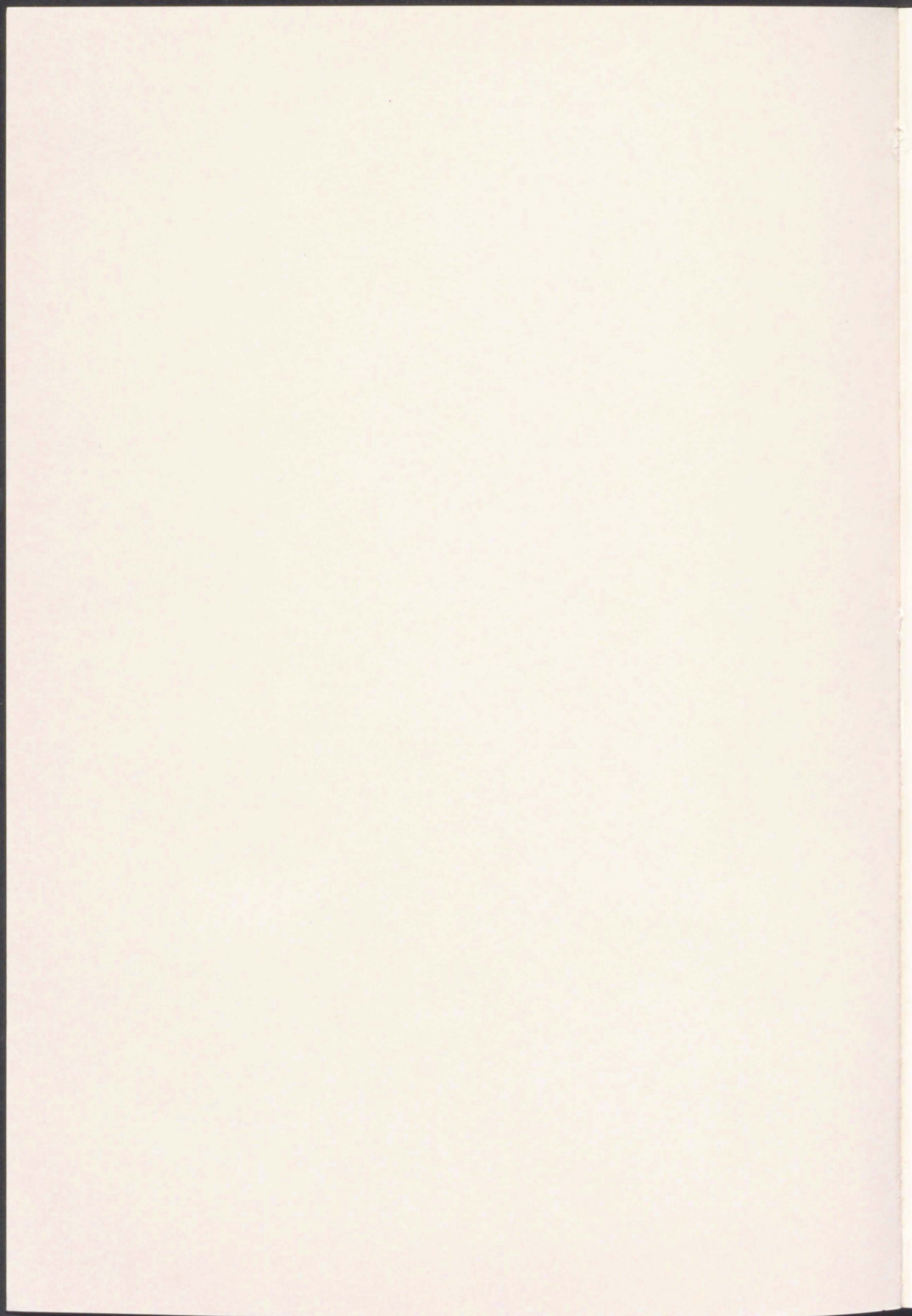


Ulrich Braukämper and Tilahun Mishago

**Praise and Teasing:
Narrative Songs of the Hadiyya
in Southern Ethiopia**





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Praise and Teasing: Narrative Songs of the Hadiyya in Southern Ethiopia



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Front Cover: "Wocita", clay pot jacketed with leather and decorated with cowries. It was traditionally used for food prepared of barley flour and melted butter on ceremonial occasions (Photograph by Harry Haase)

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Acknowledgements

The data of this collection on the folklore of the Hadiyya in southern Ethiopia were recorded between 1970 and 1974 by Siegfried Seyfarth and Ulrich Braukämper. Tilahun Mishago, who is a native speaker of Hadiyya, transcribed and translated the tapes. Since the early 1990s the interest of the Hadiyya in documents of their own cultural heritage has considerably increased. The vivid demand for information in this field, which could also be used for their local educational framework, persuaded us to publish this *corpus* of raw materials together with annotations, a short introduction into the history and culture of the Hadiyya and a bibliography. Most of the tapes were recorded more than 25 years ago, and the present generation is often no longer familiar with certain patterns of the songs and poems. Since 1974 turbulent changes have occurred in Ethiopia, and *fandaano*, the traditional socio-religious system of the Hadiyya, has so widely disappeared that only a few elders remember details of its concepts and practices.

Most of the tapes were recorded by Dr. Siegfried Seyfarth who generously provided them for this publication. We want to express our deepest gratitude for his friendship and cooperation from the time of the common fieldwork until the present. Our field studies in southern Ethiopia were initiated through the energetic efforts of Eike Haberland, the late director of the Frobenius-Institut at Frankfurt (M).

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Preface

Oral literature has gained a growing interest in ethnological and folkloristic research on Africa since the 1960s. A considerable number of pioneer studies in this field were published before this date, but the final breakthrough seems to have been achieved by Ruth Finnegan's impressive *opus* in 1970.¹ Since then the dynamic quality of African oral poetry has become more and more appreciated. Finnegan dealt with all relevant spheres of poetry and prose, and methodological, theoretical and practical aspects can all be found in her thorough analysis.

The majority of people in modern Africa live outside the big cities with their overwhelming impact of technical media, and still a high proportion of the literature created at present continues to be oral. Various items of folklore rooted in the rural areas are even flourishing in the towns, and it can clearly be stated that they are adapting to modern circumstances just as they adapted and reflected change in the past. In an anthology on oral poetry in Africa Jack Mapanje and Landeg White have expressed this view in the following words: "In a wide variety of different forms, the oral poets have brought to bear on the shifting panorama of African experience a stream of comment – sometimes angry, sometimes thoughtful, sometimes humorous, sometimes celebratory – whose range and sophistication are clear from even the most clumsy of translations."²

The question is to be raised, however, if it is right that oral poems and songs should be written down, translated into English or another European language and presented as a text. Can poetry be translated or must it merely be defined as 'what is left out in translation'? As good as they are in English or French, these songs and poems are undoubtedly better still in their original languages. They communicate, they refer to people and events with some directness and immediacy, and they extensively reflect intellectual creativity, cultural values and ethical concepts.

In Ethiopia, comprehensive collections on folkloristic materials date back, for example, to the studies of Enno Littmann among the Tigray at the beginning of the 20th century.³ Studies of this kind in the southern parts of the country, however, have not yet progressed to the extent desirable considering the enormous wealth of traditions there. From among the hitherto existing publications on the folklore of the southern peoples those by William Shack and Habte Mariam Marcos on the Chaha-Gurage and by Werner Lange on ethnic groups of the Kafa highlands may be mentioned as notable examples.⁴ The first contributions by foreign researchers on the folklore of the Hadiyya were made by Herma Plazikowsky-Brauner (1964) and Lloyd Stinson (1965). The majority of the songs presented in this volume are of

1 Finnegan, Ruth, *Oral Literature in Africa*. Oxford: Clarendon Press, 1970.

2 Mapanje, Jack and Landeg White (eds.), *Oral Poetry from Africa. An Anthology*. New York & Burnt Mill: Longman, 1983, p 2.

3 Littmann, Enno et al., *Deutsche Aksum-Expedition [1905-10]*. 4 vols. Berlin: Reimer, 1913.

4 Shack, William A. and Habte Mariam Marcos (eds), *Gods and Heroes. Oral Traditions of the Gurage of Ethiopia*. Oxford: Clarendon Press, 1974; Lange, Werner, *Domination and Resistance. Narrative Songs of the Kafa Highlands*. (Ethiopian Series Monographs No 8). East Lansing: Michigan State University, 1979.

the *Draanchcha*, *Arajja*, *Wi'llishimma* and *Moora* types. They contain epic elements and largely deal with the esteem of men outstanding for their bravery, wisdom and generosity and with the praise of warrior-heroes. This phenomenon can in fact be conceived as a core element of Hadiyya traditions. However, because of the cultural changes during the last decades, these categories of songs are hardly any more employed in actions of everyday life or in funeral ceremonies, but their performance is more and more restricted to special cultural events. Some of the customs, historical facts, actions and objects mentioned in the texts are no longer familiar to the younger generation. About two generations ago, people also lost first-hand experience with many species of the wild animals which play an important part in their folklore. The documentation of these materials is nevertheless considered important by all Hadiyya, who are conscious and proud of their cultural heritage. Unlike the above-mentioned songs, the *Sharimma* type which involves ironical incrimination and/or verbal contests of insulting each other is still practised at various official occasions as well as spontaneously.

The mentioned categories of songs are usually sung or chanted according to a stylised melody, tempo, and rhythm. Variations in style and substance depend, for example, on whether the narration is performed by male or female persons. They may sometimes be accompanied by drumming. Certain refrains are often repeated by the whole community of participants. The technique of alliteration, the use of onomatopoeic words and frequent repetitions intensify the evocative effect of the sounds in the melodious Cushitic language of the Hadiyya. Beyond further documentation of folkloristic themes more research is also needed on their literary structure, their stylistic peculiarities and their cognitive patterns.

1. Hadiyya Phonology and Orthography

Vowels

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

i		u	ii		uu
	e	o		ee	oo
		a		aa	

Consonants

Hadiyya has a consonantal system that distinguishes five points and eight manners of articulation.

	t	tʃ	k	
p'	t'	tʃ'	k'	
b	d	dʒ	g	
f	s	ʃ		h
m	n		ŋ	
	l			
	r			
w		j		

Alphabet	Phonemes	Alphabet	Phonemes	Alphabet	Phonemes
A	A	I	i	R	R
B	B	K	k	S	S
C	'tʃ	L	l	Sh	ʃ
Ch	tʃ	M	m	T	T
D	d	N	n	J	Dʒ
E	e	ŋ	ŋ	U	U
F	f	O	o	W	w
G	g	Q	'ka	Y	J
H	h	Ph	'p	X	' ['t]

In this publication diacritics which are common in linguistic analyses are purposely avoided. The new standardization of Latin transcription is used which is being developed for Hadiyya (and likewise for other Cushitic languages) by an education committee since 1984.

List of the symbols used and meanings represented by them as well as some notes on usage of the transcription:

- * Words having this sign represent types of songs or melodic expressions. The word or melody marked is simply a sound and does not necessarily have as such any meaning by itself.
- ˘ Denotes stress, etc. e.g. when two similar vowels are to be pronounced separately in short and with strong emphasis followed by one another (e.g. "a'a" as in "Guuda'a").
- φ A song sung by one person, especially when a person (main singer) sings leading a group of other singers or a crowd singing after him.
- ◆, ! Songs sung by groups or crowds of persons together mainly repeating what main singers say and the sign (!) denotes melodies sung loudly by a main singer as well as a group.
- ® The word or sign of a melody is to be sung or repeated as a last melody at the end of each poetic line that follows.
- = Meaning: ...to be understood as... or to mean...: what the speaker or singer in his poetic line or phrase actually intended to say, follows thereafter.

Most of the poetic rhymes in this language are metaphoric and contain a number of meanings, as a result it becomes difficult for a stranger to derive the intended message from it and understand it as such. So it appears necessary to show in some cases (i.e. wherever the discrepancy between the real or intended meaning and the literal expression of a given rhyme is strong) at least the nearest possible way to understand it. Sometimes, however, it is recommendable to renounce giving primary or literal meanings since metaphorically conveyed denotations of some expressions are easily understandable. In such cases, only the actual meanings are given.

E.g., "Ixxi oranne hobbichcho" [ordinary meaning: he is a lion in battle (metaphor) = he is a hero (actual meaning)]. Since it is not the intention of this contribution to find meanings for each and every word and expression used in the poetry, there is no need of giving literal meanings for expressions like the one above. So, in such cases the translation is normally restricted to simply rendering real meanings. In the above case, for example, putting it simply: - he is a hero, without adding the literal meaning: - he is a lion in battle, as its metaphor is easily understandable.

NB: Most of the footnotes given do not show literary sources referred to. This contribution is not only aimed at users speaking the Hadiyya language, but also at non-Hadiyya speakers. Those who do not speak the language may be more interested in messages that can be provided by groups of line or parts of poems rather than in corresponding meaning of each

rhyme of the Hadiyya texts. Therefore, we tried to extract most reasonable meaning from the texts in order to give sense to the translation. There are key words, phrases or sentences as well as expressions of the Hadiyya language used in the folklore, which need further explanations, definitions or description of their origins. In such cases, an effort has been made to make the texts used more understandable and some vague or archaic usages more meaningful for the user.

Also some derogatory terms and expressions, most probably from the times of civil war among clans or ethnic groups, which offend against the sense of righteous thinking regarding the idea of living together peacefully, are made progressive and interpreted in conformity with the concept of equality. But it should be considered that the aim here is above all, contributing to the attempt of preserving the Hadiyya language and folklore, so that these expressions in their turn help to keep the culture as a whole and transfer it to generations. Consequently, there has been great care in the translation and transcription of the expressions not to make fundamental adjustments to usages and terms that may appear to be "non progressive". There are, as a result, many of them which had to be taken as they appear originally. They are part of the language, not least reflecting some of the historical as well as traditional backgrounds of the ethnic unit.

A few of the footnotes still include further references where comparisons to other literary opinions appear to be in any case necessary.

2. The Hadiyya: Introduction to their History and Culture

Geographical setting

The Hadiyya, who are linguistically part of the Highland East Cushitic cluster, constitute one of the most important ethnic groups in southern Ethiopia. According to "The 1994 Population and Housing Census of Ethiopia" (Addis Ababa 1996, I, I: 13) their number amounts to 1050151, inhabiting a region between the upper Omo (Gibe) and the plains of Lake Zway. (The Libido subgroup is, however, not included in this number.) This area which formerly belonged to the province of Shawa was allocated the status of a separate administrative "zone" Hadiyya within the "Southern Ethiopian Peoples' National Regional State" established in the 1990s.

The area inhabited by the Hadiyya covers c. 5,000 km² and ranks among the most densely populated parts of Ethiopia (cf. map). The statistical average of more than 200 people per km² is considerably surpassed in the most favoured settlement areas of the *Qaala'a* between c. 1900 and 2300 m ASL. The density of population decreases in the higher elevations of the *Hansawwa* between 2300 and 2600 m and is least in the so-called lowlands between c. 1900 and 1700 m, which are endemically infested by tropical diseases such as malaria. The over-use of natural resources in Hadiyyaland during the past decades has favoured soil erosion which aggravated the tendency towards a scarcity of arable land so that the area is seriously threatened by overpopulation. This problem induced the Ethiopian government in the second part of the 1980s to resettle tens of thousands of its inhabitants to Metekel/Gojjam in north-western Ethiopia. However, because of enormous deficiencies in this programme many of the resettlers suffered in the new living-conditions and preferred returning to their places of origin.

The original forest vegetation of Hadiyyaland consisting of cedars (*Juniperus procera*) and other species of trees has meanwhile almost completely been cleared. In the 1970s the area of the Sooro-Boosho'anna was still rich in forests. At present, eucalyptus, which has been introduced to the area from the 1930s onwards, provides most of the fuel and timber. Indigenous trees such as the "holy" *oda'a*, the sycamore (*Ficus gnaphalocarpa*), have only survived in small groves preserved by representatives of traditional cults and Orthodox churches. Many species of wild animals mentioned in the folk-songs, particularly lions, elephants, buffaloes, etc., were no longer known by personal experience to the majority of the informants when the materials were recorded in the 1970s.

Historical Analysis

Written records mentioning the Hadiyya date back to Ethiopian and Arabic chronicles as far as the 13th century. For the 19th and 20th centuries there are some references documented by European travellers, missionaries and colonialists. Most of the historical materials are, however, derived from the rich legacy of oral traditions collected in the early 1970s (cf. Braukämper 1980).

Between the 13th and the 16th centuries the Hadiyya constituted one of the most important political entities of north-eastern Africa. Their coherent territorial block was shattered in the turbulent periods of the Christian-Muslim struggles of the 16th century and the subsequent expansion of the Oromo. Most inhabitants of the Hadiyya state were then absorbed by peoples of heterogeneous ethnic stock, particularly by Oromo, Gurage and Sidama. At present, descendants of the old Hadiyya can be identified in five different linguistic clusters:

1. the Hadiyya proper, who have frequently been referred to in the ethnographic literature by the pejorative name Gudela. Their subtribes, the Libido (Maraqo), the Leemo, the Baadoogo, the Sooro, the Shaashoogo and the Baadawwaachcho, occupy the above-mentioned territory (cf. map). The documentation presented here is exclusively dealing with these Hadiyya proper.
2. The Qabena and Alaba, who speak dialects of the Kambata language, in the western parts of Gurageland and in the lowlands between Lake Shalla and the river Bilate (Waraa).
3. the Sidama in the highlands between the upper Ganale and Lake Abbaya, who are linguistically and historically related to the Qabena and Alaba as well as to the Hadiyya proper.
4. the Oromo (pejoratively called Galla before the 1970s) who contain a considerable percentage of Hadiyya descendants among their various subgroups. The "Hadiyya" clans of the Ars(u)si even outnumber those of the "Oromo" proper.
5. the East Gurage, who are called Adare by their neighbours. They constitute seven subgroups, Silti, Ulbarag, Azernet, Berbere, Wuriro, Wolanne and Gadabano, all of whom speak a Semitic language related to that of the Harari. They are also labelled "the seven Hadiyya" and thus postulate a historic link with the old state of Hadiyya.

The inhabitants of the political entity Hadiyya, which collapsed in the 16th century, were predominantly Muslims. Their traditions of origin are obviously influenced by Islamic patterns and value concepts. They tell of immigrations of Muslim Arabs from the Arabian peninsula and their mixing with indigenous people in what is now Somalia and eastern Ethiopia, thus constituting a new ethnic cluster called Hadiyya. It seems that the first political entity of this name was situated on the western part of the Harar Plateau. From there it steadily moved westward in the direction of the Lake Region and established the westernmost of the Islamic states which were combined in a federation with the capital Zayla on the Somali coast. The first use of the name Hadiyya in a written document was in the *Kebra Nagast* ("Glory of the Kings"), an Ethiopian chronicle dating back to the 13th century. The people to whom it referred were characterised as hereditary enemies of the Christian empire. When 'Amda Seyon I (1314-44) ruled Ethiopia, the Hadiyya were conquered and became tributary to the empire, but still maintained a certain degree of political independence. Culturally, as described by Arabic historiographers such as al-'Umari, Maqrizi and Abu'l-Fida, they must have been at a relatively high level, with a remarkable agricultural production, one of the largest armies in the region, and a well-established trading system. The healing of castrated slaves and their exportation to the markets of the Islamic world was particularly noted. Topographical data indicate that the region of Gadab west of the Bale mountains was the major territorial centre of Hadiyya in the 14th century.

King 'Amda Seyon's successors Dawit I (1382-1413) and Yeshak (1414-29) were engaged in

permanent wars with their Islamic neighbours including Hadiyya. After Zar'a Ya'qob (1434-68) mounted the throne, the Christian Ethiopian empire reached the climax of its power and conquered large parts of today's southern Ethiopia. He married the Hadiyya princess Eleni, one of the most outstanding female personalities in Ethiopian history, who until her death in 1522 played an active part in politics and cultural affairs. The chronicle dedicated to Zar'a Ya'qob reported extensively the relations between the Christian empire and the Hadiyya, whose subtribes were listed there, thus enabling us to verify the historical continuity of contemporary groups such as Qabena, Alaba, Ganz, Gadab(ichcho) [i.e. Sooro] and Gudela [i.e. parts of the Leemo and Wiitto-Giira] up to the 15th century. One event in this chronicle tells of Mahiko, the son of *garad* (chief) Mehmada, who refused to pay tribute, organised a conspiracy against the Ethiopian overlord and attempted to secure the alliance of the Muslim leading power Adal. However, another Hadiyya leader, called Gadayto *garad*, revealed the conspirator's plans to the emperor and advised him to entrust the command in Hadiyyaland to *garad* Bamo, Mehmada's brother, who had proved to be loyal. Bamo was ordered to Zar'a Ya'qob's residence in Dabra Berhan and following a consultation was sent back to his people with rich gifts and accompanied by troops from the Damot province. After the surrender of most of the rebellious Hadiyya, Mahiko tried to escape to Adal with the rest of his partisans, but they were pursued and killed by Bamo's warriors. The Damot troops who had contributed to the victory were settled as *chawa* (men-at-arms; i.e. military colonists) in the territory of the defeated rebels. Hadiyya continued to be governed in a kind of indirect rule by local *garad* who were supervised by the Ethiopian crown, although it hardly differed in status from a province of the Christian empire by then.

The *Garad* Bamo of the Zar'a Ya'qob chronicle can be identified as a person called Booyyaamo in the oral traditions of the Hadiyya (cf. 5.2). He is remembered and honoured as an important ancestor by the Booyyaamanna, the Sooro and Baadawwaachcho subgroups, who are mentioned in some of the folksongs below. *Garad* Mehmada, Bamo's adversary, is synonymous with Bimaddo, the ancestor of the Libido. Data of the chronicles and the orally transmitted materials correlate in further significant details which enable us to trace back the traditions to a considerable time-depth. Numerous narratives and place names are associated with Zar'a Ya'qob, but it seems that his name more or less stereotypically relates to any Christian emperor before the 18th century

From the whole fund of sources it can be concluded that between the 13th and 16th centuries the name Hadiyya mainly existed as a political term. A common leadership was lacking, and the population of the state seems to have been rather heterogeneous, both culturally and linguistically. In the north, particularly in the Chercher mountains today inhabited by the Ittu-Oromo, an agricultural Semitic ("Adare")-speaking element seems to have predominated, in the south, in present Arssiland, a more pastoral Cushitic-speaking one. These two ethnic components also constituted the population of the neighbouring states Dawaro, Sharkha, Bale and Ganz.

Under Zar'a Ya'qob's successors, Ba'eda Maryam (1468-78), Eskender (1478-94) and Na'od (1494-1508) the position of the Christian empire in its southern dependencies became more and more precarious. A people from the east, the Maya, probably related to the Hadiyya to some extent in language and culture, overwhelmed the Ethiopian province of Waj in the region of Lake Zway. Emperor Lebna Dengel (1508-40) interfered with a civil war of the

Hadiyya and – for a short period – managed to consolidate the power of his state in the southern borderlands. This is documented by European travellers, who from now onward started to enter the historical scene.

The 16th century began with an increasing escalation of the Christian-Muslim struggle for domination in Northeast Africa, which culminated in the long-lasting “holy war“ (*jihād*) waged by Adal under the leadership of Ahmad b. Ibrahim, nicknamed Granye (the Left-handed) against the Ethiopian empire. The Hadiyya more or less voluntarily joined the Adalites in 1531, established marriage relations with their leaders and fought the Christians fiercely until the final collapse of the Muslim offensive in the battle of Wayna Daga by the allied Ethiopian and Portuguese forces in 1543. There is hardly any other personality in Ethiopian history with whom so many legends and fantastic folk-tales are associated as with Ahmad Granye. In the oral traditions of the Hadiyya he is mostly labelled Granye Muhammad. One of his generals, ‘Abd al-Nasir, plays an even more important role in Hadiyya memory, because they had obviously been in close co-operation with this person. Warriors of the Gudela subtribe, the Wiitto-Giira, gave him considerable support in occupying the Christian province of Kambata and have continued to settle in that area up to the present.

After Ahmad Granye’s death, the Ethiopian Christians under their emperor Galawdewos (1540-59) initiated a campaign to reconquer the lost territories of the south, such as Hadiyya and Dawaro. However, their success remained limited, because the people of Adal proclaimed *amir* Nur b. Mudjahid as leader of a new *jihād* and again invaded the Christian state after 1551. The Hadiyya apparently played an important part in the Muslim armies and provoked far-reaching changes in the ethnic situation. Segments of the Qabena and Alaba migrated southward to what is now Sidamaland, while other groups crossed the lowlands of the Lake region and occupied the territory east of Kambata. The Silti, Ulbarag and related groups, which originated in the Chercher mountains, after a series of fierce battles settled in Gurage-land and assimilated considerable parts of the natives from whom they adopted the cultivation of the ensete or “false banana“ (*Ensete ventricosum*).

The long-lasting military action of the “holy war“, which did not come to an end before the death of Nur b. Mujahid in 1568, deeply affected the demographic and cultural situation of Northeast Africa. Among the territories which had been devastated to the utmost degree were those of the Hadiyya, and in the course of the military campaigns many of their inhabitants had moved westwards to Kambata, Gurage and Waj, thus leaving a vacuum in certain areas east of the Rift Valley. These conditions proved to be favourable to the Oromo people who – as neighbours of the Hadiyya – seemed to have inhabited the area south of the upper Ganale. We can only speculate about the reasons why they began to expand so explosively beyond the boundaries of their original country. They first invaded the region of Dallo in today’s Arssi-land, where the Hadiyya were completely assimilated but managed to assert a leading position within the continually enlarging body of the Oromo. The *abba muda* (father of anointment) in Luggo, who was the major spiritual leader and object of pilgrimage of the Oromo before the final Islamization of Dallo in the 1950s, originates from a “Hadiyya“ clan of the Arssi. From 1537 onward, the Oromo began to overwhelm the Ethiopian province of Bale, partly inhabited by Christian settlers and partly by people of Hadiyya-Sidama stock. Since both groups had been decimated by the Adalite wars, it was apparently easy for the Oromo to take over political control and to absorb the autochthons within a relatively short period.

A certain dualism, however, continued to exist, opposing the clans of the "true Oromo" to those of the *mogasa* (assimilated), generally called Hadiyya in Arssiland. In the second half of the 16th century, the conquering people crossed the Wabi Shebeli, and the "Galla storms" pushed as far as Harar and the borderland of Shawa. The Hadiyya were confronted with the alternative either of submitting to the Oromo leaders or of being expelled. Thus, Hadiyya groups who maintained their ethno-linguistic identity were forced to move westward to the lowlands of the Lake Region. In this relatively dry habitat the keeping of livestock gained a growing importance within their agropastoralist system of economy.

Although emperor Sarsa Dengel's (1563-97) efforts to stop the advance of the Oromo failed, he did successfully fight the Hadiyya and established Ethiopian supremacy in their country. Apparently, the fate of the Hadiyya was that of being caught in the vice of two opposing ethnic-political expansions: from the south they were overrun by the steam-roller of the steadily enlarging Oromo nation, from the north the Christian forces invaded their area in order to defend the empire from an advanced position. This is also true for the time of the emperors Susenyos (1607-32) and Fasiladas (1632-67). In the middle of the 17th century, the Oromo occupation of large parts of central Ethiopia finally cut off those areas between the upper Awash and the Sidama country, where the Hadiyya had preserved their ethnic identity, from the Christian state.

This fact, as well as the expulsion of the Portuguese by emperor Fasiladas (1633), resulted in the discontinuation of written records concerning the peoples south of Shawa. For about two centuries oral traditions remain the only sources of information to reconstruct the past in that area. During this period of ethnic disturbances and migratory dynamics the formerly coherent block of the Hadiyya split and dispersed to such an extent that the histories of their subgroups have to be analysed individually. In this context, only the past of the Hadiyya proper, to whom the folkloristic materials presented below refer, is of relevance.

The Libido, descendants of Bimaddo (Mehmad), had obviously been established in the lowlands between Lake Zway and the Gurage mountains from the 16th century onwards. They seem to have been among the first groups of the Hadiyya proper which settled continuously in the region west of the eastern escarpment of the Rift Valley. Living as semi-nomadic cattle-breeders in a thinly inhabited savanna, they were confronted with increasing pressure from the Gurage agriculturalists threatened by the problem of overpopulation. During the 19th century they were attacked and pushed back not only by the East Gurage, the Ulbarag, Silti, and the Maskan, but also from advancing Arssi clans in the region of Lake Zway. Although they fiercely defended their position, the dwelling-areas of the pastoralist Libido steadily decreased.

For a time, the Libido had been the neighbours of the Leemo, a Hadiyya group descended from the Gudela mentioned in the ancient Ethiopian chronicles (cf. above). Probably during the Granye wars they had left their original country Weera which is said to have been situated east of Lake Abbaya, and migrated to the plateau of Albaso west of the Katar River in today's Arssiland. About 1700 they left that area and moved down to the Libido lowlands. After an agreement with this Hadiyya group had failed, they proceeded westward to Ennakor, chased the Qabena and Alaba and occupied their territory at the beginning of the 19th century. The Wiitto-Giira, also of Gudela stock, who had been defeated and dispersed in Kam-bata, joined the Leemo and strengthened their force. The Leemo and their new allies (Baa-

doogo and others) began to fight the Sooro, pushed them back to the south and extended their territory up to the Omo River. Warlike events between these two Hadiyya groups became an important topic in their folksongs. Close contact with the Endagayn, a neighbouring Gurage tribe, induced the semi-nomadic Leemo to start the cultivation of ensete in the middle of the 19th century.

The original country of the Sooro was Gadab on the upper Wabi Shebeli. They joined the troops of Ahmad Granye in his campaign against the Christian empire – as most Hadiyya did – and reached as far as Fatagar north of the Awash. Most probably dislodged by a counter-offensive of the Ethiopians, they retreated and lived as mobile cattle-breeders for about two hundred years in the lowlands of the Bilate Valley. In the second part of the 18th century their dwelling-areas shifted westward and encompassed the upper Gibe (Omo), separating the Masmā people from the rest of their Gurage kinsmen. About 1800 the Sooro began to invade the country of the Kambata-speaking Dubammo and Donga, while in the north they had to abandon parts of their land to the advancing Leemo. During the second half of the 19th century the Sooro clan of Jawwaaro tried to establish a kingship similar to the type of the Kambata or Wolayta, but the egalitarian society of the people, which was characteristic for all Hadiyya, made this attempt abortive.

Genealogically the Sooro are closely related to the Shaashoogo, both groups claiming descent from Booyyaamo, famous leader of the Gadab(ichcho) Hadiyya in the 15th century. According to the oral traditions, the original domiciles of the Shaashoogo were in Seru, a region in today's eastern Arssi, from where they moved to Gadab and to Waj during the Granye wars. From about 1600 to the middle of the 17th century they inhabited the lowland zones south and south-east of Lake Shalla. When Arssi-Oromo groups pushed forward from the eastern escarpment of the Rift Valley, the Shaashoogo were forced into a steady retreat. In this situation they received a call for help from the Kambata, who were severely oppressed by the Hadiyya of the Wiitto-Giira group. Together with the Urusso, a part of the Baadawwaachcho Hadiyya, the Shaashoogo crossed the Bilate (Waraa) and defeated the Wiitto-Giira who then took refuge with the Leemo. About 1700 the Shaashoogo reached their present dwelling-areas in the swampy lowlands north-east of Kambata.

The Urusso, just like the Sooro and Shaashoogo, claim to have originated from the leader Booyyaamo. After their victory over the Wiitto-Giira, they separated from their Shaashoogo allies and turned in the opposite direction, toward the shores of Lake Abbaya. After their migration from Gadab they had roamed with their cattle in the Lake Region, where they tried in vain to resist the advancing Arssi-Oromo. In their new grazing-areas west of the Bilate, the Urusso established a federation with another Hadiyya group, the Baadeooso. This happened during the last two decades of the 18th century. The Baadeooso came from Dallo; they had partly joined the campaigns of the Adalite Muslims up to Shawa and were later mostly assimilated by the Oromo. Together with the Urusso they constituted a new important subgroup of the Hadiyya, which became known as Baadawwaachcho. At the end of the 19th century they were joined by remnants of the dispersed Wiitto-Giira, especially by members of the clan Haballo. When the Baadawwaachcho took possession of the land between Bilate and Omo, the dwelling-areas of the Wolayta (Wolamo) people were still restricted to a small mountainous district in Kindo. However, by means of diplomacy, marriage relations, treachery and war, the Wolayta succeeded in the course of the 19th century in pushing the

Baadawwaachcho steadily back to the north and in occupying most of their land. Parts of their population were assimilated by the Wolayta.

The lowlands of the Lake Region and the mountainous districts between Bilate and Omo became a refuge for all those Hadiyya groups who preserved their ethno-linguistic identity. A considerable part of the Hadiyya – as already indicated – were absorbed by the expanding Oromo and became actively engaged themselves in expelling their kinsmen who refused to submit to the suzerainty of the Oromo leaders. Among the Arssi in their huge dwelling-areas from Lake Zway to the bend of the Wabi Shebeli and from the upper Awash to the Ganale, a political and cultural dualism developed. On the one hand, there was a minority of clans called “Oromo”, from whom the leaders of the age-grade system, the *gada* order, were exclusively recruited, and on the other hand there was a majority of “Hadiyya” clans (amounting to about two thirds among the Arssi), who had largely preserved their Muslim religion. According to the traditional patterns of Arssi-Oromo culture the Hadiyya clans were regarded as on a lower level than the “true Oromo” (sometimes also called Borana). But the more Islam penetrated and the sanctuary of Shek Hussen in Bale emerged as a centre of pilgrimage for the Muslims of south-eastern Ethiopia, the more the original distinction within the ethnic unit diminished. Their Islamic substratum then enabled the Hadiyya clans of the Arssi more and more to occupy culturally and socio-politically leading positions.

In the second half of the 19th century a new political factor appeared on the scene, the Christian kingdom of Shawa, which actively initiated a southward expansion of its territories. After King Menelik II had become emperor of Ethiopia in 1889, the imperialistic pressure on the southern peoples increased and finally led to their subjugation. The Hadiyya were among the first to be struck by the military campaigns of the Christians from the north, generally called Amhara after their dominant ethnic group.

Most of the Qabena and Gurage had accepted Menelik's suzerainty by the early 1880s, and they henceforth voluntarily or forcedly supported the Amharic conquest of the Hadiyya proper. The Libido, who had offered heroic resistance to the invaders, were finally defeated in 1882. The governor of the newly established Ethiopian province of Soddo and Gurage, *dajazmach* Wolde Ashaggra, started the conquest of the Hadiyya-Kambata area in 1886. But this enterprise was interrupted by a rebellion of the Qabena, whose leader Hasan Enjamo proclaimed a “holy war” against the Christians. It took the Amhara almost three years to conquer the *jihād* fighters which caused a delay to the further *zamacha* (military campaign) in the south. Whilst *ras* Gobana Dache commanded the operations west of the Rift Valley, Menelik himself led the bulk of the Shawan army against the Arssi-Oromo in 1886/87. The Amhara conquered and pillaged the area up to the Wabi Shebeli and finished the subjection of Arssiland with a campaign in Bale from 1890 to 1892. Between 1889 and 1893 the Hadiyya tribes west of the Bilate, the Leemo, Shaashoogo and Sooro, were defeated. The Baadawwaachcho took refuge with the Wolayta, but in 1894 a large military expedition commanded by the emperor himself, overcame this last stronghold of resistance in that part of southern Ethiopia.

Menelik's conquests were favoured to some extent by natural catastrophes which apparently weakened the defensive power of the attacked peoples. Between 1889 and 1891, an epidemic of *rinderpest* exterminated almost all their cattle and deprived the largely pastoral Hadiyya of one of their most essential means of livelihood. In order to survive the famine they had to

adopt agriculture, but nevertheless the loss of human lives was immense. The disastrous situation was aggravated by an outbreak of smallpox and cholera in the period between 1890 and 1892. The simultaneous occurrence of famine, epidemics and war effected such a serious demographic diminution that it took a long time for some populations to recover from these losses. The folklore of the Hadiyya sometimes refers to this time of extreme misfortune.

After their conquest by the Christian empire a new chapter in the history of the southern peoples began, bringing unprecedented change in their socio-economic base. The annexation of the south has long been glorified by historians as an act of unification for modern Ethiopia, but from the viewpoint of the subjugated groups, such as the Hadiyya, it was considered as an act of colonialist expansion, which in its degree of oppression apparently surpassed European imperialism in Northeast Africa. In general, the conquered peoples were degraded to a status of so-called *gabbar*, i.e. serfs of the state, a system varying in certain details from province to province. In the Hadiyya-inhabited areas a number of local families were attached to the soldiers of Menelik's army whom they had to supply with food and socage duties. Thus, between five and ten *gabbar* households had to serve a commoner and dozens or even hundreds the various ranks of officers. These occupants, mostly Amhara, were generally called *nafxagna* (gun-men). Only the traditional chiefs of the natives were enabled to keep positions as independent land-owners (*baalabbaata*). In order to maintain their privileges they were expected to act as agents for the new political authority.

In the new administrative system which Menelik introduced the Hadiyya proper were allocated to the province of Kambata. The boundaries and the capitals were repeatedly changed – temporarily Asella in the Arssi highlands east of Lake Zway served as residence (cf. folk-songs below; e.g. 3.2.5) – until the governor *ras* Abbata Bawalo established the *katama* (town) Hosanna (Waachchamo) around 1900. Although the Amharic occupation led to a general impoverishment for the native people, it effected at the same time, at least in certain respects, cultural innovations and approaches towards dynamic culture changes. For example, the plough and certain domesticated plants (tef, potatoes, flax, eucalyptus trees, etc.) were introduced, and the southern peoples, including the Hadiyya, became participants in a larger socio-political and economic system.

Ethiopian rule in Hadiyyaland almost collapsed for a short period when, after the death of Menelik II, a civil war greatly disturbed the whole empire. The party of the designated ruler, *lij* Iyasu, was defeated in 1916 by an alliance mainly recruited from the Amharic governors and troops of southern Ethiopia. To fight the decisive battle against Iyasu's father *negus* Mika'el, the governor of Wollo, the garrisons had to march northward to Sagale in Shawa, thus leaving a military vacuum in their provinces. The Hadiyya used the occasion to rebel against their *nafxagna* masters and to incite warlike conflicts with neighbouring groups of the Gurage, Alaba, Arssi-Oromo and Wolayta. It was not before 1919 that the Ethiopian government regained full control in the Lake Region.

The period from the end of the civil war to the invasion by the troops of Fascist Italy was characterised by a consolidation of *nafxagna* rule, by economic crises and by the beginning of missionary activities, in which American Protestants were engaged as well as Roman Catholics from Europe. A decree of the government against slave trade, which was widely practised in Hadiyyaland as in many other parts of the Ethiopian state, proved to be rather ineffective.

The situation in the Hadiyya areas immediately became precarious for Ethiopian authorities when the Italians started to realise their dream of an East African colonial empire in October 1935. The Amharic garrisons were mobilised to fight the Fascist invaders at the fronts in Eritrea and Italian Somaliland. The local *baalabbaata* had to join the armed forces, and additionally many natives were recruited as porters and servants. As soon as the news of disastrous defeats of the imperial armies on both fronts reached the southern provinces in the spring of 1936, the Hadiyya and many other indigenous peoples rose against those *nafxagna* reserves who kept the Ethiopian positions in that area. Armed with rifles but hopelessly outnumbered by the natives, many of the colonists, women and children included, were killed. In general, however, imperial forces managed to regain military control in Hadiyya country, because simultaneously interethnic wars broke out, and the *nafxagna* won over the Gurage and the Wolayta as their allies against the Hadiyya. But then the advance of the Italian troops in the Lake Region exterminated the last pockets of Ethiopian resistance in February 1937. The short period of European colonial rule was quite important for socio-economic development in South Ethiopia. The *gabbar* system was abolished and taxes were reduced by the Italians in order to gain the confidence and the support of peoples such as the Hadiyya who had been traditionally hostile to the imperial government. On the other hand, through their measures of recruiting people by harsh methods for the building of their colonial infrastructure, the European occupants also created considerable opposition.

Fascist rule in East Africa rapidly collapsed after Italy entered World War II in 1940. In May/June of the following year British troops, supported by *arbagna*, Ethiopian "patriots", pushed the Italians out of the Lake Region and pursued them across the Omo in the direction of Jimma. With the exception of auxiliaries who fought on both sides, i.e. for the Italians as well as for the British, the Hadiyya stayed neutral during these combat operations. Tribal conflicts, however, particularly between Baadawwaachcho and Wolayta, again troubled the area, and peace was not definitely concluded in Hadiyyaland before 1943.

Hayla Selassie I, re-established in his position as emperor after the victory, strove to restore Ethiopian authority and ordered the punishment of those groups who had collaborated with the Italians. From the Hadiyya a considerable portion of cattle was confiscated. On the other hand, patriots and people who had been loyal to the crown received munificent gifts of land in the southern provinces. In this way a new type of large landed property was introduced, creating a cleavage between landlords, who possessed the land as their private holdings (called *rest-gult* in Shawa and other areas), and landless autochthons (Hadiyya and others) who had to earn their livelihood mostly as tenants. The *gabbar* system with its socage duties was officially abolished. The new system, however, was not at all conducive to a solution of social problems, but rather perpetuated injustice and poverty. In the areas inhabited by Hadiyya the proportion of rented land and of absentee landlords was one of the highest in the whole empire. During the 1960s some initiatives were stimulated in favour of the tenants and in order to induce more justice into the system of taxation. But all attempts in this direction failed because of the powerful lobby of landlords (also including to some extent the Ethiopian Orthodox Church).

Meanwhile, the population of Hadiyyaland, especially in the areas of ensete cultivation, increased to such an extent that the scarcity of arable land became more and more serious. The uprooting of the original vegetation incessantly intensified the process of soil erosion,

and the situation of the food production tended to become precarious. Because of the extension of cultivated land the grazing resources and the number of cattle diminished, thus leading to an increasing lack of animal products. (Pride in their wealth of cattle is a very common topic in the folksongs of the Hadiyya listed below.) In 1973, when the harvest of crops and coffee was bad, when ensete was harmed by frost and disease, and when animals in the lowland areas suffered from drought, tensions and acts of violence between the local Hadiyya and *nafxagna* landlords reached an alarming stage. Revolution was in the air in those regions before it openly broke out in the capital Addis Ababa in February 1974.

The land reform, proclaimed by the new military government (DERG) in 1975, was enthusiastically accepted by the Hadiyya people in the beginning. However, disputes about its realisation soon provoked conflicts with the local authorities. The programme of the so-called villagization which the DERG rulers forcibly pushed through during the second half of the 1980s then proved to have disastrous effects on the socio-economic and cultural patterns of the Hadiyya. The way of settling in hamlets is totally indispensable for people who rely on ensete as their staple food. The endeavour to resettle Hadiyya peasants in the Metekel region of Gojam (cf. above) largely failed. After the change of government in 1991 many of the resettlers returned to their places of origin, and the enforced system of villagization was more or less spontaneously abandoned. Because they felt their privileges – and sometimes even their personal security – endangered, many *nafxagna* preferred to leave the area. For the first time after their incorporation into the Ethiopian state the Hadiyya were granted substantial rights with respect to the administration of their area (zone) and to the autonomy of their cultural heritage.

Economics and Settlement Patterns

According to their oral traditions the Hadiyya formerly practised a mixed economy based on two major pillars: livestock-breeding and the cultivation of barley. The system of intensive agriculture focused on ensete was not adopted before the middle of the 19th century from their Gurage, Kambata and Wolayta neighbours.

It is clear from the folkloristic materials that livestock – and cattle in particular – were a dominating element in Hadiyya concepts of value. For example, so-called feasts of merit were performed when a herd owner possessed one hundred or even one thousand head of cattle. He had to dive down into a hole filled with milk, was sprinkled with honey water and received a honorary title. An opulent banquet was held for numerous guests from among his relatives and friends. Some heifers were chased into the bush to be taken as gifts by representatives of the “outcasted“ craftsmen. These customs – similar expressions could also be found among the Oromo, Sidama and other peoples of north-eastern Africa – clearly reflect a “cattle complex“ which beyond rational economic facts entails a series of socio-religious and ethic implications. The esteem associated with cattle property is clearly expressed in some of the songs below. In the lowlands of the Rift Valley the herds of cattle, sheep and goats are driven into enclosures surrounded by thorn fences at sunset, whereas in the highlands the animals are usually kept within the houses during the night. It has already been mentioned above that the enormous increase in population led to the extensive mode of live-

stock-raising being considerably diminished in favour of intensive agriculture. This problem also affected the keeping of horses, donkeys and mules which had formerly been very numerous as means of warfare, riding and transport of goods.

The major crop of the Hadiyya before the middle of the 19th century was barley. Although reduced in its importance as a staple food it has retained a distinctive position in traditional ceremonial practices and is regarded as the most prestigious food besides butter. A mixture of barley and butter called *bullo* has been an integral part of banquets as well as sacrifices (cf. e.g. 3.2.7). Wheat has been another important cereal of the highlands, and its cultivation was particularly stimulated at the expense of tuber plants during the period of villagization. The traditional crops of the lowlands – apart from barley which can be grown in most ecological zones – is sorghum. The cultivation of maize in the lowlands areas of Hadiyyaland was not introduced to a notable extent before the 1930s. Tef (*Eragrostis tef*) seems to have been unknown before the Amharic conquest and was mainly adopted as the most favoured item of tribute to be paid to the *nafxagna*. This is also true for *geesho'o* (*Rhamnus prinoides*) employed for the fermentation of alcoholic drinks. Other important plants in the agriculture of the Hadiyya include horsebeans, different varieties of cabbage, onions, taro, flax and – in the lowlands of Shaashoogo and Libido – red pepper. Coffee grew wild in the forests, and its leaves and beans were used for ceremonial practices. It was not before the 1950s that it became the most important cash crop of the region.

Today, the agricultural life of the Hadiyya is dominated by ensete which provides the by far largest quantity of their foodstuff. Yet, as mentioned before, ensete did not belong to their original set of cultivated plants but was adopted from the old-established populations of Gurage, Kambata and Wolayta in the 19th century. At present, no significant difference in the level of know-how concerning ensete can be observed among these peoples any more. The Hadiyya have integrated all relevant techniques perfectly. According to colour, shape, taste and other peculiarities they differentiate between 30 to 40 sorts of ensete (which are of course not botanical varieties). However, in their traditional concepts of value, their ritual practices and their folkloristic heritage, ensete has never held a prominent position comparable to that of barley.

The old-established way of carrying out agricultural works with digging-sticks and hoes is still wide-spread, particularly in the gardens and fields surrounding the houses. Additionally, the wooden plough drawn by oxen, introduced after the Amharic conquest, has become a tool of common use among the Hadiyya peasants.

Throughout their documented history the Hadiyya have mainly gained their living as agropastoralists, whereas other activities such as handicrafts and trade were of minor importance in their economy. Groups of so-called *fuga'a* – this term is said to be of Gurage origin – have meanwhile immigrated to many places of Hadiyyaland from neighbouring areas. They usually observe a division of labour: the women produce pottery, whereas the men are tanners and increasingly also wood-workers (cf. 3.5.2). The males of another group called *waanacha* are specialised in leather-works, such as particular household utensils, saddles, etc., and formerly also leather clothes for the women. Concerning iron objects the Hadiyya were mainly dependent on smiths of the Jimma region until the 1930s. From then onwards local *woqqaaca* or *tumtu* (smiths), frequently liberated slaves and their descendants, learned the fabrication of iron tools mainly employing scrap-metal of European provenance. Weaving has not

gained a notable foothold in Hadiyyaland. The few people practising it were usually called *dorze* after an ethnic group in former Gamu-Gofa province which is famed for this craft. As it is widespread in southern Ethiopia, the craftsmen and the *fuga'a* in particular are endogamous and socially to a large extent outcasted groups. On the other hand, however, they are respected as ritual experts and also feared, because they are regarded as being imbued with magic power. They had formerly been landless and were usually not allowed to possess cattle and horses. The political changes since the 1970s are said to have improved their socio-economic status, but the traditional barriers between craftsmen and common Hadiyya are obviously far from being overcome.

The original type of the Hadiyya settlement consisted of relatively small beehive shaped houses which were constructed around enclosures of thorn fences. In the 1970s this pattern could still rarely be observed among the Baadawwaachcho of the Bilate valley. It has now been completely replaced by the hamlets consisting of the Gurage type of cylindrical houses with conical roofs. Rectangular buildings covered with corrugated iron became the dominant element of architecture in the administrative centres and market towns (Amharic: *katama*), but they did not expand to a notable extent in the rural areas before the 1960s. Usually, several hamlets constitute a community of considerable size which is inhabited by clans (*sulla*) which are subdivided into lineages (*moollo*) and sub-lineages (*mine*). These are presided by their respective types on *daannuwwa* (judges, chiefs), which are also in charge of agricultural mutual help associations.

Traditional Socio-Religious Patterns

The Hadiyya clan and lineage system reflects an egalitarian type of society characterised by the absence of centralised leadership. A kingship similar to the patterns of the Kambata or Wolayta has never developed, and age grade systems (*gada*) peculiar for the Oromo, Sidama, Konso and other peoples of southern Ethiopia were lacking as well. Among the Hadiyya most of the important socio-political decisions were dealt with by councils of elders (*dum-michcha*). They were presided over by dignitaries whose status principally came through hereditary succession but had always to be proved by personal capacity in wisdom, eloquence and skill of negotiating complicated matters. Important title holders were the so-called *garad*, who existed in different specifications among the Hadiyya subgroups: *ashan garad* for the Leemo, *gadab garad* for the Sooro, *wolab garad* for the Baadoogo, etc. Among the Shaashoogo the *abbaagad* seems to have occupied this position. All groups possessed a high priest or spiritual leader called *anjaancho* who was particularly influential among the Baadawwaachcho. As commanders in war and hunting expeditions *abagaaz* or *gaadanna* were elected whose temporary selection almost exclusively depended on their military skill and success. The title *adila* (derived from Arabic: *adil* = noble) was particularly prominent among the Sooro, where its holders, however, failed with their endeavour to develop a centralised authority of a kingship type (cf. above).

In Hadiyya society people who achieved an advanced status by brave deeds or "feasts of merit", such as the above-mentioned celebrations for 100 or 1000 head of cattle, were awarded the honorary title *maharaano* (sg. *maharaancho*). The percentage of "nobles" as well as

of slaves and "outcasted" craftsmen was obviously much lower than in monarchies such as Kambata and Wolayta; by far the majority of the population consisted of *wolaaba* (commoners). Exogamy existed and still exists preferentially on the clan level, but it is in an increasing number of cases no longer strictly maintained because of Christian and Muslim influences. The bride is transferred to the bridegroom's compound in a system of virilocality, but it is customary that she delivers her first baby in her parents' house.

The name for the traditional "way of life" of the Hadiyya until the middle of the 20th century is *fandaano* (sg. *fandaanjo*). The term not only refers to the socio-religious system but also to its practitioners. In a more restricted sense it is used for the ritual experts of the system. The Hadiyya clearly differentiated between *fandaano* in the meaning of "true believers" on the one hand and "pagans", whom they labelled *ibijje'e* (sing. *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.

Fandaano can be characterised as a general code of moral obligations and behaviour which guided the patterns of life of its adherents. The religious and secular spheres were so much interconnected that it really involved an integrated social system. Historically *fandaano* is rooted in long-established Cushitic folk traditions on the one hand and in Islam on the other hand. As mentioned above, Hadiyyaland had been Muslim-dominated between the 13th and 16th centuries, although numerous features of indigenous Cushitic folk religions had certainly survived under the varnish of the world religion. It can be assumed that by the 18th century a more or less pure form of Islam no longer existed in the central parts of southern Ethiopia. Consequently, the process of syncretization intensified by incorporating elements of local Cushitic and to some extent also Christian provenance into the originally standardised Muslim code and finally resulted in the formation of *fandaano*. Similar processes also occurred among the Hadiyya clans of the Arssi-Oromo, which were, however, increasingly incorporated into the *gada* order.

The High God of *fandaano* as it existed until the final Christianization and Islamization of the Hadiyya in the 1970s is called *waa'a*, whose manifestation is the black (blue) sky. Similar to the Supreme Beings of other Cushitic folk religions (e.g. *Waaq* of the Oromo, *Waq* of the Gurage, *Manganno* of the Kambata and Sidama) he is conceived as a God, who, after the creation of the world, retreated from its active governing. The fate of Man is therefore mainly dependent on subordinate spirits and demons with whom, consequently, most of the worship is associated. In certain contexts, however, prayers are directly addressed to the Supreme God (*Waa'uwwe...! God give...!*). The main adversaries of the benevolent spiritual beings are devils and evil demons which are categorised as *sheexaana* and *habusa*. Their differences are not clearly distinguished, and their classifications and descriptions usually depend on the imagination of individuals. There are special categories of patron spirits for individuals: *jaara* predominantly for men, *idoota* for women and *woriiqa'a* with a focus relating to important ancestors. Personal links with them are therefore intensive, and they have always to be treated with distinctive care by prayers and sacrifices (e.g. barley, butter, honey) in order to secure their protection and support. Other categories of spirits reveal by their names that they originated either in Islam or in Christianity. *Jina* and *ibliisa* are derived from the Muslim *jinn* and *iblis* respectively (cf. Koran XV, 14). There are also spirits reflecting the

Christian background such as *kitoosa* (Christ), *maaraame* (St. Mary) and *gergiisa* (St. George), which partly serve as objects in possession cults. They were obviously adopted from the neighbouring Kambata who formerly practised a Christian-based syncretic religion.

Whereas the concepts of supernatural beings are very heterogeneous, the ritual practices and patterns of worship were standardised to a remarkable extent among the followers of the *fandaano* faith. Many of them clearly reflect the Islamic model. *Fandaano* people performed a kind of ritual prayer at sunrise and sundown by bowing down to the north(east), i.e. roughly corresponding to the direction of Mecca (*qibla*). It was common to bury the dead facing the north, and animals to be slaughtered were also turned towards that direction, which is generally regarded as positive. Like the Muslims, the adherents of *fandaano* observed a time of fasting (*soommano* or *soomu*; Arabic: *saum*) which followed the model of the Islamic moon calendar. However, the majority of *fandaano* people did not abstain from food and drinks during the daytime for a whole month – as it is compulsory for the Muslims during the *Ramadan* – but only for two weeks. But rigidly devout people only ate once between sundown and the first cock-crow in the morning. *Fandaano* slaughtered in the Muslim way and strictly refused to consume meat of animals which had been killed without the ritual prescriptions. Food avoidances included various items, particularly eggs, fowls, fish and many varieties of wild animals and were to a considerable extent dependent on complex differentiations according to socio-political status.

If *fandaano* people violated any important prescription of their faith they were requested to undergo a special rite of purification called *mannissimma* (process of making Man). A sheep was sacrificed and the particular person was “cleaned” with the blood of the animal and with honey water whilst he and the priest recited ceremonial phases. A whip of hippopotamus skin was shoved into his throat making him vomit. He thereby symbolically emptied his body of the polluted past. Similar rituals were performed when somebody was initiated as a member of *fandaano* religion.

Rites of this type were presided by religious specialists named *anjamma* (sing. *anjaancho*). They acted as high priests in all Hadiyya subgroups and usually enjoyed, apart from their alleged spiritual potency, a considerable political influence (cf. above and 3.2.6). The *anjamma* disposed of mighty individual guardian spirits, but usually did not associate ecstatic features and practices with them. They were in charge of performing the *adbaar*, the ceremonial start of the harvesting season, and other rites considered of central importance for the fertility of human beings, domestic animals and plants. There was a lower category of priests generally called *waamanna* (sing. *waamancho*), who sometimes occupied special functions such as *kiiraano* (sing. *kiiraancho*), diviners, and *morotta* (sing. *morottichcho*) who acted as media in possession cults and employed various spirits for their séances. However, spirit possession associated with ecstatic features seems to have been of minor importance among the *fandaano* Hadiyya and was obviously reinforced by the “modern” spread of Christianity and Islam in the 20th century.

In the eschatology, the ideas of the hereafter, of the *fandaano* Muslim concepts predominated. It was, for example, believed that heaven is divided into a hierarchically arranged set of seven floors whose entrances are guarded by angels or other spiritual beings. In order to arrive there, the souls have to cross via a bridge formed by a blade of a sword, which spans the

gorge of the hell, and only the virtuous manage to cross unharmed. The belief that in paradise a man will be together with the woman he married as a virgin indicates the high esteem virginity possessed in Hadiyya culture.

Apart from the religious sphere *fandaano* exerted a strong impact on the stages of life cycle and the social institutions of the Hadiyya. Parts of the ritual their practices concerning the time of pregnancy, birth and the naming of the child can be classified as survivals of the *fandaano* past. It is still a riddle as to why the *fandaano*-Hadiyya gave up male circumcision and substituted it with a symbolic incision in the penis. The practice of clitoridectomy (*land-bal-lachcha*), on the other hand, was presumably adopted from military colonists from the Christian empire who settled in southern Ethiopia between the 14th and the 16th centuries. The manifold customs which had been associated with death, funeral ceremonies and sacrifices, for example the *anceeta* and the *oogata*, which had to be performed at certain intervals after the burial near the grave, were completely abandoned following the final conversion of the Hadiyya to Christianity and Islam in the 1970s.

For hundreds of years *fandaano* was a core element of Hadiyya culture. Membership in this socio-religious system acted as a central criterion of their ethnic identity and dominated their moral and ethic standards. Adherents of *fandaano* distinguished themselves from outsiders – generally labelled *ibijje'e*, unbelievers – with a strictness which is unusual for an uncodified religion. For the conversion from *fandaano* to either Christianity or Islam ecological and economic conditions proved to be relevant. In the highland areas, where ensete cultivation is predominant and animal proteins constitute only a small minority of the food, the rules of Orthodox Christianity, requiring believers to abstain from any kind of non-vegetarian diet for a considerable part of the year, do not affect ordinary nutritional habits to a major extent. Such rules do, however, threaten the very core of economic systems of those people who depend heavily on livestock-raising. Consequently, the Hadiyya who live as intensive agriculturalists in the highlands have largely converted to Orthodox Christianity, whereas those in the lowlands of the Rift Valley, with a higher dependence on livestock, have mostly turned to Muslim. An attractive alternative was presented to all of them by Euro-American missionaries, that do not demand food avoidances and at the same time offer the chance of Western education. These missionaries, however, were rarely involved in an adequate reconciliation of modernity with traditional life patterns and concepts of value. The collection of folklore presented below attempts at filling a gap in the hitherto neglected field of documenting the cultural traditions of the Hadiyya and other peoples in southern Ethiopia.

3. Folksongs¹

3.1 Types of Narrative, Epic and Poetic Songs

3.1.1 Amoole*◆

Amoole Heee..., * (3x)

Moo'numbbeelluwwi, kaame waarukkoo;
Kaame waaraate, Barsa dillukkoo;
Barsa dillaate, Maammo shaarukkoo;
Maamo shaaraate, Guuda'a shuummukkoo;
Guuda'a shumaate, inqqaami Afte'em
itaa hooggukkoo.
Boobe Shiixxanni manna ijaajukkoo;
Aaba Ganmoor ullooso guullukkoo;
Abba Ganxeellim sooqid eebukkoo.

Eeyya eebukkoo, (3x)

Hoo... hmm...!*

A strange thing, an automobile, has come.
When the car arrived, Barsa got out
and he dismissed Maammo from his position.
Then he appointed Guuda'a.
Because of the appointment of Guuda'a,
furious Afte nearly devoured him.
Boobe ordered people around,
Aaba Ganmoor attacked the public violently,
and Abba Ganxeello brought salt (= settled peace in
this dispute of government officials),
yes, he brought salt! (3x)

3.1.2 Yaammo*◆

Mooo...!* yaannooo...!*

Hammallammaa...*, (2x)

Mooo...! Yaanni* boollaamo

Boolle farankkaamo,
Farank meenttaamo,
Meent saamunaamo,
Saamun goo'n danaamo,
Gooto wocanchchi bee'ee... hmm...!

Danonnee keesennee,
Duuf haxarannee,
Do'ookki luwwi yookkoo.

Hoo... hee... himmm!

Shawwi aayyuwikkii,
Soodu uulli'nee,
Sinxxichchi woraabaa.
Hee... haa... hmmm!

Boolle brings money,
money gives women;
women have soap (= women care for their beauty)
and this leads to having good looking men
and there is no more disagreement.

On your beauty,
and the tattoo on your calf,
there is something moving.

The heels of our sisters from Addis Ababa,
like early in the morning (= like the rising sun),
are red-brown (= they are well-groomed).

1 Including traditional songs (*kajja*, *geemmo'o*) and melodic expressions on the poetry in the form of *draancha* (cf. footnote 24 below) and *arajja*, particularly epic songs, etc.

3.1.3 Waaramaayyo*

Sollonne sollonne, waramaayyo...♦(2x)

Soxxoo amaarinsee malkanniinsee,

Seeqaxoo Leeminsee Leeminsee,

Saxxoawwaare sa'lloo daraboo
sarbiteexxaa.

Aaggide...! Hee...!*♦(2x)

Annaa niyyanna, amaa niy yumma,
Hii'nne² kabeeto;

Woo... woo... woo...* hmmm...!

Maruchchi hassaa mididdellolla?

Hee... hee... hee...* bashamma!*

Baadoog qaraa balluwwi goddaano;

Hee... hee... hee... bashamma...!

Bii'l faranjjinnee basso kanddoommo;

Hee... hee... hee...!

Bax ammanddoomo.

Hee... hee... hee... bashamma...!

Boosho'anni manni;

Hee... hee... hee...!

Bii'l wereeggaalla.

Hee... hee... hee... bashamma...!

Baade farad hobbaam saankuri.

Hee... hee... hee... bashamma...!

Being safe from landlords appointed by the Amhara,
who beg, (= to get rid of them who want to
have everything)

and from the Leemo people, who always handle
thoroughly and profoundly (= are conservative/steady),
fellow young people of a similar age-group,
usually celebrate together in Saxxo'awwaare
with no disturbance.

Our father and mother,
please take this son.

In need of what, are you swaggering like that?

His (her) in-laws are rich since they descend
from the clan of Baadoogo.

We march in step together with the white
foreigners (= we dance and enjoy together)
and we start working.

The People of Boosho'annaa

like to care for there good looking appearance.

Baadawwaachcho is known for its horses,
and Saankura for its lions.

3.1.4 Baalii heelelee*

Heelelee...φ,

Baalii heelelee...♦

Eehidee...

Eehid eehidee...

Haballee...,

Haballi gorba'aa;

Hanninnee...,

Hanninni anfoommoo! (2x)

Do it (dance) just this way...

The cattle³ of Haballo

how can we reach that level of wealth?

2 Mothers, fathers and elder people, regardless of their sex, are addressed politely under the Hadiyya culture in the form *ki'nne* or *ki'nnuwwa* (plural) and here, thus, *hii'nneha* (polite form) instead of *hii'e*. Verbs used in addressing such people are always used in their plural forms, to show respect. So, 'you' as a personal pronoun in this sense showing courtesy or respect is neither identical to the personal pronoun 'you' (*ate*) representing one person, nor has it the same or only one meaning like 'you' in its plural form. As a result: *Ate* is the personal pronoun used for one person, whereas *ki'nnuwwa* or *ki'nno'aamo* represents the personal pronoun of the second person plural. *Ki'nne* or plural *ki'nnuwwa* and also *ki'nno'o* are polite forms of 'you'.

3 Cattle excluding oxen and bulls as well as cows with new born calves.

Heelelee..., Baalii heelelee...!	
Waajjemee..., Waajji arasi'nnee;	Like the yellow coloured wheat (= golden-coloured wheat farm at harvest time),
Worq ihee..., Worq ihoo danoo!	a beauty that is as pleasant as gold;
Womannee..., Wom Oyyati'nnee; Wonjalee..., Wonjal agidoo.	like the clan of Oyyata from the place called Woma, there are numerous slaves (= there are stiff-necked slaves).
Qaawwikee..., Qaawwi atoorachchee;	Discussing with a fool
Qulunxxoo..., Qulunxxi hoorooyyoo.	cannot be a solution to longing for something.
Hadiyyee..., Hadiyyi woraadee;	The Hadiyya, youth (<i>woraada</i> ⁴), have
Worqikee..., Worqi zinnaaree.	chains made of gold,
Wocookkee... Wocoo lamadoo!	rings on their chest (= munitions belts, which speak of their courage).
Eehidee... Eehid eehidee...	Do it just that way...
Uullikee..., Uulli baalabbaatee;	Landlords, <i>baalabbaata</i> ⁵
Ajaaree..., Ajaar ciqa'ee;	and gray-looking <i>ciqa'a</i> ⁶ (= ill mannered and not liked),
Birinee..., Bir xigimmiinssee;	 except counting money (= except demanding land, etc. rent which can easily be paid),
Biccinnee...,	

4 Refers to the age-group of the young people, who can even be out of adolescence. It comprises generally the age-group between c. 13 and 30 regardless of, for instance, marital status.

5 This is a chief of a certain administrative area, usually in a district level. Under the rule of the Christian Ethiopian empire, such persons acted on behalf of the government. But they were usually felt to be in charge of all activities and handled accordingly, being the last instance of decisions in many aspects (mainly in legal affairs). Originally, only dignitaries of the conquered ethnic groups in the south who proved to be loyal to the authority of the Christian Ethiopian empire and those people who had been to the war front like, for instance, a *gaadanna*, a war leader (in a narrower sense) from among the soldiers known as *nafxagna*, (Amharic: *gun-men*) and those who had been direct or indirect participants of war during that time could get such a title and corresponding responsibilities. The *baalabbaata* were expected to act as mediating agents between the imperial government and the local populations. Cf. Braukämper 1980: 316-19, 371-73, *passim*.

6 *Ciqa'a* refers to a type of dark soil, from which the Amharic term *ciqaashuum* is derived. *Ciqaashuum* is one of the last persons next to the one called *waanna* (at the village level) in the governmental hierarchy of the Christian-Ethiopian administrative system, who was especially in charge of collecting taxes. Cf. Braukämper 1980: 314, 325.

Bicci ganooyyoo.	they do not beat with sticks (= they are not allowed to maltreat anybody).
Ebeellee..., Ebeellanonnee; Abo'ee..., Abo'o qashshannee; Iittimmaa..., Iittinoommi lelloo. Eehidee..., Eehid eehidee... Baadee..., Baade landannee; Biqennee..., Biqee yoo danoo;	Even in our old age and after our hair has become grey, we still like to sing. Do it this way... Girls from the clan of Baadoogo, have attractive chests (= they have, among other things, beautiful breasts);
Bee'imee..., Bee lamadonnee; Bi'ookkee..., Bi'oo saayyi machchoo.	around their very slim waists, there are strips made of leather which disappear when tied (= they are wasp-waisted or have very good figures).
Eelandee..., Eelandorinsee; Annimee..., Anni hor uwwaatee; Ello'oo..., Ello'o goshshamoo. Weesannee..., Wees qalimi'nee; Wor gubbii..., Wor gubboo gaanjee.	One from among these girls, having been provided with livestock by her father, milks <i>ello'o'</i> (= she has cows). Like inflorescence, <i>qalima</i> ⁸ , of a <i>weeshsho</i> , her neck bends down inwards (= she has a long beautiful neck).
Heelelee..., Baalii heelelee...* (2x) Baalli woree..., Balli woro'l Dongee;	Donga is located in a valley (= the Donga clan lives in a valley);
Belelee..., Belel Qammabaaree. Buyyikee..., Buyyi itoo doobbee; Dooyyookkee..., Dooyyoo Ddaddaachchoo. Damaallee...,	The Belelo clan belongs to Qambaara [Tambaaro]. Leaves of a nettle burn when touched. The Daddaachcho people are nomads.

7 Piebald (in black and white colour), the proper name given to a cow having such colour.

8 Flowering part of a *weeshsho*, singular of *weesa* (*Ensete ventricosum*; so-called false banana), which shows the ripeness of the plant. Cf. footnote 12 below.

Damaalli Ilgiiraa;	In Ilgiira, there are impalas.
Dooyimmaa...,	
Dooyyo hosiseenaa;	Cows that bear in the morning
Dar qaree...,	
Dar qaroo laroo.	hinder wandering with cattle (= new born calves hinder wandering every day).
Baadawwee...,	
Baadawwaachchi oosee;	Descendants of Baadawwaachcho
Biqennee...,	
Biqenne baddooyyoo;	are not afraid of wrestling (= are lion hearted and valiant);
Bulanee...,	
Bula saa'llaatee;	riding gray-black horses,
Bule'ee...,	
Bule'e qotinnee;	being between the cliff faces of Bule'e
Biilleesemi...,	
Biilleesaakkatee;	and stalking after enemies
Bii'l uullee...,	
Bii'l uulli diina'aa;	they have observed from a distance.
Bu'llimnee...,	
Bu'llimnee yoohaanee.	They used to dig them up like the ground (= used to destroy them).
Hadiyyii...,	
Hadiyyi oos oosee;	The Hadiyya grandchildren
Hanqinaa...,	
Hanqin qoxaraa.	are truly strong enough to struggle for their rights.
Hobbinnee...,	
Hobbii kabeeree;	Lions and the forests.
Hadiyyee...,	Leopards roam in
Hadiyyi uullannee;	
Hosookkee...,	
Hosookki haqqoroo.	the wilderness of Hadiyya.
Soo'l uullee...,	
Soo'l uulli woraadee;	Young men, <i>woraada</i> ⁹ , from the areas of Sooro,
Saraxxee...,	
Saraxxi maqi'nne;	like a stalk of the sorghum,
Soorimee...,	
Soor gurubbaamoo.	are seven-noded (= are tall).
Sorbe'ee...,	
Sorbe leegi'nnee;	Like a <i>leega</i> ¹⁰ tree from the Sorbe forest,
Soko'ee...,	
Soko danaamoo.	their families, <i>soko'o</i> ¹¹ have good qualities (= of good physical qualities).

9 See footnote 4 above.

10 One of the kinds of very huge hardwood trees found in rain forests. It mostly has a straight trunk and is a strong, coloured tree like mahogany.

11 *Soko'o* means a family of different related generations with similar physical (i.e. height, strength, etc.) or social qualities and characters. Cf. also footnotes 18 and 37 below.

Agidee...	
Agid kaasaatee;	Having been planted by slaves,
Eero'ee...	
Eero tefamoo.	young <i>weesa</i> ¹² [<i>Ensete ventricosum</i>] are well nourished.
Anno'oo...	
Anno billaatee;	By praising fathers (= when we praise fathers),
ntoomee...	
Intoom maraboo.	we eat honey (= they give us honey).
Amo'oo...	
Amo billaatee;	By praising mothers,
Angoommee...	
Angoommi aydaaraa.	we drink <i>aydaaraa</i> ¹³ .
Eehidemi...	
Eehid eehidee...!	Do it the same way...!

3.1.5 Hoolee*

Hoolee... hoolee...*ϕ	
Eehee... yaahoo... ya'haa...!*◆	
linne keyyi uwwee	Let me have my turn to say something about the <i>masqala</i> ¹⁴
Eehee... yaahoo... ya'haa...!	
Annii beetonnee	that has been delivered from fathers to sons (= for generations).
Eehee... annii beetonnee... ¹⁵	
Afoo masqalaa,	
Erisa liiranchaa,	We celebrate it very well
Enddaa heellishshaa.	and praise it more.
Annor beet beetoo,	The grandson of Annoro
Afuuchchi barcumaa,	has stools (= he has comfortable seats),

12 Meaning, in a broader sense, food in general and in a narrower sense a kind of food raw or prepared from the plant called *weesa* (*Ensete ventricosum*; the so-called false banana) that is first kept in earth-storage pits, where the inner layers of the pseudo-stem chopped into small diced pieces are fermented for many months (up to two years) until it is ripe and ready enough to be baked. The longer it is kept underground fermenting, the ripier and tastier it becomes. *Weesa* or singular *weeshsho*, the latter in its turn being a collective term for different sub-sorts (not biological varieties) is a kind of plant which belongs to the *Musa* plant-family. It consists of a big root and a herbaceous pseudo-stem and is usually harvested by the Hadiyya at an age of 7-8 years. The edible parts of *Ensete ventricosum* are a staple food for c. 15 million people in southwestern Ethiopia. The fibers (*aanca*) of the leaf, similar to sisals from the plant-family *Agave sisalana*, are used as raw materials for producing sacks and ropes.

13 In the broader sense, any alcoholic drink of different sorts prepared traditionally; in the narrower sense, a thick alcoholic drink brewed with *geesho'o* plant (*Rhamnus prinoides*) and cereal ingredients like barley, maize, etc. It is typical to the area and belongs to the tradition of Hadiyya in contrast to *kaatikala* and *xalla*, which supposedly have been introduced by the Amhara people living in the towns of the area (cf. Braukämper 1980: 305).

14 The greatest festival of the region, which also marks the beginning of the year according to the calendar of the Ethiopian-Orthodox church. This period is especially marked with the existence of lovely coloured flowers among which *jeela* plant (*Coreopsis praestinaria*), growing usually as a weed within crops and having a yellow (golden) coloured flower, is most prevalent. *Jeela* begins to blossom at the end of summer and reaches its height of flowering during *Masqala*.

15 The melody of the word "eehee..." is repeated, including each new line of the poem being sung in the same way as shown. Each new line of the poem that is to be repeated by a group or crowd singing is sung first by a main singer.

Eddechchi weyyakkaa,
Illenna'i deemmaa;

Uulli maasse aa'aatee,

Iittakkam manchoo;
Abuulli gejjamoo.
Uwwaakkoo sangii,
Ayyim itooyyoo;
Uullina ihookkoo.
Losha huuccanchhannee,
Lachcha wocimmannee,
Lar allaachchennee,
Lelli issimmannee,
Landa eebimmannee,

Losa'n minnennee,
Lo'ppoo ni moolloo.
Hoolee kadimnee,
Hobba shakkam shannii,
Hadiyyi oosoomii,

Hundin gudooyyoo.
Heer Hade oosii,
Anno shareenaa,
Ochchi adom dunookkoo.
Ellawwa moollimii,
Eraarem yookkoo.
Lijjii gadaallii,
Leerukki Soor manni,

a tunic, *weyyakka*¹⁶
and nice-looking eyebrows (= he is handsome).

Everybody having blessed him, *maasse'aate*¹⁷
(= having done good for all),
he became very popular.
He has fellow workers in farming.
A fattened up ox that is given by him,
nobody eats (= there is much meat and fat)
and is sufficient for all of the people.
In a competition of throwing the long thin javelin,
as well as in sagacious speech,
as a herdsman,
in singing songs,
marrying women
(= having been married with nice women),
or at school (= in learning),
our lineage, *moollo*¹⁸, ranks first.
Singing *hoolee**,
hunting and killing lions,
descending from Hadiyya
(= to become known among the Hadiyya people),
are not equal for all (= are not easy tasks).
Sons of the mass of Hade,
to name, *shareena*¹⁹, their fathers and in memory of them
intentionally spill out milk from a jug, *ochcho*²⁰.
Breeding an *ellawwa*²¹ animal as a bull has
already been done (= they are accustomed to doing it).
*Gadaalla*²², grey-brown heifers, which do not bear –
the Sooro people, who possess them in excess,

16 See footnote 165 below.

17 To be understood in the same way as explained in footnote 168 below.

18 *Moollo* is a kinship term referring to a lineage, which is patrilineal among the Hadiyya. A clan *sulle* (or *sulla*) is subdivided into several *moollo* units which usually do not reside in one locality, but are spread in different hamlets or villages. Sometimes, the term *ooso* (children) is used as an equivalent to *moollo*. In a broader and sociologically less defined sense it can refer to a group of people who descend from a common ancestor, i.e. also to the members of a *sulle* or a subtribe. For example, the Shaashoogo are sometimes called Shaashogooso, "the sons of Shaashe" (cf. also footnote 172 below). Likewise, the ending *manna* (people) can denote to members of various social units who descend from the same ancestor. Several clans can constitute a *giichcho* (cf. also footnote 60 below), a kind of political federation in order to pursue common interests.

19 Besides having the meaning given in footnote 151 below, the word *sharimma* refers to mentioning the name of one's forefathers because of his bravery, etc. in the past. One suddenly mentions or names one of his most reputable forefathers when he kills an animal being the first to attack it in hunting or generally on account of unanticipated astonishment about something or someone.

20 A container made of thin stalks (*wiixa*; also reeds) from a type of strong woodland grass called *guffa* by twisting them together and leather strips. The inside of it is made water-tight with honey-wax, but not with manure of cows as given in the dictionary of Plazikowsky-Brauner (1964: 133, 182). It is cleaned by fumigating with olive wood and traditionally used as a container for milking and storage.

21 A symbolic colour, black with white surfaces, of bulls often preferred to others in breeding.

22 Colour between pink and brown, one of the favorite colours the herdsmen like to have among their heifers.

Goddimmanne higaa,
Gorba xibbaamoo.

Goonoo'm qoxaraa.

are the richest ones and
have hundreds of *gorba'a*²³
(= many Sooro people possess hundreds of them),
and they are courageous and gallant.

3.2 Draancha²⁴

3.2.1 Ni Uullanee...

Geejji Hadiyyi oosee Yii,®*

Gooqqi harammatoo,
Gugguuchchi edaa,
Guullitti bikkinaa,
Gugoo kaame'ii,
Goo'nni Waachchamonnee,

Godaana baxaatee,
Geeraa waaraatee,
Gag mine aagaakkoo.

Heeganannanne, Loocganannannee;
Hattaag mannanne, Dagaag mannannee;
Hayyibbanne, Haraxibbannee;
Eebaadoogonne, Diihoogonnee;
Ariyyannanne, Sulliyannannee;
Ayqo'annaanne, Sooyqo'annannee;
Oodir oosonne, Sukubbe'ennee;
Ooshsho'anna, Buquntaabonnee;
I Miroore Hixishshihooennee;
Indagaannanne, Shiishdagaannannee;
Liqib oosonne, Soo'lgeboosonnee;
Waare ooso, Fanqare'ennee;
Weere oosonne, Bicaqe'ennee;
Wiitto Wobane'ennee;
Daane'ooranne, Humbaame'ennee;
Dijjo Xabaqqe'ennee;
Magaar oosonne, Saggaar oosonnee;
Gitoor mannanne, Silimmoorenee;
Kambaata Kookaatannee
Cirachchi ooso, Soommachchi oosonnee;

In our country...

Sons of the great Hadiyya
(= descendants of Hadiyya located in a vast area),
support for building the roads
(= money contributed to it),
including transportation of materials,
because you finished all these,
the roaring cars, in Waachchamo of those who are men
enough to succeed
(= where only hard work counts),
having built a highway,
and coming fast,
are at home (= are now easily accessible for all of us).

The people of Heegananna and Loocgananna,
the Hattaago and Dagaago people,
Hayyibba and Haraxibba,
Diihoogo of that Baadoogo,
Ariyyanna and Sulliyanna,
Ayqo'anna and Sooyqo'anna,
Sukubbe'e of the Oodiro descendants,
Ooshsho'aanna of Buquntaabo,
Hixishshihooe of my Miroore,
Indagaanna and Shiishdagaanna,
Liqibo and Soo'lgebo descendants,
Waare descendants of Fanqare'e,
Weere'e descendants of Bicaqe'e,
Wobane'e of Wiitto,
Humbaame'e of Daane'ooraa,
Xabaqqe'e of Dijjo,
Magaara and Saggaara descendants,
Silimmoore of Gitoore people,
Kambaata and Kookaata,
Cirachcho and Soommachcho descendants,

23 See footnote 3 above.

24 *Draancha* is a melodic expression of lines of a poem that can also be classified as a type of song, e.g. an epic song, sung especially by one person and has mainly a content of telling or extolling one's achievements, richness, bravery, intelligence or his social status and place of category in a society, etc. It is performed mostly during ceremonies like the death of a person or generally on some other occasions such as a wedding and other festivals.

Sooro Baadayye'ennee;
 Shaashoogo Shoomoogonnee;
 Amaara Oggaarannee;
 Eebakko meenttonne;
 E'lloo ni landa.

Hadiyyichchi beetoo yee...
 Hibaayyi kuroommoo,
 Hund macceessehee.
 So'onna'i..., Siimmbir lobanee;
 Wo'onna'i..., Gibe lobanee;
 Weesanna'i..., gimbo lobanee;

Mooranna'i..., gadaalli lobanee;

Minenna'i, hoo'm min eranee;

Moochchanna'i..., kabeechchi lobanee;

Maaranna'i dallichchi lobanee.
 Meenttika, baajaam eebaatee;
 Mi'nneka, goyya baxaatee;
 Maacide'enne saa'llaatee;
 Manna xabaq qaraatee;
 Mannanna'i ni manni lobanee.

Min baxukki mannee,
 Moor moollukki mannee,

Maaro koyyamee,
 Meenttichchii goonch,
 Mato wocu mannee;
 Mi'n qorqoro'ee,
 Middaxxi algaamee,
 Mukkut danaamee,
 Mee'l korontte'ii,
 Mii'n qoobe'aamee,
 Makki ang sa'aatee,

Baadayye'e of Sooro,
 Shoomoogo as well as in Shaashoogo
 and Oggaara of the Amhara clan –
 compared to the women of all these,
 our women are more suitable for marriage.

I, son of a Hadiyya –
 let me tell you facts.
 All of you, please, listen to me:
Simbir is the best among the types of barley;
 Gibe is the largest river [in the region];
 among weesa, *gimbo*²⁵ [subspecies of *weesa*] is
 better than all the rest,
 among bulls, those *gadaalla*²⁶, in grey-brown,
 are great animals (= they bring more fortune),
 among houses, those built with *hooma*²⁷
 are the best (= they are durable);
 among wild animals *kabeechcho*²⁸, is a great animal
 (= the most aggressive and fearful animal), and the
 best of meat joints is the hump (= it tastes better).
 In marrying virgins,
 building large houses,
 riding horses (= possessing horses)
 and advocating people,
 our people are incomparable.

Those who built houses (=large and very good houses),
 who fattened bulls,
 who have guests overnight (= who are liked and visited),
 a husband and wife,
 who agree (= who love each other and live in harmony),
 a house with the roof made of corrugated sheet iron,
 one who has a comfortable bed,
*mukkuta*²⁹, a wether that has been fattened up,
 a grinding machine on a market place,
 a person with a hat (= someone dressed elegantly)
 and a watch on the right hand
 (= a watch worn on the wrist)

25 Compare footnote 12 above.

26 See footnote 22 above.

27 *Juniperus procera*, a hardwood tree of the coniferous species (chiefly two types, with or without thorny leaves) found in cool and mountainous climates of Ethiopia. It is strong and durable as it resists decaying under the earth and is not edible for insects, so that it is suitable for building houses.

28 *Kabeechcho* is a collective term for various species of *Felidae* except the lion (*hobbichcho*). It can refer to the leopard, the cheetah, the serval, etc., although, in principle, individual names exist for all of them. In the 1970s, some leopards were still roaming about the remote areas of the Omo Valley.

29 It can also be a billy goat that is reared for meat.

Mishisaa shshookko.
 Min mi'n woraadaa,
 Mi'n hegeegonnee,
 Miqqannom uree.
 Mi'n danaam baxee,
 Meent mixxeer eebee,
 Maaro koyya gassee.

Marummi uullanne,
 Muhu'lli Ganddenne,
 Mulli uulli goddanne,
 Moo'aa moo'aatee,
 Mixaammoohane.

are pleasant-looking (= they all attract one's attention).
 Young people from everywhere,
 in your surroundings,
 do not be jealous of each other!
 Do build resistant houses,
 marry clever and deft fingered women
 and provide guests at night with sleeping
 accommodations (= be hospitable)!

In the areas where I have been
 and in the Muhura [a subgroup] from Gurage
 among the wealth of other regions as well,
 those are things I saw
 and longed for.

3.2.2 Goddeeb Daamannii

Goddeebo, the owner of a reddish-brown horse (bay)...

Hooo...*

Waaraa Gudaraa...hoo...,®
 Waachchoo ni ooso;
 Wiixaa borosaa,
 Wixukki manchi beeto;
 Daqayyi mureena,
 Doolaam farashsho;
 Dummichchi mareena,
 Deemmaam anno'o;

Daa'a egerena,
 Dooraam Agido;

Dut Anno beeto;
 Doollo abbaayyo;
 Dobebe darabo;

Kado buuri'n,
 Kee'mmaalli sulli beeto.

Kachchis manni'nne,
 Kadookki daami anna.

Haballi oosichcho yihhe,
 Hayde abbaayyaanno yihhe,
 Baade land beeto yihhe,
 Booxoor amaanno yihhe.

The Waaraa and Gudaraa rivers³⁰ –
 our sons swim there.
 Without choosing the nature of landscapes,
 I'm the son of the one who exploited all as arable lands.
 To cross a plain,
 there is a horse decorated with *doola*, a tinkling bell³¹;
 to hold meetings,
 there are fathers with good-looking eyebrows
 (= there are sagacious fathers);
 to take care of the surroundings,
 there are corpulent slaves (= slaves of a well-to-do
 family with no shortage of food).
 Being the son of many ancestors
 and Doollo's brother,
 I belong to Dobebe's age-group (= I'm proud of being
 that)
 and like butter in a *kado'o* [a heavy container for butter],
 I'm from the large clan (= respected for its being
 numerous and honorable).

I'm the owner of a bay *daame*³² that dances like someone
 shivering with malaria when ridden.

Say, Haballo descendant (= I'm a Haballo descendant),
 say, son of Hayde's brother,
 son of the daughter of a Baade descendant
 and son of Booxoore's mother.

30 Rivers located in Leemo and Shaashoogo areas. Waaraa is synonymous with Bilate.

31 A tinkling material made of metal sheets that is hung around the neck of a horse as an ornament when ridden.

32 A name given not only to horses but also to mules which have, in most cases, reddish-brown colour (bay).

Ana'e
Land anuuni'nne,
Loobichchi jaabi'nne,
Le'ppoo Daalochchanne,
Loobichchi jaabi'nne,
Le'ppoo Daalochchanne,
Laage woronne,
Gaanjji kaasaakka,
Gotichchi maagi'nne,
Ga'mmeena geerookki
daamana;

Godo heeranno.

Gaalchab woshsha uro;
Gag woraaxxi ginna;

Gii'l woraaxxi saawwo;
Goddeebdu ki summa.
Godo worinne,
Gaanjji kaasaakkate,
Goxanne hooraate,
Geerookki daami anna.
Gojaanii Wolaamii,
Gatti waaraa,
Ganukki xiribba
Gosukki manni beeto.

Aja'ppi saassaaronne,
Uullaam Waato'onne,
Uttaami Saalo'onne,
Alaa'mbul gitanne,
Ori ki'ukki ayyaamo,
Uttii ifiisaa,
angii amadane.

Sa'ni kurufanne,
Sheeri'mmi daabbonne,
Shirilli gammanne,
Shaam yoo daam anna.

I'm the owner of the bay, which
gallops raising its neck high
in an agitated state of
vigilance like a furious hyena
on the grounds [bog] of
Daaloochcha particularly in a
place called Laage that is
spongy like the breast of a
girl and the flank of a
hippopotamus.

I'm a dictator in the *godo 'o*³³ (= I have the final
say among the fellow-lodgers inside our *godo 'o*).

He dislikes (= I dislike) any idle talk,
I'm a friend of *woraada*³⁴, adolescent boys from our
neighbours,
a best friend *saawwo*³⁵ of boys of surrounding villages,
and my name is Goddeebdu.
Through the wooden legs upon which the hut is erected,
raising its neck,
towards Goxaa,
gallops the bay that is mine.
The people from Wolaamo with their evil eyes
came and stayed overnight, and set up
demarcation lines,
I belong to the members of the clan who uprooted the
markers.

I'm the son of the one who
caught enemies by hand after
having enclosed them with thorn,
on the day the war broke out
near the Ajaba
area, in the Waato district,
which is rich in arable lands, inside the thorny bushes
of Saalo areas and along the Allaa'mbulla river.

On the muzzle,
croup and tail
and streaming manes,
the bay [horse or mule] that brings luck is mine.

33 A small hut used as a lodging by the people who have to protect their crops against wild animals or thieves day and night. For this purpose, especially during the night, a facility like *godo 'o* is indispensable as it protects people not only from bad weather but also from any attack of dangerous wild animals.

34 Male persons approximately between 13 and 30 years of age. Cf. footnote 4 above.

35 In contrast to *ginna* simply meaning friend, this refers to the very close friendship under boys and girls. A person being chosen as a *saawwo* should not usually be from among nearer relatives and must be of the same age-group or even born in the same year as the one choosing.

Laa'llii hiraagii;
 Lachchii lallabii;
 Lombii daannoomii;
 Lule'ennem darabii lo'ppo hoo...
 Baar wengerelle,
 Baalli uulli kukkuse,
 Biri sigire'i,
 Botok shumagi,
 Kiinnii gatoonmoo yaa;
 Boki boki ihonami,
 Bagaanim amado.

3.23 Heellam Hadiyya

Waaddaa haqqi ciimaa,
 Waaco'ii giraarii,
 Wo'mukkemee...yii... Gabaabaa,
 Adaamemee...yii... darba'a,
 Orde'emee...yii... magari,
 Ole'emee...yii... baalli cebba,
 Odo'emee...yii... Soo'l uulla,
 Aaxxi Baadawwaachcho,
 Eeluwemee...yii... Baadoogo,
 Shashaamemee...yii... Shaashoogo,
 Shuuyyi Hamashshichcho,
 Shaar bee'emee...yii... Wonjalaa,
 Hixaamemee...yii... qaala'aa,
 Haraareemee...yii... Lange'e,
 Haqqi Boosho'annaa,
 Haabaamemee...yii... Moochchooso,
 Habichchemee...yii... daqayye
 Hosukkemee...yii... la'lleka,
 Himmbaamomee...yii... agaate,
 Heellammemee...yii... Hadiyya.
 Heellammi Hadiyya!

3.2.4 Beet Ayyayane?

Hoyyoo...hoyyoo... hoo...!®*
 Biqaam Odde'ee...hoo...,
 Beetoom qaraatee,
 Buxichchi Hanqinaa,
 Beyyi haraarinaa,
 Balli malkanninee,
 Booshoannmanniinse,

A pursuit of something lost and wise interpretation,
 knowledge and eloquence,
 authority and judgment –
 I rank first in all these among my age-group.
 Brown foxes,
 dwarf antelopes [*Madoqua saltiana*] from valleys,
 spotted guinea hens of bushes
 and nervous rabbits try to
 protect themselves,
 by searching for hiding places,
 I surprise them all redhanded.

Well-being of the Hadiyya

On marshy grasslands and rainforests,
 acacia and other similar trees with long white thorns,
 Gabaabaa – where such trees exist –
 wandering with cattle through milky grasslands,
 in the lower parts of the Orde land,
 in the valleys and gorges of Ole'e
 and the rest of the Sooro land,
 Baadawwaachcho, the southernmost part of Hadiyya,
 all of the Baadoogo areas,
 savanna grass lands of Shaashoogo,
 the long stretching Hamashshichcho area,
 the clean and plain surface of Wonjalaa,
 flat pasture lands everywhere,
 large and endless areas of the Lange'e Plain,
 woodlands of Boosho'annaa,
 inside the wonderful Moochchooso
 and the Habichcho Plain,
 with cows that graze all over there,
 drinking fresh milk,
 the Hadiyya people are contented and happy.

Who are his parents

(= prominent ones among his relatives)?

His father, the most
 powerful Odde'e, fought for the rights
 of the poor and
 to achieve fair distribution of sufficient farmlands,
 against the dominant great landowners of the day
 and against the one who, being from among the people
 of Boosho'annaa,

Beyyichchiinsemi Fira,
Bux oos baasami itaa,
Borceebukkaanninee,
Biqedaakkatee,
Beero woronnee,
Beyyi manni Baddonami,
Boqqi woshsha wocanee,

Baalabbaattuwwinne,
Beero fitanchchanne,
Beyyi Waachchammonne,
Bux anno'ikaa,
Baad fissimminaa,
Ballaa hiim taakke'ane.

Landana'i oosoo,
Losisimmannee,
Lob uunibeeristaa,
Lachchi mini kollejja,
Lugu'mi bii'li uullaa,
Lami lami aagishshannee,

La'amukki anno'onnee,
Lu'xxi beyyi amadaa,
Lo'ppukki Hadiyyanee.

Naacci bee'i giichchaannoo;

Baraami moolli beetoo,
Boyyi abbuwwannee;
Biraam daraboo.
Bux oos hawwaa,
Bati bati yoohaaree;
Baasii gatiseenaa,
Biiibeel horeenaa,
Bexxoo mexxo'im,
Baquchchi inqqaamii
Biiijaalli Deera'aa
Booshoannaannoo
Baaq soormannichcho.
Beyyichchi Jaaggisaa
hoyoo...hoyoo...!

coming from the area itself (= Boosho'annaa)
and exploiting the poor even more,
became very fat,
he argued face to face,
in the administration offices,
while other people were fearful...
[he is] the son of the one who knows no compromise
(= who could convince the authority in charge with
proofs).
He fought against *baalabbaatta*³⁶,
during the litigation that took place,
in Waachchamo,
that of the poor fathers,
to revenge the harm that has been done to them,
[he is the] son of the one who used to go day and night.
Boys and girls,
in educating them,
universities of advanced learning,
colleges where great research takes place
and in foreign countries,
letting many of them join institutions of higher
education,
fathers who, being famous
and ranking first,
among the best Hadiyya (= under the reputable
tribes of Hadiyya) who are beyond comparison:
he is son of the community that has a recognised place.
He belongs to a lineage³⁷ possessing many *weesa*³⁸ pits.
Among all his brothers,³⁹
those of his age-group are wealthy ones.
For the poor, having faced problems,
become helpless,
to avoid more suffering,
and hinder the worst,
the only one to lend a hand first,
who has, among other things, a mule of young age,
is Deera'a, who is a generous one.
The son of Boosho'annaa
and belonging to the great Sooro,
he was born in a place called Jaaggisaa.

36 See footnote 5 above.

37 For *moollo* and other terms of the social organization of the Hadiyya cf. footnotes 11 and 18 above and 60 below.

38 This refers to the earth-storage pits, in which the edible parts of *Ensete ventricosum* are fermented and conserved. Cf. footnote 12 above and Braukämper 1979: 12-16.

39 Meaning in the broader sense all male children of uncles (father's brothers only) and of a family (in its broader sense; see footnote 18 above) living in the same village.

Ixxi ayye kurookko?

Anno'i danaamii,
Amo'i danaamii,
Ixxi gaga losoo'nimi,
Oosi losishshika,
Eroomma la'imminne,
Illag ihaakka,
Ee losa'n minenne,
Ooshshichchi tiiraammuwwa.

Oojor sibaari,
Ajanjjassaa,
Aadi gatisoobee'isa,
Ixxi gaga sibaaraahimi,
limi aad geeraakka,

Iyyaa sinq massaa,

Ani yoommoo yaa,
Abooyimminnem,
Eri beyyo amadiisaa,
Uullinaa gaginaa,
Eri summaammuwwa afishshinne,
Ixxi gagimi weeshamookeeno.

Amo'i tiiraamee,
Angi mixxeelluwwee,
Indagaanni Gandee,
Ooso li'ishshannem,
Ayyeenssim lo'ppee;
Annikki danaamee,
Ixxom qarookkoo.

Aayyuwwi woronnee,
Illag Kabeechchee.
Abbuwwi hundim,
Odo keen edaa,
Littoo Aayyadoo.
Eehunddannem,
Angi kitaabimminne,
Oosoommaniinsee,
Olla'a sogimmanne
Amooso abooyanne
Odo'i losaanninemi

Illag mat ami landee hoyoo...hoyoo!

Whom, among others, can he [the son of Odde'e] still mention?

Among fathers
and mothers deserving mention are those who,
have not received [formal] education,
but they know how to educate children;
[Since] they have known the use of it [their children are]
those who belong to the best,
at that school,
brilliant pupils.

These parents hunger, but
by leading them past hardships,
in order not to let them be discouraged,
even themselves suffering hunger,
running up and down in search of solutions,

supplying the pupils with provisions of food, taking
by themselves long distances,
showing the children their presence and affection,
caring for them,
enabling them to become good professionals,
for themselves and the country,
bringing up the famous ones,
by themselves becoming reputable are the best parents.

The clever ones among mothers,
those gifted with deft fingers,
came from the Indagaannaa clan of Gurage,
and in bringing up children,
one who ranks first (= who deserves mentioning) is
the well-mannered father
who brought him up.

Among his sisters,⁴⁰
Kabeechche is the best.
All of the brothers,
besides his sisters (who are beloved as well),
are fond of Aayyadoo.
And among these all,
being one of the educated,
since her childhood,
as an adviser of the villagers
and in taking care of her brothers,
including the rest of the educated girls from the
village,
his sister [Aayyadoo] ranks first (= he has well-educated
sisters).

40 All female children of uncles are to be understood in the same way (*mutatis mutandis*) as brothers. Cf. footnote 39 above.

3.2.5 Ayyim gudooyyoo...

Abuulli gadaahimi,
Agoo baa'l mooraa hoo...!
Oos darabmanchoo hoo...!
Abuulli beyyonnemi,
Inkiinnanttootoo hoo...!®
Aras iyyaatee,
Uulloo doono'oo.
Ole baaq Soorii,
Ajjoo'l Qambaarii,
Aaxxi Baadawwaachchii,
Kiwoshsham edoo'nii,
Uraa ki'ooyyoo.
Liissiisaami kooraa,
Lokki booyya masakoo,

Laar booyyi baa'l mooraa,
Nafar booyyi minee,

Gag manni Dodichchoo,
Gag heechchi Shurmo'oo.
Gubeedaam Tuullaa,
Goddaanch Kunaafaa,
Bii'lhaga'l cebbaa,
Bunaam Fonqo'oo,
Baaqeelaam Yakkaa,
Garoo Lee'm beetoo.

Murte'aalli tiirii,
Mullam gaadaanchchii.
Maaxaareech angii,
Muullaam bagadii;
Eero'aam weesii,
Ereeraam koorii,
Ubammi qalimii,
Aanni Leem oosichchii,
Abaxaammi siibbii,

Nobody compares...

Feeling contempt for the tillage and being strong,
his bull races in tilling.
He is a member of a recognized age-group,
in ploughing (= among farmers working together),
you are easily distinguishable (= you work hard).
Carrying grains of wheat, there is
the *doono 'o*⁴¹ that stands (= filled with grains).
The mass of Sooro from Ole,
the Qambaaraa of the Ajjooraa waterfall area
and Baadawwaachcho from the bottom,
cannot end meetings
without quoting your ideas.
You own a saddle with a strong girth,
enjoy being one of the few riding among many
pedestrians,
have a bull spotted white on its lower abdomen
and a house with a white entrance (= you have a
house with a large front yard).

You belong to the Dodichcho clan
and live in Shurmo'oo.
Tuullaa, a place with landscapes of rounded plateaus,
Kunaafa, the richest part of the region,
bottom of the Bii'lhagalaa hills,
Fonqo'oo, center of the coffee market,
and Yakkaa, which is known to grow much horse bean –
You are one of the Leemo descendants settled in these
areas;
being determined,
you go to the war front alone (= he is fearless).
His stealing hands are known (= he is tricky);
he who has a bloody spear (= he is a killer)
also has *weesa* with sufficient young plants⁴² and
saddles decorated with *ereera*⁴³
and hanging inflorescence (= lots of ripe *weesa* plants).
He is the son of a Leemo descendant living in Aannaa;
he with numerous lambs
(= a number of lambs, young goats and cattle with
calves),

41 A granary made of bamboo or *xuda* (liana), a rope-shaped creeping plant (of many sorts, e.g. *hoomba*) from rain forests, and used mainly for keeping cereal crops.

42 They are propagated by planting and layering roots (tubers) of younger *weesa*, so that a number of new shoots grow from the tubers; see also footnote 12 above.

43 Small white cowries used for buttons and various decorations.

Amqasaalli baajii, Abutuuxxi moorii,	animals with horizontal horns and an aged bull (= a bull well-bred for producing beef), is my father (= I am proud of being his son).
Eese habayyi qarukkoo. Baalli hobbichchi'nee; Baddisaalli mooraa. Goollokkichchi'nee; Killaam ambulaa.	Like a lion from the valley, his bull is furious. there is a billy goat [or ram] belonging to him that stinks like a zorilla or skunk (= a well fattened one).
Leer daqayyennee, Lete'i cebbannee, Leero God beetoo.	On swampy plains and deep valleys, he is the son of the Goddichcho clan living over there where it is densely populated.
Duu'n Masagge'ee, Diraam Ajaachchoo,	On the plateau of Masagge'e and dusty Ajaachcho (= including dry and windy areas of Ajaachcho), he is the son of the five brothers who live there.
Daggoo onti beetoo. Shu'm wororonnee,	He has a strong bay that moves a step down in its urine (= on its perinal regions), on its rump (= anal region), its long cannons (= on its knee) and on its hooves, so that he lets his friend be a pillion rider (= his bay kneels down to make mounting onto the saddle easier).
Sheeri'm daabbonnee, Shuuyyi xunxuummennee, Soor konte'ennee, Saawwo hanjaleenaa, Shiqqoo daamaamoo.	A long sword [hunting knife]: to its proper carrying on his waist, he pays attention (= he is responsive and always careful). A small pistol [revolver] he ties around his waist; and a dark-red gun he carries at his side (= carries it with a sling usually of leather on his shoulder).
Gooraadeechchi shuuyyaa, Gaganne taa'ppansoo.	His marriage gifts, <i>hagalla</i> ⁴⁴ , brought him luck. In the cold city of Asella (= the cold climate of Asella) and Addis Ababa, having been to both places, the one who made his father's name reputable (= who made a name for himself), is my father (= I'm proud of him being my father).
Gootto'i shugguxaa, Godabo karoo; Muulli wojagiraa, Midaadonne issoo.	Horses in reddish [bay] and grey-black colours, share their stall (= he has more horses). He has a pair of stirrups for feet (= has a horse's saddle).
Maadaami hagallaa. Asalla qiidaamoo, Addisi Ababaa, Aagaa ki'aa, Anni summa weeshisoo,	
Eese habayyi qarukkoo. Daama'ii bulii, Daayyantam golii. Lokkin hirkaabii,	

44 Presents (usually heifers or bullocks) given by a father to his son or daughter at the time of marriage (mainly at the first marriage). There are also many other presents given during such occasions, mainly household furniture. All gifts from one's father or parents are known collectively as *hara*.

Lalleewwa goddimmii,
Lachchanne higimmii,
Labas ballanee.

Balle'enne shokki a'ppukko'nii;

Bareeranne uulli soodukko'nii;
Balli laronne moori moollukko'nii.

Baddakkam manch beetoo.
Ihoommaalli tiirii,
Issoommaalli angii.
Axaam dachche'ii.
Araa'l moofaraa,

Oobo digee.

Oosoomaninee,
Amadaakkaa,
Anni summi weeshisii;
Eesem qarookkoo.

Soodaraaronee,
Sibaar holleena,
Shii yoo maarashaa,
Shuuroo jiraafaa.

Muuyyina'i cciimmii,
Mat oot gattamoo,
Moorii adduwwii,
Mat oot gattamoo.
Goshakko larii,
Goddeer firoo'neee,
Goshukki woraadii,
Gubeed tiroo'nii,
Gimmiishu meentii,

[The] ownership of a lot of cattle
and wisdom
are both from those days when he used to wear *labasa*⁴⁵
(= he has possessed all of them since his childhood).
Like a fire broken out in a place called Balle'e
(= a place particularly dangerous when burnt),
terrifying dawn breaking,
and like a father-in-law who reared a bull
(= like one whose father-in-law is
very rich, i.e. as he would rely on that and could brag),
he is the son of the one whom everybody respects.
He is determined and has clear objectives
and likes to try everything (= he does not like idleness).
There are well nourished plants on his maize farm.
The beam of his plough⁴⁶ is made of mahogany
(= he has a strong and coloured beam on a plough)
and each of the *dige'e*⁴⁷ pair is as broad as the width of
the inside surface of both of one's hands (= his plough
is equipped with a pair of *dige'e* suitable for tilling).
Since his childhood, he who
possessed them,
he who made his father famous,
is my father.

[He works] early in the morning,
to avoid hunger,
his ploughshare makes a noise (sh...) by tilling and a
ploughman's whip squeals
(= ploughing which takes place at a full blast).

Milch cows, sheep, goats and their young
live together in the *oota*⁴⁸ [pen],
and bulls together with heifers
live in the pen.
Cows which are milked,
before they begin grazing on a field,
milkmen who milk the cows,
before they leave the cowshed and refresh themselves,
and women who churn milk⁴⁹,

45 A tanned skin of a goat, sheep or sometimes of a calf worn as part of clothing on the back by a child or a herdsman in former times. It could have rarely been observed in the 1970s.

46 *Moofara* (taken from the Amharic word *mofar*) is the longest part of the traditional plough, connecting a ploughshare *maarasha* and other spare parts (like *dige'e*, usually used in pairs which help till wide furrows) with a yoke or *qambara*, which hangs on an oxteam pulling the plough.

47 An essential part of a plough, refer to footnote 46 above.

48 A kind of kraal where domestic animals such as cattle, sheep and goats of a considerable size are usually kept at night or when milked.

49 Churning in a traditional way using a container, usually a pot or *ochcho* which is made of grass. See footnote 20 above.

Gi'in tiroo'nii,
Garako angaa,
Goo'n xiiginne aanshi.

Birataam shifixxii,
Boommbaam nafxanni,
Baddookki Saankuraa
Ballanne maraa.

Baasibaa lar eebii,
Baammayyi qeefadii.
Bii'l Sundaaxxi beetoo.

Yakko woshsha sabaa,
Yukki woshsha afisikkii.

Qorxo guulleenaa,
Qobboo geeribaa.

Buyyi guulli fella'aa,

Baadulli gereebbaa,
Achchakkam laroo,
Oroxxi waataannaa,

Buur iyyimmiinsee,
Bi'oo wodala,

Xinii'n afo'oo,
Xambisaalli mooraa.

Lokkaam goolluunsii,
Ladaam ammarii,
Luqo'i qooraantii,
Leella jor gotii,
Lar maru beyyoo,
Lareeb biirannee;
Las awwonaana.

before they stir coagulated milk,
one's hands after getting up in the morning
he is one who let them wash first with the blood of
brave men (= he attacks enemies suddenly and
quickly without being observed).

Even robbers armed with guns
and *nafxagna*⁵⁰ warriors carrying bombs [grenades]
[all these] mostly fear to enter Sankuura
but he is one who brought a herd of cattle even going
there

in the daytime (= he is a fearless robber)
and could also capture a lot of enemies.

Son of the outer Sundaato
(= he is from the clan dwelling in a large area).

Instead of forwarding a message,
he distributes his own ideas (= he brings his ideas
about).

When they graze on *qorxo* 'o⁵¹ grass,
lambs which jump on it with pleasure (= the like eating
such grass).

Goats eating away leaves (= those feeding on diverse
bush plants),

sheep which like to graze on a meadow grassland,
cattle which are rearing animals,

calves from *orodo*⁵², a small pen used as a lodging for
them,

[the jackass] to avoid carrying butter,

the jackass that tries to hide itself somewhere

(= because of being tired of carrying a lot of butter),

the bull that signals a hole made by

thieves (= the watchful aggressive bull signals when

thieves enter a house or a pen where animals are kept),

[all these goods] belong to him.

Vultures with large tarsi,

birds with long wings,

blue-black crows,

and voracious hyenas [having followed livestock to]

the place where the cattle graze;

on the pasture land of Lareebo

50 Military colonists mostly of Amharic origin. Cf. footnote 5 above.

51 A type of grass found mostly in open wooded grasslands and meadows of the savanna that can propagate itself through runners. Its branches run in both underground and on the surface and quickly cover an area.

52 Every farm family having cows divides its traditional house into living room for family members and the rest as (a stable) for domestic animals, part of which can further be subdivided into *gaadira* (similar to a cowshed), a lodging for cows and oxen, *orodo* (a small pen), used as lodging for calves, goats and sheep, and *gola* (a horse stall) for horses, mules and donkeys. A living-room can be used as bedroom and kitchen at the same time.

Nac nac fee'llaa,
La'l maasso uwwaa,
Lar barkataakkoo.
Saanqaam nafaraa,

Saddaam hu'llummaa.

Heer Baadawwaachchoo,
Hansho Halaabaa,
Huxaa Deebanoo,
Hundam maraa,
Hasoo adduwwaa.

Arenaaa oosinaa,
Oninaa mininaa,
Eddechchikka taa'ppana,
Eebimmi ayyaamoo,
Ayyeensim lobanee.

3.2.6 Er moalli qaraate...

Waajjeeb eeshshimmaa,
Wo'mmeeb ar heeroo,
Wossoor aayyi beetoo,
Waajo abbaayyoo.
At ayyayyane?
Anjaanchchi Woncceesoo,
Oob gund Makkeeboo,
Ilmuchchi Fiitaamoo,
Aadde laakkaamoo,
Ariyyanni doobbaa,

[They] picked the weakest ones (= devoured them) and blessed him (= they thanked him for that) the cattle became numerous (= they brought him luck). The entrance to his frontyard has a wooden door (= his frontyard is well protected), and the yard has *sadda*⁵³ grass (= its ground is clean and comfortable to sit on). The entire Baadawwaachchoo, Hansho in Halaaba, and Deebanoo [Oromo] land of Huxa he goes to all those parts in search of heifers (= he goes far away in search of the best races of heifers). For his wife [and] children [and] for his household [he purchases] well-fitting clothes, and on the day of their procurement (= when he buys) he is the most conscious person.

Being from a good lineage...

I'm Waajjeeboo's uncle,
a brother-in-law of Wo'meebo's wife,
a son of Wossooro's sister
and Waajo's brother.
Who are your ascendants? (= I belong to the following.)⁵⁴
Woncceeso, who is an *anjaancho* [priest],⁵⁵
Makkeebo with short footsoles (= he is a small person),
Fiitaamo, who is the youngest one,
Aade with a *laakka*⁵⁶ [ring] (= Aade has a title of nobility),
Ariyyanna, like the nettle *doobba*⁵⁷
(= the clan which is an inviolable one),

53 A grass growing in the same way as *qorxo'o* (cf. footnote 51). It covers the ground where it grows very close and deep, making its surface smooth and comfortable for lying on.

54 It is also possible to speak of oneself by addressing oneself that way (as if one spoke of another person, namely, to a person near him in the second person singular).

55 One of the higher dignitaries in the Hadiyya traditional order or *seera*. *Anjaancho* was the highest priest in the various subgroups of the Hadiyya as long as they practised their traditional *fandaano* religion. Moreover, he was involved in many socio-political functions. Cf. Braukämper 1980: 242, 317, *passim*. *Fandaano* can refer to either the religion itself or its followers. The singular form is *fandaancho*. It has some characteristics of the Islamic religion and its followers worshipped less God than a number of demons, one of which, namely the spirit of obsession, having been the object of the most prevalent cult. The main worshipping of the cult is based on the belief that a spiritual being chooses a person and uses him as a medium, enabling him to cure patients and possess other magic powers including tricks to have the power of causing rain fall. For further information cf. chapter 2 in the "Introduction" which deals with the traditional socio-religious patterns of the Hadiyya and the articles on *fandaano* by Haile Bubamo Arficio (1971) and Braukämper (1997).

56 An arm-ring (bangle) made of a yellow metal. It was used to symbolize one's nobility, for instance, a *baalabbaa-tichcho* (for its meaning see footnote 5) or a descendant of such person. Cf. also Braukämper 1980: 208, 242.

57 A plant of different species with burning leaves causing an itching when touched.

Oodir doolaamoo,
Annil baraaamoo,
Anna diishshaamoo,

Osassiis wocaa.
Qarantit beyyii,
Qaquulli maa'lisaa,
Quluxisookkoo.

Baadoo'qqi landi'nne,
Baquchchi heellammaa;
Biishshi hindaraqaa.

the Oodiro clan having tinkling rings, doola⁵⁸
(= Oodro people like to decorate their horses),
my father who has a great deal of weesa⁵⁹,
and Anna, who has a lot of bees
(= who has many beehives full of honey)
and who is very funny (= humorous).
The place where you were born (= my homeland),
like raw meat [since this is a delicious food],
makes anybody have a passionate desire
(= everybody is envious of my homeland).
Like girls from Baadoogo,
the mule lives comfortably (= is reluctant enough to obey);
and there are gambolling dark-grey animals
(= animals of this colour are uncontrollable due to
their luxuriant growth).

3.2.7 Hundim yoo giichchi⁶⁰ beeto... Son of the community having all...

Hanq egereena allabee...yee...!®*

Hawwi egereena agidee.

Higgi egereena baandiree.

Hiim egereena wishichchee.

Hor egereena fella'ee

Henshsheeshshi jabbina shameessee.

Hoogu mannina iibbadee.

Hegeeqqi buxina gojo'ee.

Hanqqo bullina gabatee

To care for rights (= to judge fairly), there are
tongues (= there are just and eloquent elders!)
To take care of any unsolved problem
(= to execute any duty at home), there are slaves.
To keep the law (= to enforce legal activities),
there is the flag (= there is the executive power).
To keep the households at night, there are dogs.
To keep their belongings (= in order not to let wealth
be lessened), there are many goats.
Against a disease caused by hookworms, there is
*shameessa*⁶¹.

For those exhausted (= who are suffering from
hunger), there exists plenty of fresh milk.
For the poor from the surrounding area, there is
sufficient *waasa* of the best quality *gojo'o*⁶².
For a delicious *bullo*⁶³ food prepared carefully, there are
gabattuwwa [containers used to serve *bullo*].

58 Head ornaments for horses. Cf. footnote 31.

59 Cf. footnote 12.

60 Derived from the term *giira* meaning holy hearth (cf. Braukämper 1980: 199). It denotes a kind of union for self-administration or community among the members of one or more clans pursuing certain aims or any action of common interests. In this context it refers particularly to a community, members of which commit themselves to follow orders particular to the community in order to solve common problems of mainly social, partly political and economic nature. Literally, *giichcho* means a piece of fire, of which the plural form, when counted in pieces, is *giira*, whereas this plural form can also be applied by mentioning more than one community pursuing different aims.

61 Butter kept for a long time, which is supposed to heal intestinal diseases.

62 *Waasa* that became ripe and of very good quality as a result of careful preparation; cf. footnote 12.

63 Flour of any cereal crop; also a type of food made of it, particularly one of the traditional food sorts, mainly made of roasted barley flour among other things.

Hin'ppi cuukkinam wocitee.

Hawwi beyyi qaqqishshina farashshee,
Har egereena baquchchee.

Hee'oo moolli ooso!
Kaa mayya diraamoo...yee...?

Hallichchi qaraa baquchchee;
Hayyo qaraa allabee;

Heemachchi qaraa booyyi mooree;
Hoommachchi qaraa jaano'ee;
Hab diishshi qaraa marabee;
Hegeeg qaraa hurbaatee;
Hiim qaraakkaa koyyiinchee;
Hoffi meent qaraa cciilluwwee
Hee'oo Hadiinchcho!

For *cuukka*⁶⁴ there is *wocita*
[clay pot nicely decorated with cowries].

To hasten somewhere, there are horses,
and to avoid mud (= to ride safely over muddy
ground), there are mules.

We are sons of the lineage possessing all these.
You, how should I sing it?
(= there is much more to say).

Mules, offsprings of jackasses,
the ability to speak well that has been
inherited from eloquent ones,
spotted *booyya*⁶⁵, bulls born of the black ones,
*jaano'o*⁶⁶ from the Hoommachcho market,
honey from swarms of bees,
crops from surrounding farms,
guests at night (= hospitality)
and children born of young women --
I belong to the community of Hadiyya having all
these things.

3.2.8 Hundannem agishshi yookkoo

Kurakkam luwwi
Kumaa kaatimaa.

Osoo woraada,
Landa gebeettuwwa,
Manna minaadaba.
Mannannem meentonnem agishshi yookkoo,

Mirgo'onnem minennem agishshi yookkoo.

Wo'onnem weesannem agishshi yookkoo.

Daannannem darabonnem agishshi yookkoo.

There is a slave overall

(= there is always something of
inferior quality among all of the same sort)

Things to be mentioned
are of a thousand kinds
(= are limitless in number)
Young people, *woraada*⁶⁷,
ladies and girls,
and people as human beings (= listen to me)!
There are also those of bad temper among
people;
Both among oxen and houses, there are also
bad ones.

Among rivers as well as *weesa* [ensete] sorts
there are also less important ones.

Both among judges *daannuwwa*⁶⁸ and youth
of the same age there are some with bad habits.

64 Similar to *bullo* (see footnote 63 above) but prepared with melted butter instead of water.

65 A bull having any colour except white on its body, but with a white surface on its forehead.

66 Large wrapping of fine cloth with a broad red band on its edges.

67 See footnote 4 above.

68 This does not mean judges in a legal sense as far as the traditional clan order and leadership are concerned. As used here *daanna* means simply an arbitrator who, even if he does not possess a legal qualification, acts as a judge in a traditional way and is usually an elder; refer also to footnote 93 below. It also means, in a broader sense, a leader of a certain clan or an esteemed person in charge of any respectable administrative function. Cf. Braukämper 1980: 317.

Alla'phi agishshe yee! Jor wocoohane.

Meentichchi agishshe yee! Quukoohane.

Manni agishshe yee! Tiir jora.

Wo'i agishshe yee! Billi xoo'oohane.

Wees agishshe yee! Anchina.

Boqqolli agishshe yee! Bedeeda.

Saraxxi agishshe yee! Cinnakka.

Daanni agishshe yee! Hanq wocooyyo.

Woshaa'phi agishshe yee! Qaqqis uboohane.

Mirgo'i agishshe yee! Abuulli qacaalla.

Farashshi agishshe yee! Maxaanna.

Baquchchi agishshe yee! Funga'a.

Mi'nni agishshe yee! Co'phoohane.

Oshshichchi agishshe yee! Asse'amoobee'ane.

A bad tongue (= bad speaker) is one who speaks rudely.

A bad woman is one who easily gets angry.

The worst among people is a stupid one.

A less important river is one that becomes dry during the hot and dry season.

The worst sort of *weesa* is *anchina*⁶⁹.

A bad sort of corn is one the cob of which is not fully covered with grains, *bedeeda*.

A bad sort of sorghum is one deformed by fungus [*ergot*].

An ill-mannered judge does not speak the truth (= he does not deal fairly).

A bad political leader is one who loses his position very soon.

The worst ox is one weak in ploughing.

An inferior horse is one used only for carriage (= that is unable to be ridden).

The least important among mules is a dwarf.

A house of the least quality is one which is not watertight.

An ill-mannered child is one that does not obey.

3.2.9 Soo'l tanne...

An firoommi meeri,

Uulla wokare

An hosummi meeri,

Offoolatona.

Haraa kokkaraa,

Hance'oommaare,

Huxe'oo duufa.

Mee'l haxaarisi'nne

Muullaam billawwitane.

Masqa'l Gandi'nne,

Maaddaam gulanttitane.

Meeranne sharitane.

Kiishshi faradonne

She is from Sooro

The market where I go (= when I transact business)

be [is] full of goods (= a lively market),

and where I do not go,

be not of the same quality.

Mud and clods,

when I walk on them,

my calf trembles (= my legs have chubby-looking calves).

[Just like] those in a butcher's shop,

there are bloody knives belonging to my husband

(= my husband can afford slaughtering cattle or buying

meat every time).

Like the Gurage people during the *Masqala*⁷⁰ festival,

my husband owns a living room furnished lavishly.

I'm a wife of the one who brags in a market

(= who sings his victory).

[Just like] riding among horses jostling against each

other

69 Name of one sort among some 40 types differentiated according to colours and other qualities of the *weesa* plant (*Ensete ventricosum*).

70 The most celebrated holiday. Cf. footnote 14 above.

Kintaakintanne
Ki'oo Soo'l arette.

Gobbi tiiroomaare,
Gonoo'n woronne
Guruboo muta.

3.2.10 Hundim Hadiyyane

So'o gardaammaa,
Sooqqixxi korontaa,
Illi geejji boqqollaa,
Uwwakkamaa seetoo baquchchoo.

Hoffi minii lob minii cuukkaamoo.

Hoffi meentii lob meentii baajaamoo.

Hagayyii masqalii jeelaamoo.

Haqqi Haddiyyichchii,
Hii'm tuuns waataannaa.

Hagay caf wo'laa;
Hagaraam laroo.

Doo'm haqqi diishshi'nne,
Damaam allaboo.
Eer hee'oo Gemedoo,
Olleech oos Kunaafaa,
Aade Kidigisaa,
Ariyyanni Shurmo'oo,
Illaaq oos Moorsuuxoo,
Jaabe manni Boobichchoo,
Jaallis yoo Lambuudaa,
Digibaa Karayyaa,
Dinniiqaa Ammachchoo.
Booy daame'enne leegamukkanee;
Biishshi baquchchi maxaabiraamoo;
Bii'l Afunnanne meer uullisukko;

on uneven landscapes with gorges,
I'm a wife of Sooro descent, who can ride standing such
difficulties.

When I think of stitching, *gobba*⁷¹, [I just take]
from inside the needle-box
the awl which jokes is there (= dances inside).

All of them belong to Hadiyya

Gardaamma [a sort of barley],
bars of rock salt,
and large keneled maize,
mules which are fussy even if provided with items
(= that are proud and hard to please) belong to Hadiyya.
The large and small houses have
*cuukko'o*⁷² food (= are well-furnished).
Elder and younger wives are both virgins
(= women marry as virgins).
The summer [rainy season] and *Masqala* are both
full of *jeela*⁷³ plants (= both are green and flowery
seasons).
Everyone belonging to the densely populated Hadiyya
has calves so numerous that they are like the darkness
of night time (= they possess a great deal of new born
calves).
Calves spread out like a flood of a rainy season.
There are coloured cattle (= there exist cattle given by
fathers as marriage presents).
Like bees of a dense forest,
he has a honeyed tongue (= he speaks honeyed words).
In Gemedo, where there is mineral [magmatic] water;
in Kunaafa, where descendants of Olleechcho dwell;
in Kidigisa, where the clan of Aade lives;
in Shurmo'o, where the Ariyanna clan lives;
in Moorsuuxo where the Illago clan lives;
in Boobichcho where the Jaabe clan lives;
in Lambuuda where the Jaaliso clan lives;
[there are Hadiyya] in Digiba as well as in Karayya,
and in Dinniiqa as well as in Ammachcho.
A son of the Hadiyya who rode a spotted bay horse
and traded with a dark grey mule [over all these lands],
established an open market in Afunna,

71 Making baskets, etc., stitching stalks (reeds) of the grass. See footnote 20 above.

72 See footnote 64 above.

73 For this plant (*Coreopsis praestinatoria*) flowering during *Masqala* and then turning the whole landscape golden, cf. footnote 14 above.

Bi'ukki annooso uulli worukkane;
Beeb acoongar bachchisukkane;

Bullukko'o hundin uwwukkoo,
Baar heemadda hagar feerukkoo.

Gooraa'de'i boqqaa,
Giir yoo xiyyiitaa,
Gugoo albeena,
Geejji wojagiraa,
Gudeer madaafaa,
Gokka iyyaakkatee.
Gugu xib halaqii,
Gaseen heele'ukkaa,
Gud gud woncaammadu,

Gudumom gantumoo.

Shonqolla garoo Usmaan oosiinsi;
Summa lo'ppoo Hadalli manniinsi;
Shanna qooroo Baadawwaachchiinsi;
Sooqid iillukki Deeba'n uulliinsi;
Salaale'e Daarge manniinsi;
Shaashoog oosii Halammi moalliinsi;
Ooyyat Magaaronnee;
Arfiix Eere'ennee;
Ooboor yookki Wiittonnee;
Ochcha'i Baalldiishshanee;
Duu'n Mayyiraaronnee;
Danaam Hadiyyi suu'm wocannee;

Daram qaramukki Jolloorettee.

Gula'i deed weyyakkii;
Gind oosichchi Odde'ee;
Gubeedaam qaayyaatii;

Guma'i soos aganaa.

Hakkammaa xaa'l mu'utaa,
Hobbichchi luxuunxxi gammaamane,
Heemach hax worq agiraa,
Hakkalli kashar boobeetaa,
Huxakka'a eddeesaakka'aa.

brought back the missing sons of his clan.
[He] cleared an impenetrable bush of the solanaceous
plant [*Solanum indicum*] (= prepared for plough),
provided all with thick blankets [tunics], and
selected dark-brown cattle for marriage gifts (= he
gave his daughters and sons cattle as marriage gifts).

[*Nafxagna* men came with] curved swords,
loaded bullets,
[and carried] screaming rifles,
large machine guns
and heavy cannons
on their shoulders.
Those lieutenants who rushed as crowds
wanted to rule us (= tried to dominate us),
but speaking equally (= retaining the right of
co-determination for ourselves),
we got rid of them (= they could not compel us to
do anything other than paying land rents).

Usmaano descendants dwell in Shonqolla.
The Hadallo people are famous.
The people of Baadawwaachcho are brave warriors.
Salt is produced in Oromoland [Arssi].
Daarge people live in Salaale.
From the Halammo lineage belonging to Shaashoogo,
in Magaaro, where the Oyyata clan live,
Eere'e, where the Arfiixo clan dwell,
Wiiito, where Oobooro is located,
Baalldiishsha settled by Ochcha'a clan,
and in Mayyiraaro dwelling on a mountainous area,
in the art of speaking the Hadiyya language
(= to speak it rhetorically),
he is Jallooro born early being related to this
lineage (= he belongs to these lineage and is
talented with poetry since his childhood).
He who had a tunic with a purple band,
Odde'e, the son of a Gindoo women,
having killed very powerful men (= defeating many
clan leaders in different battles between clans),
[had so many rings] *guma'a*⁷⁴, that he shone like the
full moon (= he carried a lot of such honorable rings).
The dark-grey horses which prance
being among the fastest of all horses
and carrying bridles made up of metal,
as well as the men, who are very fearful to all,
because they were decorated

74 Rings of yellow metal symbolizing the honor of heroic achievements during wars, cf. also footnote 56 above.

Hund baddisoo qoxar iyaa,
 Heer faraxxorii higaatee,
 Heellamoo biishshi farad,
 Hee'oo Haddiyyi oosoo.
 Laakkaam Mayyiraaraa

Lar yoo Baadoog oosoo;
 Lule'i Hadiyyi suumee;
 La'aa wocoo Sooroo.

Lob meer Jaajurannee,
 Lanqaa billummaaree,
 Lo abbaayyi iitookkoo.

3.2.11 Oosoommaninne...

Annimemee...uwwoo'ne,
 Oos ka'loo shaashshe,
 Eddechchimee... lule'e,
 Arekamee...baajaamo,
 Oosoommemee...yaninne,
 Anginnemee...bar isso.

Leemaamemee...Sidaamo,
 Laraamemee...Booranna,
 Leexa'emee...Shaanqilla,
 Aagaa illi baddisaa,
 Indaraqa wocaa,
 Agaatemee...waraate,
 Eebukkemee...birinne,
 Adduwwamee...aa'aate,
 Abuullamee...fakkaakka.

Dabayyemee...biirinne,
 Daadookkemee...yoo Gandi,
 that
 Darannemee...qarookko.

Baarannemee...saa'laancho,
 Baad mannamee...laseeso.

with manes⁷⁵ of lions,
 armed with black-rigged golden shields
 and wear purple cloaks
 belong to sons of Hadiyya.
 The Mayyiraaraa clan has yellow rings, *laakka*⁷⁶
 (= have persons with high competence in the
 traditional system of authority).
 Sons of Baadoogo owning innumerable cattle
 and all of the Hadiyya language,
 the Sooro people, who can speak it (= they speak a
 standard dialect of the Hadiyya language),
 if we speak well of them considering all these
 in the large market of Jaajura,
 the six brothers will like us
 (= the descendants of Booyye would appreciate us).

Already in his childhood...

Without having been given by his father
 neckties of gentleman,
 suits for men and women,
 and a wife married virgin
 already in his youth
 [it is he himself] who established [all] these by his own
 hands
 (= he has owned them since his young age).
 Sidaamo full of bamboo trees,
 Borana full of cattle-herds,
 and Shaanqilla inhabited by naked people,
 going to and intimidating people all over there,
 with exclaiming words as well,
 having taken cattle away,
 with the money he acquired,
 having bought heifers,
 he can afford to cut deep wide furrows when he tills
 (= he became rich through that).
 Along Dabayybiiraa,
 among the Gandi people [farmers such as the Gurage]
 swarm around (= those settled densely),
 I, having been born in the morning, belong to them.
 I have a bay [horse]
 and take revenge against anyone who injures me
 (= I do not like any injustice).

75 Worn by horse-riders of the Hadiyya and other ethnic groups as costumes. They were also used by officers in the army of the Ethiopian empire.

76 See footnote 56 above.

Bux agemee...yoo wo'o,

Bi'isemee...yo ba'ara.

Allaaraa'n ooso,
Oda'emee...cii'isa.

Osassiiis woca.

Lar hasemee...yanonne,
Loo'ppi afari'nne,
Le'ppookkemee...Shaashoogo,
Laaqe'emee...dambala,
Lam hancemee...yaakkate,
Laggookkemee...gaadaancho.
Macci sabemee...yoohaare,
Manni hasemee...yoommoyyo,
Muginnemee...xa'mmoomo.
Liire'emee...ballichcho.
Linteellemee...geellichcha,
Li'inamee...taare'e.
Duu'n kobir mine,
Dummichchamee...ittaalla,
Dawwi qaxemee...agido.
Korannemee...libaaba,
Koof huddalle'e,
Karakkemee...yeebe'e,
Kachchisemee...mannisa,
Kadookkemee...baare'e.

Meentichchemee...agishsho,
Muddo'omee...kutura,
Milajjemee...yoo moora.

Goshakkemee...yoo lare,
Goondaa'lemee...mukkulla,
Gammi heemadduwwa,

Goomballamee...diqamma,
Giximemee...heemadda.
Goshookkemee...woraade,
Gubeedemee...yaammuwwa.
Abba'emee...summina,
Oramemee...yoo ooso.

His ox makes ponds drunk from by the poor turbid by digging
(= it becomes wild when satiated).

He makes children, who look after cattle, laugh at him like birds on an *oda'a*⁷⁷ tree.
(= like birds that sing by feeding on fruits of this tree).
(= I'm funny).

In searching for cattle,
like the back of a hippopotamus,
on spongy grounds [bog] of Shaashoogo that shake,
near the lake Laaqe'e
riding very fast,
one who glides along is myself, the warrior.
When a horse refuses to obey,
I do not need any help,
I beat it with a stick (= I know how to train it).
I'm a brother-in-law of Liire'e.
I run a long pace feeling proud and confident
and I have grown fast (= because I am well-nourished).
I have a wonderful house on the mountainside,
like meetings (= like to carry my points)
and have as many slaves as a *dawwa*⁷⁸.
[I have a *baare*, a brown horse, with] saddle and bridle
and a bellystrap on its chest.
Till it gets fastened with them,
[it trembles] like someone suffering from malaria.
Baare [in such situations] trembles with energy
(= as if it walks fast in a gliding manner).

A female slave,
and a meadow of grass (= cattle grazing there),
[I have] a bull that frightens both of them.

[I have] milky cows
spotted black and white like a *guereza*,
[which is] dark-maned (= *Colobus abyssinicus*, a monkey
which is black edged on its upper necks and crests),
with grooved dewlap (= are fat or well bred),
and very dark coloured.
Young people, *woraada*⁷⁹, those milking,
are fat thighed (= are muscular and strong).
For the reputation of grandfathers
sons are fighting (= those confronted with day to day
activities in order to succeed).

77 The sycamore (*Ficus gnaphalocarpa*) is a huge tropical deciduous tree with a very thick trunk. Its fruit is edible.

78 A number of people working together forming a communal labour organization. *Dawwa* can perform easily and at once a bulky work, which is very heavy or time-consuming for oneself.

79 See footnote 4 above.

Afeenamee...hoogeena,
Aayya'emee...mat tiiro.
Igagame...kuroommo,
Arasamee...wixaate,
Aa'ukkemee...larinne,

Anni summamee...weeshiso.

Makkiseme...abbike,
Mahaaraani'nne,

Minneewwemee...soor onto.

Shirinxxi horoore,
Siggi hansawwichcho.
Buubbeesemii...yaan'nne,
Buuraamemee...urko'o,

Bulxuqemee...heellamma.

Gammunnemee... yoo daajje,
Geejaa lam ido firaa,
Goog hooreme... yoo balla,
Gammaa sheerimo guddaa,
Gadaatemee... uraate,
Geera firookkeme...daamam.

Baquillamee...qareena,
Ba'nnaa'nemee...gannuwwa.

Bir hasemee...yanaane,

Bi'isemee...yoo gosa,

Woshshi boqqu manne,

wether successful or not,
I'm a self-confident son of my mother.
Just to speak well of myself:
having sown wheat,
with the cattle he bought, (= I sold the wheat I harvested
and bought cattle)⁸⁰,
he made his father's name (= my ancestor became also
well known as I became rich).
[The houses] of Makkiso's brother
are like those of *mahaaraano*⁸¹, who became wealthy
through cattle rearing.
There are some four to five houses [of this type]
(= I have more than one house and I am considerably
rich).
I have long [perhaps rasta-styled] hair,
and I'm from the highland.
Like *buubbeesaano*⁸² divorced women,
he creams his beard with fresh butter
(= I like to take care of my appearance),
and he is haughty enough
(= I am proud of myself for justifiable reasons).
When the Gammunna River
overflows and floods the surroundings
hindering the passage,
my *daame* [bay] crosses it without trouble,
keeping its mane and tail tightened up
(= being ready to bound into the river, being bold and
confident), and looking down on the river.
To bear mules,
mares which face discomfort from pregnancy
(= I am a mule breeder).
Those searching for money (= who want to borrow
money)
damage the enclosure of the house (= damage caused by
a number of people waiting for getting their turn),
and those whose cases are crooked
(= became unsolvable)

80 The singer speaks of himself.

81 When a person became very rich or especially when the number of his cattle reached several hundred or even one thousand, he prepared a ceremony known as *mahaara* or *mahaarimma* where food and drinks were prepared in huge quantities. He then invited all his relatives, elders of surrounding villages and famous people from all over Hadiyyaland. After the banquet, with some ritual dancing and the song called *hebboota* the participants blessed the host by pouring milk and honey water on him and they granted him the honorary title *maharaancho*. As the oral traditions of the Hadiyya report, such a status position, particularly as owner of a thousand cattle, could only be acquired by few persons.

82 Singular *buubbeesaancho*, referring to an unmarried woman especially one who has been recently divorced and is in search of a partner. *Buubbeesimma*, a manner and appearance of a woman during the time of her being single, when she tries, indeed indirectly, to attract eligible bachelors by wearing tidy clothes and making her appearance as a whole look as nice as possible.

Waarookkeme...nafara.

Gaadukkemee...bikkina,
Gaashshuwam itoo'ne,
Goddukkemee...manch beeto.

come to his compound (= where they get their cases solved).

As he had been to the war front, even if he did not get *gaashsha*⁸³ lands, he who became rich is my father.

3.2.12 Heemad kisumma...

Hoyyom hoyyoo... hoo...hoo!*

Qaq buud gaallichii hoo... hoo®

Qonxol saaro'ii,

Qul damaallichii,
Qanane gibbii,
Qexxexaam loobii,

Quunqaam guchche'ii,
Quut hirabajee,
Qachchi am naachchichee,
Qaroo agananne;

Qaallor abbikee,
Qaala baalennee,
Qunx amadaa

Qaat huxe'aallaa.

Lamad bee'i cuumee,
Nac wengereellee,
Leella'aam gotee,
Ladaam goolluunsee,
Lokkaam ammaree,
Loh daara higaa,

Lama'l daarannee,
Lade'umballaa,
Leeshshuwwi maaxeenaa,

Lad fitiisaatee,
Las awwonukkoo.
Haxar gaalli'nnee,

Heemado is your name

[Consider] a cane-horned greater kudu, the tailless doe (= that looks like a curtal, the tail of which has been docked very short), antlerless female impalas, long, slender and elegant male oryxes, scaly hippopotamuses (= the thick skinned hippopotamuses), an ostrich that lays eggs, hump-backed [when it springs] nyalas, or a crocodile rearing its babies, during the month it bears (= during the time each of them bear and become very aggressive). [The spear] of Qaallore's brother, in the valleys of lowlands; knowing the right moments for an attack (= in the moment of encountering wild animals), [it is his] spear that trembles (= it shakes, when it hits its target, i.e. when a wild animal is pierced). Ants with corseted waists, skinny foxes, greedy omnivorous hyenas, large-winged vultures, and long-legged plovers [they were all still following me] after I had crossed six strange [i.e. distant] lands, on the seventh one, as I had been armed (= when I killed a lot), the birds were following me from behind stretching their wings to hide the corpse (= birds were removing the dead devouring them).

Like greater kudu [*Tragelaphus strepsiceros*] with white strips,

83 A piece of land (approximately 40 hectares) which the imperial Ethiopian government used to grant to *nafxagna*, i.e. military colonists who had fought or indirectly participated in the conquest of the south (cf. footnote 5). This grant included the usufruct of the inhabitants who lived on these plots. Initially, tenants were allocated to *nafxagna* with all respective obligations including tributes in the form of supplying crops and cash. Hereto cf. Braukämper 1980: 308 sqq.

Hirabaji'nnee,
Haqqi goondaa'li'nnee,
Hiimi'nni tuunsi'nnee,
Hagar dut kumannee,

Huushamakka'a,
Hagayyi leeri'nnee,

Harabasi'nnee,
Hogakkam wo'l karee,

Hee'ookki mannaannoo.

Humbaam geeribaam daane'ee,
Hobbichchi ajaara gammaamoo,
Haruux kabeechchom gaaturaa,
Heemachchi gissillaa,
Haqqo'l boobirinnem,
Hunddinnem hossaa waattoo,

Heemad atettee.

Hadall Gaaqbaallii yoo...:
Heemad Miso'ee,
Hirbooraam angee,

Ho'llaa kumaamii,

Horaa Baabbooree,
Honsaa Qalammee,
Hanq qaroo beetoo.

Shaashooqqi Waariinsee,
Soo'l Gibe'iinsee,
Shonqqolli duuniinsem,
So hamaamiinsemii,
Suux gurumbiinsem,

Sechchi marabiinsem,
Shir boollaankiinsem,

Saay dallichchiinsemii,
Soossi eelliinchchiinsem,

nyalas [*Tragelaphus buxtoni*],
guerezas [*Colobus abyssinicus*] from the forest,
and like the darkness of a night,
with thousands of different-coloured cattle
(= among an innumerable amount of cattle),
being lost (= being helpless and losing the way)
and like a flood of the summer
(= as if it were a flood to be drained off),
and rubbish to be removed (= like removing them),
ropes of calves that are drawn off
(= ropes with which calves are tied are too much to
collect as the number of calves is vast):
you are a son of the lineage to which all these belong.

With an elephant having trunk and tusk,
a grey and maned lion,
a leopard or cheetah in spotted colour,
a black panther,
and a wild buffalo,
he who spends time (= who encounters them all while
hunting)
is you, Heemado.

[This is] the Hadallo clan from Gaaqbaalle:
Miso'o, the son of Heemaddo,
he who has salty hands, *boora*⁸⁴ [salt lick]
(= he who knows better how to rear animals),
and has thousands of livestock (= is rich in stock
farming),
Baabbore, who is a well-known beekeeper,
and Qalammo having a number of offspring,
these are those relatives whom I belong to and
am proud of.

Compared to the Waaraa River in Shaashoogo,
to the Gibe River of Sooro,
to the Shonqolla Mountain,
to the partly ripe barley that is tasteful enough to eat,
to a flower bud of the *suuxo*⁸⁵ plant
[*Hagenia abyssinica*],
to honey from a beehive,
to a vast number of stars [the Pleiades] visible in the
clear sky at night,
the hump of the cattle,
a wonderfully bright sunshine

84 Cattle-salt, a mineral of salt (especially rock salt) used as animal fodder. In contrast to edible salt, it has brown to dark-grey colours and is divided into some sub-sorts.

85 *Hagenia abyssinica* is a big tree, of which the rosaceous flowers are used as a remedy against tapeworm all over Ethiopia. This medicine is mostly known under the Amharic name *kosso*.

Shaaf aganiinsemii,
Shannannem aggannem,
Shiqoo Hadiinchchoo.

Geedaam Hale'ii,
Gii'moor Saale'e,
Gimbichchi Buriyyii,
Golbeed Orodimi,
Gaafo Gunayyii,
Gamba Fachchaagii,
Doojji Boosho'annii,
Daamur Shakannii,
Bu'llaam Godichchii,
Buloyyii Saaroorii,
Bukkaan Jawwaarim,
Buriyyi Mannde'im,
Anjaanch Meeraamii,
Eer Daabiyyaagii,
Arfiix Mariibii,

Ont annam qaraa,
Eesdu qarookkoo.
Orannem goon isso!
Wolaam dadaa wic hariir seemmaa;

Worj tumaa wii'aalli saantaalaa;
Woqqaacci tumaa wic belec maccee;

Worqi'n nixiraa waajji'n xee'aallaa;

Wo'n linttaallaa waa'i'n xaliilaa;

Waaddi Hayyibbichcho hoyoo...hoyoo...

Googaam Saddi duunaa,
Gongaam Yaanabee,

Gand garu Jibbiisaa,
Gaarooraa Hawwooraa,
Guffi Tafaalaxaa,

and a soft gleaming moonlight,
in hunting (= killing) as well as robbery,
[as great as all these] he, a son of the Hadiyya is better
than all of them.

The patriots [freedom fighters] of Hale'e,
Gii'mooro from Saale'e,
the Buriyye clan from Gimbichcho⁸⁶ district,
the Golbeedo clan inhabiting Orodo,
Gaafo from Gunnayye,
Fachchaago, the son of Gamba,
Doojjo descendants in Boosho'anna,
Daamuro's lineage which is settled in Shakanna,
the Godichcho clan, whom Bu'llaamo is related to,
Saarore descendants, to whom Buloyye belongs,
Jawwaaro people, whom Bukkaano belongs to,
Buriyye descendants living in Maande'e,
*anjaancho*⁸⁷ [a religious leader] from Meeraamo,
the Eera clan of Daabiyyaago,
and the Mariibo clan, to whom Arfiixo's lineage
belongs,

all being ancestors of the five brothers,
are also my ancestors.

I'm the one who kills brave warriors in battles!
He has a thin embroidered tunic woven by a Wolaamo
[Wolayta] weaver;

he has very sharp knives made by a metal worker;
and having let a smith make ornaments for him,
his ears shine (= he has gleaming ear-rings).

He is as pure as a fine gold (= well-behaved)
and as delicious as roasted *waajja*⁸⁸
(= he is a beloved one).

He is bright-hearted like clear water as well as
righteous like God,

and is the son of Hayyibba from the marshy woodland.

The Sadda Mountain with wandering routes on it,
Yaanabe, where *gonga*⁸⁹ is made (= where the *mewwa*
tree, of which *gonga* is made, is found),

Jibbisa, where the Gande [Gurage] people live,
Gaarooraa and Hawwooraa,
the Tafaalaxa area of the *guffa*⁹⁰ grassland,

86 A town in Sooro; former governmental designation for the district of which it was the capital.

87 See footnote 55 above.

88 Meaning white coloured; one of the sorts of millet that bursts like popcorn, when heated or toasted.

89 A relatively thick slab made of a trunk from a *mewwa* tree, a tropical hardwood tree, that becomes harder being not easily crumbled or rubbed, when dried. It is used in the preparation process of raw *waasa*, i.e. to cut and make raw *waasa* fine on it before baking.

90 Cf. footnote 20 above.

Gadde Masanaa,	Masanaa, where Gadde comes from,
Giraaraam Shachchaa,	the Shachcha area full of acacia trees,
Gendeel Waachchamoo,	the hillocked Waachchamoo,
Gumbaa Dinniiqaa,	Gumbaa and Dinniiqaa,
Gumudaa Daadaa,	Gumudaa and Daadaa,
Gageechchi Maarduunchchom,	Maarduuncho, where I come from,
Gaanaa Koo'ichchoo,	Gaanaa and Koo'ichchoo,
Go'l Kuba'eegaa,	Golaa in Kuba'eega,
Gorxaa Woshsheebaa,	Gorxaa as well as Woshsheeba,
Gombo'l lam idom,	and [areas] on the opposite sides of the water course of the Gomboro river;
Garoo giichchi beetoo,	he belongs to the community ⁹¹ settled in all these places
Goonch hobbichchi saawwo!	and is the best friend of a lion (= I'm very powerful like a lion)!
Macci belecaamoo,	He has gleaming ear-rings ⁹² (= he is a killer of fierce animals, etc.),
Meent adil heeroo,	is a brother-in-law of a noble <i>adila</i> ⁹³ women,
Miseeb beet beetoo,	son of the Miseebo's descendant[s],
Mullam qaramoo,	and was born the only child of his parents (= I'm a distinguished person in the family).
Uulli baximmanne,	In farming activities,
Ixxoom jeel angaa.	his hands are full of weeds (= is hard worker).
Weenqaamoo Gotaamoo	The Weenqaamo and Gotaamo Rivers,
Woshshee'ppi Gomboroo,	the Gomboro River around Woshsheeba,
Waagabaxxi Saannaa,	the Saanna River of Waagabataa,
Waachchaa'n Gammunnaa,	the Gammunna River of swimmers (= that only good swimmers can cross),
Waaco'aam daajjuwwi,	rivers, courses of which are covered with thorny <i>waaco'o</i> ⁹⁴ trees,
Derkaa Anzachchoo,	the Derkaa as well as Anzachcho Rivers,
Dogosaa mulkeennoo,	the Dogosaa River and others,
Duudim	all of them
Wixxi exxaakkaatee	joined together
Wo'mookki Gibe'enne.	in the Gibe River enlarged by these tributaries.
Lokkaam caninnee,	[In this river] with legged <i>cana</i> ⁹⁵ [like a lifebuoy]
La'phi ubaakkatem,	[he swims] lying prone (= swimming the crawl)

91 See footnotes 11, 18 and 60 above.

92 As a symbol showing that one's father or one himself has killed powerful animals (especially a lion, a leopard or an elephant); refer also to footnotes 56 and 74 above.

93 Title derived from the Arabic word *'adil*, which means righteous, dignified. It referred to kings and certain dignitaries among the Hadiyya, whose society was, however, primarily characterized by egalitarian standards. Only among the Sooro *adila* was gaining ground as a hereditary position. For various connotations of the title cf. Braukämper 1980: 208, 217 sq.

94 Short shrubs of acacia species with long white thorns found mostly in lowland areas.

95 Tanned skin of a goat or calf (cf. footnote 166 below) filled with air like a lifebuoy, so that it floats over water and protects anyone sitting on it from sinking and drowning. It is usually used to cross large rivers.

Laaroo oosinaa,
Labanam iyjaa anii,
Lalamme saawwo hoyoo...hoyoo...

Dir koodoo billee,
Duun beessi qaraaxoo,
Dambal naase'ee,
Doona'i hagayyee,
Jeel fiitoo fiittee,
Daa'l manni xiiqqinaa,

Dooqakkam beetoo.

Gaanj wic baqullaa,
Geejji aburuuraa,
Gubanoo Siichchamaa,
Gimbaam saaxinaa,

Gand uulluwwiinsem;
Guullakko ballaa atii,
Gud gudom yoontoo.
Gojobe'i Boshaa,

Gada'n Jaanjeeraa,
Geeshee'l Hoommattaa,
Gaaro laraamom,
Guto maaro'oo,
Galogalaat gassoo.
Gooninam jaalaa,
Gand qarichchi beeto!
Huqqi qax fella'aa,

Haanni mukkulli wo'laa,
Halli ajaar macee,
Hobbi ajaar moora hoyoo...hoyoo!

[to rush to the assistance] of those crying out of danger
carrying *cana* livebuoys called *labana*
he is (= I am) one of those swimmers who save lives.

During the dusty and dry season (= January to March),
the spring season, when even mountains become green,
in August, a month of flooding rainfalls,
the rains of the summer season
and the autumn, when *jeela*⁹⁶ plants flower,
in competing with strangers
(= in competition with equally successful unrelated
persons),

he is the one of whom all are proud
(= he is the only one able to competing with others).
Slim-necked mules (= mules walking very fast),
cattle bred very well for beef,
pregnant and milky cows as well as
concrete boxes (= boxes full of precious materials and
heavy being not movable as if of concrete),
from the lands of Gande [Gurage]:
on the day when these had been plundered,
you were there (= he was one of the invaders).
The people of Gojobe (= area north of the Gojeb River),
who live in Bosha,

the Jaanjeero who live nearby; and the
Hoommatta of the Geesheello people
all of them who breed much cattle;
he is the one who, always at late night,
robbed them of their sleep.
He belongs to a circle of brave men
and is related to a descendant of Gurage.
He has as many goats as *huqqa*⁹⁷ thatching grass
(= he has a huge number of goats),
and also calves coloured dark blue like a hornbill bird,
a mule coloured black and grey like a donkey
and a bull as grey as a lion.

⁹⁶ See footnotes 14 and 73 above.

⁹⁷ See footnote 20 above.

3.3 Arajja⁹⁸

3.3.1 Miroochchoo

Waajaa'li arasaa....! Yii...!®
Woriiqa'ibulloo,
Meent duugoo waasaa,
Mukkuxxi xabootaa,
Muulli kashar giiram,
Mishisukko yakkamoo;
Duubaa'n mishshi'nnee,
Danaam landi'nnee,
Deemmor googaamoo,

Doyyaa laa'aakoo
Li'ul Saggadee,

Lehu beyyonnee,
Leeshinam oosinam,

Iima'nni qorqoro'o,
Ayyi baxukkoyyoo.
Maaro'i haddaddii,
Maaraqqi jor xeenii,
Moollu beeto nakkoobee'isnam
Ku,
Makii'n naje'ii,
Murte'i mooli oosii,

Moo'num qorqoro'o,

Makkaana baxaakoo,
Mannillim afoone!

Maacide'innee,
Mee'l daddarinnee,
Maxaqoo giichchoo,

Son of the Miroore clan

Brightly coloured wheat,
food prepared for a *woriiqa*⁹⁹ possession spirit, *bullo*¹⁰⁰,
*waasa*¹⁰¹ 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 *duubaana*¹⁰² fruits
and beautiful girls,
he who had grooved eyebrows (= he who was
handsome),
fell down suddenly and forever (= he is dead).
In the case of Li'ul Saggad
[Ethiopian governor of Hadiyyaland 1911-14],
when he died,
for his corps (= his grave) and for his children
(= the bereaved)
[no one built] a shelter with a roof of corrugated iron,
nobody has built it.
The coldness of night
and rainfall of a bad weather:
in order not to let them harm the son of their lineage,

the car drivers
and sons of the lion-hearted lineage

[built] the hut with a roof of corrugated iron on the
tomb that we see (= that is worth seeing),
they built a wonderful tomb,
let us hope, they will be safe from the evil eye.

In riding
and trading,
Miroore, the successful community (= people of more
villages)¹⁰³,

98 Also an elegiac song which is part of *draancha* (see footnote 24 above) connected with a special ceremony, namely at a funeral or an occasion during which a dead man, having much recognition, is extolled for his acts, like killing enemies as well as dangerous animals; particularly elephants, lions, leopards, rhinoceroses and buffaloes (cf. ill. no. 30, footnotes 132, 135 and Braukämper 1979: 24), wealth and all his merits he achieved in society. It is sung mostly in the great open markets, in a place where there is a large audience or in funeral rites.

99 A powerful spirit of obsession on a person, because of which a bull must regularly be sacrificed.

100 See footnote 63 above.

101 See footnote 12 above.

102 One, especially white or gray (e.g. *shiisho* 'o), fruit that has a grooved surface, among many sorts of fruits from *duubaana*, hard-wood trees of even many sorts bearing edible fruits in the spring season, usually in May.

103 For *giichcho* and *giira* see footnote 60 above.

Miroochchi Idaayyee,
Muunaa kuroommoo.

Uulli soodannanee,
Agiram iyyaatee,
Arajjam marummoo,
Abbe Axisoo.

Hinoo gamaanoo,

Heechhii karaa,
Agakko laroo,
Anganne miqisoo.
Asalla taakkaanchchoo,

Araqqi xiyyiitaa.
Innaqoo'l qoxxaa,
Aad ga'noo xeenaa,
Itoo kabeechchoo,
Eebakko meenttoo,
Annulli gimmitaa.

Ebeer lommanaa,
Anni lehaakkatee,
Ama leta'atee,
Adaraar keenoo,

Oos bee'i matayyaa,
At gassiteenaa,

Oranttoohaannoo.

Abooyyi lehaakkoo
Ayyim gassooyyoo.
Odim
Wo'im aqookkoo,
Waachchaan wrookkoo,
Hadiyyi suumennee,

Hawwakko'i bikkee,
Anni abbaayyi moollii,

Idaayyee who comes from [this community] Miroore,
let me admire him loud.

In the early morning,
carrying a shield,
he who went to the place of *arajja*¹⁰⁴ to praise the dead,
it is me, Abbe, Axiso.

[He caught] thieves penetrating into a house or a pen by
digging holes

[and he] tied them up with ropes,
and the cattle that had been taken away,
he immediately brought them back.

He is the one who goes to and fro between here and
Asella [temporary capital of Hadiyyaland in the early
20th century]

and he has much ammunition.

[He cared for] the less arable lands of Innaqoora,
[was there] when rain fell untimely,
[fought] the most aggressive leopard,
[and you] governed the women we married,
and protected [the right of] *gimmita*¹⁰⁵ land that is
inherited.

[He helped] old men who need care,
those, whose fathers and mothers being dead,
who became orphans,
those who are helpless because they do not have their
own

children

[these were the categories of people for you] to take
care of

(= you were the one who endeavoured to do your best to
govern all of them).

The foster father is now dead, and
nobody can look after them henceforth.

Just as

when a river floods,
swimmers care for it (= it is a solvable problem).

There appeared no means to take care for the Hadiyya
language;

fortunately,

the uncle's family (= those from another lineage),

104 See footnotes 98 above and 120 below.

105 Form of right of land possession in former times, where the owner was not liable to pay rents to *malkegna*, i.e. land-lords who had been soldiers (*nafxagna*) in the campaigns of the Ethiopian conquest of the south and to whom, as a result, certain portions of land measured in *gaashsha* units with the farmers living on them had been allocated (cf. footnote 6 above). *Gimmita*, on the other hand, is an ownership right usually derived from the former ownership status of the land by one's relatives (families). This form of land ownership led to the obligation of merely land rent to the state.

Eeqixxi faranjjee,
 Anni uulla waaraakkoo.
 Maarag bi'oo'neee,
 Makii'n gobbi'neee,
 Marfe qulfi'neee,
 Muccur tee'ppannee,
 Manni suum kulloommoo.
 Leemina'i Sooree,
 Land qoota Uraakkoo.
 Minenne yoont meentoo
 Mattaa mattaatee,
 Manch hawwissittee.
 Mat lokko bakkiisee,
 Midaadom cukkee,
 Manchchinni osaree.
 Murte'i ni oosee,
 Min mi'n landinaa,
 Maarasham karee,
 Magar abuullee.

Mattoo beyyi bee'ee,
 Mixxii landuwwee,
 Minem waarookkoo.

Leexa Shaanqillii,
 Libidii Gandii,
 Boo'l uulli Deebanii,

Birataam Jimmii,
 Beet hee'ookki Shawwii,

Maraa waaraa,
 Mixukki Wiitti beetoo.
 Meera'i keyye yookkoo;
 Minenne aggi yookkoo;
 Matteena baquchchee;
 Mahina letitto.
 Maag Eroommi annaa,
 Mattittee waaree.
 Odimii kiikka,
 Uullina daanoomaa
 Anni abbaayyi moollii

the white men from abroad have come
 to our native country to help preserving it.
 Before its dignity is lost,
 like sewing with a sewing machine
 and a safety pin,
 in a clean tape-recorder,
 we mention those names worth mentioning.
 Leemo and Sooro
 have given up any dowry (= marriage became easier).
 Married women,
 do not embarrass your husbands
 by leaving them (= being divorced)!
 Let them pillow their heads on your laps,
 massage their waists (= massage their bodies)
 and show them friendly smiles (= love each other)!
 Our lion-hearted sons,
 for the girls from everywhere (= your wives),
 tie ploughshares (= prepare *moofara*¹⁰⁶),
 and plough the lower part of the farm
 (= till the rest of your farm land).
 You can go nowhere else, and
 the girls you wish to marry
 come directly home to you
 (= you need to prepare yourselves before deciding to
 marry).

The naked people of Shanqila,
 the people of Libido and Gurage,
 the people of Deebano [Oromo], where *boora*¹⁰⁷
 [cattle salt] is produced,
 the people of Jima with handweapons,
 those of Addis Ababa, where men of good
 personalities live,
 all visited him,
 the son of Wiitto, whom they all envied.
 The market lies nearby;
 there are always drinks at home;
 to go on a journey, there is a mule;
 so, why did you die?
 Gallant father of Eroommo,
 do not go away forever – just come back.
 Moreover,
 your position as a judge within this society,
 the lineage of your uncles
 (= your opponents from the neighbourhood),

106 See footnote 46 above.

107 See footnote 84 above.

Iima'n Lee'm oosee,
 Oo baalabbaatee,
 Aa'noomoo yaatee,

 A'lamaakkatee.
 Axixxamukkaarem,
 lhoo'nim gataakkoo,
 Atoomim kaa'litoo
 Uraaq Shaqqima,
 Eddechchi iittimaa,
 Qasaa dillimmaa,
 Qooroom wocimmaa.
 La'oo giichchi beetoo,

 Leh urukkoyyoo.

3.3.2 Axime¹⁰⁹ Daanna

Dannaa...hoo...! hoo...!®
 Adilaam Donganne,

Ajjoor Qambaaranne,

Ooyye Mirooreenne,
 Ole Shakannanne,
 Ade'anni Guganne,
 Orde diishshi qubanne,
 Allaab Meraamonne,

Oko'xxi Harbooyenne,
 Haq Baadooqqi oosonne,
 Hund inki'nnoo dannii.
 Hosseebe'enne,
 Hundi gaxxamo;
 Hawwakko woshsha,
 Hoogakko woshsha,
 Hundam tiroommoo yaa;
 Hiimeebe'enne,
 Hawwookki tiiraamo,

Hanqam dooyyukko!

[i.e.] the people from the upper Leemo land
 and those landlords, *baalabbaata*¹⁰⁸,
 to take it away from you
 (= to remove you from the office),
 have conspired.
 Even though they took measures,
 they did not succeed,
 you were superior to them.
 In killing or attacking a wild animal first,
 in wearing good clothes,
 in attacking first in tilts on horseback,
 and in speaking wisely,
 the community known for such activities is the one he
 belongs to (= he who, together with his community,
 is wellknown),
 death has not however spared him.

A leader of the village

In the ethnic group of Donga with kings, *adila*¹¹⁰
 (= where there was a social structure with a certain
 kingdom),
 Qambaara [Tembaro], where the Ajjoora waterfall is
 found,
 Miroore, where the Ooyye people are settled,
 Ole of Shakanna descendants,
 Ade'anna, where there are herds of cattle,
 in Orde'e with its painfully stinging bees
 highly populated Allaabo
 (= one from Allaabo usually escorted by many people),
 among the Harbooye people from Ogara area, and
 the group of Baadoogo from woodlands,
 he is the leader who is known among all.
 Instead of staying at home,
 he likes disputations for he is litigious;
 any difficult issue
 and unsolvable disputes,
 in search of solutions for them
 from sunrise to sunset (= the whole day),
 he who was full of ideas and endeavouring to do his
 best,
 has really gone forever!

¹⁰⁸ Local chiefs appointed by the Christian Ethiopian government. Cf. footnote 5 above.

¹⁰⁹ From Amharic word *axibiya* meaning leader of a village or a quarter.

¹¹⁰ See footnotes 56 and 93 above.

3.3.3 Doyyukko

Oo Hadiyyichchi beetii...!
doyyukoo...!®

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,
Ga'mmeenam inqaamo,
Geeqeenam illaamo,

Ganeenam mugaamo,
Geereenam lokkaamo.
Birataam fooliisa,
Biccaam xabaqa,
Barcumaam daanna,
Buchchaam ciqa'a,
Baalabbaattuwwa,
Banq illim hobbichcho,
Bir illim kabeechcho
Buud inqim daaneechcho,
Humbaamim geeriba,
Heemachchim gissilla,
Hund badde yoohoyyo.
Alginam xabaqa,
Abukaato'o,
Ullinam lommanche,
Orinam gaaxxi anne.
Annabbayyi xiiga,

Ulli bi'uballa,
Anginne baadoro.

He has perished

That famous son of Hadiyya
has perished.
Having been ordered to begin an attack,
[the] enemies of those days,
he roasted them like grain,
mixed them up like processing *aydaara*¹¹¹,
skimmed them like milk,
bound them up together like thatching grass *huqqa*¹¹² 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 weak,
has everything sufficient for bad times,
is as a sight help for the blind
(= he helps to get reasonable judgment),
has good ideas in leading (= is a good leader),
has teeth to bite (= he still looks young),
has eyes to look sardonically, (= he can justifiably be
proud because of his achievements),
has a stick to beat (= has power to punish)
and legs to run (= is quick enough).
Policemen equipped with guns,
advocates who like to carry sticks,
judges who usually have seats (= who are respected),
ill-mannered *ciqa'a*¹¹³,
indigenous landlords¹¹⁴,
a lion with a fearsome look,
a leopard in spotted appearance,
an elephant with horny teeth,
which has a trunk and large ears
and a black panther –
he does not fear any of them.
He is an attorney of the royal family,
an advocate,
peace-keeper, being an elder¹¹⁵ of the community,
and a commander in war.
His uncle's blood having been let (= an injustice done
to his uncle)
during the war disorder,
he attained justice for himself (= he revenged himself).

111 See footnote 13 above.

112 For the use of different varieties of grasses cf. also footnote 20 above.

113 See footnote 6 above.

114 See footnote 5 above.

115 Cf. footnote 171 below.

Hobbaam Alge'e,
Halee'l dambala,
Heedooraaam Gayya,
Haqqaam Gibe'e,
Hoch uulli Qaala'a,
Huqqaam Saankura
Hosoo oos saawwo

Laree'phi sutinne,
Lajji Wonjalinne,
Lug Rominne,

Lambuud Shachchinne,
Laarakkam balla,

Leexa'anne koori.

Daalooch haqqanne,
Dong aturanne,
Or ki'oo Weera,
Uttaam Saalo'o,
Ulullaam Waadanne,
Or ki'u ayyaamo,
Eee luwwi diina'a,
Uttinne ifiiso.
Biqee sagadaa,
Baqulli murookko;
Biiira Wollaccaa,

Biishshi weerarookko;
Wo'llaam orodo,
Waataannam laro,
Waajjo'aam Sooronne
Won iha qaramo.
Huqqi axisaani,
Haralli fuga'i,

Alge'e, where there are lions,
the areas around Haleela lake,
Gayya, where there are quails,
the Gibe River which has forests on its course,
the lowlands suitable for hunting, and
Saankura covered with long thatching grass *huqqa*¹¹⁶,
he belongs to those who wander all these areas
(= he is a hunter).

Through the edges of Lareebo,
on the Wonjala plain of Lajja,
in the Roma villages full of frogs
(= wet grounds of Rome)

and around the Shachcha area in Lambuuda,
when there are crying and yelling
(= when a war breaks out),
he goes there riding without saddles
(= he goes there as soon as possible).

In the forests of Daalochcha, in the
Donga lands full of *atura*¹¹⁷ trees [*Carisa edulis*],
[in] Weera, where wars used to break out,
in Saalo'o, the area full of thorny bushes and
swampy grounds full of worms,
when the war broke out,
he is the one who enclosed [in those places]
all of those enemies, large in number, inside thorns.

Rises and dips
can be crossed easily by mules;
the meadows and grass lands of Wollacca
are gamboled in by
dark grey horses, mules, heifers, etc.;
the *orodo* small pen is full of calves,
and there are a lot of cows with many new born calves
here in the Sooro land full of *waajjo'o*¹¹⁸;
he is the first born in the family.
Those preparing *huqqa*¹¹⁹ for thatching a house,
*fuga'a*¹²⁰ [generally called potters], who make
earthware, furniture, etc.¹²¹,

116 See footnotes 20 and 112 above.

117 A thorny hawthorn which grows in the savanna. It has edible blue-black berries, as large as sorghum grains, which change their colour from grey or white to reddish-purple and then to black when they are ripe.

118 White type of millet. Cf. footnote 88 above.

119 Also refers to persons doing the thatching. Cf. footnote 147 below.

120 Craftsmen, who did not own land and are as a result despised unjustifiably. On the other hand, these endogamous "outcasts" are regarded as possessing some outstanding ritual capacities. Cf. Braukämper, Ulrich, *Die Kambata. Geschichte und Gesellschaft eines südäthiopischen Bauernvolkes*. Wiesbaden: Steiner 1983. The materials on craftsmen among the Kambata which are analysed in chapter 3.4.3 are equally relevant to the Hadiyya.

121 Making various articles including pots of different size from clay soil is actually a duty of women among the *fuga'a*.

Hakkam woqqaacci,
 Huu duugokki Waanchi,
 Hosoo beet mine.
 Koyyi sabbatinne,
 Karakkam wolla;
 Kosh haraar mine;
 Koyyi baddiseena,
 Koroox ammbula.

*woqqaaca*¹²² who make bits,
 and those tanning leather, *waanacha*¹²³,
 all work for him in his house.
 He has numerous calves that usually are tied up
 with slips of visitors (= has many visitors);
 there is a large kitchen in his house; and
 to threaten visitors,
 there is a ram that rasps angrily with grating sounds.

3.4 Wi'llishimma¹²⁴

3.4.1 Mayyaa diraanso?

Shir fareemi...yaddonne,
 Shiqookkeemi baar yookko.
 Uulli baaleemi..yabbaati,
 Annuulleemi woshaabe,
 Uullukkeemi waanna'e;
 Ixxii,
 Afukkeemi balliinse,
 A'lanchcheemi woshshina.
 Ixxi beyyo,
 Amma'neemi...yamooyyo.
 Ookeen hunddichimi,
 Odimi ixxooma,
 Atooreemi...yassoo'nemi,
 Geejji balli manninne,
 Gogotaami edda'ate,
 Gocci tiitta'ate,
 Ganto'eemi xiribba,
 Gada'neemi daajjenne;
 Gadaallaami duraate,
 Gafannaame dissaate;
 Gosukkeemi tii'l beeto.

How can I praise him?

(= there are many more to say about him).

Among many horses riding,
 your bay is the best.
 Landlords,
 politicians from among us, and
 appointed as *waanna'a*¹²⁵

since he became an adult,
 [he] came to him to get advice on any issue.

They like to come to him.
 But all of them,
 on the other hand,
 without consulting him [intrigued against him, and]
 together with some prominent people of those days,
 including their warriors,
 they considered the case thoroughly and
 set up the demarcation line.
 He slaughtered a grey-brown ox nearby
 along the river to get rid of the demarcation line
 and let a symbolic guard maintain the ceremony.
 (= he is one of those who self-confidently move
 boundary markers).

Men are engaged mainly in tanning and in making furniture, so that the name potter may even not justifiably denote all members of this minority. Cf. also footnote 147 below.

122 A derogatory name for blacksmiths among the Hadiyya. Frequently, they are descendants of former slaves. In their social status they are ranking higher than the potters and tanners.

123 Also a derogatory term, denoting those people who earn their living through tanning leather and skins.

124 A dirge or a kind of bewailing the dead in the form of *draancha* (see footnote 24 above). It takes place during a mourning ceremony with the intention to remind the audiences (mostly relatives, who are present in the occasion) of the achievements, etc. earned by the deceased. As opposed to *arajja* (an epic song) which is connected with the status of the high living standard of a person and is in practice used only for men, *wi'llishsha* (*wi'llishimma*) can take place for any dead person. Because *wi'llishsha* is also describing one's affection to the deceased and showing the feeling of the loss of the person who died.

125 A type of chief at the village level. Cf. footnote 6 above.

Gada'aami danaamo,
Gand awweemi...yaaqqi'nne
Guuto'eemi...yaam moora,
Gorx hobbichchi'nne,
Gammaameemi ambula,
Goomaaro'nemi,
Gobammeemi ilfinna;
Orokkichchi'nemi,
Ambuleemi killaamo

Mahawweemi...yisaate;
Minniqeemi...yihona,
Mat mateemi huddichchi,
Buur be'eemi baaste'e,
Boomb mokoroona,
Gabaalli injeera,

Gaad huushaakkatemi,
Goddaateemi itaate,
Gos huusheemi..yuballa
Gimmi'xxi uullanne
Gos goseemi..yitaate,
Ganttiteemi allabe,

Guudaateemi qaaraamo.
Baar faranjjuwwi,
Birateemi..yaam shifxxi,
Boombaam gaadaani,
Baradeemi...yaam xeeni,
Barareemi...yookki cii'i,
Baddookki udma'anne,
Baad fisseemi...yiteena,
Biir gatteemi...yoohaanno.

Bi'llaa mattaatto;
Baginneemi..yowaare!

He is lucky and has a forelocked bull,
which looks like an exorcist from Gurage lands
[who was believed to be able to expel an evil spirit],
a billy-goat that is maned
like a lion from Gorxa,
a well-built guest house
like a Goomaaro [type of a wild beast],
and a ram, of which the odor can be perceived as
that of a wild dog
(= his ram has an unusual smelling, due to its being fat
and old).

I does not concern you (= death).
Just leave it lying.
Some individuals [who ate]
noodles served without butter,
macaroni having large holes,
and *injeera*, thin flat bread as large as a *gabaalla* [a kind
of tunic] (= *injeera* of a large size),
instead of going to the front,
eating their fill,
as they were unable to find the way home,
on his *gimmita*, the inherited land¹²⁶;
considering such short-sightedness
you addressed them with a tongue-lashing,
[i.e. what you said]
burned like hot pepper (= was very effective).
Brown-coloured Europeans,
robbers carrying guns,
warriors armed with bombs (= grenades),
hail mixed with rain fall
and birds flying,
in the desert where all of these fear:
to revenge yourself,
you are the one who could stay outside overnight
(= who do not turn without getting an expiation in such
a fearsome wilderness).
You have been lost (= now you are dead);
turn back and break off your voyage!

3.4.2 Leh woshshi hanqamennihe? Has he really died?

Hoo...hoo®
Daanaa hoo...hoo...,
Dummichchaam minee;

The chief of the clan [is such an important person that]
there is always a meeting in the house of the clan chief
(= he is a good mediator),

¹²⁶ See footnote 105 above.

Diqaasaam gosaa,
 Baabaan hanjaloo,
 Baachchaan qeefadoo.
 Balla aagu koyyee,
 Buu'l qaawwa agookkoo,
 Hiim aagu koyyii,
 Himbaam agookkoo,
 Dara aagu koyyii,
 Diqaas agookkoo.
 Billawwi caalla angaa,
 Barkum caalla gaanjee.

Baalli caala farashshoo,
 Bar caalla weyyakkaa,
 Hii'm ambaanchi'neee,
 Hashaashammi doolaa.
 Adil yookki Shawwee
 Uulli gassoo keenii,
 Inkiinnoo daannaa.

Haqqi qasukko'n,
 Hakkammi qasaatee,
 Halloo daam annaa.
 Land ballachchi'neee,

Kiikki,
 Lam ang xiigaamoo.

Kii
 Leh woshshi hanqamennihe?
 Anni lehu landee,
 Aro bee meentee,
 Adaraar hundee;
 U'llum waaraatee,
 Abeet yoohaaree.
 Ihonaa yitoottoo.

Higoo araatimi,
 Haqqi dooma yaa,
 Hosoo wees hafaa.

and there is always *diqaasa*¹²⁷ [mead] in his house.

He lets the weak ride pillion
 and captures cowards easily.
 Guests coming during the day
 drink coffee with refined butter,
 those coming in the evening
 drink fresh milk,
 and those coming in the morning
 drink *diqaasa*.

His hands are sharper than a knife (= quick enough),
 and when leant on a wooden head-rest his neck
 exceeds it (= he is tall).

He has a horse able to spring any gorge
 and a tunic that could cover a large hole (= a broad one);
 his *doola*¹²⁸ tinkles in a low voice
 like a movement of a villager in the evening.

In Addis Ababa, the residence of kings
 and governors of the provinces
 he is known [to these prominent people] as a clan chief
*daanna*¹²⁹

A bay that is restive as if a splinter had pierced it,
 being pricked by a bit,
 belongs to him.

Like one who has circumcised a girl (= like bloody
 clitoridectomy of girls leading to complications),

both his hands are used to being bloody
 (= he could afford to slaughter fattened animals
 any time).

Is the news of your death true?
 Girls whose fathers have been dead,
 women not married
 and the poor living in misery;
 all of them came to you.
 When appealed.
 You accepted their requests (= you fulfilled all of their
 demands).
 Passers-by,
 thinking that it is a dense forest,
 rest under the shadows of ensete plants (= they are tall and
 grown dense like a forest as they are well nourished).

127 An alcoholic drink made of honey, the *geesho'o* plant (*Rhamnus prinoides*) and other minor ingredients. According to their oral traditions, the Hadiyya did not know to prepare this type of alcohol prior to the Amharic conquest, but they only consumed honey water.

128 Metal ornaments for the frontheads of horses. Cf. footnote 31 above.

129 A chief of a clan, judge or a government official. See also footnote 68 above.

Duu'n mussaageessaa,
Diraamaanch gotaa,
Duf ganaakkatee,

Dido ganookkoo.

Daana marim hanqamennihe?

Ee Wachchamonnee,
Eddechchi lob seemmaaa,
Er bullukko'oo,
Adilluwwi Shawwii,
Aadaarukki saaxinaa,
Edde'llaa yoonto!

3.4.3 Ororoo...

Ororoo...ororoo...
Uulli bi'uballaa yihee....
Eraa'l baadinaa,
Eeluwwi boombbinne,
Uulli ooso baddisoo,

Shakkam uraagaa.
Shaa'mmitam landaa,
Sha'inne hasaatee,

Siidookki moolli beeto!

Hons mannichchi beeto,

Hunddina annichchoo;
Hansawwi kisummaa.
Haqqi woro'l jabbom,
Heemaddi buudinnee,
Holloo buutte'ee.
Loh Booyyaa'm beeto;

Lokkii faradii,
Lam qunxxoo ballaa,

Lambe muraatee,
Laggoo booyyaamoo.

On the mountain Musaageessa,
known for its howling hyenas
going sideways instead of climbing
(= throwing them down on one side),
he used to kick them together
(= he could protect us from the hyenas).
Chief of the clan, have you really gone
(= are you alive no more)?

On that Waachchamo,
kind of large cloth
the well woven tunic sewn being double
and from the city of kings,
the coffin that came down,
now you lie wearing all these things.

Lullaby...

During the civil war,
because of wrong doings in the past,
armed with many bombs [grenades],
he was the one who frightened those who did unjust acts
[and the one]
who killed through attacking first in a hunt.
[Searching for] women who could bring luck,
searching with a torch for them
(= searching thoroughly),
the lineage that finds [such women] is the one
to which he belongs.
He is among the related people who are large
in number;
he is a father for all (= cares for all);
Hansawwo being your name (= is his name).
There are forest diseases against which his white-spotted
dark bull *buutte'e*¹³⁰ fights with its black horns
(= it endures forest diseases).
He who is a descendant of one of the six sons of
Booyyaamo,
pedestrians and those riding horses,
when he meets both (= while traveling together with
them),
crossing through the middle of all,
he owns a blazed horse that glides.

¹³⁰ A dark colour with tiny white spots, usually referring to the colouring of cattle, that can at the same time be a proper name given to an ox or a bull having such a colour. The Hadiyya, like many other African livestock-keepers, differentiate dozens of names of domestic animals according to their colours.

Giir hoogu woshshaa,

Gundda murichchoo.
Gaalcho'o baallennee,
Goondaa'l muumannee,
Gaaqichchi shuuronnemi,
Guullookki moolli beetoo.

Waarimma kureenaa,
Wachcha'm biirannee,
Wocoo agiraa.
Duun bakke'aa,
Diginoo mooraa.
Daajjaam Baadoogoo,
Dachche'aam Sooroo,
Daaneechchaam Beloo,
Duulkaate wixoo,
Soodanna kureenaa,

Shuuroo baqullaa.

[When there were] disputes that could not be settled even by members of *giira*¹³¹ communities, he was able to curtail them (= he was a good mediator). In the Gaalcho Valley, when guereza monkeys groan, and an eagle cries (= early in the morning), the lineage attacking violently is the one to which he is related.

To signal his coming, on the plain ground of Waachchamo, a shield hums.

Leaning against a mountain, a bull that roars belongs to him. Baadoogo, endowed with rivers, Sooro, full of large [maize] farms, Beloo, the habitat of elephants, Duulkaate'e with its cereal farms, [and animals] announcing the time to get up in the morning, [for example] mules by their braying, all these belong to him.

3.5 Moora¹³²

3.5.1 Mooramee... mooraa...!

He is a personage...

Mooramee... mooraa φ

Mooraa!®◆

Mool moolli jaarinnii,

Makarim farashshoo,

Baalli daageechchi'nnii,
Booy feer abuullaa,
Baa'l moor faangayyaa,
Bod hindaraqaa,
Billawwi saateechchoo.
Gandaddichchi'nnii,

Like someone shivering from being possessed by a *jaara*¹³³ spirit, you have a disobedient horse (= is powerful and uncontrollable); like a monkey from a valley (= i.e. like a baboon), oxen with white stripped abdomen, a bull fond of mocking, a lance of a restrained nature and a large knife belonged to you. Like a porcupine,

131 Plural of *giichcho*, which refers to socio-political confederations allied symbolically by the "holy hearth". Cf. footnote 60 above.

132 A great personality, highly respected individual or "hero", and it is also a type of song sung during a mourning ceremony, especially when a respected male person has died. It is a group song and usually sung by the accompanying men of the relatives (e.g. in-laws of a daughter) of the deceased, who come together and have to bring normally contributed material help to the family or the bereaved.

133 *Jaara* is a category of patron and possession spirits of the *fandaano* religion, which is now almost completely extinguished. Cf. Plazikowsky-Brauner 1957, 1964, Haile Bubamo Arficio 1971, Braukämper 1997: 320 sq. and footnote 180 below.

Gadarim maxxallaa,
Gimmar sani'nnii,

Gada'im haraaraa.
Gibbichchi farashshoo.

Gimmii iibbadii,
Gilaalo bullii,
Gaqqi saayyi haddarii,

Daqayyi uulli so'ii,
Dubbammi arasiinsi,
Danookki farashshoo.

Mee'oo fella'ii,
Metteetti gereebbi,
Leella jor gotii,
Lokki bee tikaayyii,
Lamad bee cuumii,
Laar bee sooqidii,
Laa'lanne yoo xaarii,

Libixxi qulxo'ii,

Leeroo moolli beetoo.

Laaliibalekii,
Lammaayyaanchchokii,
Lamar hanxxakii,
Lob moochchichokii,
Loh xuranqqakii.

Sabboo'n hanaanii,
Suutoo'n woroonii,
Sanqas cebbannee,
Seendanookki beetoo.

Saayyi amadaatii,
Sare'aalli mooraa,
Saddi amadaatii,
Surutoo ba'araa.

Maar beeqqi horooree,

Maccesoo maccee,
Moo'oo lam illee,

the heifers that are spotted, and
like a carnivore nosing out something
(= a carnivore with a good nose),
he is very lucky.

His horse is [like] a wild antelope
(= in galloping it leaps like an impala).
Even compared to fresh and churned milk,
to *bullo* of roasted barley from the summer harvest,
to *haddaro* which is milk from a cow of one's own that
has newly calved,
to the barley farm from lands on a plain
and to the wheat grown and harvested in Dubbamo,
he has a horse that looks more elegant than all these.

Bleating goats,
pregnant sheep,
greedy hyenas,
lean-legged flies,
ants with corseted waists,
salt which has no seeds,
metal tools located nearby (= that are easily accessible
when needed)

and a small type of spear made in
[the Hadiyya subtribe of] Libidoo,
he is one among the descendants of the lineage to
whom all these belong.

This woman is talkative (= who is now crying),
she is distraught,
she has seven teats (= has a lot of children),
she is a large wild animal (= who is aggressive),
and she has six well-filed fingernails (= is quick and
deft fingered).

One whom he loved above the groin,
below the flank (= the upper torso),
the grooved surface,
(= only he could convince her).

He has a bull that is
restless as a mate of a cow
and an ox that bellows
eating much *sadda*¹³⁴ grass
(= there is much of such grass).

His is not a thick-skulled
(= he could think much or was full of ideas),
his ears hear (= could hear any sound),
his eyes observe very well
(= he could see without difficulties),

134 See footnote 53 above.

Mishiqookki inqee,

Danaam lob gaanjee.

Dalkas haraaraa,

Gaamme'aam biqee,

Gonfbakki anuunaa,

Quutoo saassaaroo,

Qeeraa'l uullichchaa.

Boshii Hommattii,

Baalli woro'l Dongii,

Soorii Habarii,

Shawwi woro'l manni,

Abaajji Deebanii,

Udma'i Afaarii,

Abeet goofaraa.

Ansho'o makki larii,

Urutoo shiinee.

Usaam lam golaa.

Utti macci farashshoo.

Orokkichchi mooraa.

Cemmaalli lar agoo,

Cii'i lad baalle'ee.

Saddi huummaantichchii,

Shikkiikkoo biqee

Gachchi huummaantichchii,

Ga'namoo qo'lloo.

Eraa'l kabeechchii,

Annaa farashshoo,

Ambeenaa yaa,

Illage xo'ppaahimdu,

Iinse'oo cekkoo;

Haareechchi kabeechchii,

and he has a mouth full of teeth

(= his smiling was lively)

and a long nice-looking neck.

He was broad-naped,

had a hairy chest,

hanging breasts (= was broad chested),

a humped back (= he was a hard working person)

and was tall.

Bosha and Hommatta,

the Donga people from the valley,

Sooro and Habaaro,

people from Addis Ababa,

people of the Arssi-Oromo, who cut off men's genitals,

and the Afar people from the desert

(= from the Rift Valley),

all have long [*afro*] hair style

(= but he had a better *afro*).

By the cattle from Ansho'o, a very suitable grassland,

his cheek is used to be coughed on

(= he is a herdsman in Ansho'o land).

There are two horse stalls with ropes

(= has more horses, mules or mares).

He has a thorn-eared horse

(= has a curious, eager and quick-reacting horse)

and a bull which looks like a wild dog

(= a terrifying bull).

He used to plunder cattle of any indolent person,

carried *baalle'e*¹³⁵ on his head

(= he used to kill enemies in earlier times).

A hornbill [*Bucorvus abyssinicus*]

from a *sadda* meadow

writhes about on the ground with its chest and wattle

down (= fearing his glance);

an aged ground hornbill

that convulses on the back of its head

(= fearing his glance or approaching steps alone).

The moment a leopard, which he has often encountered,

springs in front of his horse and himself,

in order to attack both of them,

he raises his arm where the leopard sleeps

(= the leopard can never escape his deadly attack);

the new one (= which he never met before),

135 Any ornamental feather of an exotic bird, usually one which is colourful (e.g. a hornbill). It symbolizes an act of bravery, especially of killing in battle or of successful hunting (cf. footnotes 98 and 132). Those who carry feathers sticking in their hair for some special occasions are, therefore, normally assumed to have done such acts sometime before. Close relatives of a deceased "hero" were also allowed to wear hornbill feathers during the funeral ceremonies (cf. ill. 27).

Hosookki dalkasaa,

Moosir kabeechchii,

Muddamoo gaanjee.

Moo'akkam gobbii,

Muraxxi hurbaatii,

Meent ilillaatii,

Minem yookki beetoo,

Moorame mooraa!

So'i uwwookki bulloo,

Sim uwwookki bu'oo,

Saayyi uwwoo buuroo,

Shaarukoo yaatii,

Saboo allaboo.

Dayyo'ii kidii,

Dambalii kidii,

Dooyyi waaraatee,

Dambal moollanee.

Naaconne quunq edoo,

Lellonni janni eeboo.

Arennee aro'onnee,

Aagukki koyyiinchchoo,

Aanc heechchis karoo.

La'l moorii halli moorii,

Lamim waashimaa.

Lob minii hoffi minii,

Lamim goyye'ee.

Xiiqqi manni oosinnee,

Xummaat beqeeqaa.

Core'i wori'nnnee,

Caangur hegeegoo.

his nape on which it lingers a while

(= he could endure any attack of a leopard from behind)

and the aged leopard used to

try hard to free itself from his stranglehold.

Tools made of stalks of thatching grass that deserve

to be seen,

all kinds of crops that can be harvested,

and *ilillaato*¹³⁶ of women singing with pleasure

(= occasions for entertainment),

he who used to have all these at home

was a great personality.

Food made of flour of roasted barely,

*bu'o*¹³⁷ from ensete-tubers, *ha'michcho*,

and butter from cows,

he takes all of them for spoiled, and

his tongue rejects them (= he is dainty or too proud to

eat, since he is better even than the fine foods).

He belongs to the dominating lineages

who have migrated from all over the areas

Dayyo'o to far Dambala.

He gets angry easily (= has a delicate hot-tempered

character),

and quarrels while playing (= he is sensitive).

When there is quarrel between husband and wife,

a guest who interferes (= who likes to have a say in their

personal affairs),

he twists such one like a rope made of fiber

(= he does not like interference).

Males of both cattle and donkeys

are spotted in red and white, *waashima*¹³⁸.

Both larger and smaller houses (= where the elder and

younger wives reside in),

are built very well and large.

Towards those who belong to his mortal enemies,

he likes to be restrained in greetings

(= he is a resolute in his decision).

Like a stream in a gorge that trickles,

his farm yard is full of sounds

(= his yard is lively, showing his being wealthy).

136 The so-called ullation is made by women as a sign of joy or congratulation for a pleasant event, of ceremonies or sometimes to help minimize a violent quarrel especially in a crowd. It is customary in many parts of Africa.

137 An extract won mainly from the fluid of the ensete-tuber *ha'michcho* and to some extent also from scrapped sheaths of *weesa* that are crushed to bits. Cf. also footnote 12 above.

138 Meaning spotted in red and white colours with any one of these colours dominating, in contrast to the piebald (black and white) animals called *ellawwa*; see footnote 21 above.

Xiqint daammi'nnee,
 Xee'aallim allaboo.
 Caf lugichchi'nnee,
 Xonnoq harannee,
 Cenqellaalli taakkoo.
 Wereeggi farashshikkii,
 Wolfa yoo gammaa,
 Wiichchaawwoo lokkoo.
 Waangoo lam hayyee.
 Waar qaalaa meentii,
 Waas qabaajjannee,
 Wof wof yoo ballaa,
 Weesor bu'aaminaa.
 Lokkoo hayyennee,
 Lad yookki baquchchoo.

 Lam manch yoo kooraa,
 Lam moor yoo laroo;

 Lob anni angichchonnee,
 Liitoo quba'aa,
 Leella'aa gaanjee,
 Langoo soofa'aa.

Like *daamma*¹³⁹, honey of stingless honey bees in October,
 he has a tasteful tongue (= speaks honeyed words).
 Like a frog of a swampy ground,
 in mud that causes bogging down,
 he walks swaggering carefully (= he likes to be clean).
 These are the qualities of a fit horse;
 its mane flops about over its neck,
 its hind legs wave about,
 and its forefeet run with a springy gait.
 Women from the lowlands along the Waaraa river,
 in buying, *qabaajja*¹⁴⁰, of the raw *waasa*,
 during all those days they bustled about in markets,
 there was much of even *bu'oo*¹⁴¹ inside his *weesa* farm.
 The mule with extraordinary hindlegs and forefeet,
 which seems to have wings, belongs to him.
 (= he has a mule that goes or gallops very fast).
 The saddle is suitable for riding pillion, and
 there are two bulls among his cattle (= his herd is so big
 that more than one bull is needed for procreation);
 on his thumb
 there is a ring that gleams, and
 at his throat
 there is a necklet springing up and down.

3.5.2.. Abeetoo mooraa

Anni shokku 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,

Oh, is he a great person!

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 cows,
 peeling strips off *ollawwa*¹⁴² plants
 and twisting ropes from *aanca*¹⁴³, the fiber of *weesa*,
 and carrying shields (= holding shields as protection),
 on the day they met together
 (= as they began plundering together),

139 Honey of bee-like insects that are not as aggressive as bees and do not sting (one of the *Melipona* species). They produce honey usually in underground holes.

140 Exchanging (but not in form of a barter system) grain or milk products for raw *waasa* (cf. footnote 12 above) in a narrower sense, i.e. buying *waasa* through selling grain, etc.

141 Cf. footnote 137 above.

142 A plant with a thin rind, of which strips can be twisted as a rope and used to fasten things.

143 Cf. footnote 12 above.

Agraa bagadoo,	[he faced them with] a spear and a shield,
Axonnem uunjaa,	which he carried on his shoulder
Hayyi hayyi yakkonamee,	(= having been equipped with necessary weapon),
Heedoo'l maaxannee;	though he was told not to do so,
	in the time when quails hide themselves
	(= having encountered them early in the morning).
Halaalisukkane.	He was one who slaughtered the attacking enemies.
Haann'n iraanchchoo,	He used to resist an attack as fierce as a white
	billed hornbill keeping its nest
	and was as aggressive as a wasp.
Halli diishshi'n maaga.	His cattle are like nyalas (= they leap in pleasure).
Hirabaj laroo;	He has calves coloured like quails
Heedoor waataannaa;	(= reddish-black striped)
	and a smaller lance-like spear as fearful as a snake.
Hamashshichchi bodaa;	The thick-crouped horse (= well nourished),
Halli geejji farashshii;	with a stall where it rests.
Huxxubboo golaa.	If children run from one side to another inside his house,
Hoffi oos geellichchaa	they cannot cross it all the way (= he has a very large
Hoogisoo minee.	house).
	To accomplish milking
Goshimmi xale'ennee,	his cows, it takes the entire night (= there are too many
Garakkam laroo.	cows to finish their milking on time).
	Children who help milking
	have locks of hair;
	women churning milk
	have ornaments called <i>goojaame'e</i> .
Goshiisoo oosii,	He could drink coagulated milk from cows
Guuto'aammuwvaa,	of his own new-born in his youth (= he has had all
Gimmiishoo meentii,	these as his own even since his childhood).
Goojaame'aamoo	<i>Bullo</i> food made from flour of roasted barely from the
Gag la'l haddaroo,	summer harvest
Geexoo'nim agoo.	he used to eat already as a child.
	To the king governing in Addis Ababa,
	he was the best friend and a taxpayer at the same time.
	He was one who fastened the worst kind of hunger
	with long, thin leaves of the <i>guffa</i> ¹⁴⁴ grass
	(= he conquered it skillfully).
	Before any of thousands of witnesses had observed
	anything,
	he could find out the truth by making a suspect confess
	his wrong-doing (= no one can deceive him).
	Having been made of the hide of a calf born from a cow
	that is as fat as a bull,
	a <i>labasa</i> ¹⁴⁵ which as large as the Sooro clan, belongs
	to him (= very broad one).

144 See footnote 20 above.

145 A skin worn on the back. Cf. footnote 45 above.

Gannuwwi sheerimoo,
Gereebii nacao,
Geellichchi xoranchchaa,
Gubbanch ubimaa,
Adduwwi bee laroo,
Eero bee weesaa,
Adbee darba'aa,
Haannichchi'n qawwaa,
Hambaraallaamoo,
Hanqin qacaallaa,
Haab doolli kobbortaa,
Hundina hayyo'o,

Hoshsham ha'yyooyyoo.
Baaxii'l woshshikkaa,
Bakkom hincwooyoo.
Bulaa saa'limmannee,
Baajaam xeehimmannee,
Bexxookki giichchi beetoo.

Abeetoo mooraa!
Aduu'n hayyo'ii,
Egeroo minee.
Meer xigimmannee,
Shawwi meer lobanee,
Moochchi xigimmannee,
Daane lobanee,
Manna xigimmannee,
Kumanni lobanee.
Horoor dadoo sexcemmaa,
Haralla baxoo fuga'aa,
Hamakkam keen agidoo.

Hilleemmi yookki baddinnaa;
Hallichchi qaroo baquchcho;
Haraqe'inaa geesho'oo;
Hobbi'n kontaamoo.

Huummaantichchaamoo,

A tail of a mare,
a skinny sheep
to be won in a race,
being thrown down to the ground in a wrestling,
cattle without heifers,
ensete without young plants bred from shoots,
wandering in a pasture land without milk,
one laughing as inanely as a white billed hornbill,
one dribbling down (= a silly person),
one who is not aware of his rights,
a vogue for recent overcoats (= being fashionable),
and one who appears to be a great talker
(= one who acts as if he knows everything),
he never liked any of them.
From anything involving sin,
he distances himself.
In possessing grey horses or mules
and marrying girls [virgins],
he is a member of the community¹⁴⁶ that ranks first.

Oh, he was a great person!
An angry house-cat
takes care of his house.
Among markets,
the one in Addis Ababa (= Markato) is the largest;
among the wild beasts,
the elephant is a gigantic animal,
and among people,
his people are better off in anything they do.
Those plaiting hair are barbers,
those making pots are potters, *fuga'a*,¹⁴⁷
and those being gossiped about are slaves
(= those being derogated because of their social status).
Cowards have large spleens.
A mule is an offspring of a donkey.
The *geesho'o*¹⁴⁸ plant is used in making *araqe'e*¹⁴⁹.
His hands are as strong as a lion's paw
(= his attack by a hand seizure is fearful).
He who has decorations similar to that
of a hornbill [*Bucorvus abyssinicus*]

146 See footnote 60 above.

147 A derogatory term for a minority found not only inside the Hadiyya, but also among other ethnic groups of southern Ethiopia. Members of this minority earn their living through the making of pots (done chiefly by women) and cabinets, etc. (by men). The discriminatory character of the word given to these people becomes clearer when the opposite terminology *wollaba* is defined. This is used to describe the so-called "freeborn people" or "commoners" for those who should allegedly be regarded as superior and must be respected, being applicable also with respect to slaves, blacksmiths and tanners. Cf. also footnotes 120 and 121 above.

148 *Rhamnus prinoides* for fermenting alcoholic drinks. See footnote 13 above.

149 Another name for an alcoholic drink called *kaatikalaa* (cf. also footnote 13), both words coming from Amharic.

Haabaam Godichchoo.
Honsi ga'namoo,
Halaleechchi lijjaa.
Gachchu uullannee,
Gaffi afuuraatee,
Garaakkoo goonchii.
Gojaa'n weyyakkaa;
Giggisoo mooraa.
Bux agoo eeraa,
Bobaroo lijjaa.
Manni adi'lanee;

Makki qeddi belecaa;

Murinaa suutinaa;

Maalachchi billawwaa.

Abeetoo mooraa!
Adim axisaa,
Anammi gubeedoo.
Allab qarechchannee,
Indagaannichchoo,

Oobbi qare'immannee,
Iima'n ammachchoo;

Sad xee'immannee,
Shaashshiqqi maraboo.

Seemmuwwi dadaatee,
Shogaam weyyakkaa.

Bii'l moochchi qarukko'n,
Beenaar kabeechchoo.

Bagad haadimaa,
Billaawwi shaaqeechcho.
Harf weyyakkannee,

Haqqi wonge'ennee,

Heemachchi buchchannee.
Haabaam kabeetoo,
Hinkid aaginssoo yakka'aa,
Hawwii xuqqii afukkoo.

belongs to the wonderful clan of Godichcho.
He who used to combat against many
has large sterile heifers.
On the fertile soil of his estate,
sitting down (= having been settled down),
he who lived there was a brave one.
Clothes [tunics] of [people with] evil eyes;
it is his bull which shakes.
The mineral water *eera*¹⁵⁰ being drunk by the poor,
his barren heifers jump away from it out of aversion.
He is the son of a king
(= descends from a noble family).
His left and right sides could gleam
(= he had earrings that gleamed).
For kidney and the best end of loin
(= for cutting portions of meat)
he has very sharp knives.

Oh, he was a great person!
As he used to consume milk products sufficiently,
his thighs were grooved (= he was a well-built man).
As to the way of speech,
he was as fast a talker as one from the
Endagaana [Gurage] group;
as to the speed of walk,
he was like a vulture
(= he used to walk as fast as a flying bird);
as to reputation,
his repute is as tasteful as honey yielded during the
month of April (= he was a man of high standing).
Having been woven by weavers,
the fringe of his tunic has long threads
(= is good looking).
If he had been a wild animal,
he would have been a spotted leopard
(= he was fearsome).
He has a very sharp-edged spear
and a wide, long knife.
[He is to be buried] in the thick, large tunic with which
his corpse is to be covered,
in the densely grown cabbage farm
(= in a place where weeds grow),
under the black ground (= into the grave).
The question of how and whether
this man of great personality is to be buried,
is very controversial and hard to decide.

150 Hot water from a stream that may probably be caused by extinct volcanic activity. It is generally assumed to be a remedy against many diseases.

Wiix iiqoo landii,
Waare lommannii,

Wicaangir oosii,
Wo'l allaaraanii,
Waancarii Weerii,
Waankam edukkoo.

Laakkaam obbichchoo;
Landi'nnem danaamoo;
Lehoo beyyom qasoo;

Lee'ppinnem dor eeboo,
Leenchchinnem or baccoo.

Girls collecting reeds of thatching grass,
aged men pasturing cows in the morning before
being milked,
young children
looking after calves
and people from Waancara and Weera,
all just groaned (= they all wept and mourned very
much during his funeral).
He was one having a title of dignity
and as handsome as beautiful girls.
He could pierce a body part of an animal through which
it easily dies (= he never missed piercing an animal).
He used to kill very cruelly with a small spear
and could win a fight with his spear called a *leencho*.

4. Sharimma (Songs of Teasing)¹⁵¹

4.1 Taa landaa!

4.1.1 Taa landaa!

Ammaddoo angii,
Uttaami addaammaa;
Ittoo gaangeeri,
Innamoo'l jajjara,
Ee aaoo godabii ni mi'n,
Ami fella'chcho.

Kiyyannikki,
Fella garoo orodi fishshaa,
bobaa hawwaanchcho.
Fandaan moo'ukki qaaca'ii
Fee'lkkolli
biish biish qasaakkoo.

Iyyannikki,

You girl!

You girl!

Your grasping hands
are like thorny euphorbia,
the premolar and molar teeth with which you chew,
are like a sickle made in Enamor [southern Gurage]
and your stomach where all that goes into is
as large as the one of our nanny-goat
(= you are a big eater).

Your father's
small pen where goats lodge at night is stinking
(= you are too lazy to keep the household clean),
a light-brown heifer or bull longed for by *fandaano*
became dark-gray coloured on its abdomen¹⁵²
(= a magic power of the cult followers longing for
the animal which influenced its colour, as he is not
generous enough to surrender it);
my father's

151 A non-serious direct insult or an ironical incrimination or insulting of one another. It can also be a conscious announcing of one's own bravery, etc. (bragging) orally while alleging the absence of all these qualities on another person or person's relatives. It occurs especially among boys and girls (e.g. couples despising each other before marriage, of course, not seriously) either face to face or *in absentia*.

152 Describes greediness of a person, and the word *qaacca* means an animal – especially a cow or an ox – which has this special colour (roughly tan). For *fandaano* cf. the chapter "Traditional socio-religious patterns" in the introductory part.

Hararo'i daabbaroo oota,

Hayyondi wo'lli gii'mmo cicciissa.
Yaakkoo yihhe!

4.1.2 Taa landaa!

Qot humbullonne sa'llimmiinse

Qobbo buyyanne fissimmiinse,

Qoxika afareen maaximmiinse,

Quluxo oos illiinse.

Kiina matim bee joraa
yaakkoo yihhe!

La'aala'ummoyyo,
Lamfoorette yakko'o,
Moo'aa moo'ummoyyo,
Mooraa'llokko yakko'o;
La'ubeei annii,
Lar allaasiisookko,
Laqqobeei amaa,
Liitimminne shitamo;
Niggissubeei ciilii,
Luxuunxxaa takkookko.

4.1.3 Taa landaa!

Gaadii waaroo iyyannii,
Gamii waaroo kiyyannii,
Googgonne gammaba,
Gammaba yamookko.
Gootto'i xiqarchchinne,
Godabo qasukkaare,
Goollaami bilaambil fuqqukko.

Maari kasharu minee,

Mooyye'i dubboo minee,
Mashsha'i shaaqqo minee,

Mareeso kiyyanna,

large pen has mating animals frolicking
(= my father has a large pen for his numerous cattle),
and many dark-brown calves that lie on the pasture.
Tell your father what I said (= that you are insulted)!

You girl!

Except cooking something for yourself
in a small chipped pot,
served on a leaf of the castor plant
(= since her family does not have *ensete*, *weesa*), and
holding back anything from the roost (= you are so
self-centered that you hide food from the roost)
and passionate looks of children
(= with strong desire for food, as her father does not
have enough food).
Tell your father that I claimed you to have nothing worth
mentioning (= that you are insulted to deserve nothing).

I'm sorry to be obliged to say that
I knew her when she was pregnant
and to say that I observed
how she became so;
her unsuspecting father
let her look after cattle as usual,
her mother who could never expect it
let her work hard grinding on a stone slab;
and it happens
that she bears prematurely.

You girl!

My father coming from a war front
and your father coming from where he was stealing

meet each other on the way home.

With a small spear,
as my father pierced your father's stomach,
his chyme poured out (= he is an unimportant person).

[Your father snoops about] a butcher's house that looks
red (= a house where there is meat) and
a house where something is pestled with a mortar,
and the sound of filing from where a *mashsha'a*
(a broad knife used for cutting *waasa*) is being filed
(= where *ensete food* is being prepared),
your father who snoops about [all that] (= your father
always sponges food from the neighbours),

Mutinne qassaa,
Minenne egadee yaakkoo yihe!

Daabbarchcha iittaalli kori
Dakka iitookki tukaani,
Duudimi wixxaa ki'aa,
Dummaakkoo kimine.
Summinaa ebar landichcho,

Sadoo atoom bi'llaa.
Soodaraaronne aagichchi,

Sooqixxi mooyye gamaanchi,
Xee'akkoo'n heeramichchi;
Xa'makkoo'n woshshi kurichchi,

Xeebe'lloo'n wo'o agichchii.

Yummo!

4.1.4 Taa landaa!

Ki gagii ebeerukko,
Ki darabii ooso qarukko,
Kukkussichchii buuda eebukko.

Faraxxi moolloomina
Feero'o axinssoommo,

Diqaasi moolloomina,
Daajji lallabonne galloommo.
Hayyondduwwii gii'mmo cicciiissa,
Halale'ii daabbaro biiraa.

Jaabo uunxataani,
Jaloo cicciiissa.

Koora uunxataani,
Kollooloo oota,
Ado uunxataani,
Aagoo nafaraa yukkoo yihe!

piercing him (= your father) with an awl,
tell him that I ordered you to keep him at home!

[Your house is filled with] fleas that enjoy springing
and with bugs which like to infest beds;
all of them together
fill your house to capacity.
You are supposed to be a daughter of somebody
(= you should be famous, since you are a daughter of a
reputable man),
but you lost your repute.
You are one who always comes home early in the
morning (= you pass every night outside prostituting
yourself),
you stole a mortar for salt,
go out without being asked for;
tell anything without being requested to do so
(= you speak volubly),
and drink without being thirsty (= you act in an
impatiently and overly-excited manner).
I said it!

You girl!

You became aged
while girls in your age-group have had already children,
and a hornless dwarf antelope became horned
(= got older).
Because our lineage possesses horses,
we keep on cleaning places behind our houses
(= there is horse dung near every horse stall from
outside along the foundations of our houses) and
as our lineage likes to drink mead,
we settle along a river (= we are beekeepers).
Many dark-brown heifers lie in the pasture
and strong heifers gambol in meadows [= our lineage is
very rich in livestock].
There are beggars of straps,
strolling among the herds of cattle in the pasture
searching for us (= we have a lot of cattle).
Beggars of saddles
go around the pen where they look for us,
and those who wish to have milk
come into our yard
(= our yards are where they wait to be served).

4.1.5 Taa landaa!

Sharee yitaa hawwissittaa'leensi,
Sharoomo maceesse.
Da'li waa'i uunxaaamma,
Daato'o amadaa,
Danxxichchi qaroo,

Daama boyyanne leegamaamma,
Bii'li Waachchamonne mine baxaamma.
Bi'aakkoo moolli beeto,

Bi'llittee yaa hooraa,
worukki manchi beetinne,
Hinko'o fooqqitaa woce!

4.2 Taa landa maceese!

Shooto'oo gandi mine banxaa,
Simaa eroka kaansaa,
Saayyina bille allaallaa,

So'na abuullinaa,
Shawwuwa taakkennaamma,

Suutonne caranqummaa,
Saataanchi kani doolli agi lluwwi,

Sabaa heellisukko.
Buuri yoo gaamme'e lii'laalli orachchi,

Baadulla firaa oraa korori'nne,

Badareera qawwiisaakka,
Buyyi tambaa'na meeri firoo keeno,

Baaxxi mannoomina sabimi uraa,

Baxi mannoomina qiiqqishshukkaare.
Baadori abbaayyinne mawoccoolla?

You girl!

If you are need to be spoken ill
(= that I consciously boast and insult you¹⁵³),
just listen to me.
I pray to God every morning,
touching a *daato'o*¹⁵⁴ plant,
ride on the one born of a mare from the
Danxichcho land,
a white spotted bay,
and build a house in Waachchamo.
I am the son of the one who rescued a member of our
lineage that was missing,
who would otherwise have been lost,
do not dare utter a word against me (= you
have no right to take issue with me, since I'm a son of
the respected one)!

You girl, listen to me!

Having built houses similar to that of the Gurage people,
having planted young shoots of *weesa* plants,
having grazed cows during summer (= collecting fodder
for cows in summer),
having prepared land for sowing barley
and having made journeys to Addis Ababa
(= we made long journeys for trade),
as we appear to be slim (= because we lost weight),
[we became used to] very strong drinks
of the modernity;
we were led to overact by them.
He (= I) whose body and *afro*[-hairdo] are creamed
(= who is a handsome), [rather than hating]
those who sleep like one lying on a meadow
while a fight is taking place,
and those who are idle like one cheating his wife
and go to market for tobacco leaves
(= who has nothing better to do than simply to
going to the market and buy tobacco),
simply because he (= I), instead of hating such
people as his enemies,
tolerated them,
what are you talking about with me, a brother
of Baddooro?

¹⁵³ For further information cf. footnote 151 above.

¹⁵⁴ A plant with symbolic value that is used for certain rites. It is believed that an intended issue or action will be fulfilled with the help of a magic power this plant renders.

Dara'phi qoxari,
Duti ayyaamina,
Damaalla eebookko.
Daamanne saa'loo Wossori Heregii,
Deegari kabeechchi kululoo cekko.

Daaba maraa Munne'i Shambbabi,
Diriir hooraa eebukki lalleewwi,
Dari hundamdu wee'uwwa qarookko.
Dubbaami Wonjalaa,

Jaanni Hebrammo,
Jaallis yookki Lambuuda,
Dagaagi manni Leenchchicho,
Duunaami Kuba'eega,
Jaafaraa Woshsheebaa,
Digibaa Masanaa,
Daggalukki Soo'li ooso,
Dabaroo Gindi beeto.

Ani!
Haxari guma'i Wossori Odde'e,
Hoonqoor billawwi hooeffi agiri,
Hooraa doolaam Odde Gobeebi,

Hirigi Wola'a Boobo Daaqooce,
Haama Baraabbi Munne Shaandari,
Hobbichchi shaakka Keeshaami Yannoore,
Hakkalli buuttaam Erbeeti Bulaami;
Hundam xabbim kuroommo;
Hindibaayyinne game'llititte!

Brave ones from among our age-group
[are successful hunters] many times and
bring female antelopes.

Wossoor Herego possesses a bay and an
arm where a spotted leopard rolls around
(= he has very strong muscles that can make a leopard
roll over on the ground when attacked by him).
Munne Shambbabo went to Daaba land,
cows that he had robbed from people there,
bear calves every day (= which are very fertile).
The clan of Gindo, which resisted the Sons of Sooro that
were prevailing all over the bushy plain of Wonjaala,
over Jaannaa area, where the clan of Hebranno lives,
Lambuuda were the Jaalliso clan lives,
Leenchchicho that is now settled by Dagaago people
including mountainous Kuba'eega,
Jaafaraa as well as Woshsheeba and
Digibaa as well as Masanaa,
is my ancestors' clan.

I'm proud of
Odde'e, son of Wossooro, who had rings of bravery and
a lanced knife as well as a large shield,
Odde Gobeebi, who has a horse decorated
with a tinkling metal [ring] he had spoiled,
Hirigi Wola'a as well as Boobo Daaqooce,
Haama Baraabbo and Munne Shaandaro,
Keeshshaamo Yannoore, who could kill a lion,
and Erbeeto Bulaamo who has a white-spotted dark horse;
I shall praise all of them more if you let me do it;
so, do not ill-consideredly insult me!

4.3 Sharoommo maceese

4.3.1 Taa landa!

Shir faradonnee,
Shiqookki buutti ana;

Sadona'i Summa,
Shiqookki daannane.

4.3.2 Kaa beeto!

Wixamoo adbuuroo,
Waataannaam laro,

Let me speak ill of you, praising myself

You girl!

From among many horses [which exist],
I'm the owner of the best horse, one coloured dark with
white spots;
and regarding reputation,
I am a famous person, being the son of the clan chief.

You boy!

Fresh butter,
cows with calves,

Wor gumb billawwaa,
Wees woro'lli bu'oo,
Waa'im hooroo'nne,
Wodan horaakko jora.

Saale Debbenne,
Soo'l beet Gembo'oo,
Shanna agga,
Summantoballa,
Sas xeffo'onne,
Sala'l gamonne,
Summanti jori,
Siixxi yita wociyya.

4.3.3 Taa landaa!

Seeraami Adagooyyi gatte,

Silxe'i Azarinnate,
Giyvana'i Innamoora,
Goomaaro'ona'i Chaha;

Gaassi balli niyyanno'i,
Gibissiiisami hee'ukko.
Gibissiiisukkoki maruwwa?
Qurxxumme'e sareewwaana,
Bula'i deedi weyyakka,
Bulo'i marabbi sechcho,
Buli haama'i adduwwa.
Hinko fooqqita wociyyahe!

4.3.4 Kaa beeto!

Kadonne dooyyo hooroo meento,

Kobbaa dooyyoo waataanna,
Ni moollikki.
Wishichchii kiywannii mato,
Wishichchim mine egarookko;
Wengo'oo kiywannii mato,
Wengo'om gereechchi itookko;
Waas timii kiywannii mato,

Waas timim da'l shoom hoorookko.

Kaa at eedo'aneyyonnihe?

a knife used for slaughtering
and *bu'oo* [food extracted of ensete tuber],
even if God made them all available,
you are one who, being blocked through the shortage of
ideas, would not have an access to them.

Debbenne, descendant of Saale
and Gembo'oo, son of Sooro,
in killing and robbery,
while they became famous,
in three slices of bread (= being a big eater)
and through stealing cheese,
you who became known [in this manner]
have no right to speak with me.

You girl!

[Our fathers could claim tributes from] the Adagooyye
clan living in accordance with their strict orders,
the clan of Azarinnat from Silxe [eastern Gurage],
[from the people of] Giyya as well as Innamoora lands
and Goomaaro'oo as well as Chaha [areas in southern
and western Gurage].

Our fathers in former days
could claim taxes against residents all over there.
In which form did they demand taxes?

Loincloth and fish,
colourfully edged large tunics,
beehives together with honey
and grey-brown heifers.
Do not speak any more!

You boy!

Women who hinder wandering because they are dancing
on the way (= dance full of pleasure, being contented),
and calves that gambol,
all these belong to our lineage.

A dog and your father are the same,
a dog at least keeps house;
a fox and your father are comparable,
but a fox can at least attack sheep;
your father could be compared to a piece of bread
made of *waasa*¹⁵⁵,
but a piece of *waasa* bread at least helps still hunger
(= he is more useless than such things).
Are not you also similar to him?

¹⁵⁵ Refer to footnote 12 above.

5. Gixo'uwwa (Poetry)¹⁵⁶

5.1 Hadiyyi lichchina

Hiraag kurimmi;
Heebbooxi mahaar;
Hoo diraamimmi;
Hoollol kadimmi;
Hiyyo lellimmi;
Harde geemmoi;
Heefichchi faate'i;
Hundi kajji uwwayye;
Hee'u Hadiyyi;
Hundam hoogaa;
Hawwu doollenne;
Hanqi fissimmina;
Hawwanti mancho;
Braawukaampare kees;
Hadiyyi waa'i ho'lle.

Wi'llin arajji;
Waammin gadab;

Wixin doono'i;
Waasin lob bar;
Waataanni orod;
Weyyakin seemmi;
Woshshin hayyo'i;

Let's all work for the development of Hadiyya Hundim banxona¹⁵⁷

Once interpreting and predicting events,
making *mahaara*¹⁵⁸ with the ritual song *heebboota**,
singing *draancha*¹⁵⁹ saying "ho...!",
singing "hoollole"*,
playing "hiyyo"*,
making the deep sound, "geemmo'o"*, of the youth,
womens' slogan, *faate'e*¹⁶⁰,
and the common song *uwwayye**,
all belonged to [the] Hadiyya.
We were losing all of them
in the era of hardship.
To find out the truth,
one devoted all his efforts:
you, Braukämper.
Let Hadiyya's God be with you.

For a funeral there is *arajja*¹⁶¹,
and for burial there is a place called *gadaaba*
[traditionally surrounded by a circular earth wall],
for sowing there is enough grain in *doono'o*¹⁶²
and for *waasa*¹⁶³ there are large earth-storage pits,
For calves there exist *orodo*¹⁶⁴ [small pens].
To make the tunic *weyyakka* there are *seemma*¹⁶⁵.
There is an eloquent speaker for speech.

156 A poem in the Hadiyya language is formed in a unique way. In contrast to those of many other languages, its rhymes do not appear at the end of the lines. Lines of a poem in the Hadiyya language rhyme at the beginning. For example, if the first line begins with an 'A' sound that can be pronounced a, aa, e, ee, i, ii, o, oo, etc., the following lines should also have similar beginning using those listed letters. However, sometimes it happens that lines may not have letters of the same phonetic family like those mentioned above as rhyme at the beginning but rhymes of equivalent sounds, e.g. 'S' with 'Sh' or 'D' with 'J'. See also the note on phonetics at the beginning.

157 This poem was contributed by Assefa Bunte on December 26, 1994, when Ulrich Braukämper, paying his first visit after twenty years to Hadiyyaland, was cordially welcomed by the Hadiyya cultural association in Waachchamo (Hosanna).

158 For the ceremony and the status of *mahaara* or *mahaarimma* cf. footnote 81 above.

159 See footnote 24 above.

160 But not always like a slogan in a political sense having a particular motto, it can also be a praise, good wish (blessing) or condemnation (cursing) of something or somebody. It is an action usually taken by a group of people.

161 Category of epic songs. See footnote 98 above.

162 See footnote 41 above.

163 Cf. footnote 12 above.

164 For further information concerning *orodo* see footnote 52 above.

165 A person who weaves clothes or particularly *weyyakka* (which also is sometimes called *seemma*), a blanket like thick cloth (tunic) made of cotton, that serves as bed and cold weather clothing.

Weera'l farad;
 Wiixinqin qaar;
 Wo'in am can;

 Wo'mma lubimmi;
 Woddal soomman;
 Waar balla gaas doolle;
 Wo'mmukki Hadiyya;
 Waawweesakkoone;
 wodaan endona waa'i hara'mmookko.

 Lugu'm doollennem;
 Lallewwi xibbimma (kumimma);

 Landi maassi aa'imma;

 Lob haraar uullanne leeraa garimma;
 Landichchi kiifimma;
 La'oo Hadiyya.
 Lambe doollenne;
 Lugu'm diina'i;
 Laa'l bi'iseena;
 Nigginne gosaa;
 Lasaanchi hooreena;
 Laseesukkaarem;
 Ni waa'i qabara;
 Lachchi manna uwwaa;
 Las amadaa;
 Niinne afaakko;
 Liiranchi ihona.

 lhukkaaremdu iin xa'mmichchi yookko;

 Anno hawwinne;
 Utti iyyimminne;
 Ubaa ki'aa afu aganna;
 Abbuwwi xiiginne areesamaa;
 Ubaa ki'aa afu aganna;

There are horses that gallop frighteningly and
 spears for hyenas;
 and for fetching water there are tanned skins, *cana*¹⁶⁶.

We prepare honey drinks [i.e. mead] during celebration
 and fasted in former times.
 Since the beginning of their history,
 the people of Hadiyya have been rich.
 In order not to be suppressed,
 let us share ideas. God helps us.

In ancient times,
 acquiring the title *kumaammo*¹⁶⁷
 (= possessing thousands of cattle),
 getting blessings, *maasso*¹⁶⁸, from married sisters
 (= daughters of a certain lineage, etc.),
 living in larger areas of land,
 and preparing a special wedding, *kiifa*¹⁶⁹ for daughters,
 were all among the customs common to Hadiyya.
 In the middle ages (= in former times),
 enemies came from afar
 to abolish all traces [of our culture]
 by uprooting it and
 trying to eradicate it to the last piece,
 but in spite of their doing this,
 our God is mighty,
 and is giving us researchers,
 who in pursuing their activities,
 brought us results:
 let it be pleasure.

Nevertheless, I do have questions. Are we in a
 position to preserve the history
 that has been restored and delivered
 through our fathers' difficulties and
 carrying thorny wood,
 that has been restored and delivered,
 having been revived with our brothers' blood,

166 A container made mostly of goat's skin that is prepared with great care in order not to make holes on its surface and without dividing it into two parts, so that the skin, *cana*, can hold water.

167 For the *mahaara* complex cf. also footnote 81 above.

168 A reaction or an expression in words (often wishing somebody something) showing pleasure for the favour done. It is customary and generally believed that such kind of blessing or expression from a married daughter *landichcho* (whereby this, in broader sense, means a girl) belonging to one's own ancestor towards oneself can be fulfilled. The same is true regarding a curse.

169 A special wedding ceremony, where there must exist not only an excess amount of meat and different types of traditional drinks, but there should also be enough butter so that the guests, who may even drink the refined butter made very delicious hereto, should give up. The ceremony may take some days, and the bridegroom with his parents and numerous accompanying relatives, etc. take part spending a number of days with the family of the bride.

Amo'i saronne angi boqqaakka;	that has been restored and delivered through the hands of our mothers bent due to restless cooking and
Aayyuwwi liitimmanne ashaallaakka;	our sisters' becoming skinny due to
Ubaa ki'aa afu aganna;	exhausting work like grinding ^{170?}
An mayyoommuullah?	What am I saying?
At mayyitoollah?	What are you saying?
Abba ki'naamah?	And you, father?
Aadde ki'nnuwwah?	Mother, what about you?
Aayichche atah?	And you, sister?
Abbaayyo atah?	And you, brother?
Oos hinkidettah?	What about you, the youth?
Anga aa'nneena eris gundaa?	Are we ready enough to take charge of it?
Te'i	Or else,
Illagee'nnisam ullaa gimbona?	shall we evade it as before?
Eraa'l doollisam anni hoog ihona?	Should it remain abandoned [derelicted] like it had been in early times?
Ayyim lellona osarammona?	Should everybody be amused and laugh at us?
Gag hoog ihaa gaanguyyamona?	Is it to remain careless, being handeled negligently?
Yookki beeqqi ihaa;	The question being whether it exists,
Hee'ona bee'aa;	and even being accepted to be absent, though it still exists,
Hunti hunti yihona?	should it be considered as undesirable?
Hinkid ihoo?	How can it be?
Hanni mallummaa hadar bi'oo!	Where should we have been to loose trust [property]?
Bi'u doolli woshsha;	The issues that had been lost for centuries,
Braawukaampare;	Braukämper
Baa'yyaat kuraakko;	found trace of them and gave us the clue.
Ixxoma	
Bux waa'i ho'lllona;	Let the God of the poor save him;
Bon beyyo beesseena;	to fill the gap,
Biq xaqqi oos yookko.	there are lion-hearted sons.
Boqqa xabbaa'eena'i;	To make the stiff-necked follow orders,
Beyyi lommanni yookko.	there are village elders, <i>lommanna</i> ¹⁷¹ ;
Bii'l woshshi edaa bololaa'eena'i;	to make an unknown external issue better known,

170 Since there were no or very few grinding machines, grinding of grains, etc. even for greater occasions could only be done by hand on stone slabs, which could be very fatiguing.

171 Mostly aged men from a village or from among villages, who, because of their long life experience are generally deemed to possess wisdom and therefore respected. With regard to the problems of field research and experiences with informants in Hadiyyaland cf. Braukämper 1980, chapter 2.1 and footnote 6 above. Sometimes, a person can simply be recognized as such and enjoy an honor of being *lommancho* because of his seniority in age, without necessarily having the quality mentioned. *Lommanna* (plural form) are traditional administrators of villages or tribes as clan-leaders *daannuwwa* and have the final say, acting at the same time as arbitrators or even judges, since the judgment by professionals is still impossible because of not only the absence of enough qualified jurists but also as a result of prevailing tribal living orders and the impossibility of applying modern written laws in all parts of the country (plurality of the law). Today, there still are non-qualified judges (whose activities are influenced by those traditionally acting elders) directly or indirectly chosen among the farmers of a particular administrative level to serve as the first instance. The role of the elders being *daannuwwa* (judges) to act at least as arbitrators and reconcilers even in heavy legal controversy and crime is, therefore, not to be underestimated.

Baaq lachchi manni yookko.	there are many experts;
Badanchi holleena'i;	to settle a debt or bill as well as
Booyyi anni summina	to keep their fathers' high reputation,
Baasixoo keen;	there are sons ¹⁷² who gather immense harvests
Biraam oos yookko.	and possess much money;
Buuraam sareena'i;	to cook deliciously,
Booyyi aayyuwwi yookko.	we have sisters.
Bux macceesona'i;	The poor are recognised as
Beyyi oos gassoolla.	being governed by their own sons.
Hadiyyi aganna;	[What is the problem for] the history of Hadiyya?
Haraassimmina	[What is the problem] for its extension?
Hawwoom maruchchoo?	What is the problem?
Haatobaat wocha;	A violent quarrel of a crowd,
Hashaashanchi xeeha;	the habit of gossip in a murmur,
Hegeeqqi shufura;	trifles of a neighbourhood and
Hundim gaxxancha;	reciprocal despising of all against each other:
Hanii hoollaa;	avoiding these all,
Hadiyoominne hanqichcho banxeena;	being Hadiyya let us act righteously.
Hundim ki'nnaa;	Let us stand up, and
Hidir aangona.	all swear (= let us commit ourselves to be righteous).
Daannoo'm oogat;	Law and order being good means,
Dut hawwo tirona;	let them help solve problems of justice for all those
	searching for it.
Dummoo lommanni;	Let the elders ¹⁷³ who hold meeting
Daddaroo oos;	and those engaged in business,
Doolli lachcha edaa;	having acquired modern know-how,
Doo'llisa baxona;	all work hard.
Dachche baxaan;	Let those who work on farms,
Duubkaashsha edaa;	including vegetable gardens,
Dut atootona;	produce more.
Danaam losan;	Let good education
Dutin aagaa dayyichcho gosona;	being accessible for all, and thereby problems be solved.
Dar dara ki'nnaa danaam banxona.	Let us do good every day.
Anno'ik keer;	Fathers' prophecy,
Amo'i faate'i;	mothers' slogans ¹⁷⁴ ,
Abbuwwi gammishshi;	brothers' ritual <i>gammishsha</i> ¹⁷⁵ dancing,

172 *Ooso* means specifically children, but the word can also represent the meaning of either all descendants or only male children or all male adolescents or all men who are no more in an age of the adolescence and have a sense of social responsibility. As an ending -ooso signifies clans, e.g. Baadeooso. Among the Arssi-Oromo this ending -ooso evidently refers to those clans which are of Hadiyya origin. Cf. footnote 18 above.

173 Or seniors of a village; cf. the definition above, footnote 171.

174 Cf. footnote 160 above.

175 Dancing accompanied by challenges to and kick the feet and legs of an opponent with one's own feet and legs or bump the opponent with them or colliding against these body parts of each other. It is commonly practiced by circumcised boys and normally takes place after their wounds caused by the circumcision have healed. It is customary that boys and girls first return ceremonially into markets some three months after circumcision. This return is usually in November, and a final dancing competition among two to four stronger boys takes place in the way described above.

Aayyuwwi woroyye;
 Oos girachhoot;
 Anni hanqi lule'im;
 Angii qoxxoo'n;
 Oosin kulleena axixxammona.
 Anno'i hiraage;
 Abbuwwi saarayye;
 Oos laso awwone.
 Eris haambona
 Iima'n waa'i tame!

sisters' song *woroyye**,
 holidays such as *girachhoot*¹⁷⁶ liked by children
 and all of the truths from ancestors:
 before these all get lost,
 let us be ready to tell our children
 and let fathers foretell and interpret events,
 brothers should play *saarayye**;
 and children should follow this tradition.
 Let us take great care of our culture,
 so help us God!

5.2 Waachcham Niihane

Annina ballichchi bee'aa,
 Oosina eeshimmi bee'e'nne,
 Ajanjaru ni suume,
 Aa, ba, ca, da, yinaa,
 Angi kitaabimminne,
 Anno summa haydinsona.

Beero'i beyyii ki'aa,
 Waachcham waa'isa qee'lloobee'isa,

Wi'llaa indiide'aa,
 waa'ina kuru anno'i,
 Ballii hanqii uwvaa,
 Booyyaam ix x giichcho gassona,
 Bololaa caakku lombe,
 Bexxaa moo'aakkota'n,

Ballachi kaballi hee'ukko.
 Buchcha anni waachchamonne,

The town Waachchamo became ours

Like the children not having an uncle,
 as their father does not have a brother-in-law,
 our language suffered a lot.
 By saying a, b, c, d, ...,
 and writing it with hands,
 let us honour our fathers' names.

In order not to let the administrative office
 be transferred from Waachchamo to places very far
 like the sky,
 pray of our fathers, who requested God
 for help weeping and shedding tears,
 let the truth be revealed.
 In order that Booyyaamo¹⁷⁷ governs his community,
 the authority that has been enlightened,
 if Booyyaamo himself were to appear and see, today
 would be
 a day of happiness for him.
 On our native soil of Waachchamo,

Immediately after one or more of the rivals fall down as a result of fierce beating, etc., dancers among the whole crowd sprint to the market (any open market). That means, the running takes place in the form of a competition, whereby the one who first touches a tree near or inside a market with his long, red-coloured stick becomes the winner. Thereupon a parade of girls, all carrying umbrellas, in order to prevent fresh butter that they carry on the top of their heads from melting, comes into the market in a very slow walk known as *finnaja*, meaning: "walking very slowly". All circumcised participants including their mothers come together at the end and take seats in order to receive presents, if any, from their relatives. Today, there are almost no more such practices. This type of tradition resulting from circumcision is dying, even though circumcision itself has not yet been given up.

176 A holiday in August to which particularly children look forward, because of a unique food prepared during the occasion.

177 Also named *Booyye*, the ancestor of the six brothers, Hade, Shaashe, Booshe, Shakko, Habaaro and Urusso according to one of the orally transmitted genealogies confirmed by some elders (e.g. Alliiye Tagaalo, Mishaago Buttulle, Namanna Dilisso, Nunishe Manta) among the Hadiyya groups. All mentioned lineages (sons of Booyyaamo) are also sometimes named Booyyaamo(-ooso); so the context of the term is used here. To the study of further genealogical backgrounds and different assertions as well as opinions to the history of the Hadiyya groupings in detail see Braukämper 1980: 208-258, 400 sqq., maps 28, 29, 30.

Biibeela moo'lli giichcho,

Bax suum hadiyyisinne,
Ballaa hiimoo wocamona.

Baatee'n daajjik,

Bagaxxi hidir,
Beyyii laa'aakko.
Gombo'l daajjenne,
Gummakko'i woc,
Gudeer ki'aakko.
Ajo'i daajjenne,
Eballi anno'i,
Ajaara duraa,
Egeru hanqi,
Ayyaamo xigaa,
Erlaambi waaraakko.
Gag anni uullanne,
Gennaanchi hoogaa,

Geeji Hadiyyi,
Ga'n nii Gaarbaad,
Gagina danona,
Far firaakka,
fayya'i waarona,
Faate'i lommanni,

Fiitti agananne,
Fiixinne aanshaakko.

Onde'i Leemoos,
Ole'i baaq Soor,

you, *giichcho*¹⁷⁸, by which the community committed itself to action and who have been experiencing many wonders,
the working language Hadiyy[is]a,
let's speak to each other day and night.

The agreement which was made along the Baateena River,
regarding conflicts between clans,
Does not exist any more (= is no more necessary).
On the banks along the Gomboro River,
debates that used to take place¹⁷⁹,
There is no more such burden.
Alongside the Ajo River,
the elders of that day,
having slaughtered a grey domestic animal¹⁸⁰,
the truth which they kept,
having counted down its days,
a comfortable life has begun to exist.
In the country of our fathers,
to get rid of a *gennaancho*¹⁸¹, who has magical powers,
in order that great Hadiyya,
both the rich and the poor
can take care of themselves,
and the evil being removed,
that the healthy ones come,
elders said words of wishing or cursing together following some rites¹⁸²
during the month of October,
and washed with *fiixa*¹⁸³ (= the elders have cursed ritually, so that all the evil be removed).
Sons of Leemo from the clan of Onde'e,
the mass of Sooro,

178 See footnotes 37 and 60 above.

179 Among the clans of Hadiyya regarding Hadiyya's unity, settlement of disputes of war crises, etc. between the large groups, for example, Leemo and Sooro, as there had been war between them repeatedly. Hereto see Braukämper 1980: 37, 84 sq. and 205-218.

180 An activity in which the elders believe a certain concern, mostly of commitment, oath (*hidiro*), slogans (*faate'e*), decisions or sanctions in the case of, for instance, murder (for such a heavy sin, of course, a black animal), to be very serious and must be followed or should be binding as such. Black animals are generally accepted as being quasi-sacred, because believers often connect them with their different kinds of worshipping including the cult of a spirit called *jaara*. For this type of possession spirit cf. footnote 133.

181 Any person believed to possess a power of taking measures or sanctioning anybody or anything with or without some ritual actions, but not like that of the evil eye, for example, a person who is believed to have power to help catch a delinquent, etc. to or hold someone at bay.

182 See footnote 171 above.

183 A material that can be prepared by tearing leaves apart. It cannot necessarily wash thoroughly, but is used in this case only for the act of the ritual mentioned.

Onti Shaashshoog oos,
Am sas Baadawwi ililinona.

Wo'm adi'l shawwanne,
Wolabbanina wicu ni'ooso,

Waannakko'i balla,
Wi'llu indiidi,
Woshqaal woraakko.
Wo'm Hadiyyi oos,

Wocoo lob suum,

Woc suumoomiinse,
woraqatanne wocamoo'isa,
Woshaab anno'i,
Waachach'm biiranne
wocaa guullaakko.
Wocaam simbire,
Wo'lla allaaraanina,
Woshshichcho afise.
Waalli qooraantichcho,
Waare'i lommannina,

Woshshichcho afise.
Waaddi uulli ammachcho,
Wo'o eeboo mentina,
Woshshichcho afise.
Wic cingiraalla,
Wonjanne yoo oosina,
Woshshichcho afise.
Wic xudaam silka,

Wo'm shawwi ni oosina,
Woshshichcho afise.

Hadiyyi oos neesen hee'noom heechchanne,
Hereqqanchinne banxoommisina,
Hunko'o mataagge hoffokam yoommo.
Anno'i lommanna haydinummaare,
Amo'i qacaalla egellummaare,

sons of the five Shaashoogo
and sons of Baadawwaachcho, each of whom had
motherly care by more women, let's all say
"ilil...!"¹⁸⁴

In the capital city, Addis Ababa,
the cries of our sons, who became thin through
sacrificing their comforts for freedom
during the suppression of their uprisings,
the weeping that they did
brought about the ways and rules for living.
The fathers representing all descendants of
Hadiyya have
[decided that] the [our] great language that
is spoken,
from being only a spoken language
is to be made a written language as well.
[This] the fathers representing us
have decided in Waachchamo.

Speaking bird *simbire*¹⁸⁵
[informing] those looking after calves
hand in the news.
Black crow
[give the news] to the elders grazing their cows
every day morning¹⁸⁶,
hand in the news.
A bird in the marshy grass land,
the women fetching water,
hand in the news.
The lean falcon [merlin],
to the sons living in Wonjji¹⁸⁷,
tell the news.
The telephone with a device similar to a thin liana
(= the thin-wired telephone),
let our sons in the capital city
get the news.

For us, sons of Hadiyya, and the way we live
to work through helping each other,
let me say a few words.
If we respect our elderly fathers,
if we take care of our frail mothers,

184 Cf. footnote 136 above.

185 A kind of bird which sings very pleasantly. Farmers use its singing in the early morning for waking up. It is also believed to give signs, warnings, etc., which can be interpreted by soothsayers (*hiraagaano*).

186 It is usual to graze cows for a time in the morning before they are milked.

187 A small town on the Awash River where workers, mostly Hadiyya, of a sugar plantation live.

Adaraachchi qawwa ambinummaare,
Heer Hadiyyi mato wocukkaare,
Hincu laambii gi'inukkaare,
Hanqaa'nnanichik niina hee'ukkaare,

Hiimo balla yimma ulaama
Hadiyyi lichchina mato banxummaare,

Haxinne waaro booqa moo'aanchina,

Hiimonne lanqaa gooca xumfummaare,
Hadiyyi oosinne hinkim gudooyyo.

if we help inactive ones among orphans,
if all Hadiyya groups unite,
if the achieved prosperity is everlasting,
if we have individual rights at our
disposal helping us to be treated righteously,
disregarding day and night,
if we work together towards the improvement
of our living conditions,
against a thief who comes insidiously and
unobserved,
if we take care to close doors at night, then
nobody will be comparable to the sons of
Hadiyya.

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7. Illustrations



1. Air photo of the landscape in Hadiyyaland near Waachchamo



2. *Katama* and market scene in Hadiyyaland



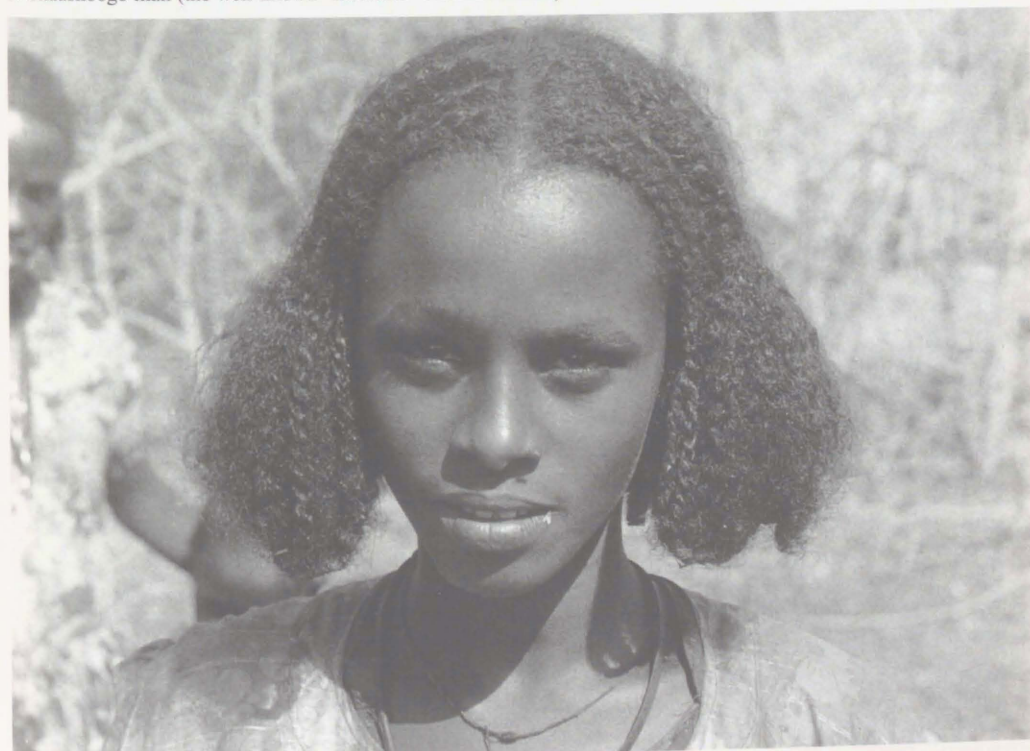
3. House of the traditional lowland type in the Bilate valley of Baadawwaachcho



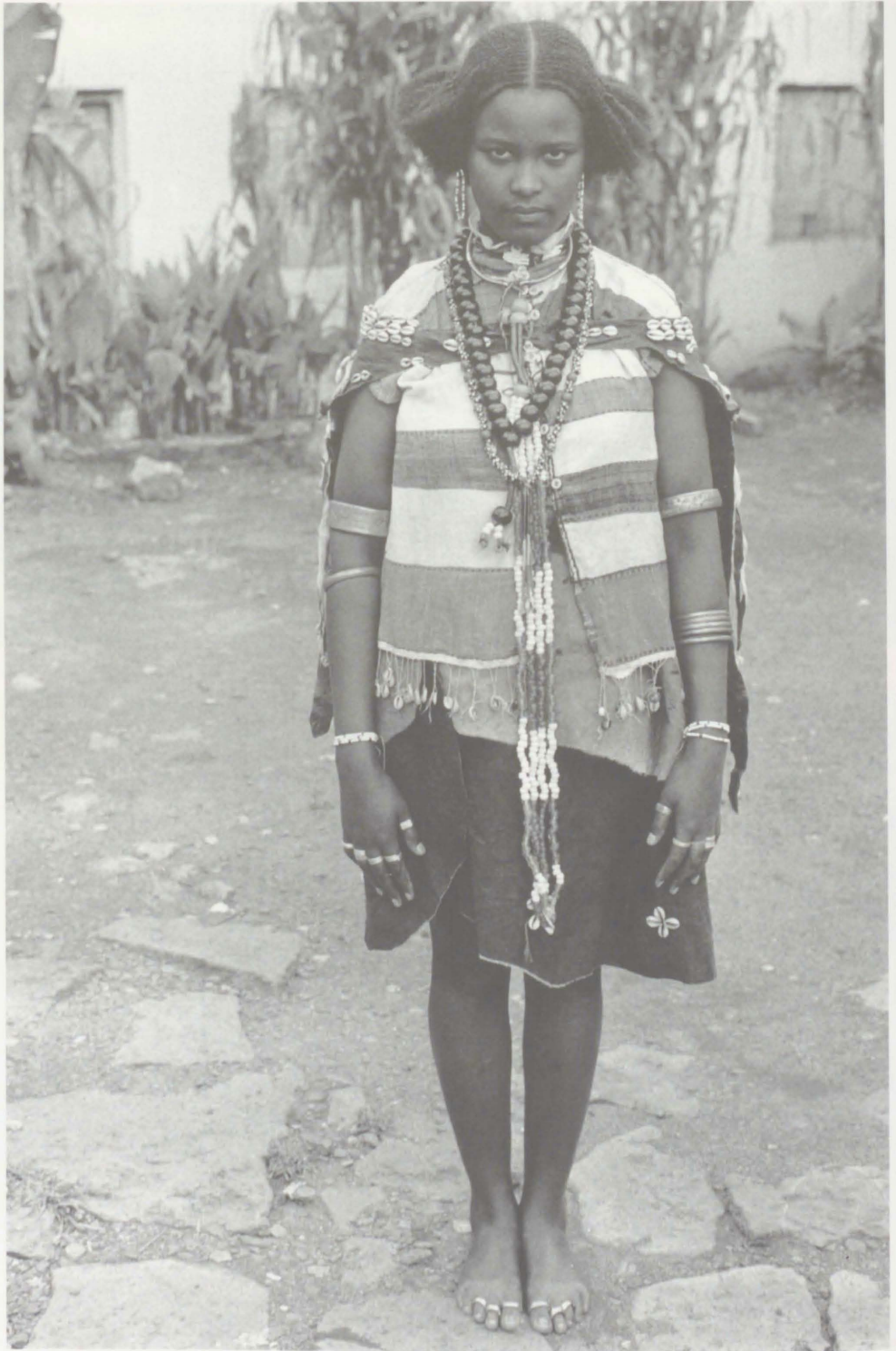
4. House of the "Gurage" type



5. Shaashoogo man (the well-known "historian" Nunishe Manta)



6. Libido woman



7. Sooro girl in traditional dress (used until the 1950s)



8. Leemo children



9. Libido girls at a wedding ceremony



10. Leemo ploughing with oxen



11. Leemo sowing cereals



12. Leemo woman harvesting an ensete plant by decorticating the leaves of the pseudo-stem



13. Leemo woman scraping out the main root of an ensete plant



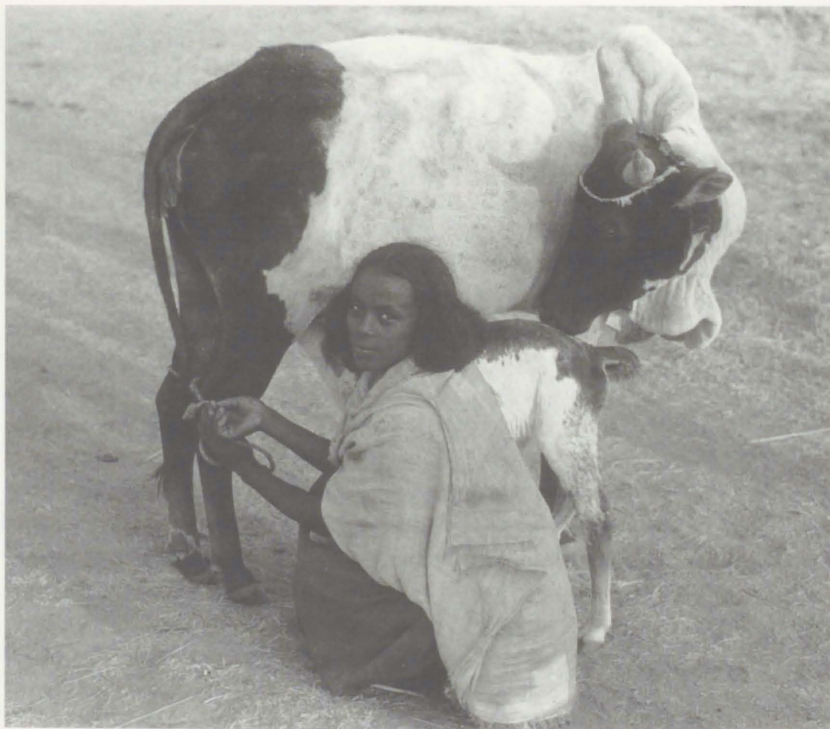
14. Leemo woman putting the edible portions of ensete into an earth-storage pit



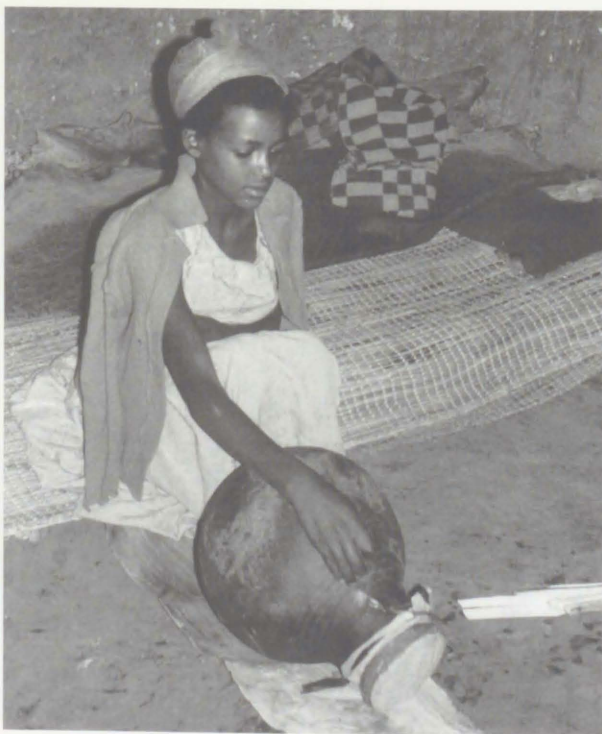
15. Libido cattle in an enclosure in the Doobanna valley west of Lake Zway



16. Short-horned zebu bull of the Shaashoogo



17. Libido woman milking a cow



18. Leemo woman preparing butter by shaking the milk in a clay pot



19. *Fuga'a* woman in Leemo shaping a pot



20. Seller of hand-made wooden objects in a Baadoogo market



21. Baadawwaachcho mourners approaching the place of the funeral ceremony



22. Baadawwaachcho horsemen galloping at the funeral place in honour of the deceased



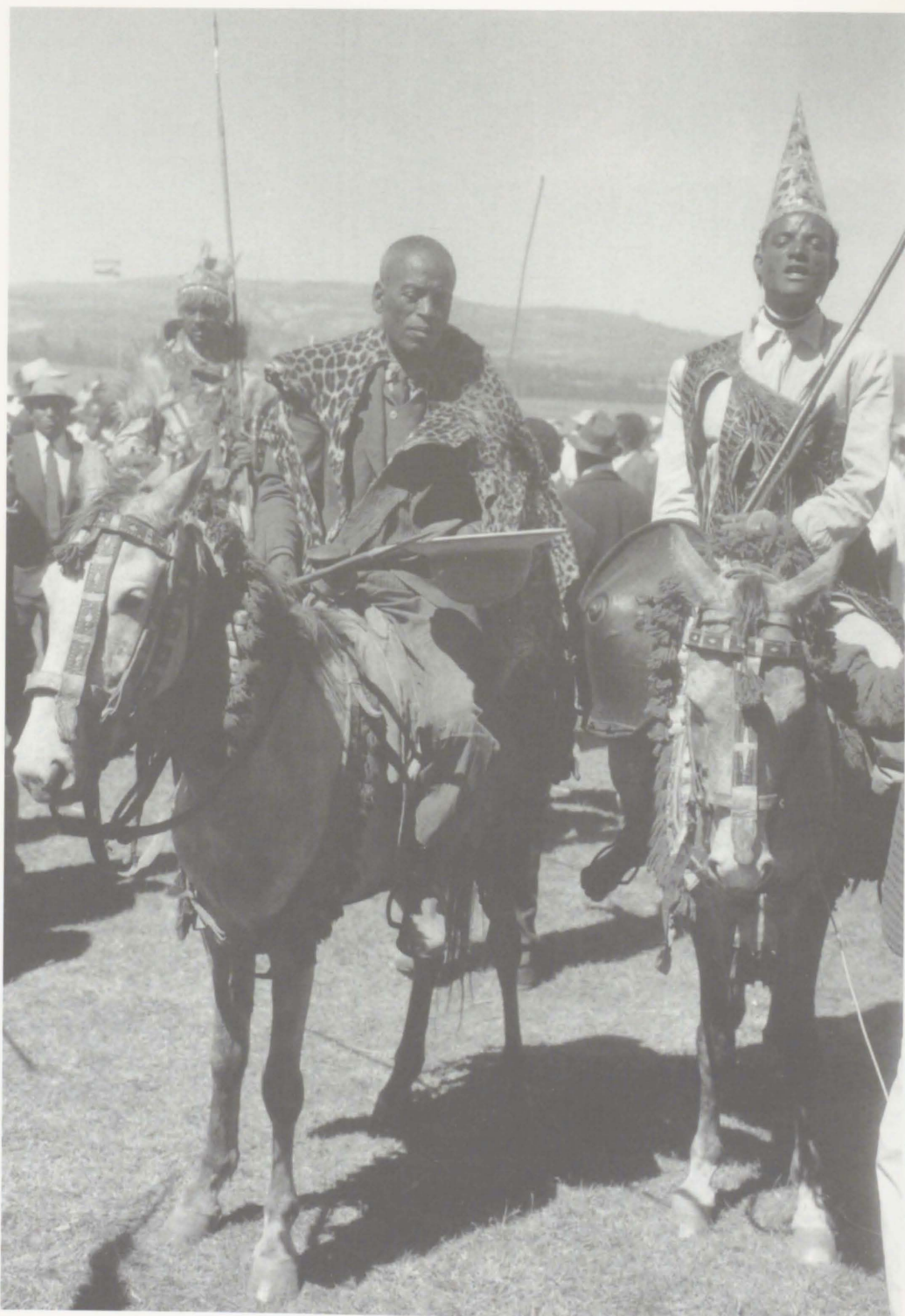
23. Musicians and jokers of the *Fuga'a* group and mourners at a funeral ceremony in Sooro



24. Baadawwaachcho women mourning at a funeral ceremony



25. *Fuga'a* musicians with drums and trumpets at a Baadawwaachcho funeral ceremony



26. Singers (*aradaano*) praising the deceased at a Leemo funeral ceremony



27. Mounted sons of the deceased in ceremonial dress at a Baadawwaacchcho funeral ceremony



28. Singers (*aradaano*) praising the deceased at a Baadawwaachcho funeral ceremony



29. *Fandaano* people of Baadawwaacho performing the *Anceeta* sacrifice of a goat after the funeral near the grave

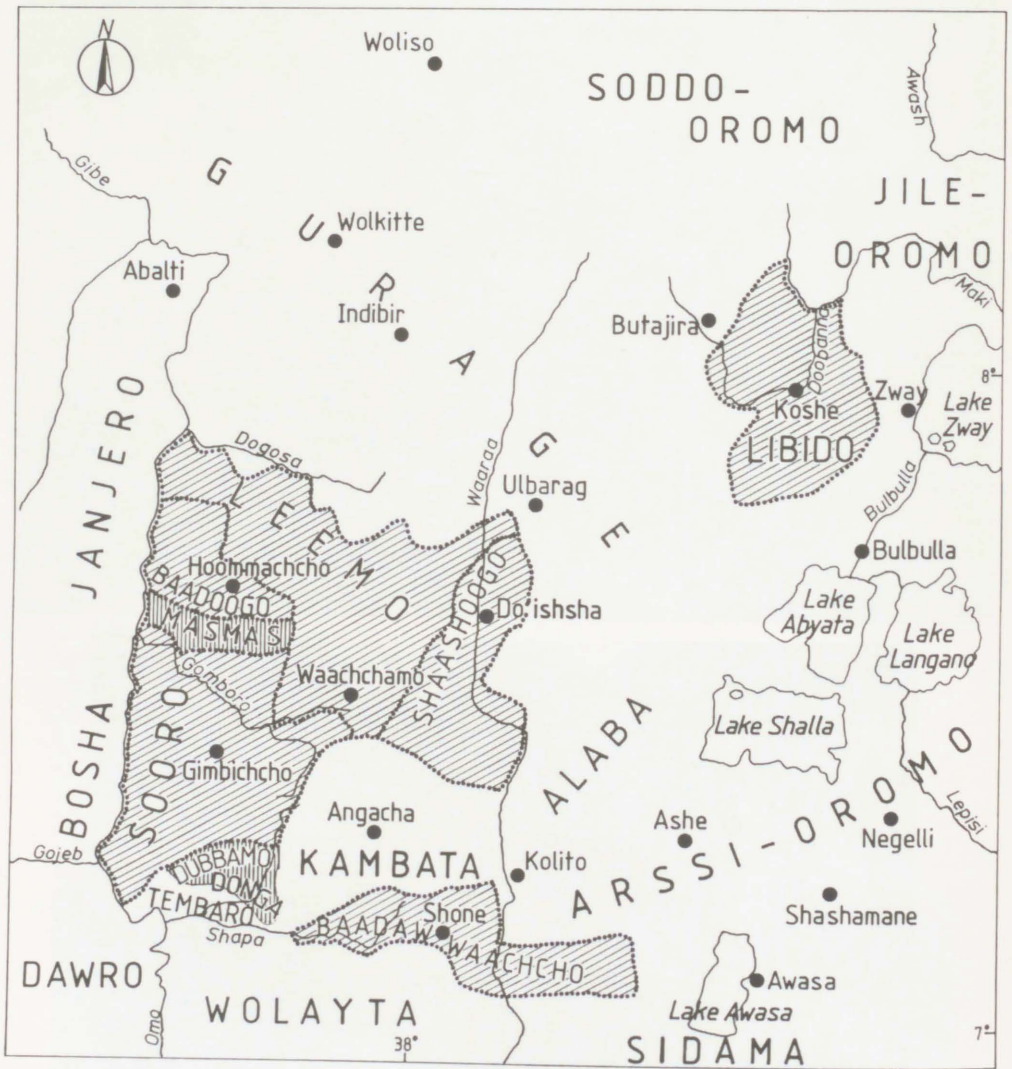


30. Wooden monument erected near the burial place of a "killer" (of enemies and dangerous animals) memorizing his deeds

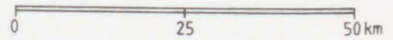





31/32. *Fandaano* adherents presenting an ox and sacrificing it with a spear at the *Oogatta* ceremony some days after the funeral

8. MAP



HADIYYA IN SOUTHERN ETHIOPIA



-  Hadiyya-speaking groups (acc. to new system of transcription)
-  Groups linguistically assimilated by Hadiyya
-  Boundaries of Hadiyya subgroups

GURAGE Other ethnic groups



