THE ETHNO-HISTORY OF
THE KORE PEOPLE

SOUTH NATIONS, NATIONALITIES AND PEOPLES
REGIONAL STATE BUREAU OF CULTURE AND TOURISM

JUNE 2013, HAWASSA
The Ethno-History of the Kore People
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CHAPTER ONE
INTRODUCTION

1.1 Introduction

Ethiopia is a mosaic of nations and nationalities which speak multiple of languages. Linguists have divided the languages spoken in Ethiopia into four major language families: Cushitic, Omotic, Semitic and Nilo-Saharan. These language families have widely been spoken in the country, although the afore-mentioned four language families are concommitantly spoken only in South Nation Nationalities and Peoples Regional state (SNNPRS) as to (Bender, 1976).

In spite of this fact, most of the languages spoken in the region have not been employed for multi-purposes (as medium of education and working language in justice system) other than communication purpose; More over, no detail study had been undertaken in most of the languages in general and koore language in particular.

Similarly, the history and culture of koore people had been almost ignored and genuine work on documentation and research had not been undertaken until the demise of ‘Derge’ regime in 1991 (Yebehereseboch Profile, 2001).

So, undertaking research on culture and history of ethnic groups like koore, is vital as they need to know who they are, where they came from and why they do what ever they; unless actions are taken to justify their behavior, they may face problems related to culture and identity. Besides, culture change can bring unexpected and often disastrous results, unless actions are taken. In the past,
in relation to SNNPRs, their cultures were studied at a distance by foreigners; only few scholars at home had actually studied and documented the culture and history of koore people from real insider’s point of view.

The Koore people didn’t escape from this scenario; they were victims of subjugation and deprivation of their own culture. When the EPRDF- led government has taken power, many affirmative actions have been taken. It has accepted the equality of all nations and nationalities which led to the revitalization of South Nations and Nationalities culture: many have begun to write about their culture and history.

With respect to the organization of the study, the research paper consists of different sections such as introduction, background, literature review, methodology findings, conclusion, recommendations, references and appendices. Chapter One is an introduction part which discusses the background,.Chapter two elaborates on the political history of Koore people from early times until the federation of the land with the central government and the demise of ‘Dergue’ regime and traditional conflict resolution methods. Chapter three discusses the ways of livelihood of Koore people and their different economic activities. Chapter four discusses family, kinship and marriage. Chapter five elaborates technology and indigenous knowledge of the society. Finally, chapter VI comprises conclusion, recommendations, references.
1.2. Background of the Study

1.2.1. Location

Ethnography begins with the identification of a particular community or group of people who can most often understand each other’s intentions and who generally share a language and so forth with similar experiences and expectations.

Koore nationality qualifies these criteria with a defined territory. It is found in Ethiopia and located in Southern Nations, Nationalities and People’s Regional State, Segen area people’s zone. It has an area of 1592k.m2. The Koore nationality has shared borders with Lake Chamo and Nechsar National Park in the north-west; Derashe and Konso woredas [districts] in south-west, Burji woreda in the south and Oromia regional state in the north - east. (yebehareseboch profile,).

Map 3. Map of Amaro (Koore) woreda
According to Ato Wondimagegn, the informant of this study, the people of koore nationality call themselves “Koore” and they call their land “Amaro” and their language “Koorete”. Other people call them, however, by different names as ‘Koyra’. The Koores have regarded this name as misnames or derogatory names, especially they regard the name ‘Koyera’ as derogatory, as it represents only the name of a single village; they don’t welcome it and they do not want to be called by this name. The Oromos however, call them “Amartiche “and they welcome this name. The Koore generally like to be called”Amaro” for their land and”Koore”for the people inhabit on it; they regard it as their right ethnonym or their true name as the name is derived from Ade Kooro, who is considered to be the fore- father of the Koore people and among the first inhabitants of the people. Keele, the capital, is 202 km. far from Hawassa, and 474 kms. far from Addis Abeba, the capital of the country.
1.2.2. Language Family

The Koorete language is grouped to Omotic language family (Bender, 1976). Koorete language belongs to the Eastern Omotic branch of languages like Zayse, Zargula, Haro, and Kacham. (Beniam, 200.). Their similarity with Zayse and Basketo could be cited as follow:

<table>
<thead>
<tr>
<th>Korete</th>
<th>Zayse</th>
<th>Basketo</th>
<th>Its synonyms in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aba</td>
<td>Baba</td>
<td>father</td>
<td></td>
</tr>
<tr>
<td>Indo</td>
<td>indi</td>
<td>ende</td>
<td>mother</td>
</tr>
<tr>
<td>Mako</td>
<td>mako</td>
<td></td>
<td>wife</td>
</tr>
</tbody>
</table>

The Koore language has also much similarity with Wolyta, Gofa, and others in the Omotic language family. Some linguists suggest that the Koorete language has two mutually intelligible dialects “Alga bade” and ‘Koyra bade’ but no confirmation.

Fig.1.2 The researcher’s interview key informants

From left to right; Ato Wondimagegn, Maaga Bogale, Usha Arega,

The word ‘Alga’in Korete refers to their neighbouring people Burji,
which is located to the south of Koore; ‘bade’ means towards. Likewise ‘Koyra bade’ means towards Koore. The Koore call the Burji ‘Alga’ and the Burji call the Koore, ‘Bade’. (Beniam, 2008). But many opposed this idea and according to Deyamo, there is no relation to Burji language as it belongs to Cushitic, while Koorete belongs to Omotic language family. According to Betallo, the Burji call the Koore “Baadinch”.

In terms of the current status of the Korete language, it is being given as a single subject at primary school level (1-4) and some works have already been done in order to make the language a medium of instruction for primary school, religious writings and other works, besides its day-to-day communication purpose for the community.

The genesis of koore language has been a mysterious one; however, Haberland wrote “Korete” language descended from Amharic and cited many words as words uttered during plowing and other similar activities of the two languages, as they are not mere accidents. The deduction seems to support Koore people’s claim of descent from Menz (the land of Amharic-speaking Shoan people) as to (Haberland, 1927).

Words, which seem to trace back words of Amharic origin, are seen in their vocabulary which needs to be proved and questions may be raised as were these words spoken before the arrival of Menilik’s force (in 1890s) or were they adopted after it by the effect of the government?
To respond to the questions, however, absence of centenarian (with fresh memory) and absence of the then written documents are the main obstacles to arrive to a conclusion.

1.2.3. The people

Koore is the self-name of the people who are the native speakers of the Korete language. (Beniam, 2008). According to the population census released in 2008, the population of Koore is 161,036. Of this, 98% are Koores and the remaining are Amharas and others.
CHAPTER 2

POLITICAL HISTORY OF KOORE PEOPLE

2.1. Ethno-genesis of Koore People

There is no valuable published document about the ethno-genesis of Koore people. Different legends describe the people’s ethno-genesis in different ways, though the commonly shared view of Koore people is that, they are descendants of Menz, Shewa and the like nations.

As to Ato Simeon, one of the key informants of this study, Koore people descended from many areas due to migration. The Koore people had descended from Amharic-speaking Shoan people, Menz and left their aboriginal place during the reign of king Yekunamlak (1270s). According to the informant, the factor behind the migration was the order of the contemporary king with a zeal of spreading Christianity and soldiers accompanied the priests with Ark of Tabernacle which moved through Keffa, Dawro and settled in Gamo for a long period of time and again moved and took the present land of Koore.

Another informant, Ato Wondimagegn, confirmed that the ethno-genesis of Koore people in a more or less similar way with the above informant as was caused by migration. However, the two informants differ in the time and reason of the migration effect. According to ato Simegn, during Ahmed Gran war (1527-43) many priests were massacred and many churches were turned to ashes. At that episode, Shoan priests and some laymen left Menz in search of another land in the south with Ark of Tabernacle.
to save their lives from the massacre. They crossed Keffa and the present Dawro and built churches at Gamo. They specifically settled at Kucha and Tsinki-Koorusso, Bonke woreda. They were first led by a man called ‘Amaare’ then by his son, Kaaba. These people built st. George, church at Dorze and st. Mary church at Berber. According to the informant, the migrant people converted the indigenous people into Orthodox Christianity. Kaaba, when he got old, ordered his sons (Dhonxoh kaabba and Dale kaaba) to spread Christianity as much as they could. His sons took his words with honor and left their father at Berber st. Mary church and they headed to east and settled at the present land of Koore. They intermingled with the indigenous people generally called “Korso”. The informant notes that, the Koore people are the outcomes of these incidents and they are the hybrid of Amharas and Gamos who accompanied with them to the present Koore land and the indigenous people of the present Koore land are generally called “Korso”.

Another informant, Ato Awoke (1985) agreed that Koore people descended from Menz, Shewa, but he justifies the cause of the migration from different angles. According to him, the factor behind the migration was a cultural one. He explained that there was a cultural tradition of hunting which was regarded as a prestigious occupation and the symbol of heroism and the fashion of the day in Menz people at that time. These people grouped themselves and moved into two directions for the aim of hunting. The successful hunters were returned to their natal home with trophies received by a hero-welcome by their people. But the unsuccessful ones when
they returned to their natal home, they were teased and became a laughing-stock. Those people who scored failure ashamed of it and preferred a new venture to reside in their home land; they moved to hunt again and left their natal home, continued their move across Keffa and Dawro; they were attracted by the area and settled at Gamo.

Finally, they left behind their leader, Kaaba at Berber st. Mary church and crossed Lake Abaya and Lake Chamo through a corridor locally called God’s bridge. They crossed Nech sar Savanna grass land (now Nech sar National park) and studied the environment and the people around. These people were led by Daale Kaaba and Denso Kaaba in different directions. Daale Kaaba led the Amaare, Alale and Zigbe. They settled in Derba Menana (now the granary of quality coffee) in Koore. The other group led by Denso Kaaba stationed at Yero plateau, at a place called ‘Sheefo’.

The people who migrated from Shewa settled at Gamo and after sometimes restarted their move to settle at Yero and Sheefo and built Yero st. Mary church. Awoke however concludes that when these new comers settled there, the indigenous people of present Koore land “Korso” saw them with surprise and as passers-by. But when they lived longer, they learnt the new comers intention to settle in the area and, the people who had a chief called ‘Osshe’ were dissatisfied. War broke out between the new comers and the indigenous inhabitants of the present Koore i.e Korso.

The latter group were defeated by the former and members of Korso community dispersed in disarray. The causes of their defeat
were that they were ill-armed, disorganized and disunited. Most of the Korso left for Burji and the other remained with the new comers of the Amhara and Gamo origin people, but with a low status.

According to him, this historical episode took place eighteen generations back and he concludes that it occurred (540-600) years ago. But we disagree with his conclusions as a single generation is equal to the age of majority i.e age to bear a child and it equals to (20-25) years. Thus, his explanation of eighteen generation back should be equal to about (360-450) years ago and the difference is 200 years; Thus, it must be greater than 18 generation and it is not plausible to conclude and it needs further research to prove.

Thus, these people with different ethno-genesis began to call themselves “Koore” collectively recalling the place they resided for sometime, Tsinki-Koorusso and they call themselves Koore.

2.2 Traditional Polity

The Koore people had their own traditional political system and ways of government. The earliest people in the present Koore were called “Korso”. The names of its clans were: Tsoshe, Dokare, Wayane, Zutumie, Mago, Barshume, Sima, Jadiboda, Banada, Jume, Modee, Gule, Zagie, Shayne, Henae, Gidela, Zane, Woyugale, Shire, Harie, Nobie, Mochie, and Woygale. The chief of the earliest people (Koorso) to the present Amaro land was called Oshe. As he was defeated by the new-comers, they fled to Burji and to other neighboring ethnic groups. Some as Tserere, Zutumie, Doneite, Gelabe, Sheshumie and Benda clans however,
didn’t leave their ancestor’s land, but they were treated some how inferior to the new comers, but there is a paradox to their status, as respect has been paid by the new comers to these people as they have been the owners of the land.

To see the political structure of Koore, we first review how the Koore people have been divided into different clans and their relation to the main dominant clan stocks. According to Bedru (1978), the main clans and the sub-clans of Koore are; Kanae (Wojo, Woyra and Enkelo), Korese, Wogache and Mana.

According to Awoke (2007), Koore has four main ethnic groups known as Oma. These are: Korese, Kanae, Wogache (Gache) and Mena. These clans have not had equal status in the society. The Kanae clan was the Kate’s (king’s) family. The Korese, on the other hand, has been believed to be the indigenous people of the present Koore land, but both (Kanae and Korese) treat each other friendly. The Korese clan members pay respect to the Kanae clan as they were the kaate’s clan members in return to the Kanae clan pay respect on their part to the Korese as they are the indigenous people of the land. Both call themselves “Pure” and they have been privileged. On the other hand, the Wogache (Gache) and Mena clans were regarded as “impure” and they have been underprivileged sect of the society, though now things seem to be changing to their good.

According to Wondimagegn, it is believed that Donso also called ‘Wojo’ was regarded as the founder and first Kaate of Koore. Power was initiated from him by his family, then to his younger brother Wayra’s family, and then to their youngest brother, Enkelo.
family. It is believed that the present “Kaate” of Koore, Asoma (Anberber) who was a school –teacher, now acts as a traditional head (Kaate) of Koore. He is from the family of Enkelo though he is devoid of actual power.

The then ruling family, the Kanae has had strong relations with the Korese people. Both have been intermarrying. In this way, the society itself has been constantly renewed, and at the same time, through extended network of affinal and kinship links, their members have been brought in to relationship to each other in a variety of ways. This creates and maintains social relationships and contributes to mutual interdependence and social cohesion between them. The power was revolving from the paternal (power was reckoned by men-line descendant of Kanae clan).

According to Maaga Bogale, the Kanae had been the source of power and the society believed the authority ws given to them from God (Wonto) and their power had been unlimited or an absolute and unshaken one.
Fig. 3.2 Koor traditional political system in vertical hierarchy

As one can see from the diagram, the highest power was seized by Kaate, while the lowest was seized by Mura. The Kaate’s power was hereditary and lifelong. Only a baby-boy born with charm could inherit his father’s power when his father died. There was no
political influence and intervention by women, but the Kaate’s wife, Kao and the dyna’s wife were highly respected and influenced the traditional administration. The Kaate’s palace was called Kaso. The seats were at Gona, at Worso and at Gache. Serious issues as the conflict with neighbouring people, border problems were seen by the kaate chaired assembly called, Yaae (Gubaohe). The high officials and clan leaders attended the meeting. Murder contest for power and border conflict among kaate’s subordinates were seen by the Awajo. Both parties the culprit and the plaintiff were brought before Awajo by Toramaga and they have debated. After the debate, decisions were made. When either of the party failed to be satisfied by the decision, they could appeal to the Kaate and he would see the case. Both culprit and plaintiff had brought their case before him and he ordered them to defend their cases.

The dyna used to see the cases and he settele dispute by his own, but also he delegeted responsibility to his subordinate, Usha to settele cases. The Usha in his part delegated responsibility to settele issues for Fize maaga. If the raised cases were clan issue, the clan leader setteleed the issue.
According to Ato Ashenafi, the power tenure of a dayna has been a year and sometimes it extends beyond a year. He might be promoted by weighing his deeds and by analyzing the good days of his time. Excluding arbitration, other issues were seen by dayana at a place called Ledo (Fize). Clan cases were seen at Kara ohe. What came next to them was the Tora maga and Mura. The Tora maga held the power of war affairs; He had to be by birth the son of the Kaate and his duty was to bring the culprit and plaintiff before the court to the Maaga or the Usha or to Dyana or to Awajo or to Kaate from the lower to the upper, as he was ordered to defend the land. The Muramaga has been the messenger but he had the lowest power in the system. The muramaaga also organized meetings whenever and wherever necessary and ordered the concerned bodies to attend.
According to Awoke (1985), the chief power was rested on the Kaate. He held the three branches of government. He seized the power of executive, legislative and judiciary. He led, administered, issued laws, revoked laws, appointed men who won his favor by the consent of the public. His sentences were up to capital punishment, hanging and confiscation of the properties of the wrong-doers. He demoted men who outlived their importance and who lost his favor. From the tenth kaate a security guard called Sole was organized and kept peace and order when things seemed to be changed.

The political system was a theocratic one; they governed in administrative and religious affairs like the kaate was also regarded as a rain-maker. Any cause of calamity was assumed as the defilement i.e. when the people forget their Creator and showed disrespect to their Kaate. To this reason, the public has paid high respect to their Kaate. Their first Kaate, Donso was also called “the son of the sun” . This belief made the public not to see the kaate on the eye whenever they were aware that the kaate was approaching them along the way, no one raised his eye up to see him. They stooped and kicked their chest by their fist and kissed the ground to show their affection and respect to Him.

The Kaate had advisory offices which consisted of two prominent men. Their titles were Bulattene and the Bitanne. The Bulattene was the spokes person of the kaate who announced any issues when the Kaate ordered him to do so. The other man with advisory role was called Bitanne. The Bitanne also was regarded as a chief priest. They were recruited from men of good ability for office
and they were brought before the kaate. The latter considered the nominee’s largesse, patience, economic strength to serve guests and wisdom seriously. He thus with the consultation of his subordinates and the consent of the public, gave office for men with great ability. The appointees on their turn gave gifts like cattle to the kaate in which the display of wealth for social prestige was vividly seen and the well-off were always one rung up on the social ladder as they gained the high post. Their power could become hereditary as long as they won the heart of the Kaate and as long as they paid respect and loyalty to the kaate.

The Kaate didn’t rule alone. He ruled his people through his subordinates. Below him there was an office called Awajo. The office comprised two men and they could be regarded as the heads of the government or acted as chief ministers. They were called by the place name where they came from or the clan (s) they belonged to. They were called “yero Awajo” and “Aykure Awajo”. The yero Awajo represented and followed the cases of Yero, Achenie, segene, Tifete, Derba, Gumrie, Koyra, and other booko (parishes). The Aykure Awajo on his part, represented and followed the cases of Hayelo, Gena, Aela, Zargetie, Gorkaday, Maretie, Jhallo, Galaana, Golbie, Kassho, Gamule and other parishes. They represented and followed the cases of their respective daynetes or Booko. The daynetes or Booko in Korete language meant a small area especially a village which was the smallest unit of local government in which we call it in Amharic, Kebele. The Koore had 23 daynetes (Bookos). To name them, Hachenie, Maretie, Siro, Sankelie, Segane, Someie, Aykurie, Shayshaye,
Balle, Arkulie, Aysumie, Algowasie, Aela, Kashe, Kasho, Koyra, Walo, Yero, Gufa, Gamulie, Ganna, Golibie, and Zergatle. The heads of these daynetes (Bookos) were called Dayana and they were below Awajo. Each Daynete could have one dayana, one usha, one maaga (maagas could reach up to four depending on the population and land size) one Tooramaaga and one Mura.

When border conflict arose between daynetes men were elected from both parties and the neutral men were chaired by Awajo. The appeallant and the defendant together brought their case to Awajo. They defended their position and after a hot debate and discussion, decisions were passed. Either of the dissatisfied party could take the case to the kaate and the kaate’s decision remained a final one.

The Awajo, Dayana, Usha and Maaga were accordingly below the kaate, offices from the highest to the lowest. They had executive, and judiciary power at large; what varied was as said their degree. Traditionally, the office holders’ rank in hierarchy was that the kaate, Awajo, Dyna, Awajo, Usha, Dayna, Fize maga, Toramaga and mura maaga the highest to the lowest in rank.

The Dayana chaired the council of elders called, barayaa. The appeallant and the defendant were asked to defend their case. When they disagreed, they brought references or witnesses. The council after hearings of both parties claims or disclaims and after hot discussion, the decisions have been made. When either of the party was displeased by the decision, he or she could take his
or her case to the upper office of Awajo. Again when either of the party was displeased by the decision, the case has been seen by the Kaate and his decision was final and binding; It was regarded as a just decision. By the same token, the Maaga in his part could convene the culprit and plaintiff when cases rose. At this situation, he called a council of elders called Ohe and he chaired them. After the debate by the two parties, the council of elders discussed the issue and decisions were made by Maaga chaired council.

In any charge, after the decision, the loser paid for the damage in cattle and grain. If he failed to pay, he was made prisoner of the winner and served the latter. Only when his relatives contributed and paid fully for the loser to pay for the winner, the loser would be a free man (wezoo). The winners on their part paid for office holders for their time and effort. The daynas and the Maagas were also involved in the economic field. They forced (cooperated) with the people to work in the field of the Kaate as a pool labor which was called, Hayle. Besides, the Maagas gave orders and administered irrigation work. The head of irrigation work has been called Qoro or waaxi- maaga; the people mowed, reaped, winnowed and harvested for the Kaate when they were instructed.

In their history, there were problems of indulgence in the Kaate’s office and peace and order was at stake and a just government was made only by the 11th Kaate called Aga. He was from the Enkelo family or dynasty. Before his seizure of power, recurrent succession problems had occurred.

In the society, only the Kaate’s son who was believed to be born with charm could inherit his father’s office when his father died.
the Kaate was void of son, he was succeeded by his brothers or paternal kinsmen.

The belief for a baby born for the office of a Kaate was that a baby-boy born with enset, cow dung, cabbage and giso or barley with his fist just born the hand with the finger closed in tightly. When this kind of baby-boy had been born, he was taken to his relatives and brought up there. The public justified for the action that for the safety of the son and the Kaate’s health, they need not live together and also believed that the two Kaates shouldn’t live together to avoid usurpation and possible clash.

In the political history of Koore, though the definite time is not known, the society has been striving much to avoid mal-administration; In their history, they made a female ruler by the name Endo manaye, Kaate, but she became too oppressive; She was assisted by her relatives and the people toppled down her and reinstated male kaate; seizure of power by women has not been welcomed ever since.

Till the present day, Koore people had 21 Kaates in their history. Kaates before the conquest of Menilik II were: Donso, Wojo, Koda, Woyra, Worka, Wozie, Gonna, somie, Enkalo, Chasha, Aga, Abaya, Ayanso, Ano, Ala and Amole who were with their full political power. After the conquest with a very minor power, the Kaates were Mezo, Eshete, Ayele, Adama, (Admasu) and the current “Kaate” Aabbo Asooma (Anberber).

The people paid high respect to kaate’s due to cultural consideration as they believed that their lives would be better off. They enjoyed
and refreshed themselves and practiced the traditional practices and still they are functioning.

The Kate ruled for life and power transfer is only possible for his son when he dies. The incoming Kate when he took power he married a girl even though he had already been a married one. To the succession ritual, a sheep was brought and slaughtered. The incoming Kaate was given a new name by Haylo clan members. This ritual has been practiced at Gaye River.

According to Awoke (1985), the Kaate, Awajos, Dynas, usha and Maaga had slaves. They had high wealth and income. The big men of the society and clan chiefs enslaved even their own kinsmen and relatives. Besides, men sold their daughter’s children as slaves in the early times. Also any clan members who didn’t have many kinsmen were sold as slaves. Poor members of the clan were enslaved when they failed to fulfill their obligation. Criminals when they became unaffordable guy to pay what they were obliged, were enslaved and worked as a slave in servitude to Kaate.

There had been strong fighting between kaate and the neighboring ethnic groups to capture slaves. According to him, before Kaate Amole’s reign, the slaves were only house hold servants and they were not sold to the market and the number of slaves was small. During his reign, however, slaves became the main export item. Strong people of the society and his associates raided and enslaved many. Amole had ordered the people to plant mazho tree who owned slaves as a status symbol that they would be his slaves.
Many refused and quitted their land. Things went to worse when Amole planted mazho tree on the garden of Gurache. The latter refused and he was ordered to leave the land, but he refused and became bandit. To smash him, Amole’s sole force and Ganaa’s dynates were sent, but they failed to suppress his rebellion and Amole gave up his motive of enslaving Haylo people.

In the community suspects, rebel leaders were punished in the following manners: hanging, amputating legs and hands, rolling people down to cliffs, or gorges by tying hands and legs together and blind folding their eyes. They kicked people to the death and appropriated their property. These serious measures were mostly taken by the kaate. Power claim, border conflict, murder cases were seen by Awajos. The office holders enjoyed fertile land, slave, household servants and other social prestige. When war occurred warriors go to the enemy camp after blessing and statement of wish for success by the elders, Kashache and Tsozade led by Toramaaga.

3.2. Koore and the Central Government

Before he became the king of kings of Ethiopia, Menilik was made a war captive in 1855 at a battle field called Bereket by the force of Tewodros. The then child Menilik grew under the custody of Tewodros at Debre tabor, Gondar till 1865. In 1865, he escaped from jail and became a de facto king of Shewa. He expanded to wards south initiated at Guraghie, in 1876. The contemporary king of Ethiopia; King Yohanes IV (1872-89) had a love -and- hate relation with Menilik. Both convened and agreed in 1878 on many issues. On the terms of agreement, the following were the dominant ones:
Yohanes to recognize Menilik as king of Shewa in return Menilik to recognize Yohannis as king of kings of Ethiopia and Yohannes gave a green-light to Menilik to expand southward. Menilik also agreed to pay annual tribute to Yohannes and agreed other terms also. Menilik for his clear goal to pay tribute and for his hidden goal to counter Yohannis slowly but rigidly continued his expansion; and finally succeeded and became king of kings of Ethiopia in 1889. (Baheru, 1993).

He for the zeal continued his expansion even after the coronation to strengthen himself in economy and man power. In 1890s, Menilik’s force (part of expansion) led by Lulseged arrived Gedeo. The Guji Oromo welcomed the conquerors led by Tekabo Geche as he saw the mighty force of Amhara. He sent delegate to king of Koore, Amole to surrender peacefully to avoid wealth and man power destruction by Kuwa (the sound made by fi) as they dubbed the name for a sound created by rifle firing.

**Fig. 3.4. A Koore man with his shield and spear in front of the museum**
According to Usha Arega and Wondimagegn, Amole however refused and moved to Delanse Mountain. He agitated the people to fight by the belief that the war-like clan Koyra daynate would resist successfully and repulse the invaders. The Guji Oromos angered by the reply became guides and showed the safe way to Koore for Lulseged’s force. The Amhara force led by Lulseged headed to Koore through Gelo.

The Koore people began to resist this invading force by sword, spear and shield. The people didn’t know guns and when they heard the sound of firing, they regarded it as what they called gombula (a sound formed when dry stem of enset plant got fired) and the people encouraged one another to attack the invaders physically and motivated their fellowmen one another for physical fighting with Amhara. But when they saw men died in front of them by the bullet; they became aware that it was not a gumbulla, but another mighty force and retreated. The Amaare clan surrendered peacefully and Lulseged called the people `Amaro` and it has remained the name of their land till the present.

After this occurrence, men were sent to kaate Amole to surrender and he accepted and surrendered which ended the Koore’s self-rule. The new comers set a garrison town at Kerchele and Koore was made a sub-district under Gedeo province while the region was Sidamo. In the course of time the rulers preferred Danno as a head quarter as Kerchele was a cold area. Koore was promoted to district in 1933 and the conquerors rule was intensified. Segene & Nech savanna grassland had police force under Koore district.

The invaders rule converted the people of Koore in to tenancy. The
kaate acted as a middle man for tenancy system (gebar system) as he knew the language and tradition of the people. After the coming of the invaders the land was divided and the people were forced to work, but a lion’s- share of their produce was given to the new rulers and only a meager amount of their produce was given to the Koore people. The traditional king (kaate) and his retinue served in interpretation and tax collection duties. The land division was: siso (two-third produce for new rulers (balabats), Desta (land of the representative of absentee landlord) Hudad (land ploughed for the state), Ganegeb (produces given for kitchen of the state) gebar (tenants paid tithe and free labour) semon (land for the church) and the people paid much to these new rulers.

The land was divided in to utopa (common land) in the high land, but the people were made tenant and rendered labor service. The kelad was in the lowland; this was the land which had not been seized by the people in rist system. The land was given for invaders including the people inhabited or a vacant land as a means of livelihood. The other lands were given, for government corvee, for rulers and their subordinates.

Land tax was paid based on the quality of the land. The land was divided in to lem (fertile), Tef-lem (barren - fertile) and tefe (fully uninhabited land]. The lem land was inhabited by many people and the people were forced high tax for these high- esteemed rulers. Lem-tef land was inhabited by few people taxed less and the tef-land was an uninhabited land. The latter was a wide grazing land and the owners of the land had an authority to charge fees whenever cattle entered in the field and grazed. The lem, the lem-
teff and tef lands were existed in each kebele.

The people when they made their land ready to sow, a ruler used to obstruct them to take either of a choice ie to give him a ram to plough his land or not to farm the land and get starved. The public recalled the system with disdain and disappointment. The people paid for the rulers based on the fertility of the land and on the economic power of the tenant.

In every harvest season, the tenant paid two-third of his products. Also the poor tenant was expected to give palo (almost equal as skirt). The rich tenant supplied to the owner of the land tow-third of his produce also gave one sidda (bulluk) . Also for Ethiopian holidays: New Year (Yohannes), True cross, Christmas, Epiphany and on Easter, gifts were given to the land owners. Also when the land owners bore a child or when they were promoted, to give a gift was customary.

According to Usha Arega, in holidays, for preparation of local beer, mead and other food items, the tenants were supplying any item needed. When land owners toured to the area, some pay was made to them as for their service called “Yeshoh Mawcha” as the rulers considered they suffered by quill during their visit on horse back or bare-footed. The tenants (gebars) when they had a fattened bull or lamb, ram, the neftegnas took it as they wished without pay.

The gebars (tenants) paid any kind for the neftegna. They collected wood, built horses’ stable, fetched water, participated in pool labor in sowing, weeding, pounding, reapning and winnowing.
They kept cattle, removed cow dung, and ground crops. They took and carried the produce to the senior land owner to Sidamo at Bulle carrying their items by their back and head. Their sons and daughters including their wives rendered labor service with out pay. People however remembered Balemabras (lower chief) Zeleke and Ato Bogale as good and light-hearted governors who encouraged people to teach their children in modern school and to plant coffee to improve their lives.

When land was nationalized in 1975, the peoples’ grief was lifted and the peoples’ joy rose as the military regime, called, the Dergue time took power in (1974-91). It made the people to be the owner of their labor and they harvested fully for their own. They planted coffee highly as there was a decline of planting during Haile selassie (1930-1974) as coffee and tobacco were highly taxed.

However, the people hated Dergue regime (1974-1991) as exorbitant taxation weakened their economy. The conscription also forced them to send youth to war, which cost many lives not only at Koore, but also at a nation-wide level of the war-machine. Things went from bad to worse when Dergue regime (Ethiopian people’s democratic republic) divided the Koore people in to three regions in 1988. The changed administrative structure, divided the ethnic group in to North Omo, Gelana and Arero Awreja (provinces.) The people opposed it and sent men to appeal to the National Assembly (the shengo) which had the highest power at the time as the new structure divided the people in to almost strange provinces. Refusal was intensified by Koore people and they declined to send their sons to war in serving conscription;
they refused to pay tax and almost the division was unpractical and remained as a paper-tiger. When EPRDF replaced Dergue system in 1991, Koore formed its own district unanimously and has begun to practice self-rule as of days before 1897.

Koore people at Yero St. Mary Kebele who were threatened by river Ganjule cataclysm, were settled at Shele in 1970s in Arba Minch surrounding district around Zayse. Many benefited and enriched themselves by hard work. Dergue-sponsored villagisation made many people in the chains of mountains to settle in south east of Keele town as a paradox people who settled claim as they became better off by intensified farming.

3.3. Conflict Management and Resolution Method

The koore people normally restrain from conflict. When parents quarrel with somebody, the duty of the children is not taking sides. They do their utmost to solve the problem peacefully and persuade their parents to make peace by any cost and to come to their sense before the sun rises/sets. The relation between neighboring ethnic groups as with Gamo has been friendly and they both were involved in fishery on Lake Chamo peacefully. With Burj ethnic group too, their relation has been very strong. They intermarry and borrow crops and other items to one another when calamity or bad days occur. The Koore women are tolerant and they always persuade their men to make peace at any cost with others when conflict occurs.

As a rule, conflict arises because of resource as it is a limited one; also culture in contact produce conflict. To Gedeo their relation has
been a very cordial, there are Koore-dominated kebeles in Gedeo zone, especially at Kochere woreda and they intermarry.

Their major conflict and love-and-hate relation is a serious one with Guji Oromo. The latter’s livelihood has been based on pasturialism and farming in some degree, while the formers were settled agriculturalists.

According to Ato Wondimagegn, the Guji Oromos were late-comers to the land but settled in the area which had been the home of wild lives. The Guji-oromos came from Jemjem through Gedeo and because of the direction they came, the Koores call them Jhanjaaame or in their vernacular Jhamajamtu (meaning people from Jemjem). Now a days, sometimes they have not been in good terms because of the land dispute and each one is at other’s throat, but in another time they have been friendly and the relation remained in a love-and-hate form.

The Guji Oromo have striven to expand their hold and does individual killing or castrating men from Koores. To counter attack it, now Koore farmers have gone to farm carrying yoke on their shoulder and on the other hand, rifle to protect themselves from Giji Oromos surprise attack; a gun-culture in Koore has been rising currently as they move armed. When death occurs by either of the party or both parties, they have devoted much to restrain further human and material loss and they settle the problem and manage the conflict by elders.

When conflict between Koore & Guji-Ormo occurs, the two parties have been represented by their own respective prominent men. To
Guji- Oromo, their religious leader, Qalu while on the side of Koore, kaate represented the society. They settled to their respective borders and they haven’t seen one another face-to-face. The Qalu and the kaate communicate one another only through strong elders from both societies who were represented to this task of conveying messages. The causes of the conflict were studied seriously and they ferreted out problems and agreed to refrain from further provocation and to maintain the status quo.

Just to end the conflict, they have used to practice a usual ritual. Both have brought animals to be slaughtered. The Guiji Oromo supplied old cow, while the Koores supplied ewe. Prominent men from both parties slaughtered the animals. They collected the blood at one place and they roasted it with meat. This ritual of cow and sheep sacrifices served to mark the end of hostility between Guji Oromo and Koore. The cows and ewes intestine have been cut and people served it. The meat has been served by both groups collectively. If the conflict caused human loss they agreed to forget the dead but swore not to do again. If the conflict has been snatching cattle both agreed the criminal to give back the cattle for the actual owner and they said “Good bye one another” with a promise of a happy future. To this conflict resolution method between Koore and Guiji Oromo, one can see the women’s high role in striving to convince the sworn enemies to live peace fully; peace offering was initially begun by women from both parties. Even during a hot-fighting, no one takes action over other party’s women and they go to market and make advocacy work to bring the two parties to peace. Also when Guiji Oromo women do shopping in Koore by accident when
conflict and fighting occurs or vice versa, the opposing parties men treat another party’s women peace fully and send them to their home. Women in both parties play a prominent role, to bring both parties to peace, but they do not officially participate in conflict resolution ceremony.

Conflict within Koore people has also been managed. When one killed his fellow man by accident or deliberately conflict resolution process has been initiated through elders. The killer’s family has been ordered to bring sheep to supply for arbiters. Clan leaders and office holders convene the killers and the losers. Sheep intestine has been held by the teeth of both groups and they all stand. As a mark of the end of conflict resolution process, the elders forward their statement to not to do like this again and chop the intestine; both groups feed on the intestine which is to be the end of the conflict resolution ritual. In the society, conflict rarely occurred between spouses after divorce. The cause of the conflict has been who is to be the father of a son however. In other words, women willingly or forcefully divorce their husband and get married to other men and might get birth of a child. In this incident, the ex-husband brings a claim that the child is his own. But the woman might ignore his claim.

The man in question to hit his target has been given basket (Qunna) almost ten k.g. of barley and one sheep skin to his father in-law, but both parties kept the secret about what has been going on between them till the child becomes six or seven. The man usually reminds his ex father-in law through elders and the woman has to attend this occasion to make her decision. The chosen
elders forwarded speech about the cause of the meeting to the woman’s father. The ex-father-in-law spoke as he had two sons (his ex-son-in-law and the current son-in-law) who quarrelled over one issue and demanded the elders to settle the matter. The chosen elders forwarded question to the ex-husband and to the current husband. After argument, the woman only could make a decision and declares and notifies the father of her son by reason. If the ex-husband won the case, he took his son and when he returned home, a big welcoming ceremony was held as an event to a son through flame. In the welcoming ceremony ritual, the man gathered all the aged people of the clan in the traditional house. They put a heap of dry stick in front of the door and set fire. The father and the child entered to the house through the flame. The people who were in side the chief of the clan as a conclusion of ritual, announce the membership of the child to their (his father’s) clan and the joy of the father’s family remained great and conflict was settleed peacefully.

3.4 Italo-Ethiopian War and Koore (1936-1941)

Menilik’s contacts with Italians officially begun in 1876 with the coming of a Geographical Mission to Shewa, headed by Marquis Orazio Antinori. Their relation grew and a treaty of Wuchale between Menilik and Italians was signed in 1889. In the Article XVII, the Italian version said Shewan foreign contacts would be only through Italy. When Menlik thought it as a threat of sovereignty to the country, he informed and warned Italians to abrogate. When Italians refused, he abrogated the treaty in 1893 individually. As diplomacy and subversion failed,
Italians’ force crossed Mereb and Menilik moved some 100,000 troops and crushed Italian force by midday of 1 March 1896, at Adowa and Italian colonial ambition was aborted. (Baheru, 1993.)

The disappointed Italians however wanted to possess Ethiopia again. Fascist party leader Benito Mussolini when seized power in Italy in 1922, prepared himself to possess colonies for Italy and Ethiopia became his choice as to possess colonies and to revenge Adowa victory, which was regarded as a “shameful scar”. His force crossed Mereb in the north. The other Italian forces moved through Enticho and Adigrat. In the southern end they moved through Qorahe and entered Addis Abeba on 5 May, 1937 easily as they prepared for four decades. (Baheru, 1993).

The Italian force in the north made strong relation with nobles who had bad terms with Haileselassie I and they became allies to Italians called banda (collaborators).

In the south section of the country, they followed another strategy. They preached the people “anti-Amhara and anti-Orthodox Christian” war propaganda. However when they reached Koore, the history was a different one. The Koore people opposed Italian occupation sided with (neftegnas) in the locality and they furnished rations and helped in hiding the patriots and some of them with other patriots fought Italians. The Koore’s kaate family members, the Mezo brothers (Alemayehu Mezo and Eshetie Mezo), the grandsons of Kaate Abaya resisted Italian force and they were shot dead and lost their lives by Italians at Dulbie around Segene. These martyrs have been remembered by the people.
According to Ato Wondimagegn, a collaborator balambaras Gebremariam, assisted the patriots as many did nation-wide. He acted as an undercover patriot who helped in informing the whereabouts of the Italian force and in supplying ammunition to patriots in Koore. After liberation, however, the Koore people gained nothing as reform was not done. Land was redistributed to ex-exiles and bandas, but patriots were considered later.
CHAPTER 3
ECO NOMY, SOCIAL LIFE AND RELIGON

3.1. Economy

Almost always there is a well-marked division of labor between what men and women do. In Koor society, women bear and suckle children, spin obviously tends to tie them to the home. Bearing and upbringing a child (child cares, food preparation, and often, the cultivation of food crops as enset processing are women’s work). Correspondingly, the facts that men are usually physically more powerful and have not immobilized for considerable periods by child-bearing and by the care of small children usually mean that, such heavier tasks, the building of houses, as well as the tougher part of cultivation like bush-clearing and the breaking up of new grounds, plowing, mowing weeding reaping, winnowing, harvesting, building terracing, bee-keeping and caring of livestock commerce, fall on males’ shoulder.

3.1.1. Farming

According to Mebratu, the community usually does things collectively called communal labor. According to the obligation and the number of participants, the communal labor type varies as the communal labour to Woyela, Hayle, Sofete and Kabura.

3.1.2. Woyela:-

It is a kind of communal labor performed by many people for a certain task at a time as in big farming, building of a big house, weeding, and in carrying pillar of a big house. In this type of work,
the man in question prepares himself for feast (food and drinks) for the workers and he asks men favour to work for him just two to ten days before the proposed day for the work. His fellow men do welcome the request and people who see the man putting a grass, cooperate and perform the work they are assigned to do as plowing, building of a big house, picking of coffee, mowing teff (eragestus abisinica) mostly a staple food of north Ethiopia) winnowing and maize harvesting. In this type of communal labor, to perform for the man who worked for them, is not a must.

Foods like Gaa (Enkuro), shunchac (food made of enset), buusho (boiled maize) are furnished for the workers. The participants also drink alcohol called (xhigina) which is made from barley and maize. The people work with singing songs and merriment.

3.1.3.Hayle:

It is another type of communal labor; however, the number of the participants are less than woyela. The participants have been served food and drinks after work. It is done in cycle and a man who participated in the communal labour doesn’t regain the labour of the man he assisted as it is not a must-do.

3.1.4.Sofeto;

This kind of communal labor is less in the number of the participants than Hayle. It is assumed that the participants are to be not more than ten individuals and work is done in cycle turn by turn. In it, the man whose work is going to be performed furnishes coffee and a kind of break fast after work done. Children who tend animals are involved in this communal labour and farm their own land, which
is the beginning of their independence and their personal money generating task.

Kabura: This is also another communal labour usually practiced by women for spinning. They prepare food and drinks and ask a favor for women to work for them as in spinning cotton and in weeding; they work in cycle turn by turn. At the occasion, they serve food item called gaa. Men who are in need of communal labour service wandering around houses blessed ‘Let you bear a baby-boy’ as a begging for the service and the public who heard the blessing and request, respond by rendering service in the communal labour voluntarily.

This communal labor practices are now a days things of the past as the people have been divided in different religion sects which make understanding and tolerance with one another difficult; The other factor is inability to afford for men in the communal labor to prepare feast. In communal labor, some excel and work hard but others not. What is the public expectation has been to participate in the communal labor, and it has been a must. People as a must-do act participate in the communal labour whenever he has been requested to avoid ostracism. According to Alemayehu, the Koore women’s duties are spinning or processing cotton, milking cows, removing cow dung, processing enset for food and other produces. Items like onion, enset are sold by women while teff by men. Crops or cash crops in sack and wholesale are sold by men. Hoes are regarded men’s property. Oven, lid of oven, and clay plates are women’s property. Cattle are men’s property while a milking-cow is for women.
According to Desalegn (2007), based on its moisture and temperature, the Koore recognized four cropping seasons: Hage (from September- November) which comprised two and half rainy months. Bono (December-February) is a warm season. It is the main harvesting season. Bondoro or Burga (June-August) is a heavy rainy season. At this time most perennial crops, including coffee, enset and multi-purpose woody perennials have been planted in the field.

According to Usha Arega, it is believed that coffee Arabica was grown wild at Hasha and Dana village and later spread to the other cultivated lands. Coffee cultivation had its own history in the community according to him. According to the legend in the area, people saw monkeys excrement of red ripen coffee bean and they picked it and as they tested it, they got it tasty and cultivated. But it was cultivated far and wide as Guiji ormos demand for coffee increased. Chat (Catha edulis) locally called dimasie, had been also a wild plant in the area and used a beam of plough, for bride price and for ritual purposes. Chat was cultivated as a fence for the field not for business. The roasted coffee, enset leaf and chat had been offered for bride’s family as bride wealth, if the family of the groom was a member of Korese clan. Also coffee has been consumed after roasted, as a habit by the member of a society.
Coffee production grew in intensity in 20th century as the central government and the neighboring Borena and Somali traders’ demand increased. They declined to plant in 1940s, and 1950s as the item was highly taxed, but during the Dergue regime, the cultivation grew higher.

Coffee trade was begun by Muslims who came from neighboring district of Bule Hara (Hagre mariam). They bought it and sold it to Borena. The Dergue time was remembered by the people as it had a great contribution to distribute coffee seedlings in the area. It has been grown more at Segen, Derba, Kobo, Keele, Yero and in other areas. The inaccessible areas have negative impact that lack of transportation makes unwise consumption and waste of the cash crop. Coffee pulpers were planted only along the transport access areas though it absorbed unemployment. The Koores who became brokers for Muslim coffee traders adopted Islamic religion since 1950’s and the religion spread in the area ever since. These
people learnt the culture of chewing chat from Moslem merchants and they cultivated it for business. Koores by origin who adopted to Guiji Oromo practice became the gone-pastoralists as Guji-oromo intermingled and assimilated with them. Coffee as a cash crop has benefited much to koore people. Coffee which is preceded by enset contributed highly in the economy of Koore.

![Fig.3.2. Women in coffee processing Activity](image)

They have cultivated plants and cereals as lentils, lemon, pea, onion, teff, (eragustus Abyssinica) sun flower, maize, pigeon pea, tobacco. They also cultivated fruits as orange, papaya, banana, mango, avocado, citrus and guava. And it is believed that they were imported from Amhara, Gamogofa Gedeo, Buriji and other neighboring ethnic groups. Maize has been highly grown and its market value grew widely; in Keele town, one can see heaps of maize and coffee in a daily base.

To the cultivation of teff, there is a legend that the crop had come to the area with Menilik’s force. According to Usha Arega, teff was brought from Gumayde as a Koore man rendered service in
the harvesting of teff returned with seeds of teff on his hair. He combed his hair and the fallen seeds of teff grew in Koore land. The man recognized the teff pinnacle and when it got dry, he collected the seeds sowed and the crop was widespread. In Koore, teff has a special name Gache (its meaning in Korete is a food item only served after grinding as the size is just as a small fine particle as if ground).

Selected maize seeds have been hung in the kitchen and outside in the tree in order to protect from weevil. Maize seeds have been selected by their dehiscing, large cob size and free of insect infection. To minimize losses of teff during harvesting, farmers start harvesting it when its pinnacle gets grayish. They practice trashing by driving oxen rounding a circle over the teff. Before it they plaster the ground with cattle dung called Ayda (awdima). Crop for the time of food shortage are reserved at granary. They are called li’e, usume and dinbo. Granary has different sizes. They are above the ground eighty cm to one meter. The roof is covered by grass. The granary type of usume and lia are made from bamboo tree. They have oval shape and constructed by stick and plastered by mud and they serve to store wheat and barley. They sell land only when they face a very serious problem.

Enset had a prominent value in the life of the society as the plant is highly productive. Its character is drought resistance, less labor requirement and wider adaptation even to the barren land. Enset is used for many purposes other than consumption as mattress, roof cover, to cover the wall, to feed animals and for sisal uses as cord, rope, and mat.
Maize has been stored at the granary outside the house. The householder usually the man puts symbols to monitor the granary and the family members take it out by the supervision of him. Repeated plowing is a must to sow seeds. Granaries have been made of wood with leaving a space for air. This type of granary is for maize. For wheat and teff, they make granary from bamboo tree. When maize had been ready to be fed, coffee was cooked and the fresh maize has been roasted and served by the people; they say to one another “Duru Duru” (Happy New Year) and song and merriment takes place.

It is safe to say that the Koore people are saver, hard-working and success–oriented people but not much progress has been observed in their land so far. The factor behind the problem might be communication barriers created by Dollo chained mountain which makes no exchange of ideas, technologies and produces possible. Their contact is with their close neighbors Burji, Gedeo and recently Guji Oromo via foot and a gravel road which was constructed in the early 2000.

The Koore people have been chief producers of enset (especially their renowned bulla) locally called in their vernacular “etma”, teff, maize, and coffee produce and one could regard them as the granary of these items and high power of the region. Their utumma(itumma) or (bulla) food item is popular not only by the producers but by the nearby society whose means of income is coffee.
An old story has been told by the people that people used to purchase 40 eggs/birr; it was labeled as “Koore’s eggs didn’t have protein content”. The basic factor was cultural one as consuming eggs and chicken meat had been a taboo, though the resource of poultry has been high. Besides, communication barrier has played a negative impact on the development of the people as they didn’t make money out of their excess production. This story however is now a days a thing of the past and an old story as hens, eggs, coffee and other produces are very expensive at koore these days.

Currently the kola (geda) section is prone to draught to make the matters worse but people in the high land (alie) have been moving to kola to solve their land shortage and to enrich them through cultivation. At woyna dega (hayetsie) coffee is cultivated.

Land shortage and soil infertility forced the people to move from the high land to the low land. The people practice mixed agriculture: agro-forestry, inter-cropping, crop-rotation, and fallowing and manure application. To protect soil erosion, the public has built terracing and practice contour plowing.

According to Desalegn (2007) the community has built terracing by communal labor and also individually farmers use water for angurie (irrigation) as a means of transporting manure after mixing it. They send it to the canal other than the actual watering. According to Ato Ashenafi, this practice has been employed in koore for 300 years. River water flows along the chained mountain to the west and east direction. The chiefs of the irrigation in each kebele are called ‘Qoro.’ They nominated and assigned men to administer and distribute the irrigation canal for the people fairly in every
locality. The managers have been community members elected by the community to follow up the use of water by individual farmers; The Qoros have to be males respected house holders but they have not been paid for their service. The Qoro manages each main canal for watering. People even dig canals in difficult landscapes. They also have set committee which controls the over all water collection and distribution system. The committee has also meant to solve issues related to the irrigation system that have been beyond the capacity of the Qoro. Users carried out orders passed orally by the elected committee.

Men, women and children have been involved in weeding activity. Pests disturb the people and inhibit production; when rats, armyworms, wild pigs, monkeys, porcupines rodents, stalk borers, and weevil interfere in crop production, the clan’s man wosso (priest) called Fize curses to avoid them and to bring good harvest with Wogache and mana. In relation to aorestation, the field has been cleared and trees in the field are cut off by the belief that it affects crops but along the border, plants have been grown and kept.

Culturally there has not been encroachment of densely populated forest area that has been designated for the burial along Koore. It is believed that an ancestral spirits reside in the densely populated forest and burial places would inflict curse on them if disturbed by any one. Gaamule forest with a width of 200 hectares has been a burial place of kaate which is culturally prohibited to enter, but now trees are being cut.
The local belief systems have special respect for nature (just to conserve forest, animal, soil and water). Sacred places usually densely forested areas, have been kept. There has been also a tradition that every lineage group must keep aside its own undisturbed natural site closer to its residential areas for prayers and sacrifices to the holy being and ancestors. Flood water has been collected and sent to the field. People sow crops twice per year in August and in April.

Forest management is now preferred to the earliest systems as wild life has been protected by law. Forests have been kept by the belief that they are homes of the deceased. When one has cuts a tree out of his booko (kebele) usually a conflict occurs, but when one has cut tree at his booko (kebele) there is no quarrel.

![Fig.3.3. Traditional terracing](image)

People usually go to market place to buy or to know “what is up?” The market places have been called by the locality’s name or on the day of the marketing. The public brings bole (ground salt) from, Chew Bahir (Lake Stephania). From Borena, the Koore people
had brought ostrich egg to put it on the top of their house for the purpose of decoration and status-symbol. They have also brought from Borena various beads as shooshe, goda and helele in return, the latter purchase from Koore blanket (bullucko) and coffee.

The people have made trade with neighboring ethnic groups. Their Kocho (enset product has been wanted by Gamo who supplied them cotton products in return. Trade between Koore and Gamo was mostly cultural clothes called locally as wolale, liso, dinguze, Kaba (traditional mourning clothe and gaya (a tobacco pipe). Some important market places in the area are Keele, Qore, Bulito, Jijola, Sharo, Gumure, Bortola Golbe, Duduso, Meqeredi, Laule (Gayle), Beleda, Gana, Etate, Dirzalo, Shale, Zego, Taliko Korde Elego, Goolle (Dale and Gollo (Aykure). People usually go to market at 5:00Am local time and disperse at 11:00 PM local time.

In these market places as the researcher observed, koore people buy and sell salt, sugar, food items, farm tools, clothes, construction materials, metal products, ceramic products, dried fish, teff, maize, enset, local drinks, skimmed milk, fresh butter, cattle, animal by products, coffee, cereal crops, chat(dimase), bulla (a special false banana produce), hot pepper, hen, eggs, sold and bought by Koore society with Gamo, Gujji Oromo, Burji and Gedeo mostly. Women play a significant role in economic activity. They plant a new seedling whenever they harvest a ripen enset as a replacement called in Koorete, bidre.
3.1.5. Animal Breeding

The Koores have bred herds of cattle and one can see flocks of goats and sheep in the street. Children have tended the cattle of their parents and possibly of neighbors who have been devoid of children. The farmers have branded sick cattle with initials by iron to cure them from illness.

According to Desalegn, cows supply milk, flesh and skin while oxen supply meat, hides and they are commonly used for plowing purposes. Other ruminants have been bred for meat, milk, skin and for other manifold ritual purposes. The live stocks have been assets and status-symbol for the society and they have been raised also to help people to purchase land, to construct house, weapon and other social requirements. They have been used as a means of wealth and guarantee against risk. Also in leisure time, they have refreshed people by watching bull fighting, and cockerel fight. Branding and herbs have been used for livestock disease as trypanosomes, blackleg, and render pest in Dega climatic zone. Ewe’s fatty-tail has been cut off by the tradition.

Horny, and (or) red and (or) spotted coats of hair cattle have been their favorite cattle but not hornless and black ones. Calves when they have been born, their soft part cloves have been removed by fingers and dewlap and humps have been pulled by finger to make larger. Equines are bred for transport purpose.

When calf dies, there is a tradition of milking a cow by making the skin of the calf as alive. Goats are bred in the area. Children have
been accustomed to drinking fresh milk of goats. If the owner has many female goats, yoghurt has been produced and served to a husband.

The people believe that goats’ milk is a medicine for dysentery as goats fed different types of leaves and it is their favorite milk. Live stocks have been protected from wild beasts, but the society has welcomed hyena’s howl and lion roaring, if it occurs to the right or east as it entails the future is secured, but not to the left (west) as it has bad luck by their culture.

Excrement of cattle, equine, goats and sheep has been solved by water and the people distributed the mixture over the field to make the land fertile. They have practiced fallowing; they plough on the way to protect fertile land from erosion. This lesson has been gained from their forefathers and transmitted to their children orally and by practice. Very elders do work upto the end of their lives. They plow; tend cattle, follow-up babies. Enset, maize, barley, bean, and coffee have been the dominant ones in their
Men of good economic potential plow by oxen-driven ploughshare while the poor ones by hoe. The perception of the society to rich and poor is that the “rich man” has a good house, a big field with enset plant, and business, large tract of coffee, possessor of many heads of cattle and a man with many children as they are labour asset.

The public is not a change resistance type and they welcome a new technology. For instance they adore camera lens and among the countryside people, no one declines when one is taking their picture. Also in economic aspect, the people use fertilizers for their farm, and parasite killers. The people use modern medication. The Koore people are saver society by their nature. They sell something important not to spend as to clad or fashioned cloth, but to invest in something as an asset. They sell land only when they face a very serious problem. When we see the slice of life of Koore women, they usually wake up early and prepare coffee and meals as break fast to their husbands. At night, they go to bed late as they do spinning work up to mid-night or more.

In the early times hunting was practiced at Nech-sar though the people at large didn’t serve fleshes of wild animals. Men used to hunt wild beasts on the back of horses and mules carrying their ration. Mana and Wogache had not been allowed to hunt and many justified that the Shewo who have been the gentlemen of the land felt as a social responsibility to keep the former as the Shewo regard the society is not full without mana and wogache. However
now a days hunting is things of the past, as the culture is changed and legislation is set to prevent hunting.

3.1.6 Agriculture

It has been practiced in the community. The Koore people have had bee-keeping culture. The beehives have been two types. Usema, a beehive made of bamboo tree and Gagura beehive made from a tree’s hole after smoking by woyera tree in kola land. The people in dega hung beehive on the tree also through their fence. Useme has been quite common in dega land but gagura in dega and kola area. The two types of beehives have been covered by grass. Hive has been tied firmly to the branch of a tree out in the forest field. Traditionally, honey has been harvested at night at the time of sun setting. The man who harvests climbs the tree where the hives are hung to harvest the honey and send it down with rope to the helper on the ground. They have harvested at night to minimize bees’ stinging. Especially at lowland (Kola zone) beekeeping is performed. The beehive is hung on a big tree and to protect wild beast interference, the bee-keeper puts corrugated iron sheet around the stem of the tree.

At Dega area, bee-keepers have harvested honey by making smoke around the beehive in order to disperse bees while at Kola zone, the bee-keepers harvest the honey after they pick the beehive down to the ground.

3.2 Social Stratification

In Koore society, when, where and how social stratification was begun remains a great mystery. When we raised this issue for
the respondents, none of them replied with accuracy, other than saying that they have been part of Koore people; they explained things are as they have been inherited from their parents.

As mentioned in the topic of Ethno-genesis of Koore the people have been divided in four main clans named as: Kaanna’e, Kooresse, Wogace sometimes called (Gache) and Mana. The two last mentioned clans (Wogace and Mana) have been handicraftsmen and have had low social position in political, social and economic life of the society. The Mana has been the least respected clan simply by tradition. The members of Mana elders when they talked about their marginalization, they explain that it was caused because the Mana members do eat what the shawwo do not. They ate pig fork, wild beast meat and gristle. They have not served foods in the same plate with Shawwo who have been regarded as pure and gentle men of the land. When these craftsmen visited Shawwo, they took their seats in the reserved place for them only. As said traditionally, in the early times a wrong-doer of shawwo clan’s member was turned to mana as a serious punishment. To avoid this Kaanna’e and Kooresse (Shawwo) have respected social norms of Koore.

When frogs or lizards entered in to the house of Shawwo, only member of Mana clan could remove it. For this service, the mana took the prepared food available at the spot. They were also allowed to take unprepared food for their service. When cattles were burnt on fire in the house, they were allowed to take the remained flesh. Materials as plates or cups when served by mana, the Shawwo didn’t use it again and they were put aside for them in future to be
served for another time or the Shawwo broke the material. When a member of mana clan died, the shawwo regarded it as the death of nothing and the funeral wouldn’t be with a high ritual but when members of mena elder men and women died, they are buried with high respect. The manas and wogace dug the burial holes only by themselves for their respective clan members.

Once in a year the shawwo prepared festivity for the mana and invited them to serve. The mana clan members as invited kissed the shawwo and they said to them “Any unfortunate or bad luck be to mine” They were on that day allowed to have seats as they wanted and not confined to their reserved places. In that day special foods and drinks were furnished to them. Besides they were paid for their service.

The Mana by occupation has been craftsmen. The male Mana in early times produced skin-clothe, hides for sleeping, sacks (made of skin). They have decoratively produced tobacco holder from goats’ scrotum. The female Mana has produced dish, coffee pot, coffee cup, stove, pot and others.

![Fig.3.5 Menas products in the market](image-url)
The other craftsmen clan has been the wogace also called Gaace. They have been some how differed from the Mana in their social position. The wogace have been served foods in the same plate with kaanna’e and kooresse clan members freely, but the gate has been closed to them only to intermarry with kaanna’e and (or) kooresse. According to our informant, Ato wondimagegn, the wogaces have been some how respected better than mana because the former respects taboo and has not served taboo foods and their feeding culture has been just similar to kaanna’e and kooresse clans.

The occupation of the wogace has been primarily smith. They have produced axes, knives, small knives (to remove hair and nail), sickle sword, spear like called Ankase, and female necklace, bracelet and earrings.

What one has to see about the society is that weaving, wood working and horn-made products have been appreciated and these occupations have been praised ones and every member from the four chief clans with right skill (Kaanna’e, Kooresse, Wogace and Mana) have been appreciated and respect has been paid for them.

Fig. 3.6. The Wogache’s metal products in the market
According to Maga Bogale, weaving was initiated by Gamos (their nearby people). It has been the occupation of both privileged and marginalized clans of Koore. In the community a woman who has been weak in spinning is regarded as a woman who has damaged her future and no man assumes to have her as his own wife. This culture has helped a high progress in spinning and weaving in the society. The weavers produce Gabi (toga), blanket (sidda or buluko) nexhala (a bit equals to scarf), Kumta (trousers) and coverall (kemis). The wood workers produce plate, lid of oven basket (kuna), granary, beehive, Zenbil (like a luggage) and others from bamboo trees. Gebetie (a big wooden bowl), moseb (big dish) and the like are also produced from wood. These creative people who have been involved in this work as a second occupation after agriculture in horn-made materials production; they produce horn-made spoon, drinking-vessel and others are also from any clan they are respected.

3.3. Social Life

In marriage life, usually parents have adored the first-son openly and the last son, secretly. Parents for their last son, Dhanto have given their wealth secretly when he got married and when he began to lead his own life, they have not felt spacious nest. Women in the society have been expected to be loyal for their father in their childhood, for their husband in their marriage life and for their sons after the death of their husbands, especially when their sons have been kaashache.

According to Elias (2001), Women had no right to inherit property or to share wealth when parents die. She has also no right to
speak in public, to serve food with their men and in some clans never pass above the pole called “biddo” (a pole that is hung up on the upper roof from the centre of the floor). However she has a reserved place for her in her hut to escape from hitting by her husband. The husband has not been allowed to hit her when she was at that reserved area, otherwise he faces penalty by the elders.

According to Alemayehu, when a man failed to get birth from his wife, he took the initiative to have sex with other women. But if he failed to bear a child from another woman, the wife gets divorced and tries her best to get birth. Keeping secret has been an essential virtue in the society. The Koore’s proverb goes like this in Korete “Onxeh ne etto machikko odo otoppuna oge nuuna baqela baallopuna” its free translation goes as follows “Don’t sow beans along the path and don’t tell secret to your wife at night on the day you get married her”.

Physical features of the society are: medium-sized in height, gaining of weight seems unacceptable and their weight is average, thin-lipped, light colored, circular face and almost all do have a refined nose. The first born-son has been respected by his father. The son in return has been expected to be obedient and loyal to his father’s order and has to plough, grow seedling and plant and shoulder responsibility to his father’s property.

According to Alemayehu though in Koore as polygamy or marrying many wives at a time and leaving a woman empty-handed when a husband divorced his wife, had been a usual practice, at their marriage life woman has a significant voices about the decisions
on the marriage of their children and in property management. When the husband wanted to sell cattle, it has been done only by the consultation of his wife and he never dominates over the issues.

The favored wife has waited for her husband with special meals, plastered the floor with cow dung, she received, the hat and stick from the servant of her husband and welcomed, warmly. She has to make coffee and they enjoyed for the defined days. This kind of woman has to wash her husband’s feet, massages his back wash her husband’s clothe, and treat well his guests. Also she pays high care for the homestead works for communal labor.

The duties of the husband have been wearing neat clothes, eating and drinking and refreshing himself with his women in accordance to their turn and some supervision task. There had been one tradition which suggestes that the non-interference of women in political life of the society. The myth goes as follows. One day the kaate made a speech to his council and he uttered “otitte” which had been regarded as prohibited to speak in public. (Otitte is a wood used for enset processing) which has relation with women. There is also a proverb which says “Women have no knowledge or ability to weigh justice fairly, and a blunt knife has no ability to cut meat?” These have showed how the society has been a male-dominated one as other areas in Ethiopia.

The relationship between a man and his parents-in-law has been like that between a woman and her husband’s parents has been almost one of marked respect, often a constraint. A man has treated his father-in-law with extreme differences, and has constantly given
him gifts and assistance of various kinds; he was said to be “like a son”. A man has claimed superior status to his wife and expected her to be (or at least to appear to be) submissive, humble and obedient, and the right even to beat her if she is not.

The infertile men are called maensie. People feel sorry whenever they see them and they pay respect for the former. This was the belief that if people maltreated the infertile, their curse can occur on them. The cause for his (her) infertility has been regarded as curse by her husband and/or by God and people have cared for the infertile men and treated them politely.

According to Maaga Bogale, people in Koore have visited one another continuously. Guests usually clear their throat in front of the house they aimed to visit. If the visitor has come to the home in the morning, he has to address saying (modhiyaa-hi-addho or modhiyaa-hi-aqa) or “Good morning” or if he comes to the home in the afternoon, he has to say to the owners of the house (modhiyaa-ne-feyissho or modhekko nu-feyissho) or “Good after noon.” People at home reply modaetseko nufeyasha (We are fine). “After this they said good after noon and invited to get into the house politely. The guest puts off his hat, and put it outside the house with his stick and enters to the house. This has been performed if the guest is not to pass the night at the guest’s house. If the guest aimed to pass the night, the owner of the house instructed boys to put the guests’ materials inside the house. If the guest and the owner of the house have been age mates, they kiss one another’s cheeks. If the guest is older than the owner of the house, they shake hands and the owner kisses the hand of the guest and the latter kisses
the cheeks of the owner (here the younger). If the guest is the father, the son kisses the foot of his father.

The guests have been treated differently at the reception level. If the guest has been a notable man of the ethnic group, as office holders, like Awaje or Dayna or usha, and an other prominent man, they made trips with their stewards. After greetings, these men of high position have entered to the house privately while their servant remained outside carrying his boss’s hat and stick and received in a special ritual. Two leaves of enset plant have been put under his feet to express good wish that is to be green forever or full of affluence. They make coffee and the guest serves and exchanges ideas about every thing. At dusk, the owner of the house has to decide to shed blood of any animal to show his respect and affection to the guest and the host has to slaughter bull or lamb in order that the guest has to pass the night with joy.

Bulls or lambs then have been brought to the guest to slaughter. Half of the flesh has been served both by the guest and owner of the house for one or two days. Hereafter the guest left the house with the remaining lambs, cutlets, fat-tail and tangue rolled by the skin and heads of the slaughtered animal to his home in order to feed the meat to his family. The skin has been shown by the public along the way as a trophy that the man has been received kindly and with honor. The guest has a moral duty to tell to the public about the man who slaughteres a sheep or goat to him. The public has praised the man who received the guest kindly with respect.
The guests’ feet are washed and slept at the owners hide and blanket (Buluko) given to wear at night. The guest and the host usually co-sleep.

A guest has been respected by everybody. Treating him equals to the guests’ social position and the receiver’s economic potential. If the guest has been a much respected one, it has been a must to the host to slaughter a bull or lamb as a sign of respect to the guest. When the owner of the house fails to afford, he borrows a bull or lamb from neighbors and slaughters to the guest. When he fails to pay his debt, even used to sell his land and pays for the borrower. If the guest has tried to come regularly without invitation or important cause, the house owners even tell their children to say “Their father is not at home” and reception has been in a very lesser degree and the host acts as the man is a wrong-footed one.

According to my informant Ato Gezahegn, ageism has been unknown by Koore ethnic groups. Elders have been wel-treated and ageism has been denounced. Aged parents have been treated at their own home. Their children have to bring bull or sheep to slaughter and feed their parents. They have also to supply clothes and clad their aged parents. Men who have failed to treat their aged parents have been denounced and ostracized. The aged parents when their children have failed to treat them, they send men to their children to bring bull or cattle to slaughter. In return, they bless the man. If not, they warn their son’s father-in-law to advise their son-in-law to nurse his parents; otherwise, they threaten to curse their son wishing bad future as premature death and life
crisis. At this moment, if the son declines to support, his father-in-law has to slaughter a bull or a sheep to their daughter’s father-in-law.

Son-in-laws have been respected much. In front of him, bad words have not been uttered. If the son-in-law has been adult, bull is slaughtered and he serves it. If not a special dish is prepared for him. The father in-law has respected not only his son-in-law, but also his-in-law’s animals. If the father-in-law has been in good-terms with his son-in-law feeds the latter’s dog. If the wel-fed dog of the son-in-law wages its tail when he sees the father-in law, the son-in-law satisfies much and appreciates. Usally the son-in-law pays high respect to his father-in-law.

Blood relatives have been expected to participate in the funeral ceremony of their relatives and also a blood relative is expected to visit when his relatives get sick. Maternal-line relatives (Lakse) have been more liked. Every one has been expected to give anything requested by lakse. This is because there has been a belief that when lakse curses, every bad thing occur to the man who fails to satisfy his lakse’s request and Lakses has been highly respected and feared. When lakse passes a night to his relatives’ home, it has been a must for the latter to sacrify some thing for the former to show his affection and respect. On the other hand, the paternal relatives have been regarded as a shield and they are respected. It has been a must to attend funeral ceremony and wedding for paternal relatives. If they do not attend at these occasions, just they are going to be deleted from blood relations list.
In Koore, the admired insider’s behaviors have been to be honest, hard working, truth-loving, innocent, economical, and industriousness. On the other hand, lying, stealing, adulteration, laziness and extravagance are regarded as outsider’s behavior. The people liked one another and relation has been cordial. At large, quarrel occurred at funeral ceremony when the ex-husband and the new husband meet. The people have paid respect to strangers that came from society other than Koore. They haven’t teased and insulted the alien as they justified, he does not know Korete and they take sides to the alien to feel at home. The public admits industrious men.

They pay respect for guests and invite even a guest who is just a mile far from his own. Seniority has priority in the society even when one is not a blood-relative. The junior has taken the lower place in seats while the senior takes on the upper place. The senior has to go first when they are on travel. The junior never sits in front of his senior. On journey, when the senior goes in the lower path, the junior can not take the upper track and waits for the senior to pass.

A good house holder has been expected to behave well in the society. He instructed his boys to comply with their neighbors’ instruction as to tend their cattle as of his parent. Also they have taught their daughters to accept obediently the order of elders and neighbors and to serve them properly; when they have been requested. And he must be a good arbiter, has made harmonious relation with every body, who handles his family with joy and has been expected to be a man who strives for good life. The real
home-wife has been expected to be industrious. She has to follow her husband’s order. A woman who prepared food and drinks for communal labor to spinning cotton, who is a hygienic one, and mowes grass for cattle has been very wanted and respected one. In the society, sick men have been visited by their fellow. Son-in-laws and siblings are expected to slaughter animals and to feed the sick. The neighbors have been expected only to continually visit and say “Taa-miyye” (let it be on me).

Men whose home have been closer to the main road (usually path) have been expected to put foods and drinks for the passerby and when a passerby seeks water at the owner of the home, the implication has been the passer-by needs food and drink, and the owner of the home furnishes to the passer-by, but they never devour as a hungry man because of self-censure.

In the society obscurantism has been a usual practice for any man who sees any malformed member of anyone’s family. They did not disrespect or disregard the malformed, by the belief that if they speak to others or maltreat, they believed that they would face the same. Though shocked when they saw, women kept it secretly and never tell about what they saw to others. The malformed in the society were kept at house though treated well. They never begged and their daily bread has been furnished by his (her) clan members turn by turn.

The wel-off have had social responsibility to assist the needy. If one doesn’t have a milking cow but have a baby, he could beg milk and the wel-off supply milk for the baby.
3.4. Food and Table Etiquette

The Koore people have their own food and drink and they have had their table etiquette. When we raise an issue about feeding, we have to consider the climate of the assumed people.

![A woman in enset processing process](image)

**Fig.4.7 A woman in enset processing process**

The people’s habitat has been high land or ale (Dega) and hayeste( woynadega) agro-ecological zone. People cultivated; barley, wheat, bean, peas, but their staple food at large have been produced from enset plant. From enset they have prepared enkuro bread and porridge. Enset food has been the most favorite food of the nationality. From barley, they prepared beso, kolo, (kinds of food) and drinks called borde (local beer). From enset, they have also produced bulla a delicious food.

The Kaate hasn’t been served goat and chicken meat. Other than these, they served food and drink as the public but they served food and drink by their special utensils, used only by them. When
the kaate has travelled, he usually has to go with his own utensils to be served. The priestly sub-clan ‘wosso’ sprinkled water over them and brushed them with a leaf of mazho tree so as to purify the utensils from any “impurity”. Their foods have been served with butter as butter has been one of the most favorite food items of the koore nationality. They adore milk but their interest to meat has been not this much.

The Koore society did not feed on wild beast meat, hens and eggs, though now they do. The early officials and people who have been eager for post have not feed on hen and goats’ meat. Cock has been brought up just to remind time by its crow, but when they got old, they crow out of a usual accepted time; so the people after feeding it on bulla, threw the cock in to the rivers in the early times.

In table etiquette, men have eaten alone also they feed on the best food as cutlet and tender meat. Men, the house holders before they eat food, they take a piece of food and throw it towards the gate saying “My ancestors do serve it” and begun feeding. Women and children have fed on food alone after the husband is satisfied. Women have eaten with their children and they serve meat not a meaty one. Men feed their own wives by their own hands. Also the elders feed his younger brother by his own hand, but the reverse has not been allowed by the tradition. The husband has not been expected to serve all meals in his plate and he leaves the leftover to be served by his own woman as a moral obligation has been reckoned upon men to treat their woman kindly with respect.

When we see the feeding culture of Koore people, the elderly men do not feed on hen and eggs. People at large do not feed on wild
animals like duiker bush buck. They feed on only domestic animals. When food is ready for serving, the house holder washes his hand and before sending food to his mouth, he takes slices and puts aside food and says” Ade ako akumewa (meaning: let my father and fore fathers do serve these) and begins serving . The elder son serves with his father if he is above the age of majority.

As frogs or lizards come to a house or get into a fire with leaves when the family serves food, everyone stops eating as it is regarded as a pollution occurrence. Because they are regarded as “impure” and when it occurs, foods and drinks are not served unless the wosso clan (regarded as priests in the nationality) sprinkles water over the house for purifying the filth .Foods and drinks which have been prepared during the impurity occurrence are given to (Manas). An other food is prepared at the house as purification takes place. Best flesh part and fatty meat are served by fathers and matured boys. Arkele clan members, Tsozade and Kashache do not serve goat flesh, chicken and wild animals. Hen was not served by the society. The justification is that it feeds dirty things like frogs and lizards. They also regard hens as birds and consider its meat content very negligible.

The favorite food has been Koycha. It has been prepared from enset called worke and in it fatty meat are mutilated and added. The table etiquette for this food is that the food has not been served by hands but taken directly by teeth. This meal has been produced from the wel-off family. It is a must that when it has been prepared, every one has to take its part.

Best food made of enset and bulla (produce from enset) called
utumma or (bulla only) have been prepared most of the time for guests. qufula is a kind of food made from milk, bulla and butter. This has been served by wood spoon. Children and mothers have eaten meals together but the father served alone by his own vassel called Ade sanqe. Another food item biire has been prepared from milk and butter. The day-to-day food has been called boora prepared from nice enset, cabbage and meat. When one’s bone has been broken, he usually serves barley. With butter boiled maize, wheat and haricot bean have been also highly served.

When we see their drinking culture, the first has been borde made of barley, wheat and maize added with honey. Zurie is a kind of drink made of maize, teff, and barley. They also produce and serve catspine (araki). Bongade is produced only from barley. On market days, shameta (turbe) is served and sold; it’s made from the flour of barley, but it hasn’t alcoholic content. Children have served all food items as their parents but don’t serve liver and raw meat of any kind as it has been taken as a taboo.

The public takes stimulant as tobacco. Elders smoke tobacco to waste spare time and refresh themselves turn by turn from the same gaya a pipe-like (smoking material). In Dega zones (ale) or high landers (they made tobacco in a form of bread and they put it closer to the roof. When its leaves get dry, they crush and put it in the pipe and elders smoke. When the guest is the elder one who takes the stimulant, just gaya has been given to him before a meal. The baked tobacco (tenbo) which has the second rank called Echetenbo.
There is a self-censure in the society. When one has been at its own home, there is no self-censure, serves his own food as much as he can and as its availability. But when one is out of his home, serious self-censure has been expressed. The man does not devour, though he gets hungry. In the early times when resources were cheap, milk and other vital types of foods were furnished to the passers-by with a great hospitality.

3.5. Traditional Beliefs and Religion

According to Wondimagegn, the Koore people believed the creator of human beings and other universe is won to (God). The people thought that their traditional belief leaders, called Tsozade helped, as intermediary to contact God. They have lived in each kebele (Booko). No one knows what they wore as they did any rituals at dark place. The people feared and respected them by the belief that if they got angry by people’s misbehaving, and sacrilege, Tsoze
has a power to kill them. The Tsoze took the upper seat and they did not serve food and drinks if the container had an inch of broken piece. They wore toga and hat on their head. They moved with walking-stick and didn’t shave their hairs and they remained with a beard.

Besides, clan leaders, Kaashache practiced also as religious leader. People believed on them. The first born son has been made kaashache. Gifts have been given to them by the people. When man died, it has been only by their will that, the burial place has been given for the deceased body. When any troubles occur, the people believe they have been cursed by them and when good things occur them believed they were blessed by the kaasache. For this reason, the people pay due respect to them. Problems like infertility or death of cattle forced the public to go to them and the latter asks the former what to give to them if his problem is solved. The public has promised them to give a bull especially when one begets a child; the father gives a bull to them as a reward with joy.

Tsozade has not taught the public as a healer. They have told the public, every thing has been created by wonto (God) and preached that they have been below him. They threatened the public that the problem occurred when the people displeased the wonto. The public made festivity to Tsoszede and kashache in every year. With Dayna and Kaate a big festivity has been made and the public has served food and drinks. The mass serve roasted meat by the dayana. This ceremony has been called (mesel) with the presence of the Kaate every people have come with foods and drinks. The public has been invited each other and returned home.
This ceremony sometimes happened as a man has been made Dayna.

It has been believed that the Tsozade has a divine power and high respect has been paid by the society as he has been the spiritual head of the society. The Tsozade has had strong intimacy with Kaate. When any danger occurred as calamity which threatened the society, the Kaate consulted Tsozade. They have made prayers to Tsoze in order to save himself and the community from any danger and to calm down the situation. The Tsozades have had strong influence on the Kaate’s decision.

The left-handed women have been feared by the society because it has been believed that they bring bad luck. And when a left-handed office holder passes a wrong decision, the community believes that the factor behind it is that he is a left-handed and children have been watched not to be a left-handed one. People believed many folks died as Tsozade and Kashache cursed them and people regard them as evil-doers.

The other men who have had voices in traditional beliefs have been called Laha (wizard). When men get sick, they used to go to the sick man holding kele keto (as a magic power) if they have been invited. In this ritual, the Tsozade and Kashache have taken the upper seat as their rank. The Laha has sat on a hidden place and justified as the cause of the illness of the man was the bad spirit of Mr.x (naming a certain man’s name) and many fought one another taking his words for granted. The Laha has held sands or roasted coffee beans in his bag. He has dispersed them and has
spoken much. When the sick man gets recovered, the Laha has been praised but when the man died nothing has been happening upon Laha and he usually takes the money for his claimed service. Dreams have been also interpreted by laha. He interpreted and ordered the dreamer to give gifts for Tsozade and Kashache. The power of Tsozade and Kashache has been transferred from father to son (inherited one) but Laha was not. When one dreamed giving a gun to his son for instance, it was interpreted as the dreamer will get birth. In Koore before holidays, it was customary that elders convened the quarreled men and they solved the difference and all passed the day with joy in a friendly manner. The Kaate has been believed as rain-makers and begged wonto when drought occured.

According to Awoke(2007), the Koore people had been Orthodox Christians just before the war of Ahmed Gran (1527-43) and they had built Orthodox churches as Yero St.Mary, Icha St,George and St.Michael at Derba. Among them Yero has been the most known. The factor behind it was that churches were turned to ashes by the war. Many believers fled to the nearby Birbir St.Mary and hereafter the religion had not been as such expanded and the people at large have been reverted to their old traditional beliefs. It was only after the coming of Menilik’s force that the Orthodox church was reintroduced into the area by the end of 19th century. But the religion has not had strong ground in followers’ perspective in comparison to its age.

The St. Mary church at Yero and Kele St.George churches have been much known. The believers have tied thread (cord) at their
neck, preach the Ten Commandments believed by one Supreme Being, God. They preached people to practice serial monogamy if death occurred. This religion has grown since Menilik’s conquest, though it consisted of only 3% of the population. Its influence has been significant, however. The believers have gone to church especially in the morning, on saint’s days and on Sundays. Annual saints day of st. George of Kele church and St.Mary of yero have been highly celebrated. Mesala (the finding of the true cross) or culturally called mesqal in Amharic has been celebrated colorfully in the society.

The other religion has been Islamic religion in the woreda. According to Gezahegn Islamic religion followers have also existed in the land. It was dated back to 1955 that the young Koore played as middle men for coffee merchants of Moslem orign who traded by camel. And the Koore youth adopted Islamic religion by rosy prediction to be rich and Islamic practices have been practiced though the believers are few in number. These coffee merchants’ head quarter was Burto. Besides Catholic religion followers have been found in the society.

The other religion practiced in the woreda has been protestant mission church. According to Ato Wondimagegn, as the missionaries approached the then king of Ethiopia, Haile selassie (1930-1974) in 1950s he gave them a go ahead to preach in the south as Orthodox Church did not have strong influence.

According to Ato Gezahegn, the first mission church entered in Koore was kale Hiwot (by Sweden Interior Missionary (SIM) through Derba Menana. A Koore man by origin called Ato Gorgis
George) had lived in Wolyta and he adopted a Christian religion (mission) and preached Koore people, but it was not spread, though the religion was highly spread to Burji at that time. In the course of time, however revived and it spread in Koore.

It eroded the traditional beliefs and changed the thought of the people and they stopped paying anything to Tsozade, and relieved them from hardship. According to Betaalo SIM (Sweden Interior Missionary) preached monogamy and denounced polygamy. They convinced the public to feed on goat, chicken and eggs. They built churches everywhere and their influence has been high in the society. But on the other hand, they demolished the traditional culture, indigenous knowledge and cultural materials which could be valuable ethnographic objects for museum and for building pride to the public.

When the sick man felt helpless, usually he ordered men to convene and he told them as he would go to the unknown land (it has been known what he wanted to say as he is on the verge of death) and he makes his will. After his death, the family felt as he was around the house, they do things to satisfy their deceased family head and they even ask and consult though no physical presence with the deceased and when they face trouble. The family remains intact with the dead as the deceased “consulted” them regularly. When they think squarely and arrive to fine solutions in a fine manner, they conclude that their deceased father advised them to do and it is highly accepted by the society.
But also the people practice washing (baptism). In the society, moche (washing) or baptism was grouped into two: Family washing and clan members washing were existed and we shall see each accordingly as to Simon (2003).

3.5.1. Family washing:

In this washing ritual, the head of the family usually the father, has arranged the ritual. The purifying agent has been pure water. To ensure the purity of the water, he gets up early in the morning and fetches water from a chosen river before any one crosses the river by a new vessel. It has been done because crossing or touching the water early by others can bring impurity.

As the man pours the water into a wooden bowl, the head of the family puts uche (a material made of enset plant) into the wooden bowl. The next day, he takes a cup of water from the wooden bowl stood in front of his house and bespattered the water in all direction around his feet to rid off the curse from the field. He also bespatters water on his family members and the field with a sacred plant leaf to purify them. Finally the man blesses his father and wono who gave him authority to practice it. He then baptizes them with blessing “Live with rest” and pours water on their head for the male family members and on their back and chest for female family members. This ritual signifies men and women’s shouldering responsibility of leadership ability and child bearing respectively. Finally, he pours on the gate and baptizes himself and runs to the entrance to remove curses and to obtain blessings.
3.5.2. Clan washing:

Its traditional name was Dore wodhe (sheep killing). This has been the only ritual performed by killing ewe. The chief of the clan found a Loha (soothsayer) and both of them representing the people lay their hands on the ewe. And they push it out of the house twice uttering curses and pulled it back inside with their right hands uttering words of blessing. By pulling the ewe inside the house, Kashache or Hailatse of the clan called upon Wonto and the ewe get killed outside the house and mixed the blood with pure water that has been brought early in the morning. The Kashache then baptizes the clan members by pouring the blood which has their own symbolic significance. The ewe represented the sinners and it has been assumed all the curses have been placed on it. In this way, they remove curses on the clan and obtain blessing.

The Koore society linked blessing with a ritual called Iche or purification. According to Simon (2003)

3.5.2.1. Iche (purification):

The Koores believed that their land could be defiled by various reasons. Some of these were: Prenuptial child-bearing, murder, suicide, killing dogs unreasonably, negating incest taboo or intermarriage between clan members of Shawwo and (or) with clan members of the dispised castes or clans (mana and wogace). When such cases occur, the community believes to perform Iche (purification). They justified that if the land has been defiled and
the ancestral spirits have been offended and they do not protect the people against their enemies, calamity and any other dangers or harms might happen.

Iche has been thus performed with the intention of propitiating wonto and to reconcile the people with ancestral spirits. The defilement has been grouped into two (lesser defilement and severe defilement). In lesser defilement, simply pure water has been sprinkled with a plant called mazho tree to purify by ushering blessings. However in a severe defilement case, shedding of blood to appease wonto and ancestral spirit has been expected. In this case, the person who committed a specific sin (wrong doer) had to bring a lamb, and laid both of his hands on it. When he lays his hands on the lamb, he identified himself with that animal as his substitute. This shows that the symbolic transfer of the person’s sin to the animal.

Kasha (Sacrifices) were other rituals

It varies in relation to the kind and sex of sacrifice materials, physical things and the food stuffs they furnished to wonto and ancestral spirits. There were three types - kasha: Boko kasha, Ambo and Kara Kasha

3.5.3.1. Boko Kasha (yearly sacrifices)

It takes place on the mountain or hill, the person who performed “Booko Kasha” has been the chief of every clan and sacrificed lambs and celebrated annually just furnishing food to the assemblage of the dead people. At about 10:00 local time, every family leader and some interested male members have gathered together on
the mountain or hill with a certain kind of food. They slaughter the lamb and the chief sprinkles its blood. They roast all the meat on fire. Then they take pieces of meat from every part of the sheep and they preserve it with the heap of food which has been taken from everybody’s house. The chief of the clan offers the food and meat to their forefathers saying “Our fathers and grand fathers, I am offering this to you, come and eat protect us from any harm”. The people eat the meat and food and hurry to hide them from the dead people who were invited to come. The chief stands behind with his traditional stick to protect the living men from the dead and he returns home slowly with confidence as a leader.

3.5.3.2. Daily sacrifices “Ambo”

People believed that the father and the eldest son have had some contact just as the sixth conscious. The people believed the dead fathers need food in day time but warmth at night. For this reason it is the duty of the eldest son to offer food before eating to his dead father. And whenever food has been ready on the table, the man throws some slices of bread or other kinds of food in every direction by the belief of giving food to his dead father. The daughter-in-law for her part sets fire in a good way with a big cinder at night to give warmth for the dead father-in-law. As they believed, the dead has come at night. And early going to bed for this factor has been a must in order not to disturb the forefather’s spirit when the deceased men came to a clay stand (midija) for warmth. A portion of food has been left to wonto and ancestral spirits at every meal time.
3.5.3.3. Kara Kasha:

This ritual has been people’s erection of tobbe at the gate of their house as a personal shrine and the house holder annually made sacrifices to wonto and ancestral spirit. To explain the practice Cerruli (1956) stated that at a distance of miles poles tobbe had been posted (in which travelers very often deposited ritual offerings of grass by the belief to return back home safely if they did so.

In Koore, animal sacrificial have been regarded as more valuable and shedding of a blood has been a must as life has been closely associated with blood and when blood has been shed, it is believed that animal’s life has given back to wonto.

The people did believe that sacrificing animals save the life of many people and the death of one as the salvation of many.

3.5.3.4. Goat killing “Orge wodhe”

In this ritual, the curse removing animal, the goat must be bought from market and kept in their house. All members of the clan in question gather together in the evening before the day “Oge” and waited for a man of honour for the ceremony. Noisy cry and door kicking creates great shocks to remove evils and possible death of the people and to transfer bad incidents to their enemy, who has been intending to make evil things upon them. The man gets to the house by force and snatches the goat which has been tied at the door. Then the men bite and pinch the goat’s ear. It was believed that the shout of the man with the animal cry of the goat and children together have a power to remove the curse. Then a man from Mana and the goat turn around the people crying with loud
voice while the people pass the night dancing. On the dawn of the
day, they used to kill the goat with spear outside the door. The chief
of the clan touches all members of the clan to remove evils from
their territory and blessed them. The body of the goat has been
carried out by them and they bury it outside their territory. And all
of the people wash their faces and hands and return back home.
Farming and harvesting have not been allowed at the occasion.
On that day, even passing through a farm has not been allowed
and that day remains a cursing day & a day of removing curse and
the ritual strengthens the bondage of only a given single clan.

The main thing which has made clan members in contact has
been funerary ceremony, Batse. The first-born sons in each house
has prepared and taken foods and drinks and slaughtered bull and
a big festivity took place at the house of Kashache. It had been
happened in every three years and it was related to beliefs. This
description in relation to washing and purification practice is now
somehow things of the past but the ritual seemed so.
CHAPTER 4
FAMILY, KINSHIP AND MARRIAGE

4.1. Marriage

Marriage is the commitment between the two spouses. It is a unity of mind, emotion, spirit, and physique so that the two couples become one. Their physical unity is their sexual relationship and oneness. Mental and emotional unity is their living in harmony or agreement with common values, goals, and interests.

Marriage customs vary from culture to culture. The Koore people have their own customs and system of marriage. On the average, the Koore youth get married at the age of fifteen to twenty to male and thirteen to eighteen to females. Till this age, children serve their parents at home or go to school.

In their match making, there have been some criteria. In the society, men usually marry down in age and in social status. In their marriage value, the Kaana’e clan do not practice endogamy as their three chief clans descended from one ancestor, kaate Dhonxoh and they practice exogamy and intermarry only with Kooresse. However, the Kooresse clan do practice endogamy as they are descended from different ancestors and also have practiced exogamy and intermarry only with Kaana’e. The Koorese however, declined to take the hands of Kaanna’e woman as they were descended from kaate’s (ruling family) they feared that his head of a family position might be threatened as the woman show off over her husband. The members of Mana clan practice endogamy; the Wogace clan also marries their own clan only and
practice endogamy. Besides, the Koore intermarry with neighboring ethnic groups with Burji, Oromo and Gedeo.

In Koore, there have been different ways of taking woman's hand and each shall be discussed accordingly:

4.1.1. Arranged Marriage

According to Wondimagegn, parent-arranged marriage has been the dominant one. This has been a method of marriage which has been arranged by the groom’s parents or groups’ initiative and concluded by the consent of the prospective bride’s parents or group.

Traditionally, parents and neighbors have arranged the choice of the partner for the male. The female relations of the young boy have been mostly the chief match-makers as they considered finding a spouse among those whom one knows and thrusts are vital. Youth have not had right to choose their own women for life. Parents and some special traditional belief leaders have voices to choose their son’s partner. It has been shameful (taboo) to speak about marriage for youth and even they have not known the day of their wedding except a day before it.

Some of the signs looked for or the inventory made by parents over their boy’s maturation and readiness for marriage has been that the boy attended wedding always, he cut his hair low (bristle), goes often to the market, asks his father to give him a tract of land to build a house and to cultivate, physical change such as growing beard as a sign of secondary puberty stage when he often plays, talks and laughs with girls. When all these have been observed
the boy is called “saabba” (a matured young man who is ready to get married).

Likewise, on the girls part when she dresses a short skirt (kind of clothe) haraunte, fully grown hair around the head (qorooro) head is shaved the top of her head called “Gaame” or “sadula,” puts jewels, becomes bosomy with a wide hip, always attends weddings and goes to market and when most often refuses to her parents’ order, the girl is called “woduro” (a matured girl who is ready to get married). When all these are known especially the boys’ parents or groups began to search marriageable girls for their boy.

All these body and behavioral change tell one word for parents and the implication was that the assumed boy says, “I am matured enough to get married; I want to have my own woman” similarly, the assumed girl says, “I am matured enough to get married; I want to have my own man for life.”

Parents when these happened have made up their mind that it is time for their children to marry. Mate selection has been however performed by the groom’s parents. They implored their relatives and friends to search a marriageable girl for their boy and mostly their female married relatives have taken the priority and become go-between or matchmakers. They become conscious enough to search an ethical wife for their relative in their surrounding. When they choose, they probe that the girl’s clan is eligible to marry with their clan. Also in the family background, the boy’s parents scrutinize the girl’s fore fathers or descendants whether they are from pure clan or not underground in order to know that the girl has been free from slave, evil-eye, witch craft and other cases despised the
descent from the society. This has been called “Omma oyicee.”
This is because marriage is seen not just as an arrangement
entered into by two individuals, but rather as a relationship which
essentially involves two groups in economy and social relation.

Traditionally also the behavior of the girl’s parents has been
regarded crucial for the girl’s character making and mainly a survey
has been taken over the girl’s mother behavior. In the society, there
is a proverb which goes as “First observe the mother’s behavior to
engage and marry her daughter. “ The major criteria to be fulfilled
for the assumed girl has been to be kind, polite, respectful, strong
in moral virtue, integrity, honesty, and truth-lover and to have good
relationships with the groom’s family which have been the main
assets. Skill, ability, and industriousness in general have had
special consideration. A girl has to know how to process cotton,
removing seeds from cotton and spinning called zuge. Also she
has to know how to process enset to serve as food and to make
many things from it is expected (Ashume) also as they are familiar
with grinding mills, the girl’s ability in grinding grain called gacee is
vital. She should have a quality to take care of cattle, she has to be
milk -maid and process milk to produce butter after churning and
making ready for consumption. She has to remove cow dung with
high skill; she has to be skilled in house management and should
be economical and patient, qualified to the first degree and the
girl’s look is a secondary one. However deformity, being a victim
of serious illness, blindness, and leper leads girls to remain devoid
of a partner for life and no one wishes to marry them.
According to Elias (2001), after the marriageable girl is found and selected, the best man or the match maker (Gaanna) practices many courses until the girl becomes the woman of his group. The gaanna has to be an active actor to facilitate marriage possible. In the tradition, he must be a married one and a rising-star in the traditional diplomacy as he has been expected to convince the girls’ parents. He must be wise because the mission is hard as it requires loyalty, faith fullness, patience and good conduct. The gaanna is expected to go to the home of the girl's parents and begin to talk with them indirectly and moves around the bush which has been common culture in the society and he must say “Mr.X sent me to take your calf and to take care of it and to nurture it in his own house” .When the girls’ parents listened this request, replied in this way “The calf is not yet matured enough.” The gaanna in this situation replies “ok” to them and continues his persuasion to bring them into agreement.
But the persuasion alone could not work as the gaanna and the girls’ parents alone could not decide about the fate of the girl since fortune-teller has big power in the culture. The society believes that only fortune teller or “Faro:” should give the girl to the man. When the Faro welcomes it, the girl is allowed to marry by the belief that the girl could lead long and joyous life and she will be fertile. Faro has been a traditional way of discovering either good or bad luck the future holds for men who are eager to marry. It has been believed that it exactly predicted one’s future in marriage life.

According to the belief a regarded good luck or “modhe faro” for the two would be married is confirmed by both parties when the ganna met a passers-by full numbered men as four or six men, as heading to the girl’s family or a woman carrying a jar filled with water, also if arrived girls’ parents home as coffee was being roasted or boiled or when they were drinking the first portion of coffee(Abole) or they were cooking “enset” or someone was milking a cow, or green leaves and cabbages found on the floor, or there was any moisture on the floor called ”tima”. Also if he arrived on their home when animal, excrement were removed, or when he listened bird’s squawk, to his right- side along the way to the girl’s parents. All these incidents have been good-luck tellers and believed the fortune-teller allowed the girl to marry the boy called “Modhe faro” and the conclusion has been that the prospective bride and the prospective groom must get married to lead a joyous life.

On the other hand, the assumed bad luck-tellers have been called lita farro. The lita faro was believed to occur when the ganna headed to the girl’s parent’s home met an empty- pot, passers-
by in odd number as three or five men, or a partridge, or a kind of antelope, or a rat or a snake crossed his road. It was also bad luck-teller if he arrived to the girl’s parents while parents were sleeping, or if the girl was preparing (set) fire to cock, or when she was cleaning the floor, or when she was found removing ash from the fire stove and broke up dry wood. It was also a bad luck when the ganna heared bird’s squawk on his left side when he was heading to the girl’s family. All these bad luck tellers (Eta faro)) happenings hindered the girl to engage with the boy. The belief was that if marriage takes place when Eta faro opposes premature death, infertility and hard life is to be led by the girl. But if the faro accepted a marriage called “Modhe faro” the girl’s parents say “ok” to the ganna. When he heard this response immediately stood from his seat on the upper side of the house called wompa and moved to the down side called yedempa and said “aagadho: It has been a ritual of calling the forfathers of both parents. It is regarded as an opening speech with respect. Then he kissed the girl’s parents hand and the rest of the family members. This ritual has been called “Zedhe muuxhe.”

This implied as a promise ring or engagement day in which the girl just becomes the boy’s woman for life and vice versa.. The scenario continued. He put “maata” (green grass) and,” laaka” (iron) on the leaves of “enset” and placed it under the bed’s of the in-laws (girl’s parents). This has been called “maata gelisso” ie. To day Loka (iron) has been replaced by Birr for bride wealth. The engagement period depends on the activeness of the gaanna and the willingness of the parents. Until the wedding day was decided,
the ganna always goes and asks for an appointment day to the wedding and the lists of gift items are made known on the day when the wedding day was decided.

What followed then were gifts. Gifts vary from clan to clan. The Koorresse clan received a bull (ichi maydo) spear (ichi toora) , diimasse or “chat”, a mixture of cooked barley and coffee with honey and flour (qam’o). Lamb (caaqo -mara) an iron ring for the mother-in-law (indo laakka), a tree brought with its root and leaves (bolla wodde), a small pot full of honey (shida kartama), a small pot full of butter and lentil and (or) bracelets (laakka) .These gifts have been regarded as bride price and a gift.

The kaanna’e clan members received “maata” (green grass), “indo lakaka” (iron ring for mother) and a lamb (sheele dorro” ) just they have not taken much gifts as they justified giving, has been a genuine virtue for kaate’s family and taking from others for bride wealth is regarded as immoral.

According to the tradition, on the day when the wedding day is decided, the gift items have been mentioned to the “gaanna” in the presence of the girl’s parents, relatives and neighbors. The parents publicized that they have planned a wedding and asked their relatives to help them. On the event, they decided the wedding day and the number of people whom they invited for the wedding ceremony. Both parties prepared for the wedding ceremony in their respective home.
The wedding ceremony

The wedding ceremony has been conducted first at the bride’s parent’s house and the next day at the groom parent’s house. If the groom has been kaanna’e, 10-20 persons and the gaanna goes with the groom to the bride’s house to bring her from her natal home to her new home, (to the groom’s parents house). But if the groom was kooresse and the bride was kaanna’e the groom never went to the bride’s parent’s house during the wedding ceremony to pay respect for kaanaa’e. The gaanna and accompaniers brought the bride while he stayed at home. In a wedding ceremony, the groom wore white clothes. If the groom was a kaanna’e, he wore a hat with white feathers of a cock (balle) and went to the bride’s parent’s house accompanied with four to five friends and elders. They however, didn’t enter to the bride parents’ house straight as the custom never allowed it.

The groom and some elders stood up (wonpa) on the upper side, the other upper passed on the down side with the gaanna and say “magin ‘magin’ niyade coca niyade coria hapnko nuyodoo “(’We come to hide in your forefathers house as we see the heap of dust and ash.” The statement implied asking for permission and acceptance to make him as their host. The statement has been repeated for three times.

The bride’s relatives did come out and say, “Who are you? Where do these undisciplined bastard people came from?” though they know who they are and from where they come from. They take a stick of enset called “Gurbe” and start to beat the groom’s group. The latter as the culture allows they run away with out reaction and
again return back and ask the same question. This ordeal takes for three times and they begin to ask as they are traveling to distance place, on their way the sun set and night came. They say again and again that “We heard this house is a known man’s house and we come here to request you to stay at your house and pass the night.”

From the bride’s group one of the elders stand up from his seat and say to the “guests” “Let you enter and later we shall ask you why you come here” Now when they are allowed to enter, the groom and his groups enter to the house and take seats on the floor except the groom as he must sit in respected reserved place (wompa).

Asking and replying continued. The bride groups’ elders stand up and ask them “Where do you come from?” The groom’s group are expected to answer politely and they reply “When we were heading to a distance place, it got dark and as we saw and heard the respected man’s (bride) parents) house, we came here to pass over the night here and we will continue our journey tomorrow.”

After hearing the reason the elder ordered them not to disturb by talking any more and allowed them to pass the night for the day. As the bride’s group heard the reply, to show their acceptance of the request, the groom’s group kissed the floor. As they do this, the elder again order them to stand up from the floor and to sit at wompa and they tell them as they willl ask them more questions tomorrow.
What follows is serving food. The first food to be served for the occasion has been called “Goode” prepared from enset for the bride groom’s group. The latter serves this food with out washing their hands but they rub their hands on the leaves of enset called “yeeche”. This has been done by a traditional belief that washing hands when they serve goode “and” shuncha” will bring poverty for the groom and bride. At a wedding ceremony, people serve borde and enkuro and now a days haraqe (catspine) is also served. On the other hand, when groom’s group rub their hands on the enset leaves fertility and wealth can be to their own. Then the bride groom’s groups serve dinner and sleep on the area prepared for them with the groom they sleep at the front class called “suma bade” but the bride and bride maids sleep behind the curtain called “orika” or” gada” though they sleep separately.

In the morning, after break fast the groom’s friends head to the gate and start dancing while the ganna with others stay at the house and give the requested gift item. On this day, the bride has been told officially that the day is her wedding by her parents. As she heard it, she as a rule gets crying seriously and her close friends and relatives join her. At the end, her aunt acts as her spokes person and asks gifts for her. She asks the bride’s parents and relatives what gift they are going to give to the bride when she is heading to her husband’s parents house. All relatives and friends give gift, as their closeness to her and their economic potential.

Bride’s physical body and health has been checked and observed by groom’s group. Her teeth and fingers have been counted, her hip, eye, ear or all part of her body gets inventory and her group
warns the ganna to keep the bride from any possible danger by her husband or by any other.

The couples sit together and the gaanna feeds them by his own hand and at the end the groom’s group put ‘laakka’ or birr as a bride price. The couples have been blessed in the following phrase <<Let you give birth to boys and girls be blessed, and let your descendants be blessed for ever.>> Then the couple and the gaanna kisses bride’s parents and relatives and heads to groom’s parent’s house. The girl’s parents send persons with their daughter to their son-in-law’s parent’s home. Both sexes have been sent with her.

They then start journey to the groom’s parent’s house. On the way the bride never crosses a river by her own feet even if the ganna promises her gift offering. The ganna as a rule gets piggyback the bride whenever they crossed a river . As they arrived to the groom’s parent’s home, special dance has been danced. As they reached the gate, the groom’s parents and relatives joined them with joyful dancing saying “Hoo! Ho! Kuula yooyaa, hoo! ho! shaala Yooyaa kumminay gallo . When this music and dancing took place the couples were carried on the shoulder by two persons and moved around the home quadruple times.

The kala dance has been as follows in korete language

አላይ ይያ ካማና ገሎ
እራ እማ ከታይ ናኤ የለ
ሆና ከላ ወጋ ቦሎንታይ ንሶ የሴይ
The wedding has come; the wedding has come enter together convinced.

Let everything be in excess, let her bear a son, this is the real norm of wedding and in-laws. Let you treat guests finely, make ready the meal to our men, the girl is clever, she is industrious. Our groom is a man who knows and thinks about life and stands up let you give our bride; Farewell us. Now make ready the goods and give us decors. We make ready goods. We give you decors we count her teeth & fingers good-bye good-bye.

The couples started saying, "soora yooya hoo!" meaning "<lifting up.>" Uoh. Lifting up is happy."What follows is the majho (hyssop) ritual. In this occasion if the groom is "Kooresse" he places his right foot on the foot of the bride. Sheep has been slaughtered and its blood has been poured over their feet. When the parents of the Koorese groom are too poor to have sheep for slaughter, instead they use hyssop (a plant-like thing) for the ritual. They immerse it
in to fresh milk and poured and placed it on the feet of the couple. But if the groom was Kanae only hyssop and fresh milk was used. This was called “madze oollee” ie a covenant of companionship or vow for the couple.

The madnzo practice has been practiced at the entrance of the house on the door (sumako). The groom stands facing outward but the bride faces to the inside of the house. After this ritual has been completed, the groom goes out side and the bride enters to her husband parent’s home and takes a seat which has been reserved for guests. This ritual has its own meaning of life. The groom to provide all his wealth, house and property to her and her duty has to be to bear and rear children and manage the home which has to be her life time career. On the other hand the groom gets out of the house as his life- career has been to manage his property as keeping bees (apiculture) farming, rearing of livestock and the like.

In the early times madzo “ritual was performed by the slaves but after the abolition of slavery, the kanae clan members performed to kooresse and vice versa. They sat down at the reserved place for them. They served foods and drinks. They also danced until the bed time came. At bed time, the couples were sent to special room prepared for them. Sleeping together was a difficult task for the groom as the bride wrapped her body by toga and all her body massaged by fresh butter. When the groom tried to embrace her, she fought him and her body becomes slippery and difficult to handle. After many trials when the happening has been overheard, the bride has been instructed by her aunts to behave as a woman
and she allows her husband to have sex with her and sexual union has been performed by will.

After sexual intercourse, the groom leaves the room for women to check her virginity. If the bride has been a virgin her companions feel very happy and feel proud and they shout with joy. They take the blood-stained clothe as an exhibit for virginity to her parents. Her mother-in-law enjoys much and nurses her with a high care.

In the morning, the bride comes from the special room where she stays during the night. The ganna provides all things he brings from bride’s parents house to the groom’s father in the presence of the bride’s companions. Then all companions return to her father’s home. The women who accompany the bride have been anointed with much butter on their hair and take the blood-stained cloth with them, and share the joy with her family.

But when she has not been found virgin, it has been a shame for the groom, bride, her companions and her parents. The groom has lived with remorse and his parents felt disappointed. To avoid to be the part of this disgusting occasion for any wedding as it is a must when the bride goes with her aunt, the first question the aunts ask the bride has been “Are you a virgin? “When the bride says “I hesitate” her aunt declined to accompany her just not to be insulted and dehumanized when the bride is not found a virgin. If the bride is found a disfigured one, her companions are not given enough food, the women never anoint with butter and every member of her disappeared as soon as possible. The bride herself has suffered psychological problem. Pre-martial sexuality has not been encouraged and the main reason was that birth of illegitimate
child (woyi leyisa) has been believed that brings calamity. After the wedding, the bride uncovers her face and introduces her self, her name to the family or her in-laws eats together and shares experiences.

This was the traditional way of wedding ceremony for arranged marriage (kussa) with its full scenario in the marriage system of Koore. After this marriage ceremony the bride has been made the member of her husband’s clan & cut off from her paternal clan. The couple stayed with the husband’s parent house after the wedding. This stay depends on the relation of the groom’s parents and the newly married girl. After some time, the couples any way move to their own home. The groom’s family provides gifts to them. Also the gifts that are provided to the bride are taken with them to their new home.

4.1.2. Abduction (shoche)

Abduction or taking wife by force has been a usual practice in Koore society. It hasn’t occured suddenly but after careful plan. The abductor after recognizing the girl’s status, ability, virtue, and physical appearance and the clan she belongs to, highly needs her to be his own woman for life. The case varies as when the girl is on the way to marry somebody or when the man fails to resist her beauty decides to marry her and pay double a large sum of money for the man who had aimed to marry her first. This has been settled by elders. Other than the mentioned factor, other causes of abduction have been as parents’ refusal to give their daughters hand to the boy, or elongation of betrothal times. Also it
occurs when one or more relatives agree to pay bride price when the abductor has been in short of money. Wife capture has its own technique to employ a good chance to have the girl. The man or abductor gathers his friends and waits for the girl in a suitable place to abduct her. Abduction happens with the complicity of the friends of the abductor on the way to the collection of firewood or time of service out of the house, or on the travel to or outside the house.

According to our informant, Ato Solomon, in the abduction process, the abductor touches the right hand of the girl and says “She is my wife.” His friends hold her up and carried her to a place where her relatives are not found until reconciliation takes place. In abduction process, a hard physical fighting occurs between the abductor’s group and the relatives of the girl if they meet at the event and they beat one another. The boy’s father sends elders to the girl’s parents for reconciliation and the case ends with reconciliation and the marriage gets a legal ground and accepted by the people after this happening.

4.1.3 Close the Gate Marriage (sumatuche)

In Koorete vernacular, it has been called sumatuche (ballee). It is surrounding the home of the girl with out opening the gate of the house. Before this action, the boy secretly discovers the clan, virtue, beauty of the girl. The member of Kaanae boy goes to one of the Koorese’s doors to close the gate with his friends and elders. But the boys of Koorese clan members do not practice sumatuche as the culture forbids them. The intended person puts two white feathers of a cock on his hat. The number at the closure
of the gate comprises five or more and all say the same phrase after one another repeatedly. Their request has been stated in this way, "Magine: Magine: Macho taase" its free translation goes as (I see a beautiful girl give me her hand to me as a wife please). Whenever the girls’ relatives or brothers heared this word, usually they come out of the home and beat them with stick. The wife seeker with his men returns back again, though they were harassed by girl’s group repeatedly.

The girl’s parents remain puzzled as the girl has not been a matured one to have her own man or the boy may be from poor family or lower clan. This process takes a week or more. The closure groups never leave the house and ask the same demand especially when the boy is unmarried. This game is finalized only by either of the two extreme ends. I.e. Permitting the boy to marry their daughter or to prohibit the girl to marry him.

When parents’ disagree with the boy’s demand, the boys put hen’s feather on the roof of the girl’s house. It was an expression of bad wish like untimely death on her or to make her infertile or any bad luck for the future marriage of the girl. The closure the gate group participants do this at night and then they go to another’s home with the same request. And when they failed to have wife they continue their search and they do the same request by this system until the man gets married with a girl as he wishes.

This occurrence sometimes results in frustration fear and anxiety in the family of the girl and they usually accept Hobson’s choice and agree to give their daughter’s hand and decide the time
for wedding to be very short as a gun-shoot wedding and the wedding ceremony takes place simply with coffee. As parents do this fearing the curse of their daughter by the wife seekers, reconciliation process has been begun by elders but they punish the closurer group for their immoral activity though finally the marriage becomes a legalized one. With minor wedding rituals also other types of marriages have been taking place.

4.1.4. mishira (Gaachona)

In the society after divorce, the divorcee woman (mishira) left her home and began unmarried life in her relatives or parents' home. To inform others as she has been a divorcee, she moves to different places by chance to marry some one. She used to hold materials and moved wherever to identify herself as mishira. These materials were liqaaqa (a material made of bamboos and the cotton processing) wodhe shuche (a stone used for grind work), borke (pillow or head rest) and she put jhambe (comb) on her hair. With them, she goes to market just in search of a new man for life.

On the other hand, a person who divorced his wife goes to wherever; he looks for mishira through his relatives. He for this zeal goes to market, attends mourning (gadha) and to wedding ceremony. When he found one, asks her to which clan she belongs.” If her clan is different from his, he gets satisfied and assigns a mediator as a match-maker to create an agreement with her to live together. This process has been called “gaachoo” i.e. just manipulation and marriage ceremony takes place by coffee drinks in the relatives house or elsewhere and go together to the man’s home. The man carries her cloth (sidda) and she carries
the rest. When they reached his house, usually they conduct a hyssop ceremony through some body. Even unmarried youths who haven’t afforded to pay bride wealth have searched mishiras and marry them as it costs low.

If the woman gives birth for the person her children are called “machine.” The step-brothers and step-sisters do not hate each other, but love each other even though the children are different from their respective father’s clan.

4.1.5. Levirate (Dhaalo)

To this tradition there has been a relationship of easy familiarity between affine of the same generation and opposite sex, for they are potential spouses. But in the Koore society, one couldn’t adulterate his brother’s wife when the brother is alive and it is a taboo and a serious issue.

Levirate is a type of marriage, when a married man dies; his brother takes over the widow. In levirate marriage according to Elias, has taken place to provide the widow security, and to care for the children if she doesn’t have any means to bring up them or to inherit the wealth of the brother with his family as bride price was paid for the widow early and bride price is not charged for the widow.

However only the elder inherits his deceased younger brother’s wife and it is in a very rare case that the younger brother inherits his elder deceased brother’s wife. When the deceased man has many brothers, the former’s widow can not choose either of her brother-in-laws for marriage. Only the elder one is mandated and can
inheriting and marrying the widow. When the deceased man is devoid of brothers, his close kinmen can marry the widow and any children she bear afterwards remained to their biological father.

4.1.6 Sorerate (Indo-busho dhaalo)

In this marriage type the younger sister can marry and inherit her deceased elder sister’s husband and property. It occurs if the sister dies at betrothal stage or only when the widower wants to marry her sister, as he wants to continue his relation with in-laws and a marriage can be possible.

4.1.7. Inheriting a step-mother (Ade macho dhaalo)

It takes place after the death of the father. The son can marry his own-step-mother as long as the son is born by another woman early and also possibility if he is elder than his step-mother he can marry her when his father dies.

4.1.8 Marrying an Eligible Kooresse man (shellena Hamma)

This is the tradition that usually the Kaate’s family does marry with Kooresse, but sometimes the Kaana’e clan females have not got married as the Kooresse prefer to marry their own clan in the top of the society (Kaanna’e). And Kaana’e daughters marry late to Kooresse daughters and many remain unmarried.

In this case, the Kaanna’e family girl searches for an eligible Kooresse man. To get married with such a man, she investigates if the proposed man has had a fertile land and his social position as innocence, strength, and industriousness are met. She then moved with her slaves in a place where her intended man has
resided. Her slaves carried the prepared food with her special plate (wooden made bowl) called shelle. When a Kooresse male faced a woman with this plan reply “I don’t want to marry you, get out “and could order her to quit his home. The angered man may curse and beat her. Food was not provided to her and her slaves, though they depend on their ration until he decides to accept her as his wife. But if he wel comes her, the hyssop (ritual do take place and they become a legalized spouses and the slave could live with them). It is now just history and there is no slave category at all, and almost this type of marriage is almost forgotten..

4.1.9. Polygamy:

According to Maaga Bogale, there has been a high tradition of men marrying many wives at a time though wives live in their different farmlands. The relationships among the co-wives are often friendly and cooperative. They competes among them to win their husband’s affection and attention. Wives are hierarchically graded, a senior wife having much higher status than her juniors. This tends to make conflict less likely, since competition is only possible between people who think of themselves as in some sense equals.

Very often different wives have maintained in different homesteads, perhaps some distance apart. Almost always each wife has her separate house and domestic equipment. It has been a strict rule in these polygymous households that the husband has been expected to be careful to bestow his attention equally and impartially among all his wives. The rule is that the husband for instance should pass three nights each for his wives turn by turn in
round. However the husband sometimes passes extra nights with
his adored wife who has been industriousness and who does extra
ordinary reception ceremony to the husband by plastering the floor
with cow dung and special coffee ceremony with special dishes.

The extra night the husband passes usually has brought indignation
by his wives who wait for their turn and they get displeased much
when this occurred. The husband however visits them and forwards
a lame excuse to them as he got sick, or some unexpected
happenings occurred along his way. Though dissatisfied by his
claim, the other wives welcomed him and a love-and-hate relation
with their husband continued. The man on his part has continued
support to his favorite wife; and his children born from her in
secrect.

The co-wives have treated their husband’s children as their own.
Children born from co-wives call the senior wife of their father,
baaba (our mother) and they respect. In holiday, co-wives prepare
their respective food and they serve the food at the senior wife’s
home. The latter sits besides her husband and instruct what to do
for each and enjoys life

4.1.10 Love-match (Awade)

It is a love-match modern marriage practice in which a boy and a
girl who are falling in-love to each other decide to marry and get
married. In this marriage the girl takes all her clothes and materials
and goes to a boy’s house so as to marry him. This is done
with out the will of parent’s .In the passage of time, the married
couples could settle their differences through reconciliation of the
two parents with the help of elders and the young married man furnishes gifts and payments as bride price for his father-in-law as indeminity.

If a girl got birth without wedlock, she has been called mingetie and she was forced to quit the land of Koore by the belief that unless she quitted the land the rain wouldn’t rain, calamity and land slide would occur. And prenaptuial sex is a cursed one in the society.

4.2. Naming procedure

What comes after a marriage is, to get birth of a child. When delivery day approaches, many things have been done. The proposed man pounds barley, collects butter and the woman has been nursed highly especially by her mother. When men get birth, the people publicly call them (axeh-maaddhose),(assa-gardose),axeyidose (ni). Its free translation is “ He (she) is a man or a woman from now onwards ” regarding as a fully grown man. If the newly born child is a baby-boy, the woman in question is highly nursed by the belief that she suffered at delivery. The people highly treat the pregnant woman and the latter is not expected to do more hard laborious work in her gestation period. When the elderly women are told about the young woman’s pregnancy, they count months to bear a child by a woman. Most of the time bearing a baby-son is preferred to a female child and when a woman gets birth, the first question the visitors ask the woman is the sex of the newly-born baby.

When such questions arise the woman doesn’t reply directly mentioning the sex of the baby. If the newly-born baby is a baby-
boy, the woman replies “I beget yele (man) also may say Muume (solid).” If the woman bore a baby-girl, she replied to the people as kada (bitch) or ogaxehe, axuse sie (other’s man) ogyaade (traveler) . The woman says the latter one especially to mention the future fate of any daughters’ departure from their natal home just to their husbands’ home in the future.

After some time of nursing the woman, she has to go outside to do all day to day activities. But she has to wait for rituals. This ritual has been called Aafe – shoh’e (washing eyes by enset remains). This is a kind of ceremony to be performed for a delivered woman to show affection and joy by her neighbors. They prepare foods and visit the woman. The latter touches her breast by uche (a wet enset made material) and all serve the food. There after, the woman does any activity when she gets outside being buttered on her head.

The Koore people give names to their children largely when the children are by their father. But also the mother can name her child by the consent of her husband. Naming can depend on the situation when the baby is born. For instance, if the baby is born when the woman is heading to some where, the baby is named Ageyadie (traveler), if the baby is born while a rain is raining the baby-girl could be named Irayindo (Zinabwa) or rainy, when the baby-boy is born at dawn the boy is named “wontaade.”

In Koore naming procedure, usually the parents scurtinise their parents’ or grand parents’ name initial letter. Let me cite the name of Ato Bitalo family. His full name is Bitallo Kimbo Bika and his grand father’s name is Bika Hengere. The latter bore 15 sons and
4 daughters. The name of the first son has been initiated by “k” and one of them is called Kimbo because there was a man called by the name in the tenth generation of the family but the other ten children name was initiated by B as of their father and the other 4 children’s name initiated by H as of their grand father’s name and the remaining children’s name has been initiated by the names of paternal relations name.

Historical names or the periods or systems of government also could be the name of a child. Names like Banda or collaborator also Fanno or rebel like names were given just the men born during Italo-Ethiopian war, Tagay (fighter) born in the time of EPRDF, Dargue, and Abeyot (revolution), for men born during Dargue regime are common in the society to cite the historical period parents pass or know.

The first born sons are given names differently based on the initials of their fathers and grand father’s names. To say it another way, if the father’s name is initiated by “k”, the first born son’s name must be initiated by “K” here is an instance. If the newly born first born son’s father name is “Adema” and his grand father’s name “Aseko” then the son’s name is to be “Asoma” and the boy’s full name with grand father could be Adema Asona Aseko. For boys good implication names are not given by the people. This is because there is a belief that Tsoze (spirit) of Satan would find boys of good praisefull names to kill and they avoid to name their children good names especially parents whose children died early. And boys are called by bad names like Zeeqo (decay), Tstorada (father of drought) cenchaade (father of dark), litaade (father of bad) and the
like if the father lost his child by death before. The tradition in name calling has been that first father’s name then sure name followed by grand father’s name.

Children who have been born on the same day are told by their parents as they are age mates and when they get matured, they need one another and remain boon companion for life. In childhood boys wear trousers and shirts. Men’s ears are pierced and they wear decors called ‘Lotie’. Women are tattooed a cross a symbol at their calf and at their fore arm.

Boys have been circumcised almost when they are above fifteen to sixteen years old. Age mates set groups and they have been circumcised at time, especially in the season when fresh maize is ready to be served and they are also expected to watch apes in order to protect crops. They roast fresh maize and serve. Food has been also sent from parents to the circumcised boys. Female genital mutilation has been unknown to the koore ethnic group.

4.3. Divorce

Society has a large stake in strengthening marriages. Children should be our central concern and, in general, they are better when raised by two parents. Marriage also typically improves the health and economic wellbeing of adults, stabilizes community life and benefits civil society.

In the society, this value seemed unworkable. Koore society had a divorce culture and one could say them divorcee society. Causes vary. Sale (unreturned love when either of the party fall in love but the other not) machancha (when a husband goes and
stays wherever with other wives), naage(it is the utterance of a wife a taboo word at her husband as qayaxehe (sorcerer) or son of a bitch, jheete (when poverty becomes intense), males high domination or when the husband or when the wife mismanage their home, or when the woman bears only daughters prefer to marry another husband to have a son. In Koore society, women who bear daughters only are often physically and mentally abused by their husbands and mother-in-laws and daughter born women are exposed to hard life and divorce.

Men usually prefer divorce as a solution when their women remain sterile. In other words, the last factor let us assume that Mr. X has five sons from a single wife and when he dies as he bore them from a single wife only, one long stone would be erected on his tomb, but if he bore them from three wives, three stones would be erected. This has a high value in the society.

Similarly, women’s choice would be divorce, when they bear only female children from their husband or their husbands remain sterile, their men become alcoholic or their husbands’ mistreat them; the other main factor is when they wish to have many mourning ceremony in a colourful manner when she dies she divorces her husband and bear a child, though one stone erected on their tomb after their death. In other words, let us assume Mrs.A has six sons from a single husband, and a single small stone would be erected on her burial; but if she bears them from five husbands, the burial ceremony could be very colourful though only one small stone would be erected on her tomb and any one who sees the tomb would appreciate her as she led a joyous life and divorce
was rampant. Patience has also its own role as a factor whether a
woman gets divorced or not.

According to Elias (2001), divorce case was discussed traditionally
and was not seen officially. It has been seen by blood relations,
in-laws and neighbors. The case of this kind has been settled by
them either to live together or to divorce peacefully. Women when
they got divorced, they left their home only with their clothes, and
the man remained as the caretaker of the children.

As a rule, when a woman got divorced, she put jumbie (a traditional
wood comb) on her bristle just to inform the society that she is
a divorcee, and she needs a man for marriage. When men see
such a woman, the first thing they beseech is “To which clan she
belongs” i.e. either of basically Kanae or Korese clan. If her clan is
different from his own; the man immediately asks her for marriage
and with minor marriage rituals, the divorcee woman (mishira) can
marry the man usually as a second wife.

These marriages live longer in safe when the mishira had divorced
by the will of the ex-husband. In such a case the ex-husband
and the current husband would become close friends and their
relation remains cordial. But the condition becomes different when
the woman deserted her husband or divorced her ex-husband
against his will and marries another man. In such cases, a love-
triangle incessantly have been occurred and to avoid it, she lived
in secret by hiding the place where she lives. In such cases, she
has not been regarded as a divorcee but as a deserter and to
marry her has been almost a taboo and a man who marries such
a woman is assumed as a wrong-doer. When calamity occurs, it
has been regarded as the defilement is caused by the man who marries a deserter and when he is found, he is pressured by the locality to divorce the woman. As the deserter’s marriage is kept confidentially, the ex-husband on his part finds the whereabouts of his ex-wife and when he becomes aware of her whereabouts, he puts cinder in front of the big man’s house in the locality as a warning. It meant there is a man whose ex-wife is married with somebody in the locality and he requests “His wife to be divorced and to come back to his home” if not, the man who marries his ex-wife may cost his life or his house may be set on fire. In this warning, the big man of the area that became aware of the warning himself feared for his life or other loss and searches a man who marries other’s woman; when he finds the man, he urges him to leave the woman. When the man welcomes the request, the woman goes to her ex-husband’s home and the ex-husband welcomes her and things can be settled smoothly without any loss.

But when the current husband rejects the request, the lovelorn sets fire on his ex-wife’s house or may kill the man who marries his ex-wife and revenge is usual; the love-triangle has been dominant one in the society as they see their women with a sign of high respect. This occurrence was a major factor that life was going on in chaos in Koore and “Killing and setting fire on another’s house” has been a usual practice. At night, when one hears a sound of gun fire or when one’s house gets on fire, what comes in people’s mind has been a love triangle effect. At large, quarrel occurs at funeral ceremony when the ex-husband and the new husband meet. The ex-husband does not take any revenge over his ex-wife
but his sworn enemy remains the man who got married with his ex-wife. Caring and upbringing of children of the divorced woman are the responsibility of the man. When the woman divorces her husband by his will, she is treated well by her parents but if she is a deserter or a divorcee against the will of her husband, little respect has been paid to her. She is regarded as a deserter and she is a target of scorn and gossip. The be-all and end-all thing is however the Koore women used to divorce easily but they have not been a sex-object.

Fathers take care of their step-children and acted as genital father. If the woman comes after the birth of a child, the child remains as the son of his step father. It is only when the genital father comes and visits his child with cattle as a gift to the husband of his ex-wife that the child would be blessed and the genital father could take his son, otherwise; the child remains the child of his stepfather. They say that it is from Amhara that they learnt the word yenjera lige (step-child) otherwise the step-father gives land and the child get married and treated as his own biological father. If bad words are uttered by a wife over her husband or dehumanized her husband’s relatives, she has to beg pardon by slaughtering lamb, otherwise, divorce remains an eminent fact. When a woman divorced her husband, she left her home without pay except her clothes. If she was innocent a ritual was made as she is divorced. She is blessed by her husband’s group as a farewell and showed their wish to have a new good husband. If she is divorced by her misbehaving as insulting her husband and (or) adultery, her parents look down her.
4.4. Psedo-kinship

Primarily, kinship is a bond based on reproduction. The basic urge of man, namely the desire to procreate, has given rise to two kinds of kinship bond- namely, the consanguineous kinship bond that exists between parents and children (relationship by birth or blood relation). Affinial kinship, on the other hand, refers to the bond of kinship established as a result of marriage (in-laws) also called marriage relatives.

The primary consanguineous kin are father and son, whereas the primary affinial kin are husband and wife. These relations are almost universal. People however when they want to make their affection from temporal relations to permanent ones as consanguineous or affinial relation, they do something as a bond which could be called pseudo-kinship.

This has been practiced in Koore and according to Wondimagegn, they are called Legie (jelewa): Wolgedecheko, Adaro, and yetut lij.

4.4.1. Lagge (jhaalawwa):

This pseudo-kinship has been performed in childhood. Boys of the same age or peer groups from Kaanna’e and Kooreesse clan members do ritual to make their relation strong as their blood relations for life. They break grass into two parts which serves as a swear not to betray one another. It marks their faithfulness for one another for life. Boys do this when they are almost ten years old and they remain boon companion.
4.4.2. **Addaarro:**
This type of psedo-kinship has been performed in child hood by girls of the same age with the aforesaid ritual ceremony and they remain cordial friends for life.

4.4.3. **Wolgedecheko:**
It is a kind of friendship or artificial kinship which takes place in Koore also among the age mate boys. In this pseudo –kinship, peer groups who have been circumcised on the same day together promised one another to see each other as blood relations and they remain as a right-hand man for one another. They build houses together and most of the time people prefer these (Wolgede cheko) men to their own blood relatives. When they become matured, they help one another at a communal labour called sofete and remain cordial friends for life.

4.4.4. **Dhaxi-yele (psedo-son) or yetut Abat (psedo-father)**
This has been a kind of psedo-kinship which has made a man or a woman to be like a genital father or genital mother; In other words, usually the younger ones in age makes their promise to regard them as their own genital father and genital mother. The “father” or “the mother” also sees their yetut lij (psedo-sons as their genital children). It has its own ritual to be performed. The children in question come with bull and honey to their assumed Yetut abat or Yetut enate“father” or “mother .The latter waits for his (her) “child” with a blanket- like cloth called buluko( toga) to give as a gift in return. The ritual is that, the assumed father or “mother” inserts his (her) two thumbs in a cup of honey and pulls out and
the yetut-lij” sucks those thumbs for quadruple times. Blessing follows and the ritual ends. Then, they make true relations as father and son or as mother and daughter or vice versa. Their relations remain eternal and their attachments even go beyond their true relation and remain true relatives for life. The yetut-lij becomes adoptive child while yetut-abat foster father .It works also in women’s perspective.

4.5. Death and Funeral Ceremony

In Koore society, the levels of mourning and funeral ritual have varied depending on the clan he (she) belonged to or his (her) social position, sex and age.

According to Alemayehu when the dead were a man of high position his burial ceremony has not been as an ordinary man. No one utters a word when the man stops breathing. They have done this to bid time for his(her) relatives far and wide to come and attend the funeral, also to bring a black piece of clothe from the kaate’s house. When the mourners took the shroud, they have been charged to it. As Kaate died, his body waited unburied just for fifteen days .A clothe for shroud purpose has been brought from Zayse.Ule, a musical instrument has been played to make the funeral ceremony colourful.

When a man dies, it is known to the public, bull or castrated goat is slaughtered as the body is in the house. This ritual has been called kuchaasha. The relatives and neighbors were served the meal. Also any mourner are served the meal. The testicles of the slaughtered bull have been tied with the body’s hand and decors
of the men and their favorite meals have been also buried with the body.

When the deceased man has been an ordinary man, a black clothe has not been needed for shroud objective. In the society when one dies, a shroud for disposition has been brought by another clan. When a Kaanna’e clan member dies the Kooresse disposed and vice versa. But the Manas dug the hole and they themselves disposed the body of their own group.

Their body clothes for disposing in Shawwo group were brought by their sons-in-law. The clothes for disposing depend to the number of sons-in law. When the dead person has much sons-in law, some clothes brought by them were left aside possibly for their mother-in-law in the future. The man who disposes the dead has been regarded as a son-in-law, even though he is not a son-in-law and he has been paid for it. In the funeral ceremony, the son-in-laws have been expected to give silver or bronze-made bracelets and necklaces in which these decors have been buried with the dead.

As shroud clothe for wrapping up a corpse for burial has been ready, the daughter of the dead butters her head and then butters the forehead of her dead father. But if the dead has devoid of daughter, the man who disposed the dead as son-in-law performs the above ritual. After the burial ceremony, mourning takes place in the field. And different kinds of mourning styles have been performed to get men into tears. The style of a portrait of a man has been made out of bamboo. They put kilo or gourd (like a Guava plant) on the head and they groom it a clothe blanket and many hold it and move with it. Friends, relatives, neighbors have
been going into tears whenever they see this portrait in the funeral ceremony.

The funeral ceremony varies by age. When aged men and women die, the burial ritual has been mostly dancing and many don’t go in tears so much. Men go into deep tears when their close kins men die. When the deceased one is a married man or a married woman, many people mourn deeply and little dance have been performed. When the deceased one is unmarried male, youth (saabba) or unmarried female youth (wudro) every one is grieved deeply and wept bitterly.

There is a tradition that when the mourner go in to tears at some one’s death and when this bereaved family members decline to go in to tears to that family funeral, the mourners can kick it by stick. As a result, it is almost customary that everyone easily moves into tears in a funeral ceremony and almost no one is found dry-eyed. Also people show like signs to inform the mourner as they attended the burial ceremony even they beat slightly by stick for the task.

The marginalized clans do have different burial ceremony and cemetery. When they carry the body to the burial, they have never put the body for rest along the way with a belief that land slide will occur if they land the corpse for carriers’rest other than the cemetery. The Shawwo do not consider much in attending marginalized groups funeral ceremony.

A memorial feast for the dead has been prepared just for two weeks. As the preparation completed, the mourners’ clan leaders have been invited. The clan head of the dead has been told when
the Memorial feast has been performed and he is invited. The laaha (witch craft) is also invited to attend the memorial feast. This is done by the belief that he could speak with the dead. They believed any hidden materials would be uncovered and their whereabouts will be known when the dead dies without making his will. These witchcrafts are few and specials. If they find the dead man’s property, they could distribute to the man’s children.

The memorial feast is prepared by the cultural foods of enset, and borde. Before the food is served, the witchcrafts start their duty. First they put enset leaf, grass and fresh water over the son-in-law and get out. The witchcraft after he immersed the grass over the milk, sprinkles around up to when he assumed the shadow of the dead is coming. They wait for some time and when they believed as the dead’s shadow comes, they leave the grass. Leaves immersed in the milk are returned to the memorial feast with the son-in-law. As they returned they post a fingered wood and put it on the gebeta (a wooden big bowl). They pick foods and put on it. If the dead is a notable guy, a bull or bullock or sheep is slaughtered and each part of meat is cut off and put on the wooden big bowl. If the guy is a smoker, the people put tobacco at the coffin they put cinder fire besides the wooden bowl. Hereafter, the witchcraft speaks with the shadow of the dead. The basic topic of the “conversation” is how to distribute the dead’s property. It is believed that the shadow of the dead would forcast the damage to come in the locality. In addition to this, the cause of the death has been told. If the deceased died without making his will, it is believed at the day, the dead would make his will through the
witchcraft and people believe through the witchcraft, the deceased could tell the cause of his death as adultery, or lying or the stealing or commuting other social evils which cost his (her) life. Also a marriage ceremony takes place at this time. The son inherits his step-mother when his father dies. The brother inherits his brother’s wife by the presence of these witchcraft men. The memorial feast waits up to a couple of weeks but for ordinary men people serve food and after a day of his burial a mourning takes place for last and it would be the final ritual for the mourning. In the mourning, relatives shave their hair as a symbol of mourning and they smear their body by cow dung.

The memorial feast waits up to a couple of weeks but for ordinary men, people are served food and after a day of his burial, a mourning takes place for last and it has been the final ritual for the mourning. In the mourning, relatives shave their hair as a symbol of mourning and they paint their body by cow dung.

Usually a long pillar stone (muge) erected on the cemetery of men and short pillar stone (muge) is erected on the cemetery of women. It works for the men also.
CHAPTER 5

TECHNOLOGY

5.1. House Building

According to Wondimagegn, Koore society is patrilocal (regarded from the point of view of the children of the marriage) and spouses reside near the husband’s parents or his groups called virilocal. In Koore, the man who aims to construct a house, collects all wall woods, roof woods, ropes, grass and any other materials. The man in question notifies for the people to help him to construct his house. A single absentee couldn’t exist as no one can construct his house alone and to cooperate to the man who is going to build his home, is a must-do activity. On the days of construction, the duty of the owner of the house is supervising the work. The house they built is a circular one with two gates covered by grass. The house is a mud and dung type hut. Daub is done also by communal labour by straw and mud with a mixture of water. Gabrie has been kaate’s and other clan leaders’ house. Lalamte is big clan leaders’ house. Hinasa is a house of an ordinary man. In kola land, the house they build called ‘feta.’
House building has been performed as aforesaid by communal labour and all clan members are expected to construct some one’s house turn by turn. However to work at the ground as erecting wall woods, tying them with rope, digging holes and ground work as wall reinforcing beam work was left for the unprivileged (the menas and wogaches).

They didn’t work on the roof leaving the ground because roof work was the position given only to the prestigious clans, The Shawwo clan members also participate in the construction of mana and wogace house wall woods are not cut down during abuna yetsa and seedlings are not planted during Agunna cencha (waning noon period) and yale Abuna agunna yele (child moon).

The kaate’s house is called Kaaxoh. It is built by locally grown hard woods like ciwwe, sabbuno, Gulta, kirkilo, for wall building purposes when constructed once, it waits for donkey’s years. Over the roof, ostrich eggs are posted for decore as a status-symbol. Also well-off peasants could post ostrich eggs over the roof of their house to enjoy and raise their social status, but in return they were expected to pay money for the kaate and his retinue. The roof has been constructed by bamboo tree.

*Fig.6.2. Kaate’s house model constructed for museum purpose*
5.2. Calender

The Koores have their own indigenous knowledges. One of it is their calendar system called in their vernacular, wonta sunxita.

jhiissho (Monday)
Koora (Tuesday)
Gollo (Wednesday)
Dhegeze (Thursday)
anke (Friday)
Ogie (Saturday)
Ank (Sunday)

The following are months’ name in which they use a (lunar calendar)
Fedum’a (September)
Lanxah (October)
Hayssa (November)
Oyssa (December)
Echicha (January)
Ezzufunxeh (February)
Laafe (March)
Hazzuafunxe (February)
Oddufunxe (May)

Tanxeh (June)

Laamo (July)

Harko (August)

Gabba harko (leap year)

In Koore society calendar, each month consists of 30 days, but they use lunar month and a new month begins with a rise of a new moon’s singe cycle, which is divided into three parts. The first week covers from the rise of the moon almost to ten days called ‘yele agunna’ (child moon). The middle moon (Agunna Booxeh) also called ‘full moon’ or ‘bright moon’ covers from ten days to 22, and the last cycle the ‘agunna cencha’ (dark moon) covers the period of the waning moon.

5.3. Traditional Medical Treatment

Before the introduction of modern medical treatment, the Koore people have believed the cause of the sickness has been the disappointment of wonto (God) over the misbehaved people. Medical germ theory as a cause of sickness was not accepted by the society and they explained that the cause of any illness has been a disappointment of the Wonto when people disrespect him out of their tradition.

According to Solomon other than this belief, when one gets sick, the people (at large the family) slaughter animals and the sick man eats flesh and drinks blood with chyme. It is a must that in-laws and siblings are expected to do so if they really love the man. When
children face eye disease both of their temples have been burnt by wanza (cardia) wood’s fire. This practice has been called uchume but a burning scar at temples is also executed called ‘fige’. Also when children get stomachache, in the same way, his stomach is burnt by (cardia) wood fire called Looddo. If any permanent pain occurs at their back uchume has been performed at that place.

For stomachache herbs have been served by pressing plant leaves when it brings liquids and they drink it to get cure. When People contract internal parasites as tapeworm, to treat the sick men, Zoyra tree seeds are collected and poundeded to be drunk with water. The mixture is drunk by the sick man and he is cured from his illness. When one is bitten by anopheles mosquito, seeds of a Gembella tree are collected and crushed. After sieving, they drink it by a cup with a mixture of water. The man soon faces dysentery but he immediately recovers from his illness. For stomachache, garlic is chewed. At kola, they have medical knowledge to cure snake poisoning. When one faces toothache, they chew Feto (a kind of herb) and they get cure.

Animals have been also treated by traditional medicines when they get sick. The people brand the sick cattle with initials and also after crushing terecha wood, they make the sick cattle to get drink and usually the animal gets cure and recovers.

5.4 Cultural Music and Instruments

5.4.1. Zimbie (string musical instrument)

This musical instrument is used when they dance traditional music after work at their leisure time. The musician cites historic, cultural
and heroic issues; word play is also usual and one could offend the other. Any one with ability could play Zimbie in the community.

5.4.2 Shuushule (Flute)

It is made from bamboo tree. It is played by youths. They play it when they watch apes and monkeys and birds to protect crops.

5.4.3. Dimba (Drum)

It is made from skin and stem of a tree. Only highly-skilled men mainly the Mana have made it. This musical instrument is used in funerary ceremony and church celebration. Men who play drum are highly respected. People usually sway their bodies and jerk their necks to the beat of the music in their way of dancing.

5.5 Natural and Cultural Heritage Attraction Sites of Koore

The Koore people have had their own historical and cultural heritages other than natural heritages which could raise nationality pride and draw many tourists; there are major tourist destination sites in koore. To mention some, the following heritages are historical and valueable ones:

5.5.1 Cultural Heritages

St.Mary’s church: This has been one of a historical church. It was assumed that the church was built by the first generation of the people who moved and resided in the area at Yero or Sheefo just even before Ahmed Gragn war (1527-1543). The people called this period ‘Azuba’or ‘Azo’. During this period the clergy brought the parachment with the Ark.of Tabrnacle and the public hidden them in caves from catastrophe also during Menilik’s conquest in
1890’s and also during the Italians invitation (1936-1941). In the campus aged juniper are found in dense as it has been sacred in Yero peak land. To save the Ark of Tabnacle during Italian invasion, it had been cared at Keele St. George, but it was stolen in 1966 E.C. though caught at Moyale and it was taken back to the center and cared at Hawassa St. Gebriel; it was recently that the Ark of Tabnacle was taken to its place and at the peak of Waala Mountain, the church was rebuilt.

St. Mary church had its invalueable religious significance heritages. The historic parachment, the people call ‘Pissharo’ or book in Koorete, was the one but its leaves were damaged as sacrifices blood strained the holy book. The other one has been the age old graced cross. It was believed that Menilik’s force took the cross to Addis Abeba. It was found that its creation was a glamorous one, and 12 knives were turned blunt to eradicate the blood strain; its asthethic value has been very attractive and found 24 gold surprise dotted decors (ferete) in Amharic on the cross. It has been confirmed technically that the cross was made in 15th century. The church is 36 km. far from Keele town.

Fig. 5.4. Yero St. Mercy church
5.5.2 Keela (Terracing):

The Koore land is slopy and mountainous. The public has conserved the fertility of their land through spreading excrement of cattles, goats, sheep, and equines. Besides, to counteract on erosion, the people traditionally have built terracing which could be taken for granted to attract tourists. The best ones are found at Aykure, Yero, Hayelo, Derba-manana, Segen and Maareta and Gumrie. They are food of mind other than their economic value.

![Traditional terracing (keela)](image)

5.5.3 Kaate Goona’s Pillar:

Though difficult to say exactly when he reigned in Koore, Kaate Goona, the seventh Kaate, had reigned in his land probably in 15th century; one of his adventures was that according to the legend, he tamed a tiger and built a cage at Dalle locality for it and forced the public to feed the wild and to pay tribute which disappointed the mass. A man, Managorka, was in duty as it was his turn to feed
the tiger but he was grieved; he systematically killed the tiger and gave the public relief. To memorise his tiger, the Kaate renamed his house Gurka Dalle, though its ex-name was Bonger bote. He also forced the public to bring the wood pillar for his house from the nearby land, Gumayede and the erected pillar at Dalle still has spoken history and it is one of tourist attraction. It is 18 km from Keele town.

Fig. 5.6. Kaate Goona’s ancient pillar (biddo)

Malo cultural house The legend to the construction of this house goes as follows; Kaate Gona instructed his 9 sons to bring him zebra alive. Out of the sons, the fifth one succeeded in doing as was instructed and got blessed by his father. As a status-symbol of his father, he aimed to build big house as of his father at Malo locality. He sent men to bring wood pillar from Gomayede, but
along the way, fourteen people were killed and arrived to the pillar after seven years; the house was built and seven generation passed without repairing another house. His successors (mostly blood relatives) brought the second pillar within four years and built a house with a new fashion. What makes special to the house was that the roof beams were not tied by vegetation fiber rope or woficho, but by one hundred and one cattle skin that served as a status-symbol to the Kaate. It is a historic and cultural heritage which could draw tourists.

![Malo cultural house](image)

**Fig. 5.7. Malo cultural house**

### 5.5.4 Natural Heritages

Ugulo cave: This cave is found at Menana booko. The cave helped the public and their property as a place of hiding their property and the Ark of Tabrnacle from damage during Ahmed Gragn war, Menilik’s expansion and Italo-Ethiopian war. And the cave site is very attractive. It is thirty-six km. far from Keele town.
5.5.5 Lussa Dimba Cave

It is found at Aykurika kebele (booko). As of Uglo cave, it has helped the people to hide themselves, their property and the Ark.of the Tabrnacle in the time of danger. Also its natural aesthetic value is significant and can draw tourists. It is again thirty-six km. from Keele.

Fig. 6.8. Uglo cave

Fig. 5.9. Lusa Dimba cave
5.5.6 The chained mountain

The Mountains of chained type are set covered with forests and bushes which attract the people. The Dolo Mountain is one of the largest mountains and it is 3600 meter a.s.l. peak. in the regional state. Especially in rainy seasons, as is covered by fog, it clicks people’s mind to recreate and its potential to attract tourists is great.

*Fig.6.10.rugged mountain around Kele*

*Fig.5.1.1.Dolo Mountain*
5.5.7 Natural Forests

They are found in the chained mountains and the notable forest is Baltie bamboo tree, which is covered predominantly by bamboo trees. It covers 240km². It has a great potential to attract tourists. It is 18km far from Keele town. It is the source of many streams and the water is too cold. Throughout the year, drops are found from the forest and it is wet. Side by side, Nonekora forest covered by big thick forest with aged long trees is found. Besides, Lalabo (Darea) forest is covered by thick forest and it is the source of many rivers; it is wet throughout the year. All these natural attractions have got a great potential to attract tourists.

5.5.8 Gayu Waterfall

The chained mountains are sources of big rivers in the area. To mention some Duano, Sermale, Gayu, Biwaye, Siero and Kondalicho rivers are the main ones. They are used as food of mind, especially Gaayu waterfall, is enlisted as one of tourist destination and have drawn many tourists.

*Fig.6.12. Gaayu water fall*
**Ca’re Forest (Hengere forest)**

It is covered by big thick trees with aged long trees like herpa, tala, cardiac Africana, zigba, tid, zenbaba, qaaga, zoyira, (koso) gaso, gesho, woyishe, semale and others.

**Maaga mountain**

It is the second largest peak in Amaaro woreda. It is found in Golbie kebele (booko). The land has been covered by bamboo forest. This mountain is source of many small and large rivers as Maaga, Gaabena, and Baalla rivers and other streams.
CHAPTER 6
SUMMARY AND RECOMMENDATIONS

6.1. Summary

The Koore nationality has ample cultural assets and materials that reflect their culture. But some of the unwritten assets are completely avoided while some are still in practice now days. We wrote the former just to evaluate and see how the society practiced cultural assets and how it is changed as to know the past is the prerequisite to know the present society in general. The latter is studied and documented to know the society as how they lead their day to day activities; the historical and cultural aspects are written depending on these perspectives with full description.

The society did suffer from infrastructure shortages for a long time. The mountain divides the society and thus communication problems hindered the economic progress of the people.; there was no telephone, and electricity service. But since 1991, many progresses have been made. A gravel road is constructed; the people have started to enjoy telephone networks, mobile service and electricity supplies. Schools and health organizations are multiplied, people use contraceptive and easily get maternal care in clinics during delivery. Cattles are treated by modern scientific veterinarian knowledge. They have stopped traditional ways of extracting milk teeth and uvula by the orientation of health workers. Most of their Children are attending school, which is to be appreciated. The avoidance of female genital mutilation is a living lesson for the wel-being of the society and others. Females’ role
in initiating conflict resolution is a living lesson for other society. They see their elders as their libraries and ageism is respected, which helps people to do more on it. The resource in poultry enset- made food item, bulla and their renowned coffee make the land a granary in the region and more should be done to absorb unemployment and to make money to benefit the society. They revitalize their culture through holding conferences to bloom, to recall their history and to flourish their language, which makes the society rich in cultural heritages. The koore people are innovative and practice irrigation.

6.2 Recommendations:

The history of Koore people had been written by few men of the ethnic group and others, including us, but their ethno-genesis puzzled many; it has a vital use for the ethnic group and for the nation in general. Further researches need to be carried out in order to refute or confirm the works which have been done so far. The segregation over Mena and Wogache society in day-today activity has been getting low and low, but radical paradigm shift is needed to benefit them and one should get a lesson that no one could lose by making them the full members of the entire society, and an action for it is an issue of the time. The people treated sick cattles through branding with iron initials which actually hurted the animal and that has been a great loss in the economy of the people. It is adviseable to treat their cattle through modern veterinary medicines, and the concerned should make awareness creation to the public to avoid their traditional ways of treatment.

The koore land is getting to have high temperature; thus extensive
afforestation is needed to make the land more hospitable for humans and animals. Land shortage forces people to settle in Kola (low) land, but they suffer by malaria and care has to be taken to avoid malaria entirely. The land is now prone to drought and recurrent famine is rampant; important actions must be taken to save the society with a long-term goal. The entire woredas are interconnected with the zone/region by comfortable roads; so their surplus products are not sold and bought. This hinders their economic growth and activities in road construction which is essential to save their resources. Currently when one sees their land, forests are cut and deforestation is becoming a very serious challenge. This culture should be avoided to make the land evergreen and favorable for humans and animals to reproduce and enjoy life. Many utensils and furniture are replaced by substitution items; this trend has to be avoided by revitalizing the ethnic group’s resources and by using ethnographic objects. The built traditional museum is the pride of Koore people, but it renders service very rarely which makes the artifacts to be damaged by one way or another and it is advisable to make it operational in all working days. Their uses of irrigation for cultivating crops have been becoming insignificant, and attention must be given to resume it afresh.

Recurrent conflicts caused by love-triangle must be avoided by settling the dispute through discussion. Inheriting women when their spouses die is immoral; besides, polygamy must be stopped and monogamy must be encouraged for the good of the family and society. Some practices are regarded as immoral and unwanted
cultural materials by some religious followers; it has to be considered as a means of keeping culture and tradition. This has important value in the walk of life of the society for progress, creativity identity, and pride and for possible tourist attraction. Traditional medication to counter-act on snake biting and using herbs as a medicine to sick cattle is a wonderful cultural heritage and further research is needed. In the society, affordability to pay bride price, is the major issue and a burden for the grooms’ group and many remain and prefer to lead a single life and many seem to have decided to be a confirmed-bachelors. It plays a negative role in the rate of fertility in the nationality as bride; wealth rises in a sky-rocketing rate as a groom is charged up to 10,000.00 birr. Thus the elders, elites and religious leaders should work hand in hand to convince the people to reduce the bride price and to enhance marriage to lead a peaceful life and to threat the existence of the population in a singleton form of life.
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