The Oromo diaspora narratives

From Narratives to Numbers: Research methodology
2nd term course outline and SPSS prosopographical project

A well-conceived microstudy can change the world

by Prof Robert C.-H. Shell and Sandy C.T. Rowoldt
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Maps and illustrations of Ethiopia

Relief map of Ethiopia from J. Murray, Cultural Atlas of Africa, 171
Research methodology: Second term course work compiled by Robert C.-H. Shell and Sandy Rowoldt

based on J.D. Fage, An Atlas of African History, Map 41
Samuel W. Baker’s 1867 map of the Nile tributaries of Abyssinia
Abha Moneim, Ethiopia. Aquatint by Charles Hunt
Welcome to From narratives to numbers: the second half of the Research methodology course

Course Outline for Research Methodology for 2nd term

Lecturer: Prof. Robert Shell, PhD (Yale)

Venue: ADM lab?
Time: Tuesday 5:30-8:30 p.m.

Outcomes:

- you will gain practical skills in SPSS
- design and create a research project from beginning to end.
- you will learn how to present your data

Week 1: The Matrix: An introduction to the flat file format of SPSS; creating a case level universal matrix; identification of data (review)

Week 2: The Variables: Identifying variables in the data; milking the data and the problem of the overloaded variable

Week 3: The Codebook: creating an SPSS codebook; importing a data dictionary; saving comments and the codebook in your SPSS file

Week 4: The Form: Entering the data; forms or spreadsheet? Advantages and disadvantages

Week 5: The Sort: Cleaning the data; using the sort functions in the spreadsheet and SPSS; types of missing values

Week 6: The results: dredging the data; beginning analysis; descriptive statistics, charts and SPSS labelling. Has SPSS recognised your variable types?

Week 7: The crosstabulation; the workhorse of the social scientist

Week 8: Regression techniques; how autocorelation can ruin your project.
**Project for Research methodology (second term)**

**Prosopography exercise**

The following texts includes a contextual introduction and a collection of interviews. The verbatim interviews are the raw data for a database which you are required to design, enter, save and analyse for your class project and in preparation for your exam which will be based entirely on a perfected version of this database. 50% of the marks are allocated to the classwork of five assignments. 50% is based on the final exam (Monday June 2nd).

The first task is to acquaint yourself with the specific context of the documents. The contextual introduction will assist you doing this. You should also acquire a map of the regions mentioned in the text (example provided).

The second task would be to acquaint yourself with the secondary and comparative literature which should help you frame some of the questions (and incidentally help you refine the database).

Work on the database should begin when you start reading the interviews themselves and determining how much data you can milk from the interviews. Here you should just jot down possible variables and their type, e.g. var_age, “continuous ratio” and so on. This can be done in any order. I usually draw a whole series of circles on paper, fill them in cut them out and then sort them into a provisional order.

When you have identified all possible variables, you should sort the variables into what is called biographical order, that is to say the sequence of events should be in the same order in which they occurred in real time. Then you should begin generating codes for the data. When you have developed a codebook (which your tutors will grade in the third week) you may begin entering the data in your spreadsheet.

When this is completed you may begin checking the data. Are their values which have no codes? Are there any wild values, e.g. 440 years for var_age? When the data are clean you may begin answering the following question in an essay form. What does the Oromo database tell you about the first passage that we did not know before?

The essay should be no longer than 10 pages or an A3 poster using 12 point text. It should contain graphics to illustrate your answer, a bibliography of no more than 5 items and an appendix of your codebook. The essay/poster is due before the first week in June,
Lovedale, a Presbyterian mission station, was also a site for emancipated slaves in the eastern Cape, but the journey of the Galla slaves who ended up at Lovedale followed a different trajectory. Some fifty years after the period of apprenticeship was over, Lovedale became the site for “prize” slaves emancipated by a British cruiser stationed on the East African coast in 1888. The British warship confiscated the slave cargo of an Arab dhow laden with slaves from Abyssinia. By
the time they reached Lovedale, the former slaves numbered sixty four, most of the others having died from various illnesses. At Lovedale, they were incorporated into the Christian community and given educational instruction and training so that they could find suitable employment.

Thus, some decades after emancipation in the British colonies, when the British turned their anti-slaving efforts to the eradication of slaving on the East African coast, the Eastern Cape became a site for the landing of emancipated “prize” slaves from the villages of highland Ethiopia.

Introduction: the Oromo people

In the few earlier accounts of the Oromo slaves at Lovedale, writers have used the term “Galla” to describe the Oromo people who constitute the largest ethnic group in Ethiopia. However, in the Amhara language, the language of the politically dominant minority group in Ethiopia, the word “Galla” means “uncultured” or “immigrants” and is now considered perjorative by the Oromo people. For this reason, the author has preferred the use of the term “Oromo” in writing of the slaves brought to Lovedale in the Eastern Cape in the latter part of the nineteenth century.¹

Although the Oromo people number approximately seven million in Ethiopia today and they form the numerically dominant proportion of the population, they are united only by their language, Galligna or Oromigna, a dialect of an east Cushitic tongue. In other respects, they are a disparate people, divided by geographic dispersal, religion (animist, Ethiopian Orthodox, Protestant and Muslim), incessant interclan squabbling and their ready acculturation into the other groups among whom they settle. As a result, they remain the political minority living in some dozen clusters spread throughout ten of the twelve provinces. Small peaks of political power have dotted Oromo history with one group, the Yejju, taking control of the Solomonic house in Gondar in the late seventeenth century which, whilst ruling for nearly a century, had power over only two provinces in the north of Ethiopia. In the south west, several Oromo groups formed realms which raided each other for slaves. Still further Oromo groups in the south west formed egalitarian animist societies. But all these political units were overcome either by Sahle Sellassie or later by his grandson, Menelik II, who assumed power as Emperor of Ethiopia in 1889 and ruled until his death in 1913.

Hitherto, the story of the Oromo slaves at Lovedale has been only scantily recorded but it is a significant one in the reconstruction of the history of slave sites in the Eastern Cape.

In 1948, the South African Outlook published a letter by A.T.V. Wright of Benoni.² Wright was stirred into writing his letter by newspaper accounts of the death of Gila
Kashe, one of the Oromo slaves at Lovedale and his letter contains his clear and detailed memories of the episode sixty years previously which played the first in the chain of events which brought the Oromo slaves to the shores of the Eastern Cape.

Wright recalls:

I happened to be the youngest member of the crew (aged eighteen) of H.M.S. Osprey, Sloop, Capt. C.E. Gissing. On 16th September 1888 we left Aden in execution of orders received to the effect that a slave caravan was on the way to Tajura, on the Somaliland coast. Tajura is west of “Obokh” (now called Jebuti). We arrived at Tajura on Saturday the 17th September. After obtaining information that the slaves had been embarked in three dhows and had left the night before for a destination on the Red Sea, we left Tajura, in an attempt to capture the dhows, which proved successful. I had been ordered to be at the foretopmast head by dawn on Sunday 18th September 1888. I was at the foretopmast head, and when dawn broke, I reported to the “deck” “Three dhows right ahead,” this would be at about 5.45 a.m.

It was not till about 10.15 a.m. that the warning shot was fired across their bows, as a signal to “heave to”. They failed to do this, and attempted to steer in different directions. Opening fire with our “Gardner Guns” from the fore and main tops had the desired effect, but not before three members (including one of the Captains of the dhows) were killed.

The dhows were eventually brought alongside, and after placing the dhows’ crews safely under guard in the “Starboard Wing passage”, the children were helped, and got aboard. They were all crying. But what a change came over them, for within a half hour they learnt that they were free. Embracing each other (some were brothers and sisters), 208 of them, had been stowed, on tops of bags of rice, in the holds of the three dhows.

Arriving at Aden on September 19th, prisoners (thirty-three) were removed first, and placed in “gaol”, and then the 208 children. (14 to 17 years of age).

Some, I believe, were sent to Bombay, and some as I now learn, were sent to South Africa. I often wonder how many of my old shipmates in H.M.S. Osprey are still living, as we all have to go the same way as Gilo Kashe, some time or other. It is hard after so many years, but God decides.

It was impossible to return these children to their homes in the Galla District of Abyssinia, as they would probably have been captured again by Slave Dealers.

R.H.W. Shepherd, then Principal of Lovedale, augmented Wright’s story in his chapter on the “Slaves from Gallaland” in his work Bantu Literature and Life.3

Source: Cory Library, Ila slave portrait
In September, 1888, the British warship H. M. S. Osprey was cruising in the Red Sea. Private information came to the captain that certain Arab dhows laden with slaves were expected to leave the African coast bound for Mocha, of coffee celebrity, where there was an immediate market for slaves. One evening, the dhows set out for Tajurrah, made good progress in the night, but in morning were becalmed. Soon they were espied by the man-o’war, and, after an attempt to escape, were captured though not without the loss of some lives, both of slave[r]s and their victims.

Thirty-three Arab slavers were found on the dhows with 213 victims, the latter from Gallaland, near Abyssinia. With the exception of four men, all the slaves were women and children, and all in pitiable condition, particularly the young boys.

Nearly all had to be lifted on board the Osprey, their limbs having been so cramped by confinement that they could not function. In addition, the children were terror-stricken, as their Arab masters had said that if they fell into the hands of white men they would be eaten.

The dhows were towed into Aden harbour and children landed and housed by the Government authorities there. The Keith Falconer Mission of the Free Church of Scotland, situated near Aden, was communicated with and asked to take part or all of them. Sixty-two young people, thirty nine boys and twenty-three girls, were subsequently brought to the mission.

In 1888 Aden was the capital of Aden Colony which, as southern Yemen, had been under the jurisdiction of Muslim Arabs from the sixth to the sixteenth centuries and the Ottoman Turks from 1538. It was captured by the British East India Company in 1839 and became a separate crown colony in 1935. In 1967 Southern Yemen became independent with Aden as its capital.

Aden is situated on the volcanic Aden peninsula and consists of five urban nuclei viz. Crater (old historic Aden proper), Tawahi, Maala, Khormaksar and Steamer Point. The Keith Falconer Mission was a Scottish medical mission situated at Sheikh ‘Othman, the largest Arab village in Aden. Sheikh ‘Othman is in an oasis, seven miles north-north west from
Crater on the mainland. It nurtures one of only two agricultural areas in the region and its wells provide Aden with its water supply.

The mission was named after the Arabic scholar, the Hon. Ion Grant Neville Keith-Falconer, who was born in Edinburgh on 5 July 1856. Son of the 8th Earl of Kintore, an elder in the Free Church of Scotland, Keith-Falconer was educated in Aberdeen, at Harrow and Trinity College Cambridge where he moved from the mathematical tripos to Semitic languages. He was a devout Christian and for a brief period of time was Professor of Arabic at Cambridge.¹

By 1884 Keith-Falconer had become engrossed with the idea of mission-work in a field where his knowledge of Arabic might be used more directly and early in 1885 he decided on Aden as “presenting many advantages for communication with the interior of Africa”. At the end of 1885 he visited Aden for a period of four months with the idea of founding a medical mission there. Sheikh Othman had obvious geographic and climatic advantages, given its location on an oasis and relative abundance of water. Keith-Falconer returned to England in April was formally recognised as a missionary by the General Assembly of the Free Church of Scotland on 26 May 1886.

Six months later he left England, arriving at Aden on 8 December 1886. With him, at his own expense, went Dr Stewart Cowen, of the Western Infirmary, Glasgow. Keith-Falconer had obtained a grant of land at Shaikh Othman, on which he began to build the mission. Temporary and rudimentary buildings were erected to accommodate the hospital and a house for himself, his wife and Dr Cowen. In January 1887 they were able to move into the house which consisted of “a roof on four pillars, with walls of iron lattice covered with matting, and wooden partitions inside”. This temporary structure however, afforded insufficient shelter, and Keith-Falconer contracted a fatal bout of fever to which he succumbed on 11 May 1887. He is buried in Aden cemetery.²

Shepherd’s narrative of the Oromo slaves continues:

Soon after their arrival, sickness broke out among them and fully one-fifth of the number died. In the summer of 1889 the roll was augmented by others who were rescued in small parties. By this time it had become necessary to seek a new and more healthy home for them, and some time later Lovedale in South Africa was decided upon.

When the party sailed out of Aden for the south, it numbered sixty-four, twenty-two girls and forty-two boys.

The party was in [the] charge of Dr. Alexander Paterson (later of Hebron fame) and a teacher colleague.
They arrived at East London on the ship *Conway Castle* on 20th August, 1890 and were accommodated for the night in the spacious woolsheds of Mr. James Coutts, a sympathetic merchant. While they were at East London they were the guests of the children of the Presbyterian Sunday School (European), who made all provision for them.

Next morning they had the adventure of travelling to King William’s Town by train, and were fed and accommodated for some hours by Mr. and Mrs. J. W. Weir, devoted friends of the African people.

Finally, they left in three wagons for Lovedale, spent the night at Green River, and reached their destination the next afternoon.

Thus there came a new and interesting element into the life of Lovedale. The Gallas were all young, none of them over eighteen, and most of them much younger, down to eight or nine. Almost all were small, though they looked intelligent.

Many of them had been bought and sold eight or ten times. With a single doubtful exception, no one among all the sixty-four was brother or sister to any of the others. They were “poor little, lonely atoms of humanity” cast into a strange land.

Lovedale had run up two houses specially for them, one of them in the boys’ section, and one at the Girls’ School.

The children quickly settled into Lovedale ways. A happy discovery was that in their own land they had been accustomed to eat maize and millet and to drink *amasi* [soured milk]. Health and fitness greatly improved when these articles of diet were given.

The boarding-master who had charge of them, Mr. Alexander Geddes, they significantly called in their own tongue, *Abba* (Father)—the same word as is quoted in the Authorised version of the English Bible. “Abba, Father, all things are possible unto thee” (Mark 14: 36). They made progress also in schooling. Dr. Paterson remained for a year in order to help in their education and to give medical assistance in the Institution.

In 1891 no fewer than thirty were, at their own request, received into the Church by baptism. By 1895 fifty-one had been so received.

What became of the Gallas ultimately? Between the years 1892 and 1899 ten of the boys and three of the girls died. The *Lovedale magazine*, in June 1900, published brief biographies of the fifty-one others. They showed that almost all the girls entered domestic service in European homes in various parts of Cape Province. The majority of the boys, after training at Lovedale, became tradesmen or were employed as store-men in various forms of business. A few were in Kimberley and Ladysmith while these towns were besieged in the Anglo-Boer war.
Quite a number, both young men and women, found their way back to Gallaland, moved largely by the desire of a highland people to return to their native mountains. One became an agent of the British and Foreign Bible Society at Harar. Of another, Gamoches Garba, who died at Sheikh Othman near Aden in 1900, it was reported by Dr. John Young, then missionary at Sheikh Othman, “Of his genuine Christian spirit and love, his patience in suffering, his earnestness and faithfulness, his zeal and hopefulness, no one could say too much.” The same Dr. Young, when visiting Addis Ababa in 1923, came into touch with several other of the Gallas. He wrote that some both lads and girls, had died but that there were seven still alive, all of whom had pleasant recollections of their time in South Africa. In 1925, Major W. L. Geddes, then Boarding Master of Lovedale, received a letter from Milbo Guyo, a former Galla pupil, who, writing from “c/o The Bank of Abyssinia, Addis Ababa”, told of nine still living in Abyssinia.

One, Gilo Kashe, who was described in 1900 as from the first unfit for anything, any “capacity for even ordinary work having been probably driven out of him by shock or ill-treatment after his capture”, lived all his late life in Lovedale, wandering on errands through the Institution and amusing and occupying himself as best he could. He died on 15th February, 1948, nearly sixty years after his arrival in South Africa having been known to and liked by everyone, staff and students alike.

The Oromo slaves are amongst the most photographed slaves in the world with group photographs taken at Sheikh ‘Othman, showing the lattice walls constructed by Keith-Falconer, the full group at Lovedale, as well as individual portraits all now housed in the Cory Library at Rhodes University.

The most striking of the personal photographic portraits is perhaps that of Berille Grant, where she is shown dressed in a white, striped dress, standing outdoors under a tree with her hands on the back of a chair. It is possible that the photograph was taken on the occasion of her admission to the Church in June 1897 having been baptised in December 1891.

Not only have these astonishing visual records survived; there are also verbal portraits in the form of the brief biographies of fifty one of them as mentioned by Shepherd above. These evocations of the “first passage” in the lives of these slave children are rare in the historiography of the slave trade. Through the medium of these personalised cameos, something of the real harshness and pathos of slave life emerges:
BERILLE BOKO GRANT

(Age about 15 years)

Daughter of Boko and Turungi

She had two brothers and one sister. She does not remember the name of her village or the country in which it was, but says it was near the Gibbe River. Her father was the chief of the village and possessed land which it would take a whole day to go round. He had many oxen and sheep and had one slave staying in his house. She was a very little girl when the Sidama made a raid on her village, and captured the whole family. They were taken to the house of one of the Sidama, and kept there about a month, when she was sold in a slave market to a Gudru merchant who had a number of other slaves with him. This man took her here to Tajurrah via Aussa and sold here there to the Adal merchants. Here she was put on board a dhow with twenty-two other girls and twenty-eight boys. Another large dhow which was full sailed at the same time. They were near the Arabian coast when they were pursued by an English gun-boat, but they ran the dhows ashore and escaped into a forest. After two days hiding they were put on camels and brought to the town of Hodeidah. Here they were all exposed for sale in a fondak, a native caravanseraí - and she was bought by a Scotch gentleman, Mr Grant, for the sum of 175 dollars. He brought her to our mission in Aden and put her into our hands to be educated at his expense. He is himself now one of the pioneering party of the British East Africa Company in Uganda.

Of further interest is that Berille Grant later married Liban Bultum, a fellow Oromo slave at Lovedale:

LIBAN BULTUM

(Age about 13 years)

Son of Bultum and Sumburi

His father was the owner of a large piece of land in the Ilu country, possessing a number of oxen sheep and goats, and also two horses. A brother and
sister were alive when he left his home. The Sidama came to collect tribute money from his father but for some reason or other he refused to give it. The Sidama thereupon laid hold of Liban and carried him to a slave market one day’s journey from his home. His purchaser took him to a market another day’s journey off, and sold him to Nagadi merchants who took him to Dappo. From Dappo he was taken to Leka and again sold, and from Leka to Gudru where he was bought by a Gudru merchant.8

Lovedale recorded the progress of both Berille and Liban. James Stewart, the Principal of Lovedale wrote in a circular letter dated 15 January 1898:

> Of the six girls, four are in the Work Department receiving a practical training in sewing, washing, ironing, etc. These are Bisho Jarsa, Berille Grant, Wakine Ugga, and Asho Sayo.9

In the same document, Stewart also recorded Liban’s progress:

> Thirteen still remain at Lovedale - seven boys and six girls.... Liban Bultum. attending the normal classes.10

And in his “Final Statement to supporters of the rescued Gallas at Lovedale, South Africa. Lovedale, March 1900”, Stewart continued to chronicle both Berille and Liban’s lives:

> Grant, Berille, still at Lovedale; in Girls’ Work Department. Baptised, December, 1891; admitted to the Church, June, 1897.11

> Bultum, Liban, went to Port Elizabeth and got employment in the Office of Mr D McLaren Brown, Main Street, Port Elizabeth. Baptised, June, 1891; admitted to the Church, June, 1898.12

In 1903, Lovedale decided to offer the former Oromo slaves the option of returning home to Ethiopia and circulated questionnaires to as many of them as could be traced. Both Berille and Liban replied. Berille Boko Grant’s reply was dated 15.9.1903 and there is an annotation in red pen after her name: “married L. Bultum”. Her address was Butler Street, Port Elizabeth and she was not employed at that time, writing that she was “not at work being unwell”. To the question of whether or not she wished to return to Abyssinia, she replied “Yes I am willing to go”. The questionnaire was signed by her on 15.9.1903.
Liban Bultum’s reply gave his address as: c/o D.M. Brown & Co., Port Elizabeth and his occupation as “Clerk at the firm of Messrs D.M. Brown & Co.”. Asked if he wished to return to Abyssinia he replied “I have no desire to remain in South Africa and so if opportunity permits I shall return home.” Signed by Liban S. Bultum, 13.9.1903.13

A series of correspondence relating to the proposed repatriation between Bultum and the staff of Lovedale follows:

My Dear Sir,

I have just received a letter from the British Legation in Abyssinia in reply to mine of 21st November 1906.

We were informed by Dr Young of Aden that Iolassa Wayessa was dead and I am pleased to find that he is still alive and working in Addis Ababa under Capt R Brian England as interpreter.

In order for you to see the contents of this letter and also to kindly refer to the responsible party which I think is Mr Henderson as principal and ask him to kindly reply to the letter which the British Legation still awaits reply.

I enclose herewith for your information and Mr Henderson as well the Copy of the letter I received today from the British Legation.

I am glad to say that we are all quite well and enjoying ourselves and hope to hear the same from you.

I remain

Yours in haste,

L S Bultum14

There is no further correspondence on the matter until an unsigned letter from Lovedale to “H.B.M. Charge d’Affairs [sic], British Legation, Adis [sic] Ababa, Abyssinia, via Aden”, dated 29 May 1908. This letter enclosed a list of the “Gallas” trained at Lovedale wishing to return to Abyssinia (Ethiopia) with the assistance of Emperor Menelik. There were “16 men, 9 wives (of whom 2 are Cape coloured women and one is a “Kafir”), 12 children, and one single Galla woman”. The writer of the letter anticipated receiving further requests from Gallas whose addresses were then still unknown and stated that the exact budget estimate was therefore impossible.
The letter continues “If the Emperor is willing to entrust this Institution with the £500 he offered, it would be carefully administered, and such portion (if any) as remained over, after paying passages and other necessary expenditure, would be remitted either to Adis Ababa, Jibuti or Aden as may be directed”. The cost of a 3rd class ticket from Port Elizabeth to Aden would be about £15. The “Gallas” were anxious to know if the Emperor would make them refund the money on their return.

Up to this point, negotiations for their repatriation had been between the British at the Cape and Emperor Menelik II of Ethiopia. Towards the end of the letter, a third power is evident:

It has come to my knowledge quite recently that enquiries are being made through the German Consul in Port Elizabeth regarding these Gallas. So far as I can gather an impression has been implanted in the mind of the Negus that the Gallas here in South Africa are not allowed to dispose of any property they own, not to leave the country, and that, therefore, it is necessary to bring pressure to bear through another Power to have these restrictions removed. Such, of course, is not the case; and it seems a pity that these young people on whom much British money and effort has been spent, should go back under German auspices, and thereby acquire and spread the idea that they owe their repatriation to German influence and effort.

I hope that in view of this threatened interposition it may be possible to send an early reply which will be so definite as to necessitate no further delay.15

The “List of Gallas desiring to be repatriated with the assistance of the Emperor Menelik” appended to the letter is headed by Libah [sic] Bultum:

LIBAH [SIC] BULTUM:

Trained as Teacher at Lovedale, has since worked for ten years in lawyer’s office at Port Elizabeth, where he is still employed. Married to a Galla girl and has one child. Desires to return and can pay own affair.17

Liban wrote to D.A. Hunter of Lovedale on 7 May 1908:

Dear Sir,

I am taking an early opportunity of letting you know that I have just been informed by the German Consul here to the effect of our leaving for home. They want everyone to leave together on the 22nd May which I told them it was impossible to do so, at that date because I have to notify everyone and it takes time for a reply.

So I cannot tell you the exact time of starting yet but will let you know latter [sic] on.
They are willing to take everyone back and wish those who could contribute something towards their fares to do so.

Now I shall close with kind regards to you & family from us all.

Yours faithfully

L. Bultum

Liban wrote again to D.A. Hunter, Lovedale on 30 June 1908:

Dear Sir,

I intended write you ere this but being very busy I was unable to do so until now.

First of all it is my duty to express our thanks to you as well as many of the members of the Lovedale Staff for having entertained us in a very desirable manner, knowing very well that we were strangers to some of them.

Will you kindly let me know when you receive a reply from the British Legation.

I am sending you 5/- postal note being desirous of becoming a subscriber to the Christian Express. Kindly forward me same from May 1908.

Kindly send me full particulars re that Book “Twixt Sirdar & Menelik” as I lost the note I had from you & cannot manage to order unless I know the publisher.

You read to us a letter you had from Dr Young re Abyssinia and you mentioned as to the proper and best time of the year to be there which I am anxious to know for future reference to advise others leaving for home.

Kindly remember us to your family and any friends you meet and especially to Mr Henderson.

I am yours faithfully

L. Bultum

An unsigned letter from Lovedale, probably written by James Henderson in response to Bultum’s letter above, was sent to the German Consulate in Port Elizabeth on 13 May 1909:

Sir,
I beg to address you with reference to certain Natives of Gallaland at present resident in South Africa, who I understand have recently been in communication with you with a view to your assistance in their repatriation. These Gallas were as children rescued by a British gun-boat from slave dhows in the Red Sea in 1888 and were handed over by the British government to this Institution for their education and training, where they continued under instruction for periods varying from 7 to 10 years. After which they went into various employments in South Africa pending arrangements being made for their restoration to their own country. It is therefore my duty as representative of the Institution to which these rescued slaves were entrusted to inform you that I have been and am present in correspondence with the British Government in regard to the future of these rescued slaves, and if any arrangements are being made under your auspices for having them transported to their own country at an early date, I would respectfully request you to delay.

I have the honour to be, Sir, your obedient servant,\(^{20}\)

[James Henderson?]

The reply from the German Consul General in Cape Town was mailed on 5 July 1909:

J.Nr. 3236

Sir,

Referring to the letter addressed by you, on the 13th May last, to the Imperial German Consul at Port Elizabeth on the subject of certain Abyssinians in the Cape Colony I have the honour to inform you that it is at the request of their own Government that this Consulate General has taken in hand to arrange for the repatriation of certain Abyssinian subjects who are residing in this Colony and are in a destitute condition. Upon enquiries made several of the people concerned have declared that since a series of years they are no more in connection with the Lovedale Mission Station, that they have earned their living quite independently and not received any support from the Station. One part of the Abyssinians concerned had made all their preparations for leaving this Colony, and had sold their things, given up their abode etc., so that, for this reason already it would have been impractical to delay their departure. They have left Port Elizabeth on the 3rd inst. on board the S.S. “Kronprins”.

I have the honour to be, Sir,

your obedient servant,

E Schnoster\(^{21}\)
List of references for Oromo narratives

4. *Dictionary of Scottish Church History and Theology*, ?
11.Cory Library, MS 17,125, James Stewart, Final Statement to supporters of the rescued Gallas at Lovedale, South Africa. Lovedale, March 1900, 6.
12.Cory Library, MS 17,125, James Stewart, Final Statement to supporters of the rescued Gallas at Lovedale, South Africa, Lovedale, March 1900, 4.
13.Cory Library, MS 8,792, Replies to circular concerning present occupation and possible repatriation to Abyssinia sent to the Lovedale Galla slaves [by James Stewart?], Lovedale, 26 August 1903-15 September 1903.
15.Cory Library, MS 8,816, Unsigned letter from Lovedale, to H.B.M. Charge d’Affairs [sic], British Legation, Adis Ababa [sic], Abyssinia, via Aden. Lovedale, 29 May 1908.
17.Cory Library, MS 8,818, Liban S. Bultum, Letter to D A Hunter written from P O Box 187, Port Elizabeth, 7.5.1908.
18.Cory Library, MS 8,817, Liban S. Bultum, Letter to D A Hunter written from P O Box 187,
Port Elizabeth, 30.6.1908.

19. Cory Library, MS 8,819, Unsigned letter from Lovedale [James Henderson?] to the German Consulate, Port Elizabeth. Lovedale, 13.5.1909.

Biographies of the Oromo slaves

**Males**

1. **AGUHELLO CHABANI**
   (Age about 12 years)

   SON OF CHABANI AND GURDENFI

   Was born in a village called Enge, in the district of Barsinge in the Shan Galla country. The village of Enge seems to have been scattered over the northern slope of a mountain called Belchori. His father was the owner of a piece of land about six acres in extent, in company with another man. When playing about his father’s hut one afternoon three men whom he calls black Arabs came to his father’s house; after some high words with is father they came towards him and carried him off by force notwithstanding the entreaties of his father and mother. They offered to return him if the parents would bring all their cattle, but after they had done so, the Arabs carried off both him and the cattle. He was taken to a village quite near, where there seems to have been a depot for collecting slaves; and here he was branded with three marks on each cheek, as he attempted to run away. After three days he was taken a day’s journey to the village of his captors. He was here for two months, herding cattle, when he was sold to Mahommmedan Gallus, who again sold him in their own country at a place called Gulisso. The buyer took him to Gadr, one week’s journey, when he was again sold and taken to Gojam, where he met another of our boys- Fayissa Umbe. Both were again sold to another merchant- a Soudanese who took them to a place called Bofa, where they were bought by the Adal slave merchants and marched with many other children fourteen days’ journey to another slave centre called Aussa-apparently laid out expressly for the slave trade- one part being occupied by buyers and the other by sellers. From this place they were taken five days’ journey east to Aarito (Rahieta) at the head of the Bay of Tajurrah, when they were put on board the slave dhow on which they were captured.

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**Derivation of values from text**

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</table>

Case level data 1 row = 1 case
2 AMANU BULCHA
(Age about 12 years)
SON OF BULCHA AND SANBATE

His parents lived in a village called Chonge in the Wallaga district, and tilled a piece of land for the Chumi (chief) of the village, to whom they gave one fourth of the produce of the land. His father possessed several cows and sheep. While he was herding these, three black men pounced upon him out of the forest and, gagging him with a piece of cloth, carried him off into the forest, taking him by night about eight hours’ journey to a village where they sold him to a man called Banda. Banda took him to his home at Leka nine days’ journey. He says that Banda’s wife was very unkind to him. A party of slave merchants coming round, he was again sold for a horse and one dollar, and taken to Gudru. At Gudru he was bought by the chief’s son, who sold him to a Galla Mahomedan at a place called Sakal—where he fell in with some of the other boys now with us. After this he was sold four times,—at the towns of Ancharro, Warakallo, Bofa, and lastly at Aussa where he was bought by the Adal slave merchants and taken with many others to Araitto where they were shipped on board the slave dhows.

3 AMANU FIGGO
(Age about 13 years)
SON OF FIGGO AND ZAIDA.

He was born in a village called Agam, in the Urbarage country, the king of which was called Lalleco. Here his father possessed a few acres of land, on which he cultivated barley, beans and lentils. He had a few ploughing oxen, milk cows and goats. The people of Silie in the Gurage country, (a day’s journey west from his village) finding an excuse for a quarrel, came down in large numbers upon his village, and all the people fled. He and his feeble mother were overtaken. His mother was left but he was carried off and taken to Silie. After staying here two days, the was sold to a merchant from Tigre, who took him to that place and from there after two months he was taken to Sidama and again sold. From Sidama he was taken three weeks’ journey east to a town called Dawe—a large centre for the traffic in slaves—and here he was bought by those iniquitous dealers, the Adal merchants. With them he went fifteen days’ journey east to Aussa, where he first met many of the other boys now with us, and from there was taken five or six days’ journey to Araitto (Rahieta) and embarked on board the slave dhows. According to his account, he was treated with greater kindness as he came near the coast, where his value was increasing.
4 AMAYE TIKSA
(Age about 13 years)

SON OF TIKSA AND GABAI

The name of the village in which he was born was Badda, in a country called Yassa. The presumptuous being who called himself king bore the remarkable title of Abba Wakayo, the Father of God. His father was a small crofter possessing about two acres of land and some cows and ploughing oxen. He cultivated wheat, maize, harley, durra, and beans. A dispute with a neighbouring tribe led to a battle, and he was taken and carried off by the victorious tribe about two days' journey to their own country. Here he was sent to herd cattle, but after a few days was sold. He was taken to a place called Majo, and sold in the market there. He was sold several times after this at Kan, Billo, Gudru, Ajubi. In the latter place he was bought by the Sidama merchants, and taken via Bofa, to Aussa. Here the Adal merchants bought him and he was taken by them to Araito, where was put on board the slave dhow.

5 BADASSA NONNO
(Age about 11 years)

SON OF _____ AND GANNE

He forgets the name of his father, who died when he was young, and so he has been called by the other boys after the name of the district from which he was taken - Nonno. His mother stayed with her brother who had a piece of land which he cultivated. The people of Leka fought against those of Nonno and defeated them. He and his mother, with two brothers and a sister, hid in a forest, but were discovered by their enemies and taken by them to their own country. He and his mother were sold to a merchant from Gudru, one week's journey from Leka. In Gudru he stayed for two years herding cattle, and here his mother died. After his mother's death he was sold at a slave market a day and a half's journey north from Gudru, and taken by his new master to Gamoji (the cool country). He was again sold and taken to Ajuba where he met several of the boys now with us. He was only in Ajuba five days, when, a caravan of Sidama merchants coming along, he was sold to them and taken to Dawe - passing through Ancharro. In Dawe he met three of our girls and with them was sold to the Adal merchants, who bought them via Aussa to Araito, where with the others he was put on board the slave dhow.
6 BADASSA WULLI
(Age about 14 years)

SON OF WULLI AND GAWE

His home was in a district called Badda, in the Kaffa country, where his father assisted his grandfather in cultivating a few acres of land. They had a few cattle, sheep and goats. When he was tending the flocks one afternoon, two men came out of the forest and asked him to go with them to another very beautiful country. He began to cry, but they gagged his mouth with a piece of cloth and concealed him in the forest took him, when it grew dark, to a house near by. In the morning he was taken to the Jimma country, two days’ journey east where he was sold for six pieces of salt to a Mahommedan Galla. He stayed one year with this man, but was again sold to a man from his native district, Badda. He was with this man two years and a half, and at the end of that time was again sold to a Tekur merchant. Merchants from Gojam next bought him for seven and a half pieces of salt. He was taken by them to the Sidama country, and from there to Dawe where he fell into the hands of the Adal merchants, with whom were many of the children now with us. From Dawe they journeyed to a place called Bofa and thence to Aussa, and there joined a large slave caravan to Araito, where they embarked.

7 BAKI MALAKKA
(Age about 18 years)

SON OF MALAKKA AND MUJA

His father had been a slave with the king of the country for a long time. Having served faithfully, he received a few acres of land to cultivate and support himself. Baki, on his father’s death was taken by the king to work in his household. On one occasion, the king was absent and his wife sold Baki to a party of Atari merchants who came through the country. They took him to a slave market, and sold him to a man called Chirpi, who took him to Seka. Here he stayed for two months when he was taken to place called Billo, where he was again sold and then taken to Gojam. In Gojam he was sold for ten pieces of silver and a handful of peppers. After passing through the hands of other three masters he was at length sold at a place called Ajubi to Atari merchants, who took him to Araito and sold him to the Adal merchants. He was shipped from there with the others.
8 BALCHA BILLO  
(Age about 13 years)

SON OF BILLO AND ASHANI

His father, mother, six brothers and two sisters were alive when he was taken from his home. His father stayed in a village called Wachali, in a district called Dapo, north of Walagga, and owned a small piece of land, but had a great many cattle. Balcha was one day herding the cattle, at some distance from his home, when three men on horseback came up to him, and, gagging him, carried him off. They took him to Walagga, where he was kept for three months and then taken to a place called Sayo. After staying here for one month, he was being taken to a market to be sold, when, passing near his father’s home, he tried to run away, but was overtaken at a river which he was unable to ford. He was more effectively secured after this, and taken to the slave market at Danu where he was sold and taken to Gudru. From Gudru he was taken about fourteen days east to Ancharro, where he was sold to the Adal merchants and taken via Dawe and Aussa to Araito. Here he joined the others.

9 BAYAN LILISO  
(Age about 14 years)

SON OF LILISO AND BUSHERE

His father is dead, but his mother, two brothers, and two sisters, were alive when he was captured. His home was called Chefita, in the Kambatta country, N.W. of Gurage. When his father died, his uncle took charge of the piece of land which they cultivated. Early one morning they were surprised by a party of Mahommedan raiders, coming down upon them. The people, being unarmed, fled in all directions. His uncle and he managed to conceal themselves in a tree, and thus escaped the notice of the attacking party. But the looters who usually follow up the attacking force discovered them, and threatened that if they did not come down they would shoot them. Their captors took him, with a number of his playmates, to a slave-market in Gurage three days’ journey from his home, and there sold them all to different individuals. Bayan was sold several times within the next eighteen months, when he was taken to Ancharro, where he stayed for three years with a man who at the end of that time sold him for sixteen dollars to an Atari merchant, who took him via Warakallo to Dawe. Here he was sold to the Adal merchants and taken via Aussa to Araito where he was put on board the slave dhow.
10 DABA TOBO
(Age about 12 years)

SON OF TOBO AND IBBI

His home was in Leka, the country east of Jimma, in a village called Lalo. His father had a piece of land which he cultivated, but when he died, the ground being uncultivated, they could not pay the tax, so the chief of the village took their cattle, and made the family his slaves. Daba’s duty was to herd the cattle, and one day, as he was doing so, a man came up to him, and gagging his mouth, carried him away one day’s journey to Jimma. After staying in Jimma one week, he was sold to an Atari merchant, who took him to a place the name of which he forgets, were he was again sold. His statement is rather confused between this time and his falling into the hands of the Adal merchants at Aussa, by whom he was taken to Tajurrah. At Tajurrah he was put on board a slave dhow with about twenty other boys and girls. Seven dhows left Tajurrah together, but on sighting a gunboat two of the dhows, the one in which he was and another, put back. They stayed in Tajurrah for two months and then started again. This time, there were three dhows. They were not long out when they were becalmed, and sighted by a gunboat. One of the dhows was captured, one got away, and the third was found empty, (see Isho’s story No. 23), all the slaves and sailors having thrown themselves into the sea rather than allow themselves to be captured. These were, of course, a different lot from those captured by the Osprey.

11 FARAJA LALEGO
(Age about 16 years)

SON OF LALEGO AND ULIGGE

His parents were both dead when he left home, but he had seven brothers and six sisters alive. He stayed in a village called Silte, in Gurage, which lies S.W. of Shoa. His father owned a small piece of land which he cultivated, but on his death it was neglected, and the family were unable to pay the yearly tax to the Sidama, or King. Some soldiers were sent to seize them or their cattle, in lieu of the tax. On their approach, he and his brothers ran away, but he was overtaken and captured. He accompanied this band of soldiers to another village, called Ulharag, which they also plundered, capturing a large number of slaves. Returning to their own district, he was, with a large number of other slaves, sold at Entotto in Shoa. They all remained here chained together for one week, when they were taken to Tigre, where he stayed two months, when he was again sold and taken to Dawe. Here the Adal merchants brought him and he was taken via Aussa to Araito where he was put on board the slave dhow.
12 FARAJA JIMMA
(Age about 18 years)

He was so young when taken from home that he does not remember the name of his father or mother. His first recollections are of a man, whose slave he was, in a village called Horro, near Gudru. This man’s name was Jimma and so he came to be called Faraja Jimma. He was with Jimma about four years, when, on account of a famine in the land, Jimma had to remove his cattle and household to another part of the country. On the way, the caravan was pillaged, and he was taken by the pillagers to the king of a place called Badda. He stayed here for one week herding cattle, when, the king going to fight another tribe, he ran away and got back to his old home, only to find the place forsaken. He made his way to the house of a sister of his late master. She took him to Gudru, and gave him to another brother with whom he stayed one month. He was again taken to Badda where he stayed two months, and from here he was taken to the Sidama country (Shoa). Here a merchant bought him and took him to Ancharro about three weeks’ journey east, when he was again sold. From Ancharro he was taken to Bofa and sold to Adal merchants. They took him to Aaito via Aussa.

13 FAYISSA HORA
(Age about 15 years)

SON OF HORA AND SOYE.

He lived in a village called Billo in a district called Leka. A large river, called the Gibbi, was a little south of his village. On the death of his father and mother, he and a younger sister were adopted by a neighbour, who employed him in herding cattle. One day, on enquiring for his sister, he found that she had been sold to some passing merchants. Not long after this he was sent with a friend of his foster-parents to another village. On the way, he discovered that they were going to sell him, and escaping into a field through which they were passing, he found his way to the house of the chief, who sent him back to his old master. He was not long back however, when he was taken to Gudru and sold. After being two weeks with his new master, he was again sold at a place called Ajubi to Atari merchants. From here he was taken to Warakallo- about one month’s journey east- and from Warakallo to Ancharro. In Ancharro the Atari sold him to the Adal merchants, who took him via Aussa to Tajurrah. He is one of those more recently rescued.
14 **FAYISSA MURKI**  
(Age about 17 years)  

**SON OF MURKI AND SHONTE**  

His parents are both alive and also two sisters. The name of his native village was Alle, in the country called Danno. His father possessed a small piece of land, also about twenty head of cattle and a few goats. One afternoon, he was playing near his home, when a neighbour of his father’s came up to him and asked him to go to his house not far off. He accompanied this man, and was detained by him. At night he was taken to a slave market near, and sold to Atari merchants who took him about two weeks’ journey to a place called Dalotti which he says is in the Tigre country. Here he was sold to other merchants who took him to a town called Tigre. From here he was taken to Dawe, where he was sold to the Adal merchants. The Adal merchants took him via Aussa to Araito, where he joined the others.

15 **FAYISSA UMBE**  
(Age about 15 years)  

**SON OF UMBE AND ASSETI**  

He stayed with his parents, one sister, and one brother, in a village called Mangera, in a country called Sayo, which was governed by a king called Burayo. Two towns were near his home, Dappo to the S.E. and Afillo to the N.W. The river Birbir was one day’s journey south and flowed east. On the death of his father, one year before he left his home, his uncle took charge of the piece of land that belonged to the family. One day while he was herding the cattle, two men came up to him, and gagging him carried him off. They took him across the river Birbir to Dappo one full day’s journey. Here he was sold, and taken to Gudru, about four days’ journey north. From Gudru he was taken to Kau in the Leka country, and again sold. He was bought by an Abyssinian merchant called Amanu, and taken to Bofa. Here he met Faraja Jimma and several of the other boys, and after staying two weeks was, with them, sold to an Adal merchant and taken via Aussa to Araito where he was put on board the slave dhow.
16 GAITE GOSHE
(Age about 13 years)

SON OF GOSHE AND HAIVEN

He comes from a village called Gualla, near the river Gojob, in the Kaffa Country. His father cultivated a piece of land from which he supported himself, his wife, and a family of four boys. One day, his father went to pay a visit to a brother of his, and when he returned he left Gaita with his uncle. After he had been with him for one year, while he was herding cattle, a party of Sidama - whom he describes as the emissaries of the king - came upon him and carried him away. They took him to a house in a forest at some distance, and kept him there for two days, with his feet in the stocks. At the end of the second day, he was loosed, and told to go and bring some water, when he attempted to run away, but a woman, seeing him, gave the alarm, and he was overtaken by a man who dragged him back. Next day, he was taken to a slave market and sold to a Mohammed Galla who took him to his home. He was there for one month, when he was taken, along with a number of boys and girls, six weeks’ journey east to Jimma. Here, he and the others were sold to a Tigre merchant, for a few pieces of salt. From Tigre, he was taken to Entoto in Shoa, and there sold to Sidama merchants who took him to Dawe. In Dawe he stayed three days, when he was again sold to Adal merchants who took him via Bofa and Aussa to Araito, where he joined the others.

17 GALGAL DIKKO
(Age about 17 years)

SON OF DIKKO AND HUDO

He was very young when he left his home, but old enough to remember that he had five brothers and one sister, and that his mother was dead. He remembers a party of men on horseback, with guns, coming down upon his village, and, after a fierce fight, carrying himself and one of his brothers away. He became very ill as they were taking him away, and he was left by them on the wayside, near a place called Gobbu. Here he was found by a man who took him to his house. The chief of the country hearing the circumstances of this man’s finding Galgal, claimed him as his property, and promised to allow him to return to his own country when he grew up. In a battle, however, the chief was killed, and the Sidama making a raid on the village carried off all the guns they could find. They returned soon after, this time for slaves, and he was carried off by them to a place called Tibbe. He stayed two weeks in Tibbe, when he was taken to Shoa. Here he stayed for six weeks, when he ran away. He found his way to the house of a chief whom he did not know. This chief gave him to another man to sell, and he was
taken by way of Gobbu to Billo, and sold in the market there to a Gudru merchant. He was taken by this man to Tigre, and there sold to the Atari, and taken via the Adal country to Tajurrah.

18 GAMACHES GARBA
(Age about 18 years)
SON OF GARBA AND BADANI
His home was in a village called Kilerito, in a country called Liban, west of the river Abaye. His father possessed a piece of land of his own, and seems to have been among the well to do people. Father and mother, one brother and one sister, were alive when he was taken away from home. The circumstances were these. He was herding his father’s cattle, his father being away from home at the time when four men from a country called Raliso came up to him and carried him away. They stayed in a forest near by over night, and in the morning he was taken to Gudru and kept in the house of one of his captors for two days. He was then taken to Ajubi and sold privately to the Atari merchants. They were evidently afraid to sell him in the open market, in case any one from Liban might be there who would recognise him. From Ajubi, he was taken by the Atari to a place the name of which he does not remember, but he recollects being kept with chains on his feet every night, as he several times attempted to run away by night. He was afterwards taken to Warakallo. He was then taken to Ancharro, where he was very ill with what he calls finno (probably smallpox) for nearly two months. On his recovery, he was taken by his Atari owner to Bofa and from thence via Aussa to Araito.

19 GILLO KASHE
(Age about 16 years)
SON OF KASHE AND ________.
This boy is mentally defective, and it is impossible to get any accurate information from him. He gives his father’s name as Kashe every time he is asked, so we may consider that correct. Milko says he saw Gilo in Tigre and he was then employed, by a man named Butta, in going round from house to house gathering up cow dung which when dried was used as fuel. Gilo corroborates this when reminded of it. He was among those more recently rescued, and therefore was put on board the slave dhows at Tajurrah.
20* GUTAMA TARAFO  
(Age about 16 years)

SON OF TARAFO AND GURO

His father cultivated a small piece of land near a village called Gamoje, in the Gera country. He had two brothers and six sisters. His father was discovered selling honey to a neighbouring tribe. The chief of the village reported this - which seems to have been an offence against the King of the country, - with the result that his father’s land and possessions were seized and the family given as slaves to the chief of the village. Shortly after this, his father became sick and died. Some dispute arising between the king and the Sidama, the latter came upon the country and carried the king away captive. They offered him to ransom for a certain amount, and to raise this ransom money all the chiefs were asked to contribute. To assist in this object, Gutama was taken and sold in a neighbouring slave market for five dollars. His purchaser took him to Leka where he stayed for one year, employed as a herd boy. At the end of this time, he went with his master to Hochocha to sell coffee, but the Sidama would not allow a slave to be taken back from there to Leka, so his master sold him to the chief of Hochocha. At Hochocha, Gutama was sick for two months. On his recovery, he was sold at two different places, the Adal merchants buying him at Dalatti and taking him via Aussa to Tajurrah. Here he was very ill again, and on convalescence was taken back to a village in Adal to regain strength. Afterwards, he was taken to Araito where he was shipped.

21* GUYO TIKI  
(Age about 16 years)

SON OF TIKI AND OBSE

His parents were both alive and two brothers when he left his home. He stayed in a village called Gella in the Guma Country which lies west of Gibbe and Gombota. His father possessed a few cows, sheep, and goats. He was herding these one day, when a man came up to him, and carried him away. He was taken to Gomma and from there to Jimma. In Jimma he was sold for a horse, to a merchant from Limmu who took him to that place. His master was taking him to Nonno to sell him there, when he ran away. On the road a woman caught him and took him to her house. This woman’s husband took him next day to a place called Haledu where he was sold and remained for six months. He was then taken to Chora and sold again to a man called Dinkki Harbu. After he had served this man for one year the Sidama made a raid on the country, and he was caught by them and taken via Kasalu to Leka, and after staying at Leka for a short time he was taken through Sayo, Dappo Gacho, Walagga, Billo, and Ilu, to a place called Nollekabba.
Here he stayed for one year, when he again ran away. He was however recaptured and taken via Dappo Gumbi to Leka-tocho. He was ultimately sold in Nonno and taken via Gudru and Ajubi to Dawe where the Adal merchants bought him. He was taken by them via Aussa to Araito where he joined the others.

**22 HORA BULCHA**

(Age about 13 years)

**SON OF BULCHA AND ASA**

He was born in a village called Kosher in the Kaffa country. His father cultivated a large piece of land which was rented by the king of the country to him. The king’s son, having borrowed a slave boy from a merchant, and wishing to return his loan, took Hora and gave him instead. He was taken to a place called Angisho, one day’s journey off; but one morning when his master went to market he slipped away, and got back to his home. He was, however, sought for by his master and again carried off. A second time he ran away, this time to a brother’s house in a place called Chara, but he was once more discovered, and soon afterwards sold to a Mahommledan Galla. He was taken by him to a market in Jimma and there sold to a Gurage merchant. He was sold four times after this, and ultimately fell into the hands of the Adal merchants, who shipped him with the others at Araito.

**23 ISHO KARABE**

(Age about 14 years)

**SON OF KARABE AND HARBE**

His parents are both dead. He lived with his uncle in a village called Imo in the Malagga country. One day going with his uncle to a market near his village, he was asked by a stranger to take a sheep down to a river close by. He did so, but the owner quickly followed, and when no one was near took him and tied his hands behind his back. His cries were heard by a passer by, who interfered, and the two men began to fight. While they were fighting, the king came along, and, finding the cause of the quarrel, sent the thief to prison. Isho was taken away by the king, and given as a present to one of the chiefs. Taking a spear one evening, he tried to run away to his home, but he was overtaken and brought back. After a few weeks, he was one day sent with the reapers to the fields. A party of merchants from Nopa coming round, he was sold and taken by them to their country. He was here for two weeks, when he was taken to a village called Koma - a slave centre - where he was sold to Limu merchants, who took him to Jimma and sold him. He was sold and resold four or five times, and ultimately fell into the hands of the Adal merchants at Aussa, and taken by them to Araito, where he was put on
board a slave dhow. He is the only one saved from a whole dhow full of slaves. When
the dhow was pursued by the English gun-boat, the Arabs, seeing they were likely to be
captured, took all the slaves forty-one in number, - and threw them into the water,
jumping in themselves also. Isho hid below some planks at the bottom of the boat. He was
not discovered until the evening, when one of the English officers went on board the
dhow to inspect her.

24  KATSHI WOLAMO
(Age about 10 years)
SON OF WALAMO AND _______.

He is the youngest of the boys, and must have been a mere child when he left his
home, as he remembers little or nothing about it. He had one brother and one sister. He
was attending to a few cows one day when a man came and took him away to a place,
the name of which he forgets. He has a dim recollection of men called Atari, and two
places called Dawe and Aussa. He was put on board the slave dhow at Araitto. More than
this it is impossible to get from him, as events since his arrival in Aden and transference
to Lovedale have taken exclusive possession of his mind and seem to have driven out
almost all memory of anything preceding.

25  KINTISO BULCHA
(Age about 14 years)
SON OF BULCHA AND LUCHA

He had four brothers and three sisters all of whom with this father and mother were
alive when he was taken from his home. His father owned a few cattle and sheep, and
cultivated a piece of land in the country called Sayo. The Sidama came to fight against
the chief of the country, and he and his brothers ran away. He was caught hiding in a
forest, and taken by his captors to Leka, where he was given to a man who took him to
his house. He stayed here for six weeks, when he was sold in the market to a merchant
who took him to Kau. At Kau he was bought by a Gudru merchant for three dollars and
four pieces of salt. This man again sold him to Sidama merchants who took him to their
country. Here the Adal merchants bought him and took him via Dawe and Aussa to
Araitto where he joined the others and was put on board the slave dhows.
26 KOMO GONDA

(Age about 18 years)

SON OF GONDA AND GOLO

The name of the district where his father lived was Bambasse. His father was a slave in the house of the chief; he ploughed the land and attended to the cattle. Having borrowed some cattle from a neighbouring tribe and not being able to return them on demand, a raid was made upon their village, and all their cattle with the women and children taken away. Komo was sold at the slave market in Leka, and stayed with his purchaser for three years, when he was sold to merchants from Jimma. He was afterwards sold in the markets of Gulisso, Gudru, and Gojam. At Gojam, he was bought by the Atari merchants who took him to Bofa, where he was sold to the Adal merchants, and taken via Aussa to Araito, where with the others he was put on board the slave dhow.

27 LIBAN BULTUM

(Age about 13 years)

SON OF BULTUM AND SUMBURI

His father was the owner of a large piece of land in the Ilu country, possessing a number of oxen, sheep and goats, and also two horses. A brother and sister were alive when he left his home. The Sidama came to collect tribute money from his father but for some reason or other he refused to give it. The Sidama thereupon laid hold of Liban and carried him to a slave market one day’s journey from his home. His purchaser took him to a market another day’s journey off, and sold him to Dagadi merchants who took him to Dappo. From Dappo he was taken to Leka and again sold, and from Leka to Gudru where he was bought by a Gudru merchant. His next master kept him six months herding cattle, but he was again sold in the market to a man who took him to Yajubi, about three day’s journey east. From Yajubi he was taken to Dawe where he was bought by the Adal merchants and taken to Bofa. Here he joined some of the other boys and girls now with us, and was taken with them via Aussa and Araito.
28 MILKO GUYO
(Age about 12 years)

SON OF GUYO AND JORBO

He had two brothers and four sisters, who with their father and mother were alive when he left home. His father possessed a piece of land which he cultivated; he had also sixteen oxen and some sheep. His village was in Gomma. He was carried of after a fierce fight between his countrymen and the people of Jimma, in which the latter were victorious. Milko was taken three days’ journey east into the Jimma country. When he had been there nearly six months, his father quite unexpectedly came upon him. He at once offered to ransom him, but asked leave to return home to get money. While he was away his master sold him to the chief of the district, and the chief’s wife shortly after this sold him to the Sidama merchants for thirty pieces of salt. The Sidama merchants again sold him to a man from a place called Sodo, for nine dollars and two pieces of salt. This Sodo merchant took him to Tigre, and from thence to Dawe, a very long journey of over two months. In Dawe he was sold to the Adal merchants who took him via Aussa to Aaito, where he joined the others.

29 MULATTA BILLI
(Age about 11 years)

SON OF BILLI AND JORGE

He had five brothers and one sister, some of whom were kidnaped like himself. He was too young to remember the name of the village or district from which he was taken. The facts regarding his capture are these. He was tending his father’s cattle, and had gone away a little distance, in company with another boy, when he was stolen by a man and taken to his house. Next morning this man sold him to a merchant who was passing, who took him with other slaves to Jimma. He attempted to run away from Jimma, but was captured and sold soon after to a merchant from Gudru. In Gudru he was sold and taken by his new master to Tigre. After staying about one month in Tigre he was sold in the market there to the Sidama merchants, and taken by them to the Adal country, when he was again sold to the Adal merchants and taken to Tajurrah, where he was put on board the slave dhow. He is one of those more recently captured.
30 NAGARO CHALI

(Age about 13 years)

SON OF CHALI AND _______.

He does not remember his mother’s name, but says, he was born while she was a slave in the house of a man called Safo. He had two brothers and one sister. They stayed in a village called Deko in the Dappo country. His master sold him to a merchant who took him to another place in the Dappo country. He stayed here for two years when his master took him one week’s journey to Leka and sold him there. From Leka he was taken to Gudru and again sold to a man belonging to the place. He says he was there for two years, so that he must have been very young when he left his home. He was next taken to Gojam and sold to Atari merchants, who brought him to Bofa. In Bofa he was sold to the Adal merchants, and taken via Aussa to Tajurrah where he joined the rest of those who were more recently captured.

31 NURO CHABSE

(Age about 12 years)

SON OF CHABSE AND SHOKACHI

His home was in a village called Bita in the Kaffa country. His father had a large piece of land, also several oxen and sheep. He had one brother and two sisters. Nuro’s duties were to look after the cattle in the fields. As he was doing so one day, four men came up to him and asked him to go with them to the Shonga country. He refused to do this and tried to run away, but they seized him and took him away with them. He was about six weeks in Shonga, when he tried to run away, but he was caught on the road by a man who took him back to his master. He was locked up in a room for several days and not allowed to go out. A party of merchants coming along, he was sold to them and taken to a place called Chaga where he was bought by a man residing in the place. Here he again tried to run away but he did not know in which direction to go, and soon found that he had gone the wrong road. He met a man who asked him to come and stay with him. He was here two days when his master found him, and, after beating him cruelly, tied his hands behind his back, and kept him bound all night. In the morning he was taken to a market near and sold to a man called Abba Ismael, a Mahommedan Galla - who took him to Tigre. Here another merchant bought him and he was taken to Gojam where he fell into the hands of the Adal merchants, and was taken by them via Aussa to Araito.
32 RUFO GANGILA  
(Age about 17 years)  

SON OF GANGILA AND JORBO  

His father died when he was young, and his mother with two brothers and three sisters stayed in a village called Tosa, in the district of Gera, between Jimma and Kaffa. He stayed with an elder brother for some time, then he was hired to a neighbouring crofter with whom he stayed one year. Difficulties arising between this man and the Sidama slave merchants, his brother sent for him, but on his way home he was caught by the Sidama, and taken by them a long journey to their own home. After staying one year with them, he found an opportunity to run away, but, at the end of five days, he was again captured by the Ilu tribe. He contrive to escape from them after one week, but had not gone far when he was recognised by a friend of his master and taken hack. He was soon afterwards sold to the Atari merchants. From Ajubi he was taken to Bofa and sold to the Adal merchants, who took him via Aussa to Araito, where he joined the others.

33 SEGO ORIA  
(Age about 14 years)  

SON OF ORIA AND GALGALI  

He had one brother and three sisters. His father was a farmer in a small way. According to his story, he was given away by his father to a neighbour, who had no child of his own and offered to adopt him. This man took him to the Sidama country, and after staying there one year, he was stolen by a man who came out of a forest near to which he was playing. They both stayed in the forest over night and next morning he was taken to a place called Kelem. After staying here for one week, he was taken to Leka and sold in the market there. His new master did not keep him long and he was soon after sold at Gulisso. He then passed from one merchant to another, being sold at the markets in Gudru, Luma, and Yajubi. He ultimately fell into the hands of the Atari merchants, and take via Warakallu to Bofa where he was sold to the Adal merchants and taken to Araito.
34 SHAMO AYANSO

(Age about 16 years)

SON OF AYANSO AND SAKURI

He stayed with his parents, two brothers, and two sisters in a village called Yanfa in the Guma country. His father had a piece of land which he leased from another man, giving him a certain return of the produce of the land. The chief of his village was asked to send some of his people to help the Sidama to build some houses at a place about one day’s journey from his home. Shamo was sent with them and when he was returning, a Sidama caught him and carried him to his home. He kept him in his house for two days when he took him to a market called Chara. When near the place, Shamo ran away. Meeting a man on the road, he asked him to show him the way. This man at once offered to take him to his father’s home, but instead of that he took him to his own house. He kept him for one week, when he sold him to another man for a donkey. This man took him by night to Jimma, and from thence to Leka, where he was sold in the market, along with a little girl, for one hundred and six pieces of salt. He stayed for one month with his new master when he was again sold for four dollars to a Sidama merchant. This merchant took him to his home, one month’s journey east; and after staying there for two weeks, he was taken to Ifat. At Ifat he was bought by a Sidama merchant, and taken to a market where he was sold to the Adal merchants, who took him via Aussa to Tajurrah. He is one of those more recently rescued.

35 TOLA ABAYE

(Age about 12 years)

SON OF ABAYE AND GANNE

He was very young when taken from his home and so remembers very little about it. He had two brothers, and one sister who died before he left. The people of Leka came to fight with his country-men, and after defeating them carried off all the children. He was taken with many others to the Leka country where he stayed for a few months, and then he was sold in a slave market at Billo to a Gudru merchant. This man resold him in the same town. He was taken next to Kau, and sold in the market there to Sidama merchants. They took him to Dawe and there the Adal merchants bought him, and took him via Aussa to Araito, where he was put on board the slave dhow.
36  TOLA LUAL  
(Age about 18 years)  
SON OF LUAL AND NAWOR  

His father possessed a large piece of land which he cultivated, having about twenty ploughing oxen, and several sheep and goats. He had two brothers and two sisters. His grandfather was the chief of a country called Yambo, where Tola’s home was. The chief of a place near, called Shechak, invited tola’s grandfather to a feast, he says, to drink something resembling brandy, and while there poison was put into his food and he died. Another chief was appointed in Yambo, called Todal. Todal very soon found a cause of quarrel with a neighbouring tribe - the Obojote. They fought a battle which lasted three days, in which the Yambo people were defeated, the victors carrying off all the cattle and slaves they could find. Tola and his father escaped to a forest near and hid there. One year after this Tola’s father sent him to the Obojote country to try and find his mother who had been carried away in the raid of the previous year. He went under the care of a man who said he knew where his mother was. This man however, did not take him to Obojote at all, but to his own house, and kept him there as a slave. The chief of Obojote raiding some of the villages near his territory, came to this house, and found Tola and a girl, who was also a slave. He was taken by the chief to his own house, and given to one of his servant as a present. He stayed with this man for three years, and during that time discovered his mother, but was not allowed to return with her to their old home soon after this he was sold to a Gul isso merchant for five cows, and taken to the Gul isso country. He was sold there again to a Gudaya merchant with whom he stayed for six years, herding cattle. At the end of this time he was sold for twelve pieces of salt in the Nakante slave market. A Gudru merchant bought him, and took him to Yajubi, where he was sold to the Atari, and taken via Aussa to Arait.  

37  TOLA URGESSA  
(Age about 16 years)  
SON OF URGESSA AND BADATU  

He had four brothers and four sisters who, with his parents, were all alive when he left home. His father had a large piece of land of his own, with about sixty oxen and a few sheep and goats. He also possessed four horses. His village was called Windi, and was in the Sayo country, near to the river Birbir. The Sidama attacked their country, and he was captured and taken to a place called Afillo. Here he ran away and was captured again by another Afillo man. He stayed for about a week with this man, when he was sold at a place called Dappo Gacho, for a hundred pieces of salt, to a Gudru merchant. This
man sold him to the Atari who took him to Dawe and sold him there. The Adal merchants were the purchasers and they took him via Aussa to Araito.

**38 TOLASSA WAYESSA**

*(Age about 13 years)*

**SON OF WAYESSA AND HATATU**

He lived in a village called Jimma in the Tibbe country. His father possessed a large piece of land and about twenty oxen and fifteen sheep, also a horse. He was playing at a little distance from his home, when three men came up to him and asked him if he had seen a stray horse. He replied in the affirmative, telling them in what direction the horse had gone. Suspecting them, he immediately threw away his skin covering, and ran towards his home; but he was soon overtaken, and covering his mouth with their hands, they carried him off into the forest. He was taken by these men to a place called Godawarabessa, and there sold to slave merchants. These merchants took him to the market at Billo, about two weeks’ journey. A disturbance between the neighbouring tribes paralyzed the slave market, and being unable to sell him there, he was taken to Kau, and sold to a man from Gudru. This man took him to Ajubi on the other side of the Abayi River (Blue Nile) and sold him to the Atari slave merchants. He tried to run away from them as they threatened to sell him to a tribe called the Bulgu (the men eaters). He was however recaptured, and kept with chains on his feet for six days. He was taken by these Atari merchants a long journey to Ancharro, where he joined some of the other boys with us, and from thence to Bofa where the Adal merchants bought him. With them he went to Aussa and from there to Araito where he was put on board the dhow.

**39 WAKINNE NAGESSO**

*(Age about 16 years)*

**SON OF NAGESSO AND DINGISSE**

He had two brothers and two sisters. His father died when he was a child. On his death Wakinne’s eldest brother supported the family by cultivating their land. The village was called Humbe and was in the Bunno country. He was playing near his home, when two men came up and spoke to him. They asked him to go with them and shew them the cattle, and, when they had got some distance from the house, they laid hold on him and dragged him to their own house. He was kept there, closely watched, for three days, and
then taken to a place called Doranni, and sold in the market to a Leka merchant. He was afterwards taken to Gudru and again sold. He was with the man who bought him for a year and a half, when he was sold to another man in the same place. This man took him to Ajubi, and sold him to an Arab called Mahommed, who took him to Bofa and sold him to the Adal merchants. He was then taken to Aussa, where he joined some of the other boys, and was with them taken to Araito.

40 WAYESSA GUDRU

(Age about 12 years)

SON OF _______ AND MUNE

He does not remember his father’s name, and has been called by the other boys, Gudru, after the name of the country from which he came. He had one brother and two sisters. He and his mother were carried off as slaves to another town in Gudru, and bought by a man named Galata. They were with this man for a considerable time. One day a slave who had run away from his master took refuge in Galata’s house. Galata kept him, but he died shortly after this. This slave’s master, hearing that the fugitive had been staying in Galata’s house, came, and demanded his property. He was not satisfied on being told that he had died, and demanded compensation. Wayessa was therefore given to him, and taken to Yajubi, about three days’ journey off, and there sold him to the Sidama merchants. They brought him to Ancharro, and sold him to the Atari merchants, who took him to Bofa. Here he fell into the hands of the Adal merchants and was taken via Aussa to Araito.

41 WAYESSA TIKES

(Age about 18 years)

SON OF TIKSE AND JIBBE

He was born in a village called Geddo in the Rafisso district. Near his village were Wagedi and Adeya, to the east, Tibbe south, Gudru, and west, Liban. The river Abayelay to the west of his home. He had three brothers and one sister. His father owned a large piece of land, had several oxen, two horses, and a few sheep and goats. He employed men to plough for him. He had gone to pay a visit to a cousin of his, when one day his cousin’s cousin proposed that they should go down to the market. They went off together, and afterwards they both went to a house to visit a friend. They stayed there all night, and, in the morning, when it was time to go away, they caught hold of Wayessa and stopped his mouth with a piece of leather, so that he could not cry for help. He tried to tear this away, but they beat him, and tied ropes around him. He was kept thus, and with chains on his legs and arms, beneath a bed, for a week. At the end of this time he
was taken to Gudru and sold there. From Gudru he came to Ajubi, then to Warakalla. Passing through Dib dibbe, Dawe, and Bofa, he was brought to Aussa where he fell into the hands of the Adal merchants, and by them was taken to Arafto.

42 WAYESSA TONKI
(Age about 11 years)
SON OF TONKI AND METI

He stayed with his father in a village called Nama, in a district called Boniya. He was sent one day by his mother to his aunt’s house, with one of his brothers. On the way his brother died, and his aunt kept him to watch her cattle. One day he allowed the cattle to stray into the fields of standing grain. His aunt was very angry and sent him away. He tried to find his way home, but was benighted, and sought shelter in a house on the road. He thus put himself into the hands of Sidama merchants, who took him by night to a village near by and sold him there for a donkey. From there he was taken to Tigre about three months’ journey. Here he was again sold, and taken to some place near the Hawash river - he forgets the name. He was only three days here when he was sold to the Atari merchants and taken by them via Aussa to Tajurrah. He is one of those rescued more recently.
Females

1 AGUDE BULCHA
(Age about 15 years)

DAUGHTER OF BULCHA AND ______

She forgets the name of her mother. She had three brothers and one sister. Her father cultivated a piece of land for the chief of a district, called Dange, in which he lived. Her aunt paid a visit to her father, and on returning to her own village asked for Agude to accompany her. She did so and stayed for some time with her aunt. One day her aunt went on a visit to a friend; and she went to the field to eat sugar-cane; while doing so, two men pounced upon her, and, gagging her mouth with a piece of cloth, carried her away. These men took her to a house not far distant. During the evening, the owner of this house found out who Agude was, and, being a relation, he waited till night, and when all was quiet took her on horseback to her father’s house. Her father reported the matter to the chief, who tried to find out the thieves, but without success. Her father suspected two men, but when he had gone out one day to look for them, they came to his house by another way, and, finding Agude playing about, again carried her away. She cried for help, but they silenced her by putting a piece of cloth in her mouth. She was taken by them over a large river, called Jabalu, to their own country near a high mountain, called Guma. She was here four days without food, having refused to eat the first day. Her captors then took her to the slave market of Gulisso, but, being unable to sell her, took her over the River Birbir, to a market at Kotche, where she was sold to a Gudru merchant. She was sold three times after this, before being brought to the coast by the Adal merchants via Aussa to Araito.

2 ASHO SAYO
(Age about 11 years)

DAUGHTER OF ______ AND ADOYE

She does not remember her father’s name. Her mother and she, and also a younger brother, were slaves in the house of a man called Abba Urgessa. She has been called after the name of the country from which she came, Sayo. Abha Urgessa was the owner of a piece of land, several cows and some goats. Failing to pay tribute, the Sidama came
down upon the village. Abba Urgessa ran away, and she and her mother were taken by
the raiders to the Sidama country, and from thence to Dappo-Gacho. At Dappo, she saw
her mother for the last time, and she was taken from there to Gudru and sold to the Atari
merchants. She was then taken to Dib dibbi where the Adal merchants bought her and
took her via Aussa to Araito.

3 AYANTU SAID
(Age about 16 years)
DAUGHTER OF SAID AND FATTO

She had one brother and one sister. Her father cultivated a piece of land for the chief
of the village which was in the Ulbaragga country, and called Tode. The ground formerly
belonged to her father, but he left the district for some time, and on his return the chief
gave him his land back only on condition that he would give the chief half of the produce.
Her village was attacked by a neighbouring tribe, and all the people ran away; but
passing through a district called Shashaga she was caught by a man and taken to his
home. This man took her to a slave market near and sold her, and she was taken a long
journey to Tigre, where she was again sold. From Tigre she was taken to Dib dibbi. In
Dib dibbi she was bought by the Adal merchants and taken via Aussa to Araito.

4 BERILLE BOKO GRANT
(Age about 15 years)
DAUGHTER OF BOKO AND TURUNGI

She had two brothers and one sister. She does not remember the name of her village
or the country in which it was, but says it was near the Gibbe River. Her father was the
chief of the village and possessed land which it would take a whole day to go round. He
had many oxen and sheep and had one slave staying in his house. She was a very little
girl when the Sidama made a raid on her village, and captured the whole family. They
were taken to the house of one of the Sidama, and kept there about a month, when she
was sold in a slave market to a Gudru merchant who had a number of other slaves with
him. This man took her to Tajurrahi via Aussa and sold her there to the Adal merchants.
Here she was put on board a dhow with twenty-two other girls and twenty-eight boys.
Another large dhow which was full sailed at the same time. They were near the Arabian
coast when they were pursued by and English gunboat, but they ran the dhows ashore
and escaped into a forest. After two days hiding they were put on camels and brought to
the town of Hodeidah. Here they were all exposed for sale in a fondak, a native
caravanserai - and she was bought by a Scotch gentleman, Mr. Grant, for the sum of one
hundred and seventy five dollars. He brought her to our mission in Aden and put her into
our hands to be educated at his expense. He is himself now one of the pioneering party of the British East Africa Company in Uganda.

5 **BERILLE NEHOR**  
(Age about 13 years)  
*DAUGHTER OF NEHOR AND BUSHASECHE*  
Her home was in Ishete in the Kaffa country. She had several brothers and sisters. Her father was a slave, and held a piece of land from his master which he cultivated. She was employed by her mistress in nursing her child for sometime. On one occasion her master after returning from a skirmish with a neighbouring tribe, in which he had lost his goga (kaross), sold her to buy a new one. He did it in this way. He told her to go to a neighbouring hut, and bring his sword. When she got there, she found a man who gagged her and carried her off. She was taken to Jimma and there sold. Her new master took her to Tigre. In Tigre she was sold to the Adal merchants and taken to Araito via Aussa.

6 **BISHO JARSA**  
(Age about 16 years)  
*DAUGHTER OF JARSA AND DINGATI*  
Her father and mother were dead when she was first taken away from her own country. They both died at the same time, during the prevalence of a sickness which carried away a great many people. The cattle also died in large numbers. She had two brothers. On the death of her parents, she was taken care of by one of her father’s slaves. A famine was over all the land at the time, and she was sent with a man to buy food in another county called Gobu. When they arrived there, she was told that she must be sold for corn. She was therefore sold here to a merchant in that place. The Atari merchants coming round to buy up slaves, she was sold to them and taken to Ancharro in the Warakalla country, where she was sold again to another slave merchant who had a great many other children. This merchant sold her to merchants in Adal, who took her via Dawe to Tajurrah. She was here put on board a dhow, which sailed with five other dhows. They were not long out, when they saw a gunboat, and two of the dhows put back. All the captives were taken ashore and kept for six weeks. Then they started again. This time a gunboat captured the two dhows, one of them being in one in which Isho was found - the only survivor of a whole dhow full of slaves. They were taken to Aden.
7 DAMULI DISO
(Age about 15 years)

DAUGHTER OF DAMARA AND BUSHU

She was named Damuli by one of her masters who had two girls of the same name. Diso was the name given to her by her parents. She had two brothers and two sisters. Her father and mother died before she left home. Her father was a ploughman, who worked for any one who wished to hire him. On her father’s death, her mother supported the family by cutting wood and selling it to men who made earthenware. Her country was called Gobbu. When her mother died, she went to stay with her uncle. After she had been about a year with her uncle, a party of Sidama came upon the location, and she was carried away by them and sold to a merchant in Gombo. Here her hands were chained, to prevent her running away, as her own village was not far off. She was kept in Gombo for two months and then taken to Kau, one day’s journey, where she was sold to a Gudru merchant and taken to Ajubi. Here she was sold to other Sidama merchants and taken to Bofa. From Bofa she was taken to Dawe, and thence via Aussa to Araito, where she was put on board the slave dhow.

8 DAMULI DUNGE
(Age about 14 years)

DAUGHTER OF ______ AND DUNGE.

She does not remember her father’s name, so has been called after her mother. She had one brother and one sister. Her home was called Ginjo, in Jimma. Her mother supported the family, on their father’s death, by buying in the market, and selling retail. One day, her mother having gone to the market, a man came to the house, and told her that her mother wanted her in the market. She went, but instead of being taken to the market, she was taken away from the village and sold. The man who bought her took her to a place called Adiya where she was again sold and taken to Dalate. In Dalate, a Tigre merchant bought her and took her to Arguba where she was sold, and taken via Aussa to Tajurrah. She was put on board the same slave dhow with Bisho (No. 6), and from this point their stories coincide.
9 DINKITU BOENSA
(Age about 17 years)

DAUGHTER OF BOENSA AND KURNI

Her home was in a village called Garjeda in the Gindo country. She had one sister and two brothers. Her father was the chief of the village. He had large lands and some hundreds of cattle. She was about eight years old when she left home. The Sidama came upon their village because they could not pay tribute, and sacked and burned it. She and her mother fled but they were captured by a Sidama merchant. Her mother was sold, but she stayed with this man for several years as his child. At the end of this time a stranger came and said he wished to take Dinkitu back to her home. He gave eight dollars as a ransom, but instead of taking her home he took her to Tajurrah and sold her there as a slave. From Tajurrah she was taken to Araito, where she stayed for one month, before being, with the others, shipped on board the slave dhows.

10 FAYISSI GEMO
(Age about 13 years)

DAUGHTER OF GEMO AND YARACHI

She stayed in a village called Upa in the Kaffa country. Her father was dead when she left home, but her mother and two sisters remained behind. Her father owned a piece of land which he ploughed. He had several oxen, and a few sheep and goats. On her father’s death, two years before she left home, her mother supported the family, employing labourers to plough the land. Her mother had gone away to her native place, when one day the chief of Upa took Fayissi and sold her for a horse to merchants who were passing. These merchants took her to a place called Gallasola, and sold her to a man called Abba Ismael who took her to Jimma. Ismael had bought her for another man who stayed in Jimma, and when she was given over to her new master, he took her, with a number of other girls, to Dalatte, and sold her. This time a Tigre merchant bought her and took her to Totosse, and then to Gondar, the chief town of Abyssinia. Here she was sold to Adal merchants, and taken a long journey to Dawe. From Dawe she was taken to
the Adal country, probably Aussa, and there another man bought her, and took her to Tajurrah. Here she was put on board a slave dhow with those who were more recently rescued.

11 GALANI WARABU

(Age about 14 years)

DAUGHTER OF WARABU AND DIRIBE

Her father was dead, but her mother was alive when she left home. She had five brothers and four sisters. Her father was the chief of a village. On her father’s death, her uncle claimed all his cattle and property; and, a short time after this, the Sidama made a raid upon their country, killing her two eldest brothers. She and her sisters hid in a forest, and when the Sidama left they came back to their home. A short time after this, a cousin came to visit them, and she was asked to return with him to his home. She did so, but on asking to get back one day, her cousin took her to a place called Macharro and sold her. She was then taken to Dappo-Gacho and again sold. From here she was taken to Leka via Dappo-Gumbe. She was sold in the market here to a merchant who took her to Gudru. From Gudru she was taken to Ajubi. Here she was bought by the Atari merchants, and taken to Dawe, and thence to Tajurrah. She was rescued from the same dhow as Bisho and Damuli Dunge.

12 GALGALLI SHANGALLA

(Age about 18 years)

She does not remember the names of her parents, and does not know of having any brothers or sisters. She is called Shangalla after the name of the first country she remembers. It would seem as though she were so young when she was taken from her parents that she has no recollection of home. Her first recollections are of staying with a man who had a piece of land which he ploughed in a place called Kilema, in the Shangalla country. This man sold her to a Gudru merchant who brought her to a market at Guliso and there sold her again. Her new master took her to Ajubi. Here she was again sold and taken to Dappo, where the Adal merchants bought her. She was then taken via Aussa to Araito, where she was put on board the slave dhow.
13 HALKO DANKO
(Age about 13 years)

DAUGHTER OF DANKO AND BALALE

She had five sisters and two brothers who, with her father and mother, were alive when she left home. Her father possessed a small piece of land which he ploughed. He had a few oxen, and four donkeys. Her country was called Limamu. The chief of her village having refused to pay tribute, for some reason or other, the Sidama came upon the village, killed many of the men, and carried the women and children away as slaves. She stayed with the man who captured her for one year, when she was sold in a slave market to a man called Ali, another Sidama merchant. This man sold her again shortly after this at Dawe, where she fell, with Wakenne Nagesso, into the hands of the Adal merchants. The Adal merchants took her via Aussa to Araito where she joined the others and was put on board the slave dhows.

14 HAWE SUKUTE
(Age about 16 years)

DAUGHTER OF SUKUTE AND IBSE

She had two brothers and one sister. Her father died when she was very young. Her mother was taken as a slave by the people of Sayo, who were at feud with her country. Her village was called Gani in the Garjeja country. When her mother died, she and her brothers stayed with their uncle. Another uncle, on her father’s side, claimed them as his property and took them to his house where they worked for him. This uncle was in debt to the king of the country, so he sold Hawe to pay the debt. A Leka merchant bought her and took her to a slave market in Gudru and sold her there, to a Gudru merchant. From Gudru she was taken to Ajubi where a Sidama merchant bought her and took her to their country, Aussa. From Aussa she was taken to Araito, where she joined the others.
15 JIFARI ROBA

(Age about 13 years)

DAUGHTER OF ROBA AND DONGOSHE

Her home was in a village called Galani, in the Sayo country. She had three brothers and four sisters. Her father had died about one year before she left home. She has also heard that her mother died after she left. Her father supported the family by hiring himself out as a ploughman. On her father’s death, her mother went out to work in the fields, reaping, etc. Another woman, in a village near, offered to keep Jifari, but, shortly after she went to stay with her, this woman sold her for ten pieces of salt to some people called Nagadi, who were passing. They took her to Dappo. She stayed here about one year, with a man who bought her from the Nagadi. At the end of this time she was sold to a man called Gumbi and taken to a slave market in Gudru. Here a Gudru man bought her and sold her to the Atari merchants. The Atari sold her to the Adal merchants who took her to Dawe. From Dawe she was taken to Aussa, and from there to Araito.

16 KANATU DANKE

(Age about 19 years)

DAUGHTER OF DANKE AND ANGATU

She had five brothers and four sisters who were all alive with their father and mother when she left home. Her village was called Lalo, in the Sayo country. Her father possessed a piece of land on which he employed many labourers. He was the chief of the village. The Sidama came and fought with their country, and she was taken away by them. They were all in the house when the fight was going on, but she happened to go outside, and a man on horseback came up to her and carried her off. She stayed in the Sidama country for about two years. One day she was told to take horses to the water, and after doing so she tried to run away but was captured by another man who took her to Gudru. Here she was sold and taken to a place near the Abaye river, where she was again sold to a man called Wage. This man took her to a slave market in Gojam, where she was sold to the Atari merchants. From here she was taken to Aussa and sold to the Adal merchants who took her to Tajurrah, where she joined those of the party who were last captured.
17 MESHINGE SALBAN
(Age about 16 years)

DAUGHTER OF SALBAN AND DADI

The name of the village in which she stayed was Abbo in the Sayo country. She had no brothers or sisters. Her mother died when she was quite young, and her father also died about two years before she left her home. Her mother was a secondary wife of Salban’s. She stayed with Salban’s chief wife for some time, until one day the people of Gojam came to fight with Sayo. Salban’s son was then the chief of the village. The Gojam people asked the Sajo country to pay tribute to them, and they did so but not enough to satisfy them. The demanded slaves, and a great number of boys and girls were given to them. Meshinge’s foster-mother hid her and so she escaped. The victorious Gojam people passed on to another country, but on their return demanded more slaves. Meshinge this time was taken by the chief and given to the Gojam people. They took her to Dappo-Gacho and sold her there. Here a Leka merchant bought her and took her to his home, where, after staying a short time, she was sold to a man from Gudru. From Gudru she was taken to Ajubi, and here the Atari bought her. The Atari took her to Ancharro, and from there to Arguba, where the Adal merchants bought her and took her to Aussa and thence to Araito, where she joined the others.

18 SOYE SANYACHA
(Age about 16 years)

DAUGHTER OF SANYACHA AND MAGARTU

She had three brothers but no sisters. Her village was in the Saye country. Her father cultivated a piece of land for the chief of the country, who was called Abba Gimbe. The king’s wife asked Soye to come and nurse her child, and, after she had stayed in the king’s house for two weeks, her mistress sent her to a village to buy tobacco. At the same time, the king’s son was told to be at this place and to sell her, which he did. She was sold for an ox, to a Leka merchant, who took her to a place called Kilema. Here a Gudru merchant called Dingu bought her, and took her to his own country and sold her in the market there. She was taken by the new purchaser to the town of Gojam, and sold in the market to the Atari. They brought her to Dibdibbe where the Adal merchants bought her, and took her via Aussa to Araito, where she joined the others.
19 TURUNGO GUDDA
(Age about 14 years)
DAUGHTER OF ______ AND DABECHE

She stayed in a village called Shuter in the Kaffa country. She has no recollection of her father. Her mother supported the family, consisting of two sons and two daughters, by going into the fields to sow or reap or work in any other way for an uncle. She is called Turungo Gudda - which means “big Turungo”, - to distinguish her from another girl of the same name who is called “little Turungo”. Before her father’s death he had borrowed some things from her uncle, and as the family were unable to return the loan, Turungo was taken by the uncle. He sold her to a man in the country, called Agadi, who took her to a market near, and sold her to Jimma merchants, who took her to their own country. She was then taken to Gudru and sold there to a merchant in that place. She stayed for a short time in Gudru when she was taken to Gojam, where she was sold again to a Nagadi. This Nagadi took her to Dibdibbe and sold her there to the Atari. From Dibdibbe she was taken to Dawe where she met some of the other boys and girls, and was taken with them via Aussa to Araito.

20 TURUNGO TINNO
(Age about 13 years)
DAUGHTER OF ______ AND NIBIASHE

She had five brothers and two sisters. She does not remember her father’s name or whether he was alive when she left her home, as she was very young. Her village was called Saate in the Kaffa country. She is called Turungo Tinno - “little Turungo” - to distinguish her from Turungo Gudda. When she was playing about her home, a man came up to her, and, gagging her, carried her away to a slave market not far distant, where she stayed for a fortnight. She was then sold to a Kulo merchant. This man took her to a place, the name of which she does not remember, and sold her there. She was then taken to Gudru, and thence to Ajubi. From Ajubi she was taken to Dibdibbe where the Adal merchants bought her and took her via Aussa to Araito.
21 WAKINNI UGGA
(Age about 11 years)

DAUGHTER OF UGGA AND DESTA

She is the youngest of the girls. She had two brothers but no sisters. She stayed in a village in the Guma country. Her father was a tailor. (This is the only instance of the parents of any of the children following any other pursuit than farming.) The people of a neighbouring tribe, called Hawu, came to fight with her tribe, and they all ran away, her mother carrying her. When her mother saw there was a likelihood of her being overtaken, she laid Wakinni down among some bushes where another child, a boy, was hiding. The enemies saw this boy as they passed, and killed him, but Wakinni escaped their notice. On their return, however, they found her, and she was taken away on horseback by a man, who, when he was galloping away with her, dropped her, and did not come back to lift her up. She got up and tried to find her way back to her village, but night came on and she slept under a tree. She stayed here for two days without food, and in the evening of the second day two men found her and took her to a house at some distance. She was then taken on horseback to another place, where she was sold to a man who took her to a market, the name of which she does not remember. When she was being taken away by this man, they met some of the Atari on the road, and he sold her to them. Gamaches was with them at this time. She was then taken to Aussa and thence to Araito where she joined the others.

22 WARKITU GALATU
(Age about 16 years)

DAUGHTER OF GALATU AND SANBATE

She had three brothers and one sister. She was the second of the family. Her father died many years before she left home. She stayed in a village called Godeti in the Chaja country. They had a piece of land from the king, which they cultivated, hiring a man to do the ploughing. She had gone with her mother to the home of her grandmother, and from there she was sent to stay with her uncle. She was sent out one day to get firewood along with a woman, who begged Warkitu to come and stay with her, as her husband was going out to fight and she had no children of her own. This woman took her to Gomoji and she stayed with her for one month. At the end of this time, the woman proposed to take her to her mother, but instead of this she took her to a brother’s house, and left her there, promising to return shortly. Some merchants came along and she was sold to them. She was taken by them to Dibdibbe, where they sold her to Tigre merchants. She was afterwards sold to the Adal merchants and taken by them via Aussa to Araito.
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