

**THE SOCIO-CULTURAL HISTORY OF THE HADIYYA PEOPLE, 1894
TO 1991**

M.A. THESIS

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STATEMENT OF THE AUTHOR

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ACRONYMS AND ABBREVIATIONS

AAU-	Addis Ababa University
CSA-	Central Statistics Agency
EPRDF-	Ethiopian Peoples Revolutionary Democratic Front
EC -	Ethiopian Calendar
EOC-	Ethiopia Orthodox Church
HSIU-	Haile Selassie I University
HZCIO-	Hadiyya Zone Cultural and Information Office
HZEDCD-	Hadiyya Zone Finance and Economic Development Coordinating Department
IES -	Institute of Ethiopian Studies
IES-	Institute of Ethiopian Studies
NALA-	National Archives and Library Agency
MA-	Master of Arts
SIM -	Sudan Interior Mission
SNNPRS-	Southern Nations, Nationalities and Peoples' Regional State
Ph.D-	Doctor of Philosophy

BIOGRAPHICAL SKETCH

The author was born in March 1983 E.C in SNNPRS Region in Hadiyya Zone of the East Badawachcho *wäräda*. He attended primary school at Amburse and secondary and preparatory schools at Shone town. He joined Wollega University in 2003 E.C and graduated with BA degree in History and Heritage Management in 2006 E.C. Immediately after graduation, he joined Wollega University to study Post Graduate Diploma in Teaching (PGDT) and graduated in 2007 E.C.

While he was studying PGDT, he was employed as a teacher at General Secondary and Preparatory School in Shone town. After he taught for three years, he joined Haramaya University in 2011; he resigned from Shone town administration to start his MA program in history through government sponsorship at Haramaya University. After he entered commitment, Haramaya University admitted him to pursue his MA program in history.

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KEY TO TRANSLITERATION SYSTEM

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

Orders	Symbols	Examples
1 st order	ä	Bäyänä
2 nd order	u	Bulla (mule)
3 rd order	i	Biṭera (small pot)
4 th order	a	Ballé (feather)
5 th order	é	Bétto (boy)
6 th order	e	Geber (tribute)
7 th order	o	Boyamo (Hadiyya tribe)

II. Hadiyyissa has a balanced five-vowel system with phonemic distinction between short and long vowels.

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

I. Length in vowels will result in the change of meanings.

Example: Mine= home

Miine= forehead

II. Letters such as c, q and x have different sounds from the English consonant.

Example: Caaka= light

Qoora= wise

Xoolbe= bal

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ABSTRACT

The socio-cultural history of the Hadiyya people has not been deeply discussed by scholars. The study began in 1894 with the incorporation of Hadiyya into Menelik II Empire and ends with the 1991 when the federal structure established in the country. Moreover, some of the historical studies carried out in the region have mostly found in scattered condition. The aim of this thesis is to present the historical developments of socio-cultural issues of Hadiyya people from 1894 to 1991 basing on qualitative analysis of oral traditions, written sources and archives. The paucity of archival source, shortage of funds and reluctance of few informants are among the problems faced during this research work. The Hadiyya people inhabit the area between the Omo River in the west and the Bilate River in the east. Hadiyya was ruled by its own rules and indigenous institutions upto the 19th century. Traditionally, Hadiyya had both political and religious leaders. One of the indgenous institutions of Hadiyya is Fandaanano religion. It was the indigenous belief professed by a large number of people among the Hadiyya for centuries. The other socio-cultural practices of the Hadiyya people are indigenous marriage practice, child bearing ceremony, the circumcision ceremony and the mourning ceremony are among the subjects discussed under socio-cultural issues. However, these socio-cultural issues faced some transformations since late 19th century and early 20th century due to the expansion of various types of Christianity and Islam in the region.

1. INTRODUCTION

1.1. Background of the Study

Culture has been defined in many ways by various academics. Consequently, it is challenging to offer a singular definition of culture. The difficulty was mostly caused by the term's different interpretations as it gained popularity in the nineteenth century.¹ Additionally, the notion of culture has evolved over time. For instance, British anthropologist Edward Burnett Taylor described culture as a complicated system that comprises knowledge, belief, art, morals, law, tradition, and any other skills and habits that a person develops as a member of a particular society.²

During the 20th century, Alfred Louis Kroeber and Clyde Kluckhohn also defined culture as a component of society that includes speech, knowledge, beliefs, customs, arts, technologies, ideals, and rules, as well as what is added to it and what is learned from other men and their elders.³ Therefore, cultural elements are the inherited, acquired, and accumulated perspectives, outlooks, and feelings of a community as they are expressed in its material and spiritual demands. Through the acculturation process, culture is learnt, transmitted, and handed from one generation to the next. Culture is dynamic, it changes with time.⁴

The socio-cultural components of society involve routine behaviors carried out by participants over an extended period of time. They also refer to those activities carried out by people who may view themselves as distinctive members of a society.⁵ Ethiopia is one of the nations where distinct socio-economic and ethnic groups practice various cultures. The administrative, socio-cultural, socio-economic, religious, and other institutions found in these cultures, which

¹Helen Spencer Oatey, *What is culture? A compilation of Quotations: (Global PAD Core Concepts, 2012)*, pp.1-3.

²*Ibid.*

³KC Alexander and KP Kumaran, *Culture and Development: Cultural Patterns in Areas of Uneven Development* (New Delhi: Sage Publications Pvt. Ltd, 1992), pp. 1-4.

⁴*Ibid.*

⁵Sisay Gebre-Egziabher, "What Role Should Civil Society Organizations Play to Address Ethnic Conflicts I Ethiopia: The Challenges and Opportunities for Peace and Development in Ethiopia and North Africa", *International conference on Ethiopian development studies* (Haworth College of Business, West Michigan University, Kalamozoo, 2007), p. 4.

display people's unique social and cultural ways of life, do share certain similarities. Differences in social and cultural components and values may also exist.⁶

Such social and cultural differences are the outcome of long-term interactions between individuals caused by temporal and space constraints, as well as other reasons. It is because Ethiopia is home to many different nationalities and nations, each of which has distinct social, cultural, and religious practices. As a result, these differences both represent unity in variety and the beauty of Ethiopian societies in the eyes of the outside world.⁷

The diverse socio-cultural rituals associated with marriage, birth, weddings, deaths, and similar events give clues about the importance of society. Moreover, among the values that society as a whole upholds are the social, cultural, economic, and religious aspects. Such socio-cultural activities reflect ongoing interactions between people. The way that a group or individual participates in social formation is determined by their culture. Age, sex, privilege, and other social factors define cultural and social heterogeneity, and each person behaves within this framework.⁸

Only values that align with society cultural standards are developed and defined when treating man as a cultural being. He or she addresses his or her wants and understands reality using this cultural framework. He or she establishes the cultural profile of a society by identifying its requirements and worldview. Culture and the social value system are currently undergoing continuous change and growth. This is how a guy is formed holistically. In this perspective, culture is nothing more than an individual's self-cultivation. In order to create a meaningful social world, one must form and perfect the existing natural world and make use of it.⁹

The Hadiyya society had and still maintains close ties with its neighbors. The Southern Nations, Nationalities, and Peoples' Regional State is where they currently reside (SNNPRS). The area is home to numerous nations, nationalities, and peoples with diverse ancestries and cultural traditions. The many socio-cultural values in the regional states are therefore appealing. The area

⁶Asebe Regassa Debelo, "Ethnicity and Inter- ethnic Relations: the 'Ethiopian Experiment' and the case of the Guji and Gedeo", (MA Thesis, Tromso University, 2007), pp.1-3.

⁷*Ibid*, p. 4.

⁸Richard Pankhurst, *The Ethiopian Borderlands: Essays in Regional History from Ancient Times to the 18th century* (Lawrenceville, 1997), p 77.

⁹*Ibid*, pp. 78-79.

is home to numerous ethnic groups, each of which has its own unique geography, language, and culture. Additionally, the Omotic, Cushitic, Nilo-Saharan, and Semitic super language families are spoken in the region.¹⁰

The Hadiyya people in the region are part of this diversity. In their long history, different socio-cultural, religious and other related activities facilitated the interaction of the society. In a way, the people have regular and long sustained inter-marriage, political and economic co-operation between them. They had and continue to have very strong relations with each other and with their neighbors. Due to this continuous interaction, they also share a number of socio-cultural similarities.¹¹ The research is located in Ethiopia's southern central region. There are many zones and special *Wärädas* in SNNPRS due to the country's ongoing administrative reform.

The historical research in this area received little attention and was seen as insignificant.¹² With regard to this, Levine writes, until recently, historians have assessed northern civilization primarily in terms of the organization of the imperial center, while anthropologists have researched southern societies as if they had little relations with the center. The history of these individuals is not well cited, with a few outliers.¹³

The socio-cultural issue in south central Ethiopia was the subject of this study, which paid particular attention to the socio-cultural background of the Hadiyya people. Thus, a reconstruction of this history from 1894 to 1991 is undertaken. The sources employed for this study can be divided into two categories: primary sources, such as oral tradition, archives and secondary ones, such as the writings of Ethiopian and European scholars. The reliability and authenticity of the data were critically examined before this thesis was written.

1.2. Geographical and Physical Setting of Hadiyya

The Hadiyya region is currently situated in southern Ethiopia, particularly in the SNNPRS. In 1960 Kambata and Hadiyya were ruled under the Kambata *awraja* of *Arsi Tekilay Gizate*. The

¹⁰Gedeon Addise. "A Socio-Economic and Cultural History of Hadiya 1941-1991", (MA Thesis Addis Ababa University, 2008), pp.13-15.

¹¹Tesfaye Habiso, *Some Records of the Peoples of Southwestern Ethiopia and A Short History of Kambata* (Addis Ababa, 1987), pp. 151-153.

¹²Richard Pankhurst, *the Ethiopian Borderlands: ...*, pp. iv-v.

¹³Levine Donald N, *Greater Ethiopia: the Evolution of a Multiethnic Society*, (Chicago University Press, 2000), p.153.

Shewa province was divided into four sections under the *Derg* regime: West Shewa, South Shewa, East Shewa, and Addis Abeba. Southern Shewa included the regions of Kambata and Hadiyya *awraja*.¹⁴

Since 1995, Hadiyya has been a separate administrative Zone known as Hadiyya Zone as a result of a subsequent emphasis on ethnic federalism by the EPDRF government. Hadiyya is a member of the SNNPRS under this new governing system. Hawassa was made the regional state's capital after this restructuring.¹⁵

Geographically, Hadiyya zone shares boundaries with the Gurage zone in the North; Silte and Halaba zones in the East; Kambata and Tambaro zones in the South; Oromo Regional State in the South-West; and Yem Liyu *Wärädas* (Yem Special District) in the North-West. Until 2010, it had fifteen (fifteen) *Wärädas* (districts) and two town administrations. At present, the zone has fifteen (15) districts, namely Leemo, Analeemo, Sooro, Shashoogo, Misraq-Badawaachcho (East-Badawaachcho), Mirab-Badawaachcho, (West-Badawaachcho), Gimbichu, Misha, Gombora, Duuna, Hoomacho, Mirab-Sooro (West-Sooro), Sechduuna, Amaka, Siraro-Badawaachcho, and the two town administrations, namely Hossana and Shone.¹⁶

Among the above mentioned districts of Hadiyya, Misraq-Badawaachcho, Mirab-Badawaachcho, and Shone town administration were geographically separated by Halaba zone and Kambata Tambaaro Zone from the main administrative seat of Hossana city (Wachchamo). They are bordered by the Halaba Zone in the North-East, Oromia Regional State in the East, Wolaita Zone in the South, Kambata and Tambaro Zones in the North-West.¹⁷

The Hadiyya Zone is located between latitudes 703'19 and 7056'1 north and between latitudes 37023'14 and 380 52'13 east. It is completely located east of the Prime Meridian and north of the Equator in prime meridian. Hadiyya's residents have favorable climatic and agro-ecological conditions thanks to the region's fertile soil, plentiful annual rainfall, mineral resources, and

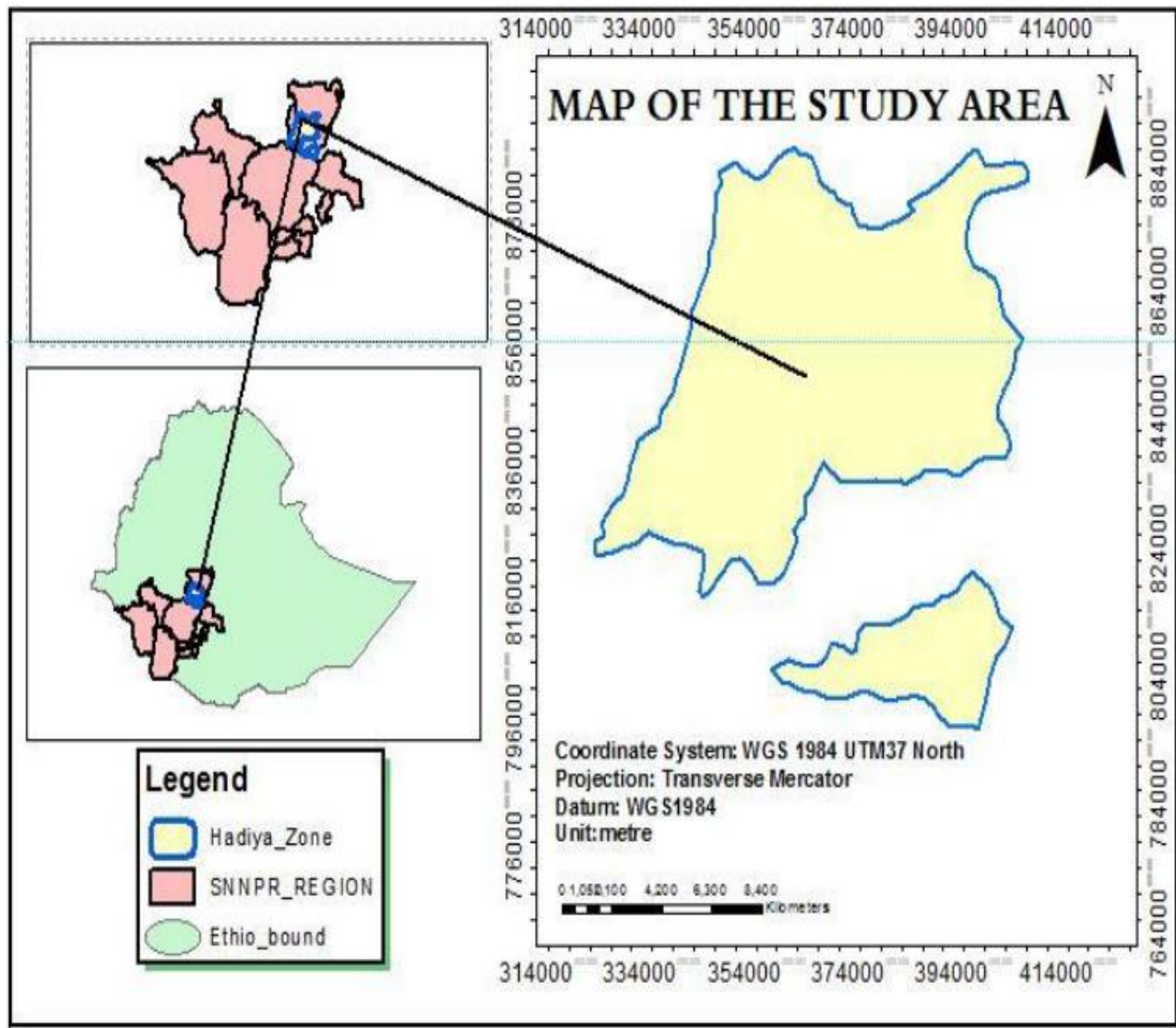
¹⁴Alebachew and Samuel, *Hadiya Hizib Tarikna Bahil*, (Addis Ababa: Safir Publisher, 2010), pp.5-6.

¹⁵Gedeon Addise, "Economic and Socio-cultural....."p 3.

¹⁶Haile Bubbamo, "Some Notes on Traditional Hadiyya Women:" *Journal of Ethiopian Studies*, Vol.11.No.1, 1973 pp. 1-3; Ergogie Tesfaye, "The Ancestral History and Traditional Administrative Structure of Hadiyya Society: An Ethnic Group in Ethiopia", *Historical Research Letter IISTE*, G. Jai Kishan Vol. 32, (Andhra University, 2016), pp. 45-46.

¹⁷Tadesse Sibamo, "Documentation and Description of Hadiyya: Highland East Cushitic Languages of Ethiopia", (PhD of Philosophy in Documentary Linguistics and Culture in Addis Ababa University, 2015), pp. 4-6.

water bodies. A dense population is made possible by the adequate land surface, the moderate latitudinal location, and the sustaining natural resources.¹⁸



Map 1: The Regional Location of the Study Area. (Hadiya in the SNNPRS) Source: CSA, January 2020.

According to the 2007 Central Statistical Authority (CSA) the the total Population and Housing Census of Ethiopia, Hadiyya’s total population is 1,231,196 with an area of 3.593, 31 square kilometers.¹⁹ From this, 619 170 of these are women and 612 026 are men. Out of the Zone's total population, 109 715 people live in rural areas. 55 419 of them are women and 54 296 are

¹⁸Ulrich Braukamper, *A History of the Hadiyya in Southern Ethiopia*: Translated from German by Geraldinekruse. (Wiesbadon: Otto Harraso witz GambH and Co. KG, 2014). pp. 1-3, 13-15.

¹⁹Taddesse Sibamo, "Documentation and Description of Hadiyya:” p 3.

men. There are 6,498 women and 6,906 men who live in cities. On a Zonal level, however, this demonstrates that there are more women than men in the population structure. The Hadiyya Zone is primarily populated by people who reside in study areas.²⁰

1.3. Climatic Distribution of Hadiyy Zone

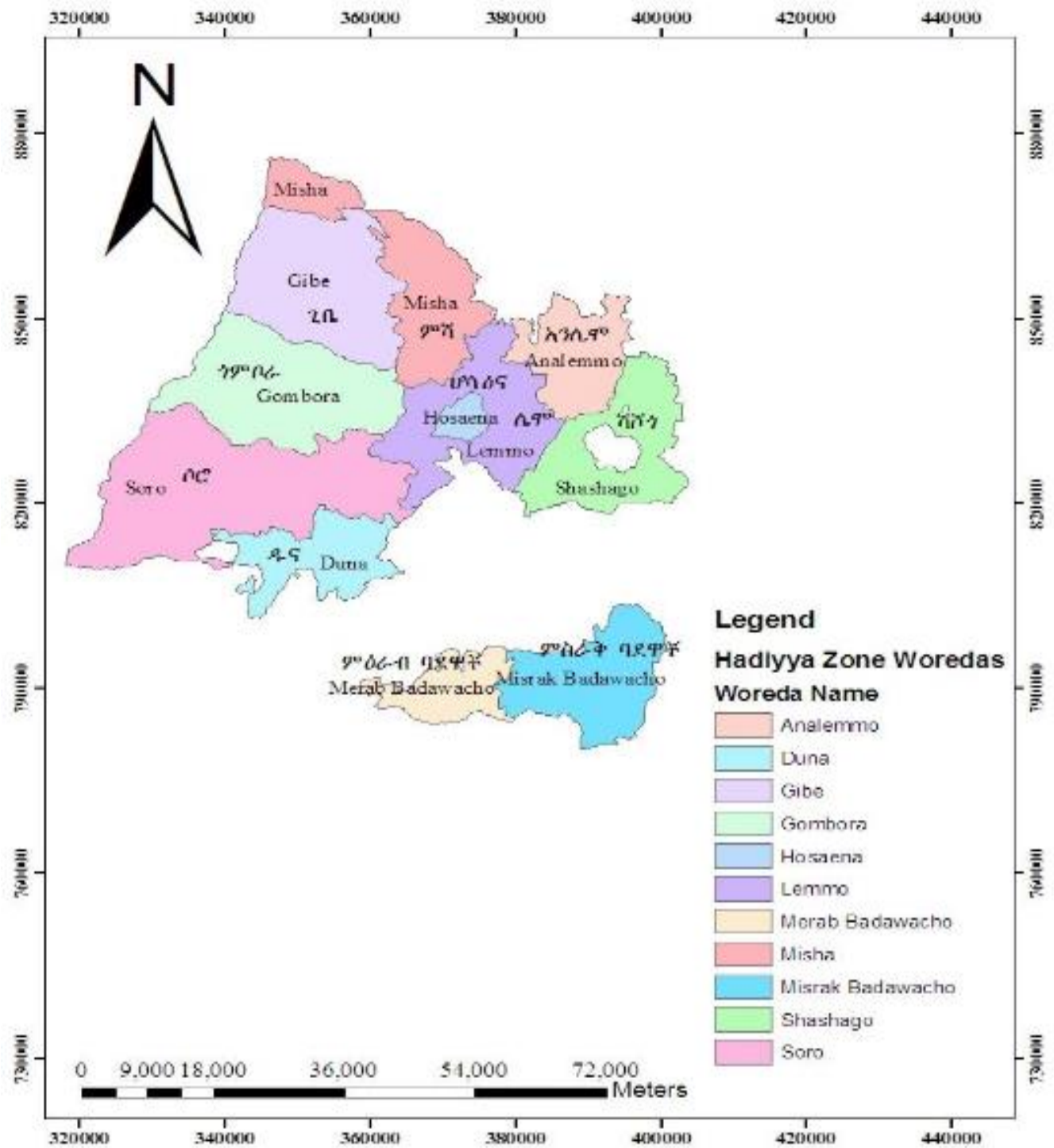
The wet season, according to the seasonal rain fall distribution, spanned June through August. The yearly average rainfall is between 801mm and 1400mm, while the average annual maximum and minimum temperatures are both 22.54°C and 10.54°C. This demonstrates that, with the exception of a relatively low location along the Gibe river valley, the area has a mild tropical highland climate. On the relief structure, which was composed of high and low lands, little plain lands, and fertile soil, the Hadiyya people permanently established. The zone's highest and lowest peak points, in terms of variation in altitude, ranging from 2970m at Sengiye; Shonkolla Mountain in Duuna *Wärädas*; and 800m at Gibe Valley in Sooro *Wärädas*. The zone is relatively vast in size, having 3469, and 58.5 hectares. Out of this, 12.9% is *Qolla* (Low Land), 68.1% is *Woyinadega* (Moderate), and 19% is *Dega* (High Altitude).²¹

Large amounts of untapped water resources exist, including huge, medium, and small rivers like the Gibe, Bilate, Gombora, Gumuna, Waara, Gudeera, Baateena, Ajaachcho, Ameqa, Shapho, and Lintaalla, as well as naturally beautiful lakes like the Buudamada, Tillo, Macafara, and Booyyo. The area is also blessed with a variety of natural resources, including lakes, woods, wildlife, good soil, minerals, and other tourist destinations. Yet these plentiful resources have not yet been utilized for public development up to this point. Despite the region's abundant resources, Hadiyya peasants struggled to raise crops and provide for their families for half the year.²²

²⁰Central Statistical Authority (CSA), *Population and Housing Census of Ethiopia: Statistical Abstract*. (Addis Ababa, June, 2007), p. 8; *SNNPRS Hadiyya Zone Geo-Spatial Data Statistical Abstract*: (2010), pp. 4-5, 6-7.

²¹*Ibid*, Taddesse Sibamo, pp.1-2, 51; Ergogie Tesfaye, p. 46; Tigabu Mekoro, p. 54.

²²Informants: Mathewos Timathewos, Alemitu Alambo, Haile Babore, Taffese Lama, Baqeale Baina, Temathewos Bunaaro, Anore Bunaaro; Alebachew Kemeso and Samuel, pp. 5-6, 18-19; Taddesse Sibamo, pp. 2-6, 10-12; *Southern Nations Nationalities and Peoples Regional State, Hadiyya Zone Socio Economic and Geo-Spatial Data Statistical Abstract*: pp. 2-5.



Map 3: The Zonal Map of Hadiyya and its Districts Divisions. Source: Taddesse Sibamo, January 2015.

1.4. Historical Background of the Hadiyya People

Ethiopia is a characterized by diverse cultures and peoples. It is home to many different nationalities and peoples with distinctive socio-cultural customs, dialects, and religions. It is home to more than 80 different nations, nationalities, and peoples, all of which have maintained varying degrees of socio-cultural connection.²³ According to Woolbert, Carlo C. Rossini, who made significant contributions to the study of Ethiopian history and culture, referred Ethiopia is as a "museum of people".²⁴ Because of the socio-cultural diversity of its inhabitants.

According to ledgend and some literature, Hadiyya is a confederation of tribes spread across the country who have a common ancestor.²⁵ Oral traditions had a significant role in Hadiyya historical studies. These customs include biographies, dynasty lists, genealogy, descriptions of various events, and narrating some historical incidents. Between the seventh and eighth parallels, from the upper Omo (Gibe) to the plains east of Lake Zuwai, is where the Hadiyya proper can be found. The states of Dawaro, Hadiyya, Gonga, and Bali reportedly controlled a sizeable portion of Ethiopia south of the Awash River.²⁶ They were commonly referred to as Sidama.²⁷

According to Ernesta Cerulli and Richard Pankhurst, before the Oromo expansion, the Hamiatic peoples lived in the southwest region of Ethiopia, which is south of the Abay River and west of the Wabi-Shabale.²⁸ Hadiyya, Bali, Arbabini, Dawaro, Sharka, Dara, Gonga, and Ifat are among the states that are believed to have been a member of the Sidama states, which also include them, from as early as 1300 until 1349. There were additional states in the area as well, particularly close to the rivers Omo and Bilate, like Enarya, Damot, and Ganz.²⁹

²³ Wondimagegn Kidane, "Function Of Funeral Dirges and Interpretation of Death in Kaficho Lamentation Poetry," (MA Thesis in English Literature, Addis Ababa University, 2012), p. 1.

²⁴ Robert Gale Woolbert, "The Peoples of Ethiopia," *Foreign Affairs*, Vol. 14, No. 2 (1936), pp. 340-344; Tadesse, "Ethnic Interaction and Integration in Ethiopian History: The Case of Gafat...", pp. 121-122.

²⁵ Tigabu Mekoro, "The Accommodation of Ethnic Minorities in The Federal Ethiopia: The Case of Hadiyya Nationality Zone," (MA Theses, Collage of Law and Governance, Addis Ababa University, 2018). pp. 19-21, 52.

²⁶ Ernesta Cerrulli, *Peoples of Southwest Ethiopia and its Borderlands*, (International African Institute Publisher, Michigan University, 1956); pp. 85-86; Pankhurst, *The Ethiopian Borderland...*, p. 77.

²⁷ The term Sidama at this point used to refer to all the southwestern regions before the Oromo expansion. The Oromo used the term to denote "one who is not an Oromo". Thus, in historical sense 'Sidama states' also refers to the peoples who were living in this region as stated in Trimingham, pp. 137, 181-182.

²⁸ Trimingham, *Islam in Ethiopia* (London: Francass and Company Ltd, 1965), pp. 181-2; Werner J. Lange, *History of Southern Gonga: Southwestern Ethiopia*, (Wiesbaden, Steiner Publisher, 1982), p. 20.

²⁹ *Ibid*, p. 183.

The *Kebra Negest* (Glory of the Kings), an Ethiopian Chronicle from the 13th century, has the first recorded mention of the name Hadiyya and describes the individuals it refers to as hereditary enemies of the Christian empire. The Hadiyya were subjugated and made tributaries of the empire during Amda Seyon's rule over Ethiopia (1314–1344). The society must have been at a relatively high level culturally based on the accounts of Arabic historians like al-Umari, Maqrizi, and Abu'l Fida. It had a remarkable agricultural production, one of the largest armies in the area, and a well-established slave trade and export to the Islamic world that was particularly noted.³⁰

In north-eastern Africa between the 13th and 16th centuries, the Hadiyya appears to have been one of the most prominent political institutions. The turbulent conflicts between Christians and Muslims in the 16th century and the Oromo expansion that followed destroyed their integrated territorial block.³¹

The wars of Ahmed Gragh, the Christian Highland Kingdom, and the Oromo expansionist movement all contributed to the decline of power in southwest Ethiopian states. That became among the factors that contributed to the reduction of the territorial limits of the Sidama people.³² Following the 15th and 16th centuries, such conflicts resulted in a gradual decline in the influence of the states in the land between the rivers Omo and Bilate. Accordingly, the competing states of the area, Hadiyya, took part in this region.³³

1.5. Origin of the Hadiyya People

The Hadiyya are one of the numerous ethnic groups in southern Ethiopia that have made significant contributions to the nation's socio-economic and political history. For many years, the Hadiyya maintained their unique culture, language, history, and customary and religious rituals.

³⁰ Ulrich Braukamper and Tilahun Meshago, *Praise and Teasing: Narrative Songs of the Hadiyya Souther Ethiopia*, 1999, p 16.

³¹ Braukamper U. *A History of the Hadiyya in Southern Ethiopia*. pp. 2-3, 84.

³² Braukamper, *Die Kambata: Geschichte and Gesellschaft*, (Wiesbaden, 1983), pp.51-52, 61.

³³ Grenstedt, Staffan, Ambaricho and Shonkolla: *From Local Independent Church to to the Evangelical Mainstream in Ethiopia. The Origin of the MekaneYesus church in Kambata and Hadiya*, 2000, pp.122-123; Trimmingham, 52, 61, 67; Informants: Heramo, Ersido, Abegaz Dollebo and Meharu Madoro ,Desalegn Lodamo.

Moreover, scholars and Hadiyya elders hold various perspectives regarding the ancestry of the people.³⁴

According to oral tradition and some writers, the Hadiyya people originated in Northern Ethiopia and were pushed southward by the Aksumite State. Then they permanently settled in the South-Central part of the country, mainly in the regions of the Ethiopian Rift Valley Lakes and the regions of Gibe River.³⁵

The Hadiyya people increased significantly during the Oromo and Ahmed Gragn wars. As a result, some authors claimed that Hadiyya served as a refuge for political exiles and communities from northern and southern Ethiopia that was under economic pressure. In this way, people from Arsi, Bale, Jimma, Walaita, Borena, Halaba, Gamo, Sidama, Kafa, Ziway, Gurage, Enariya, Dawaro, etc. immigrated to Hadiyya territory. All of these are currently an essential component of the Hadiyya society. This was supported as the cause of these societies' connections to one another and their sharing of some socio-cultural aspects. Moreover, the presence of such a common aspect throughout different communities suggests that there is inter-personal interaction in the region.³⁶

1.6. Language of the Hadiyya People

Language is a tool for preserving a person's culture, identity, and customs. Furthermore, it serves to pass along these ideals to the following generation.³⁷ According to sources, one of the four families of languages spoken in Ethiopia includes the Hadiyya language. It is a member of the Cushitic linguistic group. It belongs to the Highland East Cushitic Group.³⁸

³⁴ *Ibid.*

³⁵ Laphiso G. Dilebo, *Ethiopianiz*: pp. 6-7, 10, 96-97, 216; C. Mengistu Haile Mariam, *Our Straggle: The History of Ethiopian Peoples' Revolutionary Straggle* Harae, Zimbabwe. Tsehai Publishers, (2004), pp. 1, 10-11, 12-16; Laphiso G. Dilebo, *Ethiopia: The Cradle of History*. pp. 7-8, 16; Harold G. Marcus, *a History of Ethiopia*: London: University of California, (Ltd. London, 1994), pp. 1-3; Ann Gillespie Carol, *Modern World Nations, Ethiopia*: Chelser House, Press, Infobase, 2003, pp. 10-11, 34.2, 43-44, 77-80; Tigabu Mekoro, p. 46.

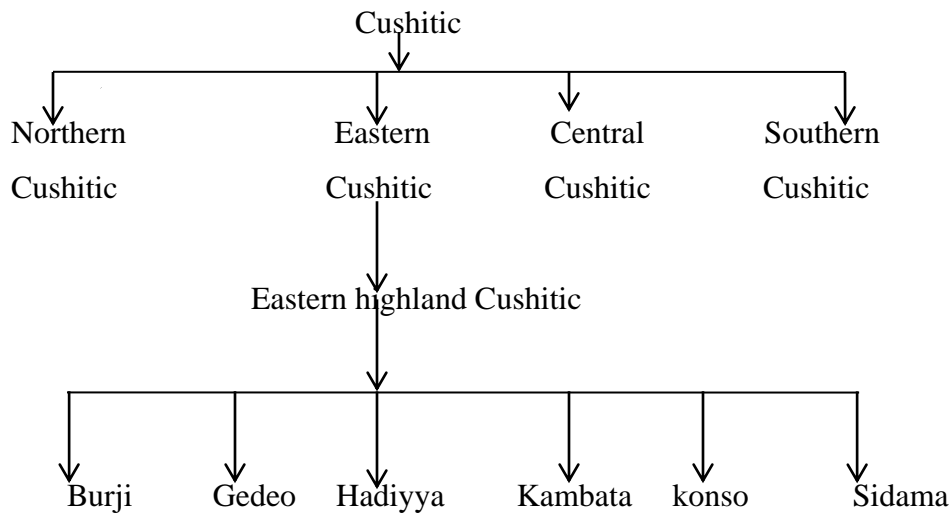
³⁶ *Ye Bihereseboch Miker Bet*, p.39.

³⁸ Tesfaye Habiso, *Some Historical and Politico ...*, pp.161; Gedeon Addise, pp.6-7: Informants Yaekim, Emam, Demisa Gebreyesus, and Mengistu Mengesha.

The Hadiyya, Hadiyyissa, or Hadiyigna (the Amharic variant) language is thought to be a member of the Cushitic language family.³⁹ North Cushitic, East Cushitic, Central Cushitic, and South Cushitic are the different branches of the Cushitic language family. The highland and lowland East Cushitic families is subdivided into the highland East Cushitic Family includes the Hadiyya, Burji, Sidama, Kambata, and Gedeo languages.⁴⁰ The highland East Cushitic languages have a relatively high degree of interdependence, according to comparative analysis. These languages share comparable vocabulary and idioms, as well as similar accents.⁴¹

Moreover, this shared settlement and the fact that many socio-cultural activities share a same genesis point out the society's common values with its neighbors. This shows the prevalence of ethnic interaction in society and one of the reasons that contributes to their linguistic and ethnic closeness.⁴² The majorities of the Hadiyya people are multilingual and speak the Hadiyyissa language in addition to Amharic, Endegegn/Gurage, Siltigna, Kambatigna, Wolaitigna, *Afaan* Oromo, and/or other languages, particularly neighboring zone.⁴³

Figure 5 the position of Hadiyya within the branch of Cushitic is shown in the following family tree.



³⁹Eike Haberland "Notes on the History of Southern Ethiopian Peoples".In Colloque International Sur les Langages Couchitiques ET les peuples qui les parlent (Paris, 1975).p.59.

⁴⁰*Ibid*, pp.32-34; Bahru Zewde, *A History of Modern Ethiopia 1855-1991* (Athens: Ohio University press), p. 5; Yonas Yansiso, "Ine Man Negn", Unpublished paper (Hossana, 1997 E.E), p.1.

⁴¹Lapiso G.Dilebo. *Abiyatawi Yemirt inna Idget Zemecha be Kambata inna Hadiyya Awrajja ke 1971 E.C. iske 1975 E.C* (Addis Ababa: Central Matemiya Bet 1975 E.C.), P.93; Haberland, pp.32-34.

⁴²Tesfaye, *Kambatana Hadiya...*, p.315.

⁴³Alebac

hew Kemiso and Samuel Handamo, *Hadiyya People: History.....*2010, p. 82.

Source Alebachew and Samuel, *Hadiya Hizib Tarikna Bahil*, 2010, p. 10.

A very strong degree of interrelationship between the Highland east Cushitic languages is also revealed by the comparative analysis of those languages. Therefore, the ethnic and linguistic similarities may have facilitated greater social interaction in the area between Omo and Bilatte as a single polity. Because of their close kinship and proximity to other ethnic groups including the Tembaro, Halaba, Sidama, Arsi Oromo, Wolaita, and Gurage, the Hadiyya people's cultural makeup is greatly influenced by both of these groups. The language makeup of these people has also been significantly influenced by their affinity and close links.⁴⁴

One of the elements that contributed to the high level of language similarity is this interpersonal contact. As has been mentioned thus far, population movements that occurred over time were and are the cause of these relationships and interactions. As a result, many languages developed in the same area, and many words and languages from the aforementioned groups of people were combined and adopted to become the Hadiyya language.⁴⁵

Before to Menelik II's conquest in the latter half of the 19th century, Hadiyya, society had been employing their native tongue for a variety of functions. They use regional names for their animals and kids. They occasionally perform their own original songs for praise and teasing during wedding and burial rituals. The Hadiyya were pressured to abandon their traditional way of life and embrace the language and culture of the Amhara after Menelik II's absorption in 1894.⁴⁶

Following this, the local people started to use Amhara names, dress styles, the Amharic language, the Orthodox religion and the like. The Informants remind us that such cultural domination continued even during the *Derg* period. Similarly, people were not allowed to use local languages at work places during the *Derg* period. With the coming of the new EPRDF government, the Hadiyya people got freedom to use their language for official purposes. As a result, at present, the Hadiyya society use their language for communication, education (mainly at primary and secondary levels), at courts, and for other purposes. However, there is a communication gap with the other Ethiopian communities. Outside their region, the Hadiyya

⁴⁴Lapiso, *Abiyotawi Yemertina Bahil...*, p.93; Gedeon, pp.6-7: Informants: Eriso, Aman, Emam and Kassa Batiso.

⁴⁵*Ibid*, *Ye Bihereboch Miker Bet*, p.17: Informants: Aman, Heramo, Emam, Sebro and Kassa.

⁴⁶*Ibid*.

language is spoken among the Kambata in Halaba, Gurage, Silte, Wolaita, and other places where there are large numbers of Kambata settlers. Besides, Hadiyya also use the language of their neighbors during their interactions on different issues, such as trade and other socio-cultural issues.⁴⁷

1.7. The Ethnic Interaction of the Hadiyya People with Their Neighbors

The many Ethiopian peoples have historically engaged in a constant process of exchange and connection.⁴⁸ The Hadiyya people frequently interacted with one another and with the groups around them through population movements, inter-marriage, religious activities, trade, and other socio-cultural activities. These elements have been and still are among the causes that could improve social interaction. They had developed interethnic relationships involving mutual dependency with the Kambata, Wolaita, Gurage, Silte, Oromo, and Halaba through such interconnections over time.⁴⁹

According to Braukamper, Hadiyya and neighboring groups occasionally formed territorial linkages, which were nevertheless inextricably linked to socio-political relationships. The Sooro Hadiyya had unique ties to the Dubamo and Donga of Kambata where as the Leemo Hadiyya had ties to Endagan Gurage (Shadger). In the vicinity of Lake Zway, the Libidoo Hadiyya had close ties to a number of Arsi clans. For instance, the majority of Libidoo signed a covenant with Ba'raaso Robaa, the Oliiyye clan's *Abba bokkuu* scepter holder, (in circa 1920) completing the integration of this clan into the Arsi Oromo.⁵⁰

The Hadiyya and Kambata people did not live in separate groups; rather, they cultivated close bonds with both their neighbors and one another. There was and is a very strong bond amongst the individuals. Mixed settlements, intermarriage, economic exchanges, and cultural links, which allowed their closer cooperation, are the main ways of the people's engagement. According to informants, both cultures have had experience cooperating with one another in both good times

⁴⁷Informants: Yaekim, Emam and Daniel Megiso

⁴⁸Asebe, p.36: Levine, *Greater Ethiopia: ...*, p.40; Sisay, p.4.

⁴⁹Tesfaye, *Kambatana Hadiya...*, pp. 157-179; Gedeon, pp.6-7, Informants: Aman, Heramo, Emam, Sebros and Kassa.

⁵⁰Ulrich Braukamper, *Fandaanano the Traditional Socio- Religious System of the Hadiyya in the Southern Ethiopia*, (Harrassowitz Verlag Wiesbaden, 2014), p. 43.

and bad, such as defending one another from foreign attackers. These individuals had shared residences and continued to do so. Similar to this, they collaborate on a variety of projects.⁵¹

A strong marriage bond existed and still exists between these people in addition to such socio-economic institutions. Both communities supported interethnic unions for various reasons. Hadiyya had to come up with plans for resolving disputes with the local populaces while leveraging the alliance to increase their political influence.⁵² According to informants, one of the crucial political and economic methods for peace, territory expansion, and alliance against others was marriage between the Kambata and Hadiyya peoples. Additionally, they employ it to forge diplomatic ties with other nearby countries as well as among themselves.⁵³ Due to their overlapping settlements and protracted inter-marriages, which also contributed to their linguistic similarity, the Hadiyya and Kambata people as well as their surrounding populations are inter-mixed with one another.⁵⁴

The Hadiyya people engaged in trade with states and peoples around. Trade acted as a kind of nonviolent communication in several ways. Regional trade routes and markets connected the Hadiyya and Kambata people to nearby market places. There were markets in Hadiyya and Kambata that were significant for their neighboring states as well. However, the Hadiyya and Kambata communities were not the only ones to connect and work together. It is typical in any society for individuals to communicate and work together on various issues.⁵⁵

As a result, the Hadiyya had firsthand knowledge of cordial and cooperative relationships with surrounding people. This interaction was made possible by their geographical location and established relationships. Trade relationships may therefore be a very good illustration of how diverse ethnic groups can live in harmony with one another. For thousands of years, commerce was primarily an endicative of how these people interacted with one another. The inhabitants of the region between the Omo and Bilate Rivers lived in peace with their neighbors, although they

⁵¹*Ibid.*

⁵²Gedeon, pp.13-15: Informants *Ato Heramo, Ato Ersido, and Ato Abegaz.*

⁵³Informant: *Ato Abose, Ato Somano, Emam Ato Ersido and Ato Petro.*

⁵⁴*Ibid.*

⁵⁵*Ibid.*

had been engaged in conflict with their neighbors to expand their area and express their identity.⁵⁶

1.8. Menelik's Conquest and the Aftermath

As the Shewan king who initiated the expansion process, Menelik laid the foundation for modern Ethiopia. It has been asserted that Menelik continued the ancestors' earlier history of territorial expansion. Some academics emphasize that Menelik's invasion of southern Ethiopia was intended to "reunite" regions that his predecessors had struggled to effectively rule and manage. Furthermore, it is claimed that his conquest was a reaction to European colonial powers' invasion. Therefore, proponents of this viewpoint have lauded Menelik as the "founder" of contemporary Ethiopia.⁵⁷

However, writers who take an ethno-nationalist stance and those who share their opinions link the conquest of Menelik to the exploitation of the region's resources and refer to it as a "colonial undertaking."⁵⁸ For example, in Hadiyya informants are unanimous in that the conquering soldiers of Menelik committed various atrocities against their fathers; there was mass killing, imposition of inferior status, plunder, enslavement, and deprivation of the possession of lands.⁵⁹ Some authors draw the conclusion that Menelik's expansion was "colonization" rather than simply territorial conquest based on this information from the people of the conquered regions.⁶⁰

Many regions of southern Ethiopia were largely autonomous before the 19th century. In this regard, Holcomb and Sisay contended that a number of "autonomous states" existed in southern Ethiopia, removed from the direct influence of the Christian empire.⁶¹ Furthermore, some of them were tributary states. However, this cannot be taken for granted since the level of autonomy may have fluctuated based on the type of connection that various regions had with the center.

⁵⁶Alebachew and Samuel, pp.39-41, 44-46; Tesfaye, *Kambatana...*, pp. 257-258; Informants Ato Emam, Ato Abose, Ato Somano, Yaekim and Ato Daniel.

⁵⁷Ernesta Cerruli, *Peoples of Southwest Ethiopia and its Borderlands*. International African Institute Publisher Michigan University, 1956, p. 77; Levine, *Greater Ethiopia: ...*, p.40; Lapiso, *Abiyotawi Yemertina Bahil...*, p.103.

⁵⁸Tesfaye Habiso, *Kambatana Hadiya...*, pp. 157-179; Pankhurst, *the Ethiopian Borderlands...*, p. 77.

⁵⁹Informants: Hankebo, Desta, Anjulo, Yaadore and Anjach Atiso Abako.

⁶⁰Tesfaye, *Kambatana Hadiya...*, pp. 157-179.

⁶¹Sisay Ibisa and Holcomb, *The Invention of Ethiopia*. Trenton and New Jersey The Red Sea Press, Inc, 1990, p. 15.

With the invasion of Menelik during and after the 1880s, numerous southern Ethiopian peoples, including the Hadiyya, lost their relatively independent existence.⁶²

The disaster brought on by Menelik's arrival in Hadiyya was followed by another catastrophe illness outbreak that appeared between 1889 and 1891. As a result, the Hadiyya lost their cattle that had been essential to their way of life for all of time. Famine, sickness, and war all occurred at the same time, which made socio-economic issues harsher.⁶³ The first Hadiyya clans to be vanquished by Emperor Menelik's army in the Hadiyya region between 1889 and 1891/2 were the Shashogo and Lemo. *Ras* Gobena's son *Däjach* Wodajo, and *Ras* Wolde Ashagre completed the conquest of the Hadiyya after the death of *Ras* Gobena.⁶⁴

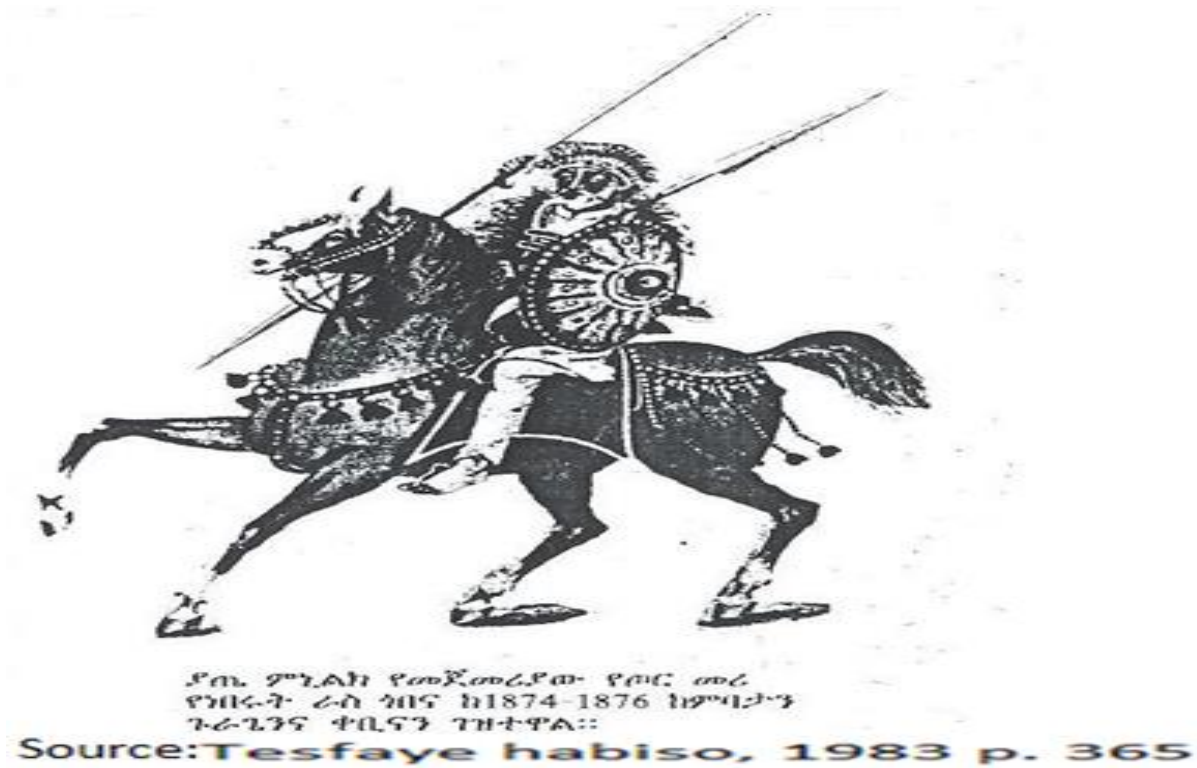


Figure 5 Gobana Dache, who invaded Kambata and Hadiyya area,

Gobena's son Wodajo carried on the enslavement. After the destruction of the northern Hadiyya clans, the expansion was further extended to the Badawachcho (Hadiyya) peoples. In order to combat the Shawan forces at the time, the Badawachcho joined forces with the Wolaita. From

⁶²*Ibid.*

⁶³Braukamper and Tilahun, p.21.

⁶⁴Alebachew and Samuel, pp. 79-80; Lapiso, *Abiyotawi...*, pp.95-97; Braukamper, *Die Kambata*, p. 84; Tesfaye, *SomeRecords...*, pp. 137-139; Informants: Yadore, Emam, Daniel and Tesfaye Tadewos.

1891 until 1894, the combined forces of the Hadiyya and Wolaita put up a valiant fight against the Menelik's army, but they were unable to defeat the militarily and numerically stronger Menelik's forces.⁶⁵ As a result, both of them fell to Menelik's soldiers in 1894 and were defeated. From 1890 until 1894, the Hadiyya region as a whole had been defeated.⁶⁶

Various explanations are offered for Menelik's camp's success in the area. Some of the explanations include the fact that Menelik's soldiers had exceptional military skills. The combined force of *Ras Wolde Ashagre* and *Dājach Wodajo* marched against the people of Kambata, Hadiyya, and Wolaita from 1889 to 1894, although the local people in this area were only using their spears as weapons.⁶⁷

Menelik II appointed his favorite generals to oversee the region's vanquished peoples after these incorporation. Menelik's territorial expansion led to numerous wars with occupied peoples and states as a result. When the occupying forces faced fierce resistance, this might become serious. As a result, there was widespread murder, the imposition of lesser positions, theft, enslavement, and the denial of land ownership. As was previously mentioned, several regions of southern Ethiopia were previously relatively autonomous and they were far removed from the direct rule of the Christian empire.⁶⁸

Hadiyya suffered political, economic, cultural, and social changes as a result of Menelik's conquest. Politically, the society's native administration and structure were destroyed, and a new "feudal" rule was established. Hadiyya proper and Kambata were combined in accordance with the new administrative structure. All regions where gult privileges were granted saw the local population transform into *gabbars*, or peasants who paid tribute. Since being incorporated, they have begun to lose the centuries-old indigenous customs and cultural components that have been a part of them. Hadiyya lost their independence after 1894. The Hadiyya people were reduced to status of *gabbars* as was typical of other Ethiopian subjugated peoples (tribute-paying peasants).

⁶⁵Ernesta Cerruli, *Peoples of Southwest Ethiopia and its Borderlands*. International African Institute published Michigan

⁶⁶*Ibid.*

⁶⁷*Ibid.*

⁶⁸Tesfaye, *Kambatana Hadiya...*, PP. 28-31; Grenstedt, pp. 49-51: Informants, Sadore Somano, Mengistu Darebo.

The *naftegna* (gunmen) received food and other services from the occupied people.⁶⁹ MichiganUniversity, 1956, p 77; Levine, *Greater Ethiopia: ...*, p.40; Lapiso, *Abiyotawi Yemertina Bahil...*,p.103.

Hadiyya's territory was split up into different "district" classifications, each of which had its own institutional hierarchy of military, political, and religious leaders. Land grants as *rist* (freehold) or *gult* were entirely under the government's purview (a system whereby various officials acquired tribute collection rights). Menelik occupied all the conquered regions and turned them all into his own property. As a result, he started granting these territories to the various people or organizations he supported as soon as he won them. This resulted in the Hadiyya territory being divided between the government, military, Orthodox Church, and other settlers.⁷⁰

It was achieved through entirely unknown changes in the socio-economic and political foundation in Hadiyya as well. The Hadiyya and other subjugated peoples were typically degraded and given the title of "*gebbar*" (i.e., tribute-paying peasants).⁷¹ Menelik was considered the owner of all land as the conqueror. Hence, he began to grant land to the various individuals or institutions he favored immediately after his conquest.⁷²

Socially, the Hadiyya were forced to abandon their native customs in favor of assimilating into the dominant groups' culture. Psychological shock in society was a big social issue. Regarding this, the local people began to adopt Shewan names, clothing trends, the Amharic language, the Orthodox religion, and similar practices. The Hadiyya's political, socio-economic, and cultural transformations occurred. Additionally, there was widespread settlement in the Hadiyya region from several Ethiopian regions. Most settlers came from the northern parts of the country; those who traveled south did so to escape the effects of the famine, which were more serious in the north than in the south.⁷³

Concerning this, Tesfaye wrote about this several ethnic groups migrated to the Hadiyya region under Menelik II's rule (1889–1913). The majority of the settlers were from diverse ethnic groups, including the *naftegna* troops, from the, Amhara, Gurage, Oromia and others. All of

⁶⁹Braukamper and Tilahun Mishamo..., p.22-23: Informants Philipos, Eriso and Aman.

⁷⁰Braukamper, *Die Kambata*, p. 84: Tesfaye, *Some Records...*, pp. 137-139: Informants Yadore and, Daniel.

⁷¹Braukamper and Tilahun,, p 22.

⁷²Informants: Mengesha Gobebo; Ato Deselegn Lodamo; Imam Desta Lenjiso.

⁷³Alebachew and Samuel, PP.82-83, 85-86, 88: Informants: Mathewos Yadore and DenekeDeselegn Godebo.

them then adopted the Northern culture, language, and religion, became Amhara. This is clearly captured as follows

“...ከአጭዳግማዊ ምኒልክ ዘመነ መንግስት (1881-1905) ጀምሮ ወደ ካምባታና ሀድያ የዘመቱት ከአሮሞ ከአማራ፡ ከጉራጌና ከተለያዩ ሌሎች ብሔረሰቦች የተዎጣጡት የግንዳባልና የነፍጠኛ ሠራዊት (በኋላሁሉም “አማራ” ለመባልና ለመሆን የበቁት ይኸውም የአማራ ቋንቋ፡ የአማራን ባህል፡ የአማራን እምነት ይኸውም የአርቶዶክስ ተዋህዶ የክርስትናን ሃይማኖት የራሳቸው አድርገው በመቀበል “ከአማራ የበለጠ አማራ ሆነው” የኖሩት ወገኖች.⁷⁴ Roughly translated, *During Menelik's reign from 1889-1913 those who conducted campaigns to Kambata and Hadiyya constituted the Oromo, Amhara, Gurage and other groups who came as Gindebel and naftegna forces. All of them were generally referred to as the 'Amhara' by adopting Amhara language, culture, and accepting Orthodox religion and acted as Amhara more than the Amhara.*

As a result, many peoples from various parts of the nation settled in the Hadiyya region as a result of the developments that followed Menelik's incorporation.⁷⁵ Shewan rule in the area was solidified during the time leading up to the Italian invasion in 1935. This was mainly disputed by the Hadiyya opposition. After Menelik, there was a transitional period and a power struggle between the rulers, with *Ras Abata* and Hadiyya and Kambata had been trying to reclaim their realm in the latter years of their reigns. In addition, the letter from the Minister of Interior to the Police Commission state details of Hadiyya's continuing hostility to Amhara.⁷⁶ The Amhara army was then successful in regaining control of the area after successfully winning the Gurage and Wolaita as allies against the revolting ethnic groups.⁷⁷

As was already mentioned, Menelik's expansion had led to changes in the Hadiyya's religious practices. After the period of incorporation, the populace was forced to abandon their former *Fandaanano* religious practices in favor of the new religion. Orthodox Christianity thus began to have an impact on Hadiyya traditionalists. Thus, Orthodox Christianity started to influence the Hadiyya traditional religious practitioners.⁷⁸

⁷⁴Tesfaye, *kambatana Hadiya ...*, p.265.

⁷⁵Informants: Asaro, Yaekim, Demisa and Mengistu.

⁷⁶ See the letter at appendix A-1.

⁷⁷Lapiso, *Abiyotawi Yemertina Bahil Ediget ...*, p.23-25; Grenstedt, pp.49-51:

⁷⁸Informants: Mathewos, Deneke Delbo and Mengesha Gobebo

After Menlik conquered the region, military camps grew up in the older town, known as *Ketema*. Near Mt. Ambaricho, in the Angacha area, the first *ketema* was established. Wachamo (Hossana), which replaced Angacha as the regional center, rose to prominence starting from 1910. The *ketemas* quickly transformed into centers for commerce and government. They served primarily as the government and military strongholds for the Amhara inhabitants of the region.⁷⁹

Consequently, these centers became places where they received their tributes from the local population. Therefore, a number of historical developments in Hadiyya society were changed by Menelik's territorial integration into the Hadiyya region. Hadiyya faced political, economic, and social changes as a result of Menelik's conquest. Politically, the society's native administration and structure were destroyed, and a new "feudal" rule was established. Hadiyya proper and Kambata were combined in accordance with the new administrative structure. All regions where *gult* privileges were granted saw the native population transform into *gebbars*, or peasants who paid tribute. The local political administrative structure, as well as the socioeconomic and cultural activities of the people, changed as a result of this political transformation.⁸⁰

⁷⁹*Ibid.*

⁸⁰Informants: Mathe wos Lombiso, Daana Godiso anjulo and Ato Daniel Mathewos.

2. CUSTOMARY ADMINISTRATION AND CONFLICT RESOLUTION MECHANISM OF THE HADIYYA PEOPLE

2.1. Customary Administration

According to their unique circumstances, indigenous peoples construct the customary administrative institutions as bodies of government for their own self-governance. It is founded on a holistic concept and governed by the oral teachings and unwritten customary rules, traditions, and practices of the community's elders. As a result, the foundations of the indigenous administrative structures are peace, solidarity, and harmony as societal values. Traditional communities around the world have their own native administrative systems before they are supplanted and undermined by contemporary ones. However, indigenous administrative organizations continue to play a significant role in many elements of traditional societies' administrative activity today.⁸¹

The native administrative institution has both advantages and disadvantages. Their advantages include cost-effectiveness, flexibility, involvement, and a focus on the social fabric, whereas some of the disadvantages of Hadiyya customary administrative institutions include the prevalence of racism and the lack of generally acknowledged rules. All of Ethiopia's nations, nationalities, and peoples have their own administrative structures. Informants stated that the Hadiyya people had always had their own indigenous administrative organizations. The Hadiyya people support peaceful coexistence and have kept their social structures.⁸²

According to Gedeon Addise, "Hadiyya was governed by its own laws and native institutions until the 19th century. Historically, Hadiyya had both religious and political leaders. Political leaders were known as *Adila* (a title equivalent to king), *Imaama* or *Garaada* in the early

⁸¹ Yonas Berhe, "An Assessment of Indigenous Conflict Resolution Mechanism of Mezard in Rural Alamata *Woreda*, Tigray National Regional State, Ethiopia," (MA Thesis Development Studies, Mekelle University, 2012), pp.1-3; Abraham Genet, "Vendetta case and oath based indigenous conflict management in Jawi district, Northwest Ethiopia: A symbolic ritual perspective," *Journal of African Studies and Development*, Vol. 11, No. 3(2019), pp. 23-25.

⁸² Ajanaw Alemie, "Roles of Indigenous Conflict Resolution Mechanisms for Maintaining Social Solidarity and Strengthening Communities in Aläfa district, North West of Ethiopia," *Journal of Indigenous Social Development*, Vol. 7, No. 2 (2018), pp. 1-2; Abebe Damoz, p.230; Informants: Terekegn, Seleshi and Nega Tesfaye.

Hadiyya culture.” The Furthermore, *Anjaanno* also their functions in the *Fandaanano* religion and they are serve as advisers and forecast the future.⁸³

.There was numerous administrators at different levels below *Adila*. These included the clan judge *Suldaanna*, the lineage judge *Mooldaanna*, and the tribal judges *Giichdaanna* and *Mi'ndaanna* (family judge). Strong communal bonds and Hadiyya identity are reflected in the clan and lineage system. Each of the Hadiyya sub-groups was independent, had its own socio-political structure, and was led by traditional leaders.⁸⁴

Alebachew and Samuel claim that Hadiyya uses a variety of cultural and religious practices to resolve disputes among individuals in a hierarchical manner based on their severity. The Hadiyya *Seera* works with a variety of socially conscious individuals to resolve problems at various levels. Five levels composed the Hadiyya social structure: *Mine/abaroosa* (family), *Moollo* (lineage), *Sullo* (clan), *Giichcho* (tribe), and *Giira* (nation).⁸⁵

2.4.2. The Role of Customery Administration Institutions of the Hadiyya

Mine/abaroosa (family) is the smallest socio-political unit made up of persons who share the same family, including a wife, husband, their children, and grandparents. The *lommanchcho* (eldest man) of each family was in charge of the *mine*. The leader of "mine" is referred to in Hadiyya as the *Mi'n daanna* (family judge). The *Mi'n daanna* is in charge of maintaining order and resolving any conflicts that might develop among the *mine's* participants.⁸⁶

Moollo (lineage) is the second socio-cultural organization that is composed of many families (*Mines*) that trace their origins and descend to the same ancestor. Members of *Moollo* often live close to each other. Hence, some social problems like high-level conflicts are transferred to this lineage *Mollidana or Dababa* (judge). The leader of *Moollo* is known by the title *Moildaana* (lineage judge), who must be elected only by the members of *Moollo*. The requirements for the leadership positions are kinship (blood-relationship) affiliation, which includes the individual's intellectual ability, analytical understanding, and explanation, and commitment and ability to

⁸³Gedeon Addise, “The Socio-economic.....”p. 114.

⁸⁴*Ibid.*

⁸⁵Alebachew and Samuel, p. 35. Informants: Nadado Jawore, Neegaro Ananna, Anjulo Befena and Abera Olkamo.

⁸⁶Ulrich Braukamper, *Fandaanano the Traditional Socio.....*, p. 45.

apply the respective rules and principles of this level. This level of administration gives equality in economic, political, social, and human rights to the members of the *Moollo*. *Moollo's* traditional administration can see cases of small scale, like boundary conflicts between the villages' administrative *Molli-Daana/Dababa* has the power to administer his village community. And also, he has the power to control the family (*mine*) level of administration.⁸⁷

The third socio-political administrative structure in Hadiyya is the *Sullo* (clan). *Sullo* is made up of various *Moollos* who have a common progenitor. The criteria for choosing the *Sullo* leader are the same as those for choosing of the *Moollo* leader. There were war chiefs with the titles *Asmaachche* and *Abagaz* at the level of *Moollo* and *Sullo*. The *Sullo* level will be where the dispute between *Moollos* of the same *Sullo* adjudicating case that is brought by the *Moollos* in an appeal form will be resolved. They might be the king line's great ancestors. As a result, they are greatly feared and respected in the community. They take part in high-level conflict situations like fatalities or homicides as a mediator.⁸⁸

The *Giichcho* (tribe), the fourth socio-political unit of government in Hadiyya, is made up of several *Sullos* (clans) that have a common ancestor. The *Giichcho* leaders were given the title of *Giichdanna*, *Anjaanchcho*, and *Garaada*; the important ones were *Dadachi*, *Abagada*, *Daana*, and *Gadabicho*. They should have the judgment to assess and analyze circumstances or scenarios. One of the leaders, of *Giichcho Anjaanchcho*, was regarded as having prophetic skills (*Hiraaga*). The authorities had to keep the peace. The criteria used to choose the *Giichcho* chief include the ability to research, identify, and comprehend problems; the capacity to imagine and take into account the causes of conflicts; one having wealth; a sizeable village; and magnificent guesthouses and *Hiraaga*. It is a traditional court.⁸⁹

The Hadiyya people as a whole are represented by the *Giira* (nation), which is the highest socio-political body. The Hadiyya *Giira* would be composed of various community *giichchos*. The leaders of *Giira* would be awarded with the titles of *Adila*, *Imaam*, or *Garaada*. *Giira* leaders must meet similar requirements to *giichcho* leaders, with the added expectation of higher-caliber performance. Informants claim that this level of categorization comprises the entire Hadiyya, also known as Hadiyyi *Mnadaba* (Hadiyya community). *Imaama*, *Adila*, and *Garaada* are the

⁸⁷ Informants; Ato Moloro Erqalo; Garad W/Giorgis Quintamo; Ato Teketel Erjabo.

⁸⁸ *Ibid*, Gedeon Addise, p 115, Informants: Iyasu Megiso, Ramato Godana and Chamiso Anito.

⁸⁹ *Ibid*.

local names for the leaders. They have to be extremely intelligent, persuasive, clever, successful, and trustworthy. On their right hand, they would wear a *Laaka* (a bracelet-like object, a sign of distinction) to indicate power, would be inherited by the next *Garaada* when the previous one left office. The various subgroups of Hadiyya were ruled by their own *Garaada*.⁹⁰

Hadiyya's social structure was generally hierarchical, with children, adolescents, adults, and the elderly making up the main age divisions. The poor, the rich, and the middle classes were among the numerous categories that made up the society according to their level of economic competence. In Hadiyya, the social institution known as *Seera* was primarily responsible for managing and carrying out traditional administration and conflict resolution.⁹¹

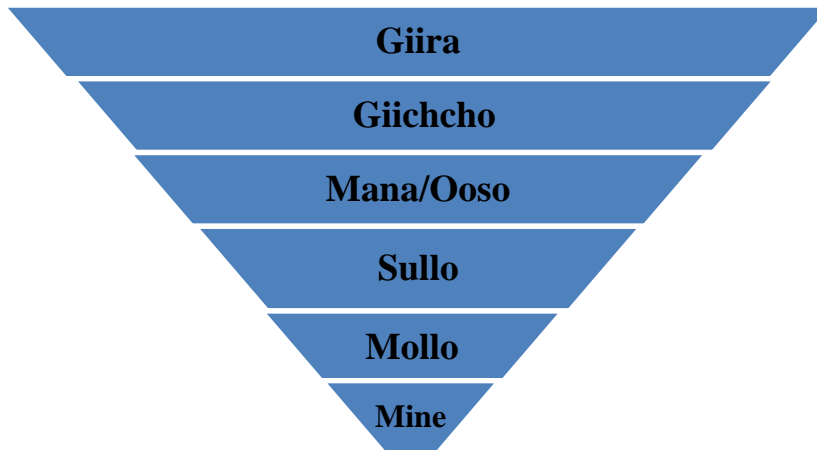


Fig: 7. The pyramid illustrates classification of Hadiyya people from Clan level to family and hierarchically traditional kinship administrative system power distributions from highest to lowest levels.

2.5. *Seera* Institution (Customary Law of the Hadiyya)

The *Seera* is a collective term for all of Hadiyya's laws and moral standards. In this regards, all types of connections, the community members are bound by an unwritten body of laws and procedures. Arsano, claim that the *Seera* guarantees that social commitments are properly maintained. The *Seera* governs all forms of relationships between individuals, groups, clans, and

⁹⁰Seifu Yigzu, “Kambata *Awuraja* Traditional Government of the Hadiyya”, (M. A. thesis, Department Political Science A, A.U, 1970), p 16.

⁹¹*Ibid*, Gideon Addise, p. 116, Informants: *Ato* Tesfaye Tadiwos, *Ato* Heramo Ersido and *Anjulo* Bafena.

institutions. Funerals, work groups, unions, and clan disputes are all handled in accordance with a set of rules.⁹²

Seera is the Hadiyya customary law and order for efficient government. The Hadiyya society had been guided by a set of moral and ethical principles for many years. Through this institution, the Hadiyya people can collaborate on a variety of collective projects. All *seera* members are required to dig graves, make food and drinks for guests attending the funeral service, and provide other types of care to the family of the deceased, primarily through spiritual and financial support.⁹³

In Hadiyya tradition, the term "*Seera*" refers to the moral code that members of the society follow and internalize. It controls interactions between people, clans, and territorial institutions. It is a widely defined normative space where people and groups are required to act in certain ways. The Hadiyya or territorial councilors carry out their duties in accordance with their particular *Seera*.⁹⁴ According to Braukamper, "*seera*" indicate "tradition," "custom," and "[clan] law" and "traditional law" of specific responsibilities, as is the case with voluntary associations, in a Cushitic language.⁹⁵ It is a collection of moral, ethical, and cultural norms that govern interpersonal, group, clan, and territorial relationships in social, political, economic, and other spheres. It has been used and managed in society for many years, and the society being studied has internalized it.⁹⁶

Without such a system of management, no society has a chance of surviving. The Hadiyya society created a number of traditional institutions, the two most notable of which were the *Anjanche* and *Dadache wixitte* (*Dedache* assembly). The *Anjanche* and *Dadache* assembly make laws and orders to maintain social order through discussion. The council elders' meeting covered a wide range of topics, including the emergence of social disorders and how to stop them, as well as the consequences for breaking customary rules (*Hadiyyi Seera*) or conventional social norms.⁹⁷

⁹²Arsano Yacob, "Seera: a traditional Institution of Kambata", in: Bahru Zewde Siegfried Pausewang (eds.), *Ethiopia. The Challenge of Democracy from Below*, Uppsala 2002, pp 45-61,

⁹³Informants: Ato Tesfaye Tadiwos, Ato Heramo Ersido, Ato Dagala Hajjiso and Ato Yaekem Obola.

⁹⁴Yacob, pp.48-49; Alebachew and Samuel, pp.22-25, 27-28; Gedeon, pp.112-113, 115-116.

⁹⁵Ulrich Braukamper, *The traditional Socio-Religious System*, p. 55.

⁹⁶Informants: Iyasu Megiso, Heramo Hirigo, Anjulo Bafana, Azmach Lolamo Anjulo Lolamo Anjulo.

⁹⁷*Ibid.*

Generally *Seera* is perceived as a normative space where people and groups are required to act in accordance with and adhere to the different norms that have been established there. Reconciliation exists in the communities under study. The common method of resolving disputes in the traditional manner, known locally as "*Itansima*," is aided by the council of elders, known locally as "*MolliLommana/Dabbaba'aa Dannuwwa/Woshshabaa*." ⁹⁸ The elders (*Lommana*) are also held in great regard and serve as a government legal court with the authority to analyze evidence, render judgements, and manage through the reconciliation process (*Itansima*). The majority of informants claimed that *Seera* treats all problems, from little ones to the most serious ones, like homicide.⁹⁹

These traditional institutions paid attention to the various forms of conflicts and attempted to resolve them. But disputes resulting from murder, kidnapping, robbery, theft, arson, incest, etc., are brought before the council of elders. One of the most serious cases that *Seera* handles is homicide, which is dealt with through special procedures and ceremonial rituals. The *Giichcho* or *Giira* leaders *Anjachcho*, *Dadachchee*, *Abagada*, *Gadabchicho*, and *Garaadaa*, as well as *Adila*, *Imamaa*, and *Abagaz*, observed the homicide case.¹⁰⁰

2.6. Customary Conflict Resolution Mechanism of the Hadiyya

There are various approaches to define conflict in academic writing on the subject. The Latin word "confligere," which literally means "to strike together or to collide, engage in a struggle," is the source of the English term "conflict." Conflict arises when many opposed organizations compete with one another to accomplish their stated objectives. In other terms, it alludes to a conflict between people or a group brought on by antagonistic or incompatible goals or methods.¹⁰¹

Conflict is not a new phenomenon in human history. As long as humans live side by side, it will inevitably be a part of human existence. According to Assefa and Abera, how severe or where it originates, conflict will inevitably persist as long as society and the people who make up society exist. It is actually quite difficult to keep conflict and humanity apart. It is difficult to see them

⁹⁸Informants: Ato Abebe Eyore, Ato Chamiso Anito, Anjulo Befena, Azmach Lolamo Anjulo.

⁹⁹*Ibid.*

¹⁰⁰*Ibid.*

¹⁰¹Schmid, A. *Thesaurus and Glossary of early warning and conflict prevention terms* :(Leiden Poom Netherland, 2002), p.22.

individually because they are always there as one unit, acting like the two sides of a single coin. It is impossible to imagine a civilization without conflict.¹⁰²

The traditional means of settling conflicts and preserving peace and stability in the society are known as customary practices. These traditional ways of life have their origins in long-standing customs that have governed interpersonal interactions among members of the community and are strongly ingrained in various ethnic groupings.¹⁰³ According to Jembere, they are related to cultural and societal standards and receive their legitimacy from the people in the community rather than the government. In other words, traditional dispute settlement methods are based on regional conventions or cultural norms. Due to Ethiopia's multiethnic character, however, the country's customary laws do not apply uniformly across the board; instead, they differ from ethnic group to ethnic group.¹⁰⁴

The Hadiyya's original administrative framework is known as Hadiyyii *Gassi Seeraa*, or *Gassaa*. Because of this, according to the *Seera* or *Gassaa*, there are dignitaries or traditional leaders in the hierarchy who are selected to hold the administrative position in the community in two ways: by the society and by their own performance. Conflicts are resolved by institutions with established hierarchies since they can occur at any level, from the family to the Hadiyya as a whole. Arbitration still needs a third party to enable it, despite the fact that conflict resolution is essential. Council judgments were and are still used to resolve disputes among the Hadiyya. The legal experts of the Hadiyya people are called *Dummichcha*. The *Anjaano*, who are also known as *Daannuwwa*/judges (sing. *Daana*/judge), provided them with close assistance. The *Anjaano* gave them careful assistance.¹⁰⁵

The authority of *lommanna* (mediators or arbitrators) is inherited. It needed expertise in knowledge, eloquence, and the ability to negotiate issues. They would turn to *Lommanna* in

¹⁰²Assefa and Abebe, "Indigenous Mechanisms for the Prevention of Conflict. The Experience of the Oromo". *Paper presented to the workshop on conflict in the horn: Prevention and Resolution organized by the Ethiopia chapter of OSSREA*, (Addis Ababa, Ethiopia, 2001), p.45.

¹⁰³J. A. Schellenberg, *Conflict Resolution: Theory, Research and Practice*. (New York: State University of New York Press, 1996), p.15.

¹⁰⁴Jambare, A. *Legal History of Ethiopia 1434-1974: Some Aspects of Substantive and Procedural laws*. Rotterdam: (Erasmus Universitiet, 1998), p.39.

¹⁰⁵ Informants: Ayele Abebe, Azmach Lolamo anjulo, Ato Nadado Boke

times of strife between individuals or groups. A *haffaa*, which in Hadiyya acted as a court for centuries, is where case studies and investigations of cases are carried out.¹⁰⁶

2.6.1. Types of Conflicts

The three main sorts of conflict they experienced were *Gamoo* (stealing), *Gosimma* (abduction), and *Leehoo* (killing/murder). Eventhough the community frequently uses the traditional approach, *Lommanna* drew on many traditional processes to address these issues as well as others and bring about peace.

Gamoo (theft) in Hadiyya culture, the elderly have an important role in balancing the behaviors of various groups, both alive and dead (ancestral sprit). Traditional methods of resolving conflicts support this role. Respect the elders for their wisdom and experience in serving as a liaison between the family and society at large, and they will do the same for you by showing respect for the ancestor spirits' age. In the Hadiyya tradition, theft is seen as a crime against moveable goods. In order to conduct theft, the perpetrator must have planned to take the owner's possessions and get an illicit profit or enrichment.¹⁰⁷

The Hadiyya tradition recognizes two ways to resolve a theft issue. After the owner of the property brings the case to the *Molli Lommanna*, the thief is first required to restore the goods or pay full compensation for the stolen things. It must be supported by facts. Second, in the presence of the *Molli-Dannuwwa* or *Lommanna* of the tribes or clans, moveable property, particularly domestic animals like cows, goats, sheep, mules, and horses, would be tied to trees if the owner of the property apprehends the thief. In the presence of "*Lommanna* or *Dannuwwa*," the property's owners release the animal from its fetter and bring it back."¹⁰⁸

Mineshokka, often known as "house burning," has generated a lot of controversy. Arguments about pertinent issues like marriage, murder, property disputes, or other problems frequently result in this. A home fire causes harm to people's bodies and lives, as well as the destruction of property and livestock. The subject of *Lommanna's* inquiry would be the person who had just lost his house in the area. The entire community would be gathered, and they would search for

¹⁰⁶ Informants: Ato Abebe Eyore, Ato Chamiso Anito, Anjulo Befena.

¹⁰⁷ *Ibid.*

¹⁰⁸ Yacob, pp.49-51; Alebachew and Samuel, pp.22-25, 27-28; Informants: Ato Ramato Godana, Ato Iyasu Megiso and W/ro Erore Wonjalo.

the offender.¹⁰⁹ *Lommanna*, by employing this method, the abuser would be able to identify the offender and understand their motivation for committing the act. Usually, criminals would be asked to pay for the harm. Following *Lommanna's* intervention and resolution of disputes, people adopted the Hadiyya tradition and ceased pursuing retribution.¹¹⁰

Landa gossima (woman abduction) an unacceptable and prohibited sort of marriage. This indicates that occasionally the *Gossima* kidnapping may not directly involve the family of the girl, but without that family's awareness, it may lead to rivalries or conflicts between the two families. *Mollilommanna*, however, resolves the issue of the kidnapping in line with accepted procedures.¹¹¹

According to *Anjanche*, the respected clan traditional leader renowned for mediating disagreements is quoted as saying that there are both major and minor circumstances surrounding the kidnapped woman. When a virgin girl is kidnapped, the *Lommanna* (mediators) are dispatched to resolve the issue. The mediators bring honey in earthenware and green grass to the home of the girl's parents and store the items under the house's pillar, or the mediator himself stands next to the pillar, together with no more than three representatives from the abductor's side. Thereafter, one of the elderly known for their eloquence would say that we have decided to mix (to enter into marriage) with your family and bear a child. Because the girl's family does not refuse to accept what is requested to do, because it is the custom of the Hadiyya to respect the elders.¹¹²

Leehoo (killing/murder), is the most serious issue and there are four main types of murder. *Hasano* (purposeful) or intended murder, *Halo'o* is a surprise attack as retaliation for the previous murder of one's relative, and *Awwaawwa* is when the killer would remain unidentified. *Hantaaro* (unintentional killings), when someone killed his fellow unintentionally with a spear he threw to kill wild animals.¹¹³ *Halo'o* involves taking action in reprisal by murdering the killer, but by seizing the perpetrator's property. In such a scenario, the murderer's family member vanishes from their residence. Respected elders (*Lommanna/Danuwwa*) of the clans during this dispute intercede to prevent a fight between the two sides. Following that, the victim's family

¹⁰⁹*Ibid*, informants: Anjulo Befana, Chamiso Anito Dedachch Mathewos Halango and Ereso Higilo.

¹¹⁰*Ibid*.

¹¹¹*Ibid*.

¹¹²Informants: *W/ro* Erose Wonjalo, *Ato* Yakob Keshamo, *Ato* Yaekem Obola and *Ato* Heliso Keda

¹¹³*Ibid*.

brings their grievance to *Molli Lommanna/Dannuwwa*, whom are recognized tribe and clan chiefs (conciliators or arbitrators).¹¹⁴

According to informants the *Molli-Lommanna/Dannuwwa's* action in such a situation, elder (*Lommanna*), is to direct the killer and his family to avoid the victim's family as much as possible in markets and other public areas. In order to prevent retaliation-related violence, this is done. The *Molli-Lommanna/Dannuwwa* conciliators or arbitrators then start looking into the reasons and thinking about suitable punishments.¹¹⁵

In this situation, the killer does not come before the *Lommanna* (elders), as it is before the deceased's family, but it is the obligation of the deceased's relatives to present and respond to any inquiries. The accused relatives never voiced opposition to any accusations or condemnations. They want the conflict resolved as quickly as possible so that rites may be performed. *Molli Lommanna/Dannuwwa* commands the murderer's family member to prepare the *Bulukko'oo* (a revered traditional blanket made of cotton), belt, and milk cow of the killer for the deceased person's immediate family, such as the father or mother, wife, or kid. The future *Xiigguulla* is the focus of this preparation.¹¹⁶

Various traditional techniques to address these and other issues and reestablish peace identification and through investigation of the conflicts root causes and intensity (seriousness). The elders (*Lommanna*) used three main methods to determine who would be held accountable for the offense committed: *Naqaasha* (via witness testimony), *Hidiro* (oath from the suspect defendant), and *Heemachcha qasisimma* (slaughtering a black sheep or, in some cases, goat, especially to study and resolve cases related to murder).¹¹⁷

Naqaasha (witness) is the process of gathering evidence during which time begins in which the elders make an effort to confirm any information that may be accessible to them. The elders never accept a witness's words when they approach them; instead, they pose challenging questions to the witness and only accept them if they provide convincing responses. If not, they dismiss him and look for another investigative strategy. Lying is also seen as having a religious

¹¹⁴Informants: *Ato* Dagala Hajjiso, Mugoro Megiso, *Ato* Tesfaye Tadiwos and *Ato* Dagala Hajjiso.

¹¹⁵*Ibid.*

¹¹⁶ Alebachew and Samuel, p. 75.

¹¹⁷ Informants :Dedach Mathewos Yadore, *Ato* Deselegn Godebo, Abegaz Mugoro Megiso

influence in the investigated communities. The likelihood of being misled in front of the elderly is therefore quite unlikely.¹¹⁸

Second, the *Hiidiro* (oath) was and still is a symbol of great reverence and terror. It is used when persons or organizations want to carry out or have already carried out wrongdoings such as murder, arson, kidnapping, theft, and other covert actions. Contrary to what *Hiidiro* has shown, the *hiidiro* (oath) was and is still held in great regard and terror for its ethical authority. It is used when persons or organizations want to carry out or have already carried out wrongdoings such as murder, arson, kidnapping, theft, and other covert actions contrary to the *Hiidiro* established rules.¹¹⁹ The elders usually succeeded in identifying those who had committed various crimes through an oath where by the former would ask the accused to take an oath by saying, for example,

Hadiyyissa

Gloss

<i>Illi qooqona</i>	Let my eyes become blind
<i>Imacci gawwona</i>	Let my ears become deaf
<i>Kusaammi Iqachchinaa/Ishoumoi</i>	Let the fate of my children and the next generation be ill-fated.

The third technique is *Heemacha qasisimma* (making the suspect slaughter black sheep with a spear), which is used when the criminal could not be identified or the case remained unidentified by any of the mechanisms mentioned above. In this case, if the suspected individual refuses to take an oath and kill the black sheep, it is considered that the suspect has committed the offence. But, if the suspected individual takes an oath and kills the black animal, the suspect will be free and the search for other suspects goes on. This method of investigation has been one of the most effective traditional methods of truth-finding among the society.¹²⁰

¹¹⁸Informants: Daana Godiso Kibamo, Daana Neegaro Ananna and Ato Ermolo Edamo.

¹¹⁹Braukamper and Tilahun p.21: informants: Ato Mehari Biruk; Ato Terefe Lerebo.

¹²⁰Getahun Arga, "A Brief History of Hadiya 1050 to present", *Paper presented in the Symposium on the Language, History, Culture and Folklore of the Hadiyya people* (Hossana, 1997 E.C), p. 12.

2.6.2. Types of Conflict Resolutions

In the Hadiyya's native dispute resolution process, there are generally many reinforcement mechanisms and punishments depending on the degree and complexity of the crime committed.

1. *Gumme'e*; is literally mean blood money. According to informants, the conciliators or arbitrators among the Hadiyya, literally *Molli Lommanna/Dannuwwa*, voted against accepting and receiving blood money. They exclusively provide and receive money used for funeral, medical, and other costs. The group received the expense money. This is done to ensure that you just take what is necessary and not more. The conciliators or arbitrators demand that the criminal the people provide simply contribute and receive expenses; they do not give or get blood money (*gumme'e*). If they pay for unruly blood, something bad will happen once again.¹²¹

2. *Butta*; it entails taking action to exact retribution, but instead of murdering the killer, doing so by seizing their property. In such a scenario, the murderer's family member vanishes from their own residence. According to *Molli-Lommanna* and *Dannuwwa*, the first move in such a case is to direct the killer and his family to avoid the victim's relatives as much as possible in markets and other public settings. This is done in order to prevent retaliation related violence. The *Molli-Lommana/Danuwwa* conciliators or arbitrators then start looking into the reasons and thinking about suitable punishments.¹²²

3. *Daambuussa*; is a sort of conflict that may arise between cultures and cause major hostilities. One prominent elder in the neighborhood claims that arson (*Daambuussa*) is a significant conflict type that happens as a result of a lack of positive attitude towards the person or group, or conflict resulting from their long-standing grievance. The issue would be resolved via the standard conciliation or arbitration procedures (*Lommanani guullima*). If the offender of the crime is identified, sanctions will be applied because setting fire on the house would result in multiple different incidents, including the deaths of humans, the destruction of household items, and the burning of domestic animals. Second, the criminal must pay damages if the victim is burned independently without implicating any human lives. If it is found out a person who committed the crime, penalties could be imposed according to the above-stated ways.¹²³

¹²¹Informants: Ayele Abebe, Azmach Lolamo anjulo, *Ato* Nadado Boke.

¹²²*Ibid.*

¹²³Informants: *Ato* Dagala Hajjiso, Mugoro Megiso, *Ato* Tesfaye Tadiwos and *Ato* Dagala Hajjiso.

4. *Xiigguulla*; (homicide) is the other system of dispute resolution in the community that deals with significant offenses like murder. Conflicts might be roughly divided into those involving murder, a major crime, and lesser ones. Others might be little transgressions, bodily injuries, or losing a piece of one's physical organs. Therefore, these disputes must be settled locally before turning into significant intercommunal violence.

In actuality, the processes used to resolve these types of disputes and the ultimate compensation provided to the victim differ from those involved in a case of murder. The main protective and regulating mechanisms for avoiding harm are the unwritten, legally enforceable laws and customary beliefs based on *Xiigguulla* and *Hiidiro* are the most protective and controlling mechanisms for the avoidance of social evil.¹²⁴

The Hadiyya people see homicide as a serious crime. The primary responsibility of the traditional arbitrators, *Mahharann-Lommana*, (honorable elders), is to determine the circumstances surrounding the murder. When someone is slain in society, traditional arbitrators place a strong emphasis on preventing criminal conflict and retaliation. Elders who represented tribes and clans in the case included well-known and respected elders *Molli-Lommanna* (tribal elders) and *Dannuwwa* (family judges).¹²⁵

This procedure is done to prevent revenge from the family of the deceased against the killer. By making the killer accountable for everything, including any costs associated with the crime, this approach helps to end blood animosity. First the killer had to hide himself until the rule was put into place. The killer must wait till the *Xiigguulla* has been performed before cutting his hair. His hair would also not be combed or clipped until after the *Xiigguulla* ritual. For the deceased's wife, mother, or father, a pottery filled complete with clothes is purchased along with a gray sheep and white honey. Moreover, *buuluko'o* (a cotton blanket) would be bought for the *Xiigguulla* procedure.¹²⁶

The clan leaders, (*Lommana or Danuwwa*), address the murderer's family members especially the murderer by saying *Xiigabeedee, Siggee*, which means that the black sheep's stomach should be cut open and stabbed to quell any blood hostility. The family of the deceased kills the black sheep, as the Hadiyya clan *Dannuwwa* said. This is to demonstrate that he has moved past

¹²⁴*Ibid.*

¹²⁵*Ibid.*

¹²⁶Informants: Ato Yaekem Obola, Ato Haile Babore and Ato Mathewos Ilitiirro.

seeking retribution and has forgotten everything that has transpired in the past as a result. He also promises that there won't be any more animosity. Additionally, he promises not to spill the blood. They claim that by slitting the black sheep's abdomen, the murderer shades the eye. The tribe chiefs *MolliDannuwwa/Lommanna*, however, are even more in favor of this practice *Xiigguulla*.¹²⁷

The clan leaders have given this process of declaration and oath the name *Heemachi Gullimma*. *Heemachcha* means "black" and *Heemachi Gullimma* is an acceptance-driven perfect reconciliation. Then gray sheep would be slain and served. The dead's relative receives honey from the traditional cup *Humbullo* from both the deceased and the murderer's relative. Both parties must cooperate in order bring peace between them.¹²⁸

¹²⁷*Ibid.*

¹²⁸Yacob, pp.48-49; HZCIO, pp.7-9, 11: Informants: *Ato Hanqebo Lamago, Ato Dagala Hajjiso*.

3. RELIGION AND ITS SOCIAL VALUES IN HADIYYA SOCIETY

3.1. Religious Beliefs and Practices

Religion is a very strong bond that ties people together in multi-national and multi-ethnic countries like Ethiopia. People tend to live in harmony when they have the same religion or, hopefully, when there is tolerance when religions existed differ. Evidence is abundant that human beings in general are or have been basically religious.¹²⁹ Religion is the pattern of belief and practice through which humans communicate with or hope to gain experience of that which lies behind the world of their ordinary experience. Various religious beliefs have developed among human societies at different times.¹³⁰

Religions rest on belief in supernatural forces. Some religions also show deep respect for ancestors and their cultural traditions. The term "religion," therefore, refers to both personal beliefs and communal practices.¹³¹ Numerous faiths, including both universal and exclusively indigenous types, are practiced in Ethiopia. The state of religion can have an impact on socio-cultural, political, and even economic structures.¹³² In the following section the religious history of Hadiyya, including 'traditional religion' will be discussed.

3.2. Traditional Religion of *Fandaanano* and its Rituals

Fandaanano was the traditional religion that express "way of life" of the Hadiyya people until the middle of the 20th century. The traditional religion of the *Fandaanano* marks the beginning of Hadiyya's religious history. *Fandaanano* was the indigenous religion that has been practiced by a considerable proportion of the Hadiyya for centuries. In Hadiyya, it was the only indigenous religion. Despite claims to the contrary, it is still unknown whether Hadiyya practiced any other religions before the advent of Islam in the eighth century A.D. In any case, for many years the Hadiyya people's primary traditional religion was *Fandaanano*.¹³³

¹²⁹Michael Peterson and Others (eds.), *Reason and Religious Belief: An Introduction to the Philosophy of Religion* (Oxford University Press, 1991), p.3.

¹³⁰Encyclopedia American Religion, Vol. 23, 1985, p359.

¹³¹Deressa Debu, "A Religious History of Wolaita", (B.A Thesis, A.A.U, Department of History, 1999) p. 24.

¹³²*Ibid.*

¹³³Braukamper and Tilahun p.21.

The practitioners or followers of the *Fandaanano* religion were known as *Fandaano* (single *Fandaanchcho*). The Hadiyya clearly differentiated between *Fandaano* (followers) in the meaning of “true believers” on the one hand and “pagan”, whom they labeled *ibijje’e* (single *ibijjekichcho*) on the other hand. Thus they propagated a distinctive self-consciousness of belonging to a “noble religious system” equal to Christianity and Islam and looked down upon non-*Fandaano* heathens. *Fandaanano* can be characterised as a general code of moral obligations and behaviour which guided the patterns of life adherents. The religious and secular spheres were so much interconnected that it really involved an integrated social system.¹³⁴

There are numerous theories that narrate the origins of *Fandaanano* religion. Some claim that Itta and Albaja, two individuals who were said to have flown like birds across a sea (the name of the sea is not specified), are in fact real persons.¹³⁵ The other group argues that a man by the name of Boyaamo invented *Fandaanano*. On the other hand, oral informants and a few written sources suggest that *Fandaanano* originated with the Hadiyya people and is therefore as old as the society itself, but it is difficult to determine the exact dates and locations of these traditions' origin. Many cultures who practice traditional faiths don't know when, when, or how their religious beliefs systems originated.¹³⁶

According to Braukamper, the Libido leader Biimaaddo introduced the tradition of *Fandaanano*, which then expanded from his area throughout the Hadiyya land. This shows that during the time when Islam was flourishing in the Libido region, *Fandaanano* was later equated with Islam in historical accounts. However, the beginning of Islamization was certainly earlier than the 15th century. Strong Muslim influence can be observed in Hadiyya in the 14th century, according to *Abu'l Fida al-Takwin Umari's al-Budan* (1321) and the chronicle devoted to Emperor Amda Seyon.¹³⁷

The majority of Hadiyya oral tradition maintains that the individuals known by the names Biimaaddo and Boyyammo, also known as Mohamed and Baamo of the Zar'a Ya'eqob chronicle, were the sons of *Fandaanchcho* and the devout Muslim *Garaad* Suf Nur Manchichcho.¹³⁸

¹³⁴ Ulrich Braukamper and Tilahun Meshago, *Praise and Teasing: Narrative Songs*...., p 27.

¹³⁵ Informants Alemu Somano, Ato Awano Gidebo, Ato Mengesha Gobebo, Desta Lenjiso

¹³⁶ Grenstedt, pp.85-87; Frehiwet Adnew Ersulo, *YeKambata Mahbereseb* ..., pp.55-57.

¹³⁷ Ulrich Braukamper, *Fandaanano the Traditional Socio- Religious System o*, p. 35.

¹³⁸ *Ibid.*

Though it appears that *Fandaanano* originated among the Hadiyya people, it is likely that *Fandaanano* predated any other religious beliefs in Hadiyya. Outside of Hadiyya, *Fandaanano* has never been practiced, despite their belief that other places had similar religious practices.¹³⁹

It functioned as the focal point of Hadiyya's socio-cultural and religious life and acted as the glue that bound the populace. People who did not practice *Fandaanano* were excluded from socio-economic and political participation in the earlier Hadiyya system. Thus, preserving social cohesiveness among the Hadiyya people required the essence of *Fandaano* to be at its best. Many *Fandaano* supporters had already settled in Badawachcho, Libido, Shashogo, and Sooro regions.¹⁴⁰

The sky god of *Fandaanano* religion was *Waa'a*. They were claim that *Waa'a*, was also known as *Ima'n Heemach Waa'a* (the black God of the sky) was the only supernatural force that ever existed. He was seen as being the sky god first, then black, and eventually almighty. *Waa'a* was thought to materialize as the blue or black sky. Above all, *Waa'a* was revered as the beneficent, compassionate, and merciful creator (*qoocaancho*) of all beings.¹⁴¹

No one can avoid *Waa'a's* existence because all of his animals may be seen by him at once through his eyes. The moon (*Agana*) and the sun (*Elincho*) stand for his eyes.¹⁴² Before the 1970s and even very recently, the *Fandaano* of Hadiyya worshipped *Waa'a* and his elements, such as *eelincho* and *Agana*, by scattering blood, *xaliila* (melted, purified butter), and milk on the ground. A small amount of the unique grass known as *saddaa* would be added to this and other sacrificed beverages. After rising, the sun was worshipped, but at night the moon and stars were worshipped.¹⁴³

Fandaano believed that a number of lower gods and 'benevolent' spirits always resided underneath him. *Waa'a* Each and every *Fandaano* believer has a unique *jaarra* (spirit of *Fandaanano* religion). When *Jaarra* becomes angry, it immediately and automatically stops doing its primary duty of protecting people. Most of the time, an angry *jaarra* could endanger

¹³⁹ *Ibid.*

¹⁴⁰ Haile Bubamo Arficho "Some Notes on the Fandano Religion in Hadiyya (south western shawa)", Paper presented in the *first Annual Conference of Historical Society of Ethiopia* Adis Ababa: IES, 1971, p. 1.

¹⁴¹ *Ibid.*

¹⁴² Ersido Ye Hadiyya Biher... p. 25.

¹⁴³ Wondimu, p 18, Informants: *Ato*Kedamo Keshamo, *Ato*Buseerra Anulo, *Ato* Tesfaye Tadiwos.

people's lives, properties, and children in addition to spreading disease. To keep *jaarra* pleased, some of the earliest matured fruits, vegetables, and crops were sacrificed. People do not gather their harvests before they give sacrifice to *jaarra*. For instance, *hadaro* (first-time cow milk gathered) would not be consumed unless some of it was sacrificed for *jaarra*.¹⁴⁴

Wole, woriiqa, idotta, or heefichcho (are spirits that protect women, primarily from any abuse or mistreatment from their husbands), *jiinna, ibliissa, habusa*, and others constitute the major body of gods and spirits of the *Fandaanano*. *Jaarra* and *Idotta* are protecting spirits. *Fandaano* strongly believed that all gods and spirits needed regular sacrifice (*kitimimaa*) and players. Honey, *bullo*, butter, milk, blood, and meat were the major sacrificial foods and drinks. The practice of giving praise to the *Fandaanano* gods and spirits was called *boroodimma*. *Boroodima* was involved calling the names of god's spirits and giving them praise.¹⁴⁵

Fandaano (followers of *Fadaanano*) believed in spirit possession; all individual families wanted to be protected from diseases, have a blessed new year and future and a blessed marriage, fertility, cattle, and blessed crops. In the past, *Fandaano* used to make prayers under big trees, which they called *adbaara*. For *Waa'a*, a special sacrifice would be given by respected people, not by ordinary individuals. All major sacred feasts and offerings were practiced between September and January; the favorite days of the week for sacrifice were Tuesday and Thursday.¹⁴⁶

Among the *Fandaano* heads of individual families used to make up early in the morning and perform their prayers. Among the usual prayers:

Hadiyyissa	Gloss
<i>Jor baaragachiinse waa'a gatise</i>	Protect me from evil
<i>Daafii gatise</i>	Protect me from tribulations
<i>Waa'a xumma Hosisse</i>	Oh! god protect me in your peace (the whole days)
<i>Daraa Maaroo'e egere</i>	Protect me down to dusk. ¹⁴⁷

¹⁴⁴ *Ibid.*

¹⁴⁵ Informants: *Ato* Heramo Ersido, *Ato* Dagala Hajjiso and *Ato* Yohannes Huluko.

¹⁴⁶ Haile Bubamo "Some Notes...."p 13

¹⁴⁷ Haile "Some Notes...."p 11, Wondimu, p 21.

Ritual experts known as *Anjaama* or *Anjaano* (singular *Anjaancho*) had political influence over the Hadiyya's traditional methods of administration and dispute settlement. *Anjaano* had been quite influential in the social, political, and religious spheres. *Anjaano* was thought to have a very strong spirit that was capable of even killing wrong doers. Because *Anjaano Waa'a* would open up many of his mysteries to them and impart his particular knowledge and wisdom, they would be able to predict both good and negative events that would occur at the appropriate time.¹⁴⁸

Any issues they expected would be communicated to you along with potential resolutions. They might also bring about or treat disorders. The prevailing opinion was that *Waa'a* and *Anjaano* had a unique method of communication.¹⁴⁹ The *Fandaano* religion's followers, known as *awwannano*, actively participated in funeral rites as well as daily social interactions and other routine activities. There were also respected seers or oracles which are referred to as *waa'a manna* (sing. *Waa'a mancho*).¹⁵⁰

Fandaanano had a tradition of religious passages. New converts to the *Fandaanano* religion had to pass through three stages: circumcision, baptism, and fasting. Before *soommano* (the fasting practice of the *Fandaano*) commences, *Anjaama* would announce the exact date in market centers and other places where the public gathered a week or two in advance. *Soommano* was the basic pillar of the *Fandaanano* religion. The males in the *Fandaanano* religion used to go to the nearby river early in the morning, undress themselves and sink into the river, pronouncing *Arrapp! Arrapp!* and then washing their bodies and clothes.¹⁵¹ This purification process is called *hybaana* (*hybana* was equivalent to baptism, but *Fandaano* practiced it simply for purification). They believed that *hybaana* would cleanse all their sins. On their return to their homes, they would bring grass, a small stick or a flower from a special plant called *soomma'n haqqa* that grew near the riverside to signify the onset of *sommano*. On the day when the male heads of the *Fandaano* family performed *hybaana* on all household materials; *soommano* would begin the next morning.¹⁵²

¹⁴⁸ *Ibid.*

¹⁴⁹ *Ibid*, p. 3.

¹⁵⁰ *Ibid*, p. 4.

¹⁵¹ *Ibid.*

¹⁵² Gedeon Addise A social Economic and Socio-cultural....p 54

The *Fandaano* would not eat or drink from sunrise to sundown during their *soommano* (fasting). They maintained the tradition of eating between 7 and 8 p.m. The first meal they ate during the *soommano* days is known as *afixra*. *Fandaano* believed that they had to end their fasting and eat meals before the hyena howled; if a hyena howled, if a hyena howled, it is considered that their fasting would be polluted. In such a case, fans would extend their fasting period into the next day. According to the *Fandaano* belief, the hyena is ‘*najaassa*’. They do not eat the meat of cattle, sheep, or goats killed or even touched because they are considered polluted and impure. The believers eat their second meal after midnight, usually around 3 o’clock or just before the cock crowed.¹⁵³

Women and small children would not participate in *soommano*. Boys would only be allowed to start *soommano* after 15 years of age. If any *Fandaancho* could not fast for various reasons that included sickness or other related problems, he would be allowed to postpone the fasting program after the approval of *Anjaano* and compensate it some other time. In this connection, it has been argued that *Fandaanano* religion gave much attention to the weak, poor, and sick.¹⁵⁴

The meal that *Fandaano* (those who could not fast during the *soommano* season) ate is known as *xasbeela*. *Soommano* usually lasted 15–30 days; young boys, the sick, and old men fasted for about 15 days, whereas healthy adults fasted for about 30 days. In some cases, dedicated *Fandaano*, especially *Anjaano*, fasted for 6 more days. Over the summer, sexual contact, quarrels, theft, and all wicked practices would be abandoned. During the *soommano*, the *Fandaano* would adhere to their religion more strictly.¹⁵⁵

The moon was important to *Fandaano* for the opening and closing of *soommano*. After an elaborate ceremony called *Fichchee*, *Soommano* would come to an end. Individual households would cook *bullo* and partake in the feast during *Fichchee*. The *bullo* would be prepared differently for kids and adults than it would be for regular eating. Adults would receive it on a *bixxira*, a type of clay plate. However, they would grab it and consume it until they were

¹⁵³*Ibid*, p. 55.

¹⁵⁴*Ibid*.

¹⁵⁵Informants: Imam Desta Lenjiso, Daana Neegaro Ananna, Daana Godiso Kibamo.

completely satisfied. *Kalafa* was the name of the unique *bullo* that *Fandaanos* consumed at *Fichchee*.¹⁵⁶

Any *Fandaancho* who was discovered to have changed to a religion was required to enter a whip made of hippopotamus skin called *lopp-hallanga* through his mouth into his stomach. It was thought that by doing this, the person's sin would be forgiven. The individual could rejoin *Fandaanano* after receiving the blessing of the religious fathers (elders). *Mannissimma* was the name for this specific method of purification (making man).¹⁵⁷

Fandaano were not allowed to marry wives or husbands outside of their own religion, but they could freely practice polygamy within the domain of their religion. They believed that there would be only one wife for an individual married here on earth, and that wife would also be his wife in *jennata*, but unmarried men on earth would remain single in *Jennata* too. It has also been believed that the soul of a person would stay at the top of the *uttuba* (the central post of their homes) after an individual died, and it would go to *Waa'a* after the body was buried.¹⁵⁸ Following a person's death, sheep were sacrificed. It would take four days to arrange for a cow (for women after three days). In order to express their intense love and sorrow for their deceased husbands, women whose husbands had recently died would sit down in the intense heat of the sun for about a week crying bitterly.¹⁵⁹

The vitality of *Fandaano* did not fade until the late 1940s. Through the *Fandaanano* religion, a general code of moral duties and conduct grounded Hadiyya's social life. Many *Fandaano* later became Muslims and Christians. Even though *Fanadano* is all but extinct now, some people still follow elements of its customs, particularly, in and around the Badawachcho region.¹⁶⁰

Informants expressed that *Fandaano* had strong respect for the spirit of their forefathers. They pray for their spirits (*ayaana*), for the remaining family members to be healthy, wealthy, peaceful and blessed. They provide gifts during different festivals to the places, where they were

¹⁵⁶Haile Bubamo “Some Notes....”pp 12-14, Informants: Ereso Gidebo, Alemu Somano, Anjulo Bafana and *Ato* Mehari Biruk.

¹⁵⁷*Ibid.*

¹⁵⁸Informants: Aras, Abera, Abose, Abebe and Philipos Ermolo.

¹⁵⁹*Ibid.*

¹⁶⁰ Informants: *Ato* Iyasu Megiso, *Ato* Ramato Godana, *Ato* Degela Hajiso and Anjanch Atiso Abako.

buried. *Fandaano* had a tradition of transmitting their religion to their children and other non-*Fandaano*.¹⁶¹

Furthermore, Hadiyya society benefited greatly from these religious traditions. The social, economic, and political life of their society was greatly influenced by the religious leaders of that time. They offer prayers for various social issues and work to discover answers. The traditional religion of the Hadiyya people, however, had its own set of social and ideological foundations. They significantly influenced interpersonal relationships and the peaceful coexistence of the people. They have a significant impact in resolving social conflicts.¹⁶²

The places where people from various areas visited were, the religious celebration centers and the holy places. In a sense, the *Fandaanano* religion served as one of the connections that bound cultures for a long time. Without regard to racial distinctions, they continued to practice these traditional religions. As a result, the level of interpersonal communication remained very high. The relationship within the Hadiyya society was maintained through such customs and coexistence. In addition to conventional religion, world faiths have played a vital role in promoting social contact.¹⁶³

Menelik's expansion could be among the main factors that had brought changes in the religious practices of the people. Following incorporation, the Hadiyya people were forced to adopt the new religion at the expense of their former traditional beliefs. However, the Hadiyya society had early contacts with the Ethiopia Orthodox Christianity, though its spread was insignificant since most people remained followers of traditional religion. Thus, Orthodox Christianity started to influence the society's traditional religious practitioners mainly since 1895.¹⁶⁴

3.2. Islam

According to Haggai Erlich's book *Ethiopia and the Middle East*, the Aksumite civilization and the migration of Muslim families from Mecca to Aksum in 615 AD are directly related to the beginning of Islamic history.¹⁶⁵ In a similar manner, Grenstedt claimed that Ethiopia was the first

¹⁶¹*Ibid.*

¹⁶²*Ibid.*

¹⁶³Informants: *Ato* Heramo, Mengistu, Sadore, Ermolo, Sadore, Nadado.

¹⁶⁴*Ibid.*

¹⁶⁵Eike Haberland "Notes on the History of Southern Ethiopian Peoples". In *Colloque International Sur les Langues Couchitiques et les peuples qui les parlent* (Paris, 1975).p.59.

place where Islam encountered outside of the Arabian Peninsula. Islam has had an impact on many Ethiopians' lives since it was introduced.¹⁶⁶

Petrol Michael and others also discussed the introduction of Islam, its spread, and consolidation in Ethiopia with a detailed explanation. He mentioned the seven Muslim Sultanates of medieval Ethiopia, including the Hadiyya Sultanate. But he gave much attention to the confrontation between Islam and Christianity.¹⁶⁷ However, Hussein Ahmed's discussion on Islam is a brilliant, eye-opening work. He identified five stages in the development of Islam.¹⁶⁸ The early phase (from about the 7th century to the 11th century) was characterized by the arrival of Muslim immigrants, traders, preachers, and other professional groups.

1. Period of expansion and consolidation (12th-15th century)
2. Period of confrontation (16th century)
3. Period of steady expiation (17th-18th century)
4. Period of revival and internal reverses (the 19th century).

Both in Hadiyya in particular and Ethiopia in general, Islam has a long history. Sources indicated that, some Hadiyya adopted Islam as soon as it arrived in Ethiopia.¹⁶⁹ Some sources claim that places like Dawaro, Adal, and Fatagar were the place where Islam first became aware of the Hadiyya. A few times before Ahmed Gargn's (Imam Ahmed Ibn Ibrahim Al Ghazi) wars, it was introduced into Hadiyya; both during and after the conflicts, a large number of individuals converted to Islam. Hadiyya had a hostile relationship with the Christian state. Hadiyya thus used Islam as a weapon against the Christian Kingdom. Though the majority of the Hadiyya did not convert to Islam, the commonalities between Islam and *Fandaanano* contributed to their long-lasting peaceful cohabitation.¹⁷⁰

The most powerful Medieval Muslim Sultanate that controlled most of Ethiopia's south-western and central regions was the Muslim sultanate of Hadiyya. Trying to make a strict date as to when the Sultanate came to power and organized their ancient state structure was difficult. Most scholars agreed, however, that the Hadiyya Sultanate had formed its ancient state structure between the 9th and 10th centuries. There was difficulty in tracing back beyond the 12th century

¹⁶⁶Grenstedt, pp.51-53.

¹⁶⁷Petrol Michael and others (eds.), Reason and Religious Belief ..., p. 8.

¹⁶⁸ Hussein Ahmed, "Ethiopian Islam: A Review of sources", *International Symposium on History and Ethinograpy in Ethiopian Studies. Adis Ababa, Italian Cultural Institute, 1982, p.7.*

¹⁶⁹*Ibid.*

¹⁷⁰Grenstedt, pp.51-53, 55, 57.

in a position to judge and orderly mention the names of the kings with myth geneology from their progenitor to Manchicho or *Garaad Suuf-Nuur*.¹⁷¹

The inhabitants of the political entity of Hadiyya, which collapsed in the 16th century, were predominantly Muslims. The Muslim sultanates of Hadiyya started first around the Harar plateau and then moved to the lake areas.¹⁷² Since the introduction of Islam, Hadiyya's social life has been significantly influenced by it. In the middle Ages, it also controlled Hadiyya's political and religious life. It is important to remember that Islam and *Fandaanano* coexisted for many years. Trimmingham argued that despite claiming to be Muslims in name, many Hadiyya continued to practice their ancient *Fandaanano* even in more recent times.¹⁷³

In spite of the fact that the Sultanate was for the first time mentioned in Ethiopian historical manuscripts as a vassal state during the reign of the most Christian state expansionist or conquering emperor, Amde Seyon (r.1314–1344), who made the first military expedition to Hadiyya and captured the Hadiyya *Garaad* Amano (King Amano) as a war prisoner. Ethiopia's south-west, south-central, and east held a strategic position as the country's human and economic source. In particular, the Zeila trade port was an economically very crucial center for the county's import and export of trade items.¹⁷⁴

In the first half of the 16th century, Hadiyya mobilized its army to defeat the Christian State in alliance with Ahimed Gagn's army in recurrence. The Christian state's hegemony and military supremacy were gradually turned by Muslims after the continuous wars from about 1471 to 1527. The whole of the Horn of Africa came under the control of Ahmed Gagn's large-scale campaign, and many Christian people abandoned their religion. They were forced to accept Islam between 1533 and 1543, until the victory of Gelawdewos over the Ahmed Gagn in 1541, thanks to a European army sent by Portuguese King Emmanuel I.¹⁷⁵

¹⁷¹Braukamper, *A History of the Hadiyya in Southern Ethiop*: pp. 70-74, pp. 76, 87; Ergogie Tesfaye, pp. 46-47, 48-50; Tigabu Mekoro, pp. 45-47, 51, 57; Ludolphus Job, *A New History of Ethiopia: Being A Full and Accurate Description of The Kingdom of Abessinia*. 2nd. Ed. London: St. Paul's Church Yard.1684. N.d. p. 105.

¹⁷²Tamirat Qalbore, "YeHadiyya Hizb Achir Tarik", paper presented in the symposium on the Language, History, Culture and Folklore of Hadiyya people.Hossana, 1998, p 12

¹⁷³Trimingham, p 183

¹⁷⁴*Ibid.*

¹⁷⁵Brau kamper. *A History of the Hadiyya*: pp.82-84, 87-89; Tadesse Tmirat, *Church and State*. pp. 56, 86; Adejumob A.Saheed, *the History of Ethiopia*: p. 22.

The wars of Adal were arranged and declared as the Holy War against the Ethiopian Christian State and controlled the Ethiopian region as the Islamic Empire. It included all but all of the statistics and ethnic groups of the region. The war soon attracted an international dimension, especially from the major world powers of the period: the Portuguese on the side of Christians and, on the other hand, the Ottoman Turks on the side of Muslims. Both of the major European powers took part in the warring powers for their advantages in the shadow of religion. The Muslim State was threatened by the Christian State by the mobilized fervent armies of the Zeila Confederation, namely Yifat, Adal, Dawaro, Fatagara, and Hadiyya.¹⁷⁶

The forces of *Immam* Ahimed Ibn Ibrahim Alghazi (Ahimed Gagn) overran the former Christian Imperial territory and established firm control until Muslim campaigns were defeated and he was assassinated by Christian forces in 1543. After the death of the *Immam*, Hadiyya became further disintegrated and began movement in different directions in their tribal forms and groups of clans, together with their cattle populations, in fear that the Christian Statists would yet take revenge in the future. During and after the wars, Hadiyya was caused striking poverty, insalvement, displacement from their original territory of occupancy, and loss of their cattle and children.¹⁷⁷

The first steps toward making the shariat court legitimate and operational in Hadiyya were taken by the Italians in 1929 E.C. (1937 G.C.). According to my informant, Hadji Zakir, was one of a few people who worked closely with the Italians during the establishment of the Shariat court in Hadiyya.¹⁷⁸ Fitawurari Bargano, the Italians' representative and the monarch of Hadiyya, was in charge at the time. The goal of the Italian occupiers, who did this to advance their own objectives, was to gain as many allies as they could. After the Shariat court was established, Islam started to flourish once more and spread throughout most of Hadiyya. For Ethiopian Muslims and Muslims generally, the Italian era was one of peace.¹⁷⁹

¹⁷⁶Adejumob ASaheed, *The History of Ethiopia*: pp. 22-23; Ann Gillespie Carol, *Modern World Nations*, pp. 11, 44-45; Negash Tekeste, *Woven In to the Tapestry*: pp. 64-65; Laphiso G. Dilebo, *Ethiopia: The Cradle of History*. pp. 24-25; Tadesse Sibamo, pp.7-8; Negash Tekeste, *Woven In to the Tapestry*: pp. 65-66.

¹⁷⁷Ibid, Tadesse Sibamo

¹⁷⁸Informants: Ato Daniel, Mehari, Eriso, Ato Daniel, Daana Neegaró.

¹⁷⁹Informant: Ato Nadado, Ermolo, Sadore, Ato Mengistu.

Some Muslims claim that following the liberation, Haile Sellassie's administration officially began "persecuting" Muslims since they were seen as "collaborators" with the Italians.¹⁸⁰ Paradoxically, Haile Sellassie himself was associated with "traitors" by many of his detractors because he abandoned his people and his country when they were in need (during the occupation period). According to a Muslim informant, many Muslims in Hadiyya were forced to convert to Christianity, and those who refused were prohibited from building mosques or congregate to practice their religion. When they arrived in Hossana from somewhere else in Hadiyya, they even had to resist leaving their scarves behind.¹⁸¹

It is important to note that oral informants and some secondary sources frequently exaggerate claims about the 'persecution' of Muslims during this time. It appears that the Sharia court's operation was permitted by Haile Sellassie's administration simply to ease the tension in 1936 E.C. (1943 G.C). Three years later, the government changed its recommendation and made the Hadiyya Sharia court illegal. The Orthodox Church, which was strongly backed by the government, on the other hand, opposed it vehemently. Muslims claim that the government was actually punishing them in order to support the Orthodox Church. Muslims assert that the period between 1941 and 1974 was marked by severe government pressure.¹⁸²

It was thought that the *Derg* would grant equality and tolerance to all religious beliefs, including Islam, after 1974, but it ended up being the worst government in terms of religious freedom in general. All religions were not treated equally well by the *Derg*. However, unlike the Protestants, the Muslims of Hadiyya and Kambata were not persecuted. Even the celebration of Muslim holidays, particularly *Arraffaa*, *Mewulid*, and *Ramadan*, was permitted by the *Derg*. However, following 1991, Muslims started to experience greater levels of religious freedom than ever before in Hadiyya's and Ethiopia's overall history.¹⁸³

There are a few minor variations between the Islamic traditions of old Hadiyya and how they are discussed in Hadiyya. Islam used to be somewhat comparable to *Fandaanano* in many ways.

¹⁸⁰ *Ibid.*

¹⁸¹ Frehiwet Adnew ..., p.24; Informants: Yaekob, Yohannes, Ersido and Abegaz.

¹⁸² *Ibid.*

¹⁸³ Informants: Heramo, Ersido, Abegaz, Somano, Daana Godiso.

With the fall of *Fandaanano* and frequent contact with Muslims from other places in the latter half of the 20th century, the Hadiyya Muslims abandoned a number of *Fandaanano* rituals.¹⁸⁴

In Hadiyya, there were certain fundamental distinctions and parallels between *Fandaano* and Islam. Fasting was and still is the foundation of each of their respective faiths; in Islam, it is the foundation of Zakat. Even some oral informants assert that the word "*soommano*" has Arabic roots. Additionally, Arabic is thought to be the origin of words like *jina* and *ibliisa* (for *Jinni* and *Iblis*, respectively, for Muslims).¹⁸⁵

Like Muslims, *Fandaanano* once referred to their first meal after *soommano* as *afxira* (*afxir* for Muslims). Aspects that were religious and secular were closely related. *Fandaano*, however, was not exactly like Islam. They lacked religious texts and places of worship like mosques, unlike Muslims. They combed their long hair with a stick called a *shudaqa* rather of wearing shawls. The *salat* was not recited by *Fandaanano*.¹⁸⁶

Instead, they conducted their own prayers by bending down to the north or east at sunrise and dusk. The name of this prayer was *morata*. *Fandaanano* kept up food avoidance and slaughtering practices; eggs, fish, and other things were forbidden. They would kill a lamb, combine its blood with honey, and sprinkle it over themselves if they consumed one of these.¹⁸⁷

The *Fandaanano* revered animals like sheep and hippopotamus. Women and young children were not allowed to join in *soommano* in *Fandaanano*, but men and women are allowed to fast in Islam, albeit young children are not.¹⁸⁸ This comparison demonstrates that, in addition to the obvious similarities between Islam and *Fandaanano*, there was a very high degree of syncretism. Today, Islam has a large following in the Hadiyya's neighboring regions of Hadiyya, but *Fandaanano* gradually weakened by the introduction of protestant Christianity into Hadiyya society. has all but disappeared from Hadiyya society.¹⁸⁹

¹⁸⁴*Ibid.*

¹⁸⁵Informants: Chamiso, Heramo Ramato, Philipos.

¹⁸⁶Frehiwet, p.26: Informants: Somano, Petros, Yohannes, Desta and Shuramo.

¹⁸⁷*Ibid.*

¹⁸⁸Getahun, pp.23-25: Informants: Heramo, Ersido, Petro, Abose and Desta.

¹⁸⁹*Ibid.*

3.3. Orthodox Christianity in Hadiyya Society

During the Medieval period, there was contact between the Ethiopian Christian kingdom and Hadiyya. Additionally, Amde Seyon's integration of the Hadiyya into the Christian kingdom in 1316 played a significant role in the forced conversion of certain Hadiyya to Orthodoxy Christianity.¹⁹⁰ Some academics also claim that the Emperor Zara Ya'ecob and Elleni connection itself represented a crucial turning point in the development of contacts between Hadiyya and Orthodox Christianity. Moreover, it has been asserted that a number of Hadiyya sub-groups, including the Dubamo, Mesmesa, Donga, Loka, and others are thought to have originated in the north.¹⁹¹

Orthodox Christianity was introduced to Hadiyya between about 1550 and 1570. Oral traditions state that the Dubamo brought the Trinity Ark and the Loka brought the St. George Ark to Hadiyya. However, it is more likely that the history of the spread of Orthodox Christianity in Hadiyya is linked to the ongoing interactions they had before through trade, battle, and marriage.¹⁹²

After Menlik conquest the Orthodox faith was forcefully spread over several regions of Hadiyya, particularly southern Hadiyya. Force was used to convert a lot of people. In addition to Menelik's troops, priest arrived. The local Hadiyya, however, were not properly instructed by those clergymen (priests) in the fundamentals of Orthodox teaching and faith. Marcus believed that whenever Menelik conquered non-Christian (non-Orthodox) territories, he did not utilize persuasion to bring about conversions.¹⁹³

The Hadiyya were forced to be baptized, give up their previous Hadiyyissa names, go to all religious gatherings, and observe all Orthodox religious customs, especially the fasting tradition.

¹⁹⁰Getahun Arga, "A Brief History of Hadiya 1050 to present"....., p.12:

¹⁹¹The exact place is not mentioned. It is not worth noting some of these people still claim that they do not belong to the Hadiyya.

¹⁹²Getahun Arege, p. 6.

¹⁹³Harold G. Marcuse, *The Life and Time of Menelik II: Ethiopia 1844-1913*(, Oxford Clarendon Press, 1975), pp 195-196.

The Hadiyya converts typically resumed albeit baptized their *Fandaano* belief whenever they returned to their rural settlements, especially in the beginning.¹⁹⁴

Until 1974, the Orthodox Church held the coveted distinction of being the official religion. After Menelik conquered, the area, Hadiyya region saw an increase in Orthodox Christianity, which was mostly credited to the local *balabbats* themselves, had a significant impact. Churches were built in Hadiyya with the help of individuals like *Qegnazmach* Seyoum and *Dana* Qonpano, mostly employing the corvee labor of the *gebbars*. Church building was first restricted to the territory of the *Balabbats* and the incoming settlers.¹⁹⁵

Ras Abate Buayalew and his son, *Ras* Getachew, were among the notable authorities who were directly appointed by the government who were responsible for the spread of Orthodox Christianity in Hadiyya. In the village of Hossana, *Ras* Abate financed the building of four churches: St. Mary, St. Michael, St. George, and St. Tekle Haimanot. *Ras* Getachew supported the building of the Balewold church.¹⁹⁶

Since Orthodox religion held important positions until the Italian occupation, the indigenous people considered it as the religion of the oppressor, the *naftagnas*. The *naftagna's* properties were destroyed and several of their homes were set on fire during the unrest of 1935-1936. As a result, Islam and *Fandaanano* had a clear area to expand their bases. However, the indigenous people rebelled against Italian control in both peaceful and violent ways. The imperial administration reestablished direct rule over the Hadiyya people after 1941 and started to fortify its position. In several areas of Hadiyya, Orthodox Christianity regained its vitality and spread throughout the region in a similar way as before 1935 (pressure for conversion).¹⁹⁷

Oral informants claim that in 1948 E.C. (1956 G.C.), imperial officials and Orthodox priests held a public gathered at Hossana along the River Batena where everyone was given the order to be baptized. Following this official baptism, more people than ever before started to profess

¹⁹⁴ Informants: Daana Neegaro, Daniel, Eriso, Mehari.

¹⁹⁵ Informants: Daniel Mathewos, Demise Mengistu, Eriso Ermako, Desalegn Godebo.

¹⁹⁶ *Ibid.*

¹⁹⁷ Informants: Desalegn Godebo, Hadaro Madalcho, Nadado Boke, Degela Hajiso.

orthodox Christianity. Around 1938 E.C., in a place named Qanqicho, numerous people were baptized before the Batena event at a place named Qanqicho (1946 G.C).¹⁹⁸

Written documents do not, however, support this accusation of a forced baptism; despite the fact that certain Orthodox Church priests themselves concur the place. In addition to forcible conversion, if such occurred, the government also encouraged the building of numerous churches throughout Hadiyya. Mesemes Michale Church, Qanqicho Giorgis Church, Lemo Giorgis Church, and Shone Giorgis Church are a few examples of the early churches.¹⁹⁹

The Ethiopian Orthodox Church gave the Ethiopian Empire religious legitimacy to a larger context. It ruled the political-religious sphere until 1974, while other churches were marginalized; it benefited from a favorable status as the state religion. The native inhabitants of Hadiyya were required to observe Orthodox holidays, help build new churches, and pay tribute. In actuality, the Hadiyya majority did not serve as priests or deacons in the church since all religious ceremonies were conducted in Amharic and Geez, two languages that were imposed on Hadiyya. The sources claims that the indigenous people did not recognize the priests because it was thought that they couldn't converse with God in this regard unless they spoke Geez.²⁰⁰

Due to the *Derg's* adoption of Marxist-Leinist ideology in 1974, as previously mentioned, the *Derg* developed anti-religious tendencies. It was believed that eventually, religion would disappear. The *Derg* had made several attempts to remove clergy and religious literature. Protestants felt this pressure more than any other.²⁰¹ The relationship between the Hadiyya people and the former was tense due to the communication gap and the notion that Orthodox Christianity was *neftegna's* religion. In general, municipalities had more of an Orthodox Church impact than rural areas did. However, the Orthodox Church lost its hegemony and dominance over the other religious organizations after 1991.²⁰²

After the Amhara immigrants arrived in Hadiyya, there were other significant changes which occurred in addition to the religious development in the area. This was how the Amhara language and culture were introduced. As was already said, the northerners differed from the Hadiyya in

¹⁹⁸ *Ibid.*

¹⁹⁹ Gethun Arege, p 21.

²⁰⁰ *Ibid.*

²⁰¹ Informants: Azmach Lolamo, Ato Yohannes, AtoKedamo, Buseerra, Helios Kedamo.

²⁰² *Ibid.*

terms of religion, culture, ethnicity, and language. In order to foster cultural integration among these individuals, the locals made an effort to behave as though they were from the northern region after incorporation. This is because the names they give birth to typically having Amharic meanings: *Sana*, *Maqsana*, *Orobba*, *Hamussa*, and *Harbba* were the new names for the days of the week, modified from the Amharic names for Monday, Tuesday, Wednesday, Thursday, and Friday.²⁰³

3.4. Protestantism and Catholicism

Protestantism and Catholicism will be discussed together in this section because their introduction and growth occurred more or less concurrently. First, both were brought into existence by western missionaries. Second, unlike Orthodox Christianity, they were introduced in a more flexible manner. Because Protestantism and Catholicism approached society through social services like health care and education, the general public had a favourable opinion toward them.²⁰⁴

In the 17th century, Protestantism made its first appearance in Ethiopia when the German Lutheran, Peter Heyling, arrived. According to Bahru, the smoothness of the interaction between the Protestant missionaries and Ethiopia, at least in the beginning, was largely attributable to their practical interests, such as masonry and craft work. For instance, Tewodros II first made friends with Protestants. He had close friendships with people like Walter Plowden, John Bell, and Waldmeier.²⁰⁵

Protestantism's history is not as extensively documented as Orthodox Christianity in part because Protestantism emerged later and was allegedly under the control of the Orthodox Church, as Protestants claim. There are only a few sources available for the early history of Protestantism in Ethiopia. We do, however, have some missionaries' books, articles, thesis, and accounts recent time.²⁰⁶

²⁰³ Wendiye, p. 104; Grenstedt, p. 68; HCIO, p. 6 and Informant: Elias.

²⁰⁴ David Chapple, *Protestant Missionary Activities in Ethiopia: Gobat Isenberg and Krapf*' Proceedings of the Third Annual Seminar of the Department of the History Addis Ababa University, 1986, p. 25.

²⁰⁵ *Ibid.*

²⁰⁶ Bahru, *A History of Modern Ethiopia...*, pp. 113-115.

As Protestant missionaries increased in number and gained popularity among the people, strong official opposition emerged. Taddese Tamrat that in his article, "Evangelizing the Evangelized," Protestants ignored the reality that Ethiopia was a Christian country for a very long time before the arrival of the Protestant missionaries which had a very critical title. The Orthodox Church and the Protestant missionaries fell out over this position, which created internal conflict. One of the first Protestant missionary groups to travel to Ethiopia, along with the Lutheran Mission, was the British CMS (Church Missionary Society). Late in 1829, Samuel Gobat and Christian Kugler came in Adigrat and began their mission.²⁰⁷

Southern Ethiopia, including the Hadiyya region, was the place where the SIM (Sudan Interior Mission) operated under the direction of Dr. Thomas Lambie. The introduction and development of the Protestant faith in Hadiyya were greatly aided by the SIM missionaries. In Toronto, Canada, the SIM, a North American missionary organization, was founded in 1893.²⁰⁸

Thomas Lambie originally traveled to Ethiopia from Nasser, Sudan, to provide medical aid in the south-west. He was invited by *Dejjazmatch* (later *Ras*) Biru Walda Gabriel, the governor of the Qelem region, who needed a western-trained doctor to assist him in providing medical treatment against what was known as the *hidar bashita* (literally, the November disease), which was the influenza (Spanish flu) epidemic that was spreading throughout the world at the end of the First World War.²⁰⁹

Although the team led by Dr Lambie and his colleagues travel to Jimma, and landed to Hadiyya in 1928. Lambie and his men ended up in Hossana instead, where they made their way to a little settlement called Lambuda. They eventually established Lambuda as their base of operations. From their base in Lambuda, they started to communicate with the Hadiyya, Kambata, and Wolaita regions. The Matthew's gospel was translated into Hadiyyissa by the SIM missionaries in 1934.²¹⁰

²⁰⁷Taddese Tamirat, *Evangelizing the Evangelized: The Root Problem between Missions and Orthodox Church*, Frankfurt, 1996, pp.17-30.

²⁰⁸Tesfaye Balushe, "A History of Christianity in Ethiopia: Church History with Emphasis on the Evangelical Church Mekane Yesus", *paper written as teaching material in the Mekane Yesus Seminary, the Diplona Program* (Addis Ababa Mekane Yesus Seminary, 1992), p. 40.

²⁰⁹Informants: Mathewos Mandaaro, Mathewos Ilitiro, Debebe Dadebo, Hankebo Lamago, Heramo Ersido.

²¹⁰*Ibid.*

Founders of Protestantism in the Hadiyya and Kambata regions included *Ato* Sabiro Wosoro (the first convert from the Dubancho area in 1921 E.C.), *Ato* Shigute Dada, *Ato* Abba Gole Nunemo (converted in 1929 E.C.), *Ato* Abiyo, and *Ato* Moloro. Following their discussion, they all participated in the Protestantism sermon. *Ato* Sabiro (also known as Abba Dogiso) According to informants he and a few of the early converts were collaborating closely with the missionaries. Therefore, it was made easier for people to be converted into Protestantism by the combined efforts of local converts and foreign missionaries.²¹¹

For all of the Protestant missionaries in Ethiopia, the Italian era was unstable. Missionaries were compelled to stop their activity and leave Hadiyyas between 1936 and 1941; all non-Italian, non-Catholic missionary operations were restricted. The local evangelists indicated above continued the work started by the protestant missionaries after their withdrawal. Therefore, European missionaries played a major role in the expansion of Protestantism, followed by local preachers. For their daring actions under the Italian occupation, local preachers earned recognition.²¹²

Following 1941, the Hadiyya people, who felt persecuted and marginalized by the Orthodox Church, started to actively take part in the growth of Protestantism. Protestants requested free access to conduct their outreach initiatives, describing the government as saying "Religion is personal; the state is for all." Protestants, like Muslims, did not believe the government's claim to be true because they were being persecuted openly or under secret conditions. This harassment included anything from false stories to an assault with weapons. Orthodox Christians viewed Protestantism as an "imported" or *mate* religion. Protestants assert that as a result, there was little religious freedom.²¹³

The height of missionary activity in Hadiyya was in the 1950s. Despite Protestantism's global expansion, there were numerous difficult obstacles. Additionally, missionaries were involved in teaching about farming, home management (especially in rural areas where they observed low hygienic conditions), education, and healthcare. They even go so far as to study the Hadiyya language and culture. Overall, Protestantism had a stronger overall impact on Hadiyya's socio-

²¹¹ Grenstedt, pp.55-57; Informants: *Ato* Yaekem, Heliso, Haile, Ermolo and Heliso.

²¹² *Ibid.*

²¹³ Alebachew and Samuel, pp.200-202, 203, 204-206; Gedeon, pp.50-53; Ye Bihereseboch Miker Bet, pp.93-94; Informants: Heramo, Dagala, Yakob, Mathewos, Hanqebo.

economic existence. Of course, all Protestant socio-economic services, including those related to education and health care, were essentially intended to aid in the spread of their faith.²¹⁴

The Marxist system prohibited open propagation. All religions were treated by the *Derg* with a more or less similar attitude, but it was harsher on Protestant churches, and the Protestant Pentecostal movements like the Mulu Wongel (Full Gospel Church). In Ethiopia in general and in Hadiyya in particular, religious persecution reached its peak during this period. In contrast to the new Protestant churches, which were though to be associated with imperialism, the *Derg* regarded the Orthodox Church as being national and was ready to tolerate it. Protestantism was viewed as a *mete haimanot* (imported religion) in Hadiyya and many other areas.²¹⁵

As a result, the *Derg* committed heinous harassment, unlawful detention, torture, church burning, and other horrors, and in several areas, some devoted Christians even perished. Persecution in Hadiyya was not as severe as it was in other places. However, it does not imply that the *Derg* did not at all oppress non-Orthodox Christians. According to informants some high-ranking *Derg* members in Hadiyya were secretly professing Protestantism. They also claim that Protestant churches had been erected throughout most of Hadiyya, influencing the lives of many rural people. Persecution in Hadiyya during the *Derg* era was mitigated by these features.²¹⁶

Protestantism developed in collaboration with the growth of Catholicism. With the arrival of the Society of Jesus (Jesuits) in the 16th century, with writings and process of Catholicism in Ethiopia gained its first significant footing. The activity of the Jesuit missionaries is often. In his discussion of the Jesuits' work between 1555 and 1633, Crummy accords them the honor of bringing Catholicism to Ethiopia.²¹⁷ One of the Jesuit missionaries named Paez was regarded as the most effective preacher; he is reputed to have been diplomatic, patient, and smart. "Paez was an inspiring preacher," said Merid W. Aregay.²¹⁸

Generally speaking, the Jesuit missionaries are recognized as the pioneers of Catholicism in Ethiopia in several literary works. The Orthodox Church presented the Catholic missionaries with significant obstacles right away. The difficulty increased after Susenyos declared Catholicism the official religion, and this culminated in the expulsion of the Jesuits under

²¹⁴Informants: Dagala, Heramo, Tesfaye, Buseerra.

²¹⁵*Ibid.*

²¹⁶Informants: Yaekob, Yohannes and Heramo.

²¹⁷*Ibid.*

²¹⁸*Ibid.*

Fasilads. Following the expulsion of the Catholic missionaries in 1632, this friction (between the government and the Orthodox population) was reduced. Later in the nineteenth century, other missionary organizations including the Lazarist and Capuchin Missions arrived.²¹⁹

Catholicism first established itself in Wasara, Kambata, in 1938 E.C. (1946 G.C). The St. Theresa church was established there by a man named Abba Pascalo. In the following years, Catholicism began to spread from Wasgabata to different parts of Hadiyya and Kambata in the same region. In 1950, a man named Abag introduced Catholicism to Waasgabata. In 1951, Abba Amnica introduced it to Jaajura, and in the 1960s, Abba Silverstre introduced it to the Taza areas in Kambata. The Catholic missionaries were largely engaged in humanitarian services just like the Protestant missionaries, besides their religious activity; they constructed health care centers and schools.²²⁰

Above all, they strongly condemned the *Fandaanano* religion and all of its practices as anti-Christian and related them to "evil practices." This makes the people of Hadiyya lose the earlier culture and values of their society. The period between 1974 and 1991 was a challenge for both Catholics and Protestants. However, the degree of persecution was minimal when compared to the protestant churches. In some parts of Hadiyya, churches were constructed in the period of the *Derg*.²²¹

²¹⁹ Gedeon, pp.50-53: Ye Bihereseboch Miker Bet, pp.93-94: Informants: Heramo, Ersido, Abegaz, Somano.

²²⁰ Informants: Hadaro Atiso, Desta and Yaekob, Kedamo

²²¹ Informants: Nadado, Hadaro, Desalegn, Eriso Demise.

4. MAJOR SOCIAL ASPECTS OF THE HADIYYA PEOPLE

A branch of history that was developed in the 20th century is social history. It emerged as a response to more established disciplines like political history, diplomatic history, the history of great persons, and the history of great ideas, which focused on the role of elites while ignoring the vast majority of society. Social history, in contrast to these studies, is interested in long-term changes and continuities in societal social characteristics.²²² Sociologists define society as a group of people who share common values, behaviors, and lifestyles. Social aspects are the foundations of society.²²³

The peoples of Ethiopia, in particular, have been maintaining strong and cohesive social aspects since ancient times. Like any nation, nationalities, and peoples of Ethiopia, the Hadiyya people have their own distinctive socio-cultural aspects.²²⁴ Social aspects are highly related to cultural issues and cannot be seen entirely separate from the cultural aspects of society.²²⁵ Some of the major socio-cultural aspects of the Hadiyya people discussed in this chapter are marriage practices, wedding ceremonies, child bearing ceremony, circumcision, funeral ceremony, annual holiday, food habits and drinks, clothes, hairstyle and ornament, folk songs and dances.

4.1. Marriage Practices

Marriage is a common social practice throughout the world.²²⁶ It refers to a contractual agreement between men and women involving the combining of their labor and property to establish a new household and family. It creates not only a new family but also a new linkage between two different descended families.²²⁷ Marriage is the basis for the perpetuation and continuity of society. It is established based on the social and cultural system of a society. In

²²²Paula S. Fass, "Cultural History/Social History: Some Reflections on A Continuing Dialogue," *Journal of Social History*, Vol.37, No. 1 (2003), pp. 39-46.

²²³ Puja Mondal, "Social System: Meaning, Elements, Characteristics, and Types," *Article shared online*, p.5.

²²⁴Abebe Demoz, Samson Seid, Tessema Gebre, "Indigenous Conflict Resolution Mechanisms among the Kembata Society," *American Journal of Educational Research*, Vol. 3, No. 2 (2015), p. 225.

²²⁵Alexander and Kumaran, pp. 1-4; Informants: Chmiso Annito and Hanqebo Lamago.

²²⁶ Zuzanna Augustyniak, "Marriages in Ethiopia," *Studies of the Department of African Languages and Cultures*, No. 43, ISSN. 0860-4649, 2009, p.26.

²²⁷ Waldemlak, pp. 17-20.

Ethiopia, different types of marriages are practiced based on the diverse traditional, cultural, and religious settings of the different ethnic groups of the country.²²⁸

The International Encyclopedia of the Social Sciences' definition, "As in other parts of the world, marriage is one of the foundations of social structure in Ethiopia. It is evident that regional and societal differences in marital customs are significant. Traditional marriage is typically not seen as a union between two people but as an essential component of a larger social network that connects a family's lineages, a village's clans, etc. This is mentioned in almost every aspect of the marriage."²²⁹

As is common in any society, marriage is one of the social institutions that make the beginning of the family a social reality. This shows that marriage served as a socio-cultural institution that showed their common values and identities. Moreover, marriage practices facilitate social interdependence among people. Therefore, it serves as a means of the Hadiyya societies' ethnic interaction as well as with other neighboring ethnic groups. However, within the society, marriage between endogamous clans is strictly forbidden. As a result, they trace back at least seven generations before they approve any marriage relationship.²³⁰

Marriage is usually determined with the approval of the social, religious, or governmental authorities, or approval from all three. As a result, it connects two unrelated partners in any community. Marriage, in a manner, is the beginning of kinship bonds that connect formerly independent tribes or groupings.²³¹

The Hadiyya community forbids intermarriage among the seven generations of a person's maternal and paternal lines of relatives. Additionally, due of their social and cultural distinctions, marriages is forbidden with "marginalized groups" including weavers, blacksmiths, tanners, potters, and other "despised" cultural groups.²³²

²²⁸ Alex Minichele, Fasil Merawi and et al., "Interreligious Marriage: Social and Religious Perspectives," *Imperial Journal of Interdisciplinary Research*, Vol-3, Issue-6 (2017), pp. 355-357.

²²⁹ International Encyclopedia of the Social Sciences, 1977, p. 279.

²³⁰ Tagesse Halibo, "Indigenous Marriage Practice among the Kambata People of Kachabira Woreda", B.A. Thesis (Addis Ababa University, Sociology Department, 1995), pp.22-24: Informants, *Ato* Dana Damissie, *Ato* Abose, and Imam Desta.

²³¹ *Ibid*, The New Encyclopedia Britannica, "Mariage",

²³² Informants: Tessema and Anget.

4.1.1. Types of Marriage

The majority of the informants claim that there are five different categories of Hadiyya marriage customs. *Herancha*/elopement, *Gosimma*/abduction, *Lago*/levirate, *Illigana* and *Cee'aqanchcha* /Marriage by betrothal are among them.

4.1.2. *Heranchcha* (Elopement)

This type of marriage occur when the female secretly gives consent to wed her boyfriend. Her parents, however, disagree with her decision. She went to the boy in secret since she loved him. When a girl's parents are deceased, she may comprehend that no one will be preparing the meal, which is why she loves *heranchcha*. They consent to visit the fiancé's family with his friends, and the bride will stay there for a few weeks before returning to his house.²³³

The bride's parents might have been able to make the feast, but they chose not to do so in case their daughter marries the young boy they do not want. This time, the boy's family consults the clan and village elders, and the elders then select a strong man from that clan's village who rides a fast and powerful horse. Early in the morning, a man sets off on his journey and arrives at a girl's village earlier than expected. He claims, in a loud voice, that your daughter has folks the son of the recognized tribe. As soon as he makes his declaration, the man makes every effort to avoid being arrested by the girl's family. The message is sometimes expressed to elders from the community, known as *Lommanna*, mediate the conflict and bring about peace, which allows for the continuation of interactions.²³⁴

4.1.3. *Gosimma* (Abduction)

It is an illegal type of marriage. When the girl and her parents decline the boy's offer, abduction occurs. Informants agree on the circumstances that lead to *gosimma*. The boy may be refused by the girl's parents due to his low socio-economic standing is expected to provide a large sum of money or gifts as the bride's riches because it is an important part of marriage that he cannot pay. The boy will then opt to use violence to get the girl.²³⁵

²³³Tagesse Halibo, "indigenous Marriage Practice....pp22-24: Informants: Damissie, Abose, Desta.

²³⁴*Ibid.*

²³⁵ Informants: Chamiso, Heramo Ramato, Somano.

A young man who neither the girl nor her parents like is forced into marrying her. On the way to the market, a girl's *gosimma* usually happens when she is fetching water or firewood, in the forest gathering firewood, or by a river drawing water. A girl who has been kidnapped forcefully is typically kept in the home of a relative of the young man who wants to marry her. Sometimes, a major conflict breaks out between the kidnapers and the girl's family and relatives.²³⁶

After kidnapping the girl, the Hadiyya young men frequently traveled to locations that were far away. Mostly out of concern that the kidnapped girl's relatives might exact revenge. Only after the community had been restored as a result of the elders' assistance would they return to their own village. Even now, all abduction related procedures are still in use, despite government propaganda to the contrary.²³⁷

On the day after the abduction, the boy's family sends elders to the girl's family with *marabo* (honey) and *sadda* (special grass) to put them near the *utubo* (pillar) to settle the matter. Nevertheless, once the virginity of the girl is consummated, the girl's family never ever wants to retake their daughter, so that they can agree to the matter. This being so, the family of the girl usually asks for high compensation sums for the moral and physical damage sustained by them as a result of the abduction. However, the elderly mediate between the two families in order to reach an agreement that is acceptable to both parties. Then, the sum fixed by the elders will be paid, and the dispute is consequently come to an end.²³⁸

4.1.4. Lago (Levirate marriage)

Its literal translation is "inheritance." This type of marriage, one of the husband's brothers inherits the deceased man's wife. My informants claim that the primary goal of this ritual is to preserve the deceased man's bloodline. If the departed spouse had no brothers, classificatory brothers would have an option to the final alternative left is to select one man from his lineage after confirming his genealogical proximity.²³⁹

²³⁶ Alemu Woncheso, "Changes in Marriage Practices and Ceremonies Among The Hadiya Ethnic Group of South Ethiopia", (M.A. Thesis. Hawassa University, 2010), p.36.

²³⁷ Informants: Ato Heramo Ersido, Ato Dagala, W/ro Sadame Ergano and Ato Desalegn.

²³⁸ *Ibid.*

²³⁹ Informant: Ato Degela, Imam Desta Lenjiso, Daana Neevaro, Daana Neevaro, Ato Degela.

In order to do this, informants claim that a unique ceremony known as *lago ijajima* is used to convert a woman from widowhood to wedded status. The deceased man's family and other close friends plan a feast. The heir openly assumes control of the deceased brother's family during this event. Then, among the property of the late brother, *saanigga* (an ox), *barcuumma* (a chair), *baggado* (a spear), *sa'ayaa* (a milk cow), and *farashsho* (a horse) are presented to the heir. Of course, this depends on how wealthy the deceased person's family is. There was a poor family. *Barcuumma* and *Baggado* were there. That would be sufficient.²⁴⁰

The widow and the orphans receive blessings from the *laaggainchcho* (heir) in return. The ceremony attendees then follow suit and wish the couple a happy and fulfilling marriage. The interests of the widow are disregarded in this type of union. Furthermore, the *laagganichcho* (the heir), who could be either old or young, might not be her age.²⁴¹

4.1.5. Illigana

.The parents on both sides of this marriage have approved it. Historically, the Hadiyya culture's most common and valued sort of marriage was this one. The friend's decision in this case was entirely up to the parents, particularly the father. Regardless of the couple's, especially the girl's, consent, the parents of young boys and girls would arrange the marriage. In this case, prestige and financial concerns were important factors. According to informants, parents typically choose a friend for their children from the clans or other parents they wish to have a relationship with.²⁴²

4.1.6. Cee'aqancha (Marriage by Betrothal)

Gedeon Addise stated that "Marriage by betrothal is the most extensively practiced and respected by the people." Both partners' families must agree, and there must be compatibility in this situation. In Hadiyya, boys and girls are expected to be roughly 20 years old before getting married.²⁴³ Haile Bubamo claims that the parents are approached for a young and unexcised girl. This is so either because of her beauty or the wealth and good reputation of her parents; many

²⁴⁰*Ibid.*

²⁴¹ Informants: *Ato Abera*, *Ato Araso*, *Ato Anjulo*, *Ato Philipos*.

²⁴²*Ibid.*

²⁴³Gedeon, pp.39-40

people are expected to compete for her. Even then, the expression of the parents is usually “how come you come for so young and an unexcised girl?”²⁴⁴

Haile also stated that the parents of the approaching family are seen favorably; typically, they invite them to visit them again after their daughter has been excised and then arrange for their daughter to be excised somewhat early. As previously mentioned, a female is typically betrothed after being removed and turning into a *bajjam-landio*. The *bajjam-landio* might be approached for marriage in one of two ways.²⁴⁵

1. A matured young man who has reached adulthood typically discovers his *bajjam-landico* through a variety of means, such as marital ties with his sisters, brothers, or other community members. And after locating her and confirming her willingness to together him, he asks his father to contact the parents of the *bajjam landico* through one of his aunts or other relatives.

2. Sometimes the young man's parents, particularly his father, with the help of people related to him, find a girl for his son and, before approaching her parents, asks him his son for his agreement.

In former times, a man intending to get married to a traditional Hadiyya girl had to prove purity of blood and descendance from a socially recognized family on his father's and mother's side for at least seven generations. The reason for this was that, among several neighboring clans, the Hadiyyas were concerned with this requirement.²⁴⁶

The father waits for the visitor to come on the day of the appointment, whether it is in the morning or the afternoon, with the grandfather, uncles, brothers, and a few other elderly people. The mother sits down separately from the guys, typically next to the *kossa* or *dumma*, with the help of her female acquaintances. For parents, the *kossa* serves as a place to sleep, while the *dumma* is a partition within the cylindrical house that serves as a storage area for household goods and other items.²⁴⁷

²⁴⁴Haile Bubbamo Arficio, “Some Notes on the Traditional Hadiya Women”. *Journal of Ethiopian Studies*, Vol. 11, and No. 2 (JULY 1973), pp. 131-155: Institute of Ethiopian Studies, 2019, p.140.

²⁴⁵Informants: Ato Heramo Ersido, Ato Dagala, W/ro Sadame Ergano and Ato Desalegn.

²⁴⁶*Ibid.*

²⁴⁷*Ibid.*

4.2. Wedding Ceremony

According to informants, marriage in Hadiyya was and is performed and declared by a wedding ceremony. Locally, the wedding ceremony is called *bollochcho'o* (in some areas like the Sooro and Badawachcho, it is called *ballachcha*). The word "*bollochcho'o*" implies happiness, a joyous feast or great ceremony. A betrothed lady, here, finance and their families will make preparations (both material and psychological) for the wedding ceremony several months in advance.²⁴⁸ The Hadiyya have a traditional marriage ceremony that descended from earlier times. Great social significance is attached to the wedding ceremony. The wedding day is a very important day in the lives of both the bride and the groom. It is important for the bride to have her wedding celebrated once in her life.²⁴⁹

About two weeks after the main ceremony, when the bride and groom, who have already begun living in the groom's father's homestead, their marital witness, and two to three relatives of the groom reach the bride's family and spend the night there, the wedding ceremony (also known as the "*dabbachcha*" or "*minaghisha*") is organized by the bride's family. Before this event, the bride's parents are not permitted to see their daughter. The girl has to stay alone in a strange environment while being served nourishing, buttry meals and given the same special attention.²⁵⁰

4.2.1. Types of Wedding Ceremony

Depending on the status of the families, there are different styles of wedding ceremonies and feast preparation. Weddings come in four varieties: *angaačča*, *hoššaaro*, *ilimoočča*, and *kiffa*.

In an *Angaačča* wedding ceremony, the bride's parents invite the *sifilla* or *hamaamoota* to their residence. Alemu claims that both homes can make the teas for this event. The females can

²⁴⁸Informants: Mathewos Ilitiirro, Desalegn Lodamo, Dabebe Dadebo, and Ato Abera Kassa: *Ato Ayele Lamboo*.

²⁴⁹*Ibid.*

²⁵⁰Valentina Peveri, "Approaching Abduction through Narratives: Love and Violence In A Hadiya Village, Southwestern Ethiopia": *Paideuma: Mitteilungen Zur Kulturkunde*, Bd. 60 (2014), Pp. 205-226: Frobenius Institute, 2019, P. 207.

heckle the groom and others who accompany him by singing "*N-iiy-aboo nuuri-waaree*" as the groom walks toward the bride with his *hamaamoota* (our brother return in honor).²⁵¹

Despite the girls' best intentions, the *sifilla* or *hamaamoota* confront their fears. One of the Hadiyya idioms known as *sharimma* is used by the friends of a bride to disparage a husband. This time, songs will be used to deliver the *sifilla* to the bride follow:

Hadiyyissa	Gloss
<i>Uwhe landiččo</i>	please give us the bride.
<i>Nafar kinne geejje</i>	your locality is large.
<i>Lomančh kinne ariimehe</i>	Long live up until old age.
<i>Minn uul bašila moočč-čč it-oo-kko</i>	Our home land is far from here; so a hyena could attack us.
<i>Uwehe kiin-ayya/Nii ayyichcho 'o</i>	gives us your sister/ our sister.

After a few minutes of waiting outside, the *hamaamoota* or *sifilla* enter the house and are invited to a feast. After the formalities are over, the bride, who is blindfolded, is guided into the house again in a climax of ululation. Within the house, she enters a *dumma*, which is a room partitioned especially for the bride and the bridegroom. However, when the bride is about to enter the *dumma*, she is stopped by the elder sister of the bridegroom. According to the custom, the elder sister is entitled to do so in order to obtain prizes from the bridegroom. She also has the right to reject certain kinds of prizes, there by refusing to allow the bride to enter the *dumma*. However, as soon as she is given the kind of prize, she allows the bride to enter the *dumma*.²⁵²

The second wedding ceremony was *Ilmoočča*. In the case of *ilmoočča*, the bridegroom is invited by the parents of the bride to come with the *sifilla*, and this time the number of *sifilla* is increased to about 60 people. On arrival, the bridegroom is provided with a big bull or an ox, which is slaughtered after the performance of a prayer in the presence of elders representing both the bride and the groom. The bridegroom also spends the night here in the company of *sifilla*, and the next day, when he leaves, he takes home with the bride a dowry known as an *awansima* or *ušéimma*, such as a mule for the bride, a horse for him himself, clothing and dresses for the new couple and his parents' cattle, and all kinds of furniture for the establishment of the future home.

²⁵¹ Alemu, "Change in Marriage..." p.42.

²⁵² Informants: Ato Heramo Ersido, Ato Dagala, W/ro Sadame Ergano and Ato Desalegn.

The sophistication of the bride with an *ilmoočča* wedding ceremony is regarded as superior to those women married with wedding ceremonies of *angaačča*.²⁵³

The third wedding ceremony was *Hoshaaro*. It was a brief ceremony that involved fewer people and a very small feast. In the case that the bridegroom would not go to the house of the bride, the *Siflla/Hamaamota* could go and bring the bride. After the arrival of *Siflla* at the bridegroom's home, the bride would enter her new home and the participants would eat, drink, and sing. Finally, the family and relatives of the bridegroom would offer the *errifo 'o* and the ceremony would end.²⁵⁴

The fourth wedding is *kiffa*. For *kiffa*, the bridegroom is invited to the house of the bride in the company of at least eighty men as *sifilla*. This feast is the greatest of all. As was the case in the case of *ilmoočča*, the bride, groom, and *sifilla* spent the night in the house of the bride. The members of the *sifilla* are provided with special foods throughout the occasion. In particular, the bride's mother presents jugs full of refined and boiled butter for the *sifilla* to drink. As soon as the jugs are empty, she refills them immediately. If all the members of *sifilla* fail to finish the butter provided to them by the mother of the bride, then the *sifilla* give a new name of honour to the bride. After this, no woman can claim to be superior to herself during her entire lifetime. Moreover, on the next day she is taken to her future home accompanied by the bridegroom and *sifilla* along with a dowry much richer than that of *ilmoočča*.²⁵⁵

On arrival at the house of the bridegroom, she is received by a large number of women and girls in the warmth of ululation and by a great number of men and boys. Otherwise, after the fulfilment of the outdoor formalities, the bride is taken into the *dumma* within the *jagara*. The bride, who had taken purgative twenty-four hours earlier at her parent's house, spends the night without food and drinks. However, to fulfill the marriage, sexual intercourse takes place during the same night, usually around 4 to 5 p.m., and traditionally, a virgin and proud bride, usually in pretension, fights the bridegroom in an effort to refuse sexual intercourse. However, a clever and strong bridegroom usually manages to take her virginity. When the bridegroom is unable to do so

²⁵³ *Ibid.*

²⁵⁴ *Ibid.*, Alebachew and Samuel, pp.229-231.

²⁵⁵ *Ibid.*

on his own, the best man (*sawo*) assists him by holding her hands by unwrapping her from her clothes.²⁵⁶

The bride also cuts all the finger and toenails to more than half-way into the nailroots. During her stay in the *dumma* the bride is fed on special foods five to six times throughout the day. While in the *dumma* the bride is not supposed to do regular housewife's work. However, she makes many the bride also cuts all the fingers and toenails to more than half-way into the nailroots. During her stay in the *dumma*, the bride is fed special food five to six times throughout the day. While in the *dumma*, the bride is not supposed to do regular housewife's work. However, she makes many varieties of household materials out of a plant called *meggera*. Here she also learns all the names of her husband's adult relatives, and with some help given by women who are usually the wives of her brothers-in-law; she finds substitute names known as *balluwiša* in respect of the people concerned.²⁵⁷

Her stay in the *dumma* usually lasts two months, but in the past, a bride was kept in a *dumma* for up to a year. If the dowry given by her parents is not satisfactory, the bride is asked to leave the *dumma* earlier and do the routine housewife's work. While she is in the *dumma* and even after leaving it, she is addressed as *edayičé* (bride) for about a year or two. Also, there is a proper mode of behaviour. For instance, she is not supposed to look at elderly men and women directly. Even if an elderly man or woman comes up against her while she is engaged in doing her housewife's work, she is expected to run away and hide herself.

This sort of embarrassment happens to her in her own house, outside the house, and on her trips back and forth to the rivers and woods, during her activities of fetching water and firewood. This evading of encounters with elderly people may continue for several or many years, particularly if the bridegroom belongs to a wealthy family. However, individuals may be allowed to see her upon presentation or announcement of bride gifts known as *errifo'o*. During the period of *edaayyano* lasting from one to two years, the dress worn by the bride is trousers, *lammaqa*, (two-fold togas); *tubuqo* (blouse) and ornaments such as earrings, necklaces, rings, armlets, bracelets and anklets.²⁵⁸

²⁵⁶ Tesfaye, p. 473.

²⁵⁷ Tadewos Bule, "Ye Hadiyya Gabicha" (Unpublished paper, Hossna, 1993 E.C), p 4.

²⁵⁸ *Ibid.*

The Hadiyya's traditional marriage customs experienced an exceptional change in the second half of the 20th century. Numerous indigenous customs have been modified. Above all, young people started choosing their spouses on their own (without the inference of their parents or relatives). Additionally, protracted wedding feasts that damaged many people's economic foundation began to recede gradually. The impact of the spread of many religions in the region was significant in this regard. Following the 1950s, religious leaders or official government processes started to officiate weddings and perform marriages in general.²⁵⁹

4.3. The Child Bearing Ceremony

Child bearing is instrumental in extending the family member next to marriage. Moreover, in addition the marriage, child bearing is accompanied by various ceremonial practices among the Hadiyya people. According to the tradition of the people, women usually give their first birth in the home of their parents if not at home. This is because it is believed that the experience of her mother could help her greatly. Secondly, her parents are preferred for better protection and care. Thirdly, it is believed that going back to the house of the girl's parents was a sign of honor and respect for the parents.²⁶⁰

According to Hadiyya tradition, the midwife and her attendants simply ululate four times for a baby boy and three times for a baby girl to identify the gender of the newborn child. There is a ceremony celebrating the event of *wobatta*, a symbolic cleansing signaling that the difficulties of pregnancy, labor pain, and bleeding are finished, on the fourth day after delivery for a male and on the third for a girl.²⁶¹

The neighborhood women gather in the home of the woman who gave birth on this occasion early in the morning to prepare for the event. While some of the women stay at home and make *moqqa*, others go to the river to collect water and *wobatta* leaves (porridge). Ululating three times at the river symbolizes the filling of the pots with water and the pulling of the *wobatta* creeper. The women return and, upon reaching the house, enter inside ululating joyfully once

²⁵⁹ Ersido, "Ye Hadiyya Bahil..." P. 74.

²⁶⁰ Informants: w/ro Sadame Ergano, w/ro Lapo Lolamo; w/ro Edame Jinore.

²⁶¹ Gedeon, pp.87-89, 90-91: Informants: *AtoKedamo, AtoBuseerra, W/ro Dephase Minino*

they have gathered enough *wobatta* leaves to fill the pots. Now, some of the women warm the water that contains the *wobatta* leaves.²⁶²

The hot water is then drained from the fire and set aside in order to let it cool. Two women ululate three times as they pour warm *wobatta* water on the groins of the imprisoned mother as soon as the water reaches the proper temperature. After that, her entire body is thoroughly washed. Additionally, a symbolic bath in *wobatta* water is offered to the infant girl. Women gather over the *moqqa* bowls once the washing procedure is complete. The women get up and dance *baha*, a dance that involves hopping, hip-beating, and humming, after finishing their porridge. The mother and baby girl's *wobatta* celebration comes to an end at this point.²⁶³

They would, and still do, give various gifts to the woman and her baby. The elders would give their blessings to the woman and her baby as follows:

Hadiyyissa

Gloss

Qaramukok li'ona

let the baby grow

Bet Ihukare Annii Loppona

If it is a son let him exceed his father

Landichote Iko'are Amanse Loppitona

If it is a daughter let her exceed her mother.²⁶⁴

It is customary for Hadiyya parents to express their attitude towards the new born by giving a name that describes the circumstances in which the parents lived before and during the birth of the child. Accordingly, within two months from the date of birth, the baby girl is given a name on the basis of what the parents experienced during the period of gestation. For example, if both parents and one of them become prosperous or have marked success in their efforts, the child may be named Lombammé, which means "you brought us dignity." If, however, the mother became a widow during her pregnancy, the daughter could be named *Annisabbée*, which, literally translated, means "she who refused to coexist with her father." After the girl is given her name, her head is shaven for the first time.²⁶⁵

Tesfaye states that traditional names are given to newborns depending on the numerous situations (positive or negative) that existed at the time of pregnancy and birth. The names

²⁶² *Ibid.*

²⁶³ Informants: w/ro Saddme Ergano Daphase minion, Ato Haile, Ato Mathewos, Ato Desalegn Godebo, Ato Hadaro.

²⁶⁴ Tesfaye, p. 458.

²⁶⁵ Tagesse, pp. 25-27.

Helore (given to babies born during the transition from poverty to wealth), Horanso (which suggests the loss of property at the moment that particular child was born), and others would be given to children born under favorable circumstances. Children born under favorable circumstances will, on the other hand, be given names like Bololo (which refers to a dazzling light), Tadiso (which represents the passage from poverty to prosperity and forgetting the past unpleasant experience), etc. Additionally, some baby names are associated with a particular day, hour, month, year, or period of time. Such names include: Sodano (born in the morning), Larago (born at dusk), Erbalo (born on a good day) and others. Names related to special years and occasions include: Erdolo (good year), Masqale (born during the *Meskel* Holyday). A name related to hard labor during birth includes: Hawiso (it implies bad personal behavior). Parents usually give names to their children with a good hope for their future life.²⁶⁶

4.4. Circumcision

The *Fandaanano* of Hadiyya strictly enforced circumcision, which was carried out on both sexes. Participation in circumcision is required from a person's family, close friends, and neighbors. In accordance with an earlier Hadiyya tradition, circumcision was performed on both boys and females between the ages of 13 and 25. Before the 1960s, married individuals who had not been circumcised were circumcised after marriage. But most boys and girls were circumcised before marriage, and that was the expectation. Thus, the circumcision of small babies is a very recent phenomenon. In the earlier tradition, small children were not circumcised for fear that their growth and physical strength would be affected.²⁶⁷

Pre-circumcision preparations, ceremonial practices on the eve, the ceremony on the actual day of circumcision, the stay of the circumcised boys and girls at *dumma* (a confinement where the circumcised boys and girls would stay during the circumcision period), and the ritualistic way of re-entering society were all included in the circumcision practices. Then, celebrations like the birth ceremony and other customary rituals and feasts went together with circumcision.²⁶⁸

²⁶⁶ *Ibid*, p. 87.

²⁶⁷ Girma Suldo'lo, "Ye Setoch Girizat Siri'at inna Ye Agatamiwu Kiniwane Sineqalawi Fayida be Hadiyya Bihereseb be 1950 inna 1960 wochi." (Unpublished paper, Gimbichu, 1995 E.C), p 8.

²⁶⁸ Informants: Mathewos Ilitiirro, Desalegn Lodamo, Dabebe Dadebo, Alemitu Alambo, Tadelech Dindamo, Alute Nageso, Lintale Dimbore,

Food preparation is a part of the pre-circumcision preparation, particularly butter and fattened sheep and/or goats. The best male's (*Saawo*), however, were chosen by the boys and girls who would be circumcised from their social group. The eye father, also known as *ill anna* or *ill saawo*, was chosen from among the close family members or neighbors as part of the preparation. The boy or girl's parents would let their friends and family know in advance of the ceremony's date. Typically, the optimal period to get a circumcision was between August and September. This was a deliberate choice because the *Meskel* holiday fell during this time. Consequently, the circumcised boys and girls would have a chance to eat and rebuild their bodies.²⁶⁹

Boys and girls would spend the night together singing and dancing the night before the circumcision date. *Heelinsomo Heleme!* Which translates to "We praise you, are commended," was the traditional song everyone's relatives and neighbors sang in praise of the boy or girl who was scheduled to be circumcised the following day. The night in question is known as "sull himo," and the boy or girl would receive a variety of gifts (*irifo'o*). The event on the eve would be attended by renowned guests.²⁷⁰

There was also a tradition of drinking *kosso*, which was said to cleanse boys' and girls' stomachs so they could eat anything, including meat. Typically, boys and girls would drink *kosso* the night before their circumcision date and undergo the procedure the next morning. They would participate in *kosso* drinking with others of their age. Young males and girls would sing while kissing each other virtually the entire night after *kosso* had drunk alcohol.²⁷¹

Falaanchcho was the name of the traditional expert who circumcised both males and girls. The *Falaanchcho* was typically a resident of the Hadiyya "*Fuga*" low caste community or, more generally, one of the potters. On the night before the scheduled circumcision, the *Falaanchcho* would spend the night at the home of the boy or girl who would be circumcised. The *Falaanchcho* was regarded with the utmost respect. Everyone would rise up early the following morning and start singing the song; *Kabala baabooto* to mean you will be horrified today!²⁷²

²⁶⁹ *Ibid.*

²⁷⁰ Girma, "Ye Setoch Girizat....," pp 9-10.

²⁷¹ Informants: Iyasu Megiso, Ramato Godana, Buseerra Anulo, Haile Babore

²⁷² *Ibid.*

Girls would typically wash their bodies with cold water first thing in the morning since it was thought that the contraction of their bodies caused by the cold water would help them to reduce the pain. Two wooden posts would be placed on the ground inside a specified place for female circumcision. When getting circumcised, the female would stretch her legs out while lying on her back. She was given homogenized milk after the circumcision, and occasionally the *Falaanchcho* would use eggs to help stop the bleeding. Girls go unconscious soon after circumcision because of bleeding, which can cause serious health issues. Bleeding has been a major problem for a long time.²⁷³

According to Hirut, the rural residents of her study region were unaware of the challenges posed by female genital mutilation; instead, they attributed every issue to God, people's predetermined fate, or the evil eye.²⁷⁴ The Hadiyya also held a lot of this dogmatic doctrine. According to others, female circumcision was intended to preserve fertility, safeguard women's hygiene, keep them from developing strong sexual cravings that they might otherwise have, and restrict their sexuality.²⁷⁵

The first type of circumcision has been common in Hadiyya. However many girls suffer from severe pain and ongoing bleeding as a result of the procedure, during sexual activity (after marriage), and after childbirth.²⁷⁶ Boys typically lie on the bed that has been made specifically for circumcision in Hadiyya. In the meanwhile, their friends and family would sing. The following to support the former:

Hadiyyissa

Gloss

<i>Eshimwi Doobba!</i>	Your uncles are lions!
<i>Anni manni Kabeera!</i>	Your father's relatives are leopards!
<i>Baditite</i> ²⁷⁷	Be brave!

The circumcised boys and girls would stay for 3-4 months. During their stay at home, they would be given various gifts from their peer group, friends, neighbors, and relatives. Above all, they would be provided with special food and drinks so their bodies could recover. They would rejoin

²⁷³ *Ibid.*

²⁷⁴ Hirut Tefere Gameda, "A study of Female Genital Mutilation and Reproductive Health: The Case of Arsi Oromo Ethiopia", Ph.D Dissertation Gottingen German Academic Exchange Service DAAD, 2000, p. 6.

²⁷⁵ *Ibid.*, p. 215.

²⁷⁶ Informants: Woizero Lapho Herano, Woizero Erore Wodajjo.

²⁷⁷ *Ibid.*

society and return to their routine activities after a ceremonial practice. Circumcised girls would sit down in a place where all people could see them. The mothers and aunts of circumcised girls would bring *aydaara* (a local drink prepared from barely) and spill it under the legs of the latter in the belief that it would protect them from the ‘evil eye.’ After this show, circumcised girls would return to their homes at night.²⁷⁸

Although there are efforts to lessen the issue, female circumcision is still a highly serious issue in Hadiyya, particularly in the rural areas. One significant sign that young boys and girls were prepared for marriage was circumcision.²⁷⁹ If girls didn't get circumcised, it was thought that they would be dishonored. However, there is currently a very strong official campaign to oppose female circumcision. The detrimental effects of female genital mutilation are now being taught by all governmental and non-governmental organizations that focus on issues which are affecting women. As a result, there is a significant movement to end the outdated custom, even though reforms are slow-moving and many girls are still circumcised secretly.²⁸⁰

4.5. Funeral Ceremony

The way of funeral ceremony conducted is embedded in larger and well-articulated aspects of the culture of the society.²⁸¹ Funeral rite varies based on the belief and custom of the society. Each society has its unique ways to deal with death and the dead body. The Hadiyya has also a unique way of performing funeral ceremony.²⁸² It was thought that birth and death were intimately related. So conducting a funeral was and still is a solemn event. The earlier funerary traditions had complex beliefs and customs.

In Hadiyya, death is regarded as a natural process. According to an ancient *Fandaano* tradition death was thought to be a direct outcome of *Waa'a's* (God) will. It was thought that birth and death were intimately related. So conducting a funeral was and still is a solemn event. The earlier funerary traditions had complex beliefs and customs.

²⁷⁸ *Ibid.*

²⁷⁹ Hirut, p. 119.

²⁸⁰ Tesfaye, p. 468.

²⁸¹ Nimrod Grisaru, “Bereavement Customs, Grief and Rituals among Ethiopian Immigrants to Israel,” *Illness, Crisis & Loss*, Vol. 16, No. 2 (2008), P. 111.

²⁸² J. Abbink, “Funeral as Ritual: An Analysis of Me'en Mortuary Rites (Southwest Ethiopia),” *Istituto Italiano per L’Africa e l’Oriente*, Anno 47, No. 2 (1992), pp. 222.

The Hadiyya's funeral Ceremony precedes the culture itself. In Hadiyya, funeral customs for children, adults, and famous people differ widely as per their status (heroes, the wealthy). When a child passes away soon after birth, the phrase "*ciillichch bi'uuko*" is used (the child is lost). It is customary to say *ciillichch godaboonne bi'uuko* in the event of a miscarriage (the child has been lost in the womb). There was no lengthy ritual either in case, and there has not been, but women would weep while hitting their breasts and the elderly would strike their heads in an attempt to express their sorrow.²⁸³

When a youth passes away, people would weep bitterly and sometimes beat their bodies to express their love for the deceased person. A young married pair would experience intense sadness if one of them passed away. When a family's father passed away, his eldest son would begin to prepare the cemetery. This custom was known as *barqashsha*. In accordance with an earlier Hadiyya custom, the mourners who traveled great distances to pay their respects would scar their faces with thorns. When signing funeral poetry, they would cry as follows: "Aye Aye *Dooyyuko*" to mean I fell sorry. He has passed away!²⁸⁴

Food, water, and milk would not be consumed before the burial in the event that the male head of the family or wife died. In some areas, such as the Badawaachcho region, no food or drink that had been prepared prior to the passing of a male family head or his wife would be consumed. Blood would be scarified for the death spirit known as *Siraila* following the burial ritual, and this sacrifice was called *Anshshixxa* in the old *Fandaano* tradition.²⁸⁵

When famous people die suddenly, many funeral songs and poems would glorify those who killed lions, leopards, or elephants, those who were praised for their heroic efforts and heroic achievements. People would gather and cry loudly together. Bulls would be slaughtered, followed by a long ceremony. The *nagaariita* (drum) would be beaten while singing and dancing for famous persons.²⁸⁶

The wife of the deceased would express her deep affection and concern for her husband in a variety of ways including by beating her chest while crying or by falling to the ground and

²⁸³ *Ibid.*

²⁸⁴ Informants: Heramo Erose, Ato Mehrari Biruk, Ato Dagala

²⁸⁵ Alebachew and Samuel, pp. 297-299, 304-306, 308; Informants: Ato Dagala, Ato Kedamo, and Yakob.

²⁸⁶ *Ibid.*

damaging herself. The deceased person's children and close relatives family members would cover their bodies in lion's fur and sheep's skin by holding. Hold a spear and shield and testify how strong their father was.²⁸⁷ All the mourners would cry bitterly, signing a son of praise as follows:

Hadiyyissa

Doyyukko
Oo Hadiyyichchi beetii....!
Doyyukko....!
Bal yakko'aare,
Eeballi diina'a
Inqali'nnim haati,
Aydaa'llisam kiti,
Adi'nnem handarsi,
Huqqi'nnem weeqacci
Hirfani'nnim daqqi.
Biro Lee'm beeti,
Boo'l Halaabichchi,
Buriyyi Gaasoochchi,
Baabaanom qaraari,
Qeddinam yookki makka,
Qooqinam yookki ille

Gasseenam tiiraamo

Gloss

He has perished
That famous son of Hadiyya
Has perished.
having been ordered to begin attack,
[the] enemies of those day,
he roasted the like grain
mixed the mup like processing aydaara,
skimmed them like milk,
bound them up together like thatching grass *huqqa* and
He lay on them as if they were a hide used as a mattress.
The son of the Biro clan in Leemo [who is] related to
Halaaba land, where cattle salt is produced and
to Gaasoochcho descendants from the Buriyye clan,
is a protector of the week,
has everything sufficient for bad times,
is as a sight help for the blind
(= he helps to get reasonable judgement),
has good ideas in leading (= is a good leader),

²⁸⁷ Informants: Daana Godiso, Daana Neegaro, Ato Eriso Ermako.



The Soorro Hadiya Women on Death mourning showing their Sadness with Cultural Dances and singing Songs in front of Fuga beating Drums.

Source: taken from Ulrich Braukamper's and Tilahun Mishago, *Praise and Teasing: Narrative Songs of Hadiyya*, 1999, Frankfurt, p189.



The Soorro Hadiya Women on Death mourning showing their Sadness with Cultural Dances and singing Songs in front of Fuga beating Drums.

Source: taken from Ulrich Braukamper's and Tilahun Mishago, *Praise and Teasing: Narrative Songs of Hadiyya*, 1999, Frankfurt, p 190

Famous individuals, including leaders, would also undergo a number of formal, ceremonial procedures during their funeral rites. One of these was the custom of informing everyone in and, in certain cases, outside Hadiyya, of the death and the day of burial. *Arajjaano/ aradaano*, a person chosen for their skill, with words, and the process of praising and telling the achievements, heroic performances, and deaths of great men were called *arajjaa*.²⁸⁸

Before they traveled to other locations, *arajjaano* would prepare them. They would wear in magnificent clothes made of ostrich feathers and lion or put on leopard skin on their heads. They would ride on highly decorated ornamented horses while holding a spear and a sword. *Arajjaano* would describe to the departed person's family, loved ones and friends what they would say and how they would act before they left for other locations. Finally, the *arajjaano* would begin their operations in the neighboring areas and go to other remote locations to praise the greatness of the deceased, his heroic accomplishments, his exceptional leadership quality, as well as his health, bravery, intelligence, and social position.²⁸⁹

Arajjaano would also let the people know when the funeral would occur. As they moved through the villages, they would say *dooyyukku dooyyukko* (he has passed away). The *arajjaano* would report to all the mourners how they had done, where they had been, and who they had impressed. Anyone could be impressed by the best *arajjaano*, even those who were unfamiliar with the deceased. The gathering would be shown the deceased person's war weapons, large chairs, huts, clothes, and other personal items. Some of the many songs dedicated to famous persons as follow:

Hadiyyissa

Gloss

<i>Dooyyuko Dooyyuko</i>	He has passed away
<i>Bagdaam Goonchim Dooyyuko</i>	The great warrior has passed away
<i>Sarewanamim Doyyuko</i>	A man who wore <i>sarewanam</i> has passed away
<i>Qoxari Gonchim Dooyyuko</i>	The strong hero has passed way. ²⁹⁰
<i>Waajaa'lli arasaa...! Yii...!</i>	Brightly coloured wheat,
<i>Woriiqa' ibulloo,</i>	Food prepared for a <i>woriiqa</i> possession spirit,

²⁸⁸Tadewos, p 3; Tesfaye, p491; Erse p 77.

²⁸⁹*Ibid.*

²⁹⁰ Alebachew and Samuel, pp.229-231; Informants: *Ato Heliso, Ato Hanqebo Lamago, and Ato Heliso Kedamo.*

*Meent duugoo waasaa,
Mukkuxxi xabootaa,
Muulli kashar giiram,
Mishisukko yakkamoo;
Duubaa'n mishshi'neee,
Danaam landi'neee,
Deemmo googaamoo,
Doyyaa laa'aakkoo*

bullo lvaasa scraped and processed by skillful women,
a ram or billy-goat that is well fattened
and a deep-red coloured glowing ember
are all assumed to be wonderful.
But like the duubana frits
and beautiful girls,
he who had grooved eyebrows he who had grooved
eyebrows (=handsome),
fell down suddenly and forever (= he is dead).

After hearing the *aradaano's* message, everyone would gather to attend the funeral ceremony. They would deliver a variety of gifts, such as grain, bulls, and other items, to the family of the deceased person. This was done in part to express the deepest respect that people had for the deceased and in part to provide for the funeral ceremony, which was typically an expensive event. War heroes can no longer have *arajjaa* performed, although it is still done for men who were famous for their wealth or position in the community.²⁹¹



Lessaancho, praising the deceased in his way as a call for the funeral ceremony in Lemmo area

Source: Braukemper and Tilahun p. 112

²⁹¹ *Ibid.*

Singers (aradaano) praising the deceased at Baadawwachcho funeral ceremony

Source Ulrich Braukamper and Tilahun Mishago Praise and Teasing: Narrative Songs of the Hadiyya in Southern Ethiopia, 1999, p113.



Badawaachcho horse men singing *Hoo-Sello* (Mourning Song) in roaring and emotionally together with *Aradaanchcho*:

Source: Alebachaw and Samuel Kehiso, *yehadiyya behilina tarik* 1974.

Typically, the elders would choose the day for the funeral service. Small children (those aged between six months and one year) may be buried the same day they actually die. Their parents, the villages, and their close friends would take care of the burial process; no one would come from afar. However, the funeral rites for adults, particularly for well-known people, would last for three days. The main purpose of this was to give time to those who coming from afar. However, in every instance, when the deceased was being transported from home to the

cemetery, families would cry bitterly. Colorful singing and dancing would accompany the actual funeral ritual. A few trees would be planted close to the cemetery following the burial ritual.²⁹²

All people would eat and drink at the end of the burial ceremony of famous people. This meal was known as *wo'o agisha*. Guests who came from distant areas would be provided with special food and drinks. The preparation of all these cost much money, great energy, and a huge amount of materials, so it affected the economic base of individual families and even the society at large. After a week, the elderly, close relatives, and family members of the deceased person would attend a feast whereby the mourning period was expected to come to an end. At the end of the feast, the elderly would give their blessings to the family members of the deceased person as follows;

Hadiyyissa

Gloss

Yoontake'i mannina waa'i Sabiraato Uwona May God gives you comfort

Lehi sigonna Let you cool down mourning

Liramatinna Edammonna May we meet you on a joyous occasion.²⁹³

When a clan leader died, his post would be occupied by his eldest son. If he did not have a son, one of his close relatives would assume the position. Also, if the dead man had many wives, it was the son of the eldest one who would assume the leadership position. The whole process was to be approved by the elders; they would give honey and butter to the newly successful son, symbolizing good leadership and a prosperous period. Finally, they would give him their blessing. All the people would sing and dance, saying: *Daana Hebo* (praising the new leader), hoping that he would be a great leader; the new leader would be accompanied by horsemen and those who walked on foot.²⁹⁴

The Elders were also in charge of determining that how deceased person's estate should be divided between his descendants and women (in the case of the polygamous marriage). The administration of this process would take place in accordance with the commitments the deceased individual made prior to his death. Normal conditions would allow the elder son to inherit any property he desired. Additionally, he would live with his younger brothers in less

²⁹²Tesfaye, p. 492. Informants: *Ato Heliso Kedamo, Ato Heramo Ersido, Ato Dagala Hajjiso, W/ro Ashame Danamo.*

²⁹³*Ibid.*

²⁹⁴Tadewos, p. 4; Abebe p. 6.

significant properties. However, as was previously said, girls did not inherit their fathers' possessions, mostly because it was believed that they would inherit enough when they got married.²⁹⁵

In Hadiyya, the time of mourning has been very prolonged. Despite efforts to change the situation, this had and continues to have a negative impact on how well individual families and society as a whole perform economically. With the exception of a few parts, Hadiyya's ancient funeral customs are all but extinct. While visiting the deceased person's home still counts as mourning, excessive displays of sadness are becoming less common.²⁹⁶

4.6. Holiday

As was mentioned in chapter three, the *Fandaano* fasted during *soommano*. *Soommano* often lasts 15 to 30 days, depending on the age and health of the person. Women and little children were not permitted to participate in *soommano*. A variety of preparations were made before *Soommano* began. During the fasting a feast was arranged by preparing *bullo* (traditional food prepared from barely), meat, and other beverages and foods would be prepared at the conclusion of the *soommano* period. The *Fandaano* of Hadiyya held this holiday (the *fiche*) in high regard; it was seen as a special occasion and a time of good hopes. *Soomano* was considered the original type of religious feast in Hadiyya.²⁹⁷

Every year on the first day of the New Year, people celebrate *Leenja*. A special meal known as *bashanko'o* (made from *ensete*), butter, cabbage, and different species) would be made during *Leenja*. During *Leenja*, children would sing and visit their neighbors and relatives. *Kalo'o* it was initially only a simple game between two opposing parties, played with a stick called a *shingicho* and a little wooden ball-like object.²⁹⁸ Later, particularly with the spread of Christianity, it started to be incorporated with both traditional and religious practices. It is now observed throughout the Ethiopian Christmas period. During *kalo'o*, the Hadiyya prepare various drinks,

²⁹⁵ *Ibid.*

²⁹⁶ Gedeon, p. 95.

²⁹⁷ Informants: Daana Godiso, Daana Neegar, Ato Eriso and W/ro Dephase Minino.

²⁹⁸ Eesido Ye Hadiyya Bahil.... P. 52.

slaughter goats or sheep, and bake bread. But from the 1980s, a lot of people started to observe it by visiting churches and participating in customary cultural activities.²⁹⁹

Among Hadiyya the month April's is known with *Shaashshiga*, which means Easter. After the introduction and spread of Christianity in Hadiyya, people started to observe the *Shaashshiga* festival. Many individuals started to attend worship services, observe religious rituals (such as Orthodox Christians fasting during Easter), and organize a feast to celebrate the festival. Given that the primary principle of the Christian religious faith is that Jesus Christ died and rose from the dead, it was primarily a spiritual practice.³⁰⁰

As regards *Xinqqatta* oral informants claim that the Hadiyya started to celebrate *Xinqqatta* only lately. It still only exists mainly in Orthodox-dominated area. The celebration of *Xinqqatta* has a long history that parallels the growth of Orthodox Christianity, especially after the 1950s.³⁰¹

The other most revered holiday or festival is *Masqalla* (the founding of True Cross), which is extensively observed and has its roots in ancient indigenous customs. *Masqalla* has a very long history in Hadiyya and the *Fandaanano* religion has a strong influence on both its ritual practices and ceremonial components. However, as we can see below, it has over time come to be linked to the Christian *meskel*.³⁰²

To celebrate *Masqalla*, everyone would take on various duties and make elaborate preparations. Men are responsible for preparing the *kuturra* (a designated area where their cattle would stay while the feast was celebrated), the firewood, and the bulls (*xiikko'o*) to be slaughtered. In Hadiyya, men who make up 4 to 8 individuals would buy bulls in groups called "*sheemaattaa*." Young boys helped their fathers whenever they were needed by preparing *xombora* (torches).³⁰³ Women prepared the various drinks stated above as well as butter, various species, milk, red paper combined with butter, salt, ginger, onions, and various species and other foods. Young females provided close support to them. The latter would be mostly in charge of decorating their

²⁹⁹Tesfaye, 401.

³⁰⁰*Ibid*, p. 404.

³⁰¹*Ibid*, p. 501.

³⁰²Girma Sulodo'lo, "Ye Mesqel Be'al Akebabar Be Hadiyya Biher" (unpublished paper Hossana, 2000 E.C), p 1.

³⁰³ Informants: AtoErmol , Daniel, Woizero Alemitu Alambo.

residences (both outside and inside). They would also maintain a clean environment around their houses in the compound.³⁰⁴

Boys and girls would get their circumcisions as part of the *Masqalla* preparation as the holiday drew near. *Machchaa'l Meera* (literally means “crazy market”) is the name of the market that occurs from September 1 through September 15. The climax of the *masqalla* preparations occurred between September 1 and September 15. On September 15, the actual *Masqalla* festival would start. As previously said, cattle would be kept in designated grazing land that is fenced off for various uses.³⁰⁵

On September 15th, *atakaana* (prepared from *ensete*, butter, fresh milk, cheese, and various species) was eaten, and the youths started singing various songs. The *saatt'e* (bonfire) would be set outside on September 16. The meal "*fuliix hiimo atakaanna*," which was cooked the same way as *atakaanna* that day but without the addition of fresh milk, was served with *naaqqaro*. *Atakkaana* was sacrificed to the gods of Hadiyya, particularly *Fandaano*, including *Jaarra* and *Idoota*. On the eve of the *masqalla* ceremony, everyone would sing, talk, and dance.³⁰⁶

The slaughter of bulls would take place on September 17. *Bullo*, *attakaana* (traditional food prepared from barely flour and *enset*) before the slaughter. Respected elders would then deliver *Waa'a* prayers. *Faate'e*, or blessing before slaughter, describes this procedure. The bull would then be slaughtered, and the people would then be covered in its blood (according to the former *Fandaanano* tradition). *Jaara* would be given little bits of meat from each part of the bull once it had been slaughtered.³⁰⁷ According to *Fandaanano* religion, they placed the pieces in *ensete* or in bushes where these spirits dwelt.³⁰⁸ The celebration of *Masqalla* would come to an end through the rite known as *bujana* towards the end of September. After eating *bilambilo* (a traditional dish), *Masqalla* would come to an end.³⁰⁹

³⁰⁴*Ibid.*

³⁰⁵ Alebachew and Samuel, pp.200-202, 203, 204-206: Informants: Heramo, Ersido, and Woizero Sadame Ergano.

³⁰⁶ Gedeon, pp.96-98: Informants: *Ato* Abose, *Ato* Abebe, *Ato* Philipos, and *Ato* Asaro.

³⁰⁷ *Ibid.*

³⁰⁸ Informants: Anjanch Atiso Abako, *Ato* Degela, *Ato* Degela Hajiso, *Ato* Iyasu.

³⁰⁹ Ersdo, pp. 62 -63.

4.7. Traditional Food and Drinks

Food has a significant impact on human life. In order for a society to survive, it is crucial. More over, 85% of Ethiopia's population depends on agriculture, despite the fact that it's poor performs resulted in food security. Additionally, livestock makes a vital contribution to food and nutritional security. The fertility of the soil, the climatic conditions, and practices used in growing food crops and preparing food items all have a direct impact on the production of food plants and crops as well as how a society prepares various food types. This section will analyze the eating patterns of the Hadiyya based on this conceptual understanding. In Hadiyya, there are seven locally made drinks and more over 45 different food items.³¹⁰

As explained below, different foods are prepared for various purposes. Food prepared for daily consumption. These include *waassa* (bread made from the enset plant), *torosho'o*, and *bullo* (a mixture of finely crushed barley flour and butter). Barley, maize *teff*, millet, *inqalo* (roasted barley, wheat, maize, or peas), cabbage milk, and dairy products are used to make it.³¹¹

A variety of holiday and special occasion foods is called *Atakaana* (prepared during *masqalla*), *sulso* (finely chopped beef prepared from meat, butter, and various spices); *laasaantala* (raw meat-it is eaten during all holidays, especially *masqalla*); *salalo* (cheese); *miqshaana* (from cabbage, meat, butter, and various spices); and *bullo* are some of the most delicious foods prepared during *masqalla*, wedding ceremonies. During many holidays, *bullo* serves a unique purpose as a sacrificed food.³¹²

Food is prepared for guests. These include *salallo*, *finqiilo* (from *bu'o*, butter, and other spices), *bu'ii muchcho* (from *buo'o/bu'ala* cabbage, butter, and different spices), *bullo*, *qocqoco'o* (from lamb meat, butter, and different spices), and others.³¹³

A food made during the wedding include *cuukko* (made from barley flour and butter), *Hansabeella* (from lentils, flour, and butter), *anaqala* (from *inqalo* and butter), *sulso'o*,

³¹⁰Alebachew and Samuel, pp.200-202, 203, 204-206: Gedeon, pp.50-53: Ye Bihereseboch Miker Bet, pp.93-94: Informants: Heramo, Ersido, Abegaz, Somano, Petros.

³¹¹*Ibid.*

³¹²Informants: W/ro Erose Wonjalo Woizero Alemitu Alembo, W/ro Sadame Ergano, W/ro Ashame Danamo.

³¹³*Ibid.*

laasaanta, and *coopaaro'o* (made from finely chopped cabbage, butter, and various spices), as well as *bullo*.³¹⁴

Food is prepared for women who have given birth to a child. These include *mooqqa* (porridge), *qocqoco'o*, *hansabeella*, *Anaqala Sulso'o*, *coopaaro'o* and others. *Shimo'o* is the food served at funerals (wheat and beans or peas cooked together). Hadiyya is not the only Ethiopian community that uses *Shimo'o/nifro*. This incident demonstrates how widely cultural norms and interactions have spread throughout Ethiopia.³¹⁵ A variety of locally produced beverages are available, including *dikaassa* (a fermented mixture of honey and water that is alcoholic), *Aydaara* (a fermented mixture of barley, wheat, or maize), *sha'ameeta* (prepared similarly to *Aydaara* but without the fermentation or alcohol), *Arado'o* (prepared from black barley that is extremely alcoholic like beer and eaten during *masqalla* to aid in digestion (it is prepared from roasted barley being mixed with water; it is not alcoholic). These beverages are drunk on various holidays, at weddings, and on other special occasions. However, milk can be used whenever. But milk-borne illnesses are frequently experienced by the Hadiyya. The nourishing milk is easily contaminated by many germs if not stored properly.³¹⁶

Barley and *ensete* are used to prepare the majority of Hadiyya's food. Of course, even before Hadiyya began practicing extensive plough agriculture, barley was the main agricultural product. It has only recently been recognized as being advantageous to one's health and development. Later, *ensete* was introduced beginning in the early 20th century, but its cultivation quickly spread after 1941. All of the *ensete*, including *ha'michcho*, is consumed. After the middle of the 20th century, the Hadiyya started to rely on *ensete* heaving for both themselves and their livestock. Cattle and their products, in addition to agricultural products, particularly *ensete*, have remained the main sources of food. Women in Hadiyya start teaching their children how to prepare food at an early age, but men do not participate.³¹⁷

The Hadiyya typically share their food with the less fortunate and with one another. The couple does not, however, eat a meal together. The Hadiyya also are forbade the eating of animals that have died suddenly, or *bahitta*. The spread of several varieties of Christianity in the region has

³¹⁴ *Ibid.*

³¹⁵ Informants: Heramo, Ersido, Abegaz, Somano, Petros.

³¹⁶ *Ibid.*

³¹⁷ Informants: Debebe Dadebo, Desalegn Lodamo, Araso Madalcho, Mathewos Iltiirro.

reinforced this attitude. In certain ways, Hadiyya's lowland and highland regions have different eating patterns. Climate is a key contributor to this regional diversity. The Hadiyya highlands depend on vegetation and crops, but the lowlands mostly depend on their cattle.³¹⁸

4.8. Traditional Clothes, Hair Style and Ornaments

Clothing and various wearing practices show the diverse cultures of both the Hadiyya people and other Ethiopian civilizations. The Hadiyya formerly made their clothing from the skins of cattle, sheep, and goats. This was due to the lack of manufactured clothing as well as the fact that Hadiyya mainly depended on their livestock for all of their fundamental needs.³¹⁹

Men used to wear in locally produced clothes called *gabaallo* that were attached around their waists by the belt made of a small piece of fabric called *sabbata*. To cover their genital, they frequently used *gabbaalo*. Men used to wear *labassa* (a coat-like garment made of skin). Men finally had availability to a long, white pair of *abujadi* (unbleached cotton sheeting) shorts called *sinxaffa* and a locally produced sweater called *qambiisa*. During various job tasks, respected and prominent men wore golems' Ethiopia, longer shorts that covered even below the knee. In the past, common elderly men and women wore *mataq wooyakka (buluko'o)* blankets. But great men once wore a superior blanket known as *seemma*.³²⁰

Women used to dress in *qexxa*, (a skin-covered mini-skirt-like item), *gabaallo*, and *labassa*. They carefully softened animal skin using butter and prepared it in various ways to make *qexxa*. *Qexxa* was made in a variety of ways for varied uses. For instance, it was prepared for usage at home, at weddings, and during funerals (it was the most decorated clothing). Using various locally prepared coloring supplies, the girls adorned the *qexxa*. Above importantly, engaged females wore beautifully decorated *qexxa* and *labasaa*. Women once wore a variety of clothes made of *abjadi*.³²¹ Young boys wear *buchqasa* that covers their body between their waists and

³¹⁸ *Ibid.*

³¹⁹ Alebachew and Samuel, pp. 229-231.

³²⁰ Wondimu, pp 11; Informants. Azmach Lolamo anjulo, Ato Buseerra, Ato Tesfaye.

³²¹ Informants: Ato Araso Medalcho, Ato Anjulo Befena, Ato Abera Olikamo, Ato Abose Somano.

qolo'o/ shorts. Children used to wear *ombba* (a coat made of sheep or goat skin), *qaxooxa*, and *xubuqo'o*.³²²

The Hadiyya area's merchants exposed the traditional leaders and heroes as well as their wives to *jaano'o*, incredibly expensive clothing, *sarewana*, and special hats.³²³ Over time, regular people also started wearing *sarewana*, but exclusively for special events. People in Hadiyya's highlands wore clothing that completely covered their bodies. Furthermore, they would put on thread-made *qoobe'e* (hats). The Hadiyya began to give up wearing clothing made of animal skins by the end of the 1950s, but *sarewana* survived, though it is not worn for day-to-day activities but wearing only during special occasions.³²⁴

4.8.1. Hair Style

Women and their children in Hadiyya begin to take care of their hair by keeping it clean and utilizing butter to soften and improve it. The length of time between shaving a newborn baby's hair varies from place to place, but it is usually done in the hopes that new, beautiful hair will grow. Mothers would be responsible for utilizing butter to nourish their children's hair growth. Only a few boys (approximately between the ages of 2 and 13) would have their hair removed, with only a small portion remaining in the middle of their heads. This style is known as *guuto'o*. Similar to how young girl's hair would be partially shaved and this style was called *gudro'o*.³²⁵ Small children's hair could also be entirely shaved.

The young boys had a hairstyle known as a *haabba*. It has not been shaven. Boys who had been circumcised traditionally kept their hair in this style; they would apply butter to the left side of their hair and tie a little cloth around their heads. They were young boys who dressed and hardened their hair with melted butter. Adult men frequently allow their hair to grow in this way. Heroes, those who killed lions, leopards, elephants, or who heroically fought in battle, style their hair in a feminine manner. However, a lot of adult men's styles were referred to as *shatuura*. In

³²² *Ibib*.

³²³ Ersido, p. 63.

³²⁴ Informants: *Ato Abebe Eyore*, *Ato Asaro Heramo*, *Anjanch Atiso Abako*.

³²⁵ Informants: *Imam Desta Lenjiso*, *Ato Degela Hajiso*, *Ato Iyasu Megiso*, *Ato Ramato Godana*.

contrast to women's hairstyles, they create it in a standard style that is neither too long nor shaved.³²⁶

The hair style for engaged girls was called *baaja*. Girls who were engaged used to separate their ear hair into two sections and use beads to maintain a lovely. The girl would receive a new name, *baajaame*, in honour of her *baaja* hairstyle. Young girls would style their hair in the same way as *baaja*, but unlike betrothed girls, they did not divide it into two parts. The "*ganaale'e*" hair style for young girls involves shaving only the area around their faces with a razor while leaving the rest of their hair, particularly at the front, untouched.³²⁷



Hair style of the Hadiyya girl

Sources: Samuel Kemiso A History of Hadiyya Women, 2010, p. 76.

4.8.2. Ornaments and Decorations

The Hadiyya women decorated various parts of their bodies using different ornaments. They use "*loosha*" and "*qanaafa*" necklaces (only those who have given birth). Women also use ornaments

³²⁶ *Ibid.*

³²⁷ Informants: *Ato Chamiso Anito, Ato Heramo, Ato Mengistu, Ato Sadore.*

and bracelets with *naasha* and *guma'a*, respectively. *Quba'a* (rings constructed of various materials) was also used on the hands and legs of women, particularly young girls, but only on the hands of men. Girls who were betrothed would decorate her hands and fingers with rings. Girls who had been married would adorn their hands, feet, and first three toes with rings. Girls wore *guutichcha* (earrings). *Ereera* (snail shells) were used to decorate women's hair, clothing, and other household items like the *ochcho* (a special cup used to drink milk). Small children would also wear *Ereera* tied around their necks.³²⁸

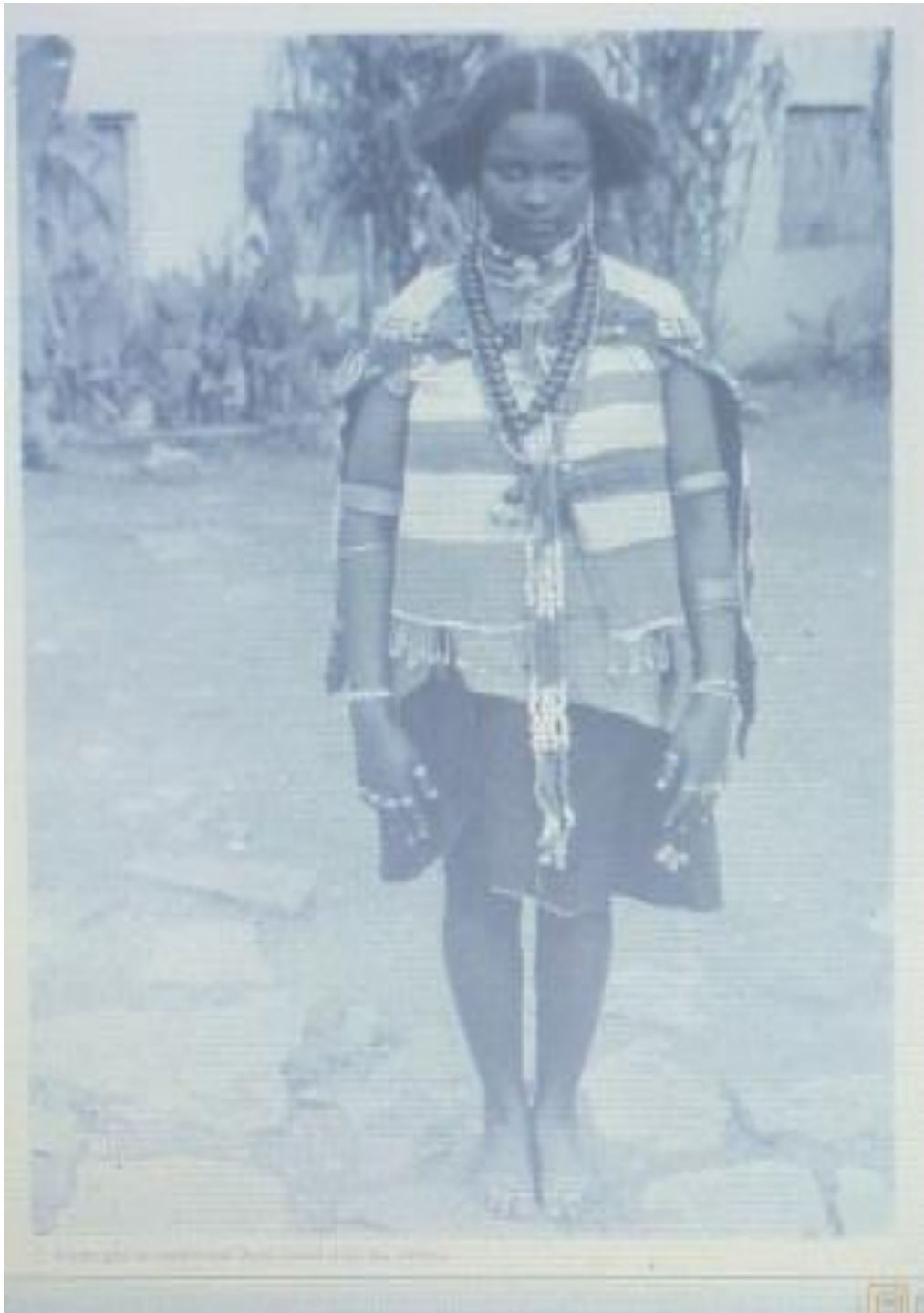
Above all, a betrothed girl would wear the much jewelry indicated above to beautify her attire, hair, hands, legs, and neck. When a girl was engaged to a Hadiyya traditional leader, she would put a *shudaqqa* (a wood comb) in her hair and paint the tip of the comb bright red to prevent anyone from touching her. Girls will also wear *ereera* (material-made necklaces).³²⁹

Girls who were engaged would wear *ereera* necklaces that extended all the way to their thighs. However, other young girls wore necklaces that reached as far down as their thighs. Other young girls, however, wore jewelry that reached as far as their bellies. The use of these and other locally produced clothes and ornaments has greatly diminished after Hadiyya began to use modern (manufactured) products as is the case among other Ethiopian societies after the middle of the 20th century.³³⁰

³²⁸ Informants: *W/ro* Erore Wonjalo, *W/ro* Sadame Ergano, *W/ro* Ashame Danamo, *W/ro* Buta Guta.

³²⁹ *Ibid.*

³³⁰ *Ibid.*



Sources: Samuel Kemiso A History of Hadiyya Women, 2010, p. 79.

4.9. Traditional Songs

The Hadiyya used songs and poems for various occasions, as indicated in the several parts. Songs and poems have a powerful capacity for explanation. They provide us with information that goes beyond simple facts. One element of Hadiyya culture and social life was and still is the artistic expression of emotions, both positive and negative. The Hadiyya employed a variety of songs and poetic expressions to expose social injustices in society and to promote positive qualities. At various degrees, Hadiyya's singing is perceptible:³³¹

4.9.1. Traditional Songs during Various Activities

The major activities (work) during which Hadiyya sang and still sing include during agricultural activity, house construction, the preparation of *waasa* from the *ensete* plants by women, the preparation of food for a woman who is going to give birth and other related activities. It has been customary among the Hadiyya to sing to encourage the workers. These songs and poetic expressions were and are used to encourage and raise the gusto of the group that participates in various activities.³³²

4.9.2. Songs of the *Fandaano*

The followers of *Fandaanano* religion song a variety of songs to their gods and spirits. They used to sing the majority of the time for *Jaarra*, the most revered spirit of the *Fandaanano*. *Jaarra* was thought to need regular sacrifices and songs in order to effectively protect humans. One of the well-known songs performed for *Jaarra* by saying *Jaara Hayoone* to mean we praise you *Jaara*.³³³

4.9.3. Songs of the Funeral Occasion

Depending on the deceased's socio-economic rank and personality, several funeral songs are sung. Most often, well-known songs are performed for prominent people (heroes, wealthy, leaders). Every funeral song would contain the phrase "*dooyuukko*" (he has died/he has

³³¹ Informants: *Ato*Buseerra Anulo, *Ato*Kedamo, Azmach Lolamo anjulo.

³³² Informants: *Ato* Heliso Kedamo, *Ato* Haile Babore, *Ato* Hanqebo, *Ato* Mathewos.

³³³ Hile Bubamo Some Notes on Fandaano...p 35.

perished), which is used to indicate death. The following list includes some of the well-known funeral songs:

Hadiyyissa	Gloss
<i>Hoo...hoo</i>	the chief of the clan [is such an important person that]
<i>Daanaa hoo...hoo...,</i>	there always a meeting in the house of the clan chief
<i>Dummichchaam minee;</i>	(= he is a good mediator),
<i>Diqaasaam gosaa,</i>	and there is always <i>diqaasa</i> [mead] in his house.
<i>Baabaan hanjaloo</i>	He lets the weak ride pillion
<i>Baachchaan qeefadoo.</i>	and captures cowards easily. ³³⁴
<i>Ballaa agu koyyee,</i>	Guests coming during the day
<i>Buu'l qaawwa agookkoo</i>	drink coffee with refined butter
<i>Hiima agu koyyii,</i>	those coming in the evening
<i>Himbaamagook</i>	drink fresh milk,
<i>Daraa agukoyyii</i>	and those coming in the morning
<i>Diqaas agookkoo.</i>	Drink <i>diqaasa</i> .
<i>Billawwi calla aangaa,</i>	His hands are sharper than a knife (= quick enough),
<i>Barkum caalla gaanjee.</i>	and when leant on a wooden head-rest his neck exceeds it (=he is tall). ³³⁵
<i>Baalli caala farashshoo,</i>	He has a horse able to bring any gorge
<i>Bar caalla weyyakkaa,</i>	and a tunic that could cover a large hole (= a broad one);
<i>Hii'm ambaanchi'nee,</i>	his <i>doola</i> tinkles in a low voice
<i>Hashaashammi doolaa.</i>	Like a movement of a villager in the evening.

4.9.4. Songs of the Wedding Ceremony

Before and during the ceremony, different songs and dances were and are performed in connection with the wedding. During wedding ceremonies, it has also become common practice

³³⁴ *Ibid*

³³⁵ Informants: Imam Desta Lenjiso, Ato Degela Hajiso, Ato Iyasu Megiso, Ato Ramato Godana.

among the Hadiyya for girls to ridicule and mock boys who are on the side of the bride, and vice versa. Typically, this song and play would begin at the bride's house and stop when the bride arrived at the didegroom's house. At wedding celebrations, everyone would sing and dance together. For instance,

Hadiyyissa

Gloss

Idaayiche Lelle!
*Kabal Liiramato Lelle!*³³⁶

Could you sing our bride!
 Today is a very joyous day, could you sing.

4.9.5. Songs of War

Before, during, and after conflict, the Hadiyya frequently sing a variety of poetic songs. Women used to sing to uplift the spirits of the soldiers before battles. Songs would continue throughout the actual conflict, and after a victory, songs would be performed to honor the military leaders and valiant soldiers be praised after victory through the following songs.

Hadiyyissa

Gloss

Anni shukku ballaa,
Uullim hawwu ballaa,
Oosim waayyu ballaa,
Aad waarukki Gandee,

Iim waaru Kambaatee,
Axxi larom ageenaa,
Ollawwam coo'aatee,
Aanc heechchom dadaatee,
Agram edaa,

Edamukki ballaa,

Agraa bagadoo,
Axonnem uunjaa,

Hayyi hayyi yakkonamee,

On the day when his father was mortally wounded by fire,
 While the inhabitants were troubled and as his children mourned a lot for him, the Gurage people came down from neighbouring highlands, and the Kambata came from lower plateaus, to take away milky cow, peeling strips off *ollawwa* plants and twi ting ropes from *aanca* the fiber of *weesa* and carrying shields (= holding shields as protection), on the day they met together (= as they began plundering together), [he faced them with] a spear and a shield, which he carried on his shoulder (= having been equipped with necessary weapon), though he was told not to do so,³³⁷

³³⁶ Informants: Imam Desta Lenjiso, *Ato* Hadaro Madalcho, *Ato* Nadado Boke, *Ato* Degela Hajiso.

<i>Heedoo'l maaxannee;</i>	in the time when quails hide themselves (= having encountered them early in the morning).
<i>Halaalisukkane.</i>	He was one who slaughtered the attacking enemies.
<i>Haann'n iranchchoo,</i>	He used to resist an attack as fierce as a white billed hornbill keeping its nest
<i>Halli diishshi'n maaga.</i>	and was as aggressive as a wasp.
<i>Hirabaj laroo;</i>	His cattle are like nyalas (= they leap in pleasure).
<i>Heedoor waataannaa;</i>	He has calves coloured like quails (= reddish-black striped)
<i>Halli geejji farashshii;</i>	the thick-crouped horse (= well nourished),
<i>Huxsubboo golaa,</i>	with a stall where it rests.
<i>Hoogisoo minee.</i> ³³⁸	They cannot cross it all the way (= he has a very large house).

4.9.6. Traditional Music and Musical Instruments

Music is one cultural aspect of society. Each nation, nationalities, and people of Ethiopia has its unique traditional music and dance styles. The traditional music and dances provide a space for the manifestation of cultural expressions and ethnic diversity of nations, nationalities, and people of Ethiopia. Cultural music has played a vital role in cultural and social activities such as wedding ceremonies, hunting, farming, harvesting, rituals of birth, and puberty. It also promotes social cohesiveness.³³⁹

Like other nations, nationalities, and people of Ethiopia, the Hadiyya has its unique cultural music and dance style. Music shows the entire socio-economic and cultural life of the Hadiyya society. The music and songs of the Hadiyya are highly interlinked with the social and cultural milieu and life cycles of the society. It plays a great role in the different socio-economic and

³³⁷ Informants: Debebe Dadebo, Desalegn Lodamo, Araso Madalcho, Mathewos Ilitiirro.

³³⁸ *Ibid.*

³³⁹ R.N. Pati1, Shaik Yousuf, and Abäbäw Kiros, "Cultural Rights of Traditional Musicians in Ethiopia: Threats and Challenges of Globalisation of Music Culture," *International Journal of Social Sciences and Managemen*, Vol. 2, No. 4 (2014), pp. 315-316.

cultural occasions such as wedding ceremonies, hunting, farming, harvesting, public holidays, rituals of birth, and puberty as any other Ethiopian society.³⁴⁰

An example of a produced locally musical instrument used in Hadiyya is the *ganbaabiyya* flute, which would be made from the plant *leema* or *shomboqo'o*. It is mainly played on the eve of *Masqalla*; people would express joy when they hear the voice of *Ganbaabaiyya* on the eve of *Masqalla*; *xurumbulla* (a metal trumpet-like instrument; it is usually used during funeral and wedding ceremonies); *ditta* (a stringed instrument like the guitar; it is played mainly when boys and girls stay in confinement after circumcision); and *dibbe'e/nagaarita*. These instruments are made of clay, wood, or skin. *Nagaarita*, which is made from bull skin and wood, is used during the funeral rites of famous people.³⁴¹

4.9.7. Traditional Dances of the Hadiyya.

Dance is a social activity, a form of physical fitness, or a prime means of expressing cultural heritage and identity. Historically, dance was often performed in rituals, worship, social celebrations, and as a means of entertainment and self-expression. Today, dance is still a part of traditional events but also as an element of new innovative performing experiences.³⁴²

Dance occupies an important place in the social structure of all human cultures throughout history. It is most commonly defined as a way of human expression through movement. While it is true that movement is indeed a fundamental feature of dance, because dance can also be defined as a specific art movement, based on the expressive moves of the human body. It is as a conscious way of rhythmic movements of the body in a defined bounded space.³⁴³

4.9.7.1. Types of Dances

1. Masqa'l kajja-This dance is performed for the whole month of September. Youth are the major practitioners in *masqa'l kajja'* they would sing and dance every night in groups. After the celebration of the *masqala* ceremony young boys and girls would go to field and make circles,

³⁴⁰ Shewaye Sewnet, "Practices and Challenges of Promoting Major Tourism Destinations in Awi Administrative Zone," (MA Thesis in Tourism Development and Management, Addis Ababa University, 2019), pp. 46-47.

³⁴¹ *Ibid.*

³⁴² Marusa pusnik, "Introduction: Dance as Social Life and Cultural Practice" (university of Ljubljana, 2010), p 5.

³⁴³ *Ibid.*

hold each other's waists or hands dance lifting their feet turn by turn. This dance would also last between the 17th and 30th.³⁴⁴

2. *Habo Habame*, which is done during circumcision, incorporates movements of the neck and shoulders. Long-necked people were chosen for this dance.

3. *Booyya Sellemme* was a Hadiyya native traditional dance. *Booyya* means "red," "beautiful woman," and "*sellemme*" means tall in the Hadiyyissa language. Therefore, *Booyya Sellmme* indicates a tall, gorgeous woman with red hair. When performing the *Booyya Sellmme* dance, participants line up in a row, hold the waists of the people in front of them, and move in a zigzag pattern. Based on what I know, *Booyya Sellemme* is climbing to national recognition.³⁴⁵

³⁴⁴*Ibid*, Girma Sulodo'lo, "Ye Mesqel Be'al....p. 51.

³⁴⁵ Deselegn Tesema "Ye Hadiyya Wo'tatoch Behilawi Asdadeg....p 47.

5. CONCLUSION

As we have discussed above, the socio-cultural history of Hadiyya from 1894 to 1991 has shown us the Hadiyya people had a very complex and sophisticated socio-cultural and socio-economic history. So far we have discussed various socio-cultural issues of the Hadiyya, which include common practices performed by members of the society over a long period of time. The four sub-groups have strong sentiment with the cultural and historical Hadiyya identity. These are Sooro, Leemo, Shashogo and Badawachcho. Therefore, the Hadiyya are one of the strong claimants of the proto-Hadiyya historical and cultural identity. All available sources provide various causes for the movement and settlement of the Hadiyya people in the new area. Some of the economic activities among the Hadiyya societies are like different agricultural activities of crop plantations, livestock breeding, and the role of trade for the economy. And also, socio-cultural activities like crafts work and trade of the Hadiyya are also considerable.

Menelik's territorial expansion towards the Hadiyya in the 1875-1894 areas was a major historical event in this society and regarded as a turning point. Following the incorporation, the people started to lose their social, economic, political, and cultural elements, which they had kept with them for centuries. Before the coming of Menelik, Hadiyya was administrated by its own rules and indigenous institutions. Traditionally, Hadiyya had both political and religious leaders. The code of conduct that regulates the relations between individuals and territorial units within Hadiyya society is referred to as the *Seera*. The Hadiyya people maintained their own indigenous conflict resolution mechanisms. Among these societies, conflict resolution involved customary practice and relatively effective remedies.

The religious history of the Hadiyya starts with the *Fandaanano*, the indigenous belief of the Hadiyya. In the period under study, Islam, Orthodox Christianity, Protestants, and Catholicism constitute the major bodies of religious beliefs that shaped the history of the Hadiyya in various ways. The socio-cultural life of the Hadiyya and various indigenous practices related to it are components of this study. Among these are traditional marriage, childbearing ceremonies, circumcision ceremonies, and other customs. There are a number of holy days, of which the most widely celebrated one is *Masqalla*. It is celebrated with various traditional customs. There are many traditional Hadiyya kinds of food and drinks. Traditional hair styles, clothes, and

ornaments are now giving way to city styles and factory-produced clothing. Like many Ethiopian societies, the Hadiyya have a rich culture of traditional songs, poetry, dances, games, and music and musical instruments.

Until the incorporation into the central state, the Hadiyya's had their own socio-cultural aspects. However, the socio-cultural aspects of the Hadiyya people had started to transform with their integration into the Ethiopian Christian society since the 1894 to 1991. The socio-cultural transformation of the Hadiyya reached its highest stage with the attempts of the central government to centralize, modernize and introduce uniform economic and political systems during the 20th century. However, the socio-cultural life of the Hadiyya was forced to adopt the culture of the dominant groups at the expense of their indigenous practices. In terms of social problems, psychological shock in society was significant. Concerning this, the local people started to use Shewan names, dressing styles, the Amharic language, Orthodox religion and the like. The political, socio-economic, and cultural changes and transformations in the Hadiyya since the late 19th and early 20th centuries were due to the expansion of Orthodox Christianity in to the region. As a result of the several centuries of interaction and integration processes, the socio-cultural practices of the Hadiyya people were eroded as they became more integrated into the Amhara society.

GLOSSARY

Abagaz: A traditional politico-economic title of wealthy elders' in Hadiyya.

Adilla: A title given to a ruler or king of Hadiyya which is equivalent to *Garaad*.

Anjjaanchcho: A traditional administrative title to the whole Hadiyya.

Aradaanchcho: A talented orator and traditional singer known by telling messages of mourning.

Ato- A civil term used to address an adult male which is equivalent to Mr.

Awraja: It was the largest administrative division next to the province.

Daannuwwa: an administrative title given to traditional judges of Hadiyya at clan's level.

Däjjazmach: It was a high title that follows *Bitwoded* in precedence. It originally referred to as "a gatekeeper."

Derg: The military *Junta*; (committee) that removed the Haile Sillessie I regime in 1974.

Dummichcha: the assembly/meeting of *lommanna* (Councils of elders of the Hadiyya.)

Enset: (*Ventricosum*) False Banana Plant.

Fandaano: Traditional religion of Hadiyya.

Fitawuarar: A politico military title given for Commander in vanguard front.

Fuga: Pottery workers and skilled groups in Hadiyya

Güichcho: equivalent to tribe and comprises different small sub-groups of clans and

Giira: the whole of the Hadiyya people.

Gossano: (Abduction) Type of marriage by force without women agreement.

Haffa: The place where Hadiyya elders and various clans' leaders meet.

Garaad: A title given to the leader of the whole of the Hadiyya people.

Heeffa...Yooyyaa, Heeffichcho...Yooyyaa: the Hadiyya women traditional spiritual institution's

Imam: The title of various Muslim religious political leaders in Hadiyya.

Kaballa: The traditional tools made of woods used during traditional religious gathering.

Lago: Marriage inheritance.

Masqala: A cultural and religious celebration of the Finding of the True Cross.

Mine: The closest and the smallest unit of the Hadiyya people.

Moollo: is blood related families.

Soomanno: *Fandaano* people fasting food for religious purpose and linking with Devine power.

Sullo: is a big unit that comprised several *moollos* of the Hadiyya.

Wärüda: Part of administration area under the Zonal government supervision.

Woshaaba: Traditional titles given for Shaashogo community elders' bellow *Imam*.

Yaayyimma: Socially Exclusions of criminals in Hadiyya traditional law.

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LIST OF INFORMANTS

	Name of Informants	Age	Place of Interview	Date of Interview	Remark
1	Ato Araso Medalcho	79	Shashogo	09 March 2020	He has good memory on the traditional myths of Gragn's stones, the list of priest settlers before and after Italians ...
2	Ato Anjulo Befena		Misraq-Badawaa chcho	22 March 2020	He known orator with good memory on the traditional administrative sytem of Hadiyya before and after the Menelik II's ocupation.
3	AtoAbera Olikamo	84	Misraq-Badawaa chcho	01Mar 2020	He is an old man with good memory. He gave me accounts on the time of liberation from Italian occupation and post 1940s.
4	Ato Abose Somano	81	Mirab Badawac ho	26 Mar 2020	He is good oral informant who responded well on traditional socio-political and conflict resolution methods mainly about <i>Serra</i> ritual in conflict resolution institution of the society....
5	Ato Abebe Eyore	68	Mirab Badawac ho	26 Feb 2020	He told me about some of the traditional religious practices of the societ
6	Ato Philipos Ermolo	61	Hosana	05 Feb 2020	He is officer in Hadiyya Zone Cultural and turism office. He wrote paper to be presented on Hadiyya Cultural symposium in sep, 2014 on the Hadiyya traditiona marriage. He gave me important information about this traditional marriage of the society and its role for the people's

					interaction.
7	Ato Asaro Heramo	87	Misraq- Badawaa chcho	28 Mar 2020	He is good oral informant who responded well on traditional socio-political and socio-economic activities and their role for ethnic interaction of the society.
8	Anjanch Atiso Abako	89	Lemo	06 Mar 2020	He is with good memory. He told me about Hadiyya socio-cultural life, maily their trade and marriage inter-connection.
9	Ato Degela Hajiso	80	Shashogo	08 Mar 2020	An old man &the former lalac chief with good memory. He told me about Hadiyya relation by trade activities.
10	Ato Iyasu Megiso	77	Misraq- Badawac h	29 Feb 2020	He gave me accounts on the time of liberation from Italian occupation and post 1940s.
11	Ato Ramato Godana	74	Hosana	03 Mar 2020	He belongs to the former Sullo daana. He expressed the Hadiyya traditional conflict resolution. Moreover, he told me about the role of traditional religion.
12	Ato Chamiso Anito	89	Amburse	06 Mar 2020	He lives at places where Orthodox church planted, the first Amhara settled and Italians camped so that has sound information related to Menelik campaign and Italian Occupation due to his eyewitness ...
13	Ato Heramo Sebro	78	Hartto	01 Mar 2020	He has good memory on the traditional religious practices.
14	Ato Mengistu Darebo	77	Mirab Badawac	21 Mar 2020	He was locally reputed informabt; he gave me important information about Kambata

			ho		and Hadiyya people's conoperation and conflicts on different issues.
15	Ato Sadore Somano	73	Bulgita		An old man formerly he is coordinator of Kebele.
16	Ato Ermolo Edamo	61	Misraq Badawaa chco	22-3 Feb 2020	Culture & information Office personnel at <i>Misraq Badawaachco</i> he told me very valuable information and provided me a book used in this paper.
17	Ato Nadado Boke	79	Lakole Kebele	08 Feb 2020	He is an itinerant evangelist and has good memory on the religious affairs of Hadiyya. Particularly he indicated the role of missionaries in expanding education.
19	Daana Godiso Kibamo	89	Mirab Badawac ho	24-5 Feb 2020	Famous village elder Who recount about the origin and patter of their settelement with good knowelge about the history of religon.
20	Daana Neegaro Ananna	82	Shashgoo	22-3 Feb 2020	He is well known Sullo daana with good kowelge
21	Ato Daniel Megiso	52	Hosana	22-3 Feb 2020	He is Culture & Information Office expert at Hadiyya Zone. He gave me archival materials and some manuscripts that hold of with him.
22	Ato Eriso Ermako	86	Siraro Badawac ho	16 Mar 2020	He is acknowledged oral informant of Hadiyya. He told me about several trational practices of Hadiyya as traditional administration, traditional marriage, conflict resolution and etc.
23	Ato Mehari Biruk	78	Ajeba Chalfo	18 Mar 2020	He is the member of Hadiyya traditional political office. He was an eyewitness when Derg was massacaring youngsters at Chacha area.

24	Ato Daniel Mathewos	60	Misraq Badawac ho		He is Culture & Information Office expert at Hadiya Zone. He informed me the elders from whom I will get information for my study.
25	Ato Demise Mengistu	40	Mirab badawac ho	20 Feb 2020	A graduate of Hwasa University. He is Culture & Information Office expert at Hadiyya Zone. Now served at HZCT office. Knowledgeable informant.
26	Ato Eriso Ermako	87	Danema	28 Feb 2018	He is an itinerant evangelist stayed at Qabena, graduated from Hosana Missionary College and has been developing a manuscript on religious history of Hadiyya. He gave me important information about traditional religion of Hadiyya, <i>Fandaanano</i> .
27	Ato Desalegn Godebo	75	Amburse	03 Mar 2020	He told me about the mourning ceremony, traditional political system... he also told me some of the means that facilitated the Kambata and Hadiya people's interaction.
28	Ato Hadaro Madalcho.	81	Sike Danama	03 Mar 2020	He has good memory on the origin of Hadiyya traditional mourning ceremony, traditional marriage, conflict resolution method as well as the role of these traditional practices for the Hadiyya,
29	Ato Nadado Boke	78	Lakole	27 Feb 2020	He is good oral informant who responded well on traditional socio-political and conflict resolution methods. He also told me changes and continuities on Hadiyya relation, focusing on issues after the Menelik's incorporation.
30	Ato Degela		Siqe	02 Mar	He told me about Hadiyya relation with

	Hajiso.			2020	Oromo, Hadiyya, Wolayita and the impacts of Menelik incorporation and Italian Occupation in Hadiyya.
32	Azmach Lolamo anjulo	79	Amburse	25 Feb 2020	An old man having knowelge about Fandaanano oreligion and theEthnic groups.
33	Ato Yohannes Huluko	76	Amburse	10 March 2020	He has important information on history of the traditional Hadiyya administrative system and the Kanbata and Hadiya relation by trade and marriage.
34	AtoKedamo Keshamo	80	Danama	14Marc h 2020	An old man with good memory and told me about Hadiya's co-operation with the Hadiyya on different issues.
35	AtoBuseerra Anulo	79	Misirak Badawac h	11 Feb 2020	He is an old man having knowelage in my concer.
36	Ato Tesfaye Tadiwos	72	Hossana	19 March 2020	He is an old man with good memory about religious issue. He tol me about Catholic missionaries in the Kanbata and Hadiya region; owing to his contacts with Catholic missionaries around Bobicho
37	AtoHeramo Ersido	86	Siraro Badawac h	24 Feb 2020	An old man with good memory. He told me important informations about Menelik's conquest, Italian occupation period and post liberation period.
38	Ato Dagala Hajjiso	83	Harto burkito	21 Feb 2020	He is one of the potery workers and has good knowledge about Hadiyya oral history and socialy segregated groups.
39	W/ro Erose Wonjalo	75	Amburse	10 March 2020	She is old woman with good memories and told me about Hadiyya's traditional marriage, childbearing ceremony.

40	W/ro Sadame Ergano	71	Sike Danama.	23 March 2020	She is a home mother and She had knowledge about Hadiyya garils circumcsions.
41	W/ro Ashame Danamo		Shone		She told me about child bearing& related issue the issue mourn dance, the role women in the society...etc
42	W/ro Erome Delbeto	71	Sike	03 Mar 2020	She told me about cultural changes and continuities on marriage practices and their role for the Hadiyya.
43	W/ro Erome Delbeto	73	Amburse	29 Feb 2020	She told me about child bearing, the issue of “amma woṭṭa”, the “wobeṭa” ceremony, ...etc

APPENDIXS

