

Seenaa Jireenyaa Gabaabduu Obbo G/Tsadiq Tolassa



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Obbo Gebre Tsadiq (Fakkaanssa) Tolassa haadha isaanii Aadde Dureetii Bookaa fi abbaa isaanii Obbo Tolassa Beenyaa irraa bara 1908 bakka Baddessa Durbaa jedhamu, magaalaa Wallisoo biratti dhalatan. Hanga calqaba bara 1988 tti magaalota adda addaa hedduu (fkn Wallisoo, Hiddii Lolaa, Meega, Mooyyalee, Nageelee Booranaa, Moqaadishoo, Jiimma, Shaakkisoo, Aroorreesaa, Arramfamaa fi gara dhumaa moo magaala Adoolaa keessa jiraachaa turan. Ijoollee warra isaanii hedduu keessaa ilma angafaa fi hedduu jaalatamaa turan.

Wallisoo tti Obbo Gebre Tsadiq akkaataa duudhaa Oromootii warra isaanii fi hawaasa Oromoo irraa barnoota afaaniin walitti dadabarfaman barbaachisaa ta'an argatanii jiru.

Obbo G/Tsadiq osoo Aadde Xajituu hin fuudhin ijoollee sadii, ilma tokko (Obbo Wandimuu) fi ijoollee durbaa lama (Aadde Warqituu fi Aadde Muluu) horatanii turan, haa ta'u malee hundi isaanii yeroo ammaa kana lubbuun hin jiranu.

Ibsa gabaabaa bakka dhaloota isaani, Wallisoo

Wallisoo yeroo ammaa kana ummata 60.000 ol qabdi. Magaali Wallisoo jaarraa hedduuf wiirtuu sabaa fi beeladootaa akkasumas bineensotaa bosonaa taatee kan tajaajilte yoo ta'u, har'as akkasuma ta'uun kanuma itti fuftee jirti, akka addaatti burqaawwan ho'aa fi lageen hedduu qabaachuu ishee irraa kan ka'e jecha. Magaalaan Wallisoo fi naannoon ishee biyyoo xaa'omaa fi lageen hedduu, fkn Walgaa, Ejersaa, Rebuu, Qaldhaa fi kkf qabaachuura kan ka'e hojii qonnaaf haala baay'ee gaarii qabdi. Kanaafuu achitti waggaatti al sadii ykn al afur maasaa misoomsuu ni danda'ama.

Magaalan Wallisoo oomishaalee qonnaa kanneen akka oomishaalee mukaa, Xaafii, Caatii, Chunkurtii, sanyii zayitaa, Misira, Atara fi Baaqelaa akkasumas kuduraaleef muduraalee adda addaa fi kkf gara magaalaa gudditii, Finfinnetti dhiyeessuu keessaatti gahee guddaa qabdi.

Taateewwan Obbo G/Tsadik yeroo dargaggummaa isaanii

Obbo Gebre Tsadik maqaa sadii kan qaban yoo ta'u, maqaan isaanii ini jalqabaa Fakkaanssa yoo ta'u boodarra maqaan cuuphaa Gebre Tsadik kan jedhamutu kennameef. Aakkasumas maqaan yeroo dargaggummaa kennameef ture „Abbaa Bulloo” kan jedhamuu dhaa. Sababni isaas yeroo dargaggummaa isaanii farda gulufuun baay'ee beekamaa fi fardi isaani bifni isaa bulloo waan tureef, akkasumas farda sana gulufsiisuun xaba qeerroo hedduu irratti humna ykn hiree isaanii kan yeroo dargaggummaa akka aadaa Oromootti agarsiisuu (mul'isuu) waan danda'aniif maqaan „Abbaa Bulloo” jedhamu kennameef.

Afaan Oromoo keessatti Abbaa Bulloo jechuun „Abbaa farda bifa bulloo” jechuudha.

Maqaan akkanaa sirna Gadaa keessatti hedduu beekamaa dhaa. Yeroo sanatti dargaggoonni umriin isaanii 24 hanga 32 (sadarkaa Gadaa Kuusaa/qondaala) hiriyyoota isaanii waliin bakka hin beekamne, fagoo deemuun bineensota bosonaa ciccimoo adamsuu qabu turan. Bakki adamsaa Abbaa Bulloo kibba Oromiyyaa keessattuu Boorana (Hidii Lolaa, Meega, Liiban fi Moyyalee fi kkf) ture. Haa ta'u malee adamsuu irratti baay'ee milkaa'anus sababa armaan gadii irraa kan ka'ee injifannoo fi gammachuu dhaan gara biyyaatti deebi'uu hin dandeenye.

Obbo G/Tsadiq yeroo weerara Xaaliyaanii biyyattii diina irraa eeguuf wareegama kaffalan irraa kan ka'e sabboonaa beekamaa turan. Bara 1936 faashistoonni Xaaliyaanii Itoophiyaa weeraran, Obbo G/Tsadiq hiriyyoota isaanii hedduu waliin duula walabummaa irratti hirmaachuun kibba Oromiyyaa (Boorana) keessatti falmii hadhaawaa gaggeesani jiru.

Hogganaan warraanaa Dejazmach Gebre Mariam Gaarrii, nama baay'ee beekamaa turan. Namni kun loltoota gurmeessuun Xaaliyaanota kibba Oromiyaa fi naannoo Sidamoo falmuun boqqonnaa dhoorkuu danda'anii turan. Kanaaf yaadannoo Dejazmach Gaarriif mana barumsaa beekamaan tokko, Lice Gebre Mariam jedhamu, Finfinnee keessatti ijaaramee maqaa isaanitiin moggaafame jira.

Obbo G/Tsadiq fi jaallawwan isaanii diina Awurooppaa irraa dhufe, kan meeshaa ammayyaa fi loltoota leenjii gaarii qaban irratti lola cimaa akka gaggeesaa turan sabboontotni hedduun ragaa bahaniifii jiru. Obbo G/Tsadiq fi jaallawwan isaanii meeshaa salphaa fi eeboo qofaan diina of irraa qolachaa turan. Kana malees, sabboontoni yeroo waraanaa sanaa gama Itioophiyyara deeggarsa tokkollee akka hin arganne Obboo G/Tsadiq ni dubbatu turan. Kanas ta'e sana, diinni dhumarratti jaallawwan Obbo G/Tsadiq hedduu ajjeesuun lola injifate, sana booda isaanif jaallawwan isaanii lubbuun kan hafan hedduun naannoo booranatti bara 1937 booji'aman. Sana booda hanga bara 1940tti haala hamaa fi namummaa hin qabneen daraaramaa, Somaaliyaa (Mooqaadishoo) mana hidhaa keessa turan.

Haalli mana hidhaa baay'ee rakkisaa ta'us Obbo G/Tsadiq yeroo isaanii kaayyoo gaariif itti fayyadamuu danda'aniiru. Achittis qubee afaan Amaaraa dubbisuu fi barreessuu barachuu danda'an. Ijoollee Obbo Tolassa hedduu keessaa dubbisuu fi barreessuu kan danda'e isaan qofa ture. Oromootni barumsa qaban bebbakamoo ta'an hedduun mana hidhaa Moqaadishoo keessatti Oromoota wajjin hidhaman warra barumsa hin qabaane barreesuuf dubbisuu akkasumas leenjii adda addaa kennaafii turaniiru. Kanaafuu Obbo G/Tsadiq jaallawwan kana yeroo hundaa ni galateefatu turan. Walumaagalatti, Moqaadishootti hidhamuun isaanii barnoota idilee akka argatan gargaaruu qofa osoo hin taane, muuxannoon achitti argatan boodarra Obbo G/Tsadiq ijoollee isaanii gara mana barumsaatti akka erganiif kakaasee jira.

Dhuma bara 1940tti waraanni biyyoota walitti Michoome sadii yeroo walfakkaataa kallattii adda addaa irraa Baha Afrikaatti Xaaliyaanii weeraruun, Keessattuu loltoonni Ingilizii biyya Keeniyaa keessa buufatan Somaaliyaatti faashistoota rukkuutuun achii ari'an.

Obbo G/Tsadiq fi jaallawwan isaanii milkaa'ina haleellaa kanaa ajaa'ibsiifatani, gammachuu guddaan itti dhaga'amee, ji'oota muraasa booda bilisa ta'uun gara biyyaatti deebi'uu danda'an.

Dhuma bara 1941, bara Xaaliyaaniin injifatamtee bakkee irra caalaa Itoophiyaa keessaa ari'amte, Obbo G/Tsadiq fi Aadde Xajjituu Gammachuu akka aadaa Oromootti naannoo Walisoo, iddoo Badesaa Durbaa jedhamutti wal fuudhan. Sana booda jalqaba bara 1942 gara Jimmaatti imaluun gara waggaa tokkoo achi jiraatan. Sababni isaan achi dhaqaniif Obbo G/Tsadiq sabboonaa waan ta'aniif faashistoota Xaaliyaanii Jimma keessa hafanii turan ari'uuf ture.



Aadde Xajjitu Gammachu

Obbo G/Tsadiq hojii isaanii kan Jimmaa erga xumuranii booda haadha warraa isaanii waliin gara Wallisootti deebi'uun turtii yeroo gabaabaa achitti erga godhanii booda haadha warraa fi namoota hedduu waliin gara Oromiyaa Kibbaatti imalan. Sababni isaan Kibba Oromiyaa filataniifis ilmi obboleessa isaanii, Obbo Jabesa Guluma, akkasumas hiriyyooni isaanii warri dur walbeekan achi waan jiraataniif ture. Kana malees Obbo G/Tsadiq kanaan dura gara kibba Oromiyaa imaluun naannicha sirriitti beeku turan. Maatiin yeroo sana Adoolaa fi Shaakkisoo keessa jiraachaa kan turan yoo ta'u, achitti Obbo G/Tsadiq hogganaa garee Baastota Albuuda Warqee turan.

Bara 1947 abbaan isaanii, Obbo Tolassaa Beeniyaa akka malee waan dhukkubsataniif maatiin gara Wallisootti deebi'uun dirqama ta'e. Sana booda hanga du'a Obbo Tolassaatti Wallisoo turan jaalalaa onneeraa maddeen isaan kunuunsaa turan.

Turtii kana keessatti, ganda baadiyyaa Baddeessatti Obbo G/Tsadiq akka aadaa Oromootti ayyaana Buttaa Qalaa jedhamuun beekamu, taatee sirna Gadaa keessatti raawwatamuu qabu, haala gaariin gaggeesuu danda'nii jiru. Sirni Buttaa Qalaa waggaa saddeet saddeetitti raawwatama. Sirna kana raawwachuudhaan dhiironni Oromoo sadarkaa Gadaa gadii irraa gara sadarkaa ol'aanaatti ce'u, kana jechaan sadarkaa Gadaa Raaba Doorii irraa gara sadarkaa Lubaa (Gadaa) tti.

Adeemsa mana murtii liqaa Baankii waliin walqabatee

Obbo G/Tsadiq imala isaanii isa dhumaa Walisoo irraa gara kibba Oromiyyaatti osoo hin eegalin dura ilma eesuma isaanii tokko waliin ta'uun mana Baankitii maallaqa liqeefatan. Yeroo sanatti liqaa akkanaa fudhachuun bal'inaan kan hin beekamne yoo ta'u, sababni liqaa kana fudhachuu kaappitaala walitti qabuun daldala gaggeessuuf ta'uu ni mala jedhu Aadde Xajjituunu. Liqaa kana argachuuf lafa maatii Baankichaaf wabii kennuu qabu turan.

Obbo G/Tsadiq yaada kana mana hidhaa Moqaadishoo keessatti dhaga'uu danda'a jedhamee tilmaamameera.

Akka waliigalteetti gara boodaa Obbo G/Tsadiq yeroo isaa eeganii liqii kana deebisuuf waan hin qophoofneef, ilmi eesuma isaanii maallaqa liqeeffatan hundumaa ofumaa erga kaffalee booda Obbo G/Tsadiq bakka hin jirretti mana murtiitti himannaa irratti dhiheese.

Obbo G/Tsadiq yeroo sana Arramfama jiraachaa turan. Yeroo sanatti qunnamtiin Itoophiyaa keessatti baay'ee rakkisaa waan tureef, Obbo G/Tsadiq himannaa kanaaf deebii yeroo isaa eegate kennuu hin dandeenye. Ilmi isaani Obbo Wandimuu G/Tsadiq kan Wallisoo jiraatu jalqaba irratti aangoo bakka bu'ummaa seera qabeesaa dhabuu irraa kan ka'e abbaa isaa bakka bu'uu hin dandeenye. Qabeenya dhalota irraa gara dhalootatti darbaa dhufe fudhatamuu waan maluuf maatiin sodaa guddaa keessa seenee ture. Kanaaf, Obbo Wandimuun hanga aangoo bakka bu'ummaa seera qabeessa argatutti yeroo beellama dhaddacha tursiisuuf (yeoo argachuuf) jecha Abbootii Seeraa fi Abbootii Alangaaf maallaqqa malaammaltummaa kennuu qaba ture. Kana gochuuf yeroo baay'ee qabeenya ofii kan akka beeladoota fi midhaanii gurguruu dhaan akkasitti qabeenya maatii baraaruuf jecha hedduu rakkataa ture.

Boodarra carraaqqii guddaa booda Obbo G/Tsadiq ilma isaantii aangoo bakka bu'ummaa seera qabeesa erguu danda'anus, adeemsi mana murtii waggoota hedduudhaaf harkifate hanga labsiin lafaa biyya Itoophiyaa kan bara 1975 labsamutti turee jira. Labsiin seera lafaa Obbo Wandimuuf boqonnaa kan kenne ta'us, dhaddacha mana murtii irratti hirmaachuuf yeroo hunda gara Finfinneetti imaluun miidhaa guddaa irratti dhaqabsiisee jira. Kana jechaan dhuma irratti Obbo Wandimuun milkaa'ina argachuu danda'us, dhimmichi gatii guddaa akka isa kaffalchiise beekamaadha.

Haa ta'u malee dhuma irratti carraaqqii godheen qabeenya maatii baraaru danda'ee, abbaa fi obbolaa isaa yaada irraa baraaree jira. Sababa kanaan ammallee namoonni hedduun isa ni dinqisiifatu kabajas ni kennuuf.

Yeroo ammaa kana qabeenya maatii kun dhalootaraa gara dhalootatti darbaa jira. Kana jechuun ilmi Obbo Wandimuu inni quxisuu, Badhadhaa Wandimuu

fi ijoolleen isaa hedduun akkasumas Obbo Kinfee G/Tsadiq amma qabeenya maatii Abbaa Bulloo Wallisoo/Badessatti itti fayyadamaa akkasumas akka gaariitti bulchaa jiru.

Walakkeessa bara 1950moota keessa Obbo G/Tsadiq fi maatiin isaanii yeroo lammaffaa irra deebii'uun gara Oromiyyaa Kibbaatti godaanan. Duraan magaalaa xiqqoo Aroreesa (nannoo Sidamo) jedhamtu keessatti gara waggaa tokkoo erga dabarsanii booda gara Arrafamaatti godaanuun achii yeroo dheeraf jiraatan.

Jireenya Arafamaa fi taateewwan guyyaa guyyaa yeroo sanaa

Gandi xiqayoon Arrmfamni, lagee gurguddoo lama, Gannaale fi Deeye gidduutti argamti. Lageen kunneen qurxummiin baay'ee kan badhaadhan ta'us bu'uuraaleen misoomaa gaarii hin taane irraa kan ka'e sirriitti itti fayyadamuu hin danda'amne. Karaa Adoola deeman irratti gaarreen (tulluuwwan) akkasumas halayyootawwan gadi fageenya qaban hedduutu jiru, keessattuu laga Gannaalefi ganda Arramfama gidduu jecha. Danqaa wantoota kanaan uumaman, keessumaa walitti dhufeenya geejjibaa hedduu rakkisaa akka ta'u sababa kan ta'anii dhaa. Boollota gadi fagoo beekamaa keessaa "Balee Arsii" kan jedhamu lubbuu namootafi beeladoota hedduu balleesaa kan turee dhaa.

Kana malees riqichi laga Gannaalee irratti ijaarame jabinna waan hin qabaanef, keessumaa yeroo gannaa, lakkoofni namoota kan laga kana keessatti kufuun lubbuu isaani darbu salphaa miti. Kana malees haleellaan naacha guggurdoo kan ajaa'ibaatti.

Barreessaan barrulee kanaa taateewwan haleellaa naachotaa, akkasumas akkaataa namoonni fi beeladootni hedduun bishaan (lolaa) laga guddaa kanaan fudhatamuun yeroo lubuun isaanii darbu ija ofiitin argee jira.

Haa ta'u malee, karaa biraatiin lageen Gannaaleefi Deeye faayidaa kan qaban turan, fkn. ijoolleen Abbaa Bulloo keessattuu obbo Hayiluu, Obbo Alamayehoo fi Dr. Tarrafaan lageen kana irraa fayyidaa guddaa argachuu danda'anii jiru. Kana jechuun lageen gurguddoon kun dambalii hamaa kan qaban yoo ta'ee, ijoolleen Obbo G/Tsadiq garuu achitti carraa bishaan daakuu barachuu argataniiru. Osoo kun hin tain turee, tarii ijoollee Obbo G/Tsadiq keessaa tokko (barreessaan barruu kanaa) har'a lubbuun hin jiru ture. Mucaan lubbuun hafe kun, yeroo sana umuriin isaa waggaa 14 yoo ta'u, magaalaa Adoolaa keessatti boolla bishaanii tokko keessa osoo bishaan waraabaa jiruu boollicha keessatti kufe. Kun kan ta'e mukni dulloomaan boolla bishaanii sana irra ture tokkoo kan mucaan qabate bishaan waraabuu yaale waan cabeeff jecha. Gadi fageenyi boollicha gara meetira 10 kan ta'u ture. Balaan kun kan uumame ganama barii waan tureef namni isa gargaaru tokkolee achi hin turre. Galata lageen gurguddoo kanaatiif mucaan kun achitti bishaan daakuu waan barrateef du'a irraa of baraaruu danda'ee jira jechuun ni danda'ama!

Gandi, Arramfamaa haala qilleensaa jireenyaaf gaarii ta'e qaba ture. Akkasumas biyyoon Arramfamaa fi naannoo ishee baay'ee gabbataa waan tureef yeroo sanatti oomishni qonnaa kan akka midhaanii fi beeladoota gatiin isaanii baay'ee salphaa ture. Fkn, jalqaba bara 1960moota keessa Boqqolloo kg 100 Birrii 3 gadi (1.5 \$) tti gurguramaa ture.

Gatiin oomisha kanaa yeroo amma kana gara Birrii 10.000.00 (100.00 \$) ol ta'eera. Yeroo sana Arramfamni ganda qabeenyaafi jireenya gaariin guutamtee kan akka jannataatti ilaalamtu ture, yeroo ammaa kana haala akkasii Oromootni kan abjootanii dhaa. Jireenyi achii yeroo sanaa uumama qulqulluu, kan nama gammachiisuf badhaadhinaan kan guutame ture.

Kanaafuu Obbo G/Tsadiq fi haati warraa isaanii yeroo dheeraaf achi jiraachuun ijoollee hedduu horatanii jiru. Ijoolleen isaanii irra caalaan, yeroo ijoollummaa isaanii achitti dabarsuu isaaniitti gammachuu guddaa qabu. Akkasumas hedduun isaanii barnoota bu'uuraa achumatti jalqaban.

Arramfamaa ilaalchisee, taateewwan hin dagatamne keessaa fkn jalqaba bara 1960moota keessa naannoo muka Odaa guddaa tokkotti manneen muraasni ijaaraman turan. Gaaffa tokko ganama yeroo ijoolleen gandaa muka Odaa guddaa sana jalatti barnoota hordofaa jiranitti, ibiddi mana tokko keessatti ka'ee achumaan manneen kudha tokko barbadeesse. manneen gubatan keessaa mani Obbo G/Tsadik isa tokko ture. Akka carraa ta'ee manni kun bakka ibiddi itti ka'etti dhihoo waan hin turreef meeshaaleen tokko tokko baraaruun danda'amee ture. Waan hundaafuu maatiin Obbo G/Tsadik balaa dhaqabe irraa dandamachuuf yeroo dheeraa irraa hin fudhanne. Sababni kanaas maatiin meeshaalee ijaarsaa ta'u bosona keessaa bilisaan walitti qabachuu waan danda'eef, yeroo gabaabaa keessatti manni gubate salphaatti bakka buufamuu danda'meera. Akkasumas hirmaannaan hawaasni gandaa mana ijaaruu fi arjooma meeshaalee ijaarsaa godhe gonkumaa kan dagatamuu miti.

Karaa biraatin daa'iman muka Odaa jalatti barnoota isaanii barrachaa turan taatee ibiddaa fi hawaasni balaa kana akkamitti to'achuu akka danda'e yeroo ilaalan ajaa'ibsiifataniiru, taatee kana amma kana yeroo yaadatan, dhugaa otoo hin tain, abjuu akkk itti fakkaatu hedduun isaanii ni dubbatu.

Mukti Odaa guddichi armaan olitti ibsame kun kaayyoo adda addaa kan akka iddoo gabaa, iddoo barnoota daa'immanii fi waltajjii gandaa akkasumas gaaddisa sabaaf beeladootaa ta'ee tajaajila ture. Keessattuu ji'oota bonaa keessatti taateewwan ispoortii kan akka wal morkii waldhaansoo fi eeboo darbachuu akkasumas taateewwan muuziqaa (shubbisuu) muka Odaa kana jalatti akka gaaritti dhihaachaa akka turan yoomu kan dagatamanuu miti.

Guyyootni gabaa Sambata Xiqaa fi Kibxata yoo ta'u namoonni kallattii adda addaa irraa dhufanii muka Odaa jalatti daldala geggeesu. Walumaa galatti namoonni gara gabaa kan dhufan waa bitachuu ykn gurguruuf qofa osoo hin taane oduu walirraa argachuuf jecha. Ganda Arramfamaatti guyyaa guyyaan oduu suukaneessaan dhagahamaa turan, fkn karaa Adoola deemanitti yeroo baay'ee balaan hedduu nama gaddisiisu bakka "Balee Arsii" jedhamutti ta'aa ture.

Kana malees, keessattuu yeroo gannaa namoonni fi beeladootni bishaan lagee Gannaalee fi Deeyeen akka fudhataman akkasumas naachoota gurguddoon akka nyaataman keesumattuu gaaffa guyyoota gabaa ni gabaafamaa ture .

Jireenya Abbaan Bulloo hawaasa waliin qaban

Obbo G/Tsadiq irra caalaa hojii qonnaa fi daldala horii irratti bobba'uun maatii isaanii jiraachisaa turan. Bakkeewwan fagoo, akka naannoo Baalee, keessattuu Bidirree fi Obborsootti imaluun beeladoota achii bituun gara Adoolaa fi Dillaatti geessanii gurguraa turan.

Kana malees akka namoonni isaan beekan dubbatanitti darbee darbee akka abukaatootti namoota bakka bu'uun gargaaraa turan, hayyama seeraa qabaachuu baatanis.

Obbo G/Tsadiq hanga guyyaa Addunyaa kana irraa du'aan boqotanitti miseensa waldaa qabsaa'otaa (sabbootota) Itioophiyyaa cimaa turan. Kana malees walitti dhufeenya hawaasa waliin qaban ilaalchisee, fkn, jaarrrayyoota hawaasota adda addaa kan akka waldaa Sambatee akkasumas Afooshaalee ykn Iddirroota (waldaa of gargaarsaa) adda addaa keessatti miseensa ta'uun keessatti hirmaachaa turani jiru.

Obbo G/Tsadiq nama gara laafessaa fi nama rakkate gargaaruf nama gara duubatti hin jenee, nama kabaja guddaa namaaf qaban, hawaasa biratti jaalatamaa fi kabajamaa kan turanii dhaa. Akkuma beekamutti, yeroo hunduaa namoota rakkatan qofaan gargaaruu osoo hin tain, kana irra darbuun namoota waldhabiin gidduu jiru, keessummattuu maatii waldhabe walitti araarsuun beekamu. Akkasumas abbaan guddaan kun yeroo umurii isaanii guutuu namoota hedduu irratti dhiibbaa gaarii onnee irraa madde geessisa turan. Mana isaatti keesumoonni yeroo kamuu akka gaaritti simatamaa turan.

Gama biraatiin Obbo G/Tsadiq ijoollee isaanii barnoota ammayyaa akka argatan gochuuf carraaqii hedduu godhaniiru. Kanaaf hiriyyoota isaanii waliin barsiisaa (Debtera) tokkoo Adoolaa irraa fidanii ijoolleen ganda Arramfama muka Odaa guddaa tokkoo jalatti barnoota isaanii isa jalqabaa akka eegalan dandeessisan. Dabalataan ijoolleen baay'een baadiyyaa keessaa gara mana barumsaatti yeroo dhufan Obbo G/Tsadiq fi hiriyyoonni isaanii ijoolleef haala mijeesuuf jecha mukaa fi citaa irraa mana barumsaa tokko ijaaran. Ijoolleen kanaatti baay'ee gammadee sadarkaa barumsaa Macaafa Daawitii fi Macaafa Qulqulluu yeroo gabaabaa keessatti milkaa'inaan xumuruu danda'aniiru. Ijoollee Obbo G/Tsadiq keessaa lama (Obbo Alamaayoo fi Dr. Tarrafaa) achitti sadakaa barbaachisaa ta'e erga xumuuranii booda Daqoonii ta'uu danda'anii jiru.

Garuu kan nama dhibu beekumsi barsiisichaa (Dabtaraa) baay'ee kan daangeffamee waan ta'eef barumsa ijoollee gara sadarkaa itti aanutti fufsiisuu hin dandeenye. Kanaaf jireenya Arramfama baay'ee gaarii ta'us, barattooni sababa armaan olitti ibsame irra kann ka'e barnoota isaanii Arramfamatti itti fufuu hin dandeenye.

Kanaaf Abbaa Bulloo fi hiriyyoonni isaani ijoollee gara bakka barumsaa ammayyaa argachuu danda'an gara Magaalaa Adoolaatti erguuf dirqaman.

Barattoota yeroo jalqaba gara mana barumsaa ammayyaa Adoolaatti ergaman keessaa inni duraa ilmaan Abbaa Bulloo keessaa Tarrafaa ture.

Dhiibbaa Abbaa Bulloo fi yaaddoo Tarrafaa

Tarrafaan gara Adoolatti erga ergame booda adaadaa isaa (Aadde Dansoo Tolassa) akkasumas obboleettii isaa (Aadde Warqituu G/Tsadiq) bira jiraachaa barnoota isaa akka itti fufuuf warri isaa murteese. Akkasumas adaadaniif obboleetiin isaa akka gaariitti isa kunuunsuuf simatanii turan. Haa ta'u malee, Tarrafaatti magaali Adoolaa akka Arramfamaatti mijataa ta'ee itti hin dhaga'amne.

Gaaf tokko waa'ee maatii isaa akka malee yaadda'ee, sababa kanaan hayyama abbaa isaa malee gara Arramfamaatti deebi'e.

Achitti gargaarsa haadha isaatiin abbaa isaa jalaa dhokatee halkan tokko erga dabarsee booda guyyaa lammaffaa Tarrafaan of eeggannoodhaan hiriyyoota isaa waliin muka Odaa guddaa jalatti kubbaa miilaa taphachaa osoo jiruu Obbo G/Tsadiq fagootti isa arganii ija ofii amanuu hin dandeenye.

Obbo G/Tsadiq xiqqoo itti dhihaatanii mucaan kun Tarrafaa ta'uu erga mirkaneefatanii booda muka lafa irraa fuudhanii gurbicha adabuuf gara isaatti fiigan. Sana dursee waan ta'aa jiru Tarrafaatti hirriyyootni isaa waan himaniif, dafee baqachuu eegale, abbaan isaa garuu isa duukaa bu'uun itti fufan. Lamaanuu muka Odaa sana yeroo sadii marsuun fiigan. Obbo G/Tsadiq ari'uu dhiisuu waan hin barbaanneef ilmi isaanii gara jaarsa hedduu kabajamoo (Obbo Jabessa Guluma), ilma eesuma Abbaa isaatti baqachuun haga xiqootti miliquu dhaan, rukkutaa abbaa issaa jala of barraaruu dandada'e.

Guyyaa lammaffaa Obbo Jabeessan araari akka bu'u godhanii, Tarrafaan hatattamaan gara Adoolaatti deebi'ee barumsa isaa akka itti fufuu ta'e. Dhiibbaan yaada gaarii Obbo G/Tsadiq irraa dhufe kun Tarrafaaf barumsa yoomuu hin dagatamne ta'eefii, guddina isaa kan gara duraa keessatti gahee ol'aanaa taphateera. Sababa kanaa fi kan biroo irra kan ka'e Tarrafaan ammalee abbaa isaa hedduu galateeffata akkasumas kabaja guddaa qabaaf.

Adoola yeroo sanaaf amma

Dhuma bara 70moota keessa magaalaan Adoolaa baay'ina ummataa 15.000 hin caalle akka qabdu ni tilmaamamamma, amma garuu gara 50.000 akka qabdu beekamaadha. Yeroo sana Adooli fi naannoo ishee keessatti qilleensi jireenyaaf baay'ee mijatu ture. Akkasumas Bishaan dhugaatii qulqulini isaa baay'ee gaarii ta'e qabdi.

Kana malee naannoon ishee qabeenya Albuudaa (keessumaa Warqee, Tantalum, Pilaatiinimii fi Lithium kkf)n badhaadhinaan kan guutame ture. Yeroo eerame kana dura naannoon Adoolaa bosona baldhaa, mukkeen gurguddoo fi bineensota bosonaa adda ta'aniin badhaadhamtuu ture.

Bineensonni kun har'a gonkumaa kan hin mul'anne yoo ta'u, sababni isaas bulchitoonni Itoophiyaa waggoota 60 darban keessatti warshaalee muka ittiin baqasan hedduutti fayyadamuun bosona waan barbadeessaniif jecha.

Kana jechaan bosoni ciramee waan dhumeef bineensonni iddoo jireenyaa dhabuun suuta suutaan gara biyyoota ollaatti fkn gara Keniyyaa fi Uganda godaanuuf dirqamaniiru.

Gosti mukaa kan Adoolaa keessatti bal'inaan yeroo ammaa kana biqilu yoo jiraate, muka Baarzafii yoo ta'u, kunis lafa qonnaa gogsuun beekama. Kanaaf yeroo amma kan naannichi kennaa uumaan kenneefii ture kana guutummaatti dhabee jira.

Haalli qilleensaa Adoolaa fi naannoo ishee yeroo ammaa baay'ee miidhamaa waan ta'eef biyyoon akka durii gabbataa miti. Akkasumas warqee fi albuuda biroo oomishuu irratti waldhabdeen waggoota dheeraaf furmaata hin arganne kan akka faalama naannoo fi bosona ciruu hedduutu ta'ee.

Waldhabdeen kun amma amala siyaasaa qabatee jira. Qaamoleen waldhabdee kanaa, hawaasa naannootti miidhaman, mootumaa naannoo, dhaabbilee fi invastaroota, akkasumas sochii hawaasummaa ykn naannoo kan dabalatu yoo ta'u, qabsaa'ota kanneen lafa dhaloota isaanii saamicha ykn balfa balaafamaa akkasumas bosona ciruu irraa eeguuf qabsaa'aa jiranii dhaa.

Gareen saamichaa moo biyya keessa fi sadarkaa idil-addunyaatti adda baafamanii kan beekaman ta'us, yeroo ammaa kana humni kamuu isaan gocha seeraa alaa kana irraa dhaabsisuu hin dandeenye. Egaa wal dhabdeen kun Oromiyyaa keessatti furamuu kan danda'u qabsoon ummata Oromoo injifannoon yoo xumurame, ummanni mirga ofiin of bulchuu, qabeenya isaatti fayyadamuu akkasumas badii karaa adda addaatiin irra gahu of irraa ittisuu ykn to'achuu yoo danda'e qofaa akka ta'e beekamaa dhaa.

Akka jaarsoliin naannichaa amma lubbuun jiran jedhanitti, walakkeessa bara 1940moota keessa, yeroo Obbo Tsadik hogganaa garee warqee albuuda baasan (kaboo) Shaakisotti turan sana, waldhabdeen akka ammaa hin turre, faalama naannoo hin turre, bosonnis ciramaa hin turre. Kanaaf akka sababaatti kan dhihaatu dur albuudni warqee kan oomishamaa ture keemikaalotaa fi meeshaalee ammayyaa fayyadamuun osoo hin taane, bishaanii fi humna namaa qofaatti fayyadamuun raawwatamaa ture..

Kanas ta'ee sana yeroo ammaa kana haalli qilleensaa Adoolaa fi naannoo ishee wantoota kanaa olitti eeraaniin hedduu waan miidhameef sadarkaan jireenya jiraattota waggoota 60 darban keessatti haala tilmaamuu hin danda'amneen gadi bu'ee jira.

Taatee hin dagatamne kan guyyaa Obbo G/Tsadiq addunyaa kanarraa boqotanii

Dhuma baatii Fulbaana bara 1981 ilmi Obbo G/Tsadiq, Tarrafaan scholarship tolaa waan argateef gara biyya Jarmanitti balale. Maatii isaa irraa adda bahuun isaaf hedduu ulfaataa ture. Yeroo dheeraaf maatii isaa yaadaa turus, sababa adda addaatiin waggoota 6f isaan daawwachuu hin

dandeenye. Tarrafaan calqaba bara 1988tti gara biyyatti deebi'ee abbaa isaa wajjin yeroo wal argan, abban baay'ee dhukkubsatanii humni isaanii waan dhabeeff siree irratti arge.

Haali kun Tarrafaaf baay'ee rifachiisaa waan tureef homaa gochuu dadhabuu isaatti hedduu gadde, keessumattuu kennaa fideefii dhufe yuu sirnaan itti laachuu hin dandeenye. Abbaan sagalee isaa yemuu dhagahan battalumatti mataa ol qabachuun haala amanamuu hin danda'amneen hunma horatanii ilma isaanii yeroo hedduu dhungatanii, achis kana gochuu isaatti Rabbiin galateeffatan.

Sana booda Obbo G/Tsadik akkuma nama fayyaa guutuu qabutti dubbachuu eegalan, ilma isaanii lubbuun jirratanii arguu danda'uu isaanitti gammachuun daangaa hin qabne akka itti dhaga'ame fuula issanii irra ni dubbifama ture. Taateen kun keessumaa Tarrafaaf ajaa'iba guddaa waan ta'eef gammachuu itti dhagahame ture jechaan ibsachuu akka hin dandeenye ammallee ni yaadata.

Guyyuma Tarrafaan dhufe sa'aatii muraasa booda, Obbo G/Tsadiq ijoollee fi ilmaan ilmaan isaanii hundaa kanneen itti dhiyoo jiran waamuu dhaan isaan biratti akka walgahan erga godhan.

Achiisi akka duudhaa Oromootti Afaan Oromootiin Rabbiin kadhatanii akkasumas galata erga galchanii booda dhaamsa ykn gorsa kanatti aanu dabarsan „Ijoollee fi ilmaan ilmaan koo kanneen asiitti hin argamnes dabalatee hundi keessan, jaalalaa fi kabaja wallii qabaadha, kan waldhabdan yoo jiraatan walitti arraarama, nagaa fi gammachuu akkasumas badhaadhina wajjin jiraadhaa“ erga jedhanii booda itti dabaluun „an isin eebbiseen jira Rabbii guddisee isin haa eebbisu ijoollee koo“ jechuun eebba isaanii xumuuran.

Sana booda sa'aatii muraasa qofaa turuun ija isaanii suuta suutaan cufatanii yeroo dhumaaf boqotan.

Tarrafaan Abbaa wajjin addaan bahee yeroo dheeraaf biyya fagoo erga jiraatee booda akka waan dursee karoorfateetti gaaffa boqonnaa isaanii argamuu danda'uun isaa baay'ee kan dinqisiifamu yoo ta'u, taateen ajaa'ibaa kun yoomuu kan dagatamu miti.

Waa'ee maatii obbo G/Tsadiq yoo ilaalle, sanyii isaanii baay'achuun maatii hedduu ta'ee kan argamu yoo ta'u, yeroo ammaa kana naannoolee biyyattii adda addaa akkasumas biyya alaa biyyoota akka Jarmanii, Ameerikaa, Kaanaadaa fi Baha Giddu Galeessaa keessa jiraatu.

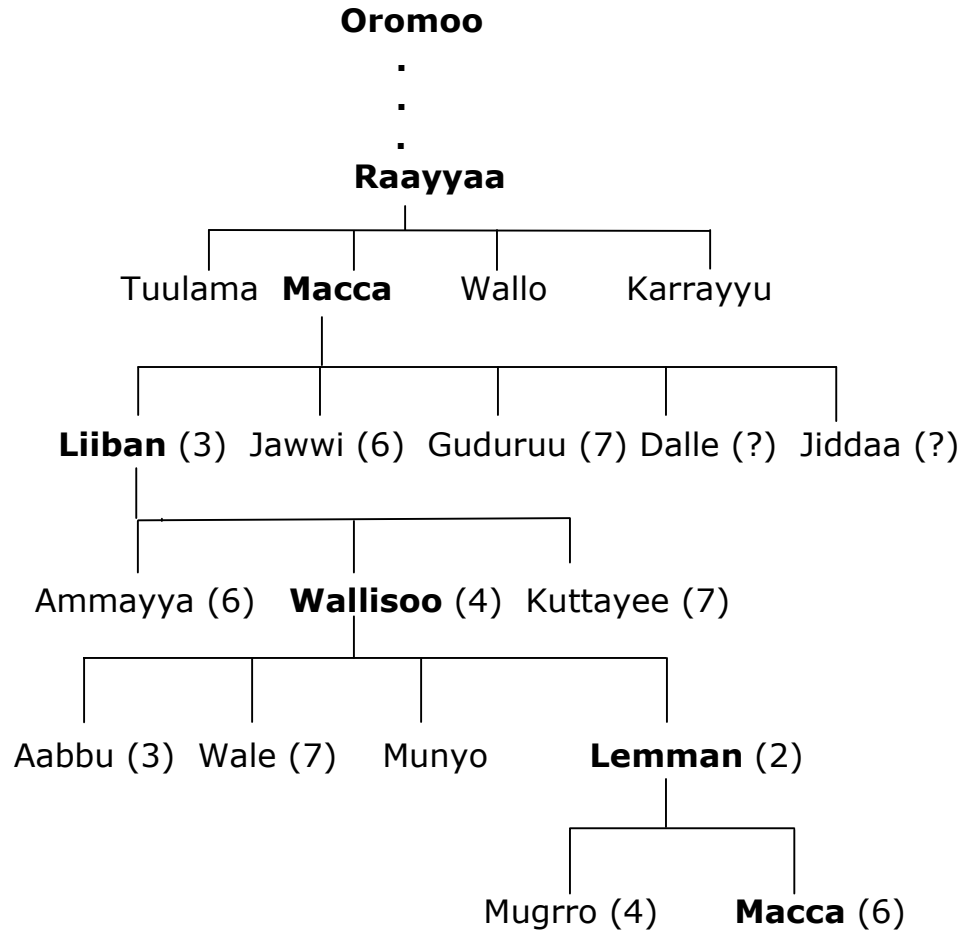
Obbo G/Tsadik dhukkuba garaachaa yeroo dheeraa irra tureen miidhamanii calqaba bara 1988 magaala Adoolatti tasa du'aan addunyaa kanara boqotan. Duuti tasaa abbaa jaallatamaa kanaa maatiif firoota isaanii hundaa baay'ee gaddisiise jira.

Obbo G/Tsadiq nama gaarii fi utubaa maatii fi hawaasa ganda Maccaa turan.

Kanaafidha ijoolleen fi ilmaan ilmaan isaanii yeroo hundaa abbaa kabajamaa kana jaalalaa fi dinqisiifannaadhaan kan yaadatan!

Hidda dhaloota Obbo G/Tsadiq (gama abbaa isaanii):

Guutummaa biyya Oromoo keessatti akka duudhaa Oromootti ijoolleen hidda dhaloota isaanii sirritti barachuu fi hanga mana kudha tokkoffaatti himuu danda'uun dirqama.



Gebre Tsadik (Fakkaanssaa ykn Abbaa Bulloo) – Tolassa – Beenyaa – Gudataa – Buukkoo – Jiiloo – Qammalee – Magandachee – Jaaffar – Buutaa– Riibaatto

Bakki dhaloota Obbo G/Tsadiq (Abbaa Bulloo) ganda Baddeessaa Durbaa naannoo magaalaa Walisoo tti!

Walliso maqaa gosa Oromoo irraa kan argamedha. Seenaaraa hubachuu akka danda'amutti Wallisoo ilma Liiban yoo ta'u, ijoollee sadii qaba ture, Amaayaa (isa hangafa), Walisoo (kan gidduu) fi Kuttaayyee (quxusuu) qaba ture. Liiban gosa Oromoo isa guddicha kan Maccaatti.

የአቶ ገ/ፃዲቅ ቶላሳ አጭር የህይወት ታሪክ



አቶ ገ/ፃዲቅ ቶላሳ

የአቶ ገ/ፃዲቅ ቶላሳ አጭር የህይወት ታሪክ

አቶ ገ/ፃዲቅ (ፋካንሣ) ቶላሳ ከወ/ሮ ዱሬቲ በካ እና ከአቶ ቶላሳ ቤኛ በወሊሶ ከተማ አቅራቢያ በምትገኘው በዴሳ ዱርባ በ1900 ተወለዱ። እስከ 1980 ዓ.ም ድረስ በተለያዩ ቦታዎች (ለምሳሌ ወሊሶ፣ ሂዲ ሎላ፣ ሜጋ፣ ሞያሌ፣ ነጌሌ በራና፣ ሞቃዲሾ፣ ጅማ፣ ሻኪሶ፣ አሮሬሳ፣ አረምፋማ እና በመጨረሻም አዶላ ከተማ) ኖረዋል። ከብዙ የወላጆቻቸው ልጆች መካከል ታላቁና በጣም ተወዳጁ እሳቸው ነበሩ። በልጅነታቸው ወሊሶ ሳሉ በኦሮሞ ባህል መሰረት ከወላጆቻቸው እና ከኦሮሞ ማህበረሰብ አስፈላጊውን በቃል የሚተላለፍን ትምህርት ቀስመዋል። አቶ ገ/ፃዲቅ ወደዘሮ ጠጂቱን ከማግባታቸው በፊት ሶስት ልጆች፣ አንድ ወንድ (አቶ ወንዲሙ) እና ሁለት ሴት ልጆች (ወ/ሮ ወርቂቱ እና ወ/ሮ ሙሉ) አፍርተዋል፣ አሁን ሁሉም በሕይወት ባይኖሩም።

ስለትውልድ ቦታቸው ወሊሶ አጭር መግለጫ

የትውልድ ቦታቸው ወሊሶን በተመለከተ፣ ከተማው በአሁኑ ጊዜ ከ60,000 በላይ ነዋሪዎች አሏት። ወሊሶ ለዘመናት የሰዎችና የእንስሳት ማዕከል ሆና ያገለገለች ሲሆን አሁንም ድረስ በዚሁ ቀጥላለች። በተለይም በሙቅ ዉሃ ምንጮች (ፍል ዉሃ) እና በተለያዩ የተፈጥሮ ጸጋዎች የታደለች ከመሆኗም በላይ አካባቢዋ በለም አፈርና እንዲሁም ብዙ ወንዞችን ለምሳሌ እንደ ዋልጋ፣ ኤጄርሳ፣ ሬቡ፣ ቃልኦ ወዘተን ስላሏት ለግብርና በጣም ምቹ ሁኔታዎችን ፈጥረዋል። ይህ ማለት የእርሻ ማሳዎች በዓመት ከሶስት እስከ አራት ጊዜ በማልማት ምርትን ማበርከት ይቻላል። የወሊሶ ከተማ እና አካባቢዋ ለዋና ከተማ ለፊንፊኔ የእንጨት ምርቶችን፣ ጤፍ፣ ጫት፣ ሽንኩርት፣ የቅባት እህሎች፣ አተርና ባቄላ እንዲሁም የተለያዩ የእንስሳት ተዋጽኦዎችንና በርካታ አትክልትና የፍራፍሬ ምርቶችን በማቅረብ በኩል ትልቅ ሚና አላት።

አቶ ገ/ፃዲቅ በወጣትነታቸው ያከናወኗቸው ክስተቶች

አቶ ገ/ፃዲቅ ሦስት ስሞች ነበራቸው፣ የመጀመሪያ ስማቸው ፈካንሳ ሲሆን፣ በኋላ ላይ የጥምቀት ስም ገ/ጳድቅ ወጣላቸው። በወጣትነት ዘመናቸው ደግሞ የወጣላቸው ስም “አባ ቡሎ” የሚል ሲሆን ፣ ይህ ወጣት በወቅቱ ፈረስ በመጋለብ በጣም ዝነኛ ስለነበሩ እና የፈረሳቸው መልክ ግራጫ ስለነበርና እንዲሁም ይህን ፈረስ በመጋለብ ከዳደሮቻቸው በልጣው በመግኘት የወጣትነት ጥንካሬያቸውን በቁሬዎች ፊት በሚገባ ማስመስከር በመቻላቸው “አባ ቡሎ” የሚል የቅጽል ስም ተሰጣቸው። በአፋን ኦሮሞ አባ ቡሎ ማለት “የግራጫ ፈረስ ባለቤት” ማለት ነው። በገዳ ስርዓት ውስጥ እንደዚህ ያሉ ስሞች በጣም የተለመዱ ናቸው።

በዚያን ጊዜ ከ24 እስከ 32 ዓመት የሆናቸው ወጣቶች (በኩሳ/ቆንዳላ የገዳ እርከን ደረጃ) ከዳደሮቻቸው ጋር ወደማይታወቁና ሩቅ ቦታዎች በመሄድ ኃይለኛ የዱር አራዊትን ለማደን ይሰማሩ ነበር። የአባ ቡሎ የአደን ቦታዎች በደቡብ ኦሮሚያ በተለይም በበረና (ሂዲ ሎላ፣ ሜጋ፣ ሊባን እና ሞያሌ ወዘተ) ነበር። ይሁን እንጂ በአደን ተሳትፎ በጣም ስኬታማ ቢሆኑም በሚከተሉት ምክንያቶች በድል እና በደስታ ወደ ቤታቸው መመለስ አልቻሉም ነበር።

አቶ ገ/ፃዲቅ በጣሊያን ወረራ ጊዜ አገርን ከጣላት ለመከላከል በከፈሉት መስዋዕትነት ምክኒያት አርበኛ ነበሩ። በ1928 የጣሊያን ፋሺስቶች ኢትዮጵያን በወረረ ጊዜ አቶ ገ/ፃዲቅ እና ብዙ ዳደሮቻቸው የነጻነት ዘመቻ ላይ ተሳትፈው በደቡብ ኦሮሚያ (በረና) መራራ ትግል አካሄደዋል።

በዚህን ጊዜ የጦር መሪያቸው የነበሩት ደጃዝማች ገብረ ማርያም ጋሪ የሚባሉና በጣም ታዋቂ ሰው ነበሩ። እኚህ አርበኛ ወታደሮችን አደራጅቶ ወደቡብ ኦሮሚያ እና በሲዳሞ ክልል ከጣሊያን ጋር ከፍተኛ ፍልሚያ አድርገዋል።

ስለዚህም ለደጃዝማች ገብረ ማርያም ጋሪ ለዚህ ውለታቸው አንድ ታዋቂ ትምህርት ቤት „ሊቤ ገብረ ማርያም“ በመባል ተሰይሞ ፊንፊኔ መሃል ይገኛል።

አቶ ገ/ፃዲቅ እና ጓዶቻቸው ከአውሮፓ ከመጣና ዘመናዊ መሳሪያ እንዲሁም የሰለጠነ ወታደሮችን ካሰማራ ጠላት (ጣሊያን) ጋር ከፍተኛ ጦርነት ሲያደርጉ እንደነበር ብዙ አርበኞች መስክረዋል። አቶ ገ/ፃዲቅ እና ጓዶቻቸው ጠላትን የተዋጉት በቀላል መሳሪያ እና በጦር ብቻ እንደ ነበር ይታወቃል። ከዚህም በላይ በጦርነቱ ወቅት ከኢትዮጵያ ወገን አርበኞች ምንም አይነት ድጋፍ እያገኙ እንዳል ነበርም በሕወት ያሉት አርበኞች እስካሁን ይናገራሉ። የሆነ ሆኖ በመጨረሻ ጠላት ብዙ የአቶ ገ/ፃዲቅን ጓዶችን በመግደል ካሸነፈ በኋላ ከሞት የተረፉት እሳቸውን ጨምሮ በረና ውስጥ 1929 መጨረሻ በጠላት ለመማረክ ተገደዱ። ከዚያም ጭካኔ በተሞላበትና ኢሰብአዊነት በለሌዉ ሁኔታ ስቃይን እየተቀበሉ እስከ 1932 ዓ.ም መጀመሪያ ድረስ በሶማሊያ (ሞቃዲሾ) እስር ቤት ለረጂም ጊዜ በእስር ቆይተዋል።

የእስር ቤቱ የአያይዝ ሁኔታ በጣም አስቸጋሪ የነበረ ቢሆንም፣ አቶ ገ/ፃዲቅ ጊዜያቸውን ለበጎ ዓላማ ለማዋል ጥሩ ዕድል ፈጥሮላቸዋል። ይህም ማለት እዚያ የአማርኛ ፊደላትን ማንበብና መጻፍ የመማር ዕድል አስግኝቶላቸዋል። ማንበብና መጻፍ ከቻሉት ከአቶ ቶላሳ ልጆች መካከል እሳቸው ቢቸኛ ልጅ ናቸው። በሞቃዲሾ ማረሚያ ቤት የነበሩ በርካታ ታዋቂ የተማሩ የኦሮሞ እስረኞች ለልተማሩ ኦሮሞዎች የፅሁፍ እና የማንበብ እንዲሁም የተለያዩ ስልጠናዎችን ሰጥተዋል። ስለዚህ አቶ ገ/ፃዲቅ ለእነዚህ ጓዶች ከፍተኛ ክብርና አድናቆት ነበራቸው። ባጠቃላይ በሞቃዲሾ መታሰራቸው መደበኛ ትምህርት እንዲያግኙ ቢቻል ዕድል የፈጠረላቸው ሳይሆን ከዚያ ባገኙት ልምድ ኋላ ላይ ልጆቻቸውን ወደ ትምህርት ቤት እንዲልኩ አነሳስቷቸዋል።

በ1932 መገባደጃ ላይ ሦስቱ የሕብረት ጦር የጣሊያንን የምስራቅ አፍሪካ ኢምፓየር ከተለያዩ አቅጣጫዎች በአንድ ጊዜ ጥቃትን በማድረስ ፣ በተለይም በኬንያ የሰፈረው የእንግሊዝ ጦር ቀድሞ ሶማሊያ የነበሩትን ፋሺስቶች ወግቶ ለማባረር በመቻሉ፣ አቶ ገ/ፃዲቅና ጓደኞቻቸው በዚህ የጠላት መሸነፍ በጣም ተገርመውና ተደስተው ከጥቂት ወራት በኋላ ነፃ ሆነው ወደ ቤታቸው ሊመለሱ ቻሉ። ከዚያም በ1933 ጣሊያን ተሸንፋ ከአብዛኛው ከኢትዮጵያ ግዛት በተባረረችበት አመት፣ አቶ ገ/ፃዲቅ እና ወ/ሮ ጠጂቱ ገመቹ በኦሮሞ ባህል መሰረት በወሊሶ አቅራቢያ በሚገኘው በዴሳ ዱርባ የጋቢቻ ስነ ስርዓት በመፈጸም ተጋበተዋል።



ወ/ሮ ጠጂቱ ገመቹ

በ1934 ዓ. ም ወደ ጅማ ከተማ ተጉዘው ለአንድ ዓመት ያህል እዚያ ኖሩ። የጉዟቸው ምክንያት አቶ 7/9ዲቅ አርበኛ በመሆናቸው ጅማ ቀርቶ የነበሩትን የጣሊያን ፋሽስቶች ጨርሶ ለማባረር ነበር።

ከዚያም በጅማ የነበራቸው ስራ ጨርሰው ከባለቤታቸው ጋር ወደ ወሊሶ ተመልሰው ከጥቂት ቆይታ በኋላ ከባለቤታቸውና ከብዙ ሌሎች ሰዎች ጋር ሁነው ወደ ደቡብ ኦሮሚያ አቀኑ። ደቡብ ኦሮሚያን የመረጡበት ምክንያት የአቶ 7/9ዲቅ የአጎት ልጅ የሆኑት አቶ ጃቤሳ ጉሉማ እና የቀድሞ ዳይጃቻቸው እዚያ ይኖሩ ስለነበር ነው። በተጨማሪም ከዚያን በፊት ወደ ደቡብ ኦሮሚያም ተጉዘው ክልሉን ጠንቅቀው ስለሚያወቁ እንደነበር ይገመታል። ቤተሰቡ በዚያን ጊዜ አዶላ እና ሻኪሶ ይኖሩ ነበር። አቶ 7/9ዲቅ በዚያ የወርቅ ቆፋሪዎች የአንድ ቡድን መሪ (ካቦ) ነበሩ።

በ1940 ዓ. ም ገደማ አቶ ቶላሳ ቤኛ (የአቶ 7/9ዲቅ አባት) በጠና ታመሙ ስለነበር ቤተሰቡ ወደ ወሊሶ መመለስ ነበረበት። ከዚያም ወሊሶ በመቆየት አባታቸው ከዚህ ዓለም በሞት እስከተለዩበት ጊዜ ድረስ ጥሩ እንክብካቤ ሲያደርጉላቸው እንደ ነበር ባለቤታቸው ወ/ሮ ጠጂቱ እስካሁ ይናገራሉ።

በዚህ የወሊሶ ቆይታቸው በበዴሳ የገጠር መንደር አቶ 7/9ዲቅ በገዳ ሥርዓት መከናወን ያለበትን የቡታ ቃላ ሥነ ሥርዓትን በተሳካ ሁኔታ ማከናወን ችለዋል። የቡታ ቃላ ሥነ ሥርዓት በየስምንት ዓመታት በአኦሮሞ ማህበረሰብ የሚከናወን በዓል ነው። በገዳ ሥርዓት መሰረት የኦሮሞ ወንዶች ከታችኛው የገዳ የእርከን ደረጃ ወደ ከፍተኛ የእርከን ደረጃ የሚሸጋገሩበት ስርዓት ነው። በተለይም ከራባ ዶሪ የገዳ እርከን ደረጃ ወደ ሉባ (ገዳ) የእርከን ደረጃ የሚሸጋገሩበት ነው።

በወሊሶ ከባንክ ዕዳ ጋር የተያያዘ የፍርድ ቤት ሂደት

አቶ 7/9ዲቅ የመጨረሻ ጉዟቸውን ከወሊሶ ወደ ደቡብ ኦሮሚያ ከማድረጋቸው በፊት ከአጎታቸው ልጅ ጋር በመሆን ከባንክ ብድር ወስደው ነበር። በወቅቱ የእዚህ ዓይነት ብድር በአካባቢው የተለመደ ነገር አልነበረም። ሆኖም ይህን ብድር የወሰዱበት ምክንያት ንግድ ለማካሄድ ካፒታል ለማሰባሰብ ሊሆን ይችላል የሚል ግምት አለ። ብድሩን ለማግኘት የግድ የቤተሰባቸውን መሬት በመያዣነት ለባንክ ማስያዝ ነበረባቸው። ከላይ እንደ ተጠቀሰው ምንም እንኳን በወቅቱ በተለይም ለገጠር ሰዎች በዚህ አይነት ብድር ከባንክ መወሰድ እንግዳ ነገር ቢሆንም አቶ 7/9ዲቅ ሞቃዲሾ እስር ቤት በነበሩበት ወቅት ሃሳቡን አግኝተው ሊሆን ይችላል የሚል ግምት አለ።

ታዲያ በተወሰነ ጊዜ ዉስጥ ብድሩን ለመክፈል ስምምነት ቢኖርም አቶ 7/9ዲቅ ወቅቱን ጠብቅወው ለመክፈል ዝግጁ ስላልነበሩ የአጎታቸው ልጅ አቶ 7/9ዲቅ በሌሉበት እዳውን በሙሉ ከክፈሉ በኋላ በፍርድ ቤት ክስ እሳቸው በሉሉበት መሰረቱባቸው።

አቶ 7/9ዲቅ በወቅቱ በአረምፋማ ይኖሩ ስለ ነበር፤ እና እንዲሁም በወቅቱ ኢትዮጵያ ውስጥ የግንኙነት መንገድ በጣም አስቸጋሪ ስለነበር፤ አቶ 7/9ዲቅ ለቀረበባቸው ክስ በወቅቱ ምላሽ መስጠት አልቻሉም። በወሊሶ ይኖር የነበረው ልጃቸው አቶ ወንዲሙ 7/9ዲቅም በሕጋዊ ውክልና እጦት ምክኒያት አባታቸውን በመወከል መልስ መስጠት አልቻለም።

በዚህ የተነሳ መላው ቤተሰብ ከትውልድ ወደ ትውልድ ሲተላለፍ የነበረ ንብረት እንዳይወሰድ መስጋት ነበረበት። ስለዚህ አቶ ወንዲሙ የውክልና ስልጣን እስኪያገኝ ድረስ የፍርድ ቤት ሂደቱን ለማዘግዌት ዳኞችንና ለአቃብያነ ሕጎች ጉቦ መስጠት ነበረበት። ይህን የቤተሰብ ንብረት ለማዳን ብዙውን ጊዜ የራሱን ንብረት እንደ ከብት እና እህል የመሳሰሉትን ለመሸጥ ይገደድ ነበር።

በኋላም ላይ ከብዙ ጥረት በኋላ አቶ 7/9ዲቅ ለልጃቸው ህጋዊ የውክልና ሰነድ ሊልኩ ቢችሉም የህግ ሂደቱ ግን በ1967 የኢትዮጵያ የመሬት አዋጅ እስኪታወጅ ድረስ ለበርካታ አመታት እንግልቱ እንደ ቀጠለ ነበር። የህግ ማለት የመሬት አዋጅ መታወጁ ለአቶ ወንዲሙ ትንሽ እፎይታን ቢሰጠውም ከዚያ በፊት በመደበኛው የፍ/ቤት ችሎት ላይ ለመገኘት ወደ ፊንፊኔ የመመለሱ ጉዞ ብዙ ተጎድቷል።

በሌላ አነጋገር፣ ምንም እንኳን አቶ ወንዲሙ በመጨረሻ የተሳካለት ቢሆንም፣ ጉዳዩ በእርግጠኝነት ብዙ ዋጋ እንዳስከፈለው የሚዘነጋ አይደለም።

ይህ በእንዲህ እንዳለ በመጨረሻ ላይ የቤተሰቡን ንብረት ለማዳን ባደረገው ጥረት ስኬታማ በመሆኑ አባቱና ወንድሞቹን ከጭንቀት ማዳን ችሏል። በዚህ ምክንያት ብዙዎች አሁንም አቶ ወንዲሙን በጣም ያደንቁታል በአክብሮትም ያስታውሱታል።

በአሁኑ ጊዜ የቤተሰቡ ንብረት (መሬት) ከትውልድ ወደ ትውልድ በመተላለፍ ላይ ይገኛል። ይህም ማለት የአቶ ወንድሙ ታናሽ ልጁ አቶ በዳዳ ወንድሙ እና በርካታ ልጆቹ እንዲሁም አቶ ክንፈ ገ/ፃዲቅ ወሊሶ/በዴሶ የሚገኘውን የአባ ቡሎን ቤተሰብ ንብረት በአግባቡ እየተጠቀሙበትና እያስተዳድሩ ይገኛሉ።

በ1940ዎቹ መጨረሻ አቶ ገ/ፃዲቅ እና ቤተሰባቸው እንደገና ለሁለተኛ ጊዜ ወደ ደቡብ ኦሮሚያ ጉዞ አደረጉ። በኦሮራ (በሲዳሞ ክልል የምትገኝ) ትንሽ ከተማ ለአንድ አመት ያህል ከኖሩ በኋላ ወደ አረምፋማ ተጉዘው እዚያ ለረጅም ጊዜ እዚያ ኖሩ።

በአረፋማ የያኔ ኑሮና የዕለት ተዕለት ክስተቶች

ትንሿ መንደር አረፋማ ፣ ገናሌ እና ዴዬ በተባሉ ሁለት ትላልቅ ወንዞች መካከል ትገኛለች። እነዚህ ወንዞች በአሳ ሃብት በጣም የበለፀጉ ቢሆንም በመሠረተ ልማት፣ ለምሳሌ የመኪና መንገድ እጦት ምክንያት ጥቅም ላይ ማዋል አልተቻለም። ወደ አዶላ በሚወስደው መንገድ ላይ ብዙ ተራሮችና ከፍተኛ ጥልቀት ያላቸው ሸለቆዎች (ገደሎች) በተለይም በአረፋማና በገናሌ ወንዝ መካከል ያሉ የሰውንና የእንስሳትን ሕይወት በመቅጠፍ በጣም የሚታወቁ ቦታዎች ናቸው። ከእነዚህ መካከል "በሌ አርሲ" ዋነኛው ነው። እንዲሁም በገናሌ ወንዝ ላይ የተሰራው ድልድይ ከሃረግና እንጨት ቢቻ የተሰራ በመሆኑ ሁሉ እየተበጣጠሰ ለብዙ ሰዎች ሕይወት ሕልፈት ምክንያት ሆኗል። በተጨማሪም ገናሌ ወንዝ ውስጥ የሚኖሩት ትላልቅ አዞዎች በሰዎችና እንስሳት ላይ የሚያደርሱት ጥቃት እጂግ የሚያሰቅቅ ነበር። የዚህ ጽሑፍ አቅራቢ በአዞዎች ሲከሰት የነበረውን ጥቃትና እንዲሁም በተለይም በክረምት ወራት ሰዎችና እንስሳት በገናሌ ወንዝ ጎርፍ ሲወሰዱና ሕይወታቸው ሲቀጠፍ በአይኑ ብዙ ጊዜ ተመልክቷል።

ይሁን እንጂ እነዚህ ወንዞች በሌላ በኩል ጠቃሚነት ነበራቸው። ለምሳሌ ያህል የአባ ቡሎ ልጆች በተለይም አቶ ኃይሉ፣ አቶ አለማየሁና ዶ/ር ተረፈ የእነዚህ ወንዞች ተጠሚዎች ነበሩ። ይህ ማለት እነዚህ ትላልቅ ወንዞች ኃይለኛ ሞገድ ቢኖራቸውም እዚያ ዋናን ለመማር እድል አግኝተዋል። ይህ ባይሆን ኖሮ ምናልባት ከአቶ ገ/ፃዲቅ ልጆች አንዱ (የዚህ ጽሑፍ አዘጋጅ) ዛሬ በሕይወት ላይኖር ይችል ነበር። ይህ አሁን በሕይወት ያለ ልጅ በዚያን ጊዜ 14 አመቱ ሲሆን በአዶላ ከተማ ከአንድ ጉድጓድ ውሃ ሲቀዳ ነበር ጉድጓዱ ውስጥ የወደቀው።

አደጋው የተከሰተው በጉድጓዱ ላይ ከተደረደሩት እንጨቶች አንዱ በመስበሩ ልጁ 10 ሜትር ጥልቀት ባለው ጉድጓድ ውስጥ በመውደቁ ነበር። ድርጊቱ የተከሰተው ጠዋት ማለዳ ላይ ስለነበር ልጁን ከጉድጓዱ ውስጥ በማውጣት ልያግዘው የሚችል ሰው በቦታው አልነበረም። ታዲያ ይህ ልጅ ቀደም ብሎ በነኚያ ትላልቅ ወንዞች ዋና የመማር እድል በማግኘቱ በራሱ ጥረት ሕይወቱን ከሞት ማዳን ችሏል። በዚህ የተነሳ ሁሉ የገናሌንና የዴዬን ወንዞች በጠቃሚነታቸው እያስታወሳቸው ይኖራል።

አቶ ገ/ጳዲቅና ቤተሰባቸው አረምፋማ በኖሩበት ወቅት አካባቢው ለኑሮ እጂግ ተስማሚ የአየር ንብረት ነበረው። በተጨማሪም በተለያዩ በተፈጥሮ ጾጋ የበለጸገች ስለነበር እንደ እህልና ከብቶች ያሉ የግብርና ምርቶች በጣም ርካሽ ነበሩ። ለምሳሌ በ1950ዎቹ ውስጥ 100 ኪሎ ግራም በቆሎ ከ3 ብር ባነሰ (1.5 ዶላር) ይሸጥ ነበር። የዚህ ምርት ዋጋ በአሁኑ ጊዜ ከ10.000.00 ብር (100.00 ዶላር) በላይ ሆኗል።

ያኔ አረምፋማ ሀብታምና ለፍጥረታት ሁሉ የምትስማማ ነበረች ማለት ይቻላል። በዚህ ምክኒያት ብዙዎች የያኔዋን አረምፋማ ከገነት ጋር ያመሳስሏታል።

በዚያን ጊዜ የነበረን ኑሮ የኦሮሞ ሕዝብ አሁን ሲያስታውስ እንደ ህልም ነው የሚቆጥረው። ይህም ማለት በዚያ ዘመን በአረምፋማና አከባቢዋ የነበረው ሕይወት በንፁህ ተፈጥሮ የበለጸገና፣ እጂግም አስደሳች ነበር። እናም አቶ ገ/ፃዲቅ እና ባለቤታቸው በአረምፋማ ለረጅም ጊዜ በመኖር እዚያ ብዙ ልጆችን አፍርተዋል።

አብዛኞቹ ልጆቻቸው የልጅነት ጊዜያቸውን እዚያ ማሳለፍ በመቻላቸው እስከ ዛሬ ያንን ሲያስታውሱ ከፍተኛ እርካታና ደስታ ይሰማቸዋል። ከእነዚህ ልጆች አብዛኞቹ መሰረታዊ ትምህርት እዚያ እንደ ጀመሩ ወ/ሮ ጠጂቱ አሁንም ይናገራሉ።

ከአረምፋማ መንደር ጋር በተያያዘ በጣም ከሚታወቁ ክስተቶች መካከል ለምሳሌ በ1950 ዎቹ ውስጥ በአንድ ትልቅ የኦዳ ዛፍ ዙሪያ ጥቂት ቤቶች ተገንብተው ይገኙ ነበር። አንድ ቀን ከሰአት በፊት የመንደሯ ልጆች በአንድ ትልቅ የኦዳ ዛፍ ስር ትምርሕት በመከታተል ላይ ሳሉ ከአንድ ቤት ውስጥ የእሳት ቃጠሎ ተነስቶ ከመቅጽበት አስራ አንድ የሚሆኑ ቤቶችን አወደመ። ከተቃጠሉት ቤቶች አንዱ የአቶ ገ/ፃዲቅ ቤት ነበር። እንደ ዕድል ሆኖ ፣ ቤታቸው እሳቱ ከተነሳበት ቦታ ራቅ ብሎ ስለነበረ አንዳንድ ዕቃዎችን ማዳን ተችሏል። ከዚያም የአቶ ገ/ፃዲቅ ቤተሰብ ከአደጋው ለማገገም ብዙም ጊዜ አልወሰደበትም። ምክንያቱም ቤተሰቡ የግንባታ እንጨትና ሳር ከጫካ በነፃ መሰብሰብ በመቻሉና የአካባቢው ሕብረተሰብም ቤቶቹን መልሶ በመገንባት የነበረው ተሳትፎ ከፍተኛ ስለነበርና፣ እንዲሁም አስፍላጊ ቁሳቁሶችን በማቅረብ መርዳት በመቻላቸው በአጭር ጊዜ ውስጥ አዲስ ቤት ተሰርቶ ቤተሰቡ እንዲጠለልበት በመደረጉ።

በሌላ በኩል በኦዳ ዛፍ ስር ትምህርታቸውን ሲከታተሉ የነበሩ ህጻናት የእሳቱን አነሳስና ሕብረተሰቡ እንዴት አደጋውን መቆጣጠር እንደቻለ ሲመለከቱ በጣም ተገርመው እንደነበር እስካሁንም የሚያስታውሱ አሉ።

ከላይ የተጠቀሰው ትልቅ የኦዳ ዛፍ በውቅቱ ብዙ አገልግሎቶች ነበሩት። ለምሳሌ እንደ የገበያ ቦታ፣የህፃናት ትምህርት ቦታ፣የሕዝብ መሰብሰቢያ ቦታ፣እንዲሁም ለእንስሳት መጠለያና፣ በተለይም በበጋው ወራት የማይረሱ ስፖርታዊ ክንውኖች እንደ ትግል እና ጦር ዉርዉራ እንዲሁም የባሕላዊ ዘፈኖችና ጫፈራዎች ሲኖሩ እንደ አዳራሽና መድረክ ሆኖ ሲያገለግል ኖሯል።

በአረምፋማ የገበያ ቀናት ቅዳሜ እና ማክሰኞ ሲሆኑ ሰዎች ከተለያዩ አቅጣጫዎች ከላይ በተጠቀሰው የኦዳ ዛፍ ስር ለመገበያየት ይመጡ ነበር። ሰዎች ወደ ገበያ የሚመጡት ምርታቸውን ለመሸጥ ወይም የፈለጉትን ነገር ለመግዛት ብቻ ሳይሆን ይበልጡኑ እርስ በርስ ተገናኝተው የተለያዩ ዜናዎችን ለመለዋወጥም ጭምር ነበር። በአረምፋማ መንደር፣ በየቀኑ አሰቃቂ ዜናዎች ይሰሙ ነበር፣ ለምሳሌ ወደ አዶላ በሚወስደው መንገድ ላይ "ባሌ አርሲ" በተባለው ቦታ አሳዛኝ አደጋዎች በተደጋጋሚ ይከሰታሉ። ይህ ገደል የብዙ ሰዎችና እንስሳትን ሕይወት ቀጥፏል።በተጨማሪም በተለይ በክረምት ወቅት ሰዎችና እንስሳት በገናሌ እና በዴዬ ወንዞች ጎርፍ ተወስደው ሕይወታቸው የሚያልፍ ሲሆን የትልልቅ አዞዎች ጥቃትም በእጂጉ የሚደመጥ ዜና ነበር።

አቶ ገ/ፃዲቅ ከህብረተሰቡ ጋር የነበራቸው ህይወት

አቶ ገ/ፃዲቅ በዋናነት በእርሻና በቁም እንስሳት ንግድ ላይ የተሰማርተው ቤተሰባቸውን ያስተዳድሩ እንደ ነበር የታወቀ ነው። በተለይም ወደ ሩቅ ቦታዎች፣ ወደ ባሌ ክልል በተለይም ወደ ቢድሬ እና አቦርሶ የተባሉ ከተማዎች ተጓዘው የቁም እንስሳትን በመግዛት ወደ አዶላና ዲላ ከተማዎች ወስደው በመሸጥ ይነግዱ ነበር። በተጨማሪም፣ የሚያውቋቸው ሰዎች እንደሚናገሩት፣ ህጋዊ የሥራ ፈቃድ ባይኖራቸውም አልፎ አልፎ ሰዎችን በመወከል የጥብቅና ሥራም ያከናውኑ ነበር።

ከዚህ በሻገር አቶ ገ/ፃዲቅ እስከ ዕለተ ሞታቸው ድረስ የኢትዮጵያ አርበኛ ማህበር ጠንካራ አባል ነበሩ። ይህም ወራሪውን የጣሊያንን ፋሽስት ለመከላከል በተደረገ ፊልሚይ ከፍተኛ ተሳትፎ ስለነበራቸው ነው።

በተጨማሪም ከማህበረሰቡ ጋር ያላቸውን ግንኙነት በተመለከተ ለምሳሌ በተለያዩ የማህበረሰብ የእምነት ድርጅቶች እንደ ሰምበቴ እንዲሁም የተለያዩ እድሮች ውስጥ አባል በመሆን ከፍተኛ ተሳትፎ ነበራቸው።

አቶ ገ/ፃዲቅ ምን ጊዜ የተቸገሩትን ከመርዳት ወደኋላ የማይሉና በጣም ደግ እና የተከበሩ ሰው ነበሩ። በጣም የሚታወቁት ሁልጊዜ የተቸገሩ ሰዎችን መርዳት ብቻ ሳይሆን በግጭት ውስጥ ያሉ ሰዎችን በተለይም ቤተሰቦችን በማስታረቅ የሽምግልና ሥራ ይታወቃሉ። እንዲሁም እኚህ ታላቅ አባት በህይወት ዘመናቸው በብዙ ሰዎች ላይ በጎ ተጽዕኖ ሲያሳድሩ ኖረዋል። በቤታቸው ሁል ጊዜ እንግዶችን በደስታ መቀበልና የቻሉትን ያህል ማስትናገድ የተልመደ ነበር።

በሌላ በኩል አቶ ገ/ፃዲቅ ልጆቻቸውን ዘመናዊ ትምህርት እንዲያገኙ ለማስቻል ብዙ ጥረት አድርገዋል። እናም ከዳደሮቻቸው ጋር በመሆን አንድ መምህር (ደብተራ) ከአዶላ በማምጣት የአረምፋማ መንደር ልጆች የመጀመሪያ ደረጃ ትምህርታቸውን በአንድ ትልቅ አዳዲስ ሥራ እንዲጀምሩ አድርገዋል። በኋላ ላይ ተጨማሪ ልጆች ከገጠር ወደ ትምህርት ቤቱ ሲመጡ አቶ ገ/ፃዲቅና ዳደሮቻቸው የት/ቤቱን አቅም ለማሳደግ በማሰብ የመጀመሪያውን ት/ቤት ከእንጨትና ከሳር ሰሩ።

ከዚያም ልጆቹ መጠለያ በማግኘታቸው በጣም ተደስተው የዳዊትን መጽሐፍ እና የመጽሐፍ ቅዱስ ትምህርቶችን በአጭር ጊዜ ውስጥ በተሳካ ሁኔታ አጠናቀቁ። ይህን አስፈላጊ ደረጃ ካጠናቀቁት ውስጥ ሁለት የአቶ ገ/ፃዲቅ ልጆች (አቶ አለማየሁና ዶ/ር ተረፈ) ሲሆኑ እነሱም ወዲያውኑ ወደ ድርጋዓለም በመሄድ የድቁና ማዕረግን መቀበል ችለዋል።

በሌላ በኩል የመምህሩ (የደብተራው) የእውቀት ደረጃ በጣም ውስን ስለነበር የልጆቹን ትምህርት ወደ ላቀ ደረጃ ለማስቀጠል አልቻለም። እናም አቶ ገ/ፃዲቅ እና ዳደሮቻቸው ልጆቻቸውን ወደ አዶላ ከተማ በመላክ ዘመናዊ ትምህርት እንዲማሩ ተገደዱ። ወደ አዶላ ዘመናዊ ትምህርት ቤት ከተላኩት ተማሪዎች መካከል የመጀመሪያው ከአቶ ገ/ፃዲቅ ልጆች አንዱ የሆነው ተረፈ ነበር።

የተረፈ የቤተሰብ ናፍቆት እና የአቶ ገ/ፃዲቅ ተፅእኖ

የተረፈ ወላጆች ከአክስቱ (ወ/ሮ ዳንሶ ቶላሳ) ወይም ከእህቱ (ወ/ሮ ወርቂቱ ገ/ፃዲቅ) ጋር በመኖር ትምህርቱን እንዲከታተል ነበር ወደ አዶላ የላኩት። ሆኖም ለሱ በአዶላ እንደ አረምፋማ ምቹት አልተሰማውም።

በተለይም የቤተሰቡ ናፍቆት በጣም ስለስቸገረው ያለ አባቱ ፍቃድ አንድ ቀን ወደ አረምፋማ ተመለሰ። እዚያም አንድ ሌሊት በእናቱ እርዳታ ከአባቱ ተደብቆ አደረ። በሁለተኛው ቀን ተረፈ ከዳደሮቹ ጋር በአንድ ትልቅ የአዳዲስ ሥራ ስር የእግር ኳስ ሲጫወት አቶ ገ/ፃዲቅ ከሩቅ ሲያዩት አይናቸውን ማመን አቃታቸው። ከዚያም ትንሽ ቀረብ ብለው ልጁ ተረፈ መሆኑን በደምብ ካረጋገጡ በኋላ ከመሬት ላይ አንድ የእንጨት ዱላ አንስተው ልጃቸውን ለመቅጣት ወደ እሱ ሮጡ። ነገር ግን ይህን ቀድመው ያዩት ዳደሮቹ ለተረፈ እንዲሸሽ ጥቆማ ሰጥተውት ስለነበር በፍጥነት መሸሽ ጀመረ። ሆኖም አባቱ መከተላቸውን ቀጥለው ፣ ሁለቱም በትልቁ የአዳዲስ ሥራ ስር ዙሪያ ሶስት ጊዜ ቢሮጡም ፣ አባትየው ማሳደዳቸውን ማቆም ስላልፈለጉና እንዲሁም የተረፈም ጉልበት እየተዳከመ ስለሄደ ወደ አንድ የተከበሩ አዛውንት (አቶ ጀቤሳ ጉሉማ) የአቶ ገ/ፃዲቅ የአጎት ልጅ ወደሆኑት በመሸሽ ለጥቂት ከአባቱ ዱላ እራሱን ለማትረፍ ቻለ።

በማግስቱ አቶ ጀቤሳ በአባትና ልጅ መካከል ሰላም እንዲፈጠር ካደረጉ በኋላ ተረፈ በአስቸኳይ ወደ አዶላ ተመልሶ ትምህርቱን እንዲቅጥል ስምምነት ላይ ተደርሶ ተረፈም ምንም ሳያቅማው ወሰኔውን በመቀበል ተገባረመ።

ይህ የአቶ ገ/ፃዲቅ በጎ ተጽእኖ ለተረፈ የማይረሳ ትምህርት ሆኖ በወደፊት እድገቱ ላይ ትልቅ ሚና ተጫውቷል። በዚህ እና በሌሎች ምክንያቶች ተረፈ አባቱን ሁሌ ሲያመሰግን ይኖራል። እንዲሁም ለሳቸው ያለው አክብሮትና ፍቅር ከፍተኛ ነው።

አዶላ ያኔ እና አሁን

በ 1960 ዎቹ መጀመሪያ ላይ አዶላ ከ15.000 የማይበልጡ ነዋሪዎች ቢቻ እንደነበሯት ይገመታል። ዛሬ ግን ወደ 50.000 የሚጠጉ ነዋሪዎች አሏት። በዚያን ጊዜ አዶላ እና አካባቢው የነበረው የአየር ንብረት ለኑሮ በጣም ተስማሚና እጂግ ጤናማ ነበር። እንዲሁም ያለ ተጨማሪ የኬሚካል ግባት ሊጠጣ የሚችል እጅግ በጣም ጥሩ ጥራት ያለው በቂ የመጠጥ ውሃም ነበራት።

በተጨማሪም ክልሉ በማዕድን ሀብት የበለፀገ ሲሆን በተለይም ወርቅ ፣ ታንታለም ፣ ፕላቲኒየም ፣ ሊቲየም ፣ የመሳሰሉት በስፋት ከመገኛታቸው በላይ ከተጠቀሰው ጊዜ በፊት አዶላና አካባቢዋ ሰፊ ደኖች፣ ትላልቅ ዛፎች እና በልዩ ልዩ የዱር እንስሳት የበለፀገ ነበር። እነዚህ እንስሳት ዛሬ በአካባቢው አይታዩም። ምክንያቱም በዋናነት የኢትዮጵያ ገዢዎች ላለፉት 60 ዓመታት ብዙ የእንጨት መሰንጠቂያዎችን በማቋቋም ደኖችን በማውደማቸው ነው። በሌላ አነጋገር የነበሩት ደኖች ከመውደማቸው በላይ እንዲሁም በብዛት የነበሩት የዱር እንስሳትም ቀስ በቀስ ወደ ጎረቤት ሀገራት፣ ለምሳሌ ወደ ኬንያ እና ዩጋንዳ ለመሰደድ ተገደዋል። አዶላ በአሁኑ ጊዜ በሰፊው ተስፋፍቶ የሚገኝ የዛፍ ዓይነት ቢኖር የእርሻ መሬትን በማድረቅ የሚታወቀው የባሕር ዳር ዘር ቢቻ ነው። በነዚህና ሌላም መካኒያዎች ክልሉ በዚህ ዋቅት እንኚህን ከላይ የተጠቀሱትን የተፈጥሮ ስጦታዎች ሙሉ በሙሉ አጥቷል ማለት ይቻላል።

በአሁኑ ጊዜ በአዶላ እና በአካባቢው ያለው የአየር ንብረት በተለያዩ ምክኒያዎች በመበላሸቱና አፈሩም እንደ ቀድሞው ለም ባለመሆኑ በተለይም አርሶ አደሩን ለከፍተኛ ችግር ዳርጎት ይገኛል። ወርቅና ሌሎች ማዕድናትን ያለ ምንም ሕጋዊ ቁጥጥር ግለሰቦች ሆኑ ድርጅቶች በገፍ እንዲያመርቱ ስለተደረገ አካባቢው ለብክለትና የደን መጨፍጨፍ በእጂጉ ተዳርጓል። በአሁኑ ጊዜ ግጭቱ ፖለቲካዊ ባህሪ እንደያዘ ግልጽ ሆኗል።

በዚህ ግጭት ውስጥ የተካተቱት የአካባቢው ተጎጂ ማህበረሰቦች፣ የአካባቢ መስተዳድር፣ የተለያዩ ተቋማት እና ባለሀብቶች እንዲሁም ማህበራዊና አካባቢያዊ እንቅስቃሴዎች ለምሳሌ የትውልድ አገራቸውን ከዝርፊያ ወይም አደገኛ የአካባቢ ብክነትና የደን መጨፍጨፍ ለመከላከል የሚታገሉ ተዋጊ ኃይሎችንም ያጠቃልላል።

የዚህ ግጭት ተሳታፊ ዘራፊ ቡድኖች በሀገሪቱም ሆነ በአለም አቀፍ ደረጃ ተለይተው ቢታወቁም በአሁኑ ወቅት ከዚህ ህገ ወጥ ተግባር የሚከለክላቸው ሃይል አልተገኘም። ስለዚህ ይህ በተለይም በኦሮሚያ ክልል እየተፈጠረ ያለው ግጭት ሊፈታ የሚችለው ሕዝቡ ለመብቱ መከበር በአንድነት ሲታገልፍ ድልን መቀዳጀት ሲችል ቢቻ ነው። ይህም ማለት ፣ ራሱን በራሱ የማስተዳደር መብቱን ማስከበር ሲችል፣ ተፈጥሮ የላገሰችውን ሃብት መጠቀምና እንዲሁም በተለያዩ መንገዶች ከሚደርሱ ጉዳዮች ራሱን መከላከል ሲችል ብቻ እንደሆነ ይታመናል።

በ1930ዎቹ አጋማሽ ላይ አቶ ፃዲቅ በሻኪሶና አካባቢው የወርቅ ማዕድን አውጪዎች የአንድ ቡድን መሪ (ካቦ) በነበሩበት ወቅት የዚህ ዓይነት ግጭቶች ሆነ ምንም ዓይነት የአካባቢ ብክለት፣ እንዲሁም የደን ጭፍጨፋዎች እንዳልነበሩ እስካሁን በሕይወት ያሉ የአካባቢው ሽማግሌዎች ይናገራሉ። ለዚህም በዋናነት እንደ ምክኒያት የሚቀርበው ቀደም ባሉት ጊዜያት የወርቅ ማዕድን ምርት የሚከናወነው ዘመናዊ ኬሚካሎችንና መሳሪያዎችን በመጠቀም ሳይሆን ውሃና ቀላል የሰውን ጉልበት ቢቻ በመጠቀም ስለ ነበር ነው።

ስለሆነም የአዶላ እና የአካባቢዋ የአየር ንብረት ከላይ በተጠቀሱት ምክንያቶች በአሁኑ ጊዜ ክፉኛ ተጎድቷል። በዚህ የተነሳ የነዋሪዎቹ የኑሮ ደረጃ ባለፉት 60 ዓመታት ውስጥ በማይታመን ሁኔታ አሽቆልቋል።

አቶ ገ/ፃዲቅ ባረፉበት ዕለት የተከሰተ የማይረሳ ክስተት

በመስከረም 1974 መጨረሻ የአቶ ገ/ፃዲቅ ልጅ ተረፈ የነጻ ትምህርት እድል አግኝቶ ወደ ጀርመን አገር በረረ። ከቤተሰብ ርቆ መሄድ በጣም ከብዶት ነበር። ቤተሰቡን ለረጅም ጊዜ ቢናፍቅም በተለያዩ ምክንያቶች ለስድስት ዓመታት ያህል ጊዜ ሄዶ ለማየት ግን አልቻለም። ተረፈ በ1980 ዓ.ም ወደ አገሩ ተመልሶ አባቱን ሲያገኛቸው በጠና ታመዉ ጉልበታቸው ዝሎ አልጋ ላይ ተኝተው ነበር። የነበሩበት ሁኔታ ተረፈን በጣም ከማስደንግጡም በላይ ምንም ሊያደርግላቸው ባለመቻሉ የተሰማው ሃዘን ወሰን አልነበረውም። በተለይም ያመጣላቸውን ስጦታዎች እንኳን በአግባቡ ሊሰጣቸው ባለመቻላቸውም አዝኗል። አባትየው የሱን ድምፅ እንደሰሙ ወዲያው አንገታቸውን ቀና በማድረግ በሚገርም ሁኔታ ኃይል በማግኘት ልጃቸውን ደጋግመው ከሳሙ በኋላ ይህን ላድረገ ዋቃ ምስጋናቸውን አቀረቡ። ከዚያም

አቶ ገ/ፃዲቅ በዚህ ወቅት ሙሉ ጤና እንዳለው ሰው በደምብ መናገር በመጀመር እስካሁን በህይወት ቆይተው ልጃቸውን ለማየት በመቻላቸው የተሰማቸው ደስታ ከፊታቸው ላይ በግልጽ ይነበብ ነበር። ክስተቱ እጅግ አስደናቂ ከመሆኑ የተነሳ ሁኔታውን ማመን ያስቸግር ነበር።

በዚያው ተረፈ በመጣበት ቀን ከጥቂት ሰዓታት በኋላ፣ አቶ ገ/ፃዲቅ ልጆቻቸውንና የልጅ ልጆቻቸውን በቅርብ ያሉትን ሁሉ እሳቸው ጋ እንዲሰበሰቡ አደረጉ። ከዚያም ብዙዎቹ ከተገኙ በኋላ በኦሮሞ ባህል መሰረት በኦሮሞኛ ቋንቋ ለተወሰኑ ደቂቃዎች ከፀለዩ በኋላ ለዋቃ ምስጋና አቀረቡ። በመጨረሻም እንዲህ አሉ፣ "እዚህ የተገኛችሁም ሆነ መገኘት ያልቻላችሁ፣ ልጆቼና የልጅ ልጆቼ በሙሉ፣ በመሃላችሁ ፍቅር ይስፈን፣ ችግር አይግጠማችሁ፣ በሰላምና በጤና እንዲሁም በመከባበር በያላችሁበት በደህና ኑሩ፣ እግዚአብሔር ሁላችሁንም ይባርክ" በማለት ምርቃታቸው አጠቃለሉ።

ከዚያም ጥቂት ሰዓታትን ካሳለፉ በኋላ ዓይኖቻቸውን በመጨፈን የዘላለም ዕረፍት አደረጉ።

ይህ አስደናቂ ክስተት በተለይም ለተረፈ በዋቃዮ ፈቃድ እንደ ተለገሰ ስጦታ ተቆጥሮ ሁሌም በትዝታው ይኖራል። ከረዥም ጊዜ መለያየት በኋላ አባቱ በሚያርፉበት ቀን በበታዉ መግኘቱ አስቀድሞ የታቀደ ይመስላል ስሉ በመገረም ብዙ ሰዎች እስካሁንም ይናገራሉ።

አቶ ገ/ፃዲቅ ያፈሩትን ቤትሰብ በተመለከተ ዘራቸው ወደ ብዙ ቤተሰቦች በመባዛት በአሁኑ ወቅት አገር ቤት በተለያዩ ክልሎች እንዲሁም ከአገር ዉጪ እንደ ጀርመን፣ አሜሪካ፣ ካናዳ እና መካከለኛው ምስራቅ ባሉ አገሮች ተሰራጭተው በመኖር ላይ ይገኛሉ።

አቶ ገ/ፃዲቅ ባደረባቸው የሆድ ህመም ምክኒያት በድንገት ከዚህ አለም በ1980 ዓ.ም በሞት ተለዩ። በእኚህ ተወዳጅ አባት ድንገተኛ ሞት ቤተሰባቸው ክፉኛ አዝኗል።

አቶ ገ/ፃዲቅ በአዶላ የመጨ ሰፈር ማህበረሰብና የቤተሰባቸው ጥሩ ምሰሶ ነበሩ። ስለሆነም ልጆቻቸውና የልጅ ልጆቻቸው ሁል ጊዜ እኝህን ተወዳጅ አባት በፍቅር እና በአድናቆት ሲያስታውሷቸው ይኖራሉ!

A Brief Biography of Mr. G/Tsadik Tolassa



Mr. G/Tsadik Tolassa

Brief Biography of Mr. G/Tsadik Tolassa

Mr. Gebre Tsadik (Fakkanssa) Tolassa was born in 1908 to Mrs. Duretii Boka and Mr. Tolassa Beenya at Baddessa Durbaa, near Walliso town. Until early 1988 he lived in several different places (e.g. Walliso, Hiddi Lola, Mega, Moyale, Nagele Borana, Mogadishu, Jimma, Shakkiso, Arooresa, Arramfama and finally the town of Adola). He was the eldest and most beloved of his parents' many children. In Walliso, Mr. G/Tsadik received the necessary verbal lessons from his parents and the Oromo community according to the Oromo tradition. Mr. G/Tsadik had three children, one son (Mr. Wandimu) and two daughters (Mrs. Warqituu and Mrs. Muluu), before he married Mrs. Tejituu, although they are all not alive now.

A brief description of his birthplace, Walliso

Walliso, his birthplace, currently has over 60,000 inhabitants. The town has served as a center for people and animals for centuries and continues to be so today, especially thanks to its thermal springs and several rivers. The town of Walliso and its surroundings have very good conditions for agriculture due to the fertile soil and many rivers, e.g. Walga, Ejersa, Rebu, Qaldhaa etc..

So the gardens can be cultivated three or four times a year. The town of Walliso and its surroundings play an important role in supplying the capital Finfinne with agricultural products such as timber products, teff, chat, onions, oilseeds, peas and beans, as well as various livestock products and numerous vegetables and fruits.

Events of Mr. G/Tsadik during his youth

Mr. G/Tsadik had three names, his original name was Fakkaanssa and later he was given the baptismal name G/Tsadik. He also had a nickname which was Abba Bullo, the name he was given as a young man because he was very famous for horse riding in his youth and his horse was a grey one. That is, he developed his creative powers in imaginative play and was able to prove his strength like almost all Oromo youth, then in an important ceremony in the youth ritual he was given the name Abba Bullo. Abbaa Bulloo means "owner of the grey horse" in Afaan Oromo.

At that time, young people aged 24 to 32 (at the level of Geda Kusa/qondala) had to go with their friends to unknown, remote places to hunt strong wild animals.

Abba Bullo's hunting grounds were in southern Oromia, especially in Borana (Hidii Lolaa, Mega, Liban and Moyale, etc.). However, although he was very successful in the hunt, he could not return home victoriously and happily due to the following events. Mr. G/Tsadik was a patriot because of the sacrifice he gave to protect the country from the enemy during the Italian invasion.

In 1936, when the Italian fascists invaded Ethiopia, Mr. G/Tsadik and many of his friends participated in the independence campaign and fought bitterly in southern Oromia (Borana).

His military leader Dejazmach Gebre Mariam Gaarii was a very famous man. This man organized troops and fought against the Italians in southern Oromia and the Sidamo Region. Therefore, in memory of Dejazmach Gaarii, a famous school, Lice Gebre Mariam, was built in Finfinnee and named after him.

Many patriots testified that Mr. G/Tsadik and his comrades fought a fierce battle against the enemy from Europe, who used modern weapons and well-trained soldiers. Mr. G/Tsadik and his comrades had only simple weapons and spears at their disposal. Moreover, it is clear that the troops received no support from the Ethiopian side during that war. Consequently, the enemy eventually won the battle by killing many of Mr. G/Tsadik's comrades, after which many of his surviving comrades were captured in 1937 in Borana. They were then tortured in cruel and inhuman conditions until 1940, in a prison in Somalia (Mogadishu).

Despite the very difficult conditions in prison, Mr. G/Tsadik was able to use his time for good purposes. There he was provided the opportunity of learning to read and write the Amharic alphabet. He was the only one of Mr. Tolassa's many children who was able to read and write. Many prominent educated Oromo prisoners in Mogadishu prison provided various trainings to the uneducated Oromos in writing and reading. So Mr. G/Tsadik would always be grateful to these comrades. Overall, detention in Mogadishu has not only helped him to get a formal education, but the experience has eventually motivated him to send his children to school later.

In late 1940, three allied armies invaded the Italians in East Africa from different directions. Furthermore, the British troops stationed in Kenya invaded Somalia and drove out the fascists. Mr. G/Tsadik and his comrades were amazed at the success of the attack and were able to return home as free men a few months later.

In late 1941, the year Italy was defeated and expelled from most parts of Ethiopia, Mr. G/Tsadik and Mrs. Tejitu Gemechu were married according to the Oromo tradition at Badesa Durba, near Walliso.



Mrs. Tejitu Gemechu

Then, in early 1942, they traveled to Jima, where they lived for about a year. The reason they went there was to drive the remaining the Italian fascists out of Jima due to Mr. G/Tsadik being a patriot.

After completing his job in Jima, he returned to Walliso with his wife, and after a short stay there they left for southern Oromia with several others. The reason they chose southern Oromia was because Mr. G/Tsadik's cousin, Mr. Jabesa Guluma and his old friends lived there. In addition, he had previously traveled to southern Oromia and knew the region well. The family lived in Adola and Shakiso at that time. Mr. G/Tsadik was the leader of a group of gold miner's there.

In 1947, Mr. Tolassa Benya (Mr. G/Tsadik's father) became seriously ill and the family had to return to Walliso. Then they stayed in Walliso and took care of him until his death.

During this stay in Walliso, Mr. G/Tsadik was able to successfully conduct the Buttaa Qalaa festival, an event that should be performed in the Geda ritual. The Buttaa Qalaa ceremony is performed every eight years. By performing this ceremony, Oromo men advance from the lower Geda level to the higher Geda level, namely from the Raaba Doorii level to the Lubaa (Geda) level.

Court proceedings relating to bank debts in Walliso

Before Mr. G/Tsadik started his last journey from Walliso to southern Oromia, he borrowed money from a bank with one of his cousins. At that time, taking such loans was not common and the reason for taking these loans may have been to raise capital to run a business. In order to secure the loan, they had to pledge the family's piece of land to the bank as collateral. Although such debt was not common at the time, especially in Walliso, there is speculation that Mr. G/Tsadik may have gotten the idea in prison in Mogadishu. Despite the agreement, Mr. G/Tsadik was not prepared to repay the loan on time, so his cousin filed a lawsuit against Mr. G/Tsadik in his absence after paying all the debts himself.

Mr. G/Tsadik was living in Arramfama at the time, and since communication was very difficult in Ethiopia at that time, he was unable to respond to the allegations punctually. His son, Mr. Wendimu G/Tsadik, who was living in Walliso, was initially unable to represent his father due to the lack of legal power of attorney. The family was in great fear because the property passed down from generation to generation might be taken away. Therefore, Mr. Wendimu had to bribe the judges and prosecutors to delay the trial until he received legal power of attorney. To do this he was often forced to sell his own property such as livestock and grain to save the family property.

Later, after many efforts, Mr. G/Tsadik was able to grant his son legal power of attorney, but the legal process was delayed for several years until the Ethiopian land proclamation of 1975 was promulgated.

Although the promulgation of the land proclamation had brought relief to Mr. Wendimu, he suffered greatly from the regular trips to Finfinnee to attend court hearings. In this sense, Mr. Wendimu was ultimately successful, but

the matter certainly hurt him a lot. He was eventually successful in his efforts to save the family's property and rescue his father and siblings, and for this reason, many still admire him.

Currently, the family property is being passed down from generation to generation. This means that Mr. Wendimu's youngest son, Mr. Badhadhaa Wendimu, and many of his children as well as Mr. Kinfe G/Tsadik are now making good use of and managing Abba Bullo's family property in Walliso/Badessa.

In the mid-1950s, Mr. G/Tsadik and his family moved again to Southern Oromia. They first spent about a year in the small town of Aroreessa (Sidamo region), then migrated to Arramfama and lived there for a long time.

Arrafama's life and daily events at that time

The small village of Arramfama lies between two large rivers, the Genale and the Deye. These streams are rich in fish, but may not be used due to poor infrastructure. There are many mountains and deep valleys on the way to Adola, especially between Genale River and Arramfama village. These factors create obstacles, especially those that make transport links very difficult. One of the well known gorges, namely "Bale Arsii", has destroyed many human and animal lives. Moreover, the bridge built across Genale River is not stable enough, especially during the rainy season; too many people fall into the river and lose their lives. In addition to that, the attack of the giant crocodiles is amazing. The author of this article has witnessed the incidents of attacks of the giant crocodiles, and has seen many people and animals, when they were swept away by the floods of these big rivers.

However, these rivers have been useful in other ways too. For example, Abba Bulloo's children, especially Mr. Hailu, Mr. Alemayehu and Dr. Terefe, have benefited from these rivers. This means that although these big rivers have severe waves, they have had the opportunity to learn to swim there. If this had not happened, perhaps one of Mr. G/Tsadik's children (the author of this article) would not have been alive today. The surviving boy, at that time 14 years old, fell into a well while fetching water from it in Adola town. The accident happened when an old piece of wood on the well, that the boy was holding, broke and the boy fell into the well, which was about 10 meters deep. The incident happened early in the morning and no one was there to help him. So thanks to these great rivers, this boy had the opportunity to learn to swim there and thus he was able to save himself from death.

The village, Arramfama had a climate ideal for life. Also, the soil in and around Arramfama was very fertile and agricultural products such as grain and livestock were very cheap at that time. For example, in the 1960s, 100 kg of Maiz sold for less than 3 Birr (1.5 \$). The price of this product is currently over 10.000.00 Birr (100.00 \$).

At that time Arramfama was a village full of wealth and good life which was considered as a paradise, and nowadays such a situation is what the Oromo dream of. Life there then was pure nature, pleasant and prosperous.

So Mr. G/Tsadik and his wife lived in Arramfama for a long time and had many children.

The children were thrilled and happy that most of them spent their childhood there. And many of them began their basic education there.

With regard to Arramfama, among the unforgettable events, for example, in the early 1960s there were a small number of houses built around a large Oda tree. One morning when the village children were having a lesson under the big Oda tree, a fire broke out in a house and immediately destroyed eleven houses. Mr. G/Tsadik's house was one of the burnt ones. Fortunately, the house was not near the source of the fire and some items were salvaged.

After all, it didn't take long for the family to recover from the tragedy. The family was able to collect construction materials from the forest free of charge and the burnt house was easily replaced in a short period of time. The community's involvement in the construction of houses and in the donation of materials will never be forgotten.

The children who were occupied with their lessons under the Oda tree were amazed as they watched the event of the fire and how the community was able to control the disaster, as they will still testify.

As for the large Oda tree mentioned above, it serves various purposes such as a marketplace, a school for children and a village forum, and a shelter for people and animals. Especially during the summer months, unforgettable sporting events such as wrestling and javelin throwing as well as dances are held under the Oda tree.

Market days are Saturdays and Tuesdays and people come from different directions to trade under the Oda tree. People come to the market not only to buy or sell things but also to get news from each other. In Arramfama village, terrible news was heard every day, for example, on the way to Adola, there were often tragic accidents in the place called "Balee Arsii". In addition, it was reported daily that people and animals were taken by the flood of Genale and Deye rivers and eaten by large crocodiles, especially during the winter time.

The life of Mr. G/Tsadik with the community

Mr. G/Tsadik was mainly engaged in agriculture and livestock trade to support his family. He traveled to distant places, such as the Bale region, especially Bidirre and Oborso, where he bought cattle and took them to Adola and Dilla towns to sell.

According to people who knew him, he occasionally helped on behalf of people as a lawyer, although he did not have a legal permit. He was an active member of the Ethiopian Patriots Association until the day he passed away.

Regarding his relationship with the community, for example, he was involved via a membership in various religious communities such as church organizations (sembete) and Idir (self-help associations), especially in Adola town.

Mr. G/Tsadik was a kind and respected man, who did not hesitate to help those who needed support. As is recounted, he was always known not only for helping people in need, but also for reconciling people in conflict, especially families. Furthermore, this great father had a positive influence on many people during his lifetime. In addition, guests were always welcome in his house.

Mr. G/Tsadik tried his best to provide his children with a modern education. Therefore, he and his friends brought a teacher (Debtera) from Adola to Arramfama, which gave the children of the village the opportunity to start their first lessons under a big Oda tree. As more children came to the school from the countryside, Mr. G/Tsadik and his friends built a school from wood and grass to facilitate the education. The children were very happy and were able to successfully complete the Book of David and Bible learning levels in a short period of time. Two of Mr. G/Tsadik's children (Mr. Alemayehu and Dr. Terefe) were able to become deacons after completing the necessary level there.

Unfortunately, the teacher's knowledge was very limited and he could not continue the children's education to the next level. So Mr. G/Tsadik and his friends were forced to send their children to Adola town, where they could get modern education. The first of the pupils sent to the modern school in Adola was Terefe, one of Mr. G/Tsadik's sons.

The influence of Mr. G/Tsadik and Terefe's homesickness

After Terefe was sent to Adola, his parents decided to continue his education by living with his aunt (Mrs. Dansoo Tolassa) or his sister (Mrs. Werqituu G/Tsadik), also both were ready to take good care of him. However, Terefe did not feel as comfortable in Adola as in Arramfama.

One day he was so worried about his family, and because of that he returned to Arramfama without his father's permission. There, with the help of his mother, he spent a night hiding from his father. On the second day, he was playing football with his friends under the big Oda tree when Mr. G/Tsadik saw him from the distance and could not believe his eyes. Mr. G/Tsadik then came a little closer and after confirming that the boy was Terefe, he took a wooden stick from the ground and ran towards the boy to punish him. However, his friends had told Terefe what was happening, so he quickly started running away, but his father continued to follow him. They both ran around the big Oda tree three times. The father did not want to stop chasing his son and then his son fled to a much respected old man (Mr. Jabessa Guluma), Mr. G/Tsadik's cousin, and

escaped narrowly, and with that Terefe was able to save himself from his father's beatings.

On the second day, Mr. Jabessa mediated between father and son, and Terefe immediately returned to Adola to continue his education. This influence of positive feedback from Mr. G/Tsadik became an unforgettable lesson for Terefe, which played an important role in his future developments. For this and other reasons, Terefe is still very grateful to his father.

Adola then and now

At the beginning of the 1970s, Adola was estimated to have had no more than 15,000 inhabitants; today it has about 50,000 inhabitants. The climate in and around Adola was very pleasant to live in at that time. There was plenty of drinking water of excellent quality that could be drunk without further chemical treatment.

In addition, its region was rich in mineral resources, especially Gold, Tantalum, Platinum, Lithium etc.. Before the time mentioned, Adola area was rich in vast forests, big trees and unique wildlife. These animals are never seen today, mainly because Ethiopian rulers have destroyed forests through the use of many sawmills over the past 60 years. In other words, the existing forests were not only destroyed, but also the existing wild animals were gradually forced to migrate to neighboring countries, such as Kenya and Uganda. If there is one tree species that is widely grown in Adola today, it is the eucalyptus tree, which is known for drying out the farming land. Due to these and other reasons, the region has almost completely lost these natural gifts.

Currently, the climate in Adola and the surrounding area has deteriorated due to various reasons and the soil is not as fertile as it used to be. Meanwhile, gold and other minerals are being mass produced by individuals and companies without any legal control, and the area has been subjected to pollution and deforestation. Now it is clear that the conflict has a political character.

Included in this conflict are local victim communities, local government, various institutions and investors, as well as social and environmental movements, such as fighting forces fighting to protect their homelands from robbery or dangerous waste and deforestation.

Robber groups involved in this conflict have been identified both nationally and internationally, but currently there is no power to stop them from this illegal activity.

Therefore, it is believed that this conflict, especially in the Oromia region, can be resolved only when the people's struggle ends in victory, that is to say, when they are able to enforce their right to self-governance, use the resources that nature has gifted them, and protect themselves from harm in various ways.

According to local elders who are still alive, in the mid-1940s, when Mr. G/Tsadik was the leader of a group of gold miners (kabo) in the Shakisona area, there were no such conflicts, no environmental pollution, and no deforestation. The main reason for this is that in the past, gold mining was not done using modern chemicals and equipments, but using water and simple human labor.

Thus, the climate of Adola and its surroundings has been severely affected by the factors mentioned above and the standard of living of the inhabitants has declined in an unpredictable manner over the past 60 years.

An unforgettable event that happened on the day Mr. G/Tsadik passed away

In late September 1981, Mr. G/Tsadik's son, Terefe, received a free scholarship and flew to Germany. It was very difficult for him to be separated from his family. Although he had been homesick for a long time, he was unable to visit his family for six years for various reasons. When Terefe returned home in early 1988 and met his father, he found him in bed because he was very sick and had lost his strength. This situation was so shocking to Terefe that he was very sad that he could not do anything; especially he could not give him the gift he had brought him properly. When the father heard the voice of Terefe, he immediately raised his head and incredibly gained power and kissed his son several times, and then thanked Waaqqaa for doing this.

Then Mr. G/Tsadik began to speak as if he was in good health, and his face showed that he was overjoyed to see his son alive. Terefe still remembers that the event was so amazing that he could not express it in words.

That same day, a few hours after Terefe's arrival, Mr. G/Tsadik gathered all his children and grandchildren.

After many of them had come to him, Mr. G/Tsadik, according to Oromo tradition, offered a few minutes of prayer and thanksgiving to Waaqqaa in the Oromo language, and finally he said "God bless you all and those who cannot be here too, have love and respect for each other, live in peace and prosperity" and he concluded his blessings.

A few hours later, he closed his eyes and rested forever.

This amazing event was a big surprise, especially for Terefe and it will always be in his memory as an indescribable gift from Waaqqa. Many people have considered it very strange that Terefe could be present at all on the day of his father's death as if it was pre-planned after a long separation time.

As for Mr. G/Tsadik's family, his descendants have multiplied into many families and currently live in different regions of the country and abroad in countries such as Germany, America, Canada and the Middle East.

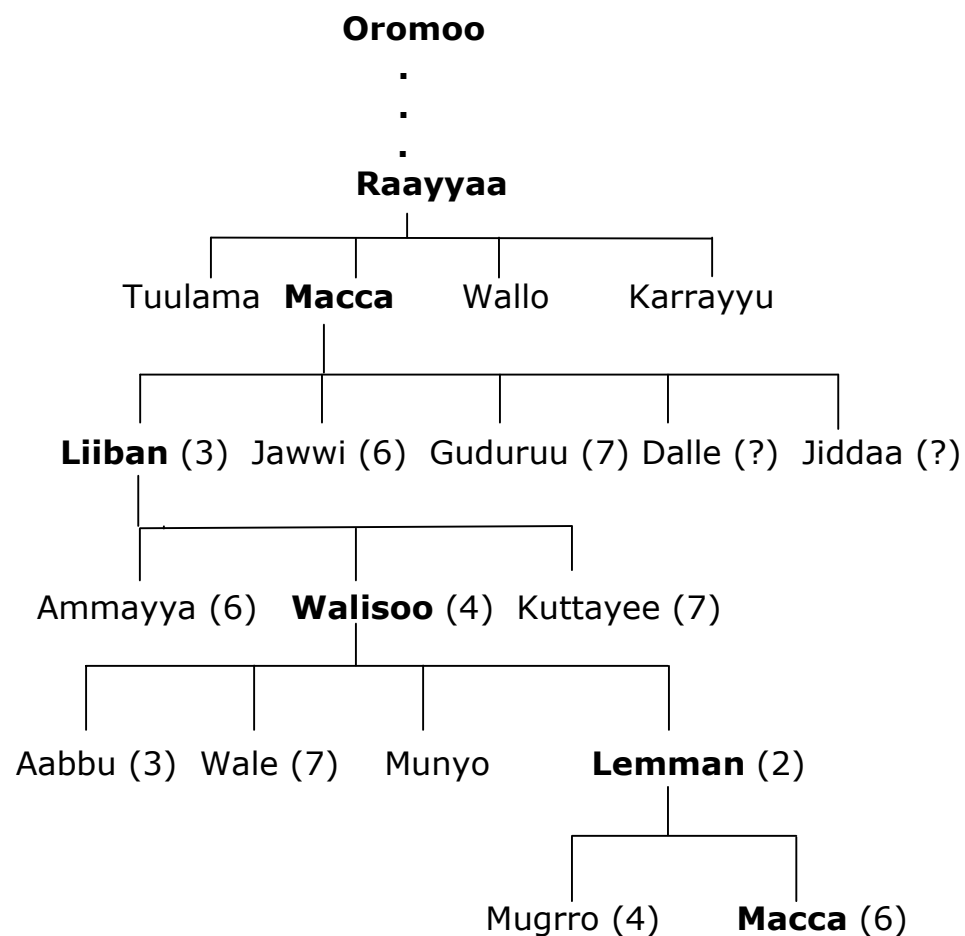
Mr. G/Tsadik passed away suddenly in early 1988 after a long illness of stomach disease. The sudden death of this beloved father has left his family deeply saddened.

Mr. G/Tsadik was a good man and a pillar of the family and the community of Macha village in Adola.

Thus his children and grandchildren will always remember this beloved father with love and admiration!

Lineage of Mr. G/Tsadik (the paternal side)

Throughout the Oromo country, according to Oromo tradition, children are obliged to learn their lineage correctly and be able to recount it until the eleventh house.



Gebre Tsadik (Fakkaanssaa or Abbaa Bulloo) – Tolassa – Beenyaa – Gudataa – Buukkoo – Jiiloo – Qammalee – Magandachee – Jaaffar – Buutta – Riibaatto

The birthplace of Mr. G/Tsadik is the village of Baddeessaa Durbaa near the town of Waliso.

Walliso is derived from the name of an Oromo clan. According to legend, Walliso is the son of Liban, who had three children: Amaya (the eldest), Walliso (the middle) and Kuttaye (the youngest). Liban belongs to Macca, a larger Oromo clan.

Kurze Biographie von Herrn G. Tsadik Tolassa



Mr. G/Tsadik Tolassa

Kurze Biographie von Herrn Gebre Tsadik Tolassa

Herr Gebre Tsadik (Fakkanssa) Tolassa wurde 1908 als Sohn von Frau Duretii Boka und Herrn Tolassa Beenya in Badsessa Durba, in der Nähe der Stadt Walliso, geboren. Bis Anfang 1988 lebte er an verschiedenen Orten (z. B. Walliso, Hiddi Lola, Mega, Moyale, Negele Borana, Mogadischu, Jima, Shakiso, Arooresa, Arramfama und schließlich in der Stadt Adola). Er war das älteste und beliebteste der vielen Kinder seiner Eltern.

In Walliso erhielt er den notwendigen verbalen Unterricht von seinen Eltern und der Oromo-Gemeinschaft gemäß der Oromo-Tradition. Herr G/Tsadiq hatte drei Kinder, bevor er Frau Tejitu heiratete, einen Sohn (Herr Wendimu) und zwei Töchter (Frau Warkitu und Frau Mulu), obwohl sie jetzt alle nicht mehr am Leben sind.

Eine kurze Beschreibung seines Geburtsortes, Walliso

Walliso, sein Geburtsort, hat derzeit über 60.000 Einwohner. Die Stadt diente jahrhundertlang als Zentrum für Menschen und Tiere und ist dies auch heute noch, insbesondere dank ihrer Thermalquellen und mehrerer Flüsse. Die Stadt Walliso und ihre Umgebung bieten aufgrund des fruchtbaren Bodens und vieler Flüsse, z. B. Walga, Ejersa, Rebu, Qaldha usw., sehr gute Bedingungen für die Landwirtschaft. So können die Gärten drei- bis viermal im Jahr bewirtschaftet werden. Die Stadt Walliso und ihre Umgebung spielen eine wichtige Rolle bei der Versorgung der Hauptstadt Finfinne mit landwirtschaftlichen Produkten wie Holzprodukten, Teff, Chat, Zwiebeln, Ölsaaten, Erbsen und Bohnen sowie verschiedenen Viehprodukten und zahlreichen Gemüse- und Obstsorten.

Ereignisse von Herrn G/Tsadik während seiner Jugend

Er hatte drei Namen, sein ursprünglicher Name war Fakkanssa und später erhielt er den Taufnamen Gebre Tsadik. Er hatte auch einen Spitznamen, nämlich Abba Bullo, den Namen, den er als junger Mann erhielt, weil er in seiner Jugend sehr berühmt fürs Reiten war und sein Pferd ein graues war. Das heißt, er entwickelte seine kreativen Kräfte im fantasievollen Spiel und konnte wie fast alle Oromo-Jugendlichen seine Stärke beweisen, dann erhielt er in einer wichtigen Zeremonie im Jugendritual den Namen Abba Bullo. Abba Bullo bedeutet in Afaan Oromo „Besitzer des grauen Pferdes“. Zu seiner Zeit mussten junge Männer im Alter von 24 bis 32 Jahren (in Geda-Stufe Kusa/qondala) mit ihren Altersgenossen zu fernen unbekannten Orten gehen, um starke Wildtiere zu jagen. Seine Jagdgebiete befanden sich im Süden Oromia, insbesondere in Borana (Hidii-Lolaa, Mega, Liban und Moyale usw.).

Obwohl er bei der Jagd sehr erfolgreich war, konnte er aufgrund der folgenden Ereignisse nicht siegreich und glücklich nach Hause zurückkehren.

Herr G/Tsadik war ein Patriot, weil er während der italienischen Invasion Opfer brachte, um das Land vor dem Feind zu schützen.

Als im Jahre 1936 die italienischen Faschisten Äthiopien überfielen, nahm Abba Bullo mit einigen seinen Freunden an der Unabhängigkeitskampagne teil und leistete erbitterten Widerstand im südlichen Oromia (Borana). Der Anführer des Kampfes war Dejazmach Gebre Mariam Gaarii. Dejazmach Gaarii organisierte Truppen, die sich den Italienern im südlichen Oromia und Sidamo entgegenstellten. Als Erinnerung wurde für Dejazmach Gaarii eine bekannte Schule (nämlich Lice Gebre Mariam) in Finfinnee gebaut und nach ihm benannt.

Obwohl Abba Bullo und seine Kameraden mit einfachen Gewehren gegen den europäischen Feind vorgingen, der sich der modernen Waffentechnologie bediente, konnten Abba Bullo und seine Freunde lange Zeit ohne Rückendeckung bzw. irgendeine Materialzufuhr von äthiopischer Seite das Land verteidigen. Leider fielen viele von seinen Kameraden später im Kampf, während Abba Bullo und viele von seinen Kameraden im Jahr 1937 gefangen genommen wurden. Sie saßen unter harten und unmenschlichen Bedingungen bis 1940 in Somalia (Mogadischu) in Haft.

Trotz der sehr schwierigen Bedingungen im Gefängnis konnte Herr G/Tsadik seine Zeit für gute Zwecke nutzen. Dort erhielt er die Möglichkeit, das amharische Alphabet lesen und schreiben zu erlernen. Er war das einzige Kind von Obbo Tolassa, der schreiben und lesen konnte. Zahlreiche bekannte Oromo-Helden und Ausgebildete beschäftigten sich im Gefängnis als Lehrer und konnten viele Oromo-Häftlinge ausbilden. Herr G/Tsadik wird diesen Kameraden also immer dankbar sein. Insgesamt half ihn die Inhaftierung in Mogadischu nicht nur dabei, eine formelle Ausbildung zu erhalten, sondern die dortigen Erfahrungen motivierten Herrn G/Tsadik später auch dazu, seine Kinder zur Schule zu schicken. Ende 1940 fielen die drei alliierten Armeen aus verschiedenen Richtungen gleichzeitig in das ostafrikanische Reich Italiens ein. In Kenia stationierte britische Truppen marschierten in Somalia ein und vertrieben die Faschisten. Abba Bullo und seine Kameraden waren vom Erfolg dieses Angriffs so überrascht und erfreut, dass sie nach einigen Monaten als freie Männer nach Hause zurückkehren konnten.

Ende 1941, dem Jahr, in dem Italien besiegt und aus den meisten Teilen Äthiopiens vertrieben wurde, heirateten Herr G/Tsadik und Frau Tejitu Gemechu nach der Oromo-Tradition in Badesa Durba in der Nähe von Walliso. Dann reisten sie Anfang 1942 nach Jima, wo sie etwa ein Jahr lang lebten. Der Grund für ihre Reise dorthin bestand darin, die verbleibenden italienischen Faschisten aus Jima zu vertreiben, da Herr G/Tsadik ein Patriot war.

Nachdem Herr G/Tsadik seine Arbeit in Jima beendet hatte, kehrte er mit seiner Frau nach Walliso zurück und nach einem kurzen Aufenthalt dort brachen sie mit mehreren anderen nach Süd-Oromia auf. Der Grund für ihre Wahl von Süd-Oromia war, dass Herr G/Tsadiks cousin, Herr Jabessa Guluma, und seine alten Freunde dort lebten. Außerdem war er schon früher nach Süd-Oromia gereist und kannte die Region gut. Die Familie lebte zu dieser Zeit in Adola und Shakiso. Herr G/Tsadik war dort der Anführer einer Gruppe von Goldgräbern.

In 1947 erkrankte Herr Tolassa Benya (Herrn G/Tsadiks Vater) schwer und die Familie musste nach Walliso zurückkehren. Dann blieben sie in Walliso und kümmerten sich um ihn bis zu seinem Tod.

Während dieses Aufenthalts in Walliso konnte Herr G/Tsadik das Buttaa Qalaa-Fest erfolgreich durchführen, eine Veranstaltung, die im Geda-Ritual durchgeführt werden sollte. Die Buttaa Qalaa-Zeremonie wird alle acht Jahre durchgeführt. Durch die Durchführung dieser Zeremonie gelangen Oromo-Männer von der unteren Geda-Stufe zur höheren Geda-Stufe, nämlich von der Raaba Doorii-Stufe zur Lubaa (Geda)-Stufe).

Gerichtsverfahren wegen Bankschulden in Walliso

Bevor Herr G/Tsadik seine letzte Reise von Waliso nach Süd-Oromia antrat, lieh er sich zusammen mit einem seiner Cousins Geld von einer Bank. Zu dieser Zeit war es nicht üblich, solche Kredite aufzunehmen, und der Grund für die Aufnahme dieser Kredite könnte darin bestanden haben, Kapital für die Führung eines Unternehmens aufzutreiben.

Um den Kredit abzusichern, mussten sie die Bank das Grundstück der Familie als Sicherheit verpfänden. Obwohl solche Schulden zu dieser Zeit, insbesondere in Walliso, nicht üblich waren, wird spekuliert, dass Herr G/Tsadik die Idee im Gefängnis in Mogadischu bekommen haben könnte. Trotz der Vereinbarung war Herr G/Tsadik nicht bereit, das Darlehen fristgerecht zurückzuzahlen, sodass sein Cousin in seiner Abwesenheit eine Klage gegen Herrn G/Tsadik einreichte, nachdem er alle Schulden selbst beglichen hatte.

Herr G/Tsadik lebte zu dieser Zeit in Arramfama, und da die Kommunikation in Äthiopien zu dieser Zeit sehr schwierig war, konnte Herr G/Tsadik nicht pünktlich auf die Vorwürfe reagieren. Sein Sohn, Herr Wendimu G/Tsadik, der in Walliso lebte, konnte seinen Vater aufgrund fehlender Vollmacht zunächst nicht vertreten. Die Familie hatte große Angst, dass ihr das von Generation zu Generation weitergegebene Eigentum weggenommen werden könnte. Daher musste Herr Wendimu die Richter und Staatsanwälte bestechen, um den Prozess zu verzögern, bis er eine Vollmacht erhielt. Dazu war er oft gezwungen, seinen eigenen Besitz wie Vieh und Getreide zu verkaufen, um den Familienbesitz zu retten.

Später, nach vielen Bemühungen, konnte Herr G/Tsadik seinem Sohn eine rechtliche Vollmacht erteilen, doch das Gerichtsverfahren verzögerte sich um mehrere Jahre, bis die äthiopische Landproklamation von 1975 verkündet wurde.

Obwohl die Verkündung des Landgesetzes Herrn Wendimu Erleichterung verschafft hatte, litt er sehr unter den regelmäßigen Reisen nach Finfinne, um an Gerichtsverhandlungen teilzunehmen. In diesem Sinne war Herr Wendimu letztendlich erfolgreich, doch die Angelegenheit tat ihm sicherlich sehr weh.

Inzwischen war er schließlich erfolgreich bei seinen Bemühungen, das Eigentum der Familie zu retten, und konnte so seinen Vater und seine Geschwister aus der Not retten. Aus diesem Grund bewundern viele noch immer ihn.

Derzeit wird das Familieneigentum von Generation zu Generation weitergegeben. Das bedeutet, dass Herr Wendimus jüngster Sohn, Herr Badhadhaa Wendimu und viele seiner Kinder sowie Herr Kinfu G/Tsadik nun das Familieneigentum von Abba Bullo in Waliso/Badessa gut nutzen und verwalten.

Mitte der 1950er Jahre zogen Herr G/Tsadik und seine Familie erneut nach Süd-Oromia. Nachdem sie etwa ein Jahr in der Kleinstadt Aroreesa (in Sidamo-Region) verbracht hatten, wanderten sie nach Arramfama aus und lebten dort lange Zeit.

Arrafamas Leben und tägliche Ereignisse damals

Das kleine Dorf Arramfama liegt zwischen zwei großen Flüssen, dem Genale und dem Deye. Diese Flüsse sind reich an Fisch, können aber aufgrund der schlechten Infrastruktur nicht genutzt werden. Auf dem Weg nach Adola gibt es viele Berge und tiefe Täler, insbesondere zwischen dem Fluss Genale und dem Dorf Arramfama. Diese Faktoren schaffen Hindernisse, insbesondere solche, die die Verkehrsverbindungen sehr erschweren. Eine der bekanntesten Schluchten, nämlich „Balee Arsi“, hat viele Menschen- und Tierleben zerstört. Darüber hinaus ist die Brücke über den Fluss Genale nicht stabil genug, insbesondere während der Regenzeit fallen zu viele Menschen in den Fluss und verlieren ihr Leben. Darüber hinaus sind die Angriffe der Riesenkrokodile erstaunlich. Der Autor dieses Artikels war Zeuge der Angriffe der Riesenkrokodile und hat viele Menschen und Tiere sterben sehen, als sie von den Fluten dieser großen Flüsse mitgerissen wurden.

Diese Flüsse waren jedoch auch in anderer Hinsicht nützlich. So konnten beispielsweise die Kinder von Abba Bulloo, insbesondere Herr Hailu, Herr Alemayehu und Dr. Terefe, von diesen Flüssen profitieren. Das heißt, dass sie trotz des starken Wellengangs dieser großen Flüsse die Möglichkeit hatten, dort schwimmen zu lernen. Wäre dies nicht geschehen, wäre vielleicht eines der Kinder von Herrn G/Tsadik (dem Autor dieses Artikels) heute nicht mehr am Leben.

Der überlebende Junge, damals 14 Jahre alt, fiel in einen Brunnen, als er in der Stadt Adola Wasser holte. Der Unfall ereignete sich, als ein altes Holzstück am Brunnen, das der Junge festhielt, brach und der Junge in den etwa 10 Meter tiefen Brunnen fiel. Der Vorfall ereignete sich früh am Morgen und niemand war da, um ihm zu helfen. Dank dieser großen Flüsse hatte dieser Junge die Möglichkeit, dort schwimmen zu lernen und konnte sich so vor dem Tod retten.

Das Dorf Arramfama hatte ein ideales Klima zum Leben. Außerdem war der Boden in und um Arramfama sehr fruchtbar und landwirtschaftliche Produkte wie Getreide und Vieh waren damals sehr billig.

So wurden beispielsweise Anfang der 1960er Jahre 100 kg Mais für weniger als 3 Birr (1,5 \$) verkauft. Der Preis für dieses Produkt liegt heute bei über 10.000,00 Birr (100,00 \$).

Damals war Arramfama ein Dorf voller Reichtum und gutem Leben, das als Paradies galt, und heute ist eine solche Situation der Traum der

Oromos. Das Leben dort war damals reine Natur, angenehm und wohlhabend. So lebten Herr G/Tsadik und seine Frau lange Zeit in Arramfama und hatten viele Kinder.

Die Kinder waren auch sehr glücklich und zufrieden, da die meisten von ihnen ihre Kindheit dort verbracht hatten. Und viele von ihnen begannen dort ihre Grundschulbildung.

Zu den unvergesslichen Alltagseignissen Arramfamas gehört beispielsweise, dass in den frühen 1960er Jahren dort eine kleine Anzahl von Häusern um einen großen Oda Baum herum gebaut wurde. Eines Morgens, als die Dorf kinder unter dem großen Oda Baum Unterricht hatten, brach in einem Haus ein Feuer aus und zerstörte sofort elf Häuser. Das Haus von Herrn G/Tsadik war eines der verbrannten. Glücklicherweise befand sich das Haus nicht in der Nähe des Brandherds und einige Gegenstände konnten gerettet werden.

Schließlich dauerte es nicht lange, bis sich die Familie von der Tragödie erholt hatte. Da die Familie kostenlos Baumaterial aus dem Wald sammeln konnte und das abgebrannte Haus in kurzer Zeit problemlos wieder aufgebaut werden konnte. Das Engagement der Gemeinde beim Bau von Häusern und bei den Spenden von Materialien wird nie vergessen werden.

Die Kinder, die unter dem Oda-Baum mit ihrem Unterricht beschäftigt waren, waren erstaunt über die Ausbreitung des Feuers und darüber, wie die Gemeinde in der Lage war, die Katastrophe unter Kontrolle zu bringen, wovon sie noch heute berichten.

Was den oben erwähnten großen Odaa-Baum betrifft, so dient er verschiedenen Zwecken wie einem Marktplatz, als Schule für Kinder und Dorfforum sowie als Unterschlupf für Menschen und Tiere.

Besonders in den Sommermonaten finden unter dem Oda Baum unvergessliche Sportveranstaltungen wie Ringen und Speerwerfen sowie Tänze statt.

Markttage sind Samstag und Dienstag, und die Menschen kommen aus verschiedenen Richtungen, um unter dem Oda Baum zu handeln.

Die Menschen kommen nicht nur zum Markt, um Dinge zu kaufen oder zu verkaufen, sondern auch, um Neuigkeiten voneinander zu erfahren. Im Dorf Arramfama hörte man jeden Tag schreckliche Nachrichten.

Auf dem Weg nach Adola kam es beispielsweise oft zu tragischen Unfällen an dem Ort namens „Balee Arsii“. Darüber hinaus wurde täglich berichtet, dass Menschen und Tiere von den Fluten der Flüsse Genale und Deye mitgerissen und von großen Krokodilen gefressen wurden, insbesondere im Winter.

Abba Bullos Leben mit der Gesellschaft

Herr G/Tsadiq war hauptsächlich in der Landwirtschaft und im Viehhandel tätig, um seine Familie zu ernähren. Er reiste in weit entfernte Gegenden, wie die Region Bale, insbesondere Bidirre und Oborso, wo er Vieh kaufte und es zum Verkauf nach Adola und Dilla brachte. Laut Aussagen von Menschen, die ihn kannten, half er gelegentlich als Anwalt im Namen

anderer, obwohl er keine rechtliche Erlaubnis dazu hatte. Herr G/Tsadik war bis zu seinem Tod aktives Mitglied der äthiopischen Patriot Assoziation.

Was seine Beziehung zur Gemeinde betrifft, so engagierte er sich beispielsweise durch seine Mitgliedschaft in verschiedenen religiösen Gemeinschaften wie kirchlichen Organisationen (Sembete) und Afoosha oder Idir (Selbsthilfevereinen), insbesondere in der Stadt Adola.

Herr G/Tsadik war ein freundlicher und angesehener Mann, der nicht zögerte, denen zu helfen, die Unterstützung brauchte. Wie berichtet wird, war er immer dafür bekannt, nicht nur Menschen in Not zu helfen, sondern auch Menschen in Konflikten, insbesondere Familien, zu versöhnen. Außerdem hatte dieser großartige Vater zu seinen Lebzeiten einen positiven Einfluss auf viele Menschen. Außerdem waren Gäste in seinem Haus immer willkommen.

Herr G/Tsadik versuchte sein Bestes, um seinen Kindern eine moderne Ausbildung zu ermöglichen. Daher brachten er und seine Freunde einen Lehrer (Debtera) aus Adola nach Arramfama mit, der den Kindern des Dorfes die Möglichkeit gab, ihren ersten Unterricht unter einem großen Oda Baum zu beginnen. Als mehr Kinder vom Dorf in die Schule kamen, bauten Herr G/Tsadik und seine Freunde eine Schule aus Holz und Gras, um die Ausbildung zu erleichtern. Die Kinder waren sehr glücklich und konnten die Lernstufen des Buches David und der Bibel in kurzer Zeit erfolgreich abschließen. Zwei von Herrn G/Tsadiks Kindern (Herr Alemayehu und Dr. Terefe) konnten Diakone werden, nachdem sie dort die erforderliche Stufe abgeschlossen hatten.

Leider waren die Kenntnisse des Lehrers sehr begrenzt und er konnte die Ausbildung der Kinder nicht auf die nächste Stufe fortsetzen. Daher waren Herr G/Tsadik und seine Freunde gezwungen, ihre Kinder in die Stadt Adola zu schicken, wo sie eine moderne Ausbildung erhalten konnten. Der erste Schüler, der in die moderne Schule in Adola geschickt wurde, war Terefe, einer der Söhne von Herrn G/Tsadik.

Der Einfluss von Herrn G/Tsadik und Terefes Heimweh

Nachdem Terefe nach Adola geschickt worden war, beschlossen seine Eltern, seine Ausbildung fortzusetzen, indem er bei seiner Tante (Frau Danso Tolassa) oder seiner Schwester (Frau Werqituu G/Tsadik) lebte. Beide waren ebenfalls bereit, sich gut um ihn zu kümmern. Terefe fühlte sich jedoch in Adola nicht so wohl wie in Arramfama.

Eines Tages machte er sich so große Sorgen um seine Familie und er kehrte deswegen ohne die Erlaubnis seines Vaters nach Arramfama zurück. Dort verbrachte er mit Hilfe seiner Mutter eine Nacht und versteckte sich vor seinem Vater. Am zweiten Tag spielte er mit seinen Freunden Fußball unter dem großen Oda-Baum, als Herr G/Tsadik ihn aus der Ferne sah und seinen Augen nicht trauen konnte. Herr G/Tsadik kam dann etwas näher und nachdem er bestätigt hatte, dass der Junge Terefe war, nahm er einen Holzstock vom Boden und rannte auf den Jungen zu, um ihn zu bestrafen. Seine Freunde hatten Terefe jedoch bereits darüber informiert, was passierte, also rannte er schnell weg, aber sein Vater

folgte ihm weiter. Beide rannten dreimal um den großen Oda-Baum. Der Vater wollte nicht aufhören, seinen Sohn zu jagen, und dann floh sein Sohn zu einem sehr angesehenen alten Mann (Herrn Jabessa Guluma), dem Cousin von Herrn G/Tsadik, und entkam knapp, und so konnte sich Terefe vor den Schlägen seines Vaters retten.

Am zweiten Tag vermittelte Herr Jabessa zwischen Vater und Sohn, und Terefe kehrte sofort nach Adola zurück, um seine Ausbildung fortzusetzen. Dieser Einfluss des positiven Feedbacks von Herrn G/Tsadik wurde für Terefe zu einer unvergesslichen Lektion, die eine wichtige Rolle in seiner zukünftigen Entwicklung spielte. Aus diesem und anderen Gründen ist Terefe seinem Vater immer noch sehr dankbar.

Adola damals und heute

Zu Beginn der 1970er Jahre hatte Adola schätzungsweise nicht mehr als 15.000 Einwohner; Heute hat es etwa 50.000 Einwohner. Das Klima in und um Adola war zu dieser Zeit sehr angenehm zum Leben. Es gab reichlich Trinkwasser von ausgezeichneter Qualität, das ohne weitere chemische Behandlung getrunken werden konnte.

Außerdem war die Region reich an Bodenschätzen, insbesondere Gold, Tantal, Platin, Lithium usw. Vor dieser Zeit war die Gegend um Adola reich an ausgedehnten Wäldern, großen Bäumen und einer einzigartigen Tierwelt. Diese Tiere sieht man heute nicht mehr, vor allem weil die äthiopischen Herrscher in den vergangenen 60 Jahren durch den Bau vieler Sägewerke die Wälder zerstört haben. Mit anderen Worten, es wurden nicht nur die bestehenden Wälder zerstört, sondern auch die vorhandenen Wildtiere wurden nach und nach gezwungen, in Nachbarländer wie Kenia und Uganda abzuwandern. Wenn es eine Baumart gibt, die heute in Adola weit verbreitet ist, dann ist es der Eukalyptusbaum, der dafür bekannt ist, das Ackerland auszutrocknen. Aus diesen und anderen Gründen hat die Region diese natürlichen Gaben fast vollständig verloren. Derzeit hat sich das Klima in Adola und Umgebung aus verschiedenen Gründen verschlechtert und die Böden sind nicht mehr so fruchtbar wie früher. Derzeit werden Gold und andere Mineralien von Einzelpersonen und Unternehmen ohne jegliche gesetzliche Kontrolle in Massen produziert, und das Gebiet ist Opfer von Umweltverschmutzung und Abholzung.

Der Konflikt hat mittlerweile einen politischen Charakter angenommen. Elemente des Konflikts sind lokal betroffene Gemeinden, die lokale Regierung, Institutionen und Investoren sowie soziale oder ökologische Bewegungen. Auch Kämpfer, die kämpfen, um ihr Heimatland vor Plünderungen oder gefährlichen Abfällen sowie Abholzung zu schützen, sind in diesen Konflikt einbezogen. Obwohl viele Plünderer Gruppen lokal und international identifiziert wurden, ist derzeit keine Macht in der Lage, sie von dieser illegalen Tätigkeit abzuhalten. Daher kann dieser Konflikt, insbesondere in Oromia, nur gelöst werden, wenn der Kampf des Oromo-Volkes mit einem Sieg endet, wenn das Volk das Recht auf Selbstverwaltung hat, seine Ressourcen zu nutzen und den ihm auf

verschiedene Weise zugefügten Schaden zu verhindern oder zu kontrollieren.

Laut noch lebenden örtlichen Ältesten gab es Mitte der 1940er Jahre, als Herr G/Tsadik der Anführer einer Gruppe von Goldgräbern in der Region Shakiso war, keine derartigen Konflikte, keine Umweltverschmutzung und keine Abholzung. Der Hauptgrund dafür ist, dass der Goldabbau in der Vergangenheit nicht mit modernen Chemikalien und Geräten erfolgte, sondern mit Wasser und einfacher menschlicher Arbeit.

Somit wurde das Klima von Adola und Umgebung durch die oben genannten Faktoren stark beeinträchtigt und der Lebensstandard der Einwohner ist im Laufe der letzten 60 Jahre auf unvorhersehbare Weise gesunken.

Ein unvergessliches Ereignis an dem Tag, an dem Herr G/Tsadik verstarb

Ende September 1981 erhielt Herr G/Tsadiqs Sohn Terefe ein Stipendium und flog nach Deutschland. Es war sehr schwer für ihn, von seiner Familie getrennt zu sein. Obwohl er schon lange unter Heimweh litt, konnte er seine Familie aus verschiedenen Gründen sechs Jahre lang nicht besuchen. Als Terefe Anfang 1988 nach Hause zurückkehrte und seinen Vater traf, fand er ihn im Bett vor, weil er sehr krank war und seine Kräfte verloren hatte. Diese Situation war für Terefe so schockierend, dass er sehr traurig war, dass er nichts tun konnte, insbesondere konnte er ihm das Geschenk, das er ihm mitgebracht hatte, nicht richtig überreichen.

Als der Vater Terefes Stimme hörte, hob er sofort seinen Kopf und gewann unglaublich an Kraft und küsste seinen Sohn mehrmals und dankte dann sein Waaqqaa dafür. Dann begann er zu sprechen, als wäre er bei bester Gesundheit, und sein Gesicht zeigte, dass er überglücklich war, seinen Sohn lebend zu sehen. Terefe erinnert sich noch immer daran, dass das Ereignis so erstaunlich war, dass er es nicht in Worte fassen konnte.

Am selben Tag, wenige Stunden nach Terefes Ankunft, versammelte Herr G/Tsadik alle seine Kinder und Enkelkinder.

Nachdem viele von ihnen zu ihm gekommen waren, sprach er gemäß der Oromo-Tradition ein paar Minuten Gebet und Danksagung an Waaqqaa in der Oromo-Sprache und sagte schließlich: „Gott segne euch alle und auch diejenigen, die nicht hier sein können, habt Liebe und Respekt füreinander, lebt in Frieden und Wohlstand“ und schloss seine Segnungen ab.

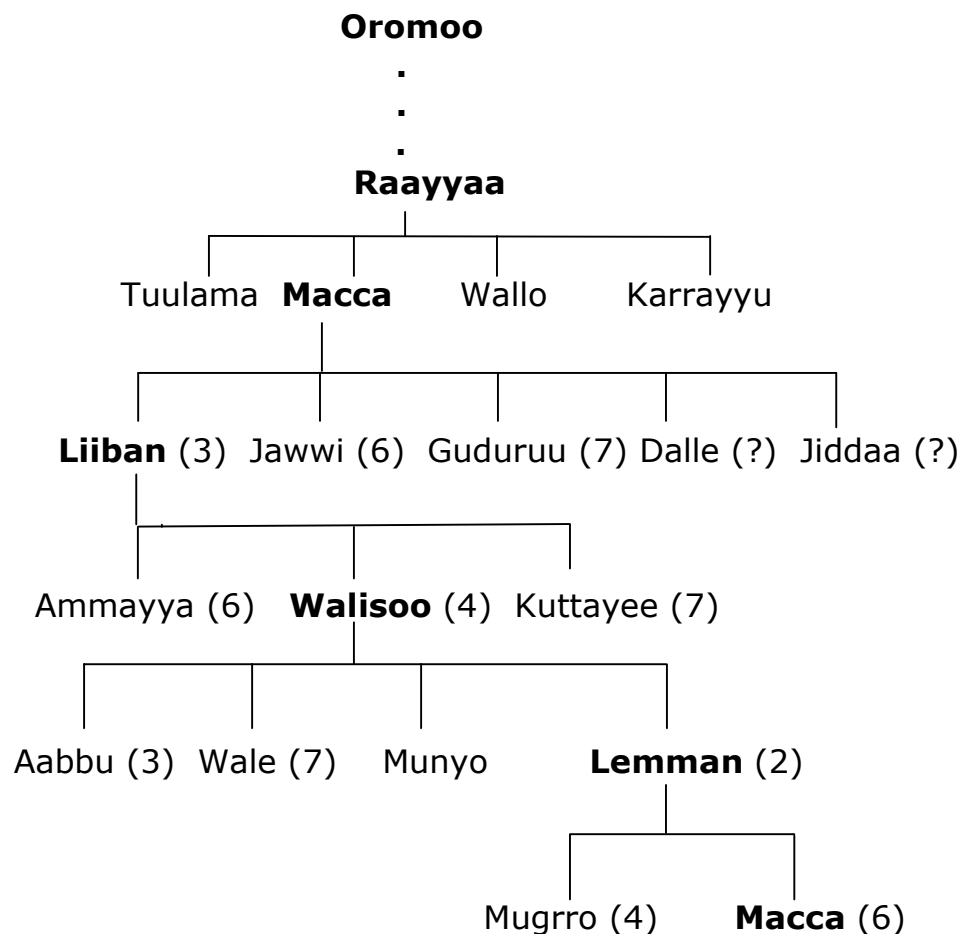
Dann blieb er nur ein paar Stunden und schloss langsam die Augen und ruhte für immer. Dieses erstaunliche Ereignis war eine große Überraschung, insbesondere für Terefe, und es wird ihm immer als unbeschreibliches Geschenk von Waaqqa in Erinnerung bleiben. Viele Leute fanden es sehr seltsam, dass Terefe am Todestag seines Vaters überhaupt anwesend sein konnte, als ob es nach einer langen Trennungszeit im Voraus geplant gewesen wäre.

Was die Familie von Herrn G/Tsadik betrifft, so haben sich seine Nachkommen zu vielen Familien vervielfacht und leben derzeit in verschiedenen Regionen des Landes und im Ausland in Ländern wie Deutschland, Amerika, Kanada und dem Nahen Osten.

Herr G/Tsadik starb Anfang 1988 plötzlich nach einer langen Magenkrankheit. Der plötzliche Tod dieses geliebten Vaters hat seine Familie tieftraurig gemacht. Herr G/Tsadik war ein guter Mann und eine Stütze seiner Familie und der Gemeinschaft des Stadtteils Maccaa in Adola.

Daher werden seine Kinder und Enkel diesen geliebten Vater immer mit Liebe und Bewunderung in Erinnerung behalten!

Abstammungslinie von Abbaa Bulloo (die Seite seines Vaters)



Gebre Tsadik (Fakkaanssaa ykn Abbaa Bulloo) – Tolassaa – Beenyaa – Gudataa – Buukkoo – Jiiloo – Qammalee – Magandachee – Jaaffar – Buutta – Riibaatto

Der Geburtsort von Abbaa Bulloo ist das Dorf Baddeessaa Durbaa in der Nähe der Stadt Walisoo.

Walisoo leitet sich vom Namen eines Oromo-Clans ab. Der Legende nach ist Walisoo der Sohn von Liban, der drei Kinder hatte: Amaya (das älteste), Walisoo (das mittlere) und Kuttaye (das jüngste). Liban gehört Metcha an, einem größeren Oromo-Clan.

Im ganzen Oromoland schließt sich ein Kind in eine auf die ältesten Vorfahren zurückreichende Abstammungslinie ein und ist zugleich ein künftiger Bewahrer der Kultur seines Volkes.