

The Ancestral History and Traditional Administrative Structure of Hadiyya Society: An Ethnic Group in Ethiopia

Ergogie Tesfaye Woldemeskel G. Jai Kishan
Department of Anthropology, Andhra University

Abstract

Hadiyya is one of the ancient indigenous people in the southern part of Ethiopia, whose language is Hadiyyissaa. The ancient Hadiyya was one of the majority indigenous ethnic groups, which has a great history with strong earliest kingdom in Ethiopia. The current Hadiyya people are not the only indigenous people of the Hadiyya ethnic groups. Due to migration and massive movement within and outside the country, Hadiyyas were forced to live scattered in search of resources, peaceful place for their lives and foreign trade. As a result, they are assimilated with and sometimes overwhelmed by other ethnic groups. This article discusses different tribes of the indigenous Hadiyyas who came to the current place, Hadiyya Zone, in a scattered manner. According to the oral tradition and written documents, the ancient Hadiyya had its own strong Kingdom that helped to administer and rule the widely spread tribes of the ethnic group who had large territories in different parts of the country. The kingdom structure had also played a vital role in shaping the relationship of the Hadiyyas with other ethnic groups and with the outside world. During its kingdom, the head master or governor of Hadiyya used to be called 'Adilla' means 'the King'. The current traditional administrative structure is also shaped in line with the ancient one. The traditional system of administration in Hadiyya is called 'Hadiyyi Gessi Seeraa' or 'Gessaa'. Therefore, according to the Seeraa or Gessaa there are dignitaries or traditional leaders in the hierarchy who are chosen in two ways; by the society and by their personal performance, to hold the administrative role in the society.

Introduction: The Historical Origin of the Hadiyya People

Concerning the historical origin of ancient Hadiyya people, different scholars come up with various assumptions based on oral traditions of elderly people and written literatures of historians and anthropologists. But it is possible to get some hints based on the repeatedly said oral tradition and trace the origin in light of other written sources by different scholars. In this study, different written sources are reviewed and an intensive work was done during the field work to find out the oral tradition of the people, which is informative and imperative to record all kinds of orally transmitted legends about their descent, since it is these that have helped to shape the state of ethnic consciousness up to the present day.

As stated in Braukamper (2013), the close relationship between north-east Africa and the Arabian Peninsula which has existed since ancient times also found expression in the traditions of the Hadiyya. Almost all peoples of this group think that their forefathers originated from a country beyond the Red Sea, the name of which they largely claim to be Arabia. Only some of the recorded traditions, in addition, went in a northerly direction and localized the ancient dwelling places in Israel.

Nevertheless, Professor Lapiso G. Dilebo, an Ethiopian Historian, has indicated that Ethiopia is the origin of human kind that no one come from other parts of the world whereas, migrated from Ethiopia to the other world and came back to their origin. Following this argument, he put that Hadiyya was one of the ancient people of Ethiopia who migrated to the Arab world and Far East Asia crossing the Indian Ocean and settled in South India. It is then they again moved back to their origin of country, Ethiopia, via different directions, north, south and south east i.e. Afar (where a clan called Hadiyya exists), Somalia (there is a place called Hadiyya around the northern Somali coast) and Harar respectively. Therefore, Professor Lapiso strongly argues that Hadiyya is the original ancient people of Ethiopia that migrated and scattered to different parts of the world for various reasons and came back to their original place, Ethiopia, after long time (Lapiso, 1991).

The Hadiyya people were semi pastoralists and known for their fast and continues movement within and out of the country. This oral legend has been told 550 years ago and well believed by the current Hadiyya people especially the oral legend of the logical order of the ancient clan groups who came and settled in the current place where the indigenous Hadiyyas are inhabited. The elders briefly explain that the current Hadiyya people are not the only indigenous people of the Hadiyya ethnic groups but due to their being warrior, and in search of suitable grazing land for their cattle and peaceful place for their lives, different clans of the indigenous Hadiyyas came to the current place in a scattered manner.

The elders explain this in connection with the ancestral kinship and blood relations of the current Hadiyyas with that of the earlier ones whom now are assimilated and living with other ethnic groups namely: Oromo, Afar, Somalia, Agew, Sidama and Beja who are only remaining with the ancient name of the Hadiyyas. The first clans that came to the land of the current Hadiyya were Erreeraa and Maassewa. Now, these clans are assimilated with the late comers and their names are given to some places like Ereramo (a place which is found

in Sorro wereda in a place called Dooxxe, between Echchoo and Fenttaa; around Badogo/Gibe woreda/, and between Donga and Tembaro). Besides, while the elderly give their blessings (‘Fatte’), they say “Erreera uwwee Maassew uwwee” meant to say ‘Give us the blessings of our elderly fathers/our ancient ancestors/’.

The Study Setting

Today’s Haddiya people are inhabited in Hadiyya zone. Topographically the zone lies within an elevation range of 1500 to 3000 meters above sea level. The slope in general declines east to west with most drainage being direct to the Gibe River. The highest point is the Shonkolla Mountain with the height of 3000 above sea level. The zone has three agro-ecological zones Dega (23.7%), Weynadega (64.7) & Kolla (11.6%). As in other places in Ethiopia, in any of the three regions, there are two seasons, a dry season ‘bille’ (roughly from October to April) and a rainy season ‘hagayye’ (roughly from June to September).

The Hadiyya zone is geographically bounded in the North by Silti and Gurage, in the south by Wolayitta, in the south east by Kambaata and Tambaaro in the south west and in the west by Omo river which separates it from Oromia region and the Yem Special Woreda. The woreda of Badawacho is an exclave separated from the rest of the zone by Alaaba woreda and Kambaata Tambaaro zone.

Hossanna, (earlier known as ‘Wachamo’, and still used interchangeably by Hadiyyas with that of Hossana) is the capital town of Hadiyya. It is the administrative and trading center of the zone. The town is located in the north centre of the Hadiyya zone at a distance of 232 km to south of Addis Ababa (the capital city of Ethiopia) & 160 km to west of Awassa (the capital of SSNPR).

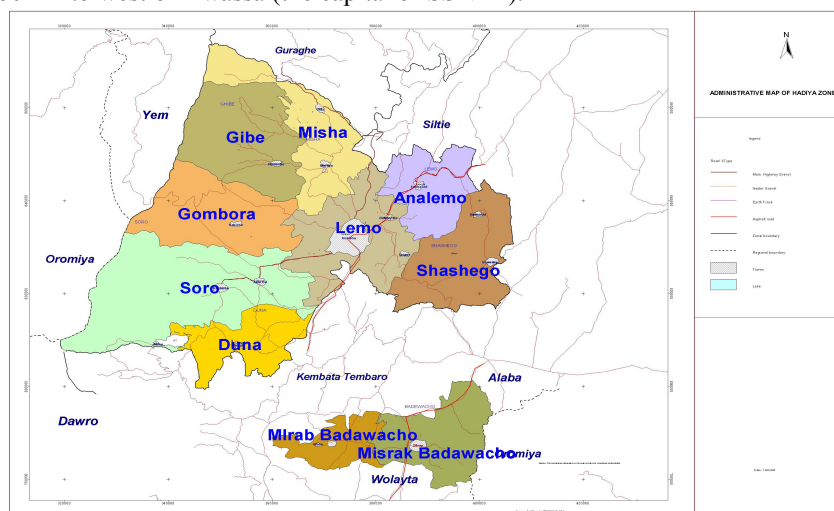


Fig. 3 Map of Hadiyya Zone

Source: Hadiyya Zone Finance and Administration Bureau

Hadiyya is one of the most populous Zones in the SSNPR state. According to the Central Statistic Agency of Ethiopia (2013 Population Projection), Hadiyya Zone has a population of 1,552,818 of which 768,827-male and 783,991-Female and it has a population density of 428 inhabitants per km². Among the total population urban dwellers accounts 270,517 and rural dwellers are 1,282,301. The zone is structured in to 11 woredas (districts), including Hossanna town.

Essentially, there are two socio-economic systems which have shaped the Hadiyya society: hoe framing, particular of (*Ensete ventricosum*) also known as ‘false banana’, and livestock-breeding.

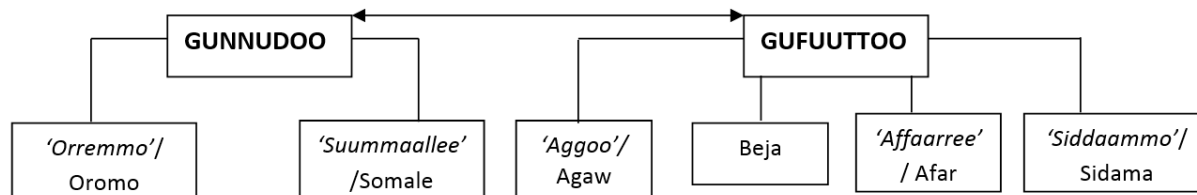
The Ancestral History of the Hadiyya

According to Braukamper (2013), the fact that the ancient mighty Hadiyya state comprising a large territory existed, as far as can be reconstructed from the historical information sources. Between the 13th and 16th centuries, suggests that more or less firmly established central authorities were present, which were able to provide the means for long-distance trade between the coast and the interior of north-eastern Africa.

Hadiyya is one of the ancient indigenous people in Ethiopia. As stated above, there is also an oral legend that falsify the hypothesis that Hadiyya’s ancestors are from Arabia rather justify they went from Ethiopia to the Arabia and came back to their origin, Ethiopia. This oral legend is consistent with Professor Lapiso’s writings. Hadiyyas are ancient people who are living scattered in different parts of Ethiopia. They had their own Muslim Kingdom before 800 B.C. which was the oldest and earliest kingdom in Ethiopia.

Informants informed, based on the oral tradition they heard from elderly traditional leaders namely: lakk Addila (traditional rank like king) Bushasha Dabulo Dilebo, 150 years old from Soro and Abegaz (traditional rank) Temam, 90 years old from Lemo; both confirm Prof Lapiso’s Hypothesis that Hadiyya are

indigenous and ancient people in Ethiopia. These elders speak dearly that without any doubt, the Haddiyya people are found in other different ethnic groups in most parts of Ethiopia. The elderly strongly believe that the two brothers, Gunuudoo and Guuffuutto, who came along from the Arab world and became the main root and ancient ancestors for today's Haddiyya. Though it is believed that the descendants of these two brothers are ancestors for majority population of today's Haddiyya, they were not the only Haddiyyas who came from abroad and settled in the country. In fact, there are also other Haddiyyas who preoccupied and used to live scattered in different parts of Ethiopia before these two brothers and other Haddiyya ancestors came. Their ancestral branch is put as follows:



N: **B** the words in *Italics* are Names given to the Ethnic groups in Haddiyyissa

It is based on the above premises that the elderly justify the current Haddiyya people are the residue and survivor of the ancient Haddiyya who are scattered and assimilated with other ethnic groups of Ethiopia and hold the name of the ancient Haddiyya people. The above mentioned ethnic groups are the solid example. They came from their original places in clan form to the current land of Haddiyya in search of favorable places for their cattle. During that period, the population of Ethiopia was very few and there were plenty of places, where people were not inhabited. One of these places was the current Haddiyya's land i.e. situated away from Muuggo Mountain adjacent to Gurage Zone, next to Alaba, Wolayita Damota and at the border of Gibe River. The Haddiyyas were the first people to settle and inhabited in these places.

1. **Ereerra and Messaawa:** it has been told that these tribes were the first one who arrived at the land of today's Haddiyya along with their cattle. It is hardly to find the descendants of these tribes in the present kinship structure of Haddiyya. This is as a result of assimilation of these earlier tribes with that of the newly comers. Their names are remained as names of some places in the Haddiyya providences. For example, there is a place called 'Ererraamoo' in Sorro woreda, around Aqqaamma/ Guum Duunna and Between Donga and Tembarro and also in Badogo-Gibe woreda. Even now a day, elderly say "*Errer Uwwee, Massaaw uwwee*" (Lit mean: Oh God, give us the blessings of our ancient/elderly fathers) during '*Fatte*' (traditional blessing ceremony). Thus, there is no one who claims that he/she belongs to one of these tribes.
2. **Hesso and Messera:** they arrived at the present place of Haddiyya with their cattle. As in the case in Ereerra and Messawa, these tribes also don't have a tribe group by their names. Only their names remain as names of some places. For example, there is a place called Messera, where Dubbammo tribes are living now.
3. **Gunna Gubuuch:** these tribes also arrived to the current Haddiyya land along with their cattle. Gubuuch is remaining as places name in Duna wereda around a place called Mande and BoshAnna in Gombora woreda, Arara Kebele. Whereas, there are some families of Gunna tribes. There are people who claim that they belong to Gunna tribe. They say 'Nes Gunn Osso' (Lit. we are children of Gunna). There are also people called Alab Gunna and Doxxi Gunna, who live together with Dodda tribes (who came to Haddiyya land lately).
4. **Dawwa and Digala:** there is a saying in Haddiyyissa: 'Woshi dawwi- digali ihakkoo' (Lit. means peace and stability is maintained). The reason why the Haddiyyas use this way of metaphorical speech is that it was after the arrival of these tribes that the peace and stability of the tribes, who arrived earlier to the current Haddiyya land, was maintained and conflicting over resources become settled. The Dawwa and Digela tribes helped in bringing all the tribes together to live in peace and harmony. The descendants of Dawwa tribes are found in Sorro around Burriyye, Dunna, Lemmo woredas and the majority lived in Oromia region, Arsi zone. There is also a cave called "Dawwa Berre" (Lit. cave of Dawwa) in Lemmo woreda.
5. **Ager gaassa - Agaarra:** these tribes were had the majority in number from other tribes when they came to the Haddiyya land. The name indicates that Agaarra preceded (Gaassa) the Ager in joining other tribes of Haddiyya. They came along with their cattle and swards (it is a normal phenomenon in Haddiyya tradition to hold sward throughout their movement to protect their cattle and themselves from enemies). The youngsters hold a different type of sward called 'Hebbo'o'. The members/families of these tribe groups are Alaba (which become another ethnic group), Lokka, Dubemo, Donga, Mesmes, Kawuko, Busha and Yem/ Jangero. Among these tribes, the Alaba tribe

came through wolayitta and settled around the current Tembarro zone, while the rest seven tribes came through Mugo via Wolqite. The Yem tribe inhabited crossing the Gibe woreda in a place where they are living now and divest from Hadiyya and become a different ethnic group living in a separated wereda. Likewise Yem, the Boshha tribe settled across the Gibe River around Jimma. Messmess settled in Gibe woreda, and now assimilated with Oromo ethnic group, whereas, the rest few tribe members are still living in Hadiyya: Sorro and Dunna woredas. It is found to be difficult to identify the Hadiyya tribes from that of the same tribe groups who are assimilated and living in Oromo ethnic group; the same tribe group live in both places and sometimes they call for assembly in search of their ancestors. The Kawuko tribe of Hadiyya, like that of Yem, crossing the Gibe River they inhabited in Dawuro wereda named as Kawuka. To sum up, the majority of Kawuko, Boshha and Yem tribes of Hadiyya crossed Gibe River while the Dubemo, Lokka, Messmess and Donga remained in the current Hadiyya provinces. Dubemo, Donga and Lokka tribes live adjacently: Lokka settled around Mount Kerrera in Kerrera kebele, Dubemo tribes mainly inhabited in a place called Dent'a and Bidiqa in Sorro and in Duna wereda as well. Among these tribes, the Lokka scattered and live in some part of kembata, Tembaro and Boshha moving in search of grazing land.

6. **Aggaar Hadiyya:** these are Doda, Badogo, Solecho/Habel Osso and Bergage/, Hojje, Hayiba and Wayebo. Though these tribe groups assimilated and live with different neighbouring ethnic groups like Oromo, Kembata, Wolayita, Gurage and Silte, they don't deny that they belong to the Hadiyya ethnic group. It was after these tribe groups that Boyyamo came to the province of Hadiyya. Two men, one from Hayyiba tribe and the other from Badogo tribe were looking after their cattle. It was on that spot the father of Boyye, Mohamed Menchiche (also called Menche) came and mixed with the tribe group under Agar Hadiyya. Today, the Boyyamo tribe is the largest tribe among the Hadiyya ethnic group.
7. **Lemmo:** these tribe groups start their journey from Logita River (called as '*Loh Gittaa*' which literary mean 'River of Six') in Sidama and came to the land of Hadiyya. They called the River '*Loh Gittaa*' because that was the place where the six brothers of Lemmo tribe meet to make decision to move to the present Hadiyya land. The six brothers of Lemmo are: Ubayicho, Dege, Odekicho, Lemorre, Mochoso and Gollo. Gollo, who passed way without having of springs that the Lemmo tribes took Hayiba as their brother, who belong to Agara Hadiyya, on behalf of their dead brother Gollo.

The aforementioned seven tribes, from Errer Messewa to Lemmo were the earlier tribes who came to the current Hadiyya province in turns in their chronological order as stated above. These are the major tribes who hold the ancient name of Hadiyya ethnic groups and remain with its culture and tradition. However, this doesn't mean that these are the only tribes of the Hadiyya ethnic group who came to the Hadiyya land. There are also others who came in between and lately joined the aforementioned Hadiyya tribes. These are:

- **Seggaa /Segga'a/:** there had been people called Seggaa garad but no one claim that they belong to this tribe. The reason why they don't boldly speak that they belong to the Seggaa tribe remains vague but the oral history gave evidence for their existence.
- **Haaddmmoo Garad /Wancha/:** these people are Hadiyya speakers but they are discriminated and considered as low class by the majority of Hadiyya people. They are known by their handcrafts and they are good looking people. However, the stereotype among the other majority tribes of the Hadiyya didn't allow them to interact freely. They married to other tribes. These tribes are inhabited in Duna Woreda in a place called Densa, widely spread around Gimbichu town kaabbe'lli Ganniibbaa, in Lemmo woreda around Achaammoo and Bandaalicho and in Shashooggo woreda there is a place called Shayyamibbee Wanch Kootta (called by the tribe's name). Though there is stigma and stereotype against them, they could get married with other tribe members.
- **Weeggee Ossoo:** these tribes also inhabited in some places of Dunna and Lemo. They profoundly inhabited in Arsi Nagale adjacent to Alaba and Marraqqoo.

As stated above, the aforementioned tribes are not the only Hadiyyas rather they are families of the ancient Hadiyya who lived in different parts of Ethiopia and came to the present land of Hadiyya in search of resources for their lives. The oral tradition indicated that in the 15th and 16thC, the Hadiyya Ethnic group population was estimated to be around 5 million. As a justification for the mystery of Hadiyya's population decrease, they put that Hadiyya became defatted/ overwhelmed not by war but by the culture of other ethnic groups. Language of Hadiyyas, as one of major cultural reflection, become assimilated and vanished into other languages and become another dialect that which is different from the native language i.e. Hadiyyissa. For instance, there are people in Oromia Region whose language is Oromifa but they claim that Hadiyya is their ancestor.

Recently, from Oromia Region, Siraro woreda, five kebeles/villages/ claimed that they are Hadiyya. Thus, the government respected their question of identity and decided to include them to the Hadiyya zone. The other recent phenomenon is the case of Marraqqoo/ Libido people. During the Hailasilase/ Imperial/ and Derg/Military/ regimes' national census, the Marraqqoo people were included in the Hadiyya's population. But,

it was just recently they became an independent ethnic group with small dialect variation from its origin, Hadiyyissa Language. Currently, due to scarce resources, some semi-pastoralists Hadiyyas, who are living in Gibe and Sorro woreda, are forced to cross Gibe River and migrate to the neighbouring ethnic groups Yem, Oromia and Dawro. This is creating conflicts between Hadiyya and these ethnic groups. Lapiso G. (1990) indicated that today's Sidama, Gedio, Burji Kemmbata, Maraqa and Qebena are the descendants and have inheritance of the ancient Hadiyya. He puts the linguistic affiliation of their languages as an evidence for their historical ancestral relationship.

To conclude, the aforementioned tribe and kinship formation of the current Hadiyya people indicates that the ancient Hadiyya was one of the majority indigenous ethnic groups, which has a great history with strong earliest kingdom in Ethiopia. Due to migration and massive movement within and outside the country, Hadiyyas were forced to live scattered due to foreign trade and in search of resources. As a result, they are assimilated with and sometimes overwhelmed by other ethnic groups.

According to Braukamper (2013), a relocation of the Hadiyya state in the 14th century from the Harar Plateau in the east to the highlands on the western edge of the Rift Valley can be confirmed, a relocation that finds its endorsement in the oral traditions on the migratory movements. In an early phase, the Islamic states must have been concentrated in a territory more confined to the eastern part of the Horn, before they began to expand towards the interior of Ethiopia.

3.1.1. Traditional System of Administration and Its Structural Hierarchy in Hadiyya

According to the oral tradition and written documents, the ancient Hadiyya had its own strong Kingdom that helped to administer and rule the widely spread tribes of the ethnic group who had large territories in different parts of the country. The kingdom structure had also played a vital role in shaping the relationship of the Hadiyyas with other ethnic groups and with the outside world. During its kingdom, the head master or governor of Hadiyya used to be called 'Adilla' means 'the King'. Different Kings of the ethnic group had ruled and administered the Hadiyya people in different times.

There are customary and traditional administrative systems that have been transferred from generations to generations in Hadiyya society. The traditional system of administration in Hadiyya is called '*Hadiyyi Gessi Seeraa*' or '*Gessaa*'. Therefore, according to the *Seeraa* or *Gessaa* there are dignitaries or traditional leaders in the hierarchy who are chosen in two ways; by the society and by their personal performance, to hold the administrative role in the society. A person to be chosen by the society as a leader, he has to fulfill some criterions; for example, he has to have deep and rich knowledge of the people's custom and culture, should be determined, honest, loyal and concerned for the people's issue, well known orator, have wealth, disciplined, could lead his families in a better way, have rich knowledge of mediation and negotiation in resolving conflicts... etc. When they are recruited for a certain position or rank, a ceremony called '*Lubba*' will be prepared and its type could be different depending on the level of the rank. If a high level rank is given '*Chelaalaqqa lubba*' (high class ceremony) will be organized and if the level of the rank is the lower one '*Chambaalaqqa lubba*' (medium level) kind of ceremony will be organized. By then, the elected persons will be given a name called 'Danna' (lit. means 'judges'), which has different rank levels depending on the person's qualification and the criterion set by the society. The collective noun 'Danna' is given because the society believe that they are the one who can give a genuine judgment and could administer them without discrimination and being biased. Their decisions are respected and accepted as a fair one by all the community members.

The ranks are given depending on the contribution that they have in the society and could be based on the heredity or kinship inheritance. The leaders in Hadiyya society will be nominated or selected from each family, lineage, tribe or tribe. Though there are close similarities/almost same/ in the administrative/ leadership ranking system, there is a slight difference from one to the other especially at tribe or tribe level. The chronological orders of ranks from down to top in all Hadiyya tribes are presented in two ways considering the ranking names and orders could be differ in somehow from tribe to tribe; especially the two Badawachos (East and West) has the first type of administrative ranking structure.

A. Type-1. Traditional Administrative Ranking Structure

1. **Min Dana /family judge or leader/:** this rank is given at family level. This kind of rank will be given by the decision made at the assembly of children of two or more families. These families will come together and make a decision based on the criterion set by the elderly and nominate or elect a person who meets the expectations and give him this rank to lead them in all circumstances and situations and to represent the whole family in the Hadiyya society.
2. **Moll Danna /lineage chief or judge/:** this level of rank is given by the people in the same lineage. Actually, here people who are living in the same village from different lineages could also be included in such a case. Dwellers of two or more villages will elect a person and give him this rank.
3. **Sulli Danna/tribe leaders/:** this rank is given at tribe level. This could be categorized under a high level rank. The criterion to give this rank is a bit advanced than the aforementioned two ranks
4. **Gi'ichch Danna/tribal leaders/:** includes not only Hadiyyas but also other '*Giirra*'/ '*Areas*' or

neighbouring tribal societies from other ethnic groups/namely: Oromo, Wolayita, Alaba and Kembata. These ethnic groups, along with Hadiyya, are administered by four dignitary brothers namely: Anjjachhoo, Dedacho, Sham'i Menna and Hassalliichoo/Sollechchoo (Wexxoo Girra). These are the selected personalities/ judges/ by the ethnic members named as 'Meharanchchoo' that will be included in 'Uttaa'. They are representatives of all the aforementioned neighbouring ethnic groups. Each of them has their own positions depending on the number of people they administer. These dignitaries work together; they cannot separately make decisions and pass rules and regulations. All the respected dignitaries should gather and sit together to make final decisions.

5. **Xaaxxiit/Utaa Danna/ethnic or nation leaders/:** this rank comprises all 'Meharraanchoo' (Anjjachhoo, Dedacho, Sham'i Menna and Hassalliichoo/ Sollechchoo) of all the surrounding aforementioned ethnic groups. This rank implies that all the representatives from different ethnic groups shall come together and get this rank and called as 'Tutuwwa'/representatives of their respected ethnic groups/. One cannot pass decision alone or in the absence of one of the representatives any decision cannot be made by the others. Therefore, all representatives of each ethnic group are expected to sit together to make a solid and sound decisions.

B. Type -2. Traditional Administrative Ranking Structure

This type of administrative structure is found, in most of Hadiyya tribes. In this structure, all persons who hold a lower or higher rank are called 'Meharanna' (Lit. means respected people or dignitaries) but their level of being 'Maharannch' differs according to their rank. Some of the administrative ranking system or structures mentioned here have some similarities with the first one; just slight differences are observed. In this structural system, to promote a person from one rank to the other, certain criterions which are set by the society will be strictly followed. In Hadiyya culture, in all the ranking stapes, only a person who deserves will get the position. This will be done not because he claims but based on the values and qualifications required by the society. A selected group will spy on him to gather necessary information about the person that would enable the concerned bodies to cross check whether the candidate fulfills the requirements or not and this will be done before proposing a person for one of the ranks. The order (bottom-up) of the 2nd type of administrative structure is as follows.

1. **Eber Anna/someone's father /:** this is a simple rank that could be given to any married person who has got children. He will be called by the name of his first born.
2. **Danna/ Judge/:** a person who is believed to govern or administer the tribe will be given this rank. A person with this rank is expected to be wise and have a rich knowledge of the custom and culture of the society. He has to be well known for his wisdom of solving very critical and complicated matters. He is expected to be patient, humble, have endurance, tolerant, creative/intelligent, orator, logical, optimist and so on. This also sometimes could be hereditary; from father to son.
3. **Magaba:** this rank will be given to a person based on his performance that he showed up during his previous rank i.e. 'Danna'. The society will evaluate the contribution of the person in various ways and if they found that the person's performance is high and his contribution is valuable, they will allow him to get this rank.
4. **Abagaz:** this rank will be given in three ways. One when the person got married, have children and able to manage his family in a better way, he will get this rank. Moreover, the person is expected to be successful in his life, should be a role for others and could be a host for his relatives and other guests to hold this rank. The other one is when a person becomes the owners of 100 or 1000 head of cattle; recognition will be given taking his knowledge on the prevailing expectations and norms of the society into consideration. Here the person is expected to organize a big party and call all the respected dignitaries, his relatives and the surrounding community to get this rank. It is during this ceremonial occasion that the dignitaries and his relatives confirm the rank of *Abagaz*. The third way is, if a person just simply participated in a massive war, he will be given this rank.
5. **Hagga Garaad:** an advanced rank from *Abagaz*. This rank used to be given to the brave and war heroes/leaders or well known warriors who participated in a battle field and killed number of enemies. Since there is no massive war between nations as it was during the ancient time, now a days, this rank is given to a person who is considered to be well matured, successful, considerate, intelligent, courageous, have warlike capability and so on will be given the 'Garaad' rank. He will be given a special seat in a special place in any social gatherings. Including the 'Abagazes', all member of the society give them due respect.
6. **Gadeb/Konto'b/Asmach/Ashan Garaad:** this is a high rank. This has a bit similarity with that of Badawacho tribe ranking system. It is like the rank of 'Dedacho' and 'Anjjaachcho'. This is also categorized under the ancestral ranking system. To get this rank, a person must belong to the family that possesses the *Gadaab/Konto'b/ Asmach* or *Ashan* rank. The family that holds this rank is supposed to be famous, wealthy and have high social status. Not only a person who is going to hold this rank is expected to be famous and successful, but also his children have to be successful in life and have a high

social status. This rank will be given to a person when the whole society comes on consensus that the person deserves to be called 'Garaad'. The ranking process will be followed by a high class ceremony to confirm and announce to the whole society that the rank is given to the person.

7. **Wooma/ Laakki Adiilla:** this is a special type of ancestral rank which is the highest of all ranks. This type of rank had been given during ancient time. Except few, it is hardly to find persons who have got this rank in Hadiyya society. There is a precious stone or a kind of ring that is hand over from father to elderly son as a symbol of power to secure hereditary rank within the given family. This precious stone or ring is called *Lakka* which is equivalent to "Crown". A person, who received *Lakka* from his father or grandfather or one of the closest families, is called *Laakki Adiilla* (Lit. means 'King of the Crown'). In Hadiyya culture, *Laakk Adiilla* is the one who make the final decision on very critical and sensitive issues. Since he is a king of the tribe, he doesn't involve in any farming activities rather takes care for his ancestors' *lakka* and engaged in other serious social matters, especially in resolving violent conflicts. Currently, in Sorro tribe (Lokkaa and Dubamo) there are dignitaries who have this rank and serve their community as a king; however, it is performed in a bit different way than it was in the ancient time. *Lakkaa Adiillas* were also found in Lemmo and other Hadiyya tribes during ancient time.

On the other hand, there is a rank called *Abba Gadda* which has been given to a respected person in some Hadiyya tribes. According to Braukamper (2013), during the ancient time, the Arsi tribes of Hadiyya descent, who are integrated into the Oromo *Gadaa* system, had also been giving the rank of *Abba Gadda* (Lit. means Father of Gadaa) for their respected dignitaries.

Conclusion

Hadiyyas used to live in different places in Ethiopia and was migrated to different parts of the world mainly (as mentioned in oral legend) to the Arab land and South East India and came back to their original place, Ethiopia. The chronological order of the arrival of different tribes from various places to the current land/province/ of Hadiyya and their structure presented in this article is believed to be the first work that curbs some confusions and misunderstanding related to the tribes and the clans currently found in Hadiyya . Some scholars have tried to trace the tribes and how they came to the land of Hadiyya but a clear idea couldn't be set. In this study, it is tried to cross check the oral tradition sources from different tribes along with the written histories and come up with the names of different tribes and their chronological order of arrival to today's Hadiyya land.

On the other hand, concerning the traditional administrative structure and the hierarchies of the Hadiyya society, the detail discussion in this article provides a clear picture how the traditional institutions are working and administered by the traditional leaders. This indicates that Hadiyya has its own cultural administrative system that has a long history. Braukamper (2013) indicated that the Hadiyya have their own type of a socio-political representation that make them different from other ethnic groups in Ethiopia. It is also indicated that there could be slight differences in the structure and the traditional ranking system as well as its hierarchy among different tribes of the Hadiyya ethnic group. However, as in the case of Lemmo and Sorro, in almost all tribes of Hadiyya, the same naming of ranks and the chronological order and administrative system is being practiced that benefits the society to handle different issues in its own indigenous way through maintaining the social fabrics and values in a sustainable way.

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