadiya Zone is bordered on the south by Kembata; on the south west by the Dawro Zone; on the west by the Omo river which separates it from the Oromia Regional state and Yem special district; on the north by the Guraghe; on the north east by the Silti and on the east by Alaba Zone. Therefore, the territory occupied by the Hadiya is the region between the Gibe and Bilate rivers to the south of the Guraghe. In the west, the Hadiya territory extends as far as Gibe and to the east borders on the Ulbarag district of the Silte Zone. In the south it is bounded by the Kembata Tambaro and in the north east by Guraghe Zone.

Hadiya people one of the peoples in the Southern Nations Nationalities People's and Regional State (SNNPRS). The Hadiya zone is one amongst 14 Zones in the Southern Nations Nationalities People's and Regional State (SNNPRS). The zone's absolute location is from 7°3'19"-7°56'1"N and 37°33'14"-38°52'12"E.<sup>20</sup>

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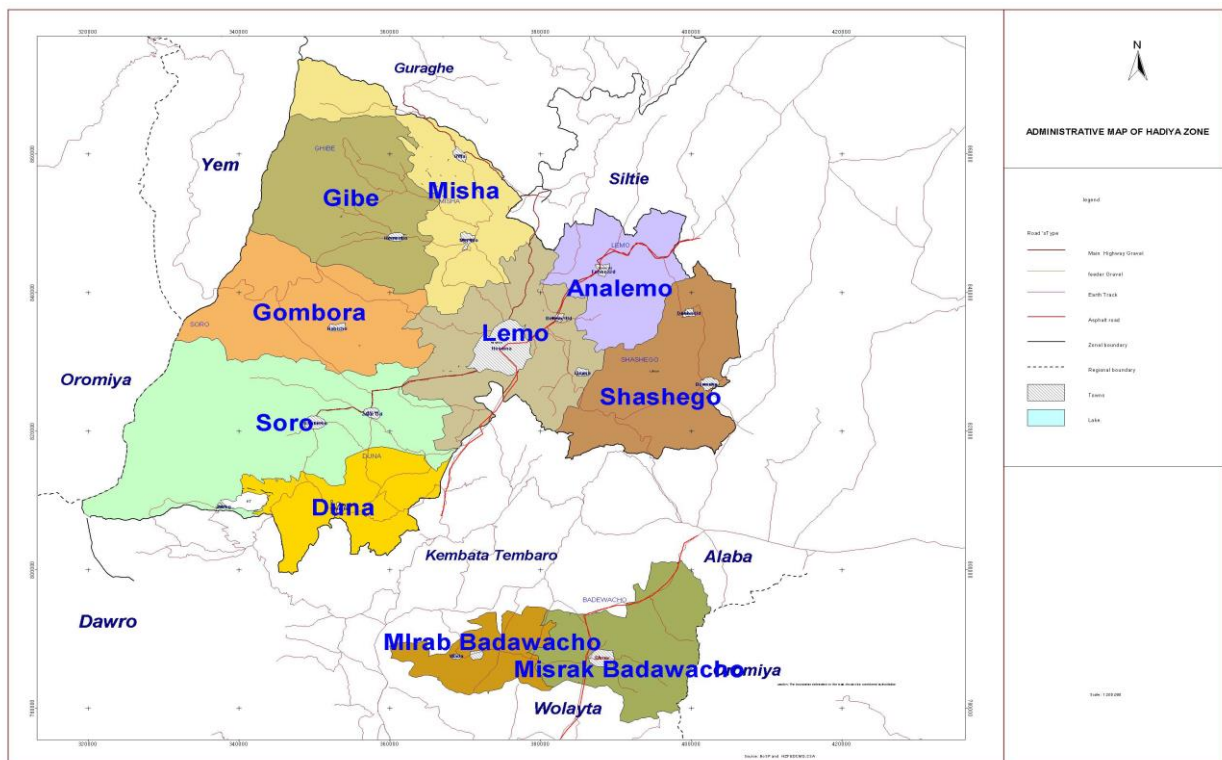
<sup>18</sup> Braukemper (2012), p.77.

<sup>19</sup> Central Statistical Office, *The 2007 Population and Housing Census Report* (Addis Ababa, Central Statistical Office, 2007), p.11.

<sup>20</sup> Habte Fikre, "A History of Hadiya and Kembata Youth Migration to the Republic of South Africa From 1980s to 2018" (MA.Thesis, Department of History and Heritage Management, Jimma University, 2018), pp.3-4.

According to Habte Fikre formerly the Zone was divided in to four districts namely: Konteb, Lemo, Badawacho, and Soro .In 1998 G.C three other new districts were set up namely Shashogo, Duna, and Gibe to give effective and efficient administrative and political leadership. Again the zone was rearranged in 1999 G.C and five new districts were included namely Mirab Badawacho, Gombora, Anlemo, Ameka, Mirab Misha including six town administrations such as Shone, Gimbichu, Jajura, Homacho, Fonko and Hossana town administrations. The three districts (Mirab Badawachcho, Siraro Badawachcho and Misrak Badawachcho) are enclave separated from the rest of the Hadiya Zone by Halaba and Kembata Tambaro Zones.<sup>21</sup>

Fig 2: Districts found in Hadiya Zone



Source:Hadiya Zone Finance Department,2018

The slope in Hadiya Zone in general declines from east to west with most drainage being direct to the Gibe River. Topographically the Zone lies within elevation ranges of 1500 to 3000 meters above sea level. The highest point is the Sangiye Mountain with the height of

<sup>21</sup>Ibid, p.7-8.

4130 meters above sea level whereas the lowest point is in the Gibe river valley with in height 1500 meters above sea level.<sup>22</sup>

Hadiya Zone has three agro-ecological zones such as *dega* (cool and humid) which covers 23.7% experiencing higher rainfall and cooler temperature, *woyinedêga* (cool and sub humid) which covers 64.7% with somewhat moderate amount of rainfall and temperature, and *kola* (warm and semiarid) covers 11.6% with relatively low rain fall and high temperature. There are four seasons, a dry season *bille* (December, June and February), *qarato* (April, March and May), *fiite* includes months of the year September, October and November and a rainy season *hagayye* (roughly from June, July and August). Altitude and humidity have significant impact on temperature condition in Ethiopia. The warmest months of the area are between February and May. On the contrary, the coldest months of the study area range between June and August.<sup>23</sup>

In 1910 G.C Hosanna became the administrative center of Kembata-Hadiya districts, succeeding Angacha which was the first center of the districts. In 1929, a pair of missionaries settled in the town, their efforts leading to Hosanna becoming a center of Protestant Christianity in southern Ethiopia. Hosanna (earlier known as ‘Wachamo’, and still used interchangeably by Hadiya with that of Hosanna) is the capital town of Hadiya. It is the administrative and trading centre of the zone. The town is located in the north centre of the Hadiya zone at a distance of 232 km to the south of Addis Ababa (the capital city of Ethiopia) and 160 km to the west of Awassa (the capital of SSNPR).<sup>24</sup>

Beginning from the 17<sup>th</sup> century onwards Orthodox Christianity became one of the dominant religions among the Hadiya people. Orthodox Christianity was introduced to the Hadiya from Christian highland by the people of Masmasa who are Amhara ethnic group who lived in the Hadiya zone since first decade of 20<sup>th</sup> century. Now, about 13% of Hadiya are followers of Orthodox Christianity.<sup>25</sup>

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<sup>22</sup>Ergogie Tesfaye Woldemeskel, “The Ancestral History and Traditional Administrative Structure of Hadiya Society: An Ethnic Group in Ethiopia” *Historical Research Letter*, Vol. 32 (Andhra University, Department of Anthropology, 2016), p.44; HZHRSSO (Hadiya Zone Human Resource Statistics Support Office, 2013), pp.1-3.

<sup>23</sup>*Ibid*, p.4.

<sup>24</sup>*Ibid*.

<sup>25</sup>Braukamper (2004), p.231.

<sup>32</sup>Haile Bubabo, p.34.

By 1920s protestant Christianity was introduced to Hadiya and after a decade most of people become protestant Christians. Today about 80% of Hadiya are protestant Christians. Some Hadiya are also followers of Catholic religion. Catholicism was it introduced and spread during the Italians occupation by Italian soldiers from 1936-1941. Today about 1.5% of Hadiya people are followers of Catholic religion and the rest of the people practice traditional religions.<sup>26</sup>

As far as the economy of Hadiya people is concerned Ergoge Tesfaye and Melese Semebo explained that ancient Hadiya people were semi pastoralists in that they herd cattle in movable way and then they engaged in agriculture through crop production and herding of animals. They also argued that there were two socio-economic systems which have shaped the Hadiya society; hoe farming for producing wheat (most known crop in the area), barley, maize, *teff* and other crops. Hadiya were also known for the cultivation of *enset*(*ensete ventricosum*) which also known as ‘false banana’ and livestock-breeding.<sup>27</sup>

According to Braukamper and Tilahun before the 19<sup>th</sup> century the economy of the Hadiya people was based on farming and cattle rearing. After the 19<sup>th</sup> century, Hadiya people began to produce different crops. The major food crop before the middle of the 19<sup>th</sup> century was barley which is an important staple food crop that has retained a distinctive position in the ceremonial practices and regarded as the most prestigious food when it is especially prepared as *bullo*- a traditional food of the Hadiyas.<sup>28</sup>

As it is noted in different sources., Hadiya Zone is known for wheat production, another important cereal crop of the high land areas and its cultivation was particularly stimulated at the expense of tuber plants particularly during the period of the military regime of the *Derg* when the government introduced the villagization program. Other important crops which are produced in Hadiya are sorghum, maize, *teff* etc. The cultivation of *teff* seems to have been unknown before the Amhara conquest and was mainly adopted as the most favorable item of tribute to be paid. *Enset* as a food crop was introduced into Hadiya after the second half of

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<sup>27</sup> Ergoge, p.48; Melese Semebo, “Challenges and Survival Strategies of Migrants from Hadiya Zone to Addis Ababa: The Case of Shoe shining Children in Gulele Sub –City” (MA. Thesis African Geo-Studies, Addis Ababa University, 2014), p.74.

<sup>28</sup> Braukamper and Tilahun Mishago, Praise Teasing and .....pp.12-13.

the 19<sup>th</sup> century from the neighboring Guraghe, Kembata and Wolaita people. Today, the agricultural life of the Hadiya is dominated by *ensete* which provides the largest quantity of their food stuff. Yet, as mentioned before, *ensete* did not belong as original set of cultivated plants, but was adopted from the old established populations of Guraghe, Kembata and Wolaita in the second half of the 19<sup>th</sup> century.<sup>29</sup>

The old established way of carrying out agricultural works of hoe cultivation ox-drawn plough are still wide spread, particularly in the gardens and fields surrounding the houses. The wooden plough drawn by oxen was introduced after the conquest of Hadiya by the Amharas. Throughout their documented history the Hadiya have mainly gained their living as pastoralists whereas other activities such as handicrafts and trade were of minor importance in their economy. In Hadiya there were low casted occupational groups. These were: the *fuga*( potters) ,the *faqi*( tanners) ,and the *woqacha*( smithers). Groups of so-called *fuga*-who were considered as a low cast occupational group in Hadiya contributed a great deal in the making of pottery. In addition to the *fuga* there were the smithers who contributed much in the production of agricultural utensils and traditional weapons like a spear, dagger, sword and...etc.<sup>30</sup>

Informants argued that there were also the tanners who prepare animal skins and hides to be used for the making of different tools such as a drum, sleeping mattress and etc. In real life these groups, especially the *fuga* (the potters group) and the *faqi* (the tanners group) were marginalized and were subject to various socio-economic oppressions. Informants complain that the other Hadiyas did not see them as equals. Children of the despised groups were marginalized; they were not considered as eligible to political offices; they often faced discrimination in employment and rarely go to schools. Hadya was an important centre of trade in the South.<sup>31</sup> Besides, farming and cattle breeding the Hadiya people were known in their participation in the trade of the region. The Hadiyas involved in two types of trade activities. The first was the trade among themselves and the other was the trade with other peoples and foreign merchants.<sup>32</sup>

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<sup>29</sup> *Ibid.*

<sup>30</sup> Informants: *Dagna Beyena* ( 21/05/2020 Morsito and *Habdolo Esatu*(16/08/21, Hosanna)

<sup>31</sup> Informants: *Anore Lenchore* (25/04/2020, Morsito) and *Chufu Shirango* (20/10/2021, Misha).

<sup>32</sup> *Ibid.*

The commercial relation between the Hadiya's and other neighboring areas or peoples was based on mutual benefit. For example the Hadiyas had strong commercial relationship with the neighboring peoples of Jimma, Limmu Enarya, Guraghe, Qabena and other Oromo peoples. The Baddawacho and Misha Hadiyas had close commercial ties with the peoples of Welayita, Tambaro and Kembata. The Lemo Hadiyas had strong trade ties with the Silti, Guraghe and Kembata peoples. During the period of Italian occupation there was the construction of roads. The construction and opening of different roads enabled the Hadiyas to be beneficiaries of modern transportation for commercial purposes. Due to this commercial activities strengthened in Hadiya. Particularly the construction of the Alemgana-Hossana-Wolayita Sodo road had greater contribution for this (see also appendix).<sup>33</sup>

Regarding modern day economic activities of the Hadiya people Melese Semebo states that beginning from the time of slave trade Hadiya people were involved in small scale trade. Added to this, he stated that internal migration to Addis Ababa for shoe shining, to other towns for day labours, to the mining areas for incentives and remittances sent outside especially from Middle East and RSA became income sources and livelihood of the people.<sup>34</sup> Hadiya people were ruled by indigenous administrative system called *garad* system. *Garad* system is an organization for political, economic, social and cultural purposes. *Garad* denotes the honorific title of the leader of the entire Hadiya. It is still used by the present-day Hadiya.<sup>35</sup>

Regarding this Gedion Addise explained that certainly *garad* in the modern society of most Hadiya groups there were hereditary dignitaries, but the position of the individual was basically dependent on the "achieved status" rather than on the "ascribed status." In order to be *garad* there is no restriction. However, intelligence, strength, courage, warlike capability and "feasts of merit" performed by the owners of 100 or 1000 head of cattle were the basic attributes for realizing vertical mobility according to the then prevailing expectations and norms of the society.<sup>36</sup> Arguing this, Libona Tadesse stated that, *garad* of Hadiya played greater role in solving controversies, demarcating boundaries, declaring war, collecting

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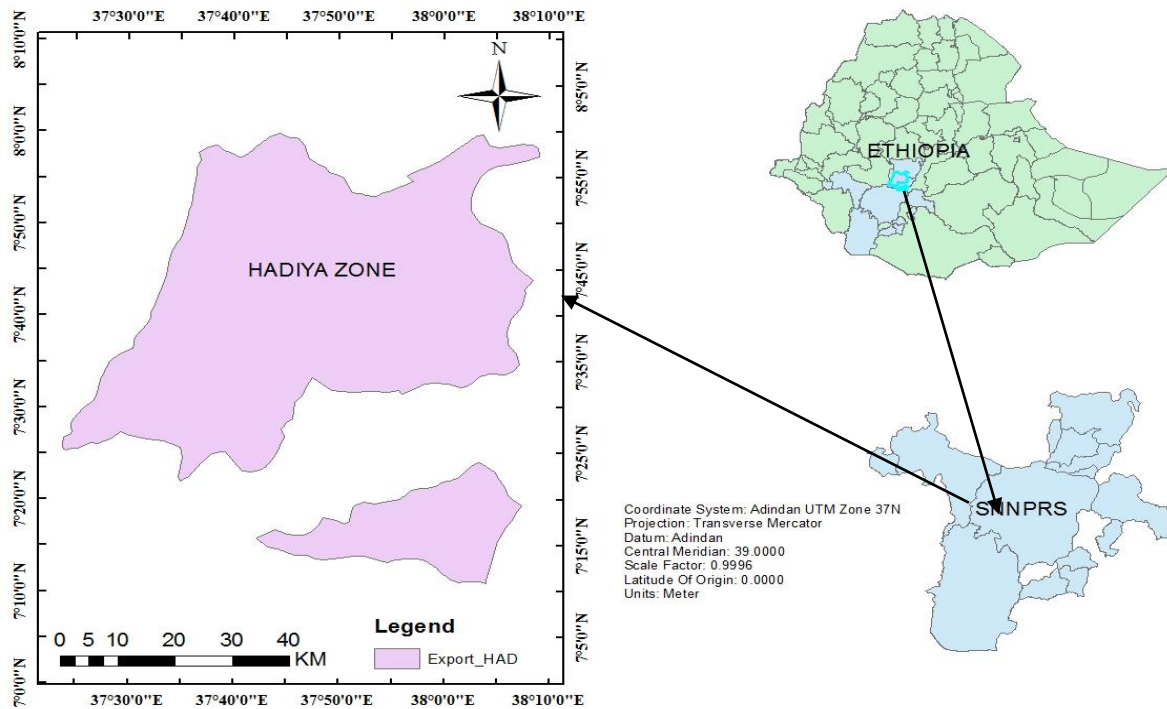
<sup>33</sup> Appendix 19, letter of inauguration of Alemgenna-Hosanna-Wolaita Road, p.1.

<sup>34</sup> Melese Semebo; pp. 23-35; Habte Fikre, p.7.

<sup>35</sup> Braukamper (2012), p. 89.

<sup>36</sup> Gedion Addise, "Socio-economic and Cultural History of Hadiya (1941-991)" ( MA. Thesis, Department of History, Addis Ababa University, 2008 ), p.44.

tribute, distributing land, drafting laws, making relations with neighbors, calling meetings of cancellations and others.<sup>37</sup> Fig .3 :GIS Projected Map of Hadiya Zone



Source :WCU,GIS center ,2021

### 1.3. Historical Background of MishaB District

Konteb (Misha) district which is main area of this study is one amongst those districts in the Shawa province. Ulrich Braukamper stated that a history of Misha district started its administrative unit under the name of Konteb district as part of Shawa province during the time of Imperial rule and Konteb, the former name of ( Misha) district is one of these newly arranged districts in *Arsi taqilay gizat* under *Kembata awraja*. It was divided into two *mitikles*, namely *Shashogo-Lisana mikttil* district and *Fonqo mikttil* district which was purposed to simplify land assessment and tax collections system and to control various government agencies in the empire. Administrative units were mostly created on the basis of their historical background.<sup>38</sup>

<sup>37</sup> Libona Tadessa, “History of Hadiya Traditional Administration: The *Garad* System in Konteb *Woreda*”( BA. Thesis , Department of History and Heritage Management, Wolaita Sodo University , 2014), pp.6-7.

<sup>38</sup>Ulrich Braukamper ( 2012) ,p.78.



The *Derg* government redrew the political map of Ethiopia in 1987. Accordingly, the new administrative arrangement divided former province into four sub province or *awrajas*. Among the four sub provinces categorized under Shawa was the Hadiya Kembata *awraja* where Misha district was one amongst the seven districts in the *awraja* or sub provinces.<sup>39</sup>

Misha district which is the main focus of this study is found in the eastern part of Hadiya zone since 1991. Misha is one of the districts in the Southern Nations, Nationalities, and Peoples' Region of Ethiopia. Towns in Misha include Geja, Wasgebta, Siko and Morsito. After 1990s Misha became new district under the administrative unit of SSNPR, Hadiya Zone.<sup>40</sup>

### 1.3.1. Naming of the District

Misha district was previously called Konteb district starting from the period of Emperor Haile Selassie (1940s) and during the *Derg* regime. The district was an amalgamation of different ethnic groups and known locally as land of Degagman-Hadiya, Mirore-Hadiya and Shadgar- Gurage. Ameka districts is a recently separated district from Misha and it has got its name from the well known river called the Ameka River. From Misha, Ameka took parts of Gindo, Gitore and Endegegn.<sup>41</sup> Siko, Wasgbeta and Morsito are organized under city administrations. According to informants the name Konteb was of a Gurage language origin which means very cold. Neighboring people of Gurage gave the name Bishan Konteb to mean the coldest place on the earth not suitable for human living. Konteb district includes Guraghe, Hadiya and Silte. Konteb was given to the area by *Kagnazmach* Bachore Sadeba (*balabbat* of Shadgar Endegegn Guraghe) who was administrative chief of the Konteb district. When he visited these area to collect tribute he was challenged by mud roads, extreme colds, rainy fogs and clouds cover he said these area is Bishen Konteb (freeze land) from 1940s to 2000s.<sup>42</sup>

The weather condition of the area was changed and moderately Morsito, capital of district is in its good progress due to movements of merchants to the town for local business and commerce. And then the people of Gurage, Hadiya and Silte used the area Konteb and the

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<sup>39</sup>Workineh Abebe, "A History of Qarsa Malimu from 1936 to 1991;" ( MA. Thesis, Department of History and Heritage Management, Jimma University, 2019), p.2.

<sup>40</sup>Lambamo Lamduno, "A History of Lemo *Woreda* of Southern Ethiopia 1941 to Present;" ( MA. Thesis , History and Heritage Management , Dilla University, 2019 ), pp.3-6.

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

<sup>42</sup> Informants: Tamire Lonsako(28/08/21, Wasgebata) and Tamirat Ergicho(24/07/2021, Morsito ).

district became Konteb district. This name from the time of Emperor Haile Selassie to the EFDRE represented the people of 98 *kebeles* under one autonomous district. The people of Konteb (Misha) land settled predominantly by Dagagmana (Gindio, Gitore) and Mirore clans of Hadiya and Shadgar (Endagagn) of Gurage. Konteb district was largest in geography and its territorial boundary stretches from Guraghe Mountains to Alela plateau (near Hosanna).<sup>43</sup>

According to Lebona Tadesse, Konteb district was very huge district which consisted of 98 *kebeles*. From this 95 were rural and three were urban *kebeles*. Political elites are shocked when Guraghe used the name for underestimating the area as useless. Due to these derogatory names used for the Konteb the name of the district was altered to Misha. Though, some sources argued the alteration of the name as political. In that FDRE government arranged the way for the change. Since the name shows progress political elites of the area had played impetus role for the change not to use Guraghe insulting name to the vast and oldest district.<sup>44</sup>

There after long discussion the district cabinet called representatives from every peasants association about the changing of the name by persuading the people as Konteb means had a bad connotation used by Gurage people. They changed the name to Misha district after referendum which followed by conferences held from June to August 1996. In all peasant associations discussions were made and representatives from each peasant associations landed to Morsito town on September 12, 1996. In the meeting three names predominantly came from participants like Dagagman district (based on predominant Hadiya clan), Misha district (product) due to wheat production fruits and high production of cereals) and Tulla district (well-known mountain which was suspected as a case for coldness of the area) from these three options majority of participants favored Misha that replaced the name.<sup>45</sup>

According to my informants Misha by Hadiyisa language refers to product. This was because the area is predominantly well known by wheat, barely, beans and pea production. But many people against the name Misha because in the district nowhere there is fruits like Avocado, mango, papaya, banana and etc. This group called the name as salivation and politicised name. There are also the supporters of the name to be Degagamandistrict who had ambition

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<sup>43</sup>Informants: *Dagna* Beyena (21/05/2020 Morsito, Tamirat Ergicho (24/07/2021, Morsito), Anore Lenchore (25/04/2020, Morsito) and other.

<sup>44</sup>Libone, pp.23-25.

<sup>45</sup>*Ibid.*

to glorify their own clan and dream to exclude other clans and ethnic groups living in the area.<sup>46</sup>

The governor of the district during the alteration of the name was Fikre (Father name is anonymous in the source). In 1996 former Konteb district divided into five newly established districts in Hadiya Zone and others took parts of Konteb and formed new districts at new administrative centers like Gombora ( at Habiche), Gibe ( at Homecho), Ameka ( at Gejja) and Lemo ( at Hosanna town ). Shurmo and Gabo local towns, Bobicho and Jelo Naramo organized under Hosanna city administration and Endegagn (Dinkulla) district established under Gurage Zone taking parts of Ener (Gunchure) district, Mihrab Azernat district (Lera) established under their own administrative structures after referendum in 1997.<sup>47</sup>

Another source details that Misha is an abbreviation of two clans namely Mirore from Hadiya ethnic groups and Shadger Endegegn from Guraghe. The first letters of the two ethnic groups M and SH came together and formed Misha. The district head seat is at Morsito town. But step by step, those large numbers of *kebele* Peasant Associations (KPA) were divided into different parts of districts and Zones (especially to Silte, Guraghe and Hadiya Zones). For instance, from 98 KPAs of former Konteb district, 3 KPAs were incorporated with Silte Zone during the time of Silte referendum. The other 14 *kebeles* were also incorporated with Guraghe Zone and they formed Dinkulla district. And some others 27 KPAs were separated from Konteb district and they formed Ghibe district, 9 of the *kebeles* were also united with Lemo district, 10 of them also included under Gombora district and the rest 34 KPAs and three towns formed the current Misha district by changing the previous name Konteb in 1996.<sup>48</sup>

Informants argued that Konteb district paid tribute to central administration during the regime of Emperor Menerlik II. In fact Southern people had no centrally established official administration until the reign of Emperor Haile Sellasie. These areas for long periods of time ruled by traditional administrators who had come to the power from the family bases. This

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<sup>46</sup> *Ibid.*

<sup>47</sup> Informants: *Dagna* Beyena ( 21/05/2020 Morsito) and Anore Lenchore (25/04/2020, Morsito)

<sup>48</sup> Tesfahun Bekele, "A brief history of new political administrative districts structuring in Hadiya Zone since 1983 e.c" (BA Thesis, History and Heritage Management, Arbaminch University, 2020), pp.55,58,60.

local autonomy on latter periods got recognitions from emperor Menelik II and paid tribute to central government.<sup>49</sup>

Some of the locally appointed leaders of the Konteb (Misha) district as responsible officials to central government of Shewa were

1. *Dejazmach* Lemma Mandoye who was appointed before 1896
2. *Ras* Abata Boyalew who established Hosanna town in 1900 became governor of the area as loyal appointee after 1896
3. *Dejazmach* Haile Marriam who was appointed by Shewan noblemen after 1921 as governor to the area
4. *Fitwarar* Aytenfis Churure and others ruled the area until the reign of Emperor Haile Sellassie I in 1930s.<sup>50</sup>

During the reign of emperor Haile Silessie governors were appointed officially from the center and sent from Semitic North to the South. Some of the appointees got recognitions in the locality and became *Ballabats*. During this time a number of *Sanga Koros* (local autonyms) ruled the district of Misha. The most well-known powerful *Sanga Koros* who ruled the district was *Kagnazmach* Sekit Hemacha of Shadgar who had power over 14 *Sanga Koros*. Some of the *Sanga Koros* who were responsible to *Kagnazmach* Sekit Hemacha were *Abbaachi* Abadamu Fundiso who was *Sanga Koro* of Illago of Dagagamana, *Dagna* Lelito who was *sanga koro* of Legaganano, *Grazmach* Hankeso Digado who was *Sanga Koro* of Badogo, *Dagna* Lambebo and *Dagna* Tulore.<sup>51</sup>

#### 1.4. Physical Characteristics

Misha district is the coldest district in Hadiya Zone. The two coldest districts of the Zone are Duna and Misha. Topographically, undulating land feature is the dominant set up of the district with altitude range between 1200 to 3000 m.a.s.l. Major mountains in the district are Tulla, Dangaworo, Hongorama and Burgasa. The district divided into three agro-ecological zones namely *kola (qala'a)*, *woina dega (Hansawi qala'a)* and *dega (Hansawa)*. Annual rainfall is estimated in a range of 800 mm to 1500 mm. *Zoofaro'i bile* (January- April) and *baxxi*

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<sup>49</sup> Informants: Sugamo Gudumo(22/09/2021,Hosanna) and Lidya Tafessa(20/09/20,Morsito).

<sup>50</sup> Informants: Sugamo Gudumo(22/09/2021,Hosanna) ,Manedo Kebamo (28/9/21,Morsito) , and other.

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

*aganna* the main season (June-August) are the two rainy seasons. Similarly, annual temperature of the district is between 8°C to 25°C.<sup>52</sup>

As far as vegetation coverage of the district is concerned districts' finance and economy office report show that manmade plantation is the dominant cover with eucalyptus tree around farm boundaries, homesteads and home gates. Except for patches around some streams and at the bank of GhibeRiver and lowland bushes at Forkose *kebele* peasant association, natural forests do not currently exist in the area. The district has a total area of 33,084 hectares allocated for various uses. From the total area about 26,751 hectares are occupied by annual and permanent crops, about 92 hectares are covered with manmade and natural forests, 4675 hectares are occupied by grazing land, and about 1015 hectares are degraded land due to soil erosion.<sup>53</sup>

#### 1.4.1. Soil type in MishaDistrict

The types of soil in Misha district are appropriate for growing various crops and different kinds of vegetations. In the he Main types of soil Misha districtare red clay soil,silt-gray soil, loamblack soil and brown and other mixed textures soils.This indicates most of the areas the agro-ecology have brown soil whereas *qolla* areas have both brown soil and red clay soil.<sup>54</sup>

Different studies and reports came up with the fact that Misha district is very fertile and available for wheat, barely, beans, peaandothercrop production. Even the district is nicked as Ethiopian-Canada due to highest production of thewheat. Maize, *teff*, sorghum, coffee and chat never grow in the district or farmers never try these crops due to unkown reason. Perhaps it is weather condition of the district which is too cold and rainy throughout a year. The only cash crop in the district is hop (*gesho*).There is coffee farm, chat farm and tobaccos in the district.<sup>55</sup>

### 1.5. Population and Settlement Patern

According ·to the Population and Housing census report conducted in 2007, the population size of the district is 131,002.Of this 63, 735 males and 67,267 females. From these about 124,778 are settled in ruralarea and 6224 aresettled inurban areas. The sex composition of

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<sup>52</sup> Misha Woreda Finance and economy office report, 2021 ), p.3.

<sup>53</sup>*Ibid.*

<sup>54</sup>Misha Woreda Agriculture and Rural Development Office (Manual Document ,2019), pp.9-12.

<sup>55</sup>*Ibid*, p.13.

rural population is 60,514 males and 64,263 females while the urban composition of being 3,221 for males and 3, 004 females. As it is true for the Zone, Misha district is densely populated with an average density of 431 persons per square kilometre when compared to the Country's average population density.<sup>56</sup>In the proportion of populated zones in SNNPR, Hadiya zone is densely populated next to Gedeo, Kembata Tambaro and Wolaita Zones. From Hadiya Zone districts the Misha district is the third densely populated district next to Duna and Misirak Badawaachcho districts.<sup>57</sup>

### 1.6. Ethnic Composition and Demography of Misha District

Misha district is a home of heterogeneous ethnic groups living in the district from long period of time to now. For instance, Misha district is inhabited by different clans of Misha clans such as Dagamana, Mirore and Gindo clans predominantly and other Ethnic groups such as Shadgar Endegagn (Gurage) ,Silte (Azernet), Halaba, Yem, Kembata, Amahara ( Masmam) and others. The majority group of Dagamana clan of Misha controlled the socio-cultural and political activities of the district. These different ethnic groups have similar cultural practice and socio-economic formations. There were also ethnic interactions with the neighbouring ethnic groups.<sup>58</sup>

Based on figures published by the Central Statistical Agency in 2007, Misha district has an estimated total population of 408,422, of whom 204,566 were males and 203,856 were females; 15,844 or 3.88% of its population are urban dwellers, which is less than the Zone average of 8.1%. With an estimated area of 1,225.00 square kilometres, Konteb has an estimated population density of 333.4 people per square kilometre which is less than the Zone average of 378.7. The five largest ethnic groups reported in Misha are the Hadiya (80.98%), Shadgar Endegagn (8.15%), the Silte, and the Amhara (0.79%); all other ethnic groups made up 4.85% of the population. Hadiyyisa is spoken as a first language by 89.22%, 4.33% Silte, 4.99% spoke Gurage, and 0.95% spoke Amharic and the remaining 0.51% spoke all other primary languages reported.<sup>59</sup>

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

<sup>57</sup>Hadiya Zone Statistical ( Abstract, 2010),p.10.

<sup>58</sup>*Ibid.*

<sup>59</sup>Central Statistical Agency of 2007,p.6.

## 1.7. Process of Urbanization in Misha District

Urbanization is a process of population concentration. The physical growth of urban areas can be explained demographically and functionally. While demographic definition of urbanization is restricted to factors such as population size and density, the economic functional definition refers to the territorial concentration of productive activities (industries and service) rather than population. History of urbanization and its process in history varies from part of the world to another. Urbanization has not been developed throughout the world at equal interval.<sup>60</sup>

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Urbanization in South Nation Nationality regional state was very slow when compared to Northern Regions of Ethiopia. It was due to geographical location and distance from the center of the country. Urbanization and urban process in southern Ethiopia started following footsteps of Northern expansion to the area. Menelik soldiers landed to the region and had settlements in different villages as military garrisons and some centers used as fortification centers. These military garrisons and camps latter on developed to the rural urban centers. Adanech Lambebo in her MA thesis narrated that South Eastern, South central and South Western parts of Ethiopia used as major settlement areas of North riflemen as military centers and Long distance merchants chose these parts of Ethiopia because of resources they had.<sup>62</sup>

Yonas Seifu also argued that process of urbanization in Southern Ethiopia was too late and emerged through arrival of Arab merchants crossing Red sea and landed to resourceful region in Ethiopia and south central and south western parts of the country. Hence, trade activity especially long distance trade had played impetus role for the process of urbanization in

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<sup>60</sup> Wendy James, *The Southern Marches of Imperial Ethiopia* (Addis Ababa, 2002), p.6; James, D. Tarver.. Urbanization in Africa, (West Port: Green Wood Press, 1994), pp.21-14.

<sup>61</sup> *Ibid.*

<sup>62</sup> Adanech Lombebo "A History of Durame town of Kembata in Southern Ethiopia: 1941-991;" (MA. Thesis , Department of Histroy and Heritage Management, Dilla University, 2020), pp.2-3.

Southern Ethiopia. He listed that towns like Jimma, Agaro, Bonga, Fofa, Seka, Metu, Gimbichu, Angacha, Durame, Tarecha, Wolaita Sodo, Bodit, Shone, Morsito, Wachamo (Hosanna) and others were in Southern Ethiopia established due to trade activities. Now days these towns grow to Municipal towns or reform towns and serving as capital seats for woreda or zonal administrations.<sup>63</sup>

According to Philippa Bevan, during the 1920s Amhara landlords took over traditional lands and some Southern people especially Gedio, Hadiya and Kembata migrated to unoccupied forested lands. Until the conquest in the south, people lived on their own land by cultivation. But the expansion of the northerners to the south by conquest and the eventual dispossession of their land by the conquerors left them landless and relegated them to the status of *gabar*. For instance, feudal lords were entitled to take from one-third (*siso*) to one-half (*kollo*) of whatever the *gabars* produced. This was excluding the service the *gabars* and their families had to render. The *gabars* had also to contribute *asrat* (one-tenth of the total produce). After 1941 modernization of administration and tax reform as well as economic development accelerated the rate of urbanization.<sup>64</sup>

The landlords also controlled the social life of a *gabar* to whom it was for instance obligatory to seek permission from his landlord before proposing a marriage for his children or to send his children to school. Moreover, the *gabar* had to be careful not to offend his landlord by behaving in ways the landlord might consider improper. To sum up, the *gabar* system made the Kambata to live not for themselves but for the landlords. Therefore, *gabars* had to produce two types of crop, one for the lords and the other for themselves. The area was suitable for agriculture and different cereals were grown and farmed, farmers in the lower and higher altitudinal agro-ecological zones are equally affected by the development policies emphasizing cash crops.<sup>65</sup>

### 1.7.1. A Brief History of Morsito Town of Misha

Morsito town which is district's head quarter from the time of emperor Haile Selassie to now is one amongst oldest towns in Southern Ethiopia. Morsito is located at distance of 18 km from the Zone's capital, Hossana, 211km far from Hawasa, regional quarter of SNNPRs and 250 km Addis Ababa, the capital of Ethiopia. Historical sources argued that Morsito town

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<sup>63</sup> Yonas Seifu, "The Historical survey of Jimma Town 1936-1974" (MA .Thesis, History Addis Ababa University, 2002 ),p.23.

<sup>64</sup> Bevan, Philippa, "Community Stories 1991-2013." (2014) , p.3.

<sup>65</sup> *Ibid.*



was established in 1888s. It is more than one hundred years old. It served as political and economic Center of Konteb district and commercial center for the people of Hadiya, Gurage and Silte.<sup>66</sup>

Morsito town is one amongst the three towns found in the district. In the North it was bounded by Shiro kebele, in the east by Dangawura *kebele*, in the west by Dilbora mago and in the South by Guna Bonochora kebeles. Morsito town established in mountainous land and surrounded by smaller mountains. The town is 2460 m.a.s.l and annual temperature ranges from 10-25<sup>o</sup>c and annual rainfall range from 16000-2000ml. Total area coverage of the town is 6521 hectre of land which is divided to recreation ,residences, commercial and reserved for investment land total population of the is 27105.<sup>67</sup>

According to different informants naming of Morsito has two perceptions .One of the argument stated that Morsito is a combination of two word *mor* meaning *bull* and *sito* meaning getting which refers Gurage-Hadiya moving together to cross Ghibe river some pastoralists reached mountains area of Belbile where they found grasses for their cattle to graze for short period where all cows bear male calf. Then they called Morsito meaning we got oxen. The second argument stated that Mor-suxo which is the source of *koso* tree which locally used as herb for tapeworm and transported to different parts of the country as traditional medicine from these area. In Hadiya zone *koso* tree grow only in Misha district and Ottoro *kebele* of Duna district. Due to the existence of old aged huge tress of *koso* in the area the town got a name Morsuxo that means source of koso.<sup>68</sup>

According to informants Fitwarar Aytenfis Churure was well known and who played impetus role for the development of the town durin the Imperial regime. He was administerter of the Konteb district, his tribute collection place and justice court was under the shadow of the *koso* tree in the town. After the second Italian invasion of the country in 1935/36 Haile Sellasie I administration remains in the area and after liberation the shadow of the tree of grassland

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<sup>66</sup> Morsito Town Manucipality and Town Plan office report of (2019) , p.3.

<sup>67</sup> *Ibid.*

<sup>68</sup> Informants: Hailu Tilahun(22/O9/2021,Hosanna) , Chufo Shirango (20/10/2021, Misha) and Demekech Beyene (22/O5/2020 ,Hosanna ) (22/O5/2020 ,Hosanna )

renamed as Morsito. Morsito served as transition place for smaller towns Gejja, Siko, Wasgebata and Homecho.<sup>69</sup>

According to information obtained from municipality offices and archives since 1996 Morsito town has got municipality status by Ashanafi Jambo. During the EFDRE the first plan of the town and guide the development of Morsito town was prepared in the year 1996 by Ministry of Housing and Urban Development, and Municipal Department. Second plan of the town was prepared in the year 1999 by National Urban Plan Institute (NUPI). This plan was supported by report, which incorporates Physical Environment, Agriculture, Demographic, and Social Aspects, Economic Activities, Social and Municipal Services and Housing. In 1999, considering the increasing population and demands of social, economic and physical infrastructures, the third strategic development plan Prepared in visaging guiding over all development of the town for the coming 20 years. This one is the fourth and a revision to the last strategic plan (See also appendix 5 and 6).<sup>70</sup>

The town has six structural areas and 23 residents' locations since its foundation. The longest road which crosses the town from Hosanna to Homecho is still mud and weather road. Morsito town was ruled by *Sanga koros*. *Kagnazmach* Seket Hemacha of Shadagar was the one who ruled Morsito of Konteb effectively. Under him there were fourteen *Sanga Koros* who ruled the district.<sup>71</sup>

Economic activity of the town is more of based on agriculture. Majority of the residents in the town are farmers and government employees. Due to absence of cash crops, transportation access and weather condition of the town merchants never stay permanently in the town. As the result, commercial activity of the Morsito town was too weak compared to neighboring towns. However, local merchants exchange assets, small business activities in the town. Merchants were farmers after farm as part time work. Smaller number of merchants from Gurage and Hosanna visit Morsito town once in a week (Tuesday is the largest market day) of the district to take raw materials such as butter, livestock, cheese, wheat, baryl, *kocho*, *bulla* and other products. Since 1980s foreign remittances from USA, Arab countries,

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<sup>69</sup>*Ibid.*

<sup>70</sup>*Archive no.5 and 6.*

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

Europe and RSA have become skeleton of their economy of the Misha people like any others peoples of Hadiya Zone.<sup>72</sup>

## 1.8. Statement of Problem

Misha *Wäräda* is one of the thirteen districts in Hadiya Zone. The *Wäräda* is one of the largest in the zone with many tourist attraction areas. It is also known by historical site in which the scholars did not give focused on study and organized the history of the Misha district.<sup>73</sup> Few written materials likes BA thesis of the different department and other notes were not enough to details describe about the historical survey of the Misha district. No one has reconstructed the history of Misha*Wäräda*. This study therefore, attempted to fill the gap and contribute new historical knowledge.

Therefore this proposal will be planning to overcome the gap by addressing the following question in different parts of the thesis content.

1. How and when did Mish district established?
2. What were the socio-economic developments and social service institutions of the Misha district?
3. What were the major interactions between the Hadiya and other ethnic groups in the district?
4. What were the main contributions of the remittances sent from RSA for the development of district?
5. What were the roles of Italian occupation 1935-1941, Imperial regime, Derg and FDRE for the development of Misha district?

## 1.9. Objectives of the Study

### 1.9.1. General Objective

The general objective of this thesis is to reconstruct the political, infrastructural developments and socio-economic history of the Misha district, SNNPR, Ethiopia from 1941-1991.

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<sup>72</sup> Informants: Habdolo Esatu (16/O8/2021,Hosanna )and Tadele Abate(23/O9/2021,Hosanna).

<sup>73</sup>MishaWoreda Finance and Economics development Office Annual Report, Misha,2006,pp 6-10.

### 1.9.2. Specific Objective

To gather, investigate record and organize in the well document about the history and the historical foundation of the Misha district

- To describe the major socio-economic developments and social service institutions of the Misha district.
- To assess interaction between the Hadiya and other ethnic groups in the district.
- To discuss reliable historical information about socio- economic and historic activities of Misha district during the different ruling eras (Imperial regime, Italian occupation 1935-1941, Derg and FDRE).
- To narrate the main contributions of the remittances sent from RSA for the development of Misha district.
- To explain different information obtained in a meaningful and chronological order so that it will be a valuable historical source about the changes and new developments in the socio-cultural aspects of the *district*.

### 1.10. Significance of the Study

The main importance of the thesis will be deeply study and announce the history of the Misha district. The study will give information about physical, geographical and historical setting of Misha district, review about socio-economic developments and socio-cultural interactions among different ethnic groups in the district. It will also analysis the economic development of the Misha district. Therefore the studies will analysis the major economic activities in the three respective above different agro-ecological zone by focusing on the agriculture.

Finally, this study will help other researchers as a source material for further historical investigation on the aspects of the socio-cultural history of the study area and encourage other researchers to further investigation about the historical foundation of the Misha in general as well as socio-economic and cultural development of the district. In addition, the research study can also be useful reference material or one of secondary source for those who want to know about the socio-cultural history of the district.

### 1.11. Scope of the Study

The main field study will be carried out on the Misha district. The district has thirty one rural *kebeles* and three administrative towns. The time bench mark for study is 1941-1991. The year 1941 is starting point for the study because after Liberation of Ethiopia from Italian

occupation Misha re-organized as district under Kembatta–Hadiya *Awurajja*. The study will inculcate all historical aspects of the district up to 1991 to make the study manageable.

### 1.12. Limitation of the Study

During in the process of the study there will be some challenges which the researcher faces. Among those problems expected will be the limitation of written documents likes archive, manuscript and other insufficient references to undertake the study. Lack of knowledge about historical research, lack of time and finances will be another expected constrains the researcher will faces. Even if the above raised challenges will be limitations, the researcher will fill the gap by overcoming the problems and work the credible and attractive thesis which will give tangible information for the other researcher as well as for the new generation of the district to make them enrich by their norms, values and the history of the district in general.

### 1.13. METHODOLOGY

#### 1.13.1. Research Designs

To meet the stated objectives and answer the above research questions, the researcher employed qualitative approaches. On data collection technique and analysis, the researcher used based up on the qualitative approach. Qualitative method is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data. So the researcher mainly will use this historical method. The qualitative method is essential for the researcher for whom that is more interested in the depth of the collected data rather than the range of it.

#### 1.13.2. Source of the Data

Sources of data for this study will be both primary and secondary sources in order to achieve the stated objectives. To achieve successfully sated objectives, researcher will use both primary and secondary sources of information. Primary sources such as oral information will be gathered from informants who are knowledgeable or information about Misha district about the town from Misha district and oral informants will include people from the whole rural *kebeles*, from administrative town, Hadiya zone and from areas. Total informants will be about 55 persons whose ages are found between the 38-80 ranges. This is making for the credibility of the collecting sources as well as those peoples whose ages are find between the above respective range were expected well know the history of district in particular. Besides,

archival information will be collected from the available areas like the library Hadiya zone offices, SNNPR Bureaus, Haramaya University, Addis Ababa university library (Kennedy), Institute of Ethiopian Study (IES), national archives, national museum and archives in the Misha district administration. All types of selective written documents will be collected by using guidance of card index and library catalogue. Secondary accounts also will be collected from books, magazines, journals, articles, senior essays, theses, dissertations and others.

### 1.13.3. Sampling Techniques

Selections of appropriate samples depend on the sampling procedures followed. To this end the researcher will use purposive sampling techniques. This technique will give an appropriate response for the questions mentioned earlier. The researcher will identify informants based on their historic knowledge to insight information regarding Misha district. As far as total informants involved in this study will be concerned about 55 informants from different social groups, age level and educational backgrounds as well as work experience in the district.

### 1.13.4. Instruments of Data Collection

#### 1.13.4.1. Observation

The informant observation is an approach to data collection in which the researcher is immerse in the social setting for some time in order to observe and listen with a view to gaining an appreciation of the culture of a social group. The researcher will observe the socio-economic developments in the Misha district and will have his/her own opinion. Hence, observation will be one data collection tool for this study.

#### 1.13.4.2. Interview

An interview is a conversation that has structure and purpose. It is a careful questioning and listening approach with a purpose of obtaining thorough and tested knowledge. Interview is a conversation between people in which one person has the role of researcher. Understanding interviews as the best approach the researcher will use random interviews with face to face contacts with selected informants who have information about study area/issue. In such way researcher will use interview as one data collection tool so as to collect data from the informants of Misha district. Added to these tools document analysis will be employed in the study to collect data from written materials.

### 1.13.5. Data Analysis

The raw data will be analyzed in order to give meaning after interpretations. The researcher will analyze and interpret the data that was being gathered through all designed methods and obtained from different sources to answer the research questions and to meet stated objectives. The data collected from oral sources will be checked and counter-checked with founded archival sources before interpretation. At the beginning, the researcher will document the data obtained from reading different materials and records during field work, interviews and observation and other supporting documents. Then, organize the important concepts to provide a detailed description of the obtained data. The next stage in this activity will be the going to examine the meanings of respondents' words and actions to present or display the data by using tabulation and frequency as well as percentages if necessary. Finally the researcher will conclude the thesis.

### 1.13.6 Ethical Consideration

In order to undertake this study with historical methodology, the following ethical considerations will be employed. Before engaging the informants in the study, it is important to highlight for all informants to understand why the researcher is going do the study and why their participation is needed to be involved. It will be explained politely and telling the truth that their participation in the study will be voluntarily and confidentially. The right of the informants to withdraw from the interview or not to participate was highly respected. After the highlight, the research question will be conducted and acknowledgements would be given for the informants.

## CHAPTER TWO

### 2. Socio-Cultural History of Misha District from 1940s to 1990s

#### 2.1. Language of Misha Hadiya

Language serves as a means of maintaining people's belief, culture, identity and traditions. It also used to transmit these values to the coming generation. Sources indicate that the Hadiya language belong to one of the four families of languages spoken in Ethiopia. It belongs to the Cushitic language family. It is classified into East Highland Cushitic Group; especially to the Sidama group. Most of Hadiya people are from Cushtic family, they used common language to communicate with each other. That is Hadiyisa. Many of Misha people speak Hadiyisa predominantly and other languages like Amharic, Silte and Guragigna (because of the close relation of the people for different purposes).<sup>74</sup>

Informants confirmed that Misha people are multi-lingua and nobody suspected that he/she cannot speak *Guraghigna*, *Siltigna* fluently if he/she is from Misha district. Other ethnic groups which settled in Misha district can't speak even their own Language. For example, barawork mesmas are Amhara ethnic groups who came from the northern part of the country in the 19<sup>th</sup> century speak Amharic but now a days their children are speaking *Hadiyissa* language than Amharic and Amharic is the second language like many others. Similarly, Shadgar Endegegn is Guraghe ethnic group living in the district and their children are speaking *Hadiyissa* language. The same is true for Yem, Halaba, Kembata and Silte of living in Misha. From this perspective it is easy to understand the fact that the people in Misha district multi-lingua. *Hadiyissa* language is spoken as a first language by 89.22%, 4.33% Silte, 4.99 % Gurage, 0.95% speak Amharic and the remaining 0.51% speak all other primary languages reported.<sup>75</sup>

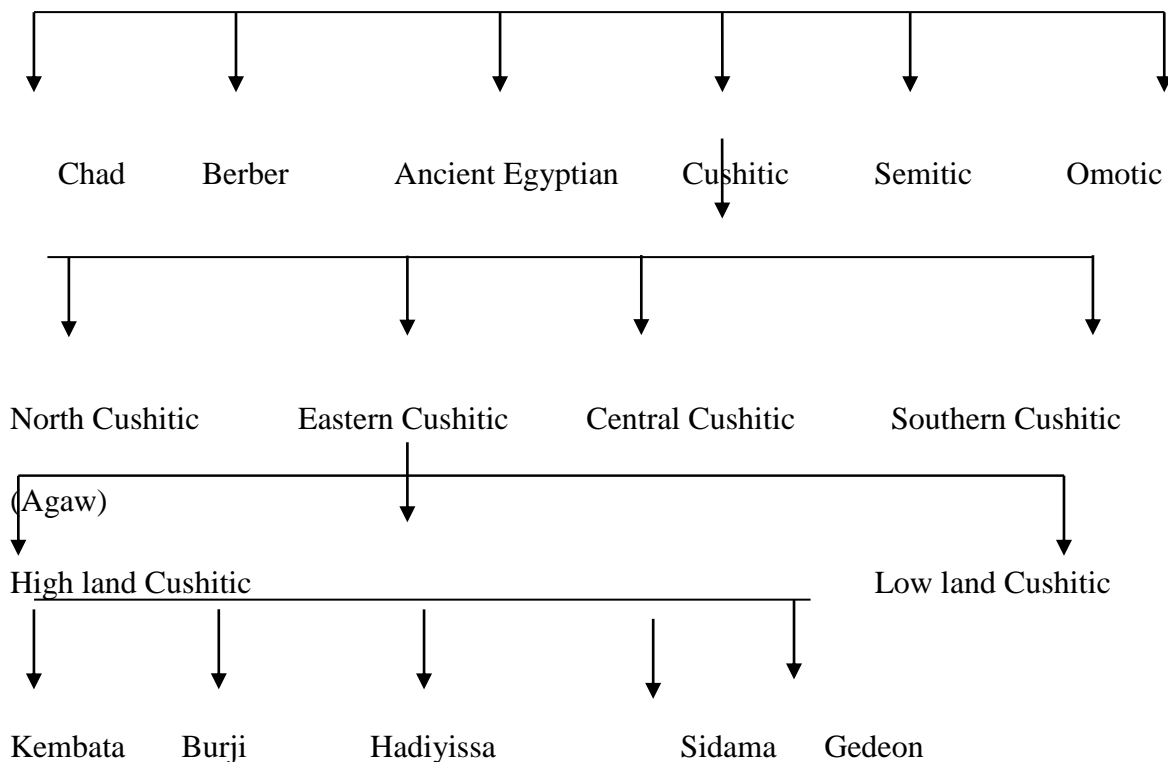
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<sup>74</sup> Tesfay Habiso, *Kambata Hadya Awuraja...* ,pp. 315. Tesfaye Habiso and Haile Daniel Megricho, *Kambata Yeastedader Akababina, yehibreteseb tark Bethiopia* (1993), p.58.

<sup>75</sup> Informants: Bafe Nurebo (07/06/21, Anala), Dindamo Dana (07/06/21, Anala).



**Fig 4. Diagram of the Afro-Asiatic Language Families**



Source: Tesfaye Habiso, *Kembata Hadya Awuraja...*, pp.315.

## 2.2. Religion and Religious Institutions in Misha District

Based on 2007 Census report the majority of the inhabitants of Misha districts are Protestants with 71.05% 25.17% practiced Ethiopian Orthodox Christianity, 2.61% were Muslims, and 1.05% Catholic. There are also followers of *fandanano* in the district.<sup>76</sup>

### 2.2.1. The Fandanano: Traditional religion of Hadiya-Misha

According to different sources of Ethiopian history the south Ethiopian state of Hadiya was first conquered by King Amda Seyon sometimes around 1316. According to oral informants the *fandanano* religion was dominant among the Hadiyas even before that of Christianity and Islam. The concentration of *fandanno* religion in the order of importance appears in Badawacho, Libido, Shashogo and Misha and to some extent Lemo. It descended from

<sup>76</sup>Central Statistics Agency, *Misha Woreda People and their livelihood*, (Addis Ababa, 2007), p.11.

generations to generations i.e the followers of this religion are not converted neither from Christianity nor from Islam 1316-1317A.D.<sup>77</sup>

In connection to this campaign nothing has been mentioned as regards to the religion of the then Hadiya. The earlier settlers of Misha district practice a traditional religion called *fandanano*. The *fandanano* was the traditional religion of the whole Hadiya and latter practiced by Kembata and Maraḳo which was widely practiced for long period of time among these people.<sup>78</sup> There are different views about the origin of the *fandanano* religion. According to Alebachew and Samuel Handamo the source of *fandanano* religion go back to two individuals namely, Itto and Allbajo who crossed the Boyo River in Shashogo by flight which was miraculous on how human beings fly with using like birds. For the religious believers these could be taken as the work of *ayena* (sprit).<sup>79</sup>

There is also another source which says that it was Boyamo, the medieval *Garad* of Hadiya who either introduced or reintroduced the *fandanano* religion. This religion tremendously declined after the introduction of monotheistic religions especially Islam to Hadiya from 12<sup>th</sup> c AD. Some religious practices of both religions are still syncretically exists in Hadiyya. Now a days, three or four persons are worshipping the religion in *Misrak* Badawacho district of Hadiya Zone. Some are still in confusion with *fandanano* and *qalicha* as the same in practice but both are quietly different in practices and religious elements.<sup>80</sup>

### 2.2.2. Fandanano Belief and Mode of Worship

According to the belief of the *fandanano*, *Wa'a* (*Ima'n Wa'a*) who was considered as the sky god was the supreme deity whose manifestation was the black (blue) Sky. *Ima'n Wa'a* in Hadiya language means God above the sky. *Wa'a* (god) is thought of as black (blue) Sky who occupies the entire space above the earth and beyond the sight of the human eye. He is

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<sup>77</sup> Tamirat Kelbore, "Ye Hadiya Hezb Achir Tarik," Paper presented in the Symposium on the Language, History, Culture and Folklore of the Hadiya people (Hossaena, 1998), p.13; Informants: Basore Selamu (12/06/2021, Morsito) and Bogalech Dawit (16/09/2021, Hosanna)

<sup>78</sup> *Ibid.*

<sup>79</sup> Alabachew and Samuel, pp-27-28.

<sup>80</sup> Haile Bubamo, *Some Notes on the Fandano Religion in Hadiya (South Western Shawa)*, Paper Presented to the First Annual Conference of the Historical Society of Ethiopia, Addis Ababa, 1971, pp.34-36; Informants: Limore Gintamo (15/06/2021, Lambudo) and Basore Selamu (12/06/2021, Morsito).

considered as the creator of all things known in Hadiya language as *qoccaancho* (creator). He does all what is good, he cares for men and protects them from demons (*setana* or *habusa*).<sup>81</sup>

According to the belief of the traditions of Misha Hadiya *Elincho* (theSun) and *Aganna* (the Moon) are believed to have been the eyes of *Wa'a*. He can see everything at the same time but he cannot be seen by anybody. There are also spirits which believed to have protected both female and male. The spirit that protects males from evil is known as *jarra* while the spirit that protects females is known as *idoota*. Both *jarra* and *idoota* with the will of *Wa'a* (God) and the co-operation of the individuals concerned are responsible to make homes prosperous and happy. Besides, *Wa'a*, *jarra* and *idoota*, the people imagined) the existence of some manifest and relatively good spirits of varying ranks such as *worriqa*, *kittosa* and *gergissa*.<sup>82</sup>

There are also individuals known as *anjamma* who mediate between *Wa'a* and the people. According to the Hadiya tradition the *anjancho* (plural- *anjamma*) was said to have been an individual to whom *Wa'a* (god) has revealed many of his mysteries concerning the universe. *Wa'a* is believed to have given special knowledge, wisdom, and enabled him to forecast bad weather conditions, war, disease and famine at the right time. Along with these phenomena the Anjancho also tells the relevant and possible solutions required in order to avoid disasters from happening. In addition the *anjancho* is regarded by the society at large; to have had special power both to cause and cure illness.<sup>83</sup>

*Anjancho* is also assumed to be the most perfect individual in observing and keeping the laws and rules of *Wa'a* and nature. *Anjancho* was the high priest in the various sub-group of the Hadiya as long as they practiced their traditional religion. Moreover he was involved in many socio-political functions. Moreover; the people of Misha knew or imagined that the existence of some manifest able and relatively good spirits of varying ranks such as *worriqa*, *kittosa*, and *gergissa*. Manifestation of these are tolerated by individuals and their families but not welcomed. These spirits are partly derived from Christianity and Islam. For example, the

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<sup>81</sup> Braukamper ,” A Vanishing Socio-Religious System.....,”pp.320-321;Informants: Tirkaso Dimo(23/07/2021,Morsito), Ermiyas Bekele( 22/05/2020 ,Hosanna ).

<sup>82</sup>Legesse Jobiro,“Religion religious process in Morsito town of Misha;” (BA thesis ,History and Heritage Management,Wolaita Sodo University,2014), p.6.

<sup>83</sup>*Ibid*,pp.8-10.

spirit *Gergissa* is derived from St. George, *Kittosa* from Christ and *Jaffaro* from *Jafar* (which is a name used by Muslims).<sup>84</sup>

### 2.2.3. Ritual Tribute and Sacrificial Worship of Fandanano

In the *fandanano* religion sacrifices are central to the worship of *Wa'a*. The sacrifice is made by sprinkling of a mixture of *tiga* (blood) of edible domestic animals, *talilla* (boiled butter), and fresh milk of cows. The sprinkling is carried out by dipping the top end of a handful special grass called *sadda*, into the fresh blood, boiled butter and milk and sprinkled towards *Wa'a* (god) i.e towards the Sky.<sup>85</sup>

Another important ritual ceremony in the *fandanano* religion is *somano* or *somu*. Arabic *Saum* which is a time of fasting which followed the model of Islamic moon calendar. However, the majority of followers of the *fandanano* religion did not abstain from food and drinks during day time for the whole month –as is compulsory for the Muslims during *ramadan*, but only for two weeks. Individuals should be fifteen years and above to be involved in the fasting (*somano*). The *somano* is of two types. The first one lasts for about 15 days in which only sick persons, children and the old allowed to fast and stop fasting before official ceremony. The second one lasts for about 30 days in which the religious leaders (the *anjamma*) and the youth are expected to fast. The *somano* starts when the moon is seen in the east. Each day the fasting ends at night with a ceremony called *aftira*. The traditional Hadiya women were not required and they never join their husbands in the fasting called *somano*.<sup>86</sup>

Before the beginning of the fasting season, there is another ceremony called *hayebanna* which was a preparation for the fasting. The *hayebana* ceremony is practiced in the month of November. As a result, this month is known as *Haybana among the Hadiya*. If the followers of the *fandanano* violated any important prescription of their faith, they were required to undergo a special rite of purification called *manissimma* (process of making man to excuse for sine). In this process a sheep was sacrificed and the particular person was cleaned with the

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<sup>84</sup>Finn Aasebo Ronne, "Christianity in the Dynamics of Southern Ethiopian Societies and Cultures: Kambata Hadiya, in Ethiopian Broader Perspective", *Proceedings of the XIII International Conference in Ethiopian Studies*, Vol.III, (Kyoto, 12-17 Dec, 1997), p.135.

<sup>85</sup>Haile Bubamo, pp.34-36; see also Braukamper (2004)....., pp.320-321.

<sup>86</sup>*Ibid.*

blood of the animal and with honey water whilst he and the priest recited ceremonial phrases.<sup>87</sup>

#### 2.2.4. The Significance of Fandanano for Hadiya Culture

*Fandanano* was the core element of their culture among the Hadiyas. The membership in this socio-religious system was considered as a central criterion of ethnic identity for the Hadiya before the present. Members of the *fandanano* distinguished themselves from outsiders who generally labeled as *ibdje* meaning unbelievers. The awareness that their cultural system is basically deep rooted in Islam has always remained vivid among the Hadiya, but, they considered *fandanano* in their own particular way of life.<sup>88</sup>

Up until the late 19<sup>th</sup> century, the Hadiya had practiced a relatively extensive agro-pastoralism economic activity with two economic pillars; cattle and barley. When the density of the population increased in the high lands between the Omo and Bilate Rivers, they adopted the intensive cultivation of *enset* from the Gurage and Kembata people. The beliefs and rituals associated with the *fandanano* religion, however, demonstrate that Hadiya concepts of value continued focusing on cattle and barley. The moveable life or pastoralism paved them to save their indigeneous religion. The movable nature of the people even helped them to share some aspects of their indigeneous religion to Kembata and Halaba. This indicates that social interaction and intimacy among neighboring people increased due to weekly worshipings and meetings of adherents.<sup>89</sup>

The conservatism in this field opposed cultural changes for a considerable time. In order to be converted from *fandanano* to either Christianity or Islam, ecological and economic conditions proved to be relevant. Consequently the Hadiya including Misha district, who lived as intensive agriculturalists in the highlands had largely been converted to Protestants where as those of the lowland areas of the Rift Valley, with a higher dependence on livestock, had mostly been converted to Islam which was very small in number. *Fandanano* as a functioning socio-religious system has definitely vanished although certain remnants continue to exist in some areas of Hadiya land including Misha district.<sup>90</sup>

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<sup>87</sup> Haile Bubamo, pp.23-34.

<sup>88</sup> *Ibid.*

<sup>89</sup> Alabachew and Samuel, pp.45,47.

<sup>90</sup> *Ibid.*

## 2.2.5. Introduction of Christianity to Misha District

### 2.2.5.1. Orthodox Christianity

In the history of Hadiya, we find a major turn to Christianity on three occasions; in the 14<sup>th</sup> and 16<sup>th</sup> centuries to Orthodox Christianity and in the 20<sup>th</sup> century to Western mission churches, Catholic as well as Protestant. Both written and oral sources witnessed that the first introduction of Orthodox Christianity to Hadiya and Kembata was the result of the expansion of the northern Ethiopian empire into the southern part of the present day Ethiopia from the 14<sup>th</sup> century onwards. Churches were built and clergy were brought. The presence of Ethiopian Orthodox church was concentrated around Ambaricho Mountain in Kembata and Hosanna town which encompassed the clans such as Oyata, Dubamo, and Masmam who claim Semitic origin and emigrated from northern Ethiopia and assimilated with the local population.<sup>91</sup>

Informants argued that the second coming of the Ethiopian Orthodox Christianity to Kembata and Hadiya was at the end of the 19<sup>th</sup> century in connection with the expansion of Menelik II. Following this local government was abolished or integrated as part of the Amhara rule. And the Ethiopian Orthodox church was closely connected to this process. The Ethiopian Orthodox Church at first became the church for the Amharas and for the privileged groups and leaders of local society.<sup>92</sup>

As to Dirshaye Menberu it was only later, after the Italian occupation, that considerable attempts were made to include the masses into the Ethiopian Orthodox Church. According to both historical and theological sources there was a large scale campaign around 1945 that resulted in huge mass-baptisms. Gradually, Orthodox Christianity began to spread throughout Hadiya and Kembata inhabited areas. One of these areas was Misha district where Orthodox churches were established in different areas of the district since the 1917.<sup>93</sup>

According to informants *Kagnazmach* Seket Hemacha founded St. Michael church in Morsito town which is still significant. The other church is St. Gebra Manfas Kidus church which was founded by *Grazmach* Kaphano Yebute who brought the *tabot* (the Arch of the

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<sup>91</sup> Finn Aasebo Ronne, p.131.

<sup>92</sup> Informants: Daniel Lemma, Gintamo Muldajo (22/10/21, Demalla), Paulos Gaenamo (12/06/2021, Hosanna).

<sup>93</sup> Dirshaye Menberu, *A short History of Religious Patriots Abbagole Nunamo, Abbaba Wandaro and Abba Sabiro* (Michigan, 1997), pp.2,4,5.

Covenant) from Bulga ( north Shawa) after the battle of Segele in which *Ras* Getachew Abate (governor of Kembata and Hadiya *awraja* ) was participated. In 1916 *Ras* Getachew Abate went to the battle of Segele leading forces recruited from Hadiya and Kembata areas.<sup>94</sup>

After the defeat of the army of *Negus* Michael a priest named Wolde Selassie told *Ras* Getachew that he had a *tabot* and he is willing to give the *tabot* to *Ras* Getachew .As a result *Ras* Getachew and the priest brought the *tabot* to Hossana .After they came to Hossana, *Ras* Getachew put the *tabot* at Hossana Mariyam Church. But, one of the local *ballabat* of Misha named *Kagnazmach* Seket Hemacha asked *Ras* Getachew to give the *tabot* to him because in the locality he lived there was no *tabot*.*Ras* Getachew became willing to give the *tabot* and after that they brought the *tabot* to Morsito town and then to other parts of the district.<sup>95</sup>

#### 2.2.5.2. The introduction of Catholic Christianity to Misha District

In Hadiya and Kembata Catholicism was introduced at the end of the 1920s by French Capuchin missionaries. However, the French capuchins were forced to withdraw from the regions of Hadiya and Kembata due to Italian occupation of in 1936-1941.In 1937-1941 Catholic missionary activities in Hadiya and Kembata regions were resumed by the Italian Capuchin missionaries. 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. Particularly, the role of Catholic missionaries in Hadiya and Kembata regions in the field of education was really prominent and exemplary. The relative peace and stability of the country, especially after 1941, also aided the missions. Emperor Haile Selassie regarded the protection and promotion of the Ethiopian Orthodox Church as his divinely given responsibility.<sup>96</sup>

In the Apostolic Vicariate of Hossana Catholic evangelization started in 1928 by Pascal of Luchon and other French and Canadian capuchins. Aba Pascal's first missionary activities in Ethiopia started before the First World War of Harar in 1913. On April 29, 1914, he was appointed as the first Apostolic Perfect of Djibouti and served there until 1923. But, due to the war invasion of France by the Germans in August. In 1914, a few missionaries left the Oromo mission and other missions to go to their homeland to serve in the military providing

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<sup>94</sup> Informants: Abebe Jakebo (12/06/2021, Morsito) and Ermias Tigabu (7/08/2021 ,Morsito )

<sup>95</sup> Birhanu Sinamo, "The introduction and Development of Catholicism in Hadiya and Kambata from the 1920s up to 1991;" MA . T hesis (Department of History, Addis Ababa University,2014), pp.67-68.

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

medical services Fr. Pascal was one of them .After one year Fr. Pascal returned to Ethiopia and continued his missionary activity in Djibouti. Later on Fr. Pascal was appointed in Gurage region for further missionary work on June 28, 1925 and continued his mission until 1928. Later on, Father Pascal left Guraghe for Hadiya and Kembata areas. Fortunately Pascal was presented to the wife of *Dejezmach* Meshasha who was the governor of the region. His wife was named Manallebesh who asked Fr. Pascal to start classes with them only two days after his arrival in Hossana.<sup>97</sup>

Accordingly, she gave him permission to stay in the region and give instruction to their children, even before official permission was granted to him by the governor. To get the good will of the governor as well as the people of Hadiya and Kembata regions, Fr. Pascal first introduced children of well-known people to the school that he founded. He started his teaching in Geez language. This action created good relation between Fr. Pascal and the heads of the region such as *Dejezmach* and others.<sup>98</sup>

The relations between Fr. Pascal and the people of the region as well as the local government became progressively enhanced. In consequence, he decided that it was an opportune time to develop a discrete apostate around Batena and got a small piece of land from a Muslim land owner, near the Batena River in the village named Ballesa five kilometers far from the town of Hossana in the eastern direction. But, due to opposition from the Muslim and other religion followers, people of the area Fr. Pascal could not buy the land and he informed to his students and their families that he decided to depart an area.<sup>99</sup>

Thus Fr. Pascal was unable to carry out his missionary activities successfully in Bellesa and Hossana. Then he moved to Wassera in Kembata to open a new mission station there. Moreover it was Ergano Sedamo who formerly in the service of *Dejezmach* Meshasha, whom Fr. Pascal knew during his stay at Hossana who played an important role in leading Fr. Pascal towards the new mission station of Wassera from Hossana. Aba Pascal established his first church in Hadiya and Kembata community at a place called Wassera in Kembata zone which

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<sup>97</sup> Hossana Hagera Sebket, “*Ye Wassera Kidist Tereza Katolik Betekristian Ameseraretna Ye Sera Enkiskase Achr Tarik*” (Unpublished Paper,2012), pp.21-22.

<sup>103</sup>Hossana Hagera Sebket,p.25.

<sup>104</sup>Abba Mulugeta Berhane, pp.7-8.



became one of the mother parishes with large community. According to informants from the area the father moved to different places and evangelized most of the areas that are currently under this vicariate. Father Pascal's missionary activities were not confined to Wassera, but extended in to various areas of the region including Konteb district.<sup>100</sup>

#### 2.2.5.3. Introduction of Protestant Christianity to Misha

At the end of the 1920s the Sudan Interior Mission (SIM) led by Dr. Thomas Lambie penetrated through some of the regions of southern Ethiopia, including the Hadiya and Kembata areas. The SIM mission played a greater role in the introduction and expansion of the Protestant faith in Hadiya and Kembata regions. Dr. Lambie played a great role for the introduction and expansion of Protestantism in the region of Hadiya and Kembata between 1929s and 1936. Since the year 1929 missionaries from the Anglo-American mission, Sudan Interior Mission (SIM) began to settle in Kembata and Hadiya areas. Gradually the missionaries began to disseminate their missionary activities among the local inhabitants.<sup>101</sup>

In the 1920s when the American Thomas Lambie and his team arrived to the town of Hossana, they were welcomed by *Dejazmach* Meshesha Wolde governor of Kembata and Hadiya. The first place given to them was Lambudo of Konteb district area near Hosanna for international missionaries and still now center of Protestants religious training center. The team set out for Jimma on 26 March 1928 but having arrived there, they changed plans and decided to try to open missions in Hossana, Lambudo, Bobicho, Soddo, Sodicho and Garbicho. Mr. Duff was appointed and accepted by the central administrative of Ethiopian Protestant church to start the mission in Hossana together with the newly arrived missionary from New Zealand, Mr. Reginald Annan. On January 10, 1929 the pioneer missionaries met in Hossana to look for a site for station and chose Lambudo and Siko parts of Konteb which is now between Lemo and Misha district of Hadiya Zone. But they lacked official work permit.<sup>102</sup>

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<sup>100</sup> Tagesse, p.45; Informants Bishaw Ergudo (16/09/2021 Hosanna) and Samuel Telore (15/06/2021, Lambudo).

<sup>101</sup> Tibebe Eshete, "The Sudan Interior Mission in Ethiopia (1920-1970," *North East African Studies New Series*, Vol.6, No.3(1999), p.36, Gedeon Addise, "A Socio-Economic.....," pp.64-66.

As a result they were forced to move to a small house in Hossana town owned by an Indian shop keeper. In 1929 Lembuda-Konteb district was selected as the site station of the missionaries. Since then Protestants had a strong hold in the region particularly in Lembuda (which is found in Hadiya ) and Hambaricho Mountain where annual religions celebrations took place in Kembata. Mr. Duff began to preach in Hadiya language and a man called Ababa Sabiro who was converted in the mid-1920s who was baptized in Addis Ababa in July 1936.<sup>103</sup>

During the Italian occupation of Ethiopia the SIM activities in Hadiya and Kembata as well as other parts of the country were interrupted. In fact the Italians prohibited non-Italian Catholics and Protestant missionaries because they feared the influence of other foreign powers in the occupation of Ethiopia. According to informants during the Italian occupation of Ethiopia all the Protestant missionaries were expelled from Hadiya and Kembata region and their followers remained without pastors until 1941. Even more some protestant mission stations were transferred to Italian capuchin missionaries for residence. But, there was no forceful conversion from protestant to catholic religion.<sup>104</sup>

In 1969 the Finnish Evangelical Mission started to build some houses on a land strip bought by the Ethiopian Evangelical Church Mekane Yesus (EECMY) on the outskirts of Hossana. The Bible school of the Kembata Evangelical church was moved from Misha to Hossana. In April 1970 the administrative centre of the Kembata synod was officially moved from Mishgida/ Misha to Hossana. The houses of the Finnish missionaries were used as temporary offices for the new Synod. There were totally 17 pastors in the synod. In 1970 *Ato* Erjabo Handiso became the president of the synod. The secretary was *Ato* Wondafrash Selato; advisors from Finland were Reverends Hirvilammi and Ilpo Pertila.<sup>105</sup>

The missionaries started to build schools in places wherever they settled and those who had learnt to read and write pass it on to their family and friends. The Protestant often spread through literacy teachers and new congregations sprang up around them. The importance of literacy for the spread of protestant Christianity was also expressed by the fact that the Protestant Christians were nicknamed “*temaru manna*” “the literates” or “the learned”. People were drawn in to the Protestant church. It was probably experienced as liberation and

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<sup>109</sup>Informants: Debebe Bula(1/10/2021, Lambudo) and Gintamo Muldajo (22/10/21, Demalla).

<sup>105</sup> Informants: Bishaw Ergudo (16/09/2021 Hosanna) and SamuelTelore(15/06/2021, Lambudo).

a lifting up from an inferior position .People were given a new sense of self-esteem and pride and it became an opening to the modern world by the offer of literacy and got a share of something they felt they were withheld by their oppressors<sup>106</sup>

### 2.3. Traditional Administration (Sera system) and Social Structure

The Hadiyas are one of the peoples who had their own language, culture; traditional administration .The traditional administration of the Hadiyas is known as *sera* system which was headed by *garad*. Under these *garad* system individuals from family level up to clan level will be appointed according to their ability. The hierarchical order of the stages of the *sera* system is as follows:

**Mine/Aberosa:** this is the lowest structure in the Hadiya *sera* system. It includes members who had a common grandfather. Under this stage minor conflicts among members of a family will be resolved. For example conflict between husband and wife.<sup>107</sup>

**Nafara:** is the second structure in the Hadiya *sera* system. The members of *nafara* are those live in a certain village .The members may not necessarily be from the same family.This type of structure was created when the Hadiyas began close relationship with other non-Hadiya peoples. The leader of *nafara* is called as *nafal danna* who is elected by males in the village. He is elected on the basis of his ability and level of knowhow without the consideration of blood relationship.<sup>108</sup>

**Mollo:** is the next structure in the Hadiya *sera* system which includes more than two family (mine).The leader of *mollo* is called as *moldanna*. But, this position cannot be given to non Hadiyas. The most important function of *moldanna* in the traditional *sera* system of the Hadiyas is receiving complaints and appeals from persons who could not get justice in the lower stages such as *mine* and *nafara*.<sup>109</sup>

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<sup>106</sup>Braukamper Ulrich, *Geschichte der Hadiya Sud Athiopiens Von Der Afangen bis zur Revolution 1974*,Steiner,1980,p.330.

<sup>107</sup> Informants:Hailu Lambebo,Bereket Desselegn ; “*The Family System of Hadiya Ethnic Group*”,(Unpublishd Manuscript submitted to the Department of Applied Anthropology, College of Social Sciences, Addis Ababa University,1983),pp.35-36.

<sup>108</sup>*Ibid.*

**Sullo:** is another structure in the traditional *Sera* system of the Hadiyas which included more than two *Mollos*. The leader of *sullo* is called as *danna or washaba or dadacho or magaba*. To become a *danna* an individual should have deep knowledge of the traditional *sera* system and ability to resolve conflicts peacefully. *Gichcho* is the fifth structure in the traditional *sera* system of the Hadiyas which was established by two or more *sullos* (*sullewa*, plural). The leader of *gichcho* has different names in the different parts of Hadiya which are *anjancho, abagada, dana, and garad*. According to informants the title *garad* is given at this stage.<sup>110</sup>

**Gira:** is the last stage in the *sera* system of the Hadiya which includes all the Hadiya people (*minadeba*). The leaders of *gira* have titles such as *adila* (which means king), *imama* (a title which was introduced from the Islamic title, Imam).<sup>111</sup>

**Hidro:** was and still is one of the most important ceremonies in the traditional *sera* system of the Hadiyas. It is an oath made between the different Hadiya groups (*gichchuwa*) when conflict or clash arises among them. One the most known of such ceremonies was that which was made between the Misha and Lemo Hadiyas who were in constant conflict and clash for a long period of time. *Hidro* is proformed through slaughtering black sheep and after the flow of the blood in the soil both conflict parties cross the blood and paint in forehead. Finally they made a *hidro* and began to live in peace.<sup>112</sup>

**Table:1 Among the *hidro* (oaths) that have been made in Hadiya**

No.	The name of the Hidro	The name of the groups that made the Hidro	The name of the place the Hidro took place
1	Aryana –Hegana	Aryana and Hegana	Lemo and Misha
2	Unjammo-Bikiko	Unjammo and Bikkiko	Lemo,Soro and Misha
3	Boshanna –Hayiba	Boshanna and Hayiba	Misha

Source: Misha district culture and tourism Bureau,2021

<sup>114</sup> *Ibid.*

<sup>115</sup> Informants: Delo Abute (18/10/2021, Misha,Ashawala) and Yohaniis Gashe (12/05/21)

<sup>111</sup> *Ibid.*

<sup>117</sup>Informants:Debebe Bula(1/10/2021, Lambudo) and Delo Abute (18/10/2021, Misha,Ashawala); Tasew Gebre, "The Family System of Hadiya Ethnic Group", (Unpublishd Manuscript submitted to the Department of Applied Anthropology, College of Social Sciences, Addis Ababa University,1983),pp.37-38.

In the traditional *sera* system of the Hadiya the following are some of the titles given to different individuals based on their ability and position in the traditional *sera* administration:

**Adila:** is a title given to those who have ability to rule or administer in the Hadiya society.

**Garad:** a title given to those who are able to lead the *sera* social structure of *gichcho*. The title *garad* still is common as a Hadiya title of honor today. The sub tribes of Hadiya possess different *garad* titles in combination with old group and locality names such as *ashen garad*, *walab garada*, *Qaben garad* ( *garad* of Qabena), *Halab garad* ( *garad* of Halaba/ Alaba . The present Misha Hadiya uses the title *gadab garada*.<sup>113</sup>

**Aba Gada:** is a title given to those individuals with a special ability of warfare.

**Asmache:** is a title given to individuals who are known among the society in their wealth.

**Dadacho:** is another title given to those individuals who are known among the society in their speaking skills and in their ability to convince others.

**Anjancho:** is an important title in the Hadiya *sera* system given to those individuals who were religious leaders in the *fandanano* Religion to those who were advisors of higher traditional leaders.<sup>114</sup>

**Imama:** it also another title which was probably introduced from Islamic religion and used in the Hadiya *sera* system. All these traditional leaders had their own roles in resolving conflicts even cases of high crimes such as homicide.<sup>115</sup>

## 2.4. Conflict Resolution and Investigating Mechanisms

Like anywhere in the Hadiyya, the community of Misha district has different kinds of evidence production mechanism listed below.

**A. Eye Witness (*Naqaasha*):** In most cases this is the initial stage of evidence-collection method of elders. Whenever, a witness comes to the elders by no means they (the elders) accept the words of witness as it is rather they ask him/her different tricky questions and would accept him/her if his answers are sounding. If not, they reject him and search another

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<sup>113</sup>*Ibid.*

<sup>114</sup>Asrat ,pp.48-50.

<sup>115</sup>*Ibid.*

method of investigation. Among the studied community lying is also believed as it has sacred effect. As a result, probability of telling fallacious things in front of elders is rare case.<sup>116</sup>

**B. Oath-taking (*Hiidiro*):** The word *hidro* as informant narrowly translated as “Oath” but it has much more meaning in Hadiya society. It is applied at times when individuals or group of people plan to undertake, or have already, committed misdeeds, such as homicide, arson, abduction, theft and other any indirect attempts to act. Contrary to what has been laid down by *hidro*. Whenever facts could not be affected to by eye wittiness, the victims or group of victims appear before *sera*” and explain in detail what their grievances are and they suspect for the case.<sup>117</sup>

Up on hearing the compliant *sera* enquires whether the matter has been handled by the claimants own clan and deliberate exhaustively, the reason being that such complaints and accusation are to handled and treated by a clan before they are brought up to “Sera” for public capacity of hearing. This kind of investigation is not known but the plaintiff has suspicion. Oath (*hiidiro*) is still highly feared and honorable elders (*hanqo’i lomana*) usually succeed in identifying culprits by requiring them to take an oath like: *illi qooqe* (let my eyes spoil), *macci gawe* (let my ears spoil).<sup>118</sup>

Among the Misha communities in general especially in the studied community there is a strong belief that swearing falsely leads to misfortune and result in affection not only for the person but also for their offspring and even for many generations. According to most of my informants’ elders are successful in identifying who committed the murder through Oath-taking mechanism. It makes “heart appeals” to the relatives to speak the truth because if they fell to do so, and if they do by mistake, it taken, and if they do by mistake, it will be very devastating to their coming generation.<sup>119</sup>

If the truth is find out, and then the matter is easily settled. If it is reported to the elders for appropriate action such as imposing payment at damage made and reconciling the parties if the suspected denied the act, there is no hint as to who was the perpetrator of the said crime; the people call up on appeal before the elders and explain their failure in finding out the criminals responsible for the alleged crimes and perhaps they were wrongly suspected. If at

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<sup>116</sup> Informants: Erkado Detebo (24/10/21, Siko) and Ermiyas Bekele(7/03/21,Lambudo).

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

<sup>118</sup> Informants: Haile Lambamo, Hailu Alkiso(25/07/2021,Morsito) and other.

<sup>119</sup> Informants: Erkado Detebo (24/10/21, Siko) and Ermiyas Bekele.

any time however, it's found out that the alleged crime was committed by other persons or individuals other than the suspects, the claimants pay compensation for else accusation and deformation. He or she is also accused innocent persons or groups and made them take the oath.<sup>120</sup>

When the criminal could not be identified or the case remained unidentified by any one mechanism mentioned above, certain serious kinds of ordeal are needed to prove and signify innocence. In this case if the suspected individual refuses to take an oath and slaughter the black sheep it is considered as the suspect committed the offence. But, if the suspected individual takes an oath and slaughter the black animal the suspect will be freed and search for other suspects goes on. This method of investigation has been one of the effective traditional methods of truth finding among the study community.<sup>121</sup>

Having received the case in any one of the appropriate referral (initiating) systems, the elders fix a convenient intermediary or neutral place and a convenient time to conduct hearing. On the appointed day, the elders (*lambei lomancho*), the disputants and other interested individuals assemble at a predetermined spot. The hearing session are often held under the shade of trees (*haffa*) appreciated for their shade. In hearing process, the assembly (*dumichcha*) sits forming a circle with presiding elder (*lambei lomancho*), at the central point on the perimeter with the (*lambei lomancho*), on either side of him, the disputing parties on the opposite side together with the interested individuals of their side. The hearing process starts by the libation like- *Wa'a xumma qocce - Amen*: (Let God create peace for us), *Wa'a itto qocce - Amen*: (Let God brings the agreement), *Shexana wa'i Suum qelle'e - Amen* (Let God put away all the evil things), *Wa'a hanqa fise: Amen* (Let god reveal the truth).<sup>122</sup>

Then the presiding elder ask the plaintiff (the representative of deceased side) to present his or her case. And later the defendant is allowed to state his or her case without interruption. Cross-examining the witnesses discussing with both groups, vesting disputants' reliance on concert evidence, reviewing past cases seeking views and opinions of neighbors and other the council of elders ordered the conflicting parties as well as the participants to leave the

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<sup>120</sup> Abriham Lamore .“A history of roles of Traditional conflict resolution in Shadgr Endagegn and Hadiya Interactions ;” (BA, Thesis ,Department of History and Heritage management, Wolaita Sodo University,2017), pp.23-27.

<sup>121</sup>*Ibid*;Informant: Haile Lambebo (22/O5/2020 ,Hosanna ).

<sup>122</sup>*Ibid*, p.28.

Assembly. By saying “please give us your ears” locally termed as (*Macce uwwehe*) that mean “please go some distance away from us” by doing this they get confidential information and discussion. There, the elders thoroughly discuss and exchange ideas before they come to the final decision. Decisions are made usually based on consensus and unanimously. After finishing their discussion, they call the parties back. The residing to the elders (Iambei lomanchcho) himself or one invited by him tells the verdict. If the parties are not ready to agree, the elders may often postpone others making a decision and adjourn the proceedings. Such delaying tactics enables the elders to put pressure on the conflicting parties and reach on amicable resolution.<sup>123</sup>

Based on the flow of information, elders learn the real demand of disputants, and disputants also learn the actual expectations of each other by their own. The elders gather full information from the disputants themselves. It is uncommon that they look for witnesses to testify the issue under litigation, except in few cases. Based on the information from the litigants and rarely from witnesses, elders propose decision or encourage the disputants in dispute to make joint decision. However, in both cases the only decision to which both agree would be final. The mediators would not dictate the disputants to accept their recommended decision. But they try their best to avert the feeling of the contenders as a loser and urge them to accept the decision.<sup>124</sup>

#### 2.4.1. Gichchi Dummichcha

*Gichchi dummichchais* the general assembly of all Hadiyya Clans. It is a deliberative assembly where *seera* (rules) were laid down and sanctions given through *lallabanchcho* (oratory). The *gichchi dummichcha* had been functional among this people since ancient time. A series of orations on political, military, security and social affairs of the community are made by representatives of territorial and tribal units. *Lallabanchcho* is a system of relay speech. A speaker calls upon the next speaker of his choice for particular attention and then proceeds to make his points. The next speaker will be the one whose attention was drawn by the previous speaker. All speakers do the same thing until the issue at hand is exhausted or put off to another meeting. *Lallabanchcho* continues until a decision is taken by consensus.

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<sup>123</sup> Informants: Duba Untiso and Tumisido Hussen(24/05/2020,Hosanna).

<sup>124</sup>Informants:Tadele Abate(23/09/2021,Hosanna) and Habdolo Esato(16/08/21/Hosanna); Ergoge Tesfaye, p.34.



The decision of the *gichchi dummichcha* is binding and respected because it is believed that the eyes and the spirit of Indegagn Hadiyya are behind it as a hidden force.<sup>125</sup>

As in any traditional societies of Africa, elders in Misha-Hadiyya are respectful for their tremendous functions and balanced, fair and critical decisions in the society. They are of such a prestigious status that their deeds and decisions are not easily and simply refutable. Elders play an important role in the society to properly administer and harmonize the people. Every matters of the society are managed by these elders. These could synonymously be referred to as council of elders. Members of this council of elders are elected in a seemingly free, but partial, democracy by their respective clans. It is partial because women are not allowed to participate in the process of election both to elect and to be elected. Indeed, they are given delegations and such a full-fledged power to settle every kind of problems that might arise in the community.<sup>126</sup>

As noted by informants, the council of elders does not have an absolute power over the society. They are rather primarily accountable to their public which elected them. If in case, the public at large loses trust on any of the members or all members of the council, it would have then the right of recalling. When any sort of conflict, trivial or serious in nature, occurs in the community, the council of elders keenly strives to help them resolve it in a peaceful mechanism without harming or inclining to any of the conflicting parties. The council of elders requests the disputants to handle their problems in a set of expression as saying: “*Wa’i firde*”. This is the same as saying let’s try to resolve the problem under a help of Almighty. *Wa’i firde* literally means complain made by one of the disputant parties to the council of elders.<sup>127</sup>

As to many of the informants, the council of elders does not, however, have the authority to mediate the disputants to bring about reconciliation. Instead, it only facilitates the situation to get calmed through the involvement of a third party. It is, therefore, up to the will of the disputants to elect mediators of their choice to reconcile them. In fact, when electing mediators, they could also include from among the council of elders up on agreement. Some informants stated that elders who are elected to get involved in the process of mediation the

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<sup>125</sup>Tilahun Mishago, “Socio-Cultural history of Hadiya of southern Ethiopia;” *Journal of Social Science* (2013),p.23.

<sup>126</sup>*Ibid.*

<sup>127</sup>Informants: Hailu Tireore (24/07/2021,Morsito) and Bishaw Ergudo(16/09/2021 Hosanna).

elders must not be closest relatives of the disputants and the knowledge in handling conflict matters. This is done basically because of the conviction that the process of the mediation and the final result of the verdict ought to be free of bias and any tendency of nepotism.<sup>128</sup>

## 2.5. Marriage and other Cultural Practices in the Misha District

According to Wondemagegn Leta putting simply culture areas refer to a cluster of related cultures occupying a certain geographical region. In the history of anthropology the concept of culture area has been used beginning from the 1920s where Alfred Kroeber and his contemporaries were interested in examining the concentration of cultural traits in a given geographic area. In the context of Ethiopia, we may come up with different culture areas in relation to subsistence. These are plough culture, *enset* culture and pastoral society's culture area.<sup>129</sup>

Plough culture area represents those parts of the country where agriculture is predominantly the means by which subsistence is eked out. Most of highland and central parts of the country serve as the backbone of the economy is considered a plough culture. The area often called plough culture has been a subject of studies inquires over the past seven decades starting from the 1950s. In this sense Hadiya Zone is part of ploughing culture area, Misha and all districts in the Zone except Hosanna city administration are under this category.<sup>130</sup>

*Enset* culture area, on the other hand, covers a vast region in the southern part of the country. *Enset* cultivating regions of the present day SNNPRS such as the Guraghe, Kembata Tembaro, Hadiya and Gedeo areas constitute *enset* culture area. In this region, *enset* serves as a staple diet to the people who make use of the plant in a wide variety of forms for living. From this Duna and Misha districts of Hadiya are categorized under *enset* culture. Misha district means another version of Guraghe conserving *enset* production and culture. That means there is high interaction among the two ethnic groups and favourable food and staple plant is *enset* or false banana.<sup>131</sup>

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<sup>128</sup> Informants: Tarku Anore (24/09/2021, Hosanna) and Chufo Shirango (20/10/2021, Misha).

<sup>129</sup> Wondemagegn Leta, p.21.

<sup>130</sup> Meshesha Wabeto, "Economic History of Konteb from 1941-1991 (MA. Thesis, History, Bahir Dar University, 2020), pp.3-7.

<sup>131</sup> *Ibid.*

Pastoral culture area is found in the low land areas covering a large section of the Afar in the northwest, Somali in the Southeast and Borena of Southern of Ethiopia. As opposed to the above the cases, inhabitants of the pastoral culture area rely significantly on their herds and cattle for a living. Mobility of people and herds is a major characteristic feature of the people occupying the pastoral culture area. Ancient and medieval period of Hadiya people were predominantly exercised pastoralism as economic base. But after the 1980s permanent settlements started including Misha. In Hadiya Zone parts of Soro, Misha, Gibe and Gombora districts are still pastoral communities at very small level. Thus, currently, there is no pastoral economic activity in the Misha district of the Zone.<sup>132</sup>

According to informants' marriage is a tool for the continuity of the generation in that it has great power to ensure the continuity of the generation. From historical point of view humans has passed different mechanisms to continue its generation. In such way marriage has played impetus role. In its type and form marriage is different from society to society. All features and types of marriage that Hadiya nation has practiced is the same with the people of Misha district. Regarding this informants argued that Misha people have significantly practiced three types of marriage.<sup>133</sup>

Concerning the rules of marriage the people of Misha district have practiced exogamy by which a man is not allowed to marry someone from his own social group. Endogamy marriage another rule of the marriage which requires individuals to marry within their own group and forbids them to marry outside it. Religious groups such as the Amish, Mormons, Catholics, and Jews have rules of endogamy and apostolics too. Some of the Misha people are apostolic religious faith followers and in such way they advocates exogamy. In addition to the above marriage rule the Levirate was rare in Misha district. Levirate advocate the idea of mate selections that tends to limit individual choice are those that require a person to marry the husband or wife of deceased kin.<sup>134</sup>

According to informants the levirate is the custom whereby a widow is expected to marry the brother (or some close male relative) of her dead husband whereas the Misha rate, which comes into play when a wife dies, is the practice of a widower's marrying the sister (or some

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<sup>132</sup> *Ibid.*

<sup>133</sup> Informants: Yohannis Gashe (21/05/20) and Anchiso Dawago (20/06/20).

<sup>134</sup> Tesfaye Abiyo, "Socio-Culture: A Religious History of Hadiya and Kambata of South Western Ethiopia" (MA Thesis, Jimma University, 2014), pp.44-45.

close female relative) of his deceased wife. Until the conversion of the people of the district to Protestant Christianity this type of marriage was common. However, this date no one is exercising this marriage type due to legal restrictions and religions.<sup>135</sup>

*Concerning number of spouses Societies have rules regulating whom one may/may not marry; they have rules specifying how many mates a person may/should have. Misha district people shares history of Hadiya and other neighboring ethnic groups like Silte, Gurage, Kembata and Amhara. In this regard as informants narrated Monogamy is the most common in the District because it advocates the marriage of one man to one woman at a time. The people in the district are more of protestants and they support monogamy. Whereas Muslims and Orthodox Christians in the district practice polygamy i.e. marriage of a man or woman with two or more mates. There the two types of polygamy such as Polygyny: the marriage of a man to two or more women at a time and polyandry: the marriage of a woman to two or more men at a time.<sup>136</sup>*

In the Misha district marriage practices are improving from time to time in type and ways as well as criteria of marriage. Ways of marriage in the district before this date was forceful marriage like abduction which they call it locally *gossima*. A marriage carried out without consent of the spouses love and willing. *Heeramcha* was a marriage practiced in the society for long period of time both spouses make marriage based on love. But in this case marriage friends never keep their families interest. It is in *ladisha* that family interest is highly encouraged and the spouses undertook the marriage from the bride's house after different gifts of marriage.<sup>137</sup> Regarding criteria of marriage economic consideration is the most common element or criteria in the Misha district. Then, religious consideration and kinship identifications were another criteria of the marriage in the district.<sup>138</sup>

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<sup>135</sup> Informants: Lidiya Tafesse, Limore Gintamo (15/06/2021, Lambudo) and Paulos Gaenamo.

<sup>136</sup> Informants: Budulo Waisabo (24/06/21) and Haile Mariam Ertiro (27/09/21/).

<sup>137</sup> Teketel Tagesse, "Aspects of the Social History of Soro *Worada* from 1890s-1974" (BA. Thesis, Department of History, Addis Ababa University, 2000), pp.45-47.

<sup>138</sup> Informants: Tsegaye Dinse and Getahun Ersamo (22/10/21, Buma).

## CHAPTER THREE

### 3. A History of Misha District FROM 1888 TO 1974

#### 3.1. The Foundation and Incorporation of Konteb (Misha) in to Central State

Due to the geograohical distance of its central government and authority, the Ethiopian empire could not continue its expansive policy in the south prior to the rise of Menelik II in the late 19<sup>th</sup> century. In the second half of the 19<sup>th</sup> century a new political factor appeared on the scene of the Christian kingdom of Shawa which expanded to southern Ethiopia. During his expansion towards the south Menelik faced strong resistance from the forces of Hassan Enjamo of Qabena untill his defeat in 1888 by *Ras* Gobena, the commander of Menelik's army. In mean time the army of Menelik began its conquest of the main area occupied by the Hadiyas.<sup>139</sup>

Historical sources reported that the resistance did not hold for long. And some adopted guerrilla warfare. Orse Bibso, the then *garad* of Lemo peacefully submitted to *Dejazmach* Wolde and *Dejazmach* Wodajo, who later appointed *balabbat* by *Dejazmach* Wodajo. After subduing the Lemo, Misha and Badigo's resistance movement, *Dejazmach* Wodajo annexed them to Shashago and Alaba people as part of his tributery. *Dejazmach* Basha, appointed to Hadiya to Anlemo ten kilo meters far away from Hossana, and there, he founded the first *garrisonketema* (town). It was the first town in Hadiya before the foundation of Hossana.<sup>140</sup>

Due to the long resistance and fighting, the Mish suffered at large as compared to other areas of Hadiya. To attack and conquer other areas, the Shawan garrison was stationed largely in the Misha. Subsequently, the local people lost many cattle, and other properties which were ravaged by the Shawan soldiers. After a year in 1892, *Dejazmach* Wodajo Gobena came there and then this area put under his full control. At this time *Aba gada* Hosiso was elder and a leader of the Shashogo Hadiya and Wodajo appointed him as a *balabbat*. In the mean, in 1892 Lemo, Misha and Badogo were partially united and attempted to resist Wolde's as sault.<sup>141</sup>

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<sup>139</sup> Asrat, pp. 13-14.

<sup>140</sup> *Ibid.*

<sup>141</sup> Lambamo, p. 43.

The Misha Hadiya which had no choice fell under the Shewan forces after a defensive resistance led by *Dejach* Yarshe and *Dejach* Agago ( *Dejach* was the title was given to them by the Amharas) in 1893.<sup>142</sup> Among the wars fought by the Misha Hadiya, the most serious was which took place at a place called Lambudo Mountain in the area between Misha and Lemo. At this battle the Misha Hadiya fought against the forces of *Dejazmach* Wolde Ashagre. Between 1888 to 1893 the Hadiya peoples west of the Bilate River such as Lemo, Misha, Shashogo, except the Badawaacho were defeated.<sup>143</sup>

The Badawacho sided with the forces of *Kawo* Tona of Wolayita against the army of Menelik. But they were defeated in 1894. After the conquest of Hadiya *Dejazmach* Wolde Ashagre became more powerful than before, because he also conquered the whole Gurage and Qabena areas, and got a huge material and man power.<sup>144</sup>

Before the Adwa period, *Dejazmach* Wodajo, *Dejazmach* Basha Aboye and *Dejazmach* Tesema no father appointed by Menelik as governors of Hadiya –Kambata areas. After the battle of Adwa emperor Menelik appointed *Ras* Abate Buayalaw as the Governor General of the Kambata-Hadiya *awraja* in 1897. During that period the Lemo Hadiya founded in the Hadiya proper which also included the present day Lemo, Shashogo, Anlemo and Misha.<sup>145</sup>

During the battle of Adwa *Dejazmach* Basha Aboye who was the governor of Lemo, Soro, Misha and Shashogo died. Therefore, after Adwa, one of greatest national hero *Ras* Abate Buayalaw was appointed by emperor Menelik as the governor of both Kambata and Hadiya *awraja*. In 1908, *Ras* Abate founded a new administrative town in Lemo at place called” Sechduna”. It is a high and hilly place. Sechduna interchangeably also called Wachemo and in 1908 renamed Hossana. Subsequently, *Ras* Abate built his *gibbi* (palace) on that very location. From then, Hossana become new administrative center of the Hadiya.<sup>146</sup>

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<sup>142</sup>*Ibid.*

<sup>143</sup>Habte, pp.30-31.

<sup>144</sup>,Lambamo, p.47.

<sup>145</sup>*Ibid*, pp.49-50.

<sup>146</sup>*Ibid.*

*Ras* Abate was imprisoned around 1916 because he made a conspiracy during political intrigue of the 1916. During that time the Hadiya people revolted against the Shawans administration. According to oral informants the rebellion of the Hadiyas spread to the neighbouring Gurage, Kembata and Wolayita. In 1919 *Ras* Getachew Abate who became the governor of the area put under control the rebellion of the Hadiyas and strengthened the Shawan administration. After the conquest by the Shawan army a new chapter in history of southern peoples began. The conquered peoples were degraded to a status of *gabar* that is serfs. In Hadiya occupied areas this condition was prevalent where the *gabar* system and administration of *ballabats* became dominant.<sup>147</sup>

During the Shawan rule the land in Hadiya was divided into two *yemengist meret* which was under the government control and *yeballabat meret* which was under the *ballabats*. But all the land under the control of the governor appointed from the central government. The new *gabar* system weakened the traditional *sera* system of the Hadiyas. This was also true for the Misha district. Misha district which was Konteb in the establishment and different sources suggested as it was established in 1930s was one amongst the administrative unit paid tribute to the regional lords under the supervisions of *gabar* lords. This had its own scar on economic development, identity and social structure of the society.<sup>148</sup>

### 3.1.1. Land Tenure System

The economic basis of political power in the 19<sup>th</sup> century was tribute and surplus labor both of which were extracted from the peasant who held land (*rest*) by genealogical descent and who was known as *gabar* (after *gibir* or tribute). The *gabar* system was the basic means of surplus appropriation of the feudal class. A *gabbar* was a land holding peasant who had to pay *gibir* or tribute to the state. The type of tribute varied from one region to another. But, in most cases, it was paid in kind and in the form of unpaid labor service. Tribute in kind had different titles based on the purpose for which it was paid: like for land use, for the church,

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<sup>147</sup>Habte, p.29.

<sup>171</sup>Libona, pp.34-36.

<sup>172</sup> *Ibid.*

<sup>173</sup> *Ibid.*; Tesfahun, pp.11-15.

payments to the recipients such as when they receive promotions, to congratulate local chiefs on important occasions, in the fasting seasons and at other times.<sup>149</sup>

The tributes paid by the peasant were diverse in nature of which the main tribute was land tax or rent. The value of the land tax varied according to the degree of cultivation of the land. Based on this there were cultivated (*lam meret*), uncultivated (*taf meret*) and semi-cultivated (*lam-taf*). Another important duty of the peasants was *asrat* (*tithe*) which was amounted to the 10<sup>th</sup> of the peasant's harvest.<sup>150</sup>

In addition to land tax and *asrat*, the *gabrar* was obliged to supply provisions such as *dergo* and *maten* which were to be given for officials and visitors passing through his district. The peasant had also the duty to provide fire wood for his lord known as *malkegna* or *shalaqa* (representative or commander) twice or thrice a year. Moreover, the peasant was expected to express his joy by offering gifts at the appointment of a new governor, his promotion or coronation, or the birth of a son to him. Free labor service was given by the peasants and families in times of grain production, construction of houses and fences, transportation, guarding prisoners and domestic services like grinding grain and fetching water and collecting fire woods for local chiefs.<sup>151</sup>

The expansion of Menelik to the south, west and east was significant in two ways. On the one hand it eased the congestion in the rest lands of the north by providing new areas of settlement. Secondly, it transposed the *gabrar –malkagna* relations to most of the newly incorporated regions. Another important type of tribute which was introduced to southern Ethiopia was *qurt gibr* which was a fixed annual tribute imposed on the province as a whole and it was collected by the governor and delivered to the emperor in Addis Ababa.<sup>152</sup>

Another important system which was introduced in southern Ethiopia was the institution of land measurement at the turn of the 19<sup>th</sup> century. The introduction of land measurement (*qalad* –which was named after the rope used to measure land) had a profound impact on the

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<sup>149</sup>Zerihun Doda, pp.75-77.

<sup>150</sup>*Ibid.*

<sup>151</sup>Lapiso G. Dilebo, “*Ya Etiopia Yamakara Sereatina Ya Ertira Tiyake Sostenna Masihaf*” ( Addis Ababa, Commercial press, 1993), pp.76-79.

<sup>147</sup>Alebachew Kemiso ena Samuel Handamo, ” .....” pp.71 73; Informants: Anore Lenchore (25/04/2020, Morsito )) and Duba Anche (20/07/2021, Morsito).



system of land tenure in the south. Land measurement was prevalent in Shawa and the surrounding areas.<sup>153</sup>

According to informants the system of land measurement (*qalad*) was also prevalent in Misha district whose objective was to achieve the facilitation of taxation. The introduction of the qalad system during Imperial period resulted in alienation of peasants from their land because the action resulted in not only in the appropriation of much of the land by the state, but also facilitated privatization of land. It also increased state revenue, since it classified land tax based on fertility rates. But it pushed poor peasants down to the status of insecure tenants.<sup>154</sup>

During the 20<sup>th</sup> century there was an increase in the process of land privatization in southern Ethiopia with implication of sale. The most dramatic case of land sale in the early 20<sup>th</sup> century was that of *Ras Birru Walda Gabrel* in Arsi province in which the Hadiya and Kembata *awraja* belongs. On a large tract of land given to him by Menelik, Birru forced the peasants either to buy the plots they were farming or to become his tenants giving him a quarter of their produce.<sup>155</sup>

After the liberation of Ethiopia from Italians, a process of land privatization was pursued at an increasing scale. The *gabar* system in which the northern settlers used to be given tributary rights over the peasants of the south enabled the settlers to take over much of the land for themselves through purchase or peacefully. To a large extent the peasants of the south were reduced to a status of tenants who paid rent for the use of the land that had been once their own.<sup>156</sup>

This condition was prevalent in Misha district where the peasants were obliged to give up to 75% of their annual yields to land owners. The land lords had the right of evicting peasants from their land any time they want. As a result the peasants had no security of tenure. Poor peasants who could not afford to buy land or those driven away from their land were forced to become landless or migrate to cities to search for a living.<sup>157</sup>

Hence the post-liberation period witnessed the remarkable acceleration of land privatization in central and southern Ethiopia. This process came to happen in three ways in Konteb (now Misha) district. In the first place, the northern settlers who were non-local government

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<sup>148</sup> *Ibid.*

<sup>154</sup> Informants: Tsegaye Dinse and Getahun Ersamo (22/10/21, Buma).

<sup>155</sup> Lاپسو(199),p.83.

<sup>156</sup> *Ibid.*

<sup>157</sup> Informants: Tagesse Daimo, Badulo Waisebo, Gintamo Muldajo (22/10/21, Demalla).

officials and descendants of the riflemen who acquired tributary hereditary rights over southern peasants turned the land in to private property. Secondly, *themadarya* (literally, temporary grant) holders who had been granted land in lieu of salary, particularly after the liberation, got the right to convert it in to private holding. The third and most common way of acquiring private land was the government's gifts to patriot soldiers and civil servants who were allowed to convert it in to private holdings.<sup>158</sup>

According to oral and written sources the land tenure system in Hadiya was based on the control of the land by the feudal officials. Gedeon has noted that the officials of Haile Selassie , his soldiers, the Orthodox church and local chiefs ( commonly named *ballabatoch*) took large land possessions in Hadiya and Kembata between 1941and 1974 . Local *ballabats* served in different capacities and were given without payment holdings by the government. For example, *Ras* Getachew Abate, the son of *Ras* Abate Boyalew had controlled 80 *gashas* of land which is 3200 hectares.To control these vast areas of land and to create a nearby market centre, the owners of the land established different towns and market centers. For example, the town of Shone in Badawacho districtwas founded by *Ras* Getachew Abate.<sup>159</sup>

In general land tenure was unstable in the region between 1941 and 1974. Many local *balabbats* were accused of snatching land by force. Some of them seized land unlawfully and distributed it among their relatives and family members.As a result of the control of land under the government officials and local *ballabats*, the peasants in different parts of Hadiya such as Misha, Lemo, Badawacho etc.were from their lands and forced to leave their localities and began to work as wage laborers in different state farms and industries such as Wonji–Matahara sugar plantation agriculture ,Gofer, Adale Geredala, Gololcha, Sinana in Arsi –Bale areas.<sup>160</sup>

In Misha district another problem related to tenancy was the absence of legal forms of contract between the land lords and tenants.Most of the time tenancy agreements were verbal.The verbal contract allows on the basis of share cropping arrangements that could be one fourth ( *erbo*) or one third ( *siso*) or one half ( *ekul arash*).<sup>161</sup>

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<sup>158</sup> Lapiso (1993) , pp.86-85.

<sup>159</sup> Informants: Anore Lenchore (25/04/2020,Morsito) and Dagna Beyene;Gedion, p.32.

<sup>160</sup> Libona,p.27.

<sup>161</sup> *Ibid.*

In some areas the peasants rose in uprising against the gult system. One of such peasant uprisings was in Hadiya was that took place in Badawacho by the peasants in Jarso district in 1946. The peasants demanded reduction of land tax and return of the land to the peasants. The leader of the movement was a peasant named Sagaro Bante who later became *Dejazmach*. During the uprising *Grazmach* Sagaro Bante was caught and imprisoned and since then the peasant uprising began by a peasant and led by leader Belilo Woncheso. He was nicknamed as *abatera* and organized the peasants by initiating the peasants in Badawacho not to pay tax.<sup>162</sup>

The actions of Belilo became a threat to the exploitative feudal government of Haile Selassie. As a result the government began a counter action to stop the rebellion of the peasants. One of the mechanisms used by the government was providing incentives for some of the local *ballabats* of Hadiya who in turn were expected to show their allegiance to the government. Some of the ballabats who showed their allegiance to the government were *Fitawrari Geja Geribo*, *Kegnazmach Sudubo Bunushe* and *Kegnazmach Seyoum Anore*. In 1962 the government of Haile Selassie began to take punitive measures on the peasants of Hadiya and finally in 1969 when the leader of the rebellion, Belilo Woncheso was captured the uprising was suppressed.<sup>163</sup>

During the Imperial regime of Haile Selassie, the land in Konteb (Misha) like other areas of Hadiya Zone also divided in to the following types:

***Yegimit Meret:*** a land which was hereditary i.e. the owner of the land has the right to inherit it to his children .The owners of the land provide corvee labor services for the *ballabat* and *neftagna* families but they could not be evicted from their lands .This was because legal serfs and they used to pay land taxes directly to the government.<sup>164</sup>

***Yegasha Meret:*** was the other type of land which existed in Hadiya. This was a land measured by the government for the purpose of collecting land tax. Those individuals who were given this type of land used to pay taxes directly to the feudal governors and administrators. But, unlike the peasants who lived on *yegimit meret*, the peasants who lived on *yegasha meret* could be evicted from the lands they worked and lived.<sup>165</sup>

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<sup>162</sup>Gedeon , pp.33-35.

<sup>164</sup>Informants: Solomon Wube and Ertiro Abebe (20/10/21, Shiromo).

<sup>165</sup> Alebachew and Samuel, pp. 88-89.

***Yemaderia Meret***: this type of land was given for those who served the government as civil servants in lieu of salary or as a replacement of pension during the time of retirement. The owner of this type of land pays tax to the government, but he had no right to inherit the land to his children or relatives.<sup>166</sup>

### 3.2. Misha District during Italian Period

The Italian fascist government invaded Ethiopia on October 3, 1935. In 1935/36, the Italian colonial troops invaded Ethiopia in two major fronts. Through the north by using Eritrea and from the south by using the Italian Somaliland as launching bases. When conditions become severe, the Ethiopian government was forced to mobilize its forces of some trained at Holeta military academy, and masses of untrained traditional forces, were armed with both the traditional and modern weapons. In the south- central Ethiopia, these forces mainly included the Shawans, the indigenous *balabbats* and few lower government officials and the local people who followed them. Apparently, these forces were composed of few *gabars* from various parts of the south. They were mainly recruited as partners of servants.<sup>167</sup>

Besides, in the north, the last battle took place at Maichew on 31 March 1936, where the last Ethiopian troop under the command of the emperor was defeated. This led to the subsequent flight of Emperor Haile Selassie to Europe. As soon as the news of the defeat of the imperial armies on both fronts reached the southern provinces in the spring of 1936, the Hadiya and many other indigenous peoples rose against the Shawan reserves.<sup>168</sup>

Consequently, the Italian occupation had brought a civil war between the Hadiya and the Amharas. In Misha and Lemo areas like other groups in Hadiya the *gabars* staged an uprising especially following the disastrous defeat.<sup>169</sup> Thus, the period of Italian occupation created conducive situation to the Hadiya people to struggle against the Shawan administration. This was due to the fact that the Italians temporarily abolished the *gabar* system and cancelled tax impositions on the peasants. The abolition of the *gabar* system enabled the Hadiya people to regain their former land which was more prevalent in Misha district.<sup>170</sup>

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<sup>166</sup> Lapiso (1993) , p.95.

<sup>169</sup> Tesfaye,p.56.

<sup>170</sup>Tefahun Bekele, “Impact of gabbar system on peasants life inMisha Woreda, Southern Ethiopia, 1930s to 1970s” (MA. Thesis ,History,Frankfurt,2008), pp.8-10.

Following the conquest of the south, the Shawans were not interested to recruit and incorporate the indigenous *gabars* in to the army. This was mainly because the Shawans feared the possible rebellion of the *gabars* against of them. That is why probably many of the indigenous *gabars* were not invite for a military call against the Italian invasion. Subsequently, the Hadiya Misha forces under the leadership of *Dejazmach* Mashasha and *Fitawrari* Geja Geribo mobilized their forces first went to Addis Ababa and camped for a short period around the present day area of St. Giorgischurch Geja *sefar*. And then after the mobilization order this force was moved to the northern front and fought against the Italian invasion. As a result, the majority of them become victims of the Italians. The Italians deployed large army who were armed with more advanced armament and led by Marshal Badoglio.<sup>171</sup>

During the five years of Italian occupation, *Ras* Mesfin Sileshi fled to the valley of Omo River and there fought against the fascist invaders with the close support of the local people. By the time the local people in Hadiya-Kembata *awaraja* played various roles as patriots. There were a number of renowned patriots in Hadiya-Kembata at the time of Italian occupation that fought with the enemy. One of such patriots was Abebe Mandoye.<sup>172</sup>

*Fitawarar* Gejja Gerbo was one of the outstanding war general who led the forces of Hadia, Kembata, Halaba, Yem and neighboring Gurage solideirs to the battle of Adwa. Different hisrorical sources showed that the forces of Gejja Gerbo was between 5000 to 6000 solidiers. *Fitwarar* Gejja Gerbo was born in Misha district near, Gejja town which renamed after him and finally he lost his life in 1936 while he was fighting with Italians, There were also many other patriots who fled in to the forest to resist the Italians. The Italians maltreated and killed the elders, fathers, mothers as retaliation. According to informants one local man killed an Italian and offered him as a sacrifice on his father's grave yard showing the anger and revenge on the invading Italians and their cruelty to the local people.<sup>173</sup>

The other group of patriots was those who played a strategic of double agent whereby they served the Italians in different activities and also secretly served various functions as supporters of the patriots. The Italians were so merciless that they would strip any suspected

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<sup>171</sup> *Ibid.*

<sup>172</sup> Lapiso (1994), pp.75-76.

<sup>173</sup> Berhanu, pp. 51-53.

person naked and would sprinkle burning salt on the fresh of wounds. The Italian soldiers also force any woman they wanted and raped them. However, the occupation provoked nationwide resistance, which with the help of British forces finally liberated the country in 1941. After the liberation, the previous socio- political exploitation and oppression under the Shawans revived in Hadiya particularly in Misha district and, continued until the outbreak of the 1974 Ethiopia revolution.<sup>174</sup>

### 3.2.1. The Italian Defeat and withdrawal from Misha (Konteb) District

According to one informant who was an eye witness of the Italian defeat narrated that event as follows

*“... the Italians passed Thursday collecting tributes from the local people( wheat, honey, butter, etc. On Friday, Engliz (the British) came and destroyed the sea going vessel that was used to cross the Gibe River. The residence of the ruling officer was at Morsito. The resented, the harassed locals and the patriots sided with the British army all fought the fleeing Italian army mercilessly ...”*<sup>175</sup>

The British army entered to Hadiya from Tambaro district through the town of Hadaro crossing over Sanna Bridge. The Italians blew the bridge on the Omo River which was built by them to cross to their administrative centre at Jimma. It was after they crossed the Omo River that they blew the bridge in order to block the advancing British army. According to informants collaborated with Misha, Lemo, Gurage, Yem and Kembata people by directing the British solidiers through Gibe River to Yem and Jimma by traditional swimming called *wachimma*. There, British forces fought with Italians and Jimma also liberated. After then, Konteb district got liberation on the way from Jimma to Addis Ababa in 1941.<sup>176</sup>

### 3.3. Administration in the Post Liberation period (1941-1974)

In the post-libration period, an autocratic feudo-bourgeoisie was re-established with a highly centralized administration. The people of Misha had yet to face a more powerful and organized form of feudal serfdom. However, for the five years from 1941-1946 ,the government granted them five-years tax relief as a compensation for what informants called their brave defense against the Italians as patriots during the five years occupation.. *Ras Mesfin Sileshi*, a known political figure of the time, was said to have spent the five years in the Omo valley and during that time the people of district had been providing their support to

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<sup>174</sup>Teketel , pp.23-24.

<sup>175</sup>Informant: Anore Lenchore (25/04/2020, Morsito)

<sup>176</sup> Workine, p.66; Informants: Demekech Beyene (22/05/2020 ,Hosanna ) (22/05/2020 ,Hosanna ) and Manedo Kebamo(22/09/2021, Hosanna).

him. But, the tax relief terminated after five years and the oppressive feudal system began to drain the lives of the peasants. Like the other areas in the country elsewhere, especially in the south, the local peasants faced terrible economic hardships.<sup>177</sup>

The severe exploitation and absolute power of the feudal system was draining all their power. Moreover the newly introduced feudal land tax laws and other socio-political systems had brought about more intensified exploitation and suffering on the local peasants. However, despite all these, informants told that the peasants' could not stage open rebellion. Different rulers of Ethiopia established different types of administration based on the easiness to protect the security of the areas and to collect tax. Konteb district was also one focal area of post liberation administration as source of revenue particularly from wheat and honey.<sup>178</sup>

After the return of emperor Haile selassie in 1941, the administrative system established by the Italians was rejected and a new system of administration was arranged in the district like any other district of the country. Based on this the Kembata *awraja* which comprises Konteb/Misha was included in the administrative province of Arsi *taqlaygizat* in 1970s. Haile Selassie restored his centralized administration and imposed new feudal administration in Misha as it was common in other parts of Ethiopia.<sup>179</sup>

By 1941 the regional administration was reorganized and the empire was divided in to sub-provinces and districts. Provincial governors as well as governors at lower levels all the way down to the district and village level with *balabbat* driving their authority partly from a traditional power base retained paramount authority with in the areas of their jurisdiction. It was as part of this government administrative policy that the former Kembata province which also included Hadiya became an *awraja* (sub-province) in Arsi province. Konteb was also paid tribute for sub province which was full of hardship. The central seat of the court was at Asela where the people of Konteb/Misha travelled about ten days in average to court.<sup>180</sup>

Regarding this Teketel reckoned that

*in post liberation period travelling to Asella was very terrific issue that costed life of hundereds due to harish road transporation, loating and*

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<sup>177</sup> *Ibid.*

<sup>184</sup> Alebachew and Samuel, pp.99-100; Informants: Ermiyas Zewde, Bishaw Ergudo(16/09/2021 Hosanna) and W/Yesus Babore.

<sup>179</sup> *Ibid.*

<sup>180</sup> Seifu Yigezu, "*Kambata Awraja, Its People and Local Administration;*" (BA. Thesis, Department of PSIR, Haile Selassie I University, 1970), pp.46-47.

*robbers act and stratavations* He also argued that even peasants go to Asela court to death that means illiterate peasants took letter by themselves in the tips of sticks the order ...the letter which given to the police of the court said kill him and ...<sup>181</sup>

In 1946 the Imperial government rearranged the administrative system which was introduced five years earlier. According to the newly established administrative system, *awraja gezat* became *taqlaygezat*, district to *gezat* and areas under the administration of the *meslane* were developed in to districts. It was at this time that the areas of Konteb districts including the present day Lemo, Gibe and Gombora districts created. Between 1946 and 1960s the Imperial regime of Haile Selassie included the Hadiya people to be administered with Kambata *awraja* of Arsi province (*taqlay gezat*).<sup>182</sup>

As historical sources examined within the period 1941-1974 for about 33 years Kambata-Hadiya *awraja* which included Misha district was administered by governors appointed by the Shewan government. Among these governors the following were some; *Ras Adefres Nadew*, *Dejazmach Damtew Meshasha*, *Fitawrari Kefle Dadi*, *Fitawrari Tesfaye Enku Selassie*, *Dejazmach Shiferahu Wondimagegnehu*, *Dejazmach Zalaka Desta*, *Dejazmach Shiferahu Wondimagegnehu* (for the second time), *Fitawrari Kassa Kidane Mariam*, *Bejirond Zewde Mulat*, *Dejazmach Zewde Tilahun*, *Fitawrari Ruga Ashame* and *Fitawrari Tadila Tamirat*. The only exception to this was *Kegnazmach Sekete Hemacha* who was made governor of Misha district was from local area.<sup>183</sup>

### 3.4. Opposition against the Imperial Regime and its fate on the Konteb (Misha)

According Behru Zewude opposition against Emperor Haile Selassie first started as a sequel to the resistance and such opposition was attributed to various interpretations. It might be seen as a delayed reaction to the emperor's desertion of the country in 1936. More immediately it expressed resentment at his restoration to power after spending five years in exile while the patriots were in a precarious fighting for liberty. Three of the ex-patriots who opposed the restoration of the monarchy were; *Dejjach Belay Zalaqqa*, *Bitwaddad Nagash Bezabeh*, *Blatta Takalla W/ Hawariat*. They began their opposition immediately after the

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<sup>181</sup>Informants: Anore Lenchore (25/04/2020, Morsito) and Bereket Dessalegn (25/03/2020, Damalla).

<sup>182</sup> Getahun Arega, "A Brief History of Hadiya 1950 to the Present", *Paper Presented at the Symposium on the Language, History, Culture and Folklore of the Hadiya People* (Hossana, 1997 E.C.), pp.32-34.

<sup>183</sup> Bahiru Zewde, ", pp.212-213; Informants: Debaba Jekamo, Gulilat Tadesse (24/05/2020, Hosanna) and Endrias Ergicho.



Emperor restored to his power. But their opposition was uncoordinated and destined to failure.<sup>184</sup>

### 3.4.1. Peasant Rebellions

Opposition against Emperor Haile Selasse was not confined to the elite. It assumed a broader dimension with the outbreak of the peasant rebellions in the different areas and provinces. Their incidence as well as their intensity was much greater than in the previous periods. This asserts that there had been an increasing heavy pressure being exerted on the peasantry. The peasant rebellions differed in their duration. Some of them lasted for a few days and others lasted for several years. They are also different in their ideological articulation and the manner in which the government reacted to them. The most known of such peasant uprisings were the First Weyane Movement in Tigray, the Bale Uprising, the Gojjam uprising, the Gedeo uprising etc.<sup>185</sup>

Like other areas peasant opposition took place in Hadiya and Kambata areas both undercover and some times in open. Hadiya and Kambata peasants expressed their protest in various forms from the outset. The most notable rising was the Jarso Uprising in the present day Badawachcho district and peasant uprising in Tambaro districts. The movement was first organized and spearheaded by Sagaro Bante, a local peasant, but he was caught and imprisoned at Addis Ababa. However, the struggle neither lost its vitality nor stopped.<sup>186</sup>

Following the imprisonment of Sagaro Bante, a peasant named Belilo Wancheso, took the leadership. He organized fighting forces that mainly consisted of peasants and continued the struggle. The central questions of the Jarso peasants included government tax reduction and the restoration of land to those who had been unjustly expropriated. However, the government at once took punitive measures against the rebels many of whom were imprisoned including Belilo himself who was imprisoned in 1969 and released in 1974.<sup>187</sup>

### 3.4.2. Student Movement in Misha District (1971-1974)

Towards the end of the feudal era especially beginning from the late 1960s students both from university and high schools were actively participated in the struggle against Haile

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<sup>184</sup> *Ibid.*

<sup>185</sup> Informants: *Dagna* Beyena ( 21/05/2020, Morsito) and Yohannis Gashe(24/09/2021, Morsito)

<sup>186</sup> *Ibid.*

<sup>187</sup> Informants: Tarku Anore(24/09/2021, Hosanna) and Demekech Beyene (22/05/2020, Hosanna ).

Selassie when the student movement appeared. In Hadiya this period was known by some as ‘*College Oose Doole*’ meaning “the age of college students.”<sup>188</sup>

Students led antagonism against land alienation in Hadiya coincided with the movement of the students of Addis Ababa University. *Meret Larashu* (“Land to the Tiller”) was the agitating slogan of the students launched to get country wide support. Educated students in Misha district who made their way escaping the oppression of serfdom managed to get modern education outside of Tambaro district began to incite public resistance agitating the regime. They mobilized resistance and disseminating news to the students of *Ras Abate Buyalew School* in Hossana and other areas. Some of the mobilizing leaders include Mathewos Hateso, Tesfaye Abuye etc. They organized and mobilized locals to fight against the land lords. Gradually local resistance against feudal lords began to be intensified.<sup>189</sup>

### 3.5. Mish District between 1974 to 1991

During the Imperial period there was wide spread resentment throughout Ethiopia due to the fact that the existing feudal regime was autocratic which was manifested in the prevalence of oppressive administrative system and serious economic problems that affected the populace. The undemocratic and backward socio- economic conditions of the country as well as national oppression under Haile Selassie became unbearable to the Ethiopian people. Opposition to the Imperial regime reached its peak in February 1974, when the Ethiopian masses from different sections of the society made a series of strikes, protests and demonstrations and demanded radical changes.<sup>190</sup>

As a result open opposition against the Emperor repeatedly took place in towns. The first serious act along the road to revolution came from the army. In January 1974 the army stationed at Negele Borana mutinied in protest against the poor living conditions. In addition Ethiopian workers in different government and private enterprises carried out a series of strikes opposing the long working hours, little pay, poor working conditions and corrupt management. Gradually, different sections of the society joined the revolution such as teachers, students, taxi drivers etc. Finally, the 1974 revolution overthrew the emperor and ended the imperial government of Ethiopia.<sup>191</sup>

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<sup>188</sup> Getahun, p.36.

<sup>189</sup> Informants: Tamirat Ergicho(24/07/2021, Morsito ) and Yohannis Gashe(24/0921,Morsito).

<sup>190</sup> Teketel, pp.35,38.

<sup>191</sup> *Ibid.*

### 3.5.1. Reforms of the Derg and Misha District

Despite the political atrocity, the major developments during *Derg's* regime were rationalization of land and extra urban houses and renting the house with affordable price to the urbanites; the first master plan of Misha or Morsito town was prepared ;roads, linking quarters to quarters and with near by Kebeles, were opened; health institution expanded, a standard hotel, bars and pensions emerged ;telephone and postal service began; installation of water pipe line; electric power generated by diesel began; schools expanded and secondary school established.Regular transportation began from Hosanna to Misha was started.<sup>192</sup>

The 1974 Revolution brought about relatively better political and economic conditions as compared with the previous feudal regime. March 1975 Proclamation of land reform abolished all forms of private land ownership and prohibited the sale or lease of rural lands. Tenancy was abolished and litigation on land was terminated. The people now regained their land use and ownership rights. The Revolution did away the long lasted vicious feudal system that took the peoples own land and made them serfs and slaves on their own land. The most important beneficiaries of the fruits of the revolution were the marginalized social groups such as the *fuga* (potters) and the *faqi* (tanners) who had little or no access to land use. They had been victims of double oppression during the feudal regime; one was to the Amhara riflemen and *malkanna* and the other was to the local people of the district who segregated them.<sup>193</sup>

On 15 September 1974 a military government called Provisional Military Administrative Council (PMAC) also known as the *Derg* was established. After coming to power the *Derg* proclaimed many reforms which affected almost all the peoples of Ethiopia. One of the reforms was a program known as *Yaedget Bahebret Yaewqatena Yasera Zamaca* (The Development through Cooperation, Enlightenment and Work Campaign).The campaign aimed at implementing the literacy program, and implement a subsequent proclamation of rural land reform. The campaign involved high school and university students and teachers

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<sup>192</sup> Tasfaye Habiso, “*Kambata Ena Hadiya : Yastadadar Akababi Ena Yabeherasaboch Tarik Andand Gasitawoch*,” ( Unpublished source,Addis Ababa,1993) pp.66-67; Informants : Tagesse Daimo, Tesfaye Dalkaso, Molito Bubamo, Degabo Hanshamo.

<sup>193</sup> Ministry of Education, “Beherawi Ya Masarata Temehirt Zamacha, Educational Bulletin” (Addis Ababa,1981E.C.) ,pp.12-13.

who were sent to rural areas to support the peasants in agricultural fields and to work at other tasks.<sup>194</sup>

Added to this informants reckoned that the other responsibility of the students and teachers was to teach the peasants about the political ideology of the military government, to help them to have at least basic education (*Masarata Temehert*), and to help establish new administrative boundaries. However, many people agreed that the main objective of the Derg to send students and teachers to rural areas was to minimize their opposition against the government in towns. In December 1974 *Edget Behibret* started in Konteb (Misha) district. At that time the students in the district were ordered to work in their respective villages. After two years the students of the area campaigned to other areas and students from other areas came to Konteb district. Most of the students of Misha participated in the campaign in Hadiya.<sup>195</sup>

#### 3.5.1.1. Peasant Associations

Peasant associations' were formed on a *kebele* basis to implement rural land distribution and administration. These associations had also a mission of eliminating rural oppositions to the state and they would assume primary responsibility for the implementation of the proclamation and the administration of periodic distribution of land. Another important reform of the military government in the district was the establishment of a government controlled enterprise known as Agricultural Marketing Corporation (*Ersha Sebil Gebeya Dirijit*) to which the peasants were forced to sell their produce with prices fixed by the corporation.<sup>196</sup>

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<sup>194</sup> *Ibid.*

<sup>195</sup> Informants: Tsegaye Dinsa (23/07/2021, Morsito) and Solomon Wube (23/06/21 Damalla).

<sup>202</sup> *Ibid.*

<sup>203</sup> Tadesse Tessema, "The Socio-cultural Impacts of Cross-Country Economic Migration upon Rural households of Origin: The Cases of the Hadiya Young Migrants to the RSA from Wasgabata Kebele, (SNNPRS);" (MA Thesis, History, AAU, 2008), p.4.



Photo taken by Researcher- *Ersha Sebil Gebeya Dirigit* Store In Morsito (Misha)

But such measures embittered the peasants. The forceful application of every policy of the *Derg* and the systematic hijacking of the popular revolution intensified opposition against the *Derg*.<sup>197</sup>

### 3.5.1.2. *Agricultural Development*

In order to develop the agricultural productivity, the *Derg* undertook many measures beginning from 1974. One of the first of such measures was the provision of loans to poor peasants to buy oxen for ploughing and to buy fertilizer. In Misha district many people obtained loans from the government to buy the necessary agricultural inputs. However the success of the government effort to improve agricultural productivity was in question as many farmers of Misha were unable to pay back their debit.<sup>198</sup>

Another method introduced by the government for the improvement of agricultural productivity was the establishment of *Yeamracoch Yehebret Sera Mahber* (Producers Cooperatives). For the implementation of this program the government initiated the peasants to work in collective farming on the land decided by the government. In principle the policy

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<sup>198</sup>Informants: Ertiro Abebe (20/10/21,Shiro) and Adamo Fitamo (05/05/2020, Morsito) .

was based on Voluntarism. In practice, however, the government applied many methods of enforcement to make all the peasants' members of the producer's cooperatives.<sup>199</sup>

In the first place the government took the land of individual peasants and gave it to the cooperatives. Thus, to escape from losing their land the peasants would join cooperatives without their wish. Secondly, loans to buy fertilizers and other agricultural inputs were given to the members of cooperatives rather than to non-members. Thirdly, individual peasants had duty to give free service for a limited time arranged by the government to the cooperatives. As a result most of the peasants became members of those cooperatives.<sup>200</sup>

The producer's cooperatives were not successful in developing the productivity of their members in Konteb district as was the case in other parts of the country .This was attributed to a number of reasons .The first main reason was the absence of interest from the peasants. Since most of the peasants joined the cooperatives by force they were not productive. Secondly, the government did not follow up the improvement of production .Rather it gave much emphasis to political affairs. The peasants even suspected the government that it aimed to create conflict among the members of cooperatives and individual farmers and to break their unity against it .By taking the land of individual farmers band by forcing them to give free labor service to the cooperatives which was aimed to create conflict among the peasants that could make it free from unified political opposition.<sup>201</sup>

#### 3.5.1.3. Peasants Service Cooperatives (Shemachoch hibirat)

Konteb peasants' service cooperatives were also established in different areas of the district to provide different services such as selling sugar, salt, soap, blankets, etc. with a relatively low price to the peasants. In Misha district one of such peasant cooperatives was the Mirore-Shadgar Peasant service cooperative which was established to provide service mostly to the district.<sup>202</sup>

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<sup>199</sup> Tamirat Kelbore , “YaHadiya Hezb Achir Tarik;” *Paper Presented in the Symposium on the Language, History Culture and Folklore of the Hadiya people* ( Hossana,1998E.C.), pp.23-24.

<sup>200</sup> *Ibid.*

<sup>201</sup> *Ibid.*

<sup>202</sup> Alemayehu Leranso, “State Commerce and Co-operatives in Kambata and Hadiya : An Economic Geography Analysis ;” (MA.. Thesis ,Ethiopia: Addis Ababa, 1965 ),pp.50-52.





Photo taken by researcher- Mirore-Shadgar Peasant service cooperative -One of the peasant Cooperatives in the district.

### 3.5.2. Villagization in Misha

One of the programs introduced by the government of *Derg* was villagization known as *mander mesrata*. By this program the government planned to improve the wellbeing of the people by providing enough infrastructural supply. The scattered settlements were planned to be concentrated by establishing bigger villages for the residence of the people and then it would be easy to provide electricity, education, health facility, and pure water supply. The established villages served mainly for the purpose of residence than merely agricultural services.<sup>203</sup>

The program of villagization began in Misha district in 1987. At that time the main participants in the establishment of villages were *kebele* administrators, members of Workers Party of Ethiopia (WPE), teachers and influential elders. There were about 3-5 villages in each of the *kebeles* in the district. However, there was great opposition against the villagization program of the government in the district. This was because the peasants did not

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<sup>203</sup>*Ibid.*

like the destruction of their house and leaving the environment they had lived for a long period and which they already adapted themselves.<sup>204</sup>

Incontrary to the above argument the people feared to oppose the government openly due to its harsh punishments, many peasants practically attempted to resist the villagization program of the *Derg*, particularly those peasants who had invested much money on the construction of their residence by building relatively costly houses, fences rejected the government's program. But no peasant succeeded in escaping from villagization by opposing it. The peasants were forced by the government to leave their villages and settle in the areas prepared by the government.<sup>205</sup>

As to informants argue villagization program in Misha was not successful as it was planned. The failure started from the beginning. One of the main reasons for the failure of villagization program was the forceful application of the program on the peasants in the district. Many peasants strongly resented the actions of the committee which destroyed their houses. The second problem associated with the application of villagization program was that peasants were forced to settle on the areas which were decided by the government for the establishment of villages. The government believed that people could settle in non-fertile areas since in these areas most important works could be house buildings for residence, clinics, schools and other purposes. But peasants preferred to settle in the areas which had enough pure water supply and soil fertility. Thus, the unwillingness of the government to let the people choose areas for settlement had its own impact on the villagization program.<sup>206</sup>

There was still another problem of the government which was its failure to implement the promises it made to the people. By introducing the villagization program the government promised to introduce many infrastructural facilities in the villages. But, villagization became the cause of many transmitted diseases due to the absence of pure water supply, health and

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<sup>204</sup> Tagessa Shuramo, "Socio-cultural interaction between Kembata and Hadiya people;" ( MA.Thesis ,History and Heritage Management, Jimma University,2016), pp.45,56.

<sup>205</sup> *Ibid.*

<sup>206</sup> Informants: Gulilat Tadesse (24/05/2020, Hosanna) and Tagesse Daimo (24/09/2021, Hosanna )



other facilities. After the government of the *Derg* fell down almost all the peasants of Konteb returned back to their previous villages.<sup>207</sup>

### 3.5.3. Recruitment of Soldiers for the National Army

The history of Ethiopia was dominated by wars. Ethiopia had fought many wars against foreign invaders like Egyptians, Italians and Sudanese Mahadists. Besides, there were also many civil wars fought for the control of political power. During the *Derg* regime Ethiopia fought against the Somali aggressors. The government also made many campaigns against different political and military groups which tried to overthrow it. In order to fight against its internal and external opponents, the *Derg* government consolidated its army by introducing armaments and by increasing the number of soldiers. In Misha district the recruitment of soldiers started in the late 1970s. The government forced the people to be recruited and a peasant force known as *hezbawisarawit* was established. When Somalia invaded Ethiopia in 1977 many people from Misha district registered and participated in the war.<sup>208</sup>

However, the most serious problem occurred after 1984 when the organized political and military groups against the *Derg* consolidated their power. Since then the government began to recruit soldiers forcefully and sent them to military training institutions. Most of the recruits were sons of the poor who had no chance to escape or hide from the soldiers who were pursuing them. Those who had relationship with the officials or who had money could be free either through money or through their family. The government of *Derg* proclaimed that every one above 18 years old had a duty to serve in the national army.<sup>209</sup>

Hence, students had no right to learn unless they had completed their duty. Teachers and civil servants were also ordered to be registered for the national army if they did not register the government registered them by finding their file in the offices. Particularly by the time when the forces of the Ethiopian People's Revolutionary Democratic Front( EPRDF) were advancing to central Ethiopia the forced recruitment became very much consolidated and the government began to transport students and teachers to military institutions. But, since the

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<sup>207</sup> Informants: Gulilat Tadesse (24/05/2020,Hosanna) and Tagesse Daimo(24/09/2021,Hosanna )

<sup>208</sup> Teketel, pp.52-53; Debaba Jekamo (23/07/2021, Morsito) and Endrias Ergicho.

<sup>209</sup> *Ibid.*

soldiers were not voluntary at the beginning they defected from the government service from the beginning up to the down fall of the government.<sup>210</sup>

Although, it tried to abolish serfdom and feudal exploitation and made some reforms the military regime of the *Derg* had its own political weakness. The new political economy with radical socio-political ideology began to affect the traditional administration (*sera system*). The traditional rulers called *garad* were considered as vassals of feudalism. The *Derg* government also deprived the people of its right to utilize its age old traditional, cultural, spiritual and political values and institutions. The *Derg* also brought about an era of terror as the able-bodied men and women were being chased suspected of being anti-revolutionaries.<sup>211</sup> The decline and down fall of the military Regime of the *Derg* was precipitated by both internal and external factors. The famine of 1984/85 that was preceded by draught and crop failure forced the military government to introduce a program of forced mass resettlement and villagization. The people of Konteb also transferred to another system of administration, EFDR after 1991.<sup>212</sup>

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<sup>210</sup>Kibemo Addise, pp.78-79.

<sup>212</sup>Bahiru , pp.267-268.

## CHAPTER FOUR

### 4. SOCIO-ECONOMIC HISTORY OF THE MISHA DISTRICT

#### 4.1. ECONOMIC HISTORY

The main economic base of Konteb (Misha) district relies on agricultural activity which predominantly comprises crop production and animal husbandry. Before the 19<sup>th</sup>c, the Misha people practiced mixed economy based on livestock breeding and the cultivation of few crops, mainly *enset*, wheat, barely, pea, bean and potato. Thus they lived as agro- pastoralist for many centuries. They also keep many cattle. That animal husbandry was a livelihood and the back bone of Hadiya in general and Misha people in particular for long. The people lived as nomadic herdsmen moving from place to place with the cattle. Therefore this mobile nature of the people makes it difficult to study their socio- economic life until the early 19<sup>th</sup>C due to temporary residences.<sup>213</sup>

According to Alemayew's analysis the people of Misha learned plough agriculture from Amhara and began to depend on crop production heavily after the 19<sup>th</sup> century. The introduction of wooden plough was a bench mark in the agricultural history of Misha districtlike many other Ethiopians. The expansion of agriculture also linked to the incensement of population. After the extermination of their cattle following the outbreak of render pest between 1884 and 1891thewhole Hadiya began to rely primarily on plough agriculture. After 1941, the importance of farming has immensely increased. The wooden plough introduced in to Misha Hadiya following the conquest by emperor Menelik in the late 1889's. Amhara settlers played impetus role following expansion compared to the former hoe culture the adaptation of plough agriculture was a very important advancement in the field of agriculture.<sup>214</sup>

As indicated in both written and oral sources Misha did not start a settled life based mainly on agriculture. Therefore, during and after the conquest of Menelik II; the Misha peasants did not have the ability to possess as many cattle as before. However, in the low land areas of Hadiya where Menelik's control was not very strong, cattle herders continued to possess

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<sup>213</sup> Mesheshe, pp. 38-40.

<sup>214</sup> Alemayew, p. 53.

more cattle.<sup>215</sup>The Italian exerted some efforts, especially in the field of agriculture, however the economic legacy of the Italians was low in Misha and Italian period was seen the abolition of *gabar* system and reduction of taxes. The people of Misha like other ethnic groups of Hadiya and southern Ethiopia were very happy about those changes, but their socio- economic life did not change and Italians did not introduce structural adjustments. .<sup>216</sup>

The large majority of the residents of the district spends the day on their farms and come back to the home at the night for sleep. As it was analyzed by Muluneh Eyoel Mishadistrict is the third populas district in the zone and settlemet pattern is densely populated. Both written and oral sources pointed that there is high scaricity of agricultural land though the land was fertile it is not enough to feed all the families of househods of farmers. For this reason Misha farmers move to other neighboring district like Lemo, Ameka and Lera and get land for griculture through a great deal or contract of agreements.<sup>217</sup>

Major land agreements and contracts divided in to four forms. In the first form of the contract, the ‘land occupant’ rents his plot of land, sometimes with a pair of oxen, to someone wanting to cultivate produces for the market. The one hiring the plot (the sharecropper) agrees to cover all the expenses for the agricultural inputs (fertilizers, pest chemicals, and seed varieties) and farm related activities such as weeding, tending, and watering. When the produces have been harvested and sold, he deducts all his expenses and equally shares the profit with the land occupant. The second type of contract is exactly a reverse of the first. In this case, the Land occupant hires labor rather than rent out ‘his plot’. He covers all the expenses needed for farm inputs, and a laborer who is used to cultivation performs all the farm activities. After harvest, the Land occupant calculates all the expenses he made for the inputs and then equally splits the profit between him and the laborer.<sup>218</sup>

The third type of contract is an arrangement under which both parties equally share all the expenses needed for the inputs, work together on the plot and divide the profits equally

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<sup>215</sup>Alebachew and Samuel...pp.26-28 ; Informants: Tagesse and Gulilat ;Braukamper and Tilahun, *Praise...* p.24.

<sup>216</sup>Ulrich Braukamper , p.320.

<sup>217</sup>Muluneh Eyoel, “Trade Liberalization & its Economic Effect in Ethiopia; ”(BA. Thesis Addis Ababa University, 1999 ), pp. 20-23.

<sup>218</sup>*Ibid.*

between them accordingly. This arrangement offers no special or additional benefit to Peasant occupying the plot. Such an arrangement is entered into because the land is not desirable for cultivation due to its being marginal and less productive. The fourth form of arrangement is land mortgaging. This is an arrangement under which a peasant who holds a plot of land manages to borrow an amount of cash from a money lender. An agreement is made to the effect that provided the borrower is unable to pay off his debts within a period of time, he will temporarily transfer his plot of land to the lender to use for a certain number of production seasons. Hence, land mortgaging is a practice whereby land is conditionally transferred from its holder to a moneylender who, in many cases, is an outsider engaged him in different forms of sharecropping. Under the terms of this arrangement, the defaulter has his plot of land taken away by the lender who uses it in the manner of his choosing until his cash is paid back. Thus, the loan will be interest-free.<sup>219</sup>

Likewise, the major food sources in the district are *enset* and cereals. Among cereals, wheat serves as source of food and cash for the livelihood of the households. Farmers grow crops with the objective to meet the food needs of the household. In fact, the proportion of informants that reported that they were not practicing irrigation in the district because of hilly feature of the land. Like in nearly all parts of highland Ethiopia, the main season for growing crops in the district is the period known as *meher* which extends from late spring to early autumn. Virtually all of the months in this planting season are rainy in normal years with the maximum precipitation occurring in summer. The farmers also grow some crops in the *belg* season. The main productions which are cultivated in the *belg* season are potato and vegetables.<sup>220</sup>

To the part of livestock ownership such as cattle, small ruminants, and equines are used as power sources, asset, and means of transport. In the livestock products such as milk, meat, manure and skin are used for cash and consumption. The role of livestock production is as equally important as cultivation of crops. According to the information generated by interview the local people pay attention to the production of livestock mainly of sheep, oxen and cows for their livelihood. Indeed, cattle production is the interesting one but the inaccessibility of grazing land is discouraging for the peasant society in the Misha.<sup>221</sup>

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<sup>219</sup> *Ibid.*

<sup>220</sup> Eyoel, p.25.

<sup>221</sup> *Ibid.*

Under the Italian administration, the peasants of Hadiya/ Konteb (Misha) paid *asrat* “tithes.” Tax was collected and brought to Hossana from various rural villages to pay tax to Italian generals. Italians also had advisors who were assigned to teach peasants how to till the land in a better way and improve farming practices in general. Hence, the Menelik conquest and the Italian occupation had a direct bearing on the socio-economic history of the Misha district. After 1941 also the officials of the imperial regime had direct administrative control over Hadiya’s cattle herds which the officials abused by exacting cattle for their own personal use. In some parts of Misha/ Hadiya, the demoralized cattle herders began to abandon cattle breeding totally. <sup>222</sup>

Though, the economy of the district mainly depends on agriculture there was also small scale commercial activities in the district because the towns of district had merchants from the surrounding areas. Trade is also another source of the Misha Hadiya economy. The Misha maintained strong commercial ties with the Wolaita people from the 19th century onwards. The Misha merchants used to sell cattle in the markets of Wolaita and buy various cloths like *bulukko* i.e. cotton blankets in return. Because of their geographical proximity and long established neighborliness, they had and continued to have regular commercial contacts with Kambata, Silte, Arsi Oromo, Alaba and Gurage and others. <sup>223</sup>

After the conquest of Menelik, the economic importance of trade in the Misha Hadiya was weakened to some extent. This resulted from the preference of agriculture by the Amhara soldiers, who even started to force the people to give labor service for their agricultural works and the peasants, had less time to engage in trade. During the Italian occupation period, trade did not show much improvement. The Italians gave much attention to the issues of *gabbar* system, but they did not particularly encourage local trade. After 1942, population pressure and the shortage of the land in the region necessitated the expansion of trade in the Misha district and Hossana. Some poor peasants, whose lands were appropriated by the government started to engage in commercial activities. However, the slave trade was losing its ground. In

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<sup>222</sup> Informants: Hailu Litore and Tarku Anore (24/09/2021, Hosanna).

<sup>223</sup> Misha Woreda Finance and Economics development Office Annual Report, (Misha, 2006), p.5.

way after 1941, trade begins to play a significant role in the economy and the interaction of the Lemo people and the other neighboring peoples.<sup>224</sup>

After the 1974 revolution commercial activities showed some change in the direct control of the government fixed production and prices. Grains from various rural areas collected and sent to Addis Ababa, Nazareth and other areas. Therefore, the Kembata and Hadiya traders were not permitted to sale their products in the markets, where they chose and at the price, they fixed. There were also various associations organized by the government that closely supervised trade activates. After the revolution, however, centralized economic management characterized by an over restricted trade system was put in place that weekend the development of the trade during the communist period. However, changes after the downfall of the *Derg* regime led for the development of trade activities. The government policy that allowed the economic freedom of the society contributed for such changes. As a result, people got the right to engage in any economic activities they like.<sup>225</sup>

The commercial center of the Misha district ;Morsito which is encircled by the Misha *Kebeles*. There were 17 weekly markets in Misha which served as Socio-economic and political mobilization .Many products were produced and exported out of this district. The major items produced and exported from Misha Hadiya; include cattle, honey, wheat, barley,*enset* products, skins and so forth. In return they imported many items like amole/ salt bar, beads, sugar, textiles, Iron and other commodities to the region. The people move from place to find these commodities in the weakly markets. There were markets in Misha district that were important for Silte and Guraghe people.<sup>226</sup>

The people of the closely been connected with commercial activities especially other ethnic groups settled in the district were active in commercial activities than Hadiyas in the Misha. Especially the commercial societies in the district were the Guraghes. In this regard market plays its own minimal vital role in the economic development of the district. This leads to the increasing of trade activity from time to time the general main market days are held on Morsito market on Tuesday, Sanqe market on Wednesday and Siko market on Friday serve

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<sup>224</sup>Misha Woreda Bureau of Agriculture, “Ye Misha Woreda Geberihoch Mirtina Chigrochachew” ‘Production and Challenges of farmers in Misha Woreda (Morsito, 1990), pp.1-4.

<sup>225</sup>*Ibid.*

<sup>226</sup>Informants: Chufo Shirango (20/10/2021, Misha) and Demekech Beyene (22/05/2020 ,Hosanna )

the society. In this all markets the main items contributed from the district to other district or Zones were cereal products such as wheat, barley and maize) and pulses (pea and bean) and livestock and dairy products.<sup>227</sup>

#### 4.1.1. Production and Marketing Linkage

Misha town obviously has economic interactions/linkages with rural and urban areas found surrounding the Zones of Silte and Gurage and other woredas of Hadiya Zone. As it was the largest in geographical in the Zone, Misha district became a center of exchange for goods and services, market places of rural origin products, source of agricultural inputs and tools, manufactured commodities, etc. The towns in the district also receive agricultural products and food items, raw materials for instance construction materials and labor from rural areas within Misha towns and adjoining district. Misha district has socio-economic interaction with other districts such as Ameka, Azret Berber, Gibe and Qose districts.<sup>228</sup>

##### 4.1.1.1. Rural Urban and Urban - Rural Economic Linkage in the Misha

Urban centers did not grow by their own resources. It is the two ways interactions that create economic developments. Criteria for delineating the hinterland are economic relations, existence of road and transport, service sharing, proximity, competition and support and administrative linkage. Almost all agricultural products which were supplied from neighboring districts to the Misha (Morsito) towns were also exported to the surrounding (neighboring) towns such as towns. In addition, an increased amount of the products to the town from the woreda particularly beans, wheat, barely and spices, livestock products and honey were the major reasons for the high economic linkage made with neighborhoods and distant located towns. Beside this, the ample products supplied from kebeles of Misha and became income generating means for residents and revenue sources of the district. Most industrial products like clothes, electronic materials, soap, sugar, salt and agricultural inputs...etc were the major industrial products which were supplied from Hosanna and Addis Ababa to the Misha district.<sup>229</sup>

Informants argued that agricultural products of Misha peasant associations supplied to Hosanna, Ameka, Lera and Gibe woreda (Homecho). Fuelwood, charcoal and construction

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<sup>227</sup> Girma, p.5.

<sup>228</sup> *Ibid*; Informants: Abebe Jakebo (12/06/2021, Morsito) and Tumisido Hussen.

<sup>229</sup> *Ibid*.



wood supplied from Lambudo and other *kebeles* of the district. In this context Morsito, the administrative town of the Misha was strongly interconnected with neighboring Zones by asphalted roads inlets and outlets. Misha district was also known for the supply of Eucalyptus and Tid for Construction. The supply of construction wood in an adequate amount is crucial for construction activities carried out in urban areas. In this case Misha depends on rural influence areas. The main suppliers are rural *kebeles* of the district.<sup>230</sup>

#### 4.1.2. Manufacturing and Small-Scale Industry

Despite its economic importance as a rich agricultural area and despite the presence of a potentially good market for manufactured goods, Misha district did not attract a significant level of investment in the industrial sector. In fact, very little industrial activity takes place in the district *even* at present day. The fact is that the manufacturing sector in Ethiopia during the period under discussion was characterized by concentration in very few places, the most important being Addis Ababa, Adama, Dire Dawa, Hawasa and Bahir Dar. Only a few enterprises existed outside of these areas. This pattern of industrial development reveals that the pattern of regional distribution was also uneven. Small scale industries had begun to emerge in Misha in recent years. These were small scale enterprises in construction material productions, wood processing and flour factories by self initiation of local investors.<sup>231</sup>

Regarding this informant argue that

In Ethiopia economic fair distribution is uneven. Some Districts are full of industries and enterprises and others are only suppliers of tribute and tax and with of investments. Misha which is source of man power, densely populated woreda in the Hadiya Zone and an ore of unemployed youths had no different investment opportunities. Kon teb(Misha) district, was old aged but isolated district and forgotten in Ethiopia from immemorial time..Those of districts which split from Misha under federalism were better developed in infrastructure than Misha. For instance, comparing Lera district, which was recently separated district from Misha and Lemo with *kebeles* taken from Silte which is fifteen years old is better

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<sup>230</sup> Informants: Tarku Anore(24/09/2021,Hosanna) and Adamo Fitamo (05/05/2020, Morsito)

<sup>231</sup> Informants: Bogalech Dawit (16/09/2021, Hosanna) and Solomon Wube,(05,05,21,Morsito).

developed than Misha district century old. Different regimes undermined the district and investment opportunities were not accessed in the district. People of the district are waiting for the social service providing institutions and infrastructures. Even from the time Fitwarar Sekethemacha; governor of the district local demands and rebellions were made for road and health centers constructions in the district but there is no change.<sup>232</sup>

#### 4.1.2.1. The Service Industry

The history of modern hotel service in Misha district was recent development. Prior to 1991 there were no modern hotels in the towns of the district. What existed were a few traditional drinking houses (*Taj, Borde and Talla places*) and local food restaurants (*Debo bet* and *Shiro bet*) which were located in the market centers and bus stations of the towns of the district.<sup>233</sup>

#### 4.1.2.2. Craftworkers

Craftworkers used to be very strongly discriminated in Misha district and in Hadiya generally. This included potters and smiths. Other people would not marry them and not share food let alone visit them. Their children were harassed in school and in the former time would not be even join any school. This discrimination has been strongly combated by the Protestant churches first, together with NGOs, and the government. There remains some discrimination or instance of it. Even now there continues some no intermarriage with pure Hadiyya due to this some of them stopped practising their craft. However, informants of all groups agreed to say that discrimination had been significantly reduced. The woman potter interviewed confirmed this and explained the strong role of the churches in reducing discriminations.<sup>234</sup>

*‘...we are marginalized in the society; every social affair excluded the craft workers and fuga minorities. Not only the Hadiya’s of Misha but also the minority*

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<sup>232</sup> Informants: Getahun Ersino; Morsito town Trade and Industry Department manual of 2020, p.6, 7.

<sup>233</sup> *Ibid.*

<sup>234</sup> Informants: Yohannis Buge and Zetenesh Assefa, Meshashe Wolde Mariam, *The 56 Nations of SNNPRS* ( Addis Ababa, Sifir Printing Press, 2019/20), pp.17,19.

groups themselves undermine us. She narrated that I came from Guraghe and I have married here. A plot of land was given from one blessed father near garbage and near shores of river as bench marks of his farm land. This kind of settlement for craftsmen and fugas was common. Some even did not own plot of land or sold for cheap price for local peasants. We feel as ignored from Ikub, Idir and debo but improvements are still there in the society. Thanks for Protestant churches, NGOs (Isreallites association) things are going better from time to time.<sup>235</sup>

#### 4.2. Medium of exchange

Many of the peoples of southern and south eastern Ethiopia carried on trade in natural products such as coffees, ivory skins and hides and others. This trade was carried out partly by barter (exchange of one commodity by the other) and partly with the aid of “primitive money” and currency of various kinds in the 19<sup>th</sup> century and early 20<sup>th</sup> century in Ethiopia. Concerning the medium of exchange, bartering served as the major means of exchange for a long up to the 1950s. It was 20<sup>th</sup> century the dominant form of commercial relationship in which goods was exchange. It is still in existing tense in some parts of society. Similarly Misha Hadiya and neighboring peoples used different medium of exchange in the trade among themselves and with others. Peoples of Misha Hadiya and the neighboring peoples used their own local medium of exchange. Before Menelik’s expansion peoples mainly used Amole and to some extent “Maria Theresa” the Austrian taller as a medium of exchange for a long time in the 19<sup>th</sup> century.<sup>236</sup>

After the conquest of Menlike Hadiya people widely used coins, which locally called “*tamuna*”. These were one of the coins introduced during the reign of the Menlik. In addition to these, there was wider use of *Amole* and the Maria Theresa as a medium of exchange even after the introduction of these coins. *Marcho* from where it was the other currency used among the people in the period.<sup>237</sup>

According to Richard Pankhurst *marcho* was used as medium of exchange in the Omo valley including the Kambata, Hadya, Wolayta, Gofa, and Gamo and in other adjacent states. He explained it as “a bent piece of iron “of 2.5 cm length and 2 cm wide and somewhat thicker at the center than ends. *Marcho* was produced in the south west Ethiopia specifically in Wolaita, Dawuro, Kambata, Konta and others; where the people in the area produced iron in

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<sup>235</sup> Informant: Zetenenash Assesfa.

<sup>236</sup> Informants: Girma Debebe (23/07/2021, Morsito) and Hailu Alkiso (25/07/2021, Morsito).

<sup>237</sup> Degele Erchafo, “A short History of Morsito town from 1975-1991” (BA.Thesis, Department of History and Heritage Management, Wachemo University, 2018), pp12-15.

traditional ways. They also shared the same material culture Scio-economic activities and the some medium of exchange in the trade among themselves.<sup>238</sup>

### 4.3. Infrastructural Development in the Misha District

#### 4.3.1. Road Construction

Misha district has a recent history in the construction of roads. During the Imperial regime of Haile Selassie the district had no roads connecting it with Arsi (Assela which was by the time the capital) of Kambata *awraja*. Informants reckoned that the people of the *District* were forced to travel a long journey to Assela on foot or by using pack animals as a means of transportation. When there are cases related with tax or land the people used to go to Assela. In order to solve this problem of transportation the measure taken by the imperial government was changing the capital of Kambata *awraja* from Assela to Hossana in the first decade of 20<sup>th</sup> century after it was founded by *Ras* Abate Buyalew in 1908. But still the problem of transportation remained unsolved for the people of in the district.<sup>239</sup>

According to informants, *gari* (the horse-drawn cart) were first introduced to the Misha district especially to the Morsito town during the imperial period. *Gari* transport continued to grow after liberation particularly during the 1950s and 1960s, *gari* became very useful for transporting wheat and *enset*, cereals and wood products from farmer's houses to road side as well as to stalls to the central market and then to Bus stations. Using animals back for transportation and moving goods is more significant in the district than any form of transportation. During rainy season no more car or bus provides transport services due to poor quality of roads and muds.<sup>240</sup>

During the Italian occupation, the Italians constructed the Addis Ababa-Hossana or Alemgena to Wolaita Sodo rural road. But, they did not connect the different district through roads. In the 1990s the Ethiopian Road Authority constructed a Second level gravel road which connected Hosanna with Morsito (See also appendix). In the post-Liberation period the transportation problem of Misha district and its neighbours still continued even after the beginning of road construction by the Imperial Highway Authority. But, the people did not stop contributing their labor and money for the construction of roads. In the Misha district in

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<sup>238</sup>Pankhurst A, 'Some notes on the history Southern Ethiopia', (AAU, 2001), p.44.

<sup>239</sup> Informants: Tumissido Hussen and Yohannis Buge .

<sup>240</sup> Informant: Tarku Anore (24/09/2021, Hosanna) and Tsegaye

the years between 1941 to 1991 traveling for different purposes was carried out on foot and animals pack this was due to inaccessibility of all-weather roads and transportation vehicles.<sup>241</sup>The district connected only with zonal town Hosanna and neighboring Guraghe and Silte Zones through muddy roads. The main roads connecting were muddy and weather roads and there is no asphalt road connecting Misha district with others (See also Appendix ix).<sup>242</sup>

According to informants transportation service was there since 1979 but a formal bus station was established later that year. The first bus station was located in front of the current police station. In the year 1985, the bus station moved to the current place located adjacent to Telecommunication. Since 1983 the district had local/winter season roads (difficult to move in the summer seasons) roads had been constructed to link Hosanna to Morsito and Omochora on the northern direction, Morsito to Wolkite in the south east, Morsito to Homacho in the west and Morsito to Ameka to Yem in the south western directions.<sup>243</sup>

#### 4.3.2. Education Services

Informants argued that education is a long life process in the society. It is the best tool to achieve the highest quality of life to attain advance stage in science and technology. Educational organization indifferent level plays a great role in accelerating the social wellbeing and economic growth of any nation region and even zone. Education is the most important and vital for social, cultural, political and economic development of any people. The quality of education is determined by availability of text books, results of students, furniture, class rooms, and well trained teachers etc.<sup>244</sup>

##### 4.3.2.1. Traditional (Church) Education in Konteb (Misha) District

Before the introduction of modern education, Hadiya people had a traditional education system like any other Ethiopians. This was the acquiring knowledge from the surrounding and informal teaching that occurred between father and son, mother and her daughter and peoples with one another. The main focus of the teaching was the teaching of agriculture and story telling about forefathers and descendants. These informal teaching include the

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<sup>241</sup> Appendix 12.

<sup>242</sup> Archive from Wolde meskel Tarku Memorial archive center, File No.5964, Folder No 1267/67.

<sup>243</sup> Informants: Gululat, Demekch Beyene (22/05/2020, Hosanna), (22/05/2020, Hosanna), and Bogalech Dawit (16/09/2021, Hosanna).

<sup>244</sup> Informants: Tadele Abate (23/09/2021, Hosanna) and Habdolo Esatu (16/08/21, Hosanna).

conservation of forest and its management, the cultivation *enset* plant, the ways of different crop production, ways of animal husbandry, carpentry work, pottery work, counting the names of forefather as telling story, how to prepare the living place livestock and handcrafts.<sup>245</sup>

The other traditional teaching was the ways of preparing of food and drink and the ways of the producing of the traditional medicine. Additionally in the traditional field sport like free struggle, how to protect from the enemies, the ways of hunting, horse riding, social norms and ways of conflict resolution were taught. Hadiya of Misha had also traditional ceremonies like birth day celebration (*wobeta*), circumcision ceremonies (*ballachcha*), wedding ceremonies funeral ceremonies, other local celebrations and how to use the music and musical instruments during different ceremonies.<sup>246</sup>

Traditional Christian Ethiopia is an educated society possessing its own highly developed written language and body of literature encompassing religious and historical works. In the past, the art of writing practiced mainly by the clergy; but it was unknown among the nobility and not used in the administration of state. As an important institution in traditional society, the church developed in place where the Orthodox Church established its faith own elementary system of education, which served not only the needs of the church itself, but also the cultural needs of society in general. The quality of education and its distribution are decisive factors in the development of any society. Thus church education has not meant to change the socio-economic life of the indigenous people, but to get more converts and maintain the vitality of the Orthodox Church.<sup>247</sup>

#### 4.3.2.2. The EOC and its Contribution for the Development of Education and Educational in the District

Christianity was introduced into to Axum in the 4<sup>th</sup> c AD. At the beginning of its introduction, Christianity was only confined to small groups of the people i.e. those who had close relation with the ruling class of the state and they were converted to the Christianity. But the mass of population of the area were not converted into Christianity. Based on the oral tradition at the

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<sup>245</sup> *Ibid.*

<sup>246</sup> Yacob Yohaniss, "History of Education in Southern Ethiopia Kemabata and Hadiya" (MA .Thesis. History and Heritage Management, Dilla University, 2019), pp.26-28.

<sup>247</sup> Yacob, pp.27-29..

beginning of 13<sup>th</sup>c ‘Hadis Hawaria’ called Abuna Teklehaimanot Orthodox church leader came to south Ethiopia and tried to establish the church.<sup>248</sup>

Abriham Yohannis in his thesis discussed that before the wars of Amhed Ibn Ibrahim Algazi and the expansion of the Oromo in to the region, in the beginning of 15<sup>th</sup>c the army of king Yishak (1412-1420) who came to collect tribute from the Hadiya and Kembata people brought Christianity to the area. According to informants, the first Orthodox Church in Misha district was Morsito St .George church and it was established in 1880s. Then, after the church has played significant role in differen affairs of the area.<sup>249</sup>

According to informants in Misha district different teachers who taught Orthodox religion were in the form of ‘contract’ and had no permanent salaries. This was because the lack of budget for payment. The teachers brought from North Ethiopia when the former teachers were given up their work in different time. The teachers are said to be four eyed. Because they more taught all fields of specialization like *Nibab bet*, *Zema bet*, *Qine bet* *Metsahf bet* and *Yaredawi Zema*.<sup>250</sup>

According to informants there were different stages of the study in the traditional school system like Alphabet, Apostle’s Alphabet, Gabata Hawaria, and Dawit which began with reading of the Psalm. There are a lot of characteristics which are unique to traditional church schools. To settle around their residential areas and complete their education is not a tradition for the learners of *Ye’abinet Timhirt b et*.<sup>251</sup>

In most cases, the primary school level that is *Nibab bet* which comprises from *fidel* (alphabet) to reading of the Psalm can be completed in every village where there is a church. At this level most of the participants are at early age. A learner who is also lucky enough to complete the higher education of (*Zema*, *Qine*, and *Metshaf*) near his village, and who is supported by his family can follow his studies in a comparative comfort by living with his own family. But most of the learners who reach the age of fifteen have to leave home, friend and relative and travel to a long

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<sup>248</sup> *Ibid.*

<sup>249</sup> Abriham Yohannis, p.37.

<sup>250</sup> Informants: Danniell Lemma ( 24/07/2021, Morsito) and Endrias Ergicho.

<sup>251</sup> Informants: Gulilat Tadesses and Tagesse Daimo.

distance to search for center of learning. It is then the learner's responsibility, to find and decide where and what learn by migrating a long distance from their residential areas and from their families and friends searching for teachers of their field of interest.<sup>252</sup>

#### 4.3.2.3. The Foundation of Kalehewot Church and Its Contribution to the Development and Expansion of Education in the district

In the beginning of the 20<sup>th</sup> century another sect of Christianity which is known as Protestantism was introduced in Misha and it played the most important role in the people. In the introduction of Protestantism and in its expansion to Misha in particular and the south Ethiopia (Kembata, Hadiya, and Wolayita) in general, the role of Dr. Thomas Lambie's contribution was remarkable.<sup>253</sup>

#### 4.3.2.4. The Foundation of Mekaneyesus Church and Its Contribution to the Development of Education

Gradually Protestant educated peoples increased and also number of church men also increased. Those learned men were also contributed a lot for the beginning of the *mesrete timihrt* term like counting alphabet, writing and reading in their church. Gradually, this *mesrete timihrt* was distributed to out of church Christian village and in this village the number of children was begun to learn. It was begun taught with counting alphabet. According to informant the school was taught only grade 1 level for the five consecutive years. However, in 1972 it was opened the next grade 2 levels and began a lot of contribution for the society who were lived around here.<sup>254</sup>

### 4.4. Modern (Secular) Education in Hadiya

Historically, secular modern education was a recent introduction of the early 20<sup>th</sup> century. After the liberation from Italian occupation the emperor started again his policy of expanding schools. In 1941 a Ministry of Education and Fine Arts was established. The first budget for

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<sup>252</sup> Aklilu Tadesse, "The roles of private schools to efficiency and effectiveness of Education Quality from historical perspective" (BA.Thesis, Department of History and Heritage Mangement, Wolqite University, 2018), pp.56,59.

<sup>253</sup> *Ibid.*

<sup>254</sup> Hadiya Zone Educational Bureau profile (2020); Informants: Demekech Beyene (22/05/2020, Hosanna) and Daniel Lemma (12/05/2020, Hosanna)



education was adopted for the year 1943/44. The post-liberation era saw the opening of secondary schools and institutions for higher education. By 1950, more than 500 primary schools and four secondary schools were established through out country.<sup>255</sup>

There were great differences between urban and rural areas in education. Educational facilities were concentrated in towns and administrative centers while rural areas were sparsely covered. High concentrations were in the provinces of Shawa and Eritrea, especially in Addis Ababa and Asmara. Moreover, there was gender imbalance as there was difference of the sex ratio in the student population, with far more boys than girls attending school. Absence of educational equity among different regions and sections of the society was one of the major weaknesses of the sector.<sup>256</sup>

There was common in problem in the time; which was shortage of teaching personnel .This shortage in teachers was some what met through the recruitment of foreign teachers at secondary school level. Mostly Indians and American Peace Corps volunteers filled the gap in the 1960s. Later, Ethiopian University students were made give a one year national service. Another crucial factor in the expansion of the educational system in Ethiopia was the financial problem. State investment in this sector of social development had not provided the needed amount for rapid growth. By its inability to make tertiary education accessible to citizens, the state deprived the country of having trained man power that could have worked for its development.<sup>257</sup>

The exact date for beginning of modern education in an organized manner in Hadiya is not clearly known. But, according to some written and oral sources it was started in the 1930s in Hossana and the nearby rural areas. In 1935 in Hossana there was church education which was provided at Dabra Mariam Church (Church of St, Mary). The first roots of education were set in the traditional church education and its growth has been very slow. Before the expansion of modern education in Hadiya, many people had to send their children to distance area such as Gidole, Harar and Arsi.<sup>258</sup>

In the wake of Italian occupation, the first modern school was opened in Hosanna with 260 students and a few teachers in 1942. Then a year later the location of school shifted from the

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<sup>255</sup>Ibid.

<sup>256</sup>Ibid.

<sup>257</sup>Haiya zone Educational Bureau profile (2021), p.6.

<sup>258</sup>Ibid.

police station area to the compound where *Ras Abate* had lived and it was renamed the Hossana School. It was a primary school, which had an enrolment capacity from grades 1 to 4. In addition in 1953, the name of school was changed from Hossana to *Ras Abate Buayalew* School and it began to operate with a better capacity than ever before. The construction and the expansion of class rooms was the work of Italian technicians and public support to the project was considerable.<sup>259</sup>

Up on the completion of grade eight in *Ras Abate* school, students was sent to Asela, Adama, Indibir, Addis Ababa and other area to pursue further education. In 1964, *Ras Abate Buyalew* School expanded further and attempts made to upgrade to nine. And also additional teachers recruited between 1966 and 1968. Grade 10, 11, 12 were opened in subsequent years. Later *Ras Abate* School got its present name, Yekatit 25/67 secondary school. It got its name after 1975 land reform proclamation. In 1970 the present Wachemo general secondary School opened and began to teach from grade 7 - 12.<sup>260</sup>

#### 4.4.1. Modern Education in Misha District

According to informants, local *balabbats* themselves in Misha district were catalyst to control the expansion of modern education among the masses. After the liberation of the country, the Protestant missionaries re-entered the Misha-Lemo area. In 1957, the Bobicho School in augured with the financial and technical backing rendered by the European missionaries. This school in lemo district served both the Hadiya and Kambata students as a bible school and center of primary education. Therefore, missionaries got wide acceptance among the hadiya because of their active role in education. The major attempt of the missionaries was to help the people read the Holy bible. Bobicho School started its function with the teaching of the Amharic alphabet, reading and writing exercise, which were known as “*qiliqil*” (mixed education) (see also appendix 6).<sup>261</sup>

According to my informants, the formal education i.e. the first grade was started under SIM mission was in 1955. During this period the students came from different nearby areas. The major criteria for the entrance of SIM mission school was the high score of rank in their church under their Meseret timhert. That means in each church had from its own words of the

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<sup>259</sup> NALA, Archive no.14.

<sup>260</sup> *Ibid.*

<sup>261</sup> Wolde Meskel Tarku Memorialcenter folde 1976, File no, 1881.

establishment, *meserte timirt*. Through this *mesertatimhirt*, they were checked their students awareness and interest and then gave the exam to evaluate them and finally after evaluating them send to SIM school. Who scored the first rank from he/she computed classmates. Until 1960 the SIM mission grade level is 1-4(see also appendix 11)<sup>262</sup>

According to the agreement, the SIM continued from grade five and also allowed to open additional grade level in every year. On the other hand the Kalehewot church had also recognized to added one grade level in every year. Then both were agreed to share each other in terms of teaching and learning process for the future. In 1972 the school became under the control of the government and got its name called Morsito Mulu primary school. This was due to the lack of budget and lack of learning materials when SIM were left out from the country.<sup>263</sup>

In Misha district the first modern school was Morsito primary school which was established in 1945. It was said that *Kegnazmach* Seket Hemacha who was a local *balabbat* of Misha, had played a great role in the establishment of the school by initiating the people to contribute money for the construction of classrooms. At the time of its foundation, the school provided primary education for students who came from the different parts of the district. However, the main problem was that most of the people were not well aware of the importance of education.<sup>264</sup>

Historical accounts indicated that it was difficult to get the required number of students in the school. Gradually, the school improved its service from time to time and the number of students also increased. Moreover, the attitude of the local people towards modern education began to change through time. As a result, the people began to support the school by providing their labor and money for the construction of additional classrooms. By the order of the *balabbat*, the *chiqa shum*, and *meslane* the people continued to contribute their shre for the expansion of the school facilities. These officials emphasized the importance of modern

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<sup>262</sup> Informants: Getahun Ersamo (22/10/21,Buma) and Anchiso Dawago (3/07/21,Morsito)

<sup>263</sup> *Ibid.*

<sup>264</sup> Girma Adebo, "Introduction of Modern Education in Misha Woreda;" (BA. Thesis , Pedagogy,Bahir Dar University,2012), pp.18-21.

education to the people in different areas such as market places and funeral ceremonies to persuade them to send their children to the newly opened school.<sup>265</sup>

Sources argued that before the establishment and opening of secondary school at Misha district most of the students of district used to go to Assela in Arsi, Emdibir in Gurage or Wolayta to continue their secondary education. This was because there was no secondary school in the near by areas. But later on the establishment of secondary school in Hossana in the 1950s some how eased the problem of going far away from their localities. With the coming to power of the military regime of the *Derg* an important improvement in the field of education was made in the late 1970s .<sup>266</sup>

At that time the government decided that every one should at least have basic education (*meseret timeret*). As a result in 1979 in Misha district the government started *zamacha* (campaign) under the program called Development through Cooperation Campaign (*Edget Behebret Yewqatena Yesera Zamacha*) which was targeted to eliminate illiteracy. The government forced the people to pursue their basic education in their localities under the shade of trees in rural areas and in schools in urban areas.<sup>267</sup>

Under the campaign of *Edget Bahebret Yaewqatena Yesera zamacha* the students and teachers who moved to rural areas had many responsibilities of which the most important was to help the people to know how to read and write. Eventhough, both the students and teachers of *meseret timeret* were both forced to learn and teach respectively, this program changed the attitude of the people to education. It enabled many farmers in the district to read and write.<sup>268</sup>

After then Morsito primary school grow to Morsito secondary School in 1980. Then the school served students of Hadiya, Guraghe and Silte people . The town had both primary and secondary schools in the district. Later on rural *kebeles* of Misha district like Lembudo got primary schools and the role SIMS was great for the introduction of modern school in the district. After 1991 Misha district got many elementary schools and high schools. Not only High school Vocational school of Morsito town was established in the district. Added to government schools, private schools were started in the district. Concerning educational

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<sup>265</sup> Tsehaf Tezaz Wolde Meskel Tarku Memorial center (file no 3 folder no. 1965/6.

<sup>266</sup> *Ibid.*

<sup>267</sup> Ministry of Education, "pp.12-13; Lapiso G. Dilebo, *Abyotawi Ya Mirt Ena Ya Bahel Edget Zamacha Ba Kambatana Hadiya Awraja 1971-1975* (Addis Ababa, Central Printing Press, 1982), pp.78-82. I.

<sup>268</sup> *Ibid.*

facilities recently, there are about 44 schools of three levels. These are 18 primary first cycle schools, 23 primary 2nd cycle schools, 2 secondary first cycle schools, and 1 comprehensive secondary first and 2nd cycle (preparatory) school.<sup>269</sup>

#### 4.5. Health Facilities

Modern health care facilities started in Misha district with the coming of Italian Catholics who constructed a health care centre at the Morsito town when?. The health care facility was provided by Italian health officers who provided some small scale operations. But the health care facility did not fulfill the needs of the society. Many people have to travel a long distance from their localities to get medical care.<sup>270</sup>

After the coming to power of the *Derg* government a clinic was established at Morsito (the capital of Misha district). However, the clinic was not enough to provide adequate service of medical for the people. This was due to the fact that the two clinics were not enough compared with the number of the population and lack of medical equipments and man power in the clinics. After the fall of the *Derg* and the coming to power of EPRDF there was the beginning of the construction of health centers in many areas of the district. Recently a medium hospital is being constructed by the government in the capital of the district, Morsito, which is expected to provide a wide range of medical services for the people of the district and the neighbouring district such as Gibe and Gombora. The health facilities available are 35 health posts, 6 health centers; while no higher level institutions exist.<sup>271</sup>

#### 4.6. Water Supply

Misha district is one of the poorest areas in terms of pure water supply. The district has many rivers such as which are the tributaries of the Gibe River. However, the people of the district had been consuming these water from natural rivers with out any means of purifying it particularly in the lowland areas adjoining the Gibe River. Before the 1980s the district administration attempted the establishment of pure water supply at Morsito town.<sup>272</sup>

The district administration tried to collect money by imposing an additional tax on individual traders. In 1986 by the agreement made with the *awraja* administration and the Ethiopian

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<sup>269</sup>Misha Woreda Finance and Economy Development Office report (Morsito,2020),p.4.

<sup>270</sup>*Ibid.*p.12.

<sup>272</sup>*Ibid.*

water works construction Authority the digging of a well began. But the well was very small and insignificant compared with the number of the population. Between the years 1991 to 1995, a French NGO named Action Internationale Contre La Faim under took the construction of an extensive water project which made most of the inhabitants of the towns of Gimbichu, Jajura and Jacho beneficiaries of pure water supply.<sup>273</sup>

#### 4.7. Telephone/ Telecommunication and Postal service

Compared to other parts of Ethiopia Southern part of the country was too late to gettelecommunication service.Sources indicated that most of the towns in Southern Ethiopia got telecommunication service during Italian period .In 1991 Telecommunication station constructed in the Morsito,capital of town and it is till serving the people of Misha district and its surrounding. Misha district got postal service accesses in 1963 when foreign residents and missionaries started to live in the districts.<sup>274</sup>

#### 4.8. Electricity

Misha districtgot its first hydroelectric power service electric light service in mid 1980's for five hours a day and after 1991, the service has been extended to 24 hours a day. But quality and quantity of electric service in the siatriect is not balanced due to rapid population in the towns and increase of power consuming factors and enerprises. Rural kebeles of the districts did not get electricity services to this date.<sup>275</sup>

From establishment to know in the district was electric power dissemination centers and plant increased from time to time. In 1980 it was only one power plant and in 1991 it became two and now there are four-seven power plant (*mabratgan*)in the towns of the district from Hosanna district. When EELPA took over the power station of Morsito town, the power generating capacity of the plant was raised to 18769 kwh. Until the opening of the transmission not completed.In 1989, the branch office of EELPA was established in Morsito of Misha and since thenall local demands were provided by the Authority. In the same year,

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<sup>273</sup> Informants: Adama Fitamo, Yohannis, Bereket and others.

<sup>274</sup> Misha woreda Finance and economy report (2021) pp.14-16.

<sup>275</sup> *Ibid.*

an additional hydro electric power plant was completed, adding a capacity of some 456 KWH to the capacity.<sup>276</sup>

#### 4.9. Financial Institution

Banks and insurances were proxy indicators for local economic developments and expansion of investments in the area. However, the people of the district save money in traditional saving institutions like *Ikub* and in the period this study covered there was no modern financial institutions in the district. Only few banks and Micro finance institutions have been found in the town with limited service provisions since 1994. The pioneers were Omo Micro finance institution which was established in the late 1990s and Omo micro finance institution was the other.<sup>277</sup>

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<sup>276</sup> ELPA Hossana District report of 2020, pp5,7.

<sup>277</sup> Informants: Tarku Anore (24/09/2021, Hosanna) and Adama Fitamo (12/05/21, Morsito)

## 5. CONCLUSION

This study focus on Socio-cultural practices, economic and social service and political History of Misha district of Hadiya zone from 1941 to 1991. The Main objective of this study is to reconstruct Socio-economic and political History of Misha district. Misha district is one among districts found in Hadiya Zone ,Southern Ethiopia. The district was formerly called as Konteb but in latter period by the referendum of the people it was changed to Misha which is literally means product that is to show high amount of wheat and barley production in the district . Konteb was under Shewan Teklay Gizat and During the *Derg* regime it was under the *awraja* and the combination of Kembata Hadiya. However, in 1991 after the coming of EFDRE Hadiya Zone separately formed based on Ethnic line and Konteb which was more territorial in the Zone was splited in two different structural administrations. About 98 kebeles which were early under Konteb formed new separated district Guraghe and Hadiya.

Misha district was oldest and coldest district in the Zone. It has its own socio-economic and political history. This study come up with the finding that agriculture is predominant economic activity of the people in the district. That means crop production and livestock production. Local trade is also identified as another economic activity of the people. Religiously, protestant Christianity is predominant religion in the district ,next to it Orthodox Christianity is also an other religion worshiped by the people. Small portion of the people are Muslims. Infrastructural development in the district is still at infant stage. This study tried its bests to reconstruct socio-economic and political history of the misha district in the mention period but it is not enough and full . Therefore, other scholars should study about the district even using this work as reference.



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### List of Informants

No	Name	Age	Date of interview	Place of interview	Remarks
1	Abebe Jakebo ( <i>Ato</i> )	67	12/06/2021	Morsito	He has knowledge about the people of Hadiya ingeneral
2	Adamo Fítamo ( <i>Ato</i> )	50	05/05/2020	Morsito	
3	Anore Lenchore ( <i>Ato</i> )	71	25/04/2020	Morsito	He is well known elder and traditional judge in Misha district who tried to solve different conflicts
4	Anshiso Dawago( <i>Ato</i> )	49	15/06/2021	Lambudo	He lived for long in the district
5	Badulo Waisebo( <i>Ato</i> )	65	15/06/2021	Lambudo	He was traditional leader who informed detail about history of misha but he was deceased after interview
6	Basore Selamu( <i>Ato</i> )	70	12/06/2021	Morsito	Knoweageable person in the district
7	Bereket Dessalegn ( <i>Ato</i> )	45	25/03/2020	Damalla	He is kebele peasant association chairperson and School supervisor
8	Beyena ( <i>Dagna</i> )	76	21/05/2020	Morsito	Well known traditional judge in the area
9	Bishaw Ergudo( <i>Ato</i> )	77	16/09/2021	Hosanna	Resident of the district who has awareness about socio-economic developments in the district
10	Bogalech Dawit (W/ro)	78	16/09/2021	Hosanna	She is well known politician in the district
11	Chufo Shirango (W/ro)	80	20/10/2021	Misha	She is knowledgeable women in the district
12	Haile Lambebo ( <i>Dagna</i> )	64	16/09/2021	Hosanna	Local judge in the district who

					served for long in the area
13	Danniel Lemma ( <i>Ato</i> )	71	24/07/2021	Morsito	He is well known in the district
14	Debaba Jekamo ( <i>Ato</i> )	70	23/07/2021	Morsito	He is School director
15	Debebe Bula( <i>Ato</i> )	68	18/10/2021	Lambudo	Well known individual who has knowledge about people
16	Delo Abute ( <i>W/ro</i> )	70	18/10/2021	Misha,Ashawala	She is well known lady in the area
17	Demekech Beyene ( <i>W/ro</i> )	56	22/05/2020	Hosanna	She resident in the district, knew progress .
18	Duba Untiso ( <i>W/ro</i> )	54	24/10/21	Misha	She is knowledgeable lady who tell about socio-economic developments in the district
19	Endrias Ergicho ( <i>Ato</i> )	67	25/07/2021	Morsito	Resident of the district
20	Erkado Detebo( <i>Ato</i> )	71	24/10/21	Siko	He is well known merchant in the district
21	Ermiyas Bekele ( <i>Ato</i> )	80	20/10/21	Wasgebta	He is farmer who lived for long period of time in the district
22	Ertiro Abebe ( <i>Ato</i> )	65	20/10/21	Shiro	He is local elder in the district
23	Getahun Ersamo ( <i>Ato</i> )	61	‘	Buma	He is religious father
24	Gintamo Muldajo ( <i>Ato</i> )	63	22/10/21	Demalla	Clan leader who has knowledge about socio-economic structure in the district
25	Girma Debebe ( <i>Ato</i> )	43	23/07/2021	Morsito	He is accountant in Morsito town
26	Gulilat Tadesse ( <i>Ato</i> )	71	24/05/2020	Hosanna	He is well known teacher in Hadiya zone ,now he is a government official
27	Habdolo Esatu ( <i>Ato</i> )	49	22/09/2021	Hosanna	He is well known intellectual from the district
28	Haile Mariam Elitro( <i>Ato</i> )	80	23/07/2021	Dilbara mago	Local judge of the peasants association
29	Hailu Alkiso( <i>Ato</i> )	60	25/07/2021	Morsito	He is farmer who lived for long

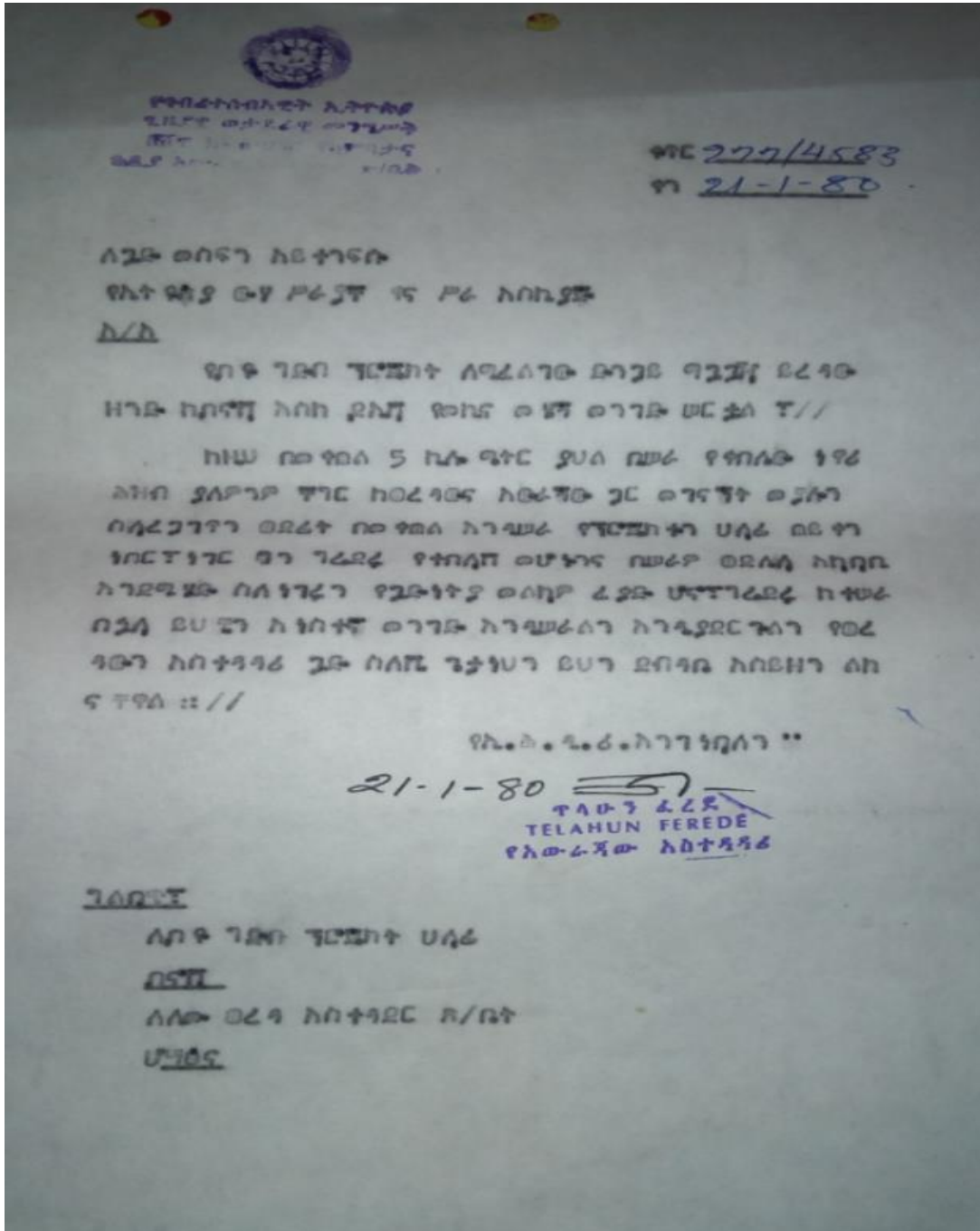
					period of time in the district
30	Hailu Tilahun( <i>Ato</i> )	63	22/09/2021	Hosanna	Lawyer who has knowledge about history of the people
31	Hailu Tire (Ato)	48	24/07/2021	Morsito	He knows history of the Misha people
32	Lambamo Ertiso( <i>Ato</i> )	85	22/09/2021	Ana Bonochora	Clan leader
33	Lidya Tafessa(W/ro)	51	24/09/2021	Wasgebata	She is pioneered patriot from the area
34	Limore Gintamo ( <i>Ato</i> )	53	15/06/2021	Lambudo	Family leader in the locality
35	Manedo Kebamo( <i>Ato</i> )	75	22/09/2021	Hosanna	He is elder in the district
36	Markos Tarkegn( <i>Ato</i> )	69	22/09/2021	Hosanna	He has knowledge about history of the people
37	Paulos Gaenamo( <i>Ato</i> )	65	24/07/2021	Morsito	He is knowledgeable person in the area
38	Samuel Helore( <i>Ato</i> )	70	24/07/2021	Morsito	He has knowledge about socio-cultural history of the people
39	Samuel Telore( <i>Ato</i> )	73	15/06/2021	Lambudo	Local chieftan
40	Solomon Wube( <i>Ato</i> )	85	22/09/2021	Hosanna	Government official
41	Sugamo Gudumo( <i>Ato</i> )	69	22/09/2021	Hosanna	Merchant in the district
42	Tadele Abate( <i>Ato</i> )	49	23/09/2021	Hosanna	Well known intellectual from district
43	Tagesse Daimo( <i>Ato</i> )	85	24/09/2021	Hosanna	Teacher in the district
44	Tamirat Ergicho( <i>Ato</i> )	78	24/07/2021	Morsito	Well noted official in the Hadiya Zone During Derg regime
45	Tamire Lonsako( <i>Ato</i> )	80	23/07/2021	Morsito	He is official of the district
46	Tarku Anore( <i>Ato</i> )	50	24/09/2021	Hosanna	Supervisor of Hadiya zone trade and industry bureau

47	Tesfaye wolda Maskel( <i>Ato</i> )	88	24/09/2021	Hosanna	Well knowledgeable on socio-cultural history of the Hadiya people
48	Tigabu Dana( <i>Ato</i> )	65	23/07/2021	Morsito	He is knowledgeable person about history of Haddiya
49	Tirkaso Dimo( <i>Ato</i> )	66	23/07/2021	Morsito	Farmer who invested a lot in the district
50	Tsegaye Dinsa( <i>Ato</i> )	78	23/07/2021	Morsito	Awarful figure about historical developments of the people oof Hadiya
51	Tumisdo Hussen ( <i>Ato</i> )	49	26/03/2020	Hosanna	Clan leader
52	Yohannis Gashe( <i>Ato</i> )	53	23/05/2020	Hosanna	Chairperson of peasants association
53	Yohannis Badada	65	23/07/2021	Morsito	He potterist who lived in the district facing inferiority complex
54	Zelege Ergicho( <i>Ato</i> )	67	23/07/2021	Anala	He is well known an dignified figure in the district
55	Zetenesh Asefa	52	03/11/2021	Damala	She is fromfuga clan member who informed about old aged challenges

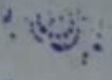


## **APPENDEXES**

Appendix:1






  
 የኢትዮጵያ ውሃ ሥራዎች ከንብት ማዘጋጀት  
 ባለሥልጣን  
 የየጥገና ሥራ ፕሮጀክት  
 ለላይ አይቶ  
 Ethiopian Water Works  
 Construction Authority  
 Bese Dam Construction Project  
 Alaba Kalia

ቁጥር ፬፯/፡፱፻፸፱/፬፯/፳፬  
 ተገ ፬፯/፬፯/፳፬ ዓ.ም

ለከፍተኛ ሃሳብ አውራጃ ለበተላይር  
 ጸ/ቤተ  
ሆ 4 0 5 5

ለሠራተኛ ለበግታዎ ወገን ሥነ ስርዓት የደርጊት ፕሮጀክት ሠራተ  
 የውሃውን ክፍለ ስራዎች ለማጠናከር የሌተ ጭንቅ ውሃ ሥራ ፕሮጀክት ገንብተው ለሰጡት  
 ባለሥልጣን ከከፍተኛ ሃሳብ አውራጃ በሌላ ወረቀት የጥገና ሥራ ላይ የገባችሁ ሥራ  
 ገባችሁ ሥራ በማከናወን ላይ ይገኛሉ ::/

ይህን ስራዎች ከሌሎች ጋር በላይ ለሚሆኑ የፕሮጀክት ሠራተኞች የ  
 ምን ስራ ለሰጡት የውሃውን ክፍለ ስራ ለማጠናከር በሌላ ወረቀት በሌላ ሁ  
 ለተ ገባችሁ ክፍለ ስራ ለሰጡት ስራዎች ለሰጡት ስራዎች ለሚደረጉ ስራዎች ለሚደረጉ  
 ገላገል ተባብሮ በቀዳሚያ ለሰጡት ስራዎች ::/



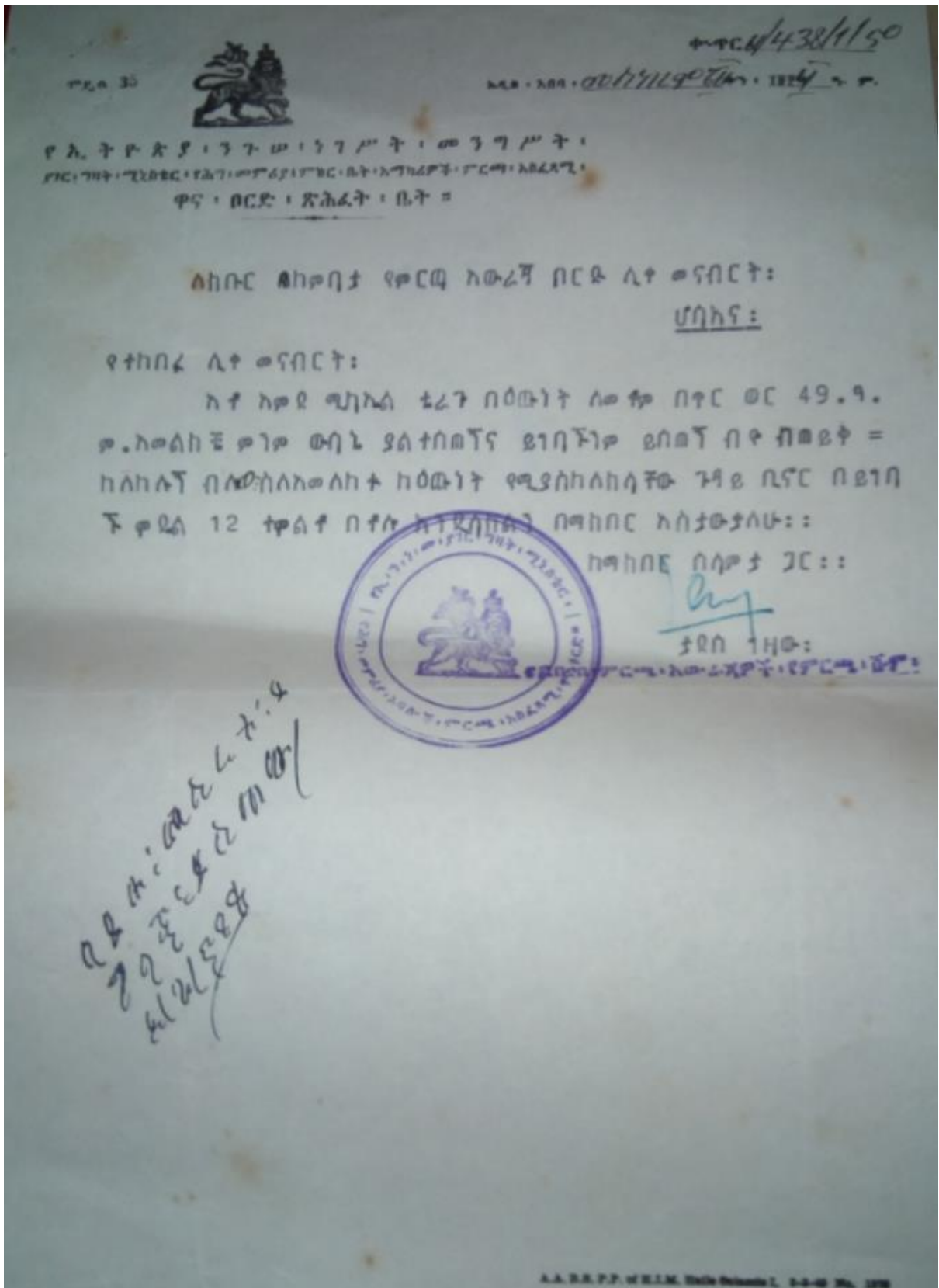
የሊ. ሕ. ጸ. ሪ. ለሰጡት ስራዎች !  
 2297 ስራ  
 የጥገና ሥራ ፕሮጀክት  
 የሰጡት ስራ

ገላገል/  
 ለፕሮጀክት ለበተላይር  
 ቤቱ

3/10/85  
 የጠቅላይ ስራ  
 8/2/80

በተገኘው ስራዎች  
 ስራዎች = 12/2/80


3/10/85  
 የጠቅላይ ስራ  
 3/10/80





423043/2094/8

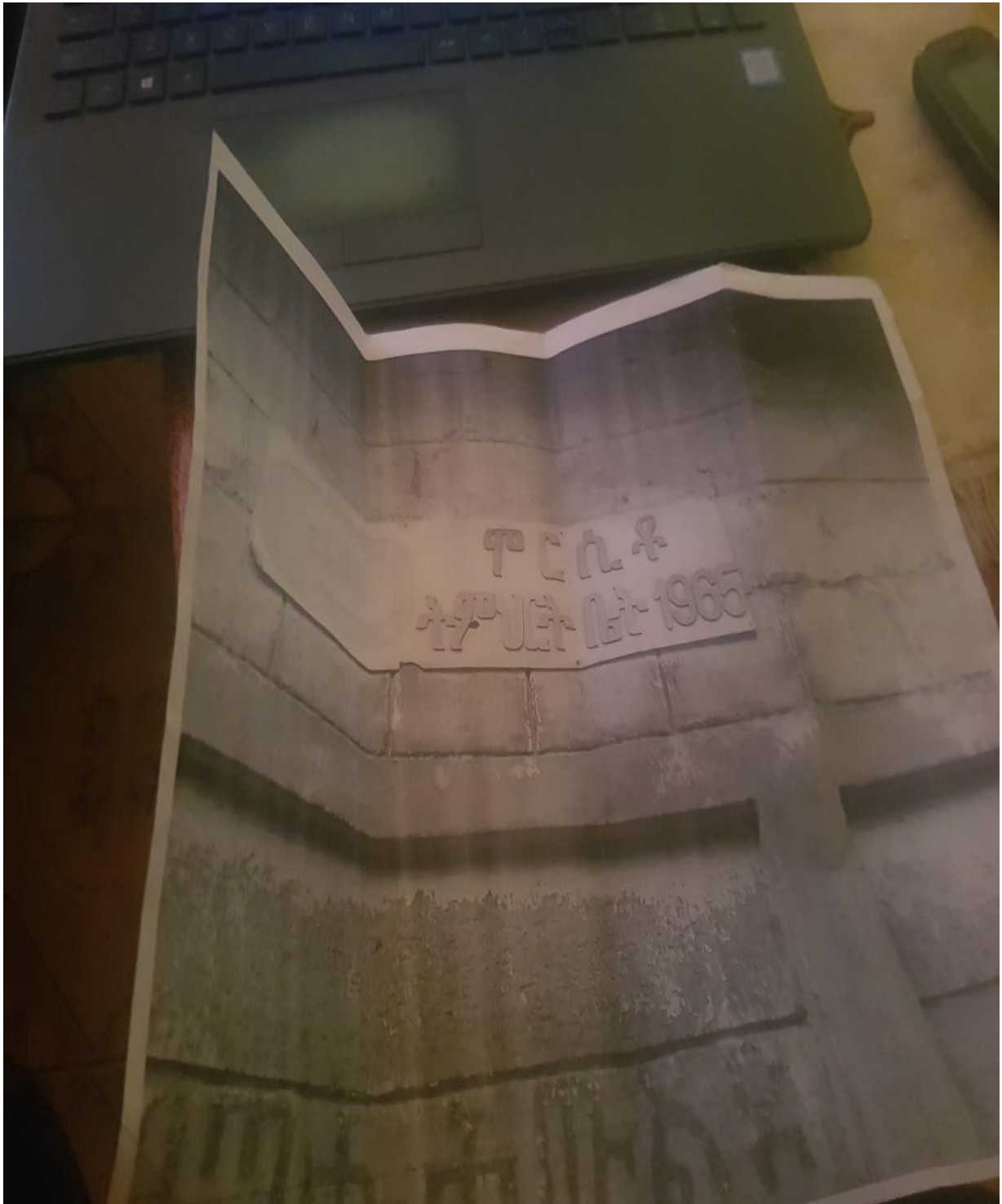
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 Ministry of Education, Government of India  
 Department of Higher Education, Government of India  
 New Delhi

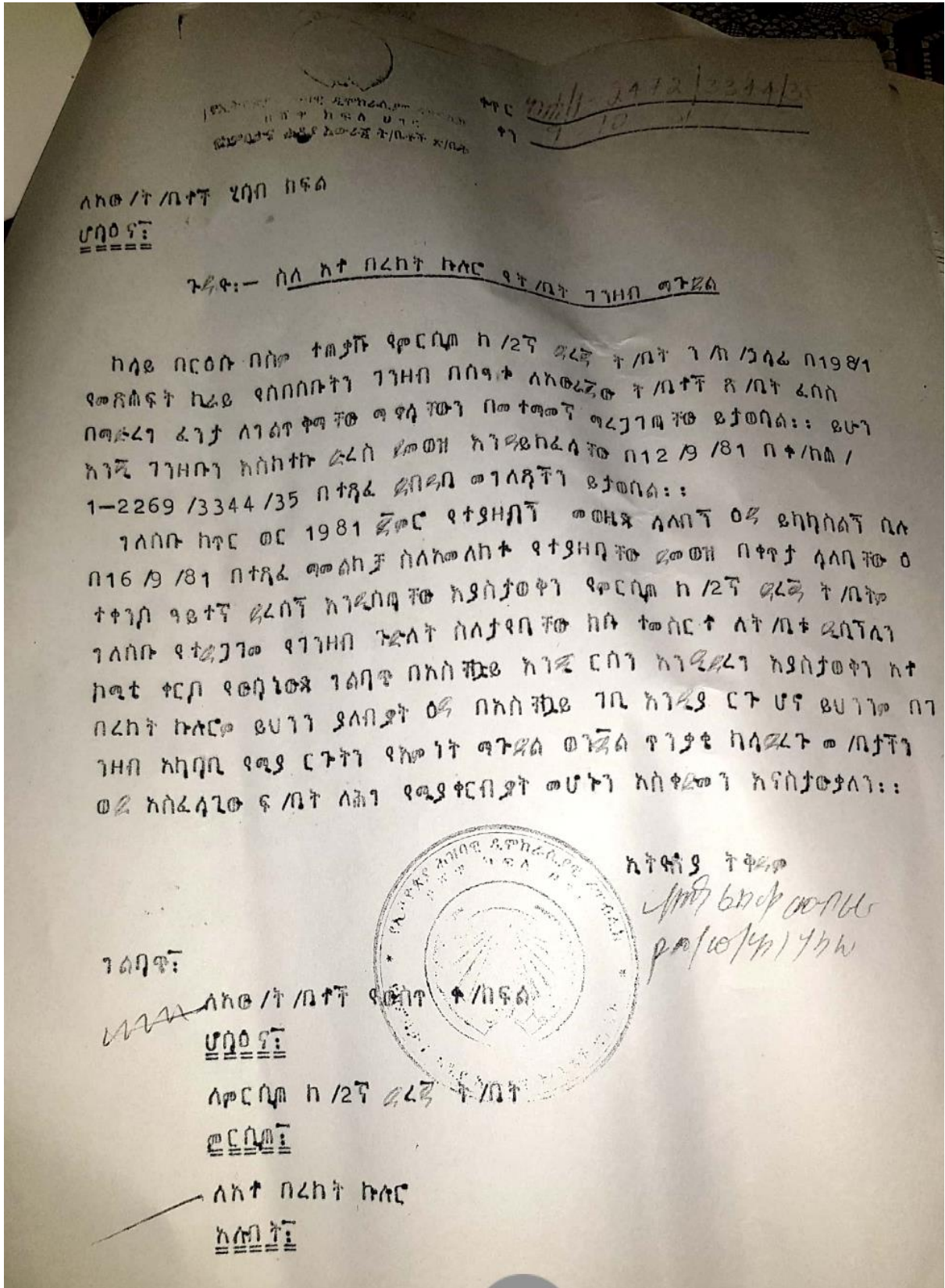
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 3. UPPSC  
 4. UPJSC  
 5. UPPCS  
 6. UPCAT  
 7. UPCL  
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16-4-61

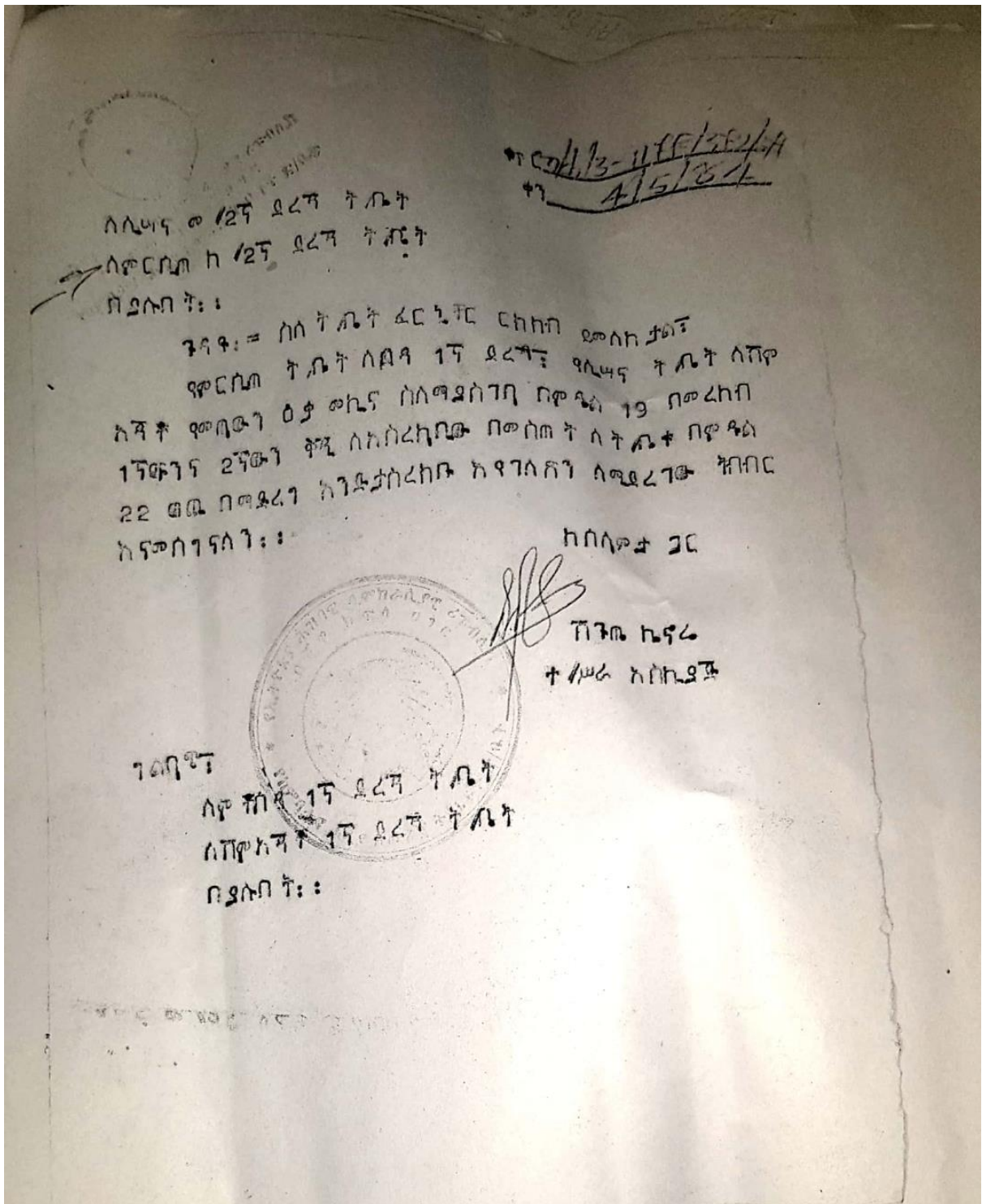
Appendix:6












Appendix:9

Handwritten text in a non-Latin script, likely Georgian, covering the top half of the page. The text is dense and appears to be a list or a set of instructions. A circular stamp is visible in the lower-middle section of the page, partially overlapping the handwritten text. The stamp contains a sun-like symbol and some text in the same script. Below the stamp, there is a signature and some additional handwritten notes.




የፕሮብሌም-1347/3344/30  
97 ~~9/31/75~~



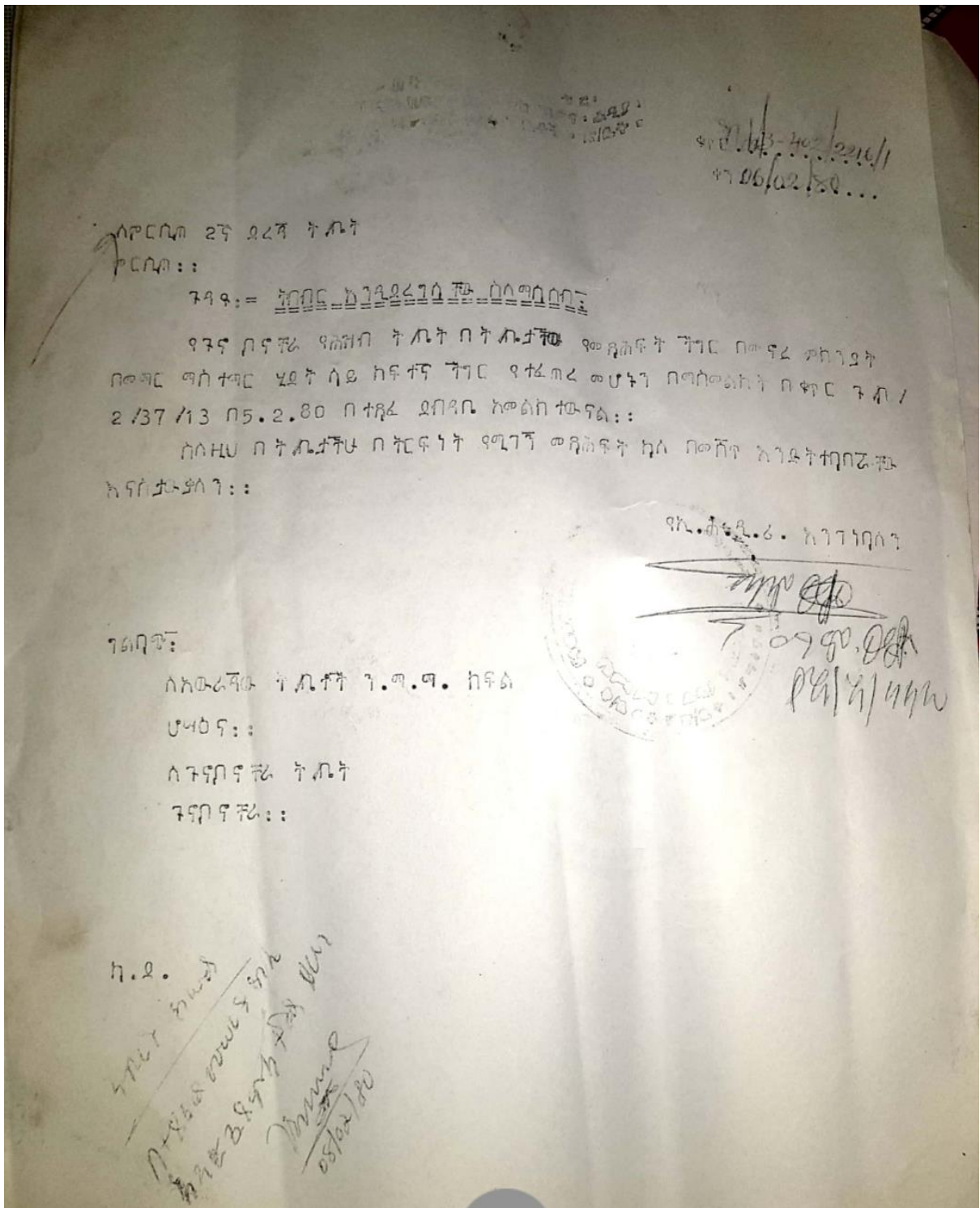
በትምህርት ግንኙነት  
በጽሑፍ ዘርፍ ለተምህራን ልማት  
አድራጃ ጥያቄ ማረጋገጫ ጽ/ቤት

ጥያቄ:- በአዲስ ሠራተኝነት ስለመመዘን  
ለስተ ለውጥ ላይ በሀገር ውስጥ ጉዞ  
9 የገራ ገንዘብ ጥያቄ ማረጋገጫ ጽ/ቤት

ከ 3/5/75 የገ 197 4 ዓ.ም ለጽ/ቤት ከአሁን በፊት ይከፈላል  
የሰጠው ገንዘብ 153.00 ደመወዝ ስጋት በአዲስ ሠራተኝነት ተመዘው ስን  
ዳህረ ስጠን ከሰጠ ገንዘብ ጽ/ቤት ጽ/ቤት በ 24/2/75 የገ 197 5 ዓ.ም በ  
ፕሮ 272-3114/0488/33 በተጻፈ ደብዳቤ መገለጫ ስን  
ውያለን::



ትዕዛዝ ትቅደም  
ገቢዎች ይውረዱ  
1/3/75  
ህይወት  
በ ገንዘብ/33



አዎርቢጦ 2ኛ ደረጃ ት.ጤት  
ምርመራ::  
799:: ገቢዎች ከገቢዎች አዎርቢጦ  
97ኛ ደረጃ የሥነ-ምግባር ት.ጤት በት.ጤት 900 ደብዳቤ ትገር በመገደብ ወይንም በመግባት ላይ ከገቢዎች ትገር የተጠጠረ መሆኑን በማስመልከት በቁጥር 7/37/13 በ5.2.80 በተጻፈ ደብዳቤ አመልክቶ::  
ሰለዚህ በት.ጤት በትግርናት የግጥም መዳከም ክፍል በመሆኑ አገልግሎት በሚሰጠው አድራሻ::

ገልባጭ:  
አስተዳዳሪ ት.ጤት ገ.ጣ.ጣ. ክፍል  
ሆሳዕና::  
አገልግሎት ት.ጤት  
ገንዘብ::

ገ.ደ.  
አዲስ አበባ  
የት.ጤት አዲስ አበባ  
የት.ጤት አዲስ አበባ  
የት.ጤት አዲስ አበባ  
05/02/80

9ኛ.ገ.ደ.6. አገልግሎት  
የት.ጤት አዲስ አበባ  
7,0990.0  
የት.ጤት አዲስ አበባ



### ከፍል አገድ

#### 1.1 ስለ ሞርሲጦ ከተማ አመሰራረት

የሞርሲጦ ከተማ በደ/ባ/ባ/ከ/መ በሀዲያ ዞን በምሻ ወረዳ በወረዳው ካሉ ሦስት ከተሞች አንደኛዋና የወረዳው መዲና ስትሆን በሰሜን ሸሮ ቀበሌ በምስራቅ ደንጋውራ ሳገሞ ቀበሌ በደቡብ ጉና በናቸራ ቀበሌ እና በምዕራብ ዲልባራ ማጎ ትዋሰናለች ። እንዲሁም ከተማዋ በደቡብ ምዕራብ 248km ከአዲስ አበባ ፣ 211km ከሃዋሳ ከተማ እና ከዞናችን ርዕሰ መዲና ከሆሳዕና ከተማ በ18km በሰሜን ምዕራብ አቅጣጫ የምትገኝ ከተማ ናት። ሞርሲጦ በዳገታማ ቦታ ላይ የተቆረቆረች እና ዙሪያዋ ደግሞ ከፍታማ በሆኑ መሬቶች የተከበበች ሲሆን የከተማው ከፍታ ከባህር ወለል በላይ 2460 ሜትር ሲሆን፣ ዓመታዊ የሙቀት መጠን 18-25 ዲግሪ ሴንት ግሬድ ሲሆን ዓመታዊ የዝናብ መጠን ደግሞ ከ 1600-2000 ሚሊ ሜትር እንደሚደርስ ይገመታል።

እንዲሁም የከተማው የቆዳ ስፋት 6521 ሄ/ር በላይ ሲሆን የሀዘብ ብዛቱም ከ27105 በላይ ህዝብ ይኖርበታል። በከተማው ዙሪያ ያሉ አርሶ አደሮች የሚያመርቱት የግብርና ምርቶች ሰንጠረዥ ፣ ገበያ ፣ አተር ፣ ባቁላ እንሰትና ሌሎች ሰብሎች ሲሆን ለአንስሳት አርባታና ድለባ አመቺ ደጋማ የሆነ የአየር ፀባይ ያላት ከተማ ናት። በተጨማሪም የከተማው የመሬት አጠቃቀም ጋር ተያይዞ ለመኖሪያ ፣ ለአስተዳደር ፣ ለገንዘብ ፣ ለአገልግሎት ፣ ለትራንስፖርት ፣ ለእርሻነት እና ለሌሎች የሚጠቀሙበት ነው።

የሞርሲጦ ከተማ አመሰራረትና ስያሜዋን ያገኘችው ከሁለት የተለያዩ የአካባቢ ቃላት ግለትም ሞር ትልቅ ኮርማ እና ሱጦ የኮሶ ዛፍ/ የሁለቱ ቃላት ጥምር የሚሰጠው ትርጓሜ ሞርሲጦ ግለት ሲሆን ትልቅ የኮሶ ዛፍ የሚል ሲሆን በከተማዋ በርካታ የኮሶ ዛፍ የነበረት በመሆኑ የአካባቢው ግህበረሰብ ለባህላዊ መድሃኒትነት ይጠቀም እንደነበርም ቢታላለቅ እባቶች ይነገራል። በመቀጠልም የሞርሲጦ ከተማ አመሰራረት ጋር በተያያዘ በጣሊያን ወረራ ወቅት የወቅቱ የአካባቢው ገዥ የነበሩ በፊት አውራሪ አይተንፍስ ጨፍሬ አማካኝነት በ1880 ዓ.ም በአካባቢው አጠራር ሰፈር ሰንጠረዥ /ዱፋ/ በነበረበት በአካባቢዋ ግህበረሰብ አጠራር "ቢል-ቢሌ" ይባል በነበረበት ቦታ ግለትም ከፍተኛ ብርድና ገፋስ ያለበት ቦታ የተመሰረተች ሲሆን አሁኑ እድሜዋ 133 ዓመት ላይ መድረሱ ይታወቃል ።

በተጨማሪ ፊት አውራሪ አይተንፍስ የኮንትራት አውራጃ መሪ በመሆን በአካባቢው የአስተዳደር መዋቅር በመዘርጋት ግብር የመስብሰብ ሥራ ሲሰሩ እንደነበር እና ለከተማዋ መቆርቆር/መመስረት/ ከፍተኛ አስተዋጽኦ ያደረጉ በመሆናቸው አይታወቅ የሚኖሩ ናቸው። እንዲሁም የጣሊያን ወረራ ወደ ሃገራችን ደግሞ ለሁለተኛ ጊዜ በመጣ ወቅት ግለትም 1928-1933ዓ.ም የአካባቢው ገዥ የነበሩት ፊት አውራሪ አይተንፍስ በወቅቱ ግብር የግስባሰብ ሥራ እና የፍርድ ውሳኔ ይሰጡ የነበሩት በከተማዋ ውስጥ በሚገኝ በትልቅ የኮሶ ዛፍ ጥላ ስር እንደነበረም የሚታወቅ ነበር።

በመቀጠልም ከጣሊያን ወረራ ሸንፈው በጋላም ከ 1933 ዓ.ም ከተማዋ ለ2/ ሁለት/ አነስተኛ ከተሞች ማዕከል በማድረግ የገኛ የማዕከላዊ አስተዳደር አገልግሎት መስጫ ተደርጋ ስትሰራ የነበረች ስትሆን ከተሞቿም ሆመች እና ጌጃ ነበሩ ።



ይሁን እንጂ የመልካም እስተዳደር ችግሮችን ለመፍታት እና የልማት ተጠቃሚነታቸውን መገንባት የመዋቅር ጥያቄን ለመፍታት ባደረገው ጥረት የህዝብን ጥያቄ መነሻ በማድረግ ከምሻ ወረዳ /ከሞርሲጦ/ የግቤ ወረዳ /ሆመቶ/፣ የአመካ /ጌጃ/ ወረዳ ፣ የአንደኛ ወረዳ /ደንቁላ/፣ ከፊል ኢንሞርና ኤነር ወረዳ /ጉንቼሬ/፣ ምዕብ እዘርነት ወረዳ/ሌራ/፣ ጎምቦራ ወረዳ /ሀቢቶ/፣ ሌሞ ወረዳ ሸርሞና ጋቦ ከተሞች፣ እንዲሁም የሆሳዕና ከተማ አካል የሆነው ቦቢቶ ከፍለ ከተማ የየራሳቸው የእስተዳደር ማዕከል በማቋቋም ተለይተዋል።

ሞርሲጦ ከተማ የምሻ ወረዳ የእስተዳደር እና የወረዳ የሴክተር መ/ቤት መቀመጫ ስትሆን የማ/ቤት ዕውቅና ከ1988ዓ.ም ጀምሮ አግኝታ ለማህበረሰቡ አገልግሎት እየሰጠች ያለች ከተማ ናት። ከተማው በስድስት/6/ ሠፈር እና ህያ ሶስት /23/ ጣቢያ የተዋቀራች ከተማ ናት። ሞርሲጦ ከተማን ከሆሳዕና ከተማ ወደ ሆመቶ ከተማ፣ ሲኮ ከተማ ፣ ሶደ ከተማ፣ አሞጮራ ከተማ፣ ቸቾ ከተማ ፣ ሰዴ ከተማ፣ ጌጃ ከተማ፣ ፋጋጃ ከተማ፣ ጌሜዶ ከተማ ፣ ዋሰገበታ ከተማ ፣ ወዘተ- - አቋርጠው የሚያልፉት እና ለምሻ ወረዳ ለጊቤ፣ ወረዳ እና ለአመካ ወረዳ ማዕከል ከተማ ናት። ምንም እንኳን ረጅም ዕድሜ እና ታሪክ ያላት ከተማ ብትሆንም በዘናችን ካሉት ከተሞች ጋር ሲነፃፀር እድገቷ አዝጋሚ እና ወደ ኋላ የቀረች ከተማ ናት። በመሆኑም የከተማዋ እድገት አዝጋሚ የሆነበት መሠረታዊ ምክንያቶች የመገንባት ባለድርሻ አካላት ከዚህ ቀደም ድጋፍና ትኩረት ዝቅተኛ መሆን ፣ መጋቢ የሆኑ መንገዶች በየአቅጣጫ ያለመኖር ፣ ለሆሳዕና ከተማ የቀረበ ከተማ በመሆኑ እንዲሁም የማ/ቤት አመራር እና ማህበረሰቡ በሚሠሩ ተግባራት ተገቢውን ድርሻ አውቆ ለውጥ በሚመጣ መልኩ ያለመፈፀም እና ሌሎች ጉዳዮች አሉታዊ ተፅዕኖ በማሳደሩ ምክንያት ቀደምት የነበረች ከተማ ባለማደጓና ወደ ኋላ በመቅረቷ አመራሩም ሆነ የከተማው ህብረተሰብ ከፍተኞችን በመለየት ወደ እድገትና ብልፅግና እየሄደች ያለች ከተማ ናት።







