



# A Trabilious Administration of the Districts in Gimbî 1941 to 1991



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## Abstract

The people of the Oromo have a long life span of administration under Gada system in the Oromia in general and Gimbi Districts in particular. The wonderful and examplenary of the Oromo declined by the cooperation of the central government and petty regional rulers. In addition, the contribution of the abba lafa, missilane woreda and zonal level dispersed Gada practice. The heavy hand of the emperor Hailesillase evaporated by the conglomeration of the peasants, students, military, drivers and teachers. The transitional period brought land to the land tiller under the Derg's regime. The Derg exacerbated farmers of Gimbi saying zemecha, peasants farm qudad land to the central government, and forcefully ordered farmers to come at the same place. There were many forces which became sabotage for the Derg as a county level. As a Gimbi Districts, Oromo Liberation Front became a headache for the Derg. While qaruutee, soonii and jajabee are braches of their mutiny; muraasaa, saglii, buttaa, cibraa, birgeedii and kutaa waraanaa were the structure of the Oromo liberation front of the period. This research is conducted though qualitative method. The research is writing down through deep reading of primary and secondary sources as well as comparing it with Oral tradition

## Introduction

The Oromō had a peculiar system of rules and regulations that operated for a long period of time called the Gadā system. It encompasses different points: rules and regulations, time interval of each Gadā grades and so on [1] (Giday) It served the Oromō society as an administrative law. Starting from the time of empire building in Ethiopia especially during the reign of emperor of Menilek, the practice of Gadā system declined dramatically. This was because, when emperor Menilek crossed over to Wallagā by having peaceful submission as well as forceful subjugation of the people. West Wallagā began to be ruled under the central government of Ethiopia. Menilek's domination brought the new challenges to the free exercise of the Gadā system in Wallagā in general and West Wallagā in particular.

## Methodology

The long run administration system in Ghimbi districts is an attractive topic. So far to construct the history of Ghimbi districts, both primary and secondary sources are crucial. While primary sources are oral traditions and archival sources, the secondary sources are published and unpublished works. In order to get the reality of sources, cross-checking published materials and as well as unpublished ones is vital. Implies, Oral source is also important for this research.

## Result and Discussion

### Administration of the Districts in Gimbî 1941 to 1991

This new political system continued during Lij Iyasu as well as the diarchy. Since written account on the political history of the Oromō of West Wallagā (Districts in Gimbî) is scarce, this study tries to fill in this gap. As soon as new administration system came and undermined the former Gadā administration system, some people began to support the new comers so as to gain new advantages from the new political leader [2,3]. This study treats political history of the Oromō of West Wallagā from liberation to 1991.

The Italian occupation of Ethiopia collapsed by the British involvement in the country. The British wanted to eradicate the Italian citizens from Ethiopia. This was because, Italy sided with Germany against the British and the Franch during WWII. Therefore, emperor Hailesillassie returned from abroad and began to rule Ethiopia. The emperor began to administer by dividing the country into provinces, awurajjās as well as waradās [4]. Ethiopia had fourteen administrative regions up until the dawn fall of the Darg. Oromo was one among them. Wallagā was divided into six awurajjās. These were Naqamte, Gimbî Q llam, Shāmbu, Arjō, and Asōsa [5]. All these awurajjās had their own

districts. Gimbi Awurajjā also had its own districts or waradas like Najjō, Yūbdō, Nōle-Kābbā, , Gimbi, Mana-Sibū and whereas Lālō-Asābi, Hāru and others are among the recent ones Figure 1.

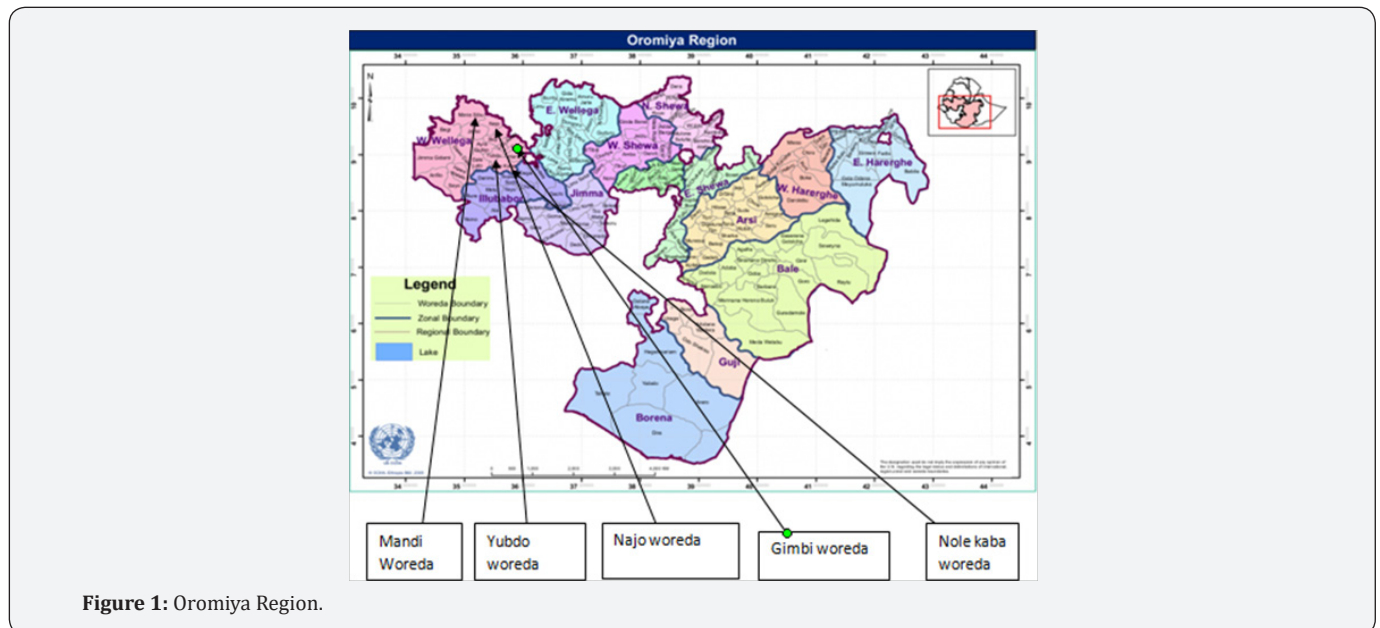


Figure 1: Oromiya Region.

The governor of each province, awurajjā and waradā collected taxes and paid to the central government [6]. The land tax up until 1942 was in kind. It “requires farmers to pay taxes, in the official currency instead of in kind.” [7] In addition to this, “education tax was introduced in 1947 and health tax was later added.” [7] “Land grant continued and the land was registered as private property which could be bought and sold.” [5] Later on the payment was determined by the amount of land holding of the peasants [8]. “The land lords sold the Coffee and grain collected from tenants to merchants in the small towns of West Wallagā “ [5] “The Italians gave back the land of the crown, church and naftañās to the Oromō peasants and abandoned taxation” [9]. The land that was given to the Oromō by the Italians during their occupation, was taken by force by the emperor of Ethiopia in the post liberation. The social, economic and political systems of the Oromō were destroyed by Emperor Hailesillassie.

Abba korō had a strong authority over the peasants of Ethiopia. Abbā korō was nominated depending on his braveness, administrative skills and who could traveled long distance. Korō was nominated by the families of Kumsā Moroda. The son of Kumsā-”Moroda Bakare gained supremacy over Gimbi, Hāru, Arjō, Najjō, Bābbō-Gambel and Mana-Sibū” [10]. Abbā korō went to Naqamtee traveled long distances. He must serve the administrative of the province. Korō was elected on each clan. One big clan might have two korōs. Below abbā korō chika shum existed. He settled peace and security guided by abbā korō. Two small clans brought together and nominated one korō. Korō was administered by atibiya dāñā. It was nominated upon the korōs in 1945.

One kabale had one atibiya dāñā. While atibiya dāñā ordered korō, the korō ordered peasants. Abbā korō mobilized society

against the enemy. “Abbā Korō collected taxes and could order all peasants within their area of administration to work and contribute money for varies official purposes” [5]. The amount of tax the peasant paid was determined by the koro. Taxation of land depended on its virginity. Taxation of lamlam, taflam and taf land were 40-50.00, 25.00. And 15 [11] birr respectively. Gutema says:

*...various taxes: tax on honey (gibira damma), tax on tobacco (gibira tambo), tax on cotton (gibira jirbi) and tax on each house (gibira mesha mana). Half of Maria Theresa thaller for honey tax, 1/4 of a thaler for tax on tobacco, half of tax on cotton and one thaller for tax on each house [ were levied [11]*

Thuis implies that, the government had other forms of land holding system like:

*Gabbār Maret- individually owned land whose properties paid taxes directly to the government. Sissō Maret- tracts of land owned by the korōs and cultivated by tenants who gave the latter a 3rd of crops. Sāmōn Maret- piece of land owned by the Church and Worked either by the priest or gabbars. Madareya Maret- land*

*held*

*on temporal basis by persons who were important personalities of*

*hand in some way distinguished themselves in government*

*services [12].*

Peasants asked permission from the governor to construct corrugated houses. The governor received a piece of land he wanted. According to my informants the governor accused him 27 times to take over his land. These accusations had the same witnesses who gave false testimony at the court.

Developmental projects like construction of bridges, roads, and kabale houses were ordered by the *abbā korō* (duke). Atibiya *dāñā* also served as a judge. The people presented their cases to him. He could see cases worth up to twenty five birr. He was authorized to punish them up to fifteen birr. The amount of land held by the Atibiya *dana* depended on the number of clans. For example, atibiya *dānyā* of *Hōma* had 42 *kalad*. In another case, it might have up to eighty *kalad*. *Hōma* had six clans: *Gabānō*, *Himbararō*, *Warra Molu*, *Warre*, *Satō* and *Gākkō*. Their governors were: *Abigar Shuke*, *Mangashā Bālcha*, *Mangashā Dh ressa*, *Disāsa Suge*, *Agabāsa Bōdh*, and *Daras Dānō* respectively. This means that, *Mana-Sibu Warada* had more than fifteen clans. These were *Bari*, *Bacharra*, *Bāfano*, *Igu*, *Giddā*, *Muk*, *Sinichō*, *Lemmu*, *Talānsō*, *Kur Gambō*, *Wājati*, *Harawe*, *Bābō*, *But*, *Buyama* and so on. The governors were *Mokonin Jōte Tufa*, *Bayāna Kurō Farō*, *Jirāta Dakkō Tolina*, *Abate Galata Fayisā*, *Tōbō dibāba sarka*, *Tolasā Tuchō Odā*, *Biyana Tokon Sōri*, *Ababa Jōte Tufa*, *Namara Gamada Jāmmō*, *Guma Wallagā Jānnō*, *Bayisa Cibsā Gombō*, *Dhuferā Gaga Buba*, *Lamu Waltaji Sōlan*, *Likāsa Hōma Kānkure*, *Bōka Karrō Girmōsa*, *Gutatā Jārra Dibāba* respectively. Hereditary power transmission was common for all governors. The governor of (*bari*) *Mokonin Jōte Tufa* received from his father *Jōte Tufa*. This situation was common for all other governors. *Axibiya dānyā* was administered by *misilane*. *Misilane* was nominated by provincial administrator. *Gimbī Awurajjā* administrators were *kañazhmach Yamane Kuamsā*, *Tādase Mārḳōs*, *kañazhmach Kāsa Tachāne*, *kañazhmach Hayilu B ra*, *Masfin Wold Māriyām* for three month and *Hayilu Wādājō*. When *Mangistu HayilMāriyām* took power, *Hayilu Wādājō* was *Gimbī Awurajjā* administrator.

*Malkaña* was a leader of the peasant during the pre-Italian occupation of Ethiopia. *Malkaña* was terminated by the Italians. The Italians gave land to the owner (farmers) [13-14]. The farmers of Districts in *Gimbī* began to administer their land during the Italian occupation. The *malkaña* of *Hōma Sība* were *Bongās Sorī*, Whereas *Ejeta Rōrō* was a *malkaña* of *Sība*. *Mōti Damise* was *Sība atibiyadāñā*. The *Nōle Kābbā Waradā* atibiya *dāñā* were: *Rabi Sōlan*, *Asfawu Mokonnin*, *Kabad Firisa*, *kañazhmāch Asfawu Bidiru*, *Adāmu Balay* and so on. The first *Gimbī Warada Atibiya dāñā* were *Hunde Amanu* and *Tādase Nagari*. *Qaññāzmāch Rabi Sōlōn* was the first person who joined

the parliament among the atibiya *dāñā* of *Nole Kābbā*. There were two elections in *Wallagā* during the imperial period. The first election station consisted: of *Hāru*, *Yūbdō*, *LālōAsabi* and *Gimbī*. It was done in *Gimbī*. The second station consisted *Gulisō*, *Bōji Chokorsa* and *Dirmajji*, *Mana-Sibū*, *Najjō* and *Jarsō*. It was done in *Mana-Sibū Warada*.

Someone who competed to become a parliament member must have two hectares of land or above. He must be a *balabat/governor*. Gradually, being a member of parliament was focused on the educated ones. The director of *Dajjāzmāch Gabra Igzihābiher School* in *Gimbī- Ato Bayanā Abdi* joined the parliament among the educated ones. *Lalo Asabi atibiya dāñā* were *Bayana Yadata*, *Workina Gōla* and *Dajjāzmāch Banti Tolasa*. *Damtō Mangashā* and *Banti Tola* were the best examples from *Yūbdō Warada*. atibiya *dāñā* was administered by *misilane*. "Mislene (government agents) to supervise the fulfilment of labor obligation as well as take other punitive measures" [15]. The number of *misilane* was based on the vastness of that *warada*. *Gimbī Warada* had five *misilane*. These were *Dālō Sībā*, *Lālō Colli*, *Lālō Asābi*, *Hāru Warra Gib* and *Warra Annō*. These were led by *qaññāzmāch Tafari Ejeta*, *qaññāzmāch Tafari Tucho*, *Dajjāzmāch Niguse*, *Barānbaras Ababā Dōri* and *Basha Tasama* respectively. *Waradās* were administered by *misilane* whereas the others were administered by *mitikil-misilane*. *Mana-Sibu* up until 1953 was administered by *mitikil misilane*. It was administered under *Najjō- by Gamada Urg ssā*. A leader of a *misilane* administered up to three hundred *kalads*. *Mana-Sibū* was the best example. *Misilane* structure was cancelled in 1965 and it was changed to *waradā*. A vast *misilane* became an independent *waradā*. For example, *Lālō Asabi Misilane* became *Lālō Asābi Waradā*. In other places, two *misilane* became one *warada*. *Hāru Warra Gib* and *Annō* became *Hāru Waradā*. The number of *waradā* in *Gimbī Awurajjā* set up from five to eleven *waradās*. The former *waradās* were *Gimbī*, *Mana-Sibu*, *Najjō*, *Yūbdō* and *Nōle-kābbā*, whereas *Bōji Choqorsa*, *Dirmaji*, *LālōAsābi*, *Jarsō*, *Begi* and *Hāru* were later *waradās*. *qaññāzmāch -Kāsa Tachāne* was the administrator of *Gimbī Awurajjā* when *waradās* increased to eleven *waradās*.

Authority/power started from *chika shum* upwards to atibiya *dāñā*, *misilane*, *warada* administrator and *awurajjā* administrator. These were the power structure at *awurajjā* level. The highest power under *awurajjā* was *waradā* administrator and *awurajjā* administrator. The administrators of both *waradā* and *awurajjā* were nominated from among the relatives of *Kumsā Moroda*. Beyond *waradā* and *awurajjā* levels, the relative of *Kumsā* administered *misilane* level. *Tafari Ejeta Rōrō* was the best example of *Sība Misilane* administration. *Mana-Sibū Waradā* was administered by *Dajjāzmāch ChāliYadata*, whereas *Barānbaras Gamadā Urgesa* was *Najjō* administrator. *Tādase Gamada*, *Getāchew Chāli*, *UmarAlkādir*, *Azāchaw ch rinat*, *qaññāzmāch Disāsa Kāro* were the administrators of *Jarsō*, *Bōji Chokorsa*, *Yūbdō*, *Hāru* and *Nōle Kābbā* respectively. The *Gimbī town administrators* were *Bāllā Mollā*, *Adāne* and *Dajjāzmāch*

Gabre Tsadiq. The above waradā administrative were Kumsā Moroda's relatives. So that, the minstrel said that

Amharic	Gloss
	Mandi for himself
	Bojjî for his son
	Najjo for his mother- in- law
	Jārso for his son-in-law
	Girāzhmāch Chāli lives good life.

Dajjāzmāch Chāli inherited the waradā administration of other areas. They were under the awurajjā administrator. The Gimbi Awurajja administrators were qaññāzmāch Yamāne Kumsā, Tādale Mārkos, qaññāzmāch Kāsā Tachāne, qaññāzmāch Hayilu Bera and in 1974 qaññāzmāch Hayilu Wadājo. Since Hailesillassie's political agenda didn't consider the benefit of the majority, different groups of people rose against him.

The Oromō society could not have full fledged capacity to educate their children [9]. The autocratic rule of Emperor Hailesillassie decided the fate of the society. Due to this, resistance against his autocratic rule took place including student movement, labor strikes, armed struggles & peasant rebellions. The objective of these oppositions was to overthrow the autocracy and substitute it with another progressive leadership [16]. But when the Emperor was overthrown the military junta came to power. Consequently, the policy of land holding during Emperor Hailesillassie was changed. Under pressures the military proclaimed "land to the tiller." Therefore land became the property of the society at large. No private ownership of land was allowed in the post 1974 revolution. The right of plowing the land and owning it became communal.

#### Administration of districts in gimbî 1974 to 1991

The Darg rejected land lords and gave the land to farmers [9]. New administrative structures were put in place in the post-Hailesillassie's period. That was the Darg's. New political agenda imposed on the Ethiopian society. The land lord, atibiya dāññā, misilane and the like disappeared. However, land after sometime was dominated solely by the government [17].

The government ordered 20 gāshā of land should constitute a kabale. Land was given to the majority (farmers). As Ato Tafara Bultum informed to me that he could not get access to land during Emperor Hailesillassie. He rented plots of land from seven persons. He gave half of the produce to the land lord. When the policy of "land to the tiller" [5] was announced Ato Tafara Bultum was entitled to take all the seven plots of land he had rented. Moreover, the cattle he used to look after was confiscated by him. To explain this situation the community forwarded the following poem:

Oromō	Gloss
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Abbā lafā yā bukkure land lord	O! the ugly
Baga Dargîn sisukkūme that the Darg has crushed you	It is good
Adūn barī bāte galgala ta'ūfi sun will set in the evening	The morning
Garān guphō nyāte kalkala ta'ūf that has been filled with bribes will collapse.	The stomach
Makīnān dhuferā karā arsfadhā come so build the roads	Avihecle is
Warri quphō nyātan garā barsifadhā. made corruption a custom be ware.	Those who

It means that the superiority of land lords was gone. The Darg focused on farmers. He used the high school and university student to disseminate its ideology in "The Development Through Cooperation Campaign" popularly known as The Zemacha. The university and high school students nominated Shongo in the community. "The zamachā-students transmitted and explained the message of communal farming to the peasant association in West Wallagā" [5]. They taught adult education in Amharic language. Shongō had high authority at the kabale level. It could punish the criminals charging up to three hundred birr. While civil charge was up to ten birr. Gimbî Waradā Firdi Shongō was led by Walde Gōsa. A Gimbî Waradā peasant director was Bulchā Andi. The students of the university and the high school established gabare mahibar (farmers Assciation). For example, Bakal ñarō, Dūressa Gudina, and Lagas Barki were among the high school students in Yūbdō Warada. There were sixty- three farmers cooperatives in Gimbî Awurajjā (Districts in Gimbî). The Oromō had 55 cooperative farmers while eight of them were controlled by the Gumuz. They controlled the land of land lord. The land of land lord taken over by cooperative farmers was known as Kudād [18]. All peasants farmed the land of kudād jointly. The peasant farmed land using oxen, and axes as a digging instrument. The number of oxen in a given waradā was known during the Darg. Kabale administrator permitted the people to sell their oxen. They punished absentee farmers' fromwork up to ten birr. There was granary in each kabale. The products of cooperative farmers stored in it. Māyibāsis (storage of grains) was established in 1977 in Districts in Gimbî. The peasants had a share to store their products in māyibās by force. Māyibāsi was established by the contribution of society. They contributed up to eleven birr. The peasants bought farming materials from māyibāsi. The price of the all materials was fixed by the government. The best examples were Kiltu Kārrā Māyibāsi in Mana Sibū Waradā, Ganji Māyibāsi in Yūbdō Waradā and Hōma Māyibāsi in Gimbî Waradā. All peasants were members.

In 1979, the new government announced a policy against māyibāsi. It was known as development through cooperative

association or “development through cooperation campaign zamachā” [9]. The all ruling policy was changed. If development through cooperative association had 60 members, they replaced māyibāsi and appointed a new shongō from among themselves. “More than five hundreds peasant association in Gimbī Awurajjā (Districts in Gimbī) have established communal farms, the size, crops and yields” [5]. New ruling policy drafted by them and they received granary, land and properties of māyibāsi. The members of development through cooperative association (amirachi) cancelled Waradā Māyibāsi if they had more than six kabales under a given waradā. Hāru Waradā development through cooperative association replaced a former Hāru Māyibāsi. A new representative was led by Ato Bābu Gōbanā. The former coffee market māyibāsi was changed to coffee market. Coffee market was established in every kabales. Coffee market becomes a center of coffee trade up to the 1990s.

Additionally, the Darg brought a unique system of livelihood-Mandar Masarata. It was established to administer the peasants. However, the life of the farmers were dismantled. Families were forced to settle on assigned land by leaving their original land, house and other properties. It affected the life of the peasants [19]. According to elders government persuaded peasants by saying that Mandar Masarat was very essential to construct common good: school, electricity, road, clinics, clean water and so on. It was not fulfilled rather it was the way of persuading the farmers. 1981, Mandar Masarata which grew in to municipality were: Gunfi, Bngu'aqiltu jale, tanki, WamaTiba, and so on. Mandar Masarata became a big reason for the dawn fall of the Darg regime. Government began to kept virginity of land by planting trees. The best example was Chuttā forest. Chuttā forest was founded 8km in Chuttā Giyōrgis Kabale. It covered 60 hectares of land. Giyōrgis Kabale, Malkā Bāsi kabale, Gejō Gale Kabale and Chuttā Sōdu Kabale were its boundaries. It had a long history. Its name came from a widow known as Bōntu Gācha'o. It was named by Chuttā Bōntu. It served as a place where people worshipped their wāqa. A bad sprit was sent to their properties if they couldn't slaughter cows, sheep and so on. The ruler of that area Bilāta Dheressa kept that forest for a long time. He had 10l qalad of land and there were a lot of hora which used for medicine in Chuttā forest. These were: hora lemana, sōddu, kotote and so on. Ula Sumbo was one of the strategic places in Chuttā forest. It was a place of worshiping God and irrecha, and a place which used as resting place and so on.

The station of the traders of Lekā,Qelam, Ganji, Gullisō, Najjō and the like were there. It also served as a place where the Oromō used to settle dispute. Bilata Dheressa had exiled during Italian occupation and he returned to Addis Ababa in 1941. Bakare Gobānā was the relatives of Bilāta Dheresa Amante. His father Amante was killed by an elephant. He died at the place called Sayyō. Italians buried various commodities in Chuttā forest. They built a house which was 300m wide and 230 meters tall. All people feared to check the buried materials in it.

Bilate Dheressa Amante gave Chuttā forest to Kabā Eeba. Kabā Eeba gave it to shumbet Dheressa. The Darg planted eucalyptus and tid highly. Recently, high percent of Chuttā forest is covered by eucalyptus trees.

The government forced the farmers to bring their product to the market especially determining the price for crops like coffee. The policy of Darg tortured the farmers and forced them to revolt against the government. Eventually, different forces were organized to get rid of the brutal Darg regime. These were: EPLF, TPLF, OLF and others.

The upper echelons of the Darg established their own party known as Peoples Democratic Republic of Ethiopia. The peasants who supported the OLF around Wallagā were murdered. This armed group highly struggled against the Darg's rule [20]. This thesis tries to highlight a history OLF in Districts in Gimbī in the following discussion.

The struggle of the Oromō Liberation Front started without unity. Their intention was to defeat the brutal force of Hailesillassie. The emperor could not treat all citizens equally. One group was beneficiaries while other were losers. As Gadā Malbā explains Tadasa Birū was one among the highest echelons. The authorized body consulted to discuss the education of Ethiopia. Their discussion was based on the Oromō society. The Oromō had vast land and people. So, it might be a headache for us if we gave them education. So, to neglect the Oromō was the best alternative. Tādasas Birū was a number of that meeting. They assumed Tādasas as an Amāra. But, Tādasas was from the Oromō ethnic entity. The program was to deny the right of education to the Oromo. Suddenly, Tādasas Birū consulted with one who was proud of his Oromummā (being an Oromō): Māmō Muzamir, Hayile Māriyam Gamada and Ali Cirri. They underlined to start struggle against the emperor. Tādasas Birū gave a chance of education to the Oromō. A group of selected society tried their best to create awareness in the society using singers. In case of Districts in Gimbī, Burka Bōjjī, Bikiltū Mandi and Lalisa Najjō were the peculiar ones [21]. “It was decided the next culture festival in 1977 at Enangō, Gimbī Provinces next to [the] 1976 [held] at Bokku Tulle” [9]. They began to defy Emperor Hailesillassie. The defeat of Emperor Hayile Silase couldn't bring a bright light to the Oromō. The total percentage of the Oromō participants in the central committee was small. The numbers of the Oromō who were in administrative position were only 23 out of 200 [9]. Again, the Oromō started wrestling with the brutal force of the Darg. The news paper barisā which published the history of the Oromō later on was neglected by the government [9]. MandarMasarat was a method of societal separate from the Oromō Liberation Front. The Darg used it as one system. Hararge, Bale, Arsi and Sidāmō were the stepping stone of the resistance of the Oromō Liberation Front. Gradually, during the period of the Darg the OLF expanded to Wallagā in general and the Districts in Gimbī in particular. The leaders of this movement under Districts in Gimbī were Galāsa Dilbō (who

served as a central committee for the Oromō Liberation Front), Dawud Ibsā and Dima Nagawō and so on. The strong army of the Darg stationed in Gimbī Awurajjā (Districts in Gimbī) to control the force of the Oromō Liberation Front were led by Shalaka Alakā kabade who was a commander of the Darg soldier in Begi kabale. The political agenda of the Darg was run by Shalakā Alaka Tādase. Twenty eight kifile tori was the contingent of the Darg in Districts in Gimbī. The two opposite parties brought big shock in Districts in Gimbī.

The training stations as well as campaign of these parties became abundant in Districts in Gimbī. They had different camps both in Asōsa and Districts in Gimbī. Their big camps were: Kasar, Tasha, Bānga and Yābus. The small camps were tōre, Tarko, Weste Wadssa, Odā Gōdar, Gumā, Walalā, and so on. The biggest camp and jail existed in the Sudan at Bokore. The places of war were: B gi, Ya'a Masara, Gidāmi, Mana-Sibū, Kobor, Sirbā Abayā, Odā Gōdar, Babō Gambel, Tullu Walal and Giddā. These areas were named yatōri katana (area of war). All these camps were constructed under the ground. A ditch was constructed for not more than six soldieries. Their war materials were also stored under the ground. The organizers of the Oromō Liberation Front around these areas were: Yōhānnis Latā, Dawid Ibsā, L nchō Latā, Korme Abbā Chālā Latā, and Milk sa Lata. Milk ssa Latā served as a central committee over Districts in Gimbī.

The outside force was the supporter of the Oromō Liberation Fronts. Sudan opposed the Darg. Because, the Darg supported the Sudan Liberation Front. Apparently, the United States of America and Germany gave war materials to the Oromō Liberation Front. The reason was that the Darg rejected capitalist ideology. The Oromō war materials: M4, M1 and different cars were the gift of the United States of America. The government of the Sudan initiated the Oromō Liberation Front establishing Radio Broadcast in the Sudan. This part announced their objectives to the world stage from the Sudan [22].

The methods of their resistances against the Darg were of two kinds. These were guerilla fighting and conventional. The Oromō Liberation Front always prepared to struggle through guerrilla fighting. Kesar, Tashā, Assōsa, BāngaYābus, Shigaso and B gi were places where the two parties faught face to face. Karut and Sōni were the facilitators of thesoldiers of OLF. Sōni was a soldier like bee and used for information gathering before the soldiers went out from the camp. Sōni was known as a facilitator or information gatherer. Karut was somewhat different from Sōni. Its duties were also different from Sōni. He commands the army in a given mission. He informed them checking atomic bomb and other war materials under the ground. Karut was a leader of the soldiers. The soldiers of the Oromō Liberation Front had its own structure. As an example, the 1st structure was a group of three persons and a leader. Their power divisions was as fellows. A leader of three persons was one murasa. And it continued as such.

Saglī(3) a leader of three persons

↓

Murāsa (1)

Murāssi (3)

↓

Buttā(1)

Buttān (3)

↓

Chibra (1)

Chibri (3)

↓

Birg di (1)

Birg di (3)

↓

Kutā warāna (1) a leaders of the soldiers.

Kuta Warāna was a commander or the leader of the army. He could order, guide, plan and command the soldiers. Majorities of the soldiers of the Oromō Liberation Front were from the Oromō whereas minorities were from the others. A small number of the members was from Assōsa, B nishāngul and Sudan [22]. "Majority of the Oromō people have accepted the Oromō Liberation Front as their organization"[20]. The Oromō used different tactics to bring members to their party. The first method was to use force. They traveled to different areas to capture a new face. Their targets were schools, churches, mosques and markets. They captured new members by force from Churches, mosques, markets and schools. They couldn't consider about the age and sex. They captured together and took them to their camps. The family waited for the coming of their children from the schools. Nevertheless, they were taken to somewhere else. The other method they used to capture other members was demonstrating sport in markets. They demonstrated sports in a market more than two or three times. On the 3rd or the 4th round, when many youngsters came to watch sports, they captured them and took them to their camp. Sometimes, they captured a person going to individual's house. They usually went at night time. Since they terrified the peasants, no one could refuse them. The Darg demonstrated brutal force to the farmers. The one who ask question among the peasant lost their life. When the children became orphan the Oromō Liberation Front took them and trained them in military science. The military of the Oromō Liberation Front below fourteen years were known by q ransō. They trained in camp up until fourteen years. The military beyond fourteen years were called jajab. Jajab was hope-full military. Its nick-name was warāna lafō (foot soldiers). They could attack enemy without war materials.

The activities of the oromō Liberation Front was not only capturing new members but also robbed property like war materials, grains, and the like. The peasants also fed them unwillingly. Because of this, peasants feared them a lot. Politics and military train were the points given to the members. Their political education focused on tactics used to overcome the brutal force of the Darg. This implies that they educated as this party is running class struggle. There might be scarcity of food in class struggle. So, they taught as they eat monkey, python, snakes, bush buck, and as their economy depend on the Oromō society. They taught that one bullet must be reserved for the fighter, because instead of being captured by enemy, the best alternative was to kill oneself.

The brutal force of the Darg's regime defeated by the mushroomed parties in different parts of the country. These parties were: Tigray Liberation Front, Oromō Liberation Front and the like. The revolts of these parties led to the complete collapse of the Darg regime and the coming of the EPRDF to power in 1991 [16].

### Conclusion

The heavy hand of the emperor Menilik, Haile silassie and the Darg exacerbated the people of the Ethiopians. The policy that they applied on the people was not far apart from each other. Emperor menilik forcefully impoverished people and brought them under his rule. Not only him Emperor Haile silasie damped the people of the Ethiopia in general and Gimbi districts (Mandi, Nole Kaba, Yubdo, Gimbi and Najo) in particular. The policy of emperor Hailesilasie paralyzed the societies of the Gimbi district appointing abba koro, misilane, warada administrative and zonal administrative. They forcefully collect money from the people and deposited to the central government. The joint force of many parts in Ethiopia dethrone haile silasie and throne the Dergs regime. The qudad land of the emperor Haile silasie has been taken by the Derg. The brutal force of the Derg put the people in the ring by the name of manadare masarata, communalism, zemecha and so on. The brutal force of the Darg came under quotation in Gimbi Districts by OLF structure karute, soni and jajabe forces as well as the wonderful structure they used like sagli, murasa, cibra, birgedi and kuta warana.

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