

Moresh Wogene Amhara Organisation Research and Study Department

The Amhara Genocide Ignored by the World

**A study of the genocide and ethnic cleansing of the Amhara ethnic group from
1991 – 2015**

Moresh Wogene Amhara Organisation Research and Study Department
Washington DC Contact Details: Tel: 202 6770094;9085100337
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Abstract

After the demise of the military government in Ethiopia in 1991, there was a great hope for democracy to take root in the country, instead, ethnic politics was introduced by the current Tigray's People Liberation Front (TPLF) government which tore the social fabric of ethnic relations in the country, created competition for resources and caused distrust amongst its more than 85 ethnic groups who have coexisted for centuries long. Furthermore, the country witnessed an ethnic cleansing and genocide committed by the government and its allies mainly against the Amaras, the second populous ethnic group in Ethiopia.

For more than 26 years, the TPLF rebels targeted the Amaras as their main enemies, they spread animosity and hate against this ethnic group, wrongly accusing them of being rulers, oppressors and exploiters. Not long ago, the world witnessed the horror of genocide in Rwanda and we were hopeful that it would never be repeated in the world let alone Africa. Yet once again, in Ethiopia under the current government, a hidden genocide was committed against innocent civilians because they were Amaras. The purpose of this study is to expose this horrendous genocide committed against Amaras, raise awareness within the global community and prompt appropriate action as a collective against the current Ethiopian government.

The outcome of this study demonstrates that the ethnic cleansing and genocide against Amaras were operated in a covert and systematic fashion throughout Ethiopia. The government committed these atrocities in unimaginable brutality. These untold stories of Amhara genocide and cleansing are explicitly documented in this study.

We urge the international community, NGOs, human rights advocates and governments to act in the name of humanity to bring the Ethiopian government officials who are responsible in planning and executing these serious human right violations to justice.

Sincerely

Tekle Yeshaw

Moresh Wegenie Amara Organization

gaintarbegebia@gmail.com

Tel (202) 677 0094

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The data collection efforts in Jimma and its surrounding areas were supported by the students of Jimma University and church staff in the area. Students from Mizan Tepi University and concerned citizens supported our data collection efforts in Gura Fereda. Our work in Bench Maji Zone was supported by various Amharas working in different organisations in the area. The Deacon from Gura Fereda made a very special and unique contribution to our work in this area.

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The solidarity shown by the Muslim Amharas in Afar Regional State, Zone 5 demonstrates the seriousness of the problems faced by Amharas. All the residents of Abay Negeso have participated in the study, as they were victims. Ato Alemayehu Fenta, who is Head of the Bahir Dar branch of EHRCO, played a major part in helping to expose to the world the genocide and ethnic cleansing committed

against the Amhara people. He has made every effort to ensure that our team members received the relevant EHRCO statements to aid our work.

Moresh Wogene Amhara Organisation has been instrumental in bringing this study to fruition, contributing to the development of the concept, project planning through to its execution and covering the full cost of the study. Thereby demonstrating its solidarity with, and commitment to, the Amhara people in a tangible way. A solidarity and commitment that we hope continues to be reciprocated by the Amhara people as we forge into the future.

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Chapter 1: Introduction

This report focuses on describing and exposing the sufferings, massacre and ethnic cleansing of Amhara people living in different parts of Ethiopia covering a period since 1983 E.C. The places where Amhara people were killed and the reasons behind their death along with details of the perpetrators are described in-depth throughout this report.

The initial plan and timetable for this research have been delayed as a result of two external factors. The research was initially started in the run up to the Ethiopian national elections, a time during which the movement of people was restricted. This inhibited the work of some of our researchers as they were identified as strangers by the security services leading to undue and restrictive scrutiny on their movements. This led to the interruption of the research work in various locations.

The second serious challenge was posed by the fear and lack of trust exhibited by various informants and injured parties resulting in their unwillingness to take part in the research. Potential participants questioned the motives of conducting this research after such a length of time had elapsed, they expressed their fear of facing further violence as a result of participating in this research and they wanted to know what the information collected would be used for. Most participants also refused to have their voices or pictures recorded. This meant that researchers had to visit one place up to six or seven times in order to allay their fears, build trust and collect the necessary information.

This study had initially planned to cover four key regions. However, as the research commenced new information regarding the scale and reach of the atrocities came to light resulting in the expansion of the regions covered. For example, the initial plan had been to collect information in the East region including Asebot Monastery, Bedeno, Weter, Gara Muleta and Gelemso. All the above, excluding Asebot Monastery and Gelemso, are located within East Harerge. However, once the research commenced, it became known that many Amharas had been killed within West Harerge. Therefore, the decision was taken to focus on West Harerge (including Gelemso, Anchar, Daro Lebu, Wefi, Dance ...etc). The massacre in West Harerge saw the loss of between 10,000 – 15,000 Amhara lives – a scale that is comparable to that of the Metekel massacre.

In Arsi Kifle Hager, [Arsi Administrative Zone], the initial plan of the study had been to focus on Arba Gugu Awraja only. However doing this would have excluded a study of key incidents that took place prior to and post 2005/2006 (E.C. 1998) in West Arsi (including Arsi Negele) from Shashemene to Kofele and Kore. It was therefore decided to include these regions. The massacre in Jimma Agaro was also included for similar reasons. The Wollega research was conducted according to the original plan.

The study has also strived to include new areas that have been identified as a result of tip offs from informants. For example, the suffering of the Amhara people living in the borders between Afar and Amhara regions has been included under these circumstances. The massacres committed in Gondar and Bahir Dar (in 1993 and 2013 (E.C. 1985 and 2005) respectively) have also been included as a sample. The

restrictions on movements arising out of the current sensitive political climate and the limitations in resources have meant that study has not been able to focus on the plight of Amhara people in Northern Ethiopia – including Welkayit, Tegede and Kaftia Humera. However, the limited information that has come to light about incidents in these areas through the course of the study has been included.

The findings of the study have been detailed in the following chapters and organised according to the key regions. It is important to note that records of multiple incidents taking place in the same location can be found under the information for each region. The campaign to destroy Amhara people can be analyzed within the following key time frames: 1991 – 1993/1994; (E.C. 1983-1986); 1999 - 2001 (E.C. 1992/3); 2004 – 2006 (E.C. 1997/8); 2009 – 2011 (E.C. 2002/3); 2012 – 2014 (E.C. 2005/6) and 2014/2015 (E.C. 2007). At times, these campaigns have been waged simultaneously at different locations. Other times this destruction has been focused on a specific location with the information covered up and kept from becoming public knowledge.

Simultaneous campaigns of destruction conducted at different locations include:

1. 1991 – 1993/1994 (E.C. 1983-1986): within all the regions covered by the study
2. 1999 - 2001 (E.C. 1992/3): Wollega and Metekel
3. 2004 – 2006 (E.C. 1997/8): Jimma and West Arsi
4. 2012 – 2014 (E.C. 2005/6): Gura Fereda, Metekel, Kemash
5. 2014/2015 (E.C. 2007): Ambo, Shebe (Jimma Zone) and Gura Fereda

The information collected by the study has shown that the members of the Amhara tribe living in the various regions are viewed and treated by the other tribes as noncitizens. The research findings show that the Amhara people continue to be targeted for elimination using a variety of methods. The study also finds that the destruction of the Amhara people documented by the research has been committed on a mass scale. One of the publicly stated aims of the TPLF at the start of their armed struggle has been the destruction of the Amhara people. The findings of this research show that this aim is being actively pursued and achieved.

The data from the study shows that whilst the killing of Amhara people differs from place to place it is possible to identify some similarities in the methods used. Reports in Harerge and Arsi show that people were killed using machetes, shot to death, thrown over cliffs to their deaths as well as being locked within a house and burnt to death. Additionally, in Harerge there were also a high number of people who were killed as a result of being skinned by a knife. There have also been reports of people being partially buried in the ground and being stoned to death.

In Jimma and Gura Fereda, methods used in mass killings again included bullets, being locked in a house and burnt to death as well as the use of axes. In Wollega as well as people being locked within homes and being burnt to death, heavy artillery weapons (launcher and mortar) were reported as being used. Those displaced from Metekel to Jawi were killed through malaria and starvation. In Metekel and Kemash whilst bullets and burnings were again used, there were additional reports of killings using arrows and as a result of the dismemberment of genitalia and other body parts. In Afar Region, traditional weapons known as 'gilla' and rifles were used to kill people. In Gondar, 65 people were shot

dead by machine guns in a church fired by special forces locally known as 'Agazi'. In Bahir Dar 16 people were shot to death by a single Federal Police Officer.

The study has not been able to fully cover the destruction of the Amhara people. The major limitations of the study include limited capacity, shortage of time and safety concerns. These have in turn served to restrict the regions covered as well as to impose limitations on the time spent in the regions studied. It is hoped that this study will highlight this as a key research topic and act as a springboard for other researchers to undertake further, in depth, the study of this subject. Key areas that have been out of the scope of this study include the destruction of the Amhara people in Bale, Somalia, [Ogaden], and Gambella; and the concerning situation of the Amhara people in Tigray as well as those located in the deserts around Abay Gorge in Oromia Region. The incidents in the Afar region have only been included as a sample within this study but require further investigations. Even in the Amhara Region; in Chilga, Metema, Tach Armachiho and Belesa known mass killings carried out at various times have not been covered by this study. It is hoped that the above gaps can form the subject of future research.

The study was conducted using primary and secondary data obtained through observations, in-depth interviews and desk research of published materials. Ethiopian Human Rights Council (EHRCO) and All Amhara Peoples Organization (AAPO) reports as well as various printed news and website articles were also used to help fill in gaps and cross check information.

Statement of the Problem

Since 1991 (E.C. 1983) Amhara people living in various regions across Ethiopia have been massacred. This study was undertaken to discover the exact nature and extent of this destruction by identifying the dates and locations of these killings, the number of casualties, identifying the perpetrators and naming the victims.

It has been possible to identify accurate numbers in some places whilst in others a range of different sources has been used to reach approximate numbers.

Objectives of the study

General Objective

The general objectives of this study were to identify and expose the genocide, massacre, ethnic cleansing and the sufferings of Amhara people throughout Ethiopia since 1983 E.C. and bring the perpetrators into justice.

Specific Objectives

The specific objectives include:

1. Identify the number of Amhara people killed, in both mass and individual killings, since 1983 and the places where these killings occurred
2. Describe the main reasons behind the killing of Amhara people in the different regions
3. Identify organisations, institutions and individuals that have been involved in the killing of Amharas

4. Understand whether the killings were temporary or ongoing issues

Basic Research Questions

This study seeks to answer the following questions:

1. How many Amhara people have been killed, in both mass and individual killings, since 1983 and where have these killings occurred?
2. What are the reasons behind the killing of Amhara people in the different regions?
3. Which organisations, institutions and individuals have been involved in the killing of Amharas?
4. Is this a temporary or ongoing issue?

Significance

The findings of the study will have the following significance:

1. The study will identify the number of Amhara people who have been deliberately displaced from their homes, plundered of their property and killed as a result of Government policy since 1991 (E.C. 1983) in the various regions covered. Additionally, it will attempt to provide a list of the names of the victims.
2. It will indicate the ongoing ethnic cleansing of the Amhara population.
3. It will seek to provide insight into possible preventative methods to protect against the further destruction of the Amhara people.
4. It will provide a starting point for human rights and social researchers to carry out further in-depth research into the issue.

Delimitation

This study indicates the genocide and ethnic cleansing perpetrated against the Amhara people during 1991 – 2015 (E.C. 1983 – 2007) in various selected regions across Ethiopia. The regions selected for the study can be found in Map 1 and include:

1. Harerge
2. Arsi
3. Wollega
4. Metekel
5. Kemash
6. Bench Maji (Gura Fereda)
7. Jimma Agaro
8. 1 Kebele in Afar (Abay Negeso)
9. Bahir Dar
10. Crimes committed in Gondar City only

Limitation

The study has primarily followed qualitative rather than quantitative research methods. The numbers of respondents were very limited because of the prevalent safety and security issues. Members of other

ethnic groups have not been included in the research. In some areas, it has been challenging to find witnesses to incidents because of the length of time that had elapsed since the crimes were committed. The study used maps produced by the Ethiopian Mapping Agency Database in 2007 (European calendar). These may be different from current Woredas and borders. There are some areas that have now been upgraded as new Woredas.

Operational definition of terms

- Mencha – a sharp metal fitted on top of a meter long wooden handle. It is used mainly in Arsi and Harerge as a tool to chop wood and as a weapon to attack enemies.
- Machete (Konchera) [machete] – a sharp weapon made of metal, resembling a sword. Usually kept by people in Jimma, Bench Maji (Gura Fereda) areas.
- Gille – a sharp weapon made of metal, resembling a knife. A weapon traditionally carried by members of the Afar ethnic group.
- Amhara – A term used to identify Amharic speaking Christians living in Harerge and Arsi including individuals belonging to Gurage and Oromo people from Shewa as well as Amhara people.
- Oromo – A term used to identify Muslim Oromo speaking individuals in Harerge and Arsi.
- Amhara – A term used to identify individuals living in Wollega, Jimma and Bench Maji whose are members of the Amhara ethnic group and whose native language is Amharic.
- Amhara – A term used to identify all light skinned Amharic and Agew speakers in Metekel and Kemash.
- Arsi – The term used by Amharas living in Arsi to refer to Oromo people.

The following terms have been used interchangeably throughout the research to suggest similar meanings:

- Ethnicity / clan / tribe / dynasty
- Amhara people / Amharas
- Genocide / massacre / destruction / ethnic cleansing
- Human Rights Council / Ethiopian Human Rights Council

Additional definitions (arising out of the translation work)

Translation of dates:

The differences in the Ethiopian and European calendars mean that as well as there being around 7/8 years difference between them, the years and months in the Ethiopian calendar generally correspond to two years or months in the European calendar. For example, the Ethiopian month of Meskerem runs from the 11th of September to the 10th of October. Similarly, the Ethiopian year 2007 runs from 11th September 2016 to 10th September 2017. Therefore, throughout the text where there are no exact dates and only years or months the two corresponding years and months in the European calendar have been provided (e.g. September/October or 2016/2017). In order to make

sure that information is not lost the Ethiopian calendar information has also been provided alongside.

Amharic terms:

- Abba – used to refer to an elder man or priest
- Abuna – A title used to refer to Bishops in the Ethiopian Orthodox Church
- Ato – Mr.
- Awraja – a term meaning district used under the previous system of administration (pre-1992)
- W/zo or W/ro – Mrs.
- Neftegna – A term with historic and contested meaning - used in this context as a negative and accusatory term against Amharas
- Kifle Hager – meaning Province: prior to 1992 Ethiopia was divided into provinces (Kifle Hager) and further subdivided into Districts (Awraja) until they were replaced by Regions and Chartered Cities in 1992.

Acronyms:

- AAPO – All Amhara Peoples Organisation
- AEUP – All Ethiopia Unity Party
- ANDM - Amhara National Democratic Movement
- CUD – Coalition for Unity and Democracy
- EHRCO – Ethiopian Human Rights Council
- EPRDF – Ethiopian People’s Revolutionary Democratic Front
- FDRE – Federal Democratic Republic of Ethiopia
- OLF – Oromo Liberation Front
- OPDO – Oromo Peoples Democratic Organisation
- TPLF – Tigre People’s Liberation Front

Chapter 2: Research Methods

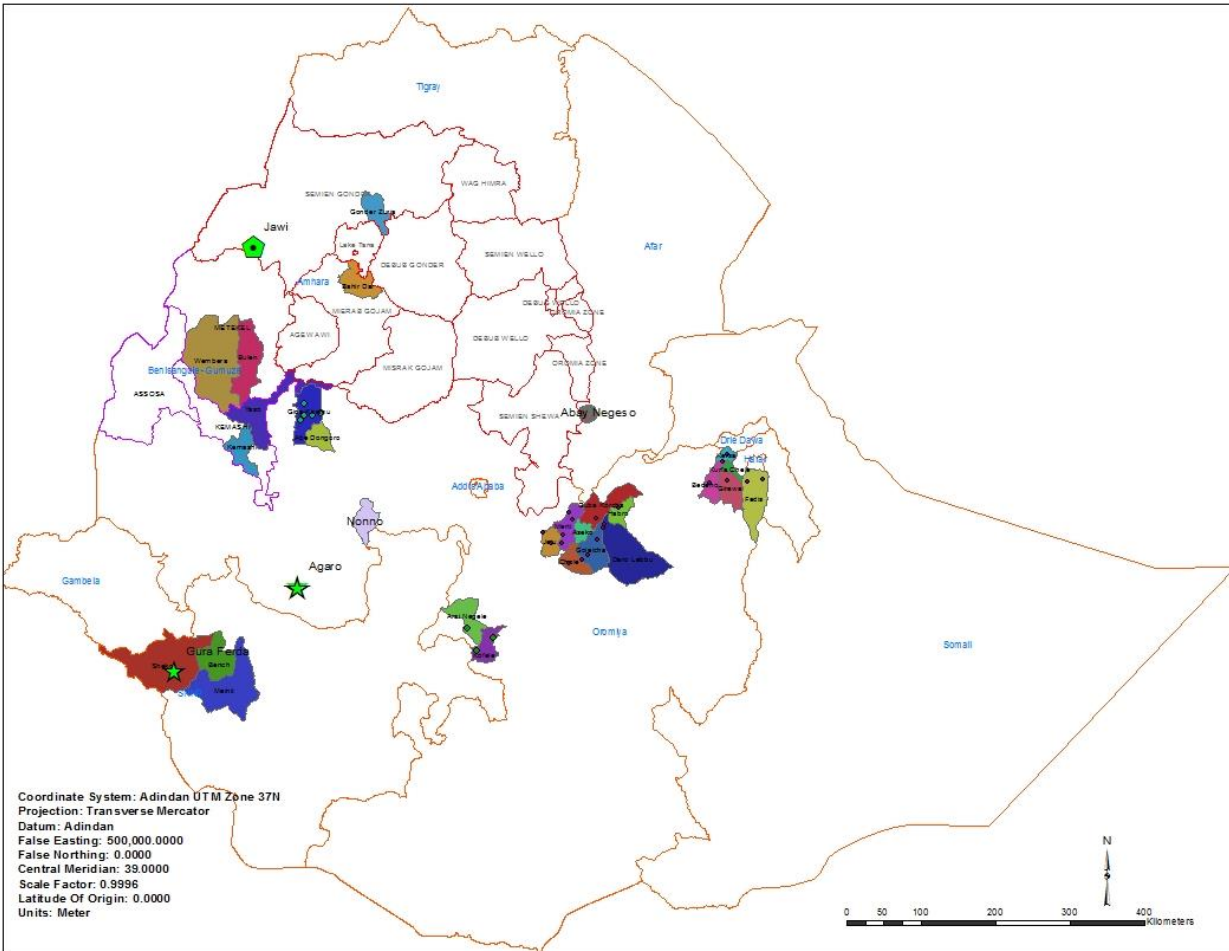
Research Design

The research has been conducted using qualitative exploratory research methods.

Scope of Study and Site

The study was conducted in the following areas: Harerge; Arsi; Bench Maji; Jimma; Wollega; Kemash; Metekel; Afar (Abay Negeso Kebele); Bahir Dar City; Gondar City. Please refer to the map below.

Map 1



Study Population

The study population covers Amharas living in the above-named areas and survivors of the genocide.

Sampling Technique and Procedures

There was a total of more than 200 participants in the whole study area. Snowball sampling technique was used in selecting participants. A breakdown of participants by area is listed in the table below.

S. No.	Location	Number of
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		Participants
1	Dire Dewa, Gara Muleta, Weter, Bedeno, Harer	32
2	West Harerge, Gelemso, Mechara, Micheta and Asebot	29
3	Arba Gugu – Guna, Gololecha, Merti and Aseko	25
4	West Arsi – Shashemene, Kofele, Kora and Negele	18
5	Jimma – Agaro and Shebe	5
6	Bench Maji – Gura Fereda	16
7	Wollega – Guten, Gida, Kiramo, Abidengoro	9
8	Benishangul Gumz – Kemash and Yaso	9
9	Benishangul Gumz – Metekel	50
10	Afar Region Zone 5	10
11	Bahir Dar and Gondar	10
	Total	213

Data Collection Procedures and Sources of Data

All research was conducted in secret. In order to assist with data, collection volunteers were identified in the different locations. These volunteers, using their social networks, recruited additional people interested in assisting with data collection. Training was then provided by the researcher to groups and individual volunteers. Volunteers trained individually did not know each other and the researcher assigned these volunteers to work on similar subjects. This helped to produce better quality data.

Even though the research was carried out in secret, data was gathered through both primary and secondary data collection methods. Primary data were collected by in-depth interviews with survivors and observation of places where the atrocities were committed and visiting internal refugee camps. Secondary data was gathered through desk research of published materials from Ethiopian Human Rights Council (EHRCO) and All Amhara Peoples Organization (AAPO) reports as well as various printed news and website articles. This data was used to help fill in gaps and cross check information through primary data collection.

Data Analysis

Data collected through written, audio and video methods was analysed on a daily basis. Petitions, names and photos of the deceased and reports from human rights organisations were used to assist in the analysis of the data.

Ethical Considerations

Every effort has been made to ensure that this research followed strict ethical guidelines. However, the sensitive nature of the research and concerns around security has forced researchers to breach ethical guidelines. For example, some participants' interviews were secretly recorded, without their consent. However, researchers took utmost care to make sure their names were not revealed and made sure that no identifying information was connected to those recordings to protect their anonymity.

Chapter 3: Summary of Findings

This chapter outlines a summary of the major findings of the crimes committed against Amharas in the Regions covered. A fuller description and analysis along with testimonies and evidence can be found in Chapter 4.

East Harerge

The study has focused on the areas of Gara Muleta, Weter, Bedeno and Dire Dewa in East Harerge Region.

In 1991 (E.C. 1983) TPLF and OLF authorities took the decision to pursue the removal of Amharas from Gara Muleta. Amhara residents were disarmed and OLF soldiers raided the homes of Amharas arresting and imprisoning 32 Amharas. The prisoners were not questioned or brought before a judge. Instead, all 32 people were taken to an area called Jillecha, a cliff, blindfolded and shot dead within minutes. A year later their remains were collected and buried in a mass grave in Degu Medhanialem church. Four years later in February 1995 (E.C. Yekatit 1987), 15 Amharas in Gara Muleta were killed by TPLF militia without any legal process.

48 Amharas were killed in Weter in July 1992 (E.C. Hamle 1984). All of their throats were slit using Machetes. Information from witnesses suggests that more people were killed than reported. Reports from witnesses suggest that around 300 people were detained by OLF authorities, whilst those not found to be Amharas were released, only around 6 of the remaining detainees survived. The people detained in various locations in Weter were killed by the OLF after it had broken away from the TPLF. Witnesses also reported that others were killed by being forced off Enkuftu cliff.

It is difficult to obtain accurate information regarding the exact number of people killed at Enkuftu cliff in Bedeno. Most of the witnesses have only indicated that it was a large number. The informants reported that at one time 90 Amharas were thrown off the cliff at Enkuftu. Witnesses report that people were either shot and thrown off the cliff or had their throats slit by Menchas and then forced off the cliff. Those unable to climb up the cliff were killed on the roadside. The individuals executed at Bedeno Enkuftu cliff came from Bedeno as well as other areas including Weter and Kersa; pilgrims from Kulibi Gabriel and Amharas were also picked up on the roads between Harer and Dire Dewa. The main leaders of the campaign were named as Ugumsa, Megersa and Chala. It has not been possible to obtain the surnames of these perpetrators.

A lot of Amharas have been killed in Dire Dewa since 1991/1992 (E.C. 1984) because they have been suspected of belonging to the All Amhara People Organisation (AAPO). The researchers have discovered the names of 8 people who have been killed under these circumstances.

There have been reports of the killing and mutilation of women in this Region. This includes one victim who was dismembered and forced to eat her own flesh as well as 14 women, whose breasts were cut off, and subsequently killed in Degu Medhanialem, Fedis and Borka.

West Harerge

More than half of the Amharas living in West Harerge were massacred. A lot of them were killed by a weapon known by the local people as Mencha. The number of people killed across the whole of West Harerge Zone is larger than 10,000. As a result of these killings, most of the people living in the area over the age of 25 do not have any older brothers, fathers or uncles.

In June 1992 (E.C. Sene 1984) in the Gelemso area - Wefi Dance, Anchara and Gelemso towns – Amharas and Christians were hunted and detained. Their throats were slit and their bodies dumped over 'Tirso' cliff in Habru Woreda. Their heads were decapitated. During the efforts to collect remains of the deceased in 1992/1993 (E.C. 1985) 16 tonnes (sacks) of human skulls were recovered with the estimated remains of 1600 individuals. All the recovered remains were buried in Gelemso Medhanialem church. The total number of Amharas killed in Gelemso Woreda is estimated at more than 5000. However, the massacres in Gelemso are not well known.

The areas in Gelemso that saw high numbers deaths include Bitaniya (more than 30 Amharas), Dube (unable to obtain approximate numbers but reports indicate many Amharas were killed), Haredim (more than 2000 Amharas), Belbelti (more than 2000 Amharas killed), Dikicha (more than 50 Amharas), Wegni Gudo and Wegni Kello (–more than 300 Amharas). There are reports from witnesses that indicate that as well as being slaughtered by Menchas some individuals were dismembered, made to eat their own flesh and crucified.

At various times during 1991/1992 (E.C. 1984), 4 churches were attacked and either pillaged or burned down. It has been possible to identify some of the perpetrators involved. 16 monks and their helpers were killed in Asebot Monastery in June – August of 1992 (E.C. winter of 1983). Their hands and feet were tied and were thrown off Kurba Jerti cliff.

Arsi

The area previously known as Arba Gugu Awraja contained 6 Woredas - Jeju, Merti, Guna, Asko, Golgolcha and Chole. Their administrative capital was called Abomssa. Witnesses report that before the killings a large population of Amharas lived in the area. However afterwards half were killed and the survivors moved to Arboye, Awash, Nazret and other areas.

Evidences gathered from the victims, witnesses and human rights organisations indicate that Amhara residents had the following crimes committed against them: forced displacement; killing of individuals through slitting their throats, shootings and being burned in their homes; forced conversions of Christians to Islam and forcing to marry muslims; disarming/confiscating the weapons of people; pillaging of possessions and burning homes and raping of virgins and women. The study has been able to uncover detailed information about injuries sustained, individuals killed, women and girls abducted and/or raped as well as damages to property.

West Arsi

There have been two main massacres of Amharas in this region since 1992 (E.C. 1983). The first massacre took place in 1992/1993 (E.C. 1984). Survivors of that incident were too scared to participate

in the study. However, EHRCO reports indicate that Arsi Oromos inflicted a campaign of terror in Hailkoch Awraja, Arsi Negele Woreda on 19/12/1991 (E.C. 09/04/1984) against Amhara and Kembata people. As a result of this attack, 60 people were killed; 60 people were injured; over 7,600 people were displaced; and homes, cattle and crops were destroyed.

The problems in 2005/2006 (E.C. 1998) arose due to the issues following the 2004/2005 (E.C. 1997) elections. It is believed that the incitement and support offered by the regional government to the attackers contributed to the cause and further escalation of the problems. The election campaign ran by the OPDO in Arsi and Bale areas openly goaded the Oromo people to rise up against Amharas. As a result of events between the 15th and 17th November 2015 (E.C. Hidar 6-8, 1998) Oromos attacked the homes and businesses of Christian Amharas. This resulted in the burning and pillaging of homes and businesses and 10 people being killed using Machetes and spears; 3 individuals being injured; 2237 people being forcibly displaced.

Jimma Zone

During the early hours of 15/10/2006 (E.C. Tikimt 5, 1999), a group of people dressed in Oromo Regional Special Forces uniforms and plain clothes attacked a local church in Jimma Zone Agaro Woreda. They proceeded to force the members of the congregation to convert to Islam, burned down the church and attacked people with Machetes and threw some people into the burning building leading to the death of 6 individuals.

Approximately 400 heads of households along with more than 2000 families were displaced in Jimma Zone, Shebe Woreda. There are no Amharas left in Shebe town. All of them had their homes burned; their possessions pillaged and were driven out of the area after being accused of committed 'deforestation'.

Gura Fereda (Bench Maji Zone)

The displacement of Amharas has been a regular occurrence in Bench Maji Zone. The first act of displacement was committed with varying degree and effect in 1991/1992 (E.C. 1984). In addition to those in the rural and forest areas, Amharas living in Dima, Tepi, Aman, Mizan and Bonga were also deliberately displaced.

More than 20,000 Amharas were displaced from Gura Fereda between 2011/2012 and 2012/2013 (E.C. 2004 and 2005). It has been possible to find out the names of over 5000 heads of households who were displaced.

The third wave of forced displacement took place in 2014 (E.C. 2007). It has been possible to confirm that the killings and forced displacement of Amharas that took place at this time were pre planned. First, the Gura Fereda Administration confiscated the weapons of Amharas. They re-distributed the arms to the Mezengir, Meinit and Sheko people. On 05/10/2014 (E.C. Meskerem 25, 2007) the militia stationed in Kometa attacked and around 600 people were killed. Those killed included pregnant women, children, elderly and young people. In addition to the Amharas, 18 police officer and members of the defence forces were also killed. In terms of property, 5 mills, an unknown amount of rice and sesame seed

warehouses and more than 250 homes were burned down. As highlighted by the report written by the Women, Children and Youth Office in the Woreda, in October 2014 (E.C. Meskerem 2007) alone, more than 3364 children, mothers and pregnant women were displaced. 860 children under the age of 5 have become homeless and rough sleepers.

East Wollega

The first period of trouble in that Region took place in June 2000 (Sene 1992). The Oromia Region and officials from different administrative sectors in East Wollega wanted to remove Amharas from Oromia Region and a decision was taken that Amharas should leave between 15th -23rd of June 2000 (E.C. Sene 8-16 1992).

During this period, a plan was made to assign who should strike which homes and who should take whose wife. Four married women were kidnapped and raped by Oromos. Amharas' possessions and homes were redistributed to Oromos. The mass shooting and killing of Amharas started. Some people were locked in their homes and burned to death. In Garrero, a mother along with her newly born child (a week old) was burned to death in her home. Ten men were shot and killed. All Amharas living in Abe Dongoro were arrested en masse and held at the edge of Guten town.

Notices stating, "Go back home Amharas" were put up in public places in the Woreda mentioned above in June 2000 (E.C. Sene 1992). Many people were beaten. Garrero Mariam Church was set on fire and the church was pillaged. Cattle owned by Amharas were pillaged and taken away. Infrastructure such as mills were confiscated, some were destroyed.

The Government army arrived in the area on 17/06/2000 (E.C. Sene 10, 1992). With the help of the army, an additional 3 churches were burned down. More than 100 Amhara homes were deliberately set on fire. The conflict escalated further on 25/06/2000 (E.C. Sene 18, 1992) in Gida Kiremu and Abe Dongoro and the homes and possessions of many Amharas were burned down. Many children were burned to death.

Participants of the study reported that grieving mothers whose children had been killed by the fires and bullets collected around 40 baby blankets and gave them to the soldiers in protest. After this incident, representatives were selected from the Amhara and Oromo residents and reconciliation talks were held and consequently the conflict subsided.

The second wave of trouble took place in November/December 2000 (E.C. Hidar 1993). Actions by Woreda officials in Gida Kiremu to arrest and confiscate the weapons of Amharas in the various Kebeles were met with resistance and conflict broke out between residents and officials. The Defense forces and the various regional police forces opened war on the Amhara residents who had very limited weapons and bullets. Therefore, more than 1100 Amharas were killed during this time. Around 14,000 Amharas also fled to and settled in Bure (West Gojjam). After the displaced people travelled to Bure and received rations from the UN, they were taken to Amhara Region, Awi Zone, Jawi area to settle. Many of these people died from diseases as a result of the change in climate from their previous homes. Jawi Woreda was inhospitable to the new comers for it is very hot and the failure of the government agencies to

prepare themselves adequately to combat the Malaria epidemic. This led to the death of an additional 1000 Amharas within one year.

West Shewa Zone

Officials in Nono Woreda routinely nurtured negative feelings against Amhara farmers in the area arguing that they were getting wealthy whilst the natives remained poor. In this context, officials in the area blamed the death of a local resident on Amharas. They proceeded to coordinate police officers and members of the Kebele to incite local residents to rise up against Amharas. This resulted in the arrest of 85 farmers on 17/04/2015 (E.C. Miazia 9, 2007). At 9 am on Saturday 18/04/2015 (E.C. Miazia 10 2007), they targeted and burnt down the homes and possessions of people they believed to be Amharas. This led to one person's death; injuries of 10 people and the burning of 99 huts and 25 tinned roofed homes. Due to the destruction of homes and possessions, a large number of displaced people were forced to flee to the Southern Region, Gurage Zone, Habeshege Woreda.

Benishangul Region

The first wave of attacks against Amharas in Benishangul Region took place in 1992 (E.C. 1984). In May 1992 (E.C. Ginbot 1984), war broke out between fair skinned and dark-skinned people and lasted until 1994 (E.C. 1986). In Metekel Zone, where the majority of residents belonged to the Amhara ethnic group, Government bodies began activities to cleanse Amharas from the Region. On the dark-skinned side of the conflict were members of the Gumz, Berta and Shinasha ethnic groups whilst the Amharas and Agews were categorised on the fair skinned side. It is hard to individually count the number of people killed as there are thousands of people whose whereabouts are unknown. There is also a shortage of witnesses because many people were displaced from the region. As witnesses informed data collectors from the Moreshe Wogene Amhara Organisation, more than 10,000 Amharas lost their lives because of the conflict that lasted for more than a year in the various Woredas in Metekel and Asosa city.

The second wave of attacks against Amharas took place in 2002/2003 (E.C. 1995) in the form of forced displacement. Following on from similar forced displacement in Wollega, Benishangul Region also decided to root out and cleanse Amharas in its own region. In 2002/2003 (E.C. 1995) all Amharas were ordered to leave the region. During this forced displacement, those who remained said they had nowhere to go were beaten. Many people died as a result of the beatings.

The third wave of attacks took place in 2012 (E.C. 2004) again in the form of forced displacements. On 14/06/2012 (E.C. Sene 7, 2004) Woreda Administration officials declared that Amharas living in Bulen Woreda must leave the area. The Amharas were made to leave in 4 rounds. The total number of people listed by the Woreda was more than 5200 heads of households and their families. Displaced Amharas appealed to Chagni City Administration, Guangua Woreda Administration, Awi People's Zone, and Office of the Head of the Amhara National Regional Government, Ethiopian Human Rights Council, Human Rights Commission, The Federal Ombudsman and The Federal Affairs Minister but received no response at the time. The displaced residents faced a range of difficulties and discrimination during their displacement and lateras returnees.

The fourth wave of attacks took place in 2015 (E.C. 2007) in Metekel Zone. Members of the Gumz ethnic group living in the Zone slaughtered and horrifyingly ate the flesh of Amharas. Incited by the Woreda Government officials and filled with ethnic hatred of Amharas, they were able to commit this heinous act.

Around 160 people were slaughtered with knives and Machetes in Wembera Woreda, especially Melkan Kebele on 16th and 17th of May 2015 (E.C. Ginbot 8 and 9 2007). People were slaughtered in their homes with no surviving witnesses. Those trying to run away and escape were shot dead. The bodies of individuals, including pregnant women, were dismembered. Human kidneys and livers were cut out by the killers and fed to each other marinating with chilli powder (Mitmita). On 19/06/2015 (E.C. Sene 12, 2007), there were more killings in Bulen Woreda "Aygali Mozambique" Kebele where two people were slaughtered. Similarly, their kidneys and livers were eaten spiced with chilli powder.

Some Kebeles in Wembera Woreda have completely killed off all Amharas and displaced any survivors. Amharas in Bulen Woreda were hunted and arrested. During the farming season starting in 26/07/2015 (E.C. Hamle 19, 2007), many escaped to the forests to live with the wild animals. More than 222 families have been displaced. The cattle of many Amharas were left behind to be pillaged or slaughtered by anyone. Pregnant women were beaten in Dobi and Baroda. Around 28 Special Forces Officers came to Bulen Woreda to beat up Amharas.

Afar

Amharas in Abay Negeso, Afar Region, Zone 5 Semu Robi Woreda live with the daily threat of death. The number of Amharas living in Abay Negeso village had dwindled as a result of them being killed, forcibly displaced and migrating away from the area. There are currently less than 250 heads of households left. 52 people [Amharas] were killed by the Afar people. 96 people have fled via the Red Sea to Saudi Arabia and other countries. 200 people (50 from Abay Negeso and 150 from Sedeche Village) have been displaced to Gura Fereda (in the Southern Region). Many survive working as day labourers in Shewa Robit and large cities. Many Amharas have also been attacked by the Afars using weapons known as gille (known as machete or Mencha by Arsis). Amharas routinely have their weapons confiscated. Then the Afars killed the unarmed Amharas as they desired. In a year, more than 20 Amharas are killed by Afars and this happened just in one Kebele. In neighbouring villages, the number of Amharas killed since 1991 (E.C. 1983) is estimated as being over 2000 according to participants of the study. Residents of Abay Negeso Village have spent many years appealing to the government authorities regarding the killings, confiscation of land and discrimination that they have faced without any resolution.

Amhara Region

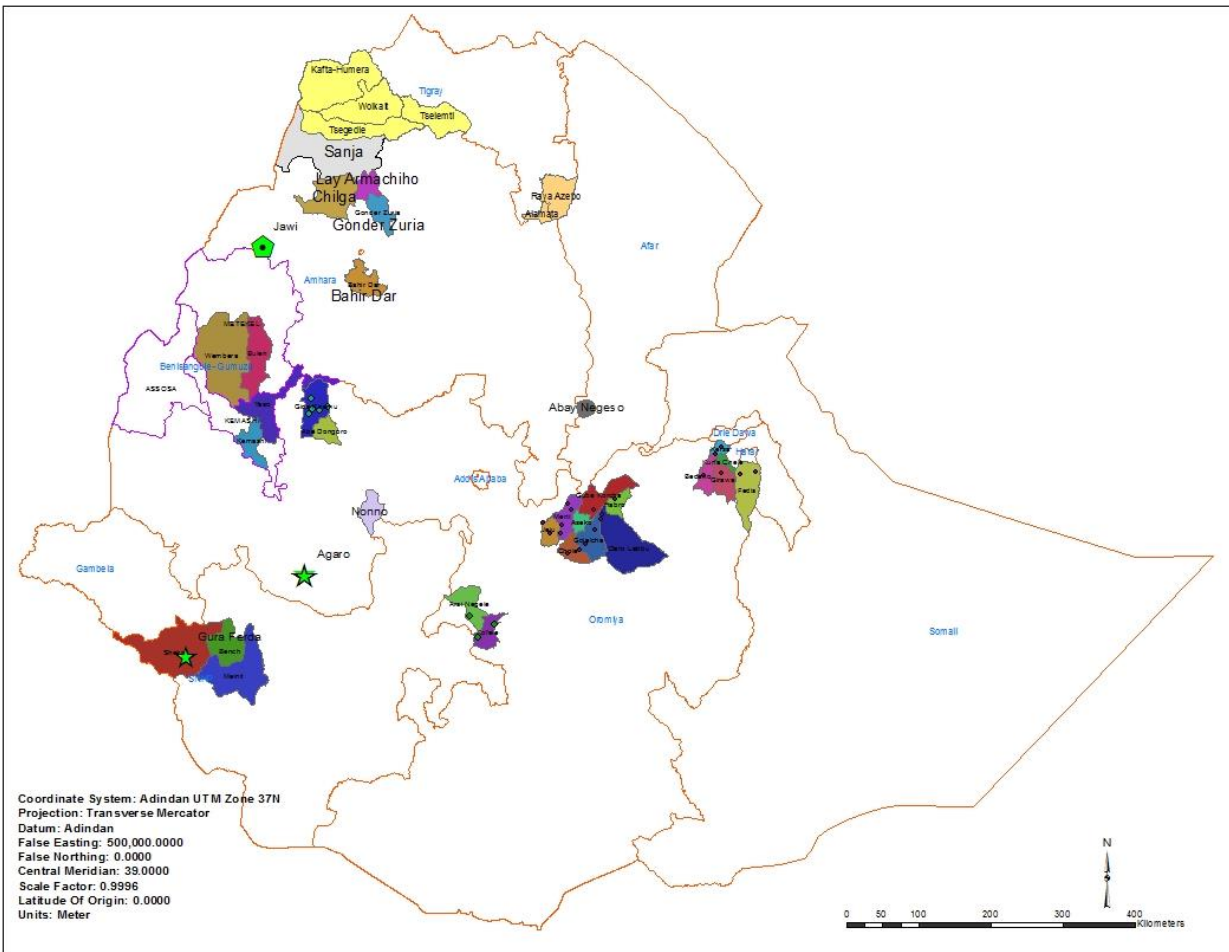
It has not been within the scope of this study to focus in detail on killings and attacks against Amharas in Amhara Region. The study has identified as two notable incidents of mass killings. The first mass killing against Amharas took place in Gondar in September 1993 (E.C. Nehase and Puagme 1985). TPLF soldiers attempted to arrest a monk serving in Adebabay Eyesus church and were stopped by the local residents/church goers. The soldiers went on to attack the churchgoers, killing children, women and the elderly. Hence, the conflict between local residents and the soldiers brought the death of more than 65 people and the injury of 300 members of the public.

The second massacre was committed in Bahir Dar by Fekadu Nasha, a Federal Police Officer belonging to the Gumz ethnic group on 12 May 2013 (E.C. Ginbot 4 2005), who killed 16 people in a killing spree lasting for 45 minutes. Whilst it has not been possible to ascertain his exact motivation the trigger for his actions seems to have been a fight with his ex-girlfriend. The main complaint of the families of the victims and residents of Bahir Dar has been the deliberate inaction of the Police and other armed forces present during the attack. This attack took place in an area that was full of Regional Special Police Forces and the Federal Police who took no action to stop the killer. Instead, the attack came to an end when the perpetrator committed suicide.

Chapter 4: Findings and Analysis

The study has found clear evidence that genocide and ethnic cleansing has been committed against the Amhara people in the regions highlighted on Map 2.

These findings do not include data on the incidents that have taken place in Northern Ethiopia – Welkayit Tegede, Kaftia Humera, Dansha and Telemt. It is believed that these areas have witnessed the worst atrocities that has been committed against the Amhara people to date.



Note: Areas where high numbers of Amharas have been massacred.

Crime of Genocide and Ethnic Cleansing Committed Against Amharas

East Harerge

Gara Muleta

Gara Muleta is an Awraja located in Harerge Kifle Hager where many Amhara people have lived for generations. TPLF, which has always considered Amharas as their main enemy, formed an alliance with OLF and EPLF (Shabia) and took control of political power in Ethiopia on 28/05/1991 (E.C. 20/09/1983). In that summer, TPLF and OLF authorities decided to pursue the removal of Amhara residents from the Gara Muleta area. Mumie Abdullahi, a Muslim Oromo resident of Gara Muleta, Gursum and Chercher

area, understood the danger and destruction that could potentially follow this decision. He mobilised local residents and spoke out saying 'we don't want to kill each other; we have lived together for generations'. He was an influential figure in the area and fearing that he would encourage upheaval and resistance he was killed by a Federal soldier on 22/08/1991 (E.C. 16/12/1983).

Following this, all Amharas in the area were disarmed on 25/07/1991 (E.C. 18/11/1983). On 29/07/1991 (E.C. 22/11/1983), TPLF and OLF soldiers in that Awraja started fighting with each other for reasons unknown to the public. A month later on 30/08/1991 (E.C. 24/12/1983), OLF soldiers raided the homes of Amharas living in Gara Muleta, arresting 32 Amharas including students and the elderly.

The prisoners were not questioned or brought to justice. Instead, in a cruel and horrific act, all the 32 prisoners, with their hands chained behind their backs, were taken to an area called Jillecha, a cliff, blindfolded and shot dead within minutes. A year later their remains were collected and buried in a mass grave in Degu Medhanialem church. Amongst the dead were members of the same family, brothers, fathers and sons. (A list of their names can be found at the end).

Four years later, in February 1995 (E.C. Yekatit 1987), 15 people were killed by TPLF militia without any legal due process. The victims who were killed were all Amharas:

1. Degu Medhanialem – 4 people
2. Chire – 6 people
3. Doroba (Owa) – 2 people
4. Bedesa – 2 people (brothers)
5. Arille – 1 person

These incidents have been confirmed by eye witnesses as well as the former Ethiopian Human Rights Council (EHRCOO) which reported as follows:

In Harerge, Gara Muleta Awraja, Girawa and Kurfa Chelle areas, residents were surrounded by armed groups and barred from exiting the cities. Care charitable organisation has suspended aid work in the area.

Source: EHRCO 1st Regular Statement 10, October – November 1991 (E.C. Tikimt – Hidar 17 1984).

Weter

It has been possible to gather audio and video evidences from a range of witnesses of the crimes committed against Amharas in this Woreda. However, the continued surveillance and kidnapping of Amharas has alarmed witnesses who have seen the atrocities committed against their people. If these people granted safety for their lives, they would tell what they have witnessed at that time.

One elderly witness, who regularly travels between Weter and Harer, when asked to provide evidence to Moreshe Wogene data collection team responded:

"I am still amongst them. You cannot record my voice or on video tape, however, you can write down what I say."

A survivor from amongst those taken to Weter and forced over the cliffs at Bedeno gave a witness statement. The gentleman, who is over 80 years old, is paralysed and bed bound because of injuries sustained during the incident. He also suffers from high blood pressure and diabetes. He was fearful of sharing the details of his traumatic experiences. When asked by researchers to record his testimony he explained that he was afraid that the same fate as Abebe Mitike would befall him. He went on to explain that Abebe Mitike was an Amhara living in Bedeno, a city near Weter. He was interviewed by a journalist regarding what he witnessed during the 26/03/1992 (E.C. 17/07/1984) killing of Amharas in Harerge Kifle Hager. This statement was heard by an OLF member and regional administrator who arrested and chained up 9 members of Abebe Mitike's family and had them killed by throwing them over Enkuftu cliff. The survivor was fearful of similar repercussions, making him unwilling to publicly tell his story.

In July 1992 (E.C. Hamle 1984), 48 Amharas were killed in Weter. All their throats were slit using Machetes. Those who tried to escape whilst being transported to the killing site were taken to the side of the road and had their throats slit. One of the victims was a 40-year-old man named Mekonnen Beyene who was a well-known member of the community.

Information from witnesses suggests that more people were killed than reported. The witness mentioned earlier reported:

“Those of us detained in Weter numbered over 300. However, as far as I know, no more than 6 of us survived. Members of other ethnic groups mistakenly arrested were released. “

The researchers questioned witnesses about the reason why so many people were detained. The main reason cited was membership of the Amhara ethnic group. Additionally, during the last few years of Derge rule, a radical Islamic group calling itself Jerra had waged a campaign targeting and killing Christians in the area by slitting their throats. When the Derge regime fell, Jerra merged with the OLF which in turn established a government with TPLF. Using this new official power, they singled out and accused Amharas of having reported Jerra members to the previous Derg government. This was used as an excuse to detain and kill them.

After people had been detained in Weter for months, the OLF broke away from TPLF. They then killed some of the people detained in various locations in Weter. They also killed others by forcing them over Enkuftu cliff. (A partial list of residents of Kebele 1, Weter, detained with others can be found in Index 2).

The main leaders of the campaign were named as Ugumsa, Megersa and Chala. It has not been possible to obtain the surnames of these perpetrators.

Abhorrent Methods of Killing

Etaferaw Dejene, an Amhara crop trader fell into the hands of her killers. Witnesses report that she came to the attention of her killers because of her wealth. She was then subjected to untold horror and cruelty. She was first chained. She was then stripped naked to cut off her various body parts. They cut off her breasts and made her eat her own flesh. They cut off her vagina and continued to cut off various body parts until she died.

The death of an innocent Oromo

Abdish Mume was a resident of Weter Lange. He owned his own car and worked in the transport field. He was against the persecution of Amharas. He was accused of helping Amharas escape using his car and executed.

Secondary Data

There are no statements from EHRCO. This could be because the information did not reach the Council or because their limited resources were spent on more high-profile incidents. Afendi Mutaki, a former OLF member, reported on Zehabesha.com that 230 people were killed in Weter during this time. His report stated that all those executed belonged to the Oromo ethnic group. However, the information gathered by our researchers from the field has discovered that all those executed were Amharas or presumed to be Amharas. Additionally, there are no objective reasons that would push OLF or Jerra to execute Oromo people.

Bedeno

It is difficult to obtain accurate information regarding the exact number of people killed at Enkuftu cliff. Most of the witnesses have only indicated that it was a large number. They also reported that the method used to kill was extremely cruel and inhumane. A survivor of that incident has been able to share her experiences on an anonymous basis. She has now moved to Asebe Teferi City. She was blindfolded at the time of the incident and later saved by a member of the OLF who she knew. She reported:

Enkuftu means something that never fills up. All of us who were Amhara had our hands tied with rope and our eyes blindfolded with scarves. We were made to walk up to the cliff edge. Before they made us jump over the cliff we were stripped of our gold and silver ornaments from our hands, ears, fingers and necks. If the rings on people's fingers were hard to take out then the fingers would be cut off. For example, my earrings were torn from my ears, cutting my ear lobes. Initially, people would be shot and pushed off the cliff. However, after sometimes, they said it was a waste of bullets so instead they would slit people's throats with menchas and then push them off. A lot of people were pushed off the cliff whilst still alive. 4 Tigres were mistakenly pushed off the cliff. However, when the mistake was realised they went down and took them out. I was saved by an OLF member who was my neighbour in Bedeno. He saved me by claiming that I was his sister.

The area began to smell very badly. After a week, it was sprayed with chemicals and a lot of the corpses were removed. I doubt they could remove all the corpses from the bottom of the cliff and I believe it would still be possible to find some remains and skeletons. A woman named W/zo Almaz, the wife of Abebe Mitike was unable to make the journey to the cliff. She was an attractive and overweight woman. Her weight meant that she struggled to travel up to the cliffs. The military man called her a "nasty mouthed Amhara" and cut her stomach open with a knife. While she was struggling with her last breath they lifted her up and threw her over Enkuftu. Her husband passed away 2 years later in Dire Dewa after grieving the death of his wife.

The individuals executed at Bedeno Enkuftu cliff came from Bedeno as well as other areas including Weter and Kersa; pilgrims from Kulibi Gabriel and Amharas were also picked up on the roads between Harer and Dire Dewa.

The informants reported that at one time 90 Amharas were thrown off the cliff at Enkuftu. One of the informant's fathers was executed at Enkuftu. The second informant was an elderly gentleman living in Dire Dewa at the time and none of his family members were executed. They reported that 6 Gurage and 5 Tigre people were also thrown off the cliff. Their reports on the fate of the Tigre people matches that given by the previous witness except these informants report an extra person.

The informant reported how his father was executed:

I used to live in Dire Dewa. My father used to live in Bedeno Awraja, Ferdo Woreda, Farda Kebele. During the government unrest in 1982, I brought my father to live with me in Dire Dewa. In 1991 (E.C. 1983) the Government was overthrown. My mother continued to live in Bedeno. The Kebele Administrator, Mohammed Hassan, visited my mother to inquire about my father's whereabouts and to advise her that since the Government had changed and there was peace it would be better for her husband to come home and live in peace. He told her that her husband did not need to be faced with exile at such an old age. He managed to persuade my mother to give him my father's address. In Dire Dewa, the Kebele Administrator came and persuaded him to return. My father trusted him and followed him back to Farda. When he arrived in Farda he wasn't allowed to go to his wife's house. He was arrested instead. My sister was asked to pay 20,000 Birr to secure his release. She borrowed the money and paid. However, they took the money and still they threw him over the cliff. The people killed with him included Abebe Mitike's wife, W/zo Yeshi, Zewdu Chefik, Worke Ashenafi, Mulugeta Tirfe. (This includes people from Weter)

Another factor that complicated efforts to quantify the numbers killed at Bedeno was the difficulty in identifying the identity of the victims picked up on the roads.

An elderly informant reported:

People travelling from Harer and Dire Dewa by car to Bedeno and Weter used to be captured on roads and thrown over the cliff. People travelling to Kulibi Gabriel on a pilgrimage to mark St Gabriel's day in December 1991 (E.C. 19/04/1984) were captured and killed at Enkuftu. No one knows the exact numbers. Additionally, because of the large size of Bedeno Woreda, it was hard to identify who had been killed. No one buried anyone. When the situation allows it may be possible to estimate based on the skeletons found at the cliff.

Secondary Data

EHRCO in its 2nd Regular Statement 13/02/1992 (E.C. 05/06/1984) reported this about the atrocities in Bedeno:

The killings and atrocities committed against peaceful people in Bedeno are a gross violation of human rights. A Government has the responsibility to protect the lives of its citizens and ensure peace and stability. It is very shocking that there was an absence of legal authority to protect civilians and prevent these atrocities from happening at the time. It is also surprising that these atrocities remained unreported for such a long time. It is crucial that the Government should give this matter a special focus and charge those responsible for these crimes and bring them to justice.

The EHRCO statement indicates:

1. EHRCO itself was not aware of these atrocities as they were kept secret. Though it can be reasonably expected to, the EHRCO fails to provide further details about the loss of life and property.
2. The Government knowingly (or being complicit) failed to intervene.
3. During the interviews the timings of the atrocities were reported by different people as having taken place in March 1992 (E.C. Megabit 1984), others reported it taking place during November and December (E.C. Hidar and Tahisas) of the same Ethiopian year (1991 in the European calendar). The EHRCO report states that they were informed of the atrocities quite late. It is more likely to assume that these incidents took place during November and December (1991 European calendar) as opposed to March (1992 European calendar) or that the incidents lasted until March (1992 European calendar).

In addition to the EHRCO statement, there are also a number of statements and audio-visual evidence that has been given to various media outlets.



The corpses of Amharas thrown over Bedeno cliff (stills taken from video footage)

The leading perpetrators are as follows (it has not been possible to obtain the surnames of all individuals):

1. Ugumsa
2. Megersa
3. Chala

Dire Dewa

A lot of Amharas have been killed since 1991/1992 (E.C. 1984) because they have been suspected of belonging to the All Amhara People Organisation (AAPO). A list of some of those killed and the causes of death have been listed at the end of the report.

Kersa is a Kebele situated 17 kilometres outside of Harer in the direction of Alemaya. 10 Amhara people were being held there by the OLF. They were being beaten by OLF soldiers and forced to dig their own graves when heavy rain started. The OLF soldiers went to seek shelter leaving the victims in the rain. Using this opportunity two of the victims tried to escape. However, they were quickly caught. The soldiers taunted them saying "All that you can see, the land the sky belongs to us, where can you escape to 'Nefteгна' Amhara" and proceeded to torture them. Before they could be killed they were miraculously saved by the arrival of EPRDF soldiers. At this point politically, the OLF had broken away from the Government. The Government soldiers killed the perpetrators and buried them in the same holes dug for the intended victims.

Mutilation of Women

The horrific act of cutting off the breasts of Amhara women was a crime commonly practised by different anti-Amhara groups in the area since the latter years of the Derge regime. There have been reports of Amhara women's breasts being cut off the following areas:

1. Degu Medhanialem – 3
2. Fedis (17 kilometres outside Harer City) – 7
3. Borka – 4

In total 14 women have had their breasts cut off in barbaric and sadistic acts. None of these victims are alive.

Aggravating Factors

Prime Minister Tamerat Layne's inflammatory speeches to the Chat Exporter Association (in February 1993 (E.C. Yekatit 1985)) and at Jijiga Square (in April 1993 (E.C. Miazia 1985)) were one of the contributory factors to atrocities committed against the Amhara people in Harer and the surrounding areas. In Dire Dewa he met with Somalis (Isa's), Afars and (The mixture group of) Gorgoras and Oromos. He said, "Why are you allowing these 'Neftegnas' that used to call you camel herders and shirt wearers to get away?" – Effectively issuing a call to kill.

Two sample individual testimonies

A Cry to the God of the Flag



Her name is W/zo Alemitu Wakjira. She was born and raised in Dire Dewa City. She doesn't know her exact age. An observer may guess her age to be between 70 and 80 years old. When I asked her how old she was she replied, "around 101 to 102 years old". Confused I asked, "Don't you know your exact age?" She responded, "No I don't". A typical occurrence amongst Ethiopians - age is an approximation. The repeated abuse perpetrated by the TPLF mafia has also damaged her physical and mental abilities.

She spends most of the day sitting on a stool outside her house. When we entered her home, she tried to crawl on her hands and knees attempting to find chairs to us sit on – she couldn't manage it. She can't use a crutch. Her two legs are paralysed and cannot support her body. She has to use her hands to support her to move around. We collected the chairs ourselves. She sat on her stool and used a stick to pull shut the curtains covering her door.

In front of me was a shelf. It drew the eyes of all that entered the room. The item sitting on her shelf wasn't her child's or husband's photograph. There are no pictures of her as a youth. There are only the green, yellow and red colours of the Ethiopian flag. On top of the flags instead of decorations, there are framed photos of Menelik and Haile Selassie. This is what drew my gaze.

The TV could be heard loudly in the room. Again, she moved on all fours to turn it off. The person who took me to her home sat observing. I think he wanted me to witness a grown woman crawl like a child. After she had moved a little I asked her to sit down and told her I would turn it off. As I write this I remember I left her house without turning it back on for her. Maybe the sound of the TV helps her feel less lonely.

"Mother Alemitu, do you mind if I record your voice and picture," I asked. "Who would I fear, what more could they do to me?" she replied, giving me permission to continue. She recalled what happened to her.

When the EPRDF entered I was a guard at Dire Dewa, Higher 2 Greek Camp. I served a guard for 22 years. When EPRDF forces entered Dire Dewa, a female fighter ordered me "take down the flag and put up our flag". "I am a woman, a flag has honour. The flag represents my country. I will not take down this historic flag. What are you saying?" I responded. She became angry. She spoke to her friend in Tigrigna. They hit me with the butt of the rifle. I fell with my rifle. The soldier who spoke to me took down the flag and cut it to pieces using scissors. I would have preferred that she cut my flesh to pieces instead. They set the pieces on fire and rubbed my face with the burning cloth. What could I do, they burnt the flag let alone my face!

She continued with her tale. In the middle of our conversation, a girl opened the curtains and appeared to be trying to look at who was in the house. "Mother Alemitu did you called me," she asked, entering the house. Mother Alemitu replied patiently, "I did not call you, I am with guests now". While the girl interrupted my thoughts, Mother Alemitu continued with her horrifying story:

After they burnt the flag and my face they tied my hands behind my back and left me there. No one from the office intervened. People coming in from outside stopped to ask me what was wrong and I asked them to untie my hands. Once released, I informed the Kebele Chairman of what had happened. He advised me "just continue doing your job". Around the same time, there was an incident at the Palace where a man who tried to stop them from taking down the flag, like me, had been shot dead. The next day they came back to the office and took away all the equipment. Then as soon as they had officially taken control of Government I was fired from my job.

The crimes perpetrated against us led me to join the AAPO as a member. One day when I was returning from a Party meeting I was arrested and taken by the police. They imprisoned me outside the city in Melka. They took me to an army training camp and beat me up. When I said to one of the men beating me "please stop, am I not a mother?", he, a Tigre, responded "what is an old lady like you doing in politics Why did you join AAPO?" and continued to beat me. He beat me with slabs of wood, from my calves to my joints. They do whatever they want to do to me. When they feel leaving me in the sun or inside, I was at their mercy. Even as they beat me I would ask 'Can't an old lady love her country, love her flag?'

"My tormentors would ask me "what are you?" I would say "I am the member of AAPO, I am supporting Professor". They destroyed my body (her eyes well up with tears). Since then my body (she points to her body from her waist down) doesn't work from my waist down. (She can't fight back her tears anymore and starts crying). One day around 2 am in the morning they took me and left me outside the Water Authority building. How could I deal with it my child, the thirst, the hunger, the coffee cravings, the beatings? (She continues to cry)

It is excruciating to watch Mother Alemitu cry. She is an elderly woman. She has forfeited her body for the sake of her flag. I, feeling upset and uncomfortable, was trying to change the subject when we heard a voice from outside calling out her name. "Yes," she responded and continued with her story. Before she could proceed further the woman who had called out entered the house. She seemed unsure of

what to say then asked: "Are you making coffee?" Having seen us, she made a sound of surprise and backed out of the house.

"Who is she?" I asked. The woman lived close to Mother Alemitu. I could find out that she was responsible for sending the girl that came to the house earlier. It appeared that the daughter had not been able to gather enough information so the mother followed to learn more. The cameraman's lack of experience meant that we only managed to record their voices and not their images. Mother Alemitu is being watched even after the grievous harm she had suffered at the hands of her tormentors. The neighbours' main purpose seems to be to follow the comings and goings of visitors to Mother Alemitu's house and to surveil what she says. Neither of these women had visited Mother Alemitu's house before this day. I felt sorry for Mother Alemitu, however, I could not do anything to help.

Despite her traumatic experiences Mother Alemitu continued to be a member until the time of the CUD. Her son Kassahun Seboka lives in exile in Australia. He helped his mother travel abroad to get medical attention but the medical treatment could not improve her well-being.

When I left Mother Alemitu gave me her phone number and begged me to keep in touch. I left wishing her well and promising to check up on her regularly.

Being Amhara in Harar Region

The Price of Being Amhara

His name is Ato Dejene Bekele. He is the owner of Dessie Hotel in Harer City. The suffering he faced at the hands of the Regional Government is on par to that suffered by Eyob at the hands of Satan in the Bible. Ato Dejene managed to dig himself out his own grave.



This is his story.

In 1996/1997 (E.C. 1989), six years after the campaign to target Amharas had begun, the Hareri Government passed a resolution to attack wealthy Amharas in a coordinated plan. This wealthy gentleman had lived in Harer for more than 40 years. He had opened and run a successful business in the city – Dessie Hotel. The Hotel served 2 oxen and 8 barrels of draught beer per day. His life and livelihood were destroyed by the Aadere (Hareri) authorities because he had the misfortune to live in a region that persecuted Amharas. The Regional Government was presented with the opportunity to attack this person when a routine business issue arose. Ato Alemu Debele, a previous employee of Dessie Hotel who had left the company more than a year ago, claimed that the company still owed him payments for service. He took his claims to the court and the case was heard. Now the Hareri Regional Government got a perfect opportunity to mount an attack against Ato Dejene.

On 20/01/1997 (E.C. 12/05/1989), three regional police officers wearing plain clothes checked into Dessie Hotel. Their colleagues spent that night digging up coffins at the cemetery in Kidus Michael church. Eight coffins were dug up and one of the corpses, which was buried for over 2 months, was selected for their purpose. At 4 am that morning, the policemen at the Hotel called their colleagues. Ato Dejene and his whole family were arrested.

Ato Dejene asked what was happening. The policemen accused him saying “you cut out the tongue and eyes of Ato Alemu Debele and killed him - you cannibal, devil Amhara”.

Ato Dejene and his family were arrested and, along with the corpse from Kidus Michael Church, were transported to Harer’s Hiwot Fana Hospital. The corpse was examined there and the Doctor was presented with a pre-written report by the policemen and asked to sign it. The Doctor in question, Dr Fuad, examined the corpse and argued that as the person was accused of killing someone the day before but the corpse he examined was older. Therefore, he refused to sign.

Word spread and the residents of Harer City came out in droves to Hiwot Fana Hospital to see the murderer who had "cut off the tongue and plucked out the eyes " of his victim. The roads in the city were blocked off to cars. The hospital became inundated with people. Rumours began to spread that the Hotel had been serving human meat to its customers. Ato Dejene and his family began to be viewed as outlaws and thus should be hanged. The mobs of people surrounded the Hospital with some looking on from the top of the building and others at the back of the crowds relying on the accounts of those standing at the front.

Ato Dejene was called out into the midst of the crowd and asked by the Head of Police “Look at this body – is this not the body of Ato Alemu Dejene, the man you killed?”

Ato Dejene, knowing that he had committed no such crime but wanting to know if the man had indeed been killed by another opened the coffin. The corpse was that of a dark-skinned man and bore no resemblance to Ato Alemu Debele. With his eyes darting between his children and wife and the surrounding mob he begged the crowd to stop tormenting the family for a crime he did not commit. His

cry was not heeded and he was beaten by the police with the butt of their rifles amidst the assembled crowd. He was helpless to stop it.

The family were then taken to separate prisons and detained. Ato Dejene was detained in a squalid rat-infested prison in Jegol. The Police Commissioner Murad, Deputy Commissioner Leta and Inspector Tibebe (of Amhara origin) entered his cell at night. They beat him continuously. Ato Dejene reports that while he remembers them entering his cell he has no recollection of when they left because he had lost consciousness by then. "They beat me continuously and would pause in the middle to spray me in the face with bug spray to make me suffocate. I wanted to die so I would open my mouth for them" said Ato Dejene. The drama continued outside. The residents of the city held a demonstration accompanied by the coffin. The crowd could be heard chanting "Bring the murderer that cut out the tongue and plucked out the eyes of the victim to justice". Ato Alemu's wife was made to observe official mourning and received money from the 'Edir" (a neighbourhood cooperative fund).

Ato Dejene appeared in court, at separate times from the rest of his family. Whilst being transported to and from the court, the crowd could be heard shouting "Cannibal". There were rumours circulating that another body was buried at the Hotel. Increasing numbers of people began showing up at the Hotel daily.

The case brought by the prosecutor stated:

On 18/12/1996 (E.C. 09/04/1989), Ato Dejene Bekele, with the help of his family and employees, brutally murdered Ato Alemu Debele, who had been an employee of the accused, because of the court case that the victim had brought against him for withholding payments for his services.

A charge of accessory to murder was also brought against his family and employees.

The accused stopped and kidnapped the victim Alemu Debele and brought him to the main accused's home, tied up his hands and feet, tortured him for a few days, strangled him to death and dumped his corpse near Kidus Michael church.

After the families were charged, the police requested, and were granted, an extension of time to conduct further investigations. The drama continued. Ato Dejene owned a pickup truck. At night, in Ato Dejene's home, a police officer was tied up in a sack and made to look like a corpse. Others were then recorded on video pretending to lift the sack with the body of the police officer onto the bed of the truck. The next day Ato Dejene's son was forced to drive around the city with the "body" in the sack laying on the bed of the truck. This too was recorded by the staff of the regional communications office. The footage was released on mass media.

At night, they came to the prison, accompanied by potential witnesses, and brought the recording as well as a TV and video player to watch the footage on. A gun was put down in front of the TV. The Head of Police said "Look your family has confessed to everything that you have done. You too should confess". Ato Dejene insisted "I cannot confess to something that I have not done". The beating

continued. When the injuries on his body became too much to bear, Ato Dejene asked one of his visitors to bring him some antibiotics. He took this medication to treat himself.

The next day the witnesses from the night before were brought before the court. The Judge asked them to confirm whether they had witnessed the accused's confession. They responded "We did not. The Police spent the night beating us and telling us that we must testify" and went on to reveal their injuries to the court. The court ordered that the witnesses and Ato Dejene be put into police custody.

A fortnight after the incident started, a man named Bekele Tiruneh reported, "I met Alemu Debele in Fiche. I saw him, he is not dead. I even offered to buy him lunch but he left in a hurry". His report resulted in his being arrested by the Regional Government.

The police went to Hiwot Fana Hospital but were unable to find the key holder for the morgue. One nurse (name unknown) was asked to show them the home of the key holder for official police purposes. He complied but was then arrested. This nurse had recently won the Diversity Visa (DV) lottery to travel to the USA and he had been due to attend an appointment at the US Embassy. This innocent man, who was arrested purely because he was Amhara, missed his Embassy appointment and can be found living in the Harer city.

Ato Dejene was taken to Hiwot Fana Hospital under the pretext of having him identify the corpse. He was then accused of trying to steal the corpse and made to face the outrage of the public. That unidentified corpse was then sent to Addis Ababa for further examination.

Colonel Tesfaye Tufa was the uncle of Ato Alemu Debele as well as being Godfather to Ato Dejene and lived in Addis Ababa. Harer Police sent the corpse with the message "your brother has been killed by your God Son. You need to bury him." Colonel Tesfaye buried his supposed relative and observed official mourning.

Over the following two months, all the imprisoned individuals spent occasional days in court and their nights being beaten in prison until two of Ato Dejene's children were finally released. Ato Dejene, his eldest son, his wife and the employees who were accused of being accessories to murder were transferred to prison. When Ato Dejene arrived in the prison, over 1500 prisoners rushed to have a look at this "cannibal". Ato Dejene felt powerless to protest his innocence to this huge crowd. He feared that no one would believe him. The number of prisoners coming to see him meant that he couldn't even get a good night's sleep.

Ato Dejene sought comfort at the prison's Kidhanemiheret Church with his bible. His isolation from the larger prison population left him with no other choice but to devote himself to his Lord. Whenever he was summoned to court a Judge named "Saladin" kept repeatedly delaying his hearing for a further 6 months. All the other accused individuals except Ato Dejene were released from prison after one year. The truck was also confiscated by the police for one year. Ato Dejene was kept in prison without any judgment for 3 years.

During this time, he was unable to pay back the loan he had taken out to build his hotel. The Hotel remained shut for 3 years. The 250,000 Birr loan grew to 400,000 Birr. The bank sold off Ato Dejene's house to repay the debt.

One of Ato Dejene and his family's tormentors, Inspector Tibebe, was told by the Regional Police Commissioner "you are a Neftegna, you need to return to where you came from" and had him transferred to Addis Ababa where he joined the City's police force. 3 years to the date that Ato Dejene and his family were falsely accused, Ato Alemu Debele the man that was claimed murdered by the aforementioned, was discovered taking part in Timket celebrations in Kaliti, Addis Ababa by the Inspector Tibebe. Although he had been paid off by the Regional Government to disappear from the region, Tibebe appeared to realise that Ato Alemu's reappearance posed a danger to his own interests. Inspector Tibebe arrested the alleged "victim/ murdered man". He took him to Kaliti Police station and sent a radio message to the Harere Police Commissioner. Even after this revelation, the police officer did not show any remorse for his own actions. This information was leaked from the regional police to Ato Dejene's family. Ato Dejene's wife went to the police station in Addis Ababa and saw Ato Alemu. (There was much suffering in between this period).

Ato Dejene's wife called Ato Dejene's friends to inform them of the new developments. His friends passed this information onto media agencies. Journalists visited the police station to verify the information. They also took details about the case from Ato Dejene's wife. Ato Alemu was transferred to the custody of the central federal prison.

The Defense attorney requested that the case should be heard by the special tribunal (Seber Chilot). The court insisted that the "victim" be presented in person before judgment could be reached. Two months after his discovery Ato Alemu was transferred from federal custody to Harere authorities. On the final day of the court hearing, the people of Harer city came out en masse to witness the proceedings and the courts refused to hear the case amidst such large crowd. The hearing was postponed until the next day when city residents could enter the court after identity checks. When the judge delivered his verdict, the crowd shouted their distaste and anger at the nature of the case. In a reversal of fortune, the residents of Harer city saw off a free Ato Dejene with cries of encouragement and support.

The Judge, Ato Saladin is now paralysed. Tibebe has been used and eventually discarded. Dr Fuad is still highly respected by the public. The injustice and suffering wrought upon Ato Dejene have been more far-reaching than I have described here. Getu Temesgen reporting in Efoyta Magazine (March – May Issue (E.C. Megabit – Ginbot 1993)) states that Ato Dejene's son lost two teeth because of the beatings and suffered an injury to his ear because of being shot. Ato Dejene and his family, because of their ethnicity, Amhara, were falsely accused and tormented. He lost his wealth and property, had his family separated and was left disabled because of the injuries he sustained during his ordeal. None of the people that perpetrated these crimes was ever brought to justice. None of the injured parties received compensation nor apologies were issued.

West Harerge – Gelemso (Habru Woreda)

Not many people know about the massacres in Gelemso. EHRCO did not issue any statements. None of the massacres committed around the country compared to what was committed here. It is a crime committed against the Amhara ethnic group over a long period.

In June 1992 (E.C. Sene 1984) in the Gelemso area - Wefi Dance, Anchara and Gelemso towns – Amharas and Christians were hunted and detained. Their throats were slit and their bodies dumped over ‘Tirso’ cliff in Habru Woreda. Their heads were decapitated, in methods similar to the ones currently used by extremists. During the efforts to collect remains of the deceased in 1992/1993 (E.C. 1985) 16 tonnes (sacks) of human skulls were recovered. All the recovered remains were buried in Gelemso Medhanialem church. It would be hard to estimate how much a human head would weight after one year. However, it is possible to approximate that 1 tonne may hold up to 100 human skulls. With this calculation it is possible to estimate that up to 1600 individuals were decapitated.

An individual who witnessed a truck dumping the remains into a river at Gelemso Awsaide reported the following:

I witnessed them dump it at Wefkollo forest near Awsaide River. I saw one head with fully grey hair, another grey haired one, another with a little bit of grey hair, one with black hair and one bald head being dumped. However, the back of the truck was not filled up. I saw two sacks filled with human heads.

Those killed in West Harerge were killed with Menchas and knives. Many of them were killed at the same time.

More than half of the Amharas living in West Harerge were massacred. A lot of them were killed by a weapon known by the local people as Mencha (a photo of this weapon can be seen below). Most of the people living in the area over the age of 25 do not have any older brothers, fathers or uncles. They have lost them as a result of the targeting and destruction of the Amharas during that time. They were put through unimaginable suffering and massacred. There were many that had their flesh cut off and forced to eat them. Relatives of 21 people that were massacred still attend Gelemso Medhanialem church to commemorate their loved ones. W/zo Mamite Metaferia's son is still missing, along with his car. Ato Tsedeke Awlaw (Gebo Habru Woreda) was fed his own flesh and had his gold teeth removed before his torn body was discarded.

The number of Amharas killed in Gelemso Woreda is more than 5000. The number across the whole of West Harerge Zone is larger than 10,000. The areas where large numbers of Amharas were killed are listed below.

People killed in different areas in Gelemso

- Bitaniya (Deraku) – located 15 kilometres from Legemso town – more than 30 Amharas were killed. Amongst those killed were Father Assefa, Meseret Getachew and Gizaw.
- Dube – unable to obtain approximate numbers but reports indicate many Amharas were killed.

- Haredim (currently located in Guba Korecha Woreda) – located 12 kilometres from Gelemso – more than 2000 Amharas were killed including children, women and the elderly. There are no Amharas currently residing there or if there are they do not identify themselves as Amharas. The Abune Menfeskidus Church (Abue) was burned down and so the Tabot (a replica of the Tablet of Laws found in Orthodox churches) has been moved to another church in Dance. Remaining Amharas are not allowed to join Edir (neighbourhood cooperatives) unless they convert their religion. Most of them have converted to Islam.
- Belbelti – located 15 kilometres outside Gelemso – more than 2000 Amharas have been killed. Ato Gebru Aweke was killed in front of the public by first being crucified (hands and feet nailed to a cross), then had his genitals and various other body parts cut off before being forced to eat them.
- Dikicha – located 12 kilometres from Gelemso – more than 50 Amharas were killed. The Amhara people are being forced to convert their religion and change their ethnicity to this date. Muslims routinely abduct their children and wives.
- Wegni Gudo – located 5 kilometres from Gelemso
- Wegni Kello – located 3 kilometres from Gelemso – more than 300 Amharas were killed.

The bodies thrown off Tirso cliffs in Gelemso were moved through flooding to Hewena. 16 sacks full of human skulls were recovered and buried. A year after the burial a new building was constructed around the burial the burial site and the burial grounds were filled with soil. This has meant that the exact location of the burial grounds is not now known. (A partial list of the names of the individuals killed can be found at the end of the study).



Figure 1: These human skeletal remains were discovered in August 2015 (E.C. Nehasie 2007) (the researcher believes that these are the remains of massacred Amharas. There are some within the local community who believe that they could also be the historical remains of people from a previous century. Archeological study will be required to ascertain who these skeletons belong to).



Figure 2: A current picture of Tirso cliff from which more than 16 sack full human skeleton were removed (The remains followed the eroded earth and were found having travelled a great distance)



Figure 3: An example of a “Mencha’ – a weapon used to slit the throats of numerous Amharas



Figure 4: Awuside River (It appears shallow but is actually very deep. It is unclear where the river flows onto. A lot of Amharas have been killed and thrown off this bridge).



Figure 5: According to the witness statement given by a Monk, this is the current picture of the site that he witnessed 2 sacks full of human heads being dumped (it is located 100 meters distance from Awuside River).



Figure 6: Gelemso Medhanialem Church



Figure 7: An individual whose father was invited to a meeting and murdered by having his body cut up using a Mencha/Menchara. (His name is Tessema Kassa. He was a child at the time of the murder. He has suffered from mental illness since then. He no longer speaks.)



Figure 8: A mother whose children have been killed - Menchera (She is known as Habo. She suffers from mental illness and is living in this sad condition).



Figure 9: An individual who has killed more than 20 Amharas and suffered a mental breakdown as a result of his cruel actions. (His name is Andere. After the massacre, he has been trained as an EPDRF militia. However, it is believed that he had been driven mad by his actions. The families of his victims, whilst wanting revenge have left him alone feeling that his current situation is revenge enough).



Figure 10: His name is Suri. He is a leading perpetrator of the massacre of Amharas. He has previously served as a Mayor.



Figure 11: A building owned by Ato Mohamed Bulu – a man who has killed and pillaged Amharas. (It is believed that this has been built using assets pillaged from Amharas) Menchera



Figure 12: Ato Sano's building rented out to the Central Bank of Ethiopia (CBE), Gelemso (A building belonging to an individual responsible for the killing and robbing of Amharas – built using resources pillaged from Amharas)

Churches Attacked

1. Dance Michael Church was completely burnt down after a launcher missile strike by OLF soldiers in June 1992 (E.C. Sene 1984)
2. Ketera Gabriel Church and graveyard were not burned down but The tins from the roof tops were removed and church equipments pillaged
3. Jelbo Selassie Church similarly had its roofs removed
4. Abune Gebremenfeskidus Church in Dance Gebebo was pillaged as above.

All of these took place during various times in 1991/1992 (E.C. 1984).

Leading Perpetrators from Mecheta to Gelemso

Still living:

1. Obo (Mr.) Sori Ekedo was serving as Mayor of Gelemso. He retired a year ago and is currently residing in the city. He has also abducted and is married to a woman whose father was killed. He has forcibly converted her to Islam and she still lives with him.
2. Obo Ahmed Bulla was responsible for the killing and robbing of Amharas and has become a very wealthy man as a result. He owns a building in Mechara that he currently rents out to Awash International Bank. He is also in the process of constructing another building and owns several cars.
3. Obo Samo Sheikh Ahmed lives in Gelemso Kebele 1. He owns more than 10 heavy-duty trucks.

Living in the USA:

4. A woman named Asni was one of the people responsible for the massacre of Amharas. She is currently one of the founders of the Oromo Media Network.
5. Regato was a leader of the massacre in Mechara and is now a refugee in the USA.

Deceased

6. Neme Wako
7. Mirad
8. Ahmed Dawe
9. Adnan Aliye

Notable Incidents

1. Gebre Aweke and Molla Haile were killed in horrific circumstances. Their hands and feet were tied and they were stripped naked. Their genitals were cut off and they were made to hold them with their teeth. They died cursing their killers.
2. During the disagreement between the EPRDF and the OLF in 1991/1992 (E.C. 1984), 2 people responsible for the decapitation of 20 Amharas were arrested and made to parade the city holding up the decapitated heads of their victims.
3. A man named Tessema Kassa was forced to witness his father being slaughtered and has suffered a mental breakdown as a result (his picture can be found above).
4. An unknown woman was gang raped and was found dead in a forest, her body crucified.
5. There is a well-known Amhara mother in Gelemso city who owned a heavy-duty truck. Her beloved son was slaughtered and the whereabouts of her truck is unknown. She has suffered a mental breakdown. She is well-known in Gelemso city as a mentally disturbed person and lives on the streets. She has also had two other children killed. Her picture can be found above.

Asebot Monastery

16 monks and their helpers were killed in Asebot Monastery in June – August of 1992 (E.C. winter of 1983). Their hands and feet were tied and they were thrown off a cliff. It was reported that before they could kill the monks and the rest of church members and eventually destroy the church, their actions were miraculously stopped by an avalanche of nearby rocks.

The massacre of the monks and their helpers at Kurba Jerti cliff in Asebot monastery was especially heinous. The victims were blindfolded and had their hands tied. They were then made to run ahead while shots were fired at their backs. As they were blindfolded, they were not aware when they reached the edges of the cliff and ran over the cliffs to their deaths. Eyewitnesses report that many corpses remained hanging on the branches of trees without reaching the ground below.



The cliff at Asebot Monastery where 16 monks and helpers were blindfolded and tied up before being forced off the cliff to their deaths.

Amharas in Arsi

Arba Gugu Awraja

Background

During the interviews, the witnesses reported that the atrocities described were committed by the Arsis. They were referring to Oromos of Islamic faith when they say Arsis. In Arsi, those who do not follow the Islamic faith are not considered as Oromos. However, if they had not been instigated by the OLF and OPDO, the Arsi people would not have targeted the Amhara people on their own initiative. Although there is not a harmonious relationship between the OLF and OPDO, they are both committed to the cause of destroying the Amharas. The OPDO has continued and achieved the killings that had begun by the OLF.

The area previously known as Arba Gugu Awraja consists of 6 Woredas. These are Jeju, Merti, Guna, Asko, Golgolcha and Chole. Their administrative capital is called Abomssa.

Witnesses reported that before the killings, a large population of Amharas used to live in the area. However, afterwards half of them were killed and the survivors moved to Arboye, Awash, Nazret and other areas.

Detailed findings of the study

The following incidents have been reported by witnesses:

- Forced displacement
- Slitting the throats and killing of individuals
- Destroying of Churches and forced religious conversion, i.e, from Christianity to Islam
- Disarming/confiscating the weapons of people
- Pillaging of possessions and burning homes
- Raping of virgins and women and consequently forcible conversions to Islam and marrying them

The deliberate burning of Amhara homes begun in Merti Woreda, Ashkitim Kebele Farmers Association. Selected representatives of the victims appealed to the Woreda Administration for help. The area's OPDO Army Head at the time, Obo Dima Gurmesa and his deputy Geremew Ferdesa responded: "It is not just your homes; soon you too will be burned down". After the disturbance, Dima Gurmesa was transferred to the role of West Shewa Police Head. (Attempts at various times to speak to this individual in the North and West Shewa areas of Fiche and Ambo failed.)

Sample Testimonies

The OLF arrived on 21/09/1991 (E.C. Meskerem 10, 1984). A man named Zerihun was a public servant. He would travel to and from work on a mule. He was shot dead on the road.

On 28/09/1991 (E.C. 17/01/1984), Ato Elfineh Tigneh's 17 cattle were pillaged in Jeju Woreda Abule Kebele Farmers Association. On the same day in Merti Jeju Woreda Ato Eshetu and his child were shot and killed. During this time, minor disagreements would result in Amhara people being plundered of their property. The problem started getting worse. On 10/10 (E.C. 29/01) Ato Aklilu Abebe's wife and child were shot. The wife survived but their child died immediately. After 6 days, on 15/10/1991 (E.C. 04/02/1984) in Wenjelo Kersa Kebele 9, people were shot dead in one incident. After a few days, the OPDO arrived. On the day they arrived 2 people were killed. In Wenjelo Kersa Kebele, Ato Fikadu Abawelo and his wife (both elderly) were burnt to death in their own home. In an area known as Amhara Gara, one person was stabbed with Ankasie (a tool that is similar to spear and used for digging) and thrown off a cliff. His body was found days later hanging on branches of a tree having never reached the ground. Ato Abebe was a disabled man who couldn't move without assistance. He was found alone in his house and was shot dead as he was lying in his bed. In the highlands of Arba Gugu, the killings were getting even worse.

The campaign to disarm Amharas increased in pace, however, there was resistance in some areas. In October/November (E.C. Tikimt) there was a campaign to encourage the Arsis [Oromos] to take over the possessions of Amharas. On 01/11 (E.C. 21/02), we held a peaceful demonstration stating, "We want peace. We want to live together in peace as we have done before". Obo Dima Gurmesa, the OPDO Head of that area, laughed off our efforts and told us to hand in our weapons. In the 47 Kebeles in Jeju Woreda, Arsis [Oromos] took over the Kebeles and pillaged the Amharas of their possessions. On 01/11 (E.C. 21/02), open civil war broke out. We fought to protect ourselves and they fought to rob and kill us. There was war in Arba Gugu. Until the first week of April 01/11 (E.C. End of Megabit), a day would not pass without a home being

burnt or people being killed. During 1991/1992 (E.C. 1984), the skies above Arba Gugu appeared to be raining fire. The fires burned down homes, destroyed crops; churches were burned to ashes, people were roasted. All this happened in Arba Gugu.

Around March/April (E.C. Megabit) we ran out of bullets. Our food supplies dwindled. On 04/04 (E.C. 26/07) the people we had sheltered in Abule Giorgis church were all killed. Around 20 people were shot and killed in one hour. The next day we went to the church. Behind the church, a pit had been dug previously to store crops and thus now we buried all the bodies in that pit and covered them with soil. We were forced to retreat because our forces were severely depleted.

The problems only stopped because we left. On 06/04 (E.C. 28/07) Jeju Woreda came under their complete control. After that, no Amharas could be found there. We all [those who managed] escaped to Shewa. In some areas, especially near Shenkora, armed farmers from Minjar were able to provide cover for those who were on the retreat and thus managed to save some lives. Without the help of those armed farmers from Shenkoara and Minjar, it is doubtful that any of those people would have escaped alive. One year later the Government claimed that it was now peaceful and forced some people to return back from Nazret and Awash. Many people have returned and can be found still living there. However, I have not returned since March/April 1992 (E.C. Megabit 1984).

Another testimony:

When the attacks got worse, those of us in the Kebeles that refused to surrender our arms established a group to defend ourselves. Although it was hopeless, we were determined to fight to our death. You could see your brother, father or neighbour dying before your eyes. So in these circumstances when we knew that death is inevitable, our only choice was to kill whilst being killed. We could not cross Awash peacefully. Women, children and the elderly were sent ahead so the strong ones could cover their backs. At that time, one of my brothers was seriously ill. The cause of his illness was not known but his stomach was distended. We could not get him seen by a doctor during these dangerous times. When we fled we had to carry him on a make shift travel bed.

We could not leave him behind as he was our flesh and blood but we could not cope with carrying him for a long distance. It was so sad. At the time, there was so much horror around us but when I think of it now, it is heartbreaking. Carrying a sick man on a make shift pallet was, relatively, incomparable with people being burnt down in their homes. He died when we reached Doni town near the Awash border. It was sad in deed. However, if he was to die, anyway it may have saved us a lot of trouble if he had died before. He was buried by the people carrying him. Proper care and a formal burial were privileges.

"The mother of a warrior, prepare yourself, your son will not be buried by relatives, but by crows". This is an Ethiopian say used to be recited to our grandparents when they fought with foreign invaders. However, this was the killing between brothers, man or woman there was no one to bury the dead. Whether old or a young baby it was rare to find someone to dig their grave

and give them a decent burial. The Amhara corpses become the same as the animal carcasses. As I fought with the enemy, my bullets run out. I did not want to die at the hands of my enemies. I had kept one grenade as a security measure. Finally, I detonated it on myself. I realized too late that it was a smoke bomb with no real firepower. My friends rescued me. It is hard when circumstances make you lose your ability to help yourself.

Description of Some Individual Killings

- Eshete Mamo was a 60-year-old man, feared and respected by his community. On 04/06/1992 (E.C. 27/09/1984) he was ordered to surrender his weapons to OPDO authorities. He tried to accept their order without protection from the authorities. However, he eventually surrendered and was handcuffed by soldiers in front of his weeping sister who begged for his life in vain. He was shot in the head multiple times and died from his injuries.
- Mekuriya Beyene was a 45-year-old resident of Worensa Kebele. After the disturbances in June/July 1992 (E.C. Sene 1984), he was shot and killed by Jamalo Gibrillo. The shooter was granted protection by the regional government as they felt he would be avenged by other Amharas.
- Ato Cherkose's 10-year-old son had his throat slit and died in Jeju Woreda Arjo Kebele in October/November 1991 (E.C. Tikimt 1984).
- Kemal Gena was an Oromo of Muslim faith who opposed the continued killings of Amharas. He was accused of passing information on to Amharas by the leader of the army. He was then killed in Werenso Kebele on 28/10/1991 (E.C. 17/02/1984).
- Tewabech Hailemeskel was a 45-year-old pregnant woman approaching her due date. She was a resident of Arjo Kebele Farmers Association. She was shot dead in October/November 1991 (E.C. Tikimt 1984).

Numbers and Locations of People Killed

- Jeju Woreda, Abule Mukeguracha Kebele – on 03/06/1992 (E.C. 26/09/1984) 26 people were massacred using the koncheras and bullets and buried in one grave.
- Guna Woreda, Meso Giorgis cliff – approximately 500 people were thrown over the cliff while still alive (a list of their names could not be obtained)
- Around 100 people travelling to appeal to the central government were at various times stopped in their cars and killed.

During the data collection time, it was possible to obtain the letters of the petition written by Amharas in Arba Gugu. These letters requested the replacement of the OPDO army by the TPLF army.

Date: 28/12/1991 (E.C. 18/4/1984)

To: Arba Gugu Awraja EPRDF Office, Abomssa

Applicants: All Amhara people from Ashkitim Weyra Kebele

We the above named have been abused and oppressed by the Oromo people in the following ways:

- Having our people slaughtered
- Having our homes burned down
- Being pillaged of our property
- Faced the destruction of our religion – forced conversions
- Having our churches burned down
- Being stripped of our weapons

These abuses have been grievous and we, therefore, request that the EPRDF government stops the OPDO army or its representatives from entering the areas where we live. As long as the OPDO stands only for the Oromos, and we the Amhara people not yet have our own party to represent our interests, we notify your office that the OPDO should not be involved in our affairs. We peacefully state that we will only recognise the authority of the TPLF army.

With regards

[Signatures]

The following letter requests aid from Arsi natives residing in Addis Ababa.

Date: 01/02/1992 (E.C. 23/05/1984)

To: Arsi natives residing in Addis Ababa [...illegible]

Addis Ababa

Applicants: We are Amharas living in Arsi Kifle Hager, Arba Gugu Awraja, in the 6 Woredas namely: Jeju Woreda, Merti Woreda, Guna Woreda, Asko Woreda, Gololcha and Chole Woredas and our application is as follows.

As a result of the political unrest in our Country, the Muslim Oromo Organisations in our Awraja have unleashed untold terror and death upon the Christian population.

This takes place in the current context where various political parties and ethnic - based organisations have come together to establish a Transitional Government with a broad based and agreed on Transitional Charter.

In Arsi Kifle Hager, especially Arba Gugu Awraja and its surrounding areas, the Oromo people have created ethnic division and have committed the following crimes against the Amhara people:

1. Forced displacement
2. Slaughter of people and destruction of religion
3. Confiscating weapons
4. Robbing of possessions
5. Burning of homes, kidnapping and raping virgins and other crimes.

They have put undue pressure on the young Christians to forcibly convert their Christian religion to Islam. Additionally, they have burnt and pillaged many churches and they have slaughtered and killed priests and monks.

We have, as a result of the political unrest and uncertainty, fled leaving our homes and possessions. We along with the elderly and pregnant women are currently in the forests and cliffs without shelter or aid. Some children and pregnant women, whose numbers we have not been able to estimate, have lost their lives because of starvation and sufferings. Those of us who survived thus far are close to death. In all, especially those Amharas in Merti and Jeju Woredas, are gathered in 3 Kebeles without any food, shelter and living in the forests. We are imploring for help to survive in the immediate term, let alone planning for the reestablishment of our future lives.

Additionally, the Muslim Oromos mentioned above pillaged of all our harvest in 1991/1992 (E.C. 1984) and burned the rest. In 1992/1993 (E.C. 1985) they barred us from planting any crops for the next season harvest. They have also forced us off our farm lands.

In order to mislead the Transitional Government and convince the Ethiopian public, the OPDO leaders told us that all was now peaceful and we could return back to our lands from Arboye City. When farmers returned they arrested and killed them and pillaged their possessions leading them to suffer worse than before.

Because of this many people have died. When the EPRDF soldiers relocated from Jeju Woreda, Arboye City, on 08/02/1992 (E.C. 30/5/1984) Oromo people pillaged Amharas in the market of all their goods and possessions.

We could not even attempt to petition where other Amharas lived because the road from Abomssa to Nazret was closed up, cars were stopped and travellers are being killed. 100 Amharas were slaughtered and killed in separate incidents in such a manner and it was not possible to bury their bodies. Instead, their corpses were thrown in the forest and eaten by vultures/crows and wild animals.

It is well known that as a result of difficulties we have suffered before charitable organisations have arrived to administer aid and offer support. As the aid was administered through the Regional officials, it was only delivered to Oromo people while the Amhara people were denied of aids. The fact that the aid was given to those who had already plundered of our wealth and possessions shows to what extent the Local

So we request that you address these inhumane [...text cut off]

We are currently facing severe drought and danger from shootings and ask that you clearly convey our petition to the Transitional Government and help bring our problems to an end. We are pleading your urgent and immediate assistance to save us.

Applicants,

Representatives of Arba Gugu Awraja

Ethnic cleansing targeted at the Amhara population in Arsi has been reported as follows by different sources.

EHRCO 1st Press Release:

Damage inflicted in Arsi Administration, Arba Gugu Awraja

Damages in Jeju Woreda

Type of Injury	Casualties
People killed	38
Homes burned	6000
Pillaged livestock	2500
Grain mills removed/looted	3
Churches converted to Khat houses	6

Destruction in Godane Woreda [Godane Woreda doesn't exist, it is possible that this refers to Guna Woreda]

Type of injury	Casualties
People killed	6
Grain mills removed/pillaged	1
Property burned down	Unknown

Details of Damages in Gololecha Woreda

Type of Injury	Casualties
People killed	13
Farmers Association burned	1 (the whole Kebele)
Pillaged property	Unknown

Damages inflicted in Merti Woreda

Details of damages in Arboye Wanjelo Kebele

Type of Injury	Casualties
People Killed	13
Homes burned	60

Details of damages in Weshabo Kebele

People Killed	1
Homes burned	61

Details of damages in Andegoche Kebele

People killed	5
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Details of damages in Wedayimena Kebele

Homes burned	17
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Total damage inflicted in Merti Woreda

People killed	78
Injured individuals	20
Barns burned	222
Animals burned	96
Pillaged cattle/livestock	1115
Pillaged equine	97
Pillaged sheep	1077
People displaced	4120

In a special publication to mark the 2nd anniversary of the creation of the AAPO published on 22/01/1994 (E.C. 14/05/1986), the massacre of Amharas in Arba Gugu was reported as follows:

Arba Gugu Awraja, Asko, Guna and Chelle Woredas

Information is taken from a petition written on 08/02/1992 (E.C. 30/05/1984):

- 474 people were murdered, 87 were slaughtered like animals
- 300 suffered injuries from bullets and swords and were surrounded and denied medical treatment suffering greatly and being deliberately left to die
- 56 virgins were detained, raped and forced to live with their rapists
- 76 married women whose husbands were killed were gang raped and forced into slavery
- 248 girls, who were minors, have disappeared
- 1304 homes were burned down and 6 villages have become uninhabited, 10380 were left displaced

- 581 houses were destroyed
- 2 churches were pillaged and destroyed, the religious items (Tabot/Tsilats) were looted
- 52,303 equine and cattle and 68,000 tonnes of crops were pillaged

Information is taken from petitions written on 08/06/1992 (E.C. 01/10/1984)

- In an Amhara village in Abule, Government military force opened fire and an unknown number of people were killed and 150 homes were burned.
- In Abomssa Amhara village, Government military force surrounded the village and opened fire. 100 people were burnt. 50 Amharas were caught and executed by a firing squad (this doesn't include people who died in their homes as they were burnt down).
- 25 Amharas living in Ashe village were executed.
- In an area known as Guna Serbiyo and Addis Alem, 150 homes were burned down. 2 elderly men who were well known in the community were tied up and thrown into the fires and burned to death.
- In the same Woreda, Waknta village 100 homes were burned down. 80 people were tied up and executed. Their corpses were thrown off Kore cliff.
- Pregnant women, 7 months along, were hunted and executed.
- 6 churches, along with all their possessions, were burned down. These included in Jeju Wore Abomssa Egziabiher Ab, Abule Giorgis and Abshira Medhanialem. And in Guna Woreda: Andre Giorgis, Teram Gabriel and Meso Gabriel. This was committed on Ginbot 27, 1984. (a partial list of the names of those killed can be found at the end of the report)

Amharas in West Arsi

There have been two main massacres of Amharas in this region since 1991/1992 (E.C. 1983). The first was in 1992/1993 (E.C. 1984) and the second took place in 2005/2006 (E.C. 1998). Although not as deadly as before, there was also uprising targeting Amharas in 1999/2000 (E.C. 1992). Survivors of the first massacre were too scared to participate in the study saying: "You will get us killed again". Therefore, only information from the EHRCO reports has been relied upon. It has been possible to gather sufficient evidence regarding the second massacre. More than 50 pieces of evidence have been gathered including court papers, police reports and victim's witness statements written in Amharic and Oromigna. Only a few have been included in this report as samples.

Efforts have been made to gather evidence to indicate the extent of the damage inflicted against Amharas in East Arsi zone, especially Arba Gugu Awaraja. Lots of damages have also been inflicted on members of the Amhara ethnic group in West Arsi zone and South Shewa neighbouring areas in December 1991 /January 1992 (E.C. Tahisas 1984).

In a statement dated 16/07/1992 (E.C. 09/11/1984) EHRCO reported the following:

Arsi Oromos have inflicted a campaign of terror in Hailkoch Awraja, Arsi Negele Woreda on 19/12/1991 (E.C. 09/04/1984). Representatives of Amhara and Kembata peoples have presented information reporting the following atrocities:

- 60 people have been killed

- 60 people have been injured
- 6203 cattle have been pillaged
- 64 tin houses have been destroyed
- 7246 piles of harvest have been destroyed
- 247 hectares of crops have been destroyed in the fields
- 1200 animals have been burned in homes
- 12766 sheets of tin for building homes have been pillaged
- Church property with an estimated worth of 431,120 Birr has been pillaged
- 702 heads of households along with their 6,977 dependents have been displaced from their homes.
- Homes and property with an estimated worth of 931,782 Birr have been destroyed.

This EHRCO report shows that the Amharas, as well as the Kembata people, were targeted. Although it cannot be disputed that Christian Kembata people in the areas were also victims, the main targets were Amhara people. Kembata people were made to suffer alongside their Amhara neighbours.

In 2005/2006 (E.C. 1998), in West Arsi Zone, especially Kofele and Kore, similar damage was inflicted. The EHRCO reported that the attack was targeting "none Oromo people". However, at the time all of those killed by Koncheras and those who survived with physical injuries were not from other ethnic groups but Amharas. It is then perhaps possible to suppose that the destruction in 1991/1992 (E.C. 1984) was also of a similar vein. Although some information gaps exist because of the time elapsed, witnesses in Shashemene, Arsi Negele and Kofele have corroborated this supposition.

In 1999/2000 (E.C. 1992), there were incidents in Kofele and Kore in West Arsi. There was ethnic and religious conflict amongst students in Kofele secondary school. Facing strong resistance from Kofele Christians, they burned down Guch Medhanalem church located 10 kilometres outside of Kofele. Defense forces arrived to put an end to the conflict before it escalated.

The problems in 2005/2006 (E.C. 1998) arose because of the issues following the 2004/2005 (E.C. 1997) elections. It is believed that the support and encouragement offered by the regional government to the attackers contributed to the cause and further escalation of the problems. The election campaign ran by the OPDO in Arsi and Bale areas was highly unethical and inflammatory. It openly encouraged Oromo people to revolt against Amharas. During the election campaign messages communicated to the public included:

"The CUD are the descendants of Menelik. The Amharas want to rule us again. Oromo people should not fall under the Amhara feudal system ..."

Participants of the study have reported that similar messages to incite people to revolt against the Amharas were part of the campaign.

After the election matters seemed to have settled down. However, an unexpected incident took place on 06/11/2005 (E.C. 27/02/1998) in Kore, 20 kilometres outside of Kofele town. Many Christians were

gathered on the eve of Ammanuel (a religious day) at Kore Medhanialem Church. One of the youth was posted as a look out/guard. After darkness descended a large, shouting mob approached the church firing shots. However, the large congregation in attendance meant that the numbers were evenly matched. Therefore, the mob instead returned to town and proceeded to rob and destroy the homes of Amharas.

At the time, Kore was not classified as a Woreda. It was under the administration of Kofele Woreda. Targeted Amharas petitioned Kofele Woreda authorities. They were ridiculed and turned away by the Woreda administrators and government representatives. The Woreda authorities convened a public meeting and announced that the parties responsible for the incident were the CUD. (As they had previously stated that the CUD were descendants of Menelik, they were also now suggesting that the instigators of this conflict were Amharas).

After 10 days, a leaflet was distributed. Witnesses state that they believe the leaflets were prepared and duplicated by Government officials in Shashemene. The content of the leaflet is summarized as follows:

"Menelik's descendants rise up. Solomon's spirit will not let you lay down. Don't give up your power to the Oromo. Power belongs to Amharas."

This leaflet was distributed at the market on 15/11 (E.C. Hidar 6). It was agreed by many that it did not appear to have been written by a native Amhara speaker. Oromo people residing in rural areas far from Kofele had been told, "your land is being destroyed by Amharas" and was sent the leaflet as evidence before it had even been circulated.

At 9 pm that night, the electricity was turned off and Kofele town was covered in darkness. Arsi, OPDO soldiers stood ready to spill the blood of Amharas. Everywhere cries of suffering and death could be heard. Amharas did not know who was shouting or why and were unaware of the killing that was to follow.

Sharpened machetes fell on the throats of Amharas. Kofele smelled of death and corpses. The night sky was lit up with the fires of burning buildings. Petrol stations run empty and the price of petrol later increased because the petrol had been used to burn down houses. Before the Amhara homes were burned down, they would be pillaged. Those Amharas that rented homes from Oromos were pillaged and thrown out of the property but the homes were not burned down. 100 homes in Kofele were burned to ashes. There were no phone lines which meant that the Amharas could not make a call for help from the central government.

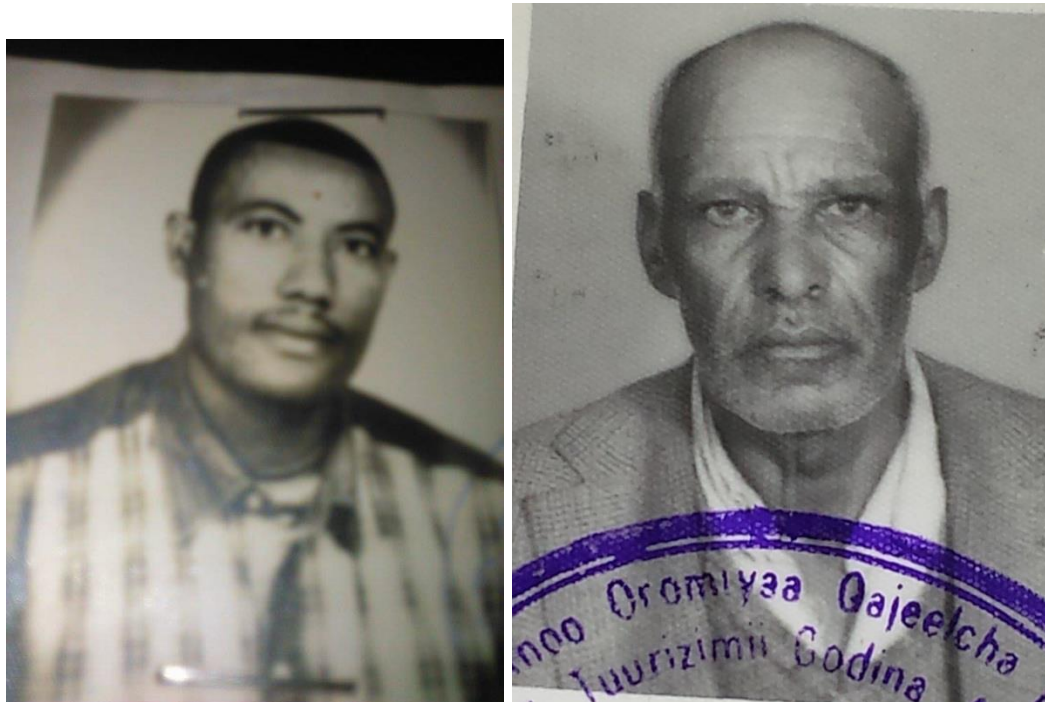
That night 10 Amharas were killed using machetes in Kofele and many bodies were maimed. The terror continued 16/11 (E.C. Hidar 7). The robbing and burning spread from the town to the rural areas and the fire spread from village to village. Churches were destroyed. Farmers had their homes, fields and crops burned. Their cattle were pillaged. Not even their watering holes were spared.

Central government defence forces arrived after a few days. They spoke with the Woreda administration in Kofele. The administration reported that there were no problems in the area. The

army moved on but some suspicious members of the army returned. After the defence forces brought the situation under control the victims asked for the perpetrators to be brought to justice. The judges were biased and the murderers were quickly released. The victims were treated as criminals and imprisoned. A son whose father had been murdered was not even given enough time to bury his father. He was sentenced to 15 years. Others were given life sentences.

The petition by the victims to the Post Election Investigating Committee, Arsi Zone Administration Office and Woreda Administration and Police Offices received no answer. Their petition to the Prime Minister's Office also received no answer. None of the lost possessions were returned. There was no compensation for the burned and destroyed property.

The EHRCO reports present pictures of some those murdered with Machetes and destroyed churches (please refer below).



Amongst those murdered with Machetes are Ato Beriso Nigusse and Ato Eshetu Teklehaimanot – an 80-year-old man killed on 16/11/2005 (E.C. Hidar 7, 1998).



Enshe Mariam church after it was burned and rebuilt.

The evidence is shown in the following pages including the EHRCO special statement and scanned copies of the individual, group and church petitions to the Prime Minister's Office, EPRDF Office, Post Election Investigating Committee and various prosecutors in Oromo Region written in Amharic and Oromigna.

In desperation, around 120 Amharas implored EPRDF stating, "We are committed to working faithfully and in trust with the EPRDF government." However, no legal action was taken against the perpetrators. Instead, some Amharas were charged with instigating the fighting and imprisoned.

Letters in Oromigna have not been translated because of a lack of trusted translators.

[Ethiopian Human Rights Council (EHRCO) letterhead]

End the Incitement of Racial Hatred

Special Report, Vol. 96

Date: 02/01/2006 (E.C. Tahisas 24, 1998)

Foreword

EHRCO has been investigating recent religious and ethnic conflict in Oromia Region, Arsi Zone, Kofele Woreda, Kore town and its surrounding areas.

Members of the Oromo, Tigre, Amhara and Gurage ethnic groups reside in the town and its surrounding areas. Their livelihoods depend on livestock, farming and trade. These people have established their lives there and have lived together peacefully for generations. On Hidar 7, 1998 at 8:30 pm at night, a group of local people of Oromo origin went into Kore town and specifically targeted the homes and businesses of Christians – spraying properties with petrol, pillaging and burning down buildings leading to the loss of life.

Root causes of the conflict

On 06/11/2005 (E.C. Tikimt 27, 1998) on the eve of Ammanuel, a day celebrated by followers of the Christian religion, celebrations were underway at Selassie church in Kore town. As part of the celebrations, one of the guards on duty shot his government issued weapon into the air. Residents came to his home upset that he had been disturbing the peace and started to throw stones at his and his neighbour's homes.

On 15/11/2005 (E.C. Hidar 6, 1998) a leaflet was circulated in Kore Mosque with the message "What are you waiting for Amharas? Rise! Won't you destroy the Arsis!?" At 11 am Kore Kebele Administration invited representative elders from both religions to come together to investigate this issue. Whilst they were in the process of investigating, on 16/11/2005 (E.C. Hidar 7 1998), another leaflet was discovered. The leaflet, found in Kore Secondary School, contained the message: "The descendants of Atse Menelik, what are you waiting for – rise up!" and led to conflict between Muslim and Christian students. The school administration resolved the conflict promptly. That night at 8:30 pm, Oromo students from Arsi went to Kore town and proceeded to burn and pillage homes and businesses owned by Christians. Ato Abiti Tulas is a resident of Kore town and during the pillaging of his shop, a person was killed which led to a further escalation of the conflict. Oromos got angry by the death and entered the town on 17/11/2005 (E.C. Hidar 8, 1998) saying, "How can you live among us when you have killed one of our own". They burned and pillaged the shops, Tej bars, coffee shops and homes of Christians and killed 10 people using machetes, koncheras and spears – the names of three of the deceased are unknown. The damage that resulted from this conflict is summarized below.

Page 1

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Table 1: Deceased

S.NO	FULL NAME	DETAILED REMARKS
1.	Eshetu Teklehaimanot	Amhara, killed by machete and spear; aged 78; responsible for 11 dependents; buried at Kore Selassie Church
2.	Beriso Nigusse	Amhara, killed by machete and spear; aged 30; responsible for 5 dependents
3.	Getaneh Gebregiorgis,	Amhara, killed by machete and spear; aged 72; responsible for 10 family members
4.	Tesfaye Gebrekidan	Amhara, who lost his life during the conflict in the area; aged 40; responsible for family members; buried at Teje Michael church
5.	Sintayew	Amhara, who lost his life as a result of the conflict in the area; aged 40; buried in Teje Michael church
6.	Million Mazengia (student)	Amhara, killed with machete; aged 15 - seventh-grade student
7.	Feyisa Dallo (student)	Oromo, shot dead during the conflict; aged 17 – ninth grade student

Table 2: Physically injured as a result of beatings

S.NO	NAME	DATE OF BEATING	DETAILED REMARKS
1.	Ketema Ayele (teacher)	17/11/2005 (E.C. 08.03.1998)	Amhara who was injured with a machete in the neck and other body parts by Oromo youth; currently receiving treatment at Black Lion Hospital
2.	Demelash Fereda (teacher)	As above	Receiving treatment at Yirgalem Hospital
3.	Ato Endale Gebto	As above	Receiving treatment at Shashemene General Hospital

Table 3: Summary of damage to life and property

S.NO	TYPE OF DAMAGE	EXTENT OF DAMAGE
1.	Damage inflicted on people: <ul style="list-style-type: none"> • Death/killing • Injury • Forced displacement 	7 3 2237
2.	Burning: <ul style="list-style-type: none"> • Fully burned down • Partially burned down • Property pillaged from shops/destroyed Pillaged livestock	194 homes and 1 church 24 homes 8 million Birr worth (as petitioned in damages by the victims to the committee established by the Administration) 3 Oxen

Page 2

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Page

Conclusion

As outlined above, as result of conflict between Arsi Oromo Muslims and Christians in Arsi Zone on 06/11/2005 (E.C. Tikimt 27 1998) there was damage to property, loss of life and injuries. Many people were also displaced from their land and lost wealth that they had acquired over generations. The displaced were from Kore town, Shire Bole Kebele, Hali Hudga Kebele farmer village, Gofer, Simenaroja Kebele farmers' association and Mekona farmers' village.

Information gathered from the area indicates that some of the displaced were sheltered in Kore Kebele 01 Hall and those with relatives were sheltered in Shashemene, Arsi Negele, Asela, Kofele and Kogi.

Whilst the Government is providing emergency assistance to those in Kofele, at the time of writing this report, those being sheltered by their relatives are still experiencing the dire need of aid. Besides, there was no any real attempt by the local authorities to bring together all concerned parties to discuss sustainable solutions to resolve the conflict arising out of religious and ethnic tensions. EHRCO requests that all relevant Regional and Federal Government bodies should:

- Ensure that adequate focus is given to this conflict and efforts should be made to investigate the root causes of the conflict between the two sides.
- Bring to justice those responsible for the loss of life and damage to property as well as the relevant local authorities who failed to prevent the escalation of the conflict that led to the loss of life and damage to property.
- If the main cause of the conflict is found to be religion and ethnicity, it is essential to identify the instigators of the tension and take necessary corrective actions to prevent further harm.
- Appropriate compensation should be paid to the victims for the loss of life and for the damage of property; displaced people should be supported to resettle and re-establish themselves and all cattle pillaged from both sides should be returned to their rightful owners.

EHRCO calls all individuals and organisations who stand for peace and the rule of law to urge the following government agencies and authorities to find a solution to the root causes of the conflict between the two sides.

Cc

EFDR Parliament; P.O. Box 80001; Fax (251-1) 550900, Addis Ababa; Ethiopia

EFDR Council of Federations; P.O. Box 80001; Fax (251-1) 550722, Addis Ababa; Ethiopia

His Excellency Ato Girma Woldegiorgis, EFDR President; P.O. Box 1031; Fax (251-1) 552020, Addis Ababa; Ethiopia

His Excellency Ato Meles Zenawi, EFDR Prime Minister; P.O. Box 1031; Fax (251-1) 552020, Addis Ababa; Ethiopia

Honorable Ato Abay Tsehaye, Minister of Federal Affairs; P.O. Box 5608; Fax (251-1) 511200; Addis Ababa; Ethiopia

Honorable Ato Assefa Kesito, EFDR Minister of Justice; P.O. Box 1370; Fax (251-1) 513642; Addis Ababa; Ethiopia

Oromo Regional Council; P.O. Box 101769; Fax (251-1) 513642; Addis Ababa; Ethiopia

Honorable Dr Kassa Gebrehiwot, Commissioner, Human Rights Commission; Addis Ababa; Ethiopia

Honorable Ato Abay Tekle, Commissioner Institute of the Ombudsman; Addis Ababa; Ethiopia

[STAMP]

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ኢትዮጵያ
EHRCO

የኢትዮጵያ ሰብአዊ መብቶች ጉባዔ ETHIOPIAN HUMAN RIGHTS COUNCIL

ኢትዮጵያ የቆሙው ሰዲሞክራሲ፣ ስነ ሰነድና ሰብአዊ መብቶች መከበር ነው
EHRCO stands for democracy, the rule of law and the respect of human rights.

ዘረኛ ቅስቀሳ ይቁም

ልዩ መግለጫ ቁ 91

ታህሳስ 24 ቀን 1998 ዓ/ም

መግቢያ

በቅርቡ በአሮጌያ ክልል በአርሲ ዞን በኮራሌ ወረዳ በቆሬ ከተማ እና አካባቢዋ በዘርና በሃይማኖት ስም የተከሰተው ግጭት አሰመጥ እስካሁን ድረስ በመገኘት አጣርቷል።

በከተማዋና አካባቢዋ የሚኖሩ የአሮጌያ ትግሬ፣ አማራ፣ ጉራጌ ብሔረሰቦች ናቸው። ኑሮአቸው የተመሰረተውም በከፊል ከብት እርባታ፣ ግብርናና በንግድ ሥራ ላይ ነው። እነዚህም ነዋሪዎች በሥፍራው ላይ ለረዥም ዘመን አብረው ተቻቻለው ከመኖራቸው የተነሳ ቋሚ ንብረት አፍርተው በሰላም ይኖራሉ። ነገር ግን ህዳር 7 ቀን 1998 ዓ/ም ከምሽቱ 2:30 ሰዓት ሲሆን በአካባቢው የሚኖሩ የአሮጌያ ተወላጆች ተሰባስበው ወደ ቆሬ ከተማ በመግባት የክርስትና እምነት ተከታዮችን መኖሪያ ቤትና ድርጅት እየለዩ ቢንዚን በማርከፍከፍ ቤት ንብረታቸውን ከማቃጠላቸውና ንብረት ከመዘረፋቸውም በተጨማሪ የሰው ሕይወት አልፏል።

የግጭቱ መንስኤ

ጥቅምት 27 ቀን 1998 ዓ/ም በቆሬ ከተማ በሚገኘው የሥላሴ ቤተክርስቲያን በዕለቱ አማካኝነት ላይ ዓመታዊ ክብር በሰላ ቀን በመሆኑ የክርስትና እምነት ተከታዮች በከፍተኛ ሁኔታ የሚያከብሩበት ቀን ነበር። በዓለ-ፀጥታ ማሰብ ስራ ላይ ከተሰማሩት የቆሬ ከተማ ታጣቂዎች ውስጥ አንደኛው በዕለቱ ከምሽቱ 2:00 ሰዓት ሲሆን የዕለቱን በዓል ምክንያት በማድረግ መንግሥት ባስታጠቀው የጦር መሣሪያ ጥይት ወደ ላይ ይተከሳል። በዚህን ጊዜ ነዋሪው ከቤቱ ወጥቶ ወደ ታጣቂው ቤት በማምራት በሰላም አገር ለምን ትተኩሳለሁ በማለት በመኖሪያ ቤቱና በጎረቤቶቹ መኖሪያ ቤቶች ላይ ድንጋይ ይወረውራሉ።

ይህ በእንዲህ እንዳለ ህዳር 6 ቀን 1998 ዓ/ም በቆሬ መስጊድ ውስጥ " አማራ ምን ትጠብቃለህ አትነሳም ወይ? አርሲን አትጨርስም ወይ? " የሚል ወረቀት ተበትኖ ይገኛል። ይህን ጉዳይ ለማጣራት በዕለቱ ከጠዋቱ 5:00 ሰዓት ሲሆን ከሁለቱም እምነት ተከታዮች የተወጣሉ የአካባቢ ሽማግሌዎች ጉዳዩን እንዲያዩ በቆሬ ከተማ ቀበሌ ጽ/ቤት አማካይነት ጥሪ ተደርጎላቸው ቀበሌውም ሰብስቦ ካወያያቸው በኋላ ጉዳዩን በማጣራት ላይ እንዳሉ ህዳር 7 ቀን 1998 ዓ/ም በድጋሚ በቆሬ ሁለተኛ ደረጃ ት/ቤት ቤት ውስጥ " የአጼ ምኒልክ ዘርፍ ተነሱ ምን ትጠብቃላችሁ " የሚል ወረቀት ተበትኖ በመገኘቱ በክርስትናና በእስልምና እምነት ተከታይ ተማሪዎች መካከል ግጭት ይፈጠራል። ሆኖም በት/ቤቱ ኃላፊዎች አማካይነት ወዲያውኑ እንዲበርድ ይደረጋል። በዚህ ዕለት ከምሽቱ 2:30 ሰዓት ሲሆን የአርሲ አሮጌ ወጣት ተማሪዎች ወደ ቆሬ ከተማ በመምጣት የክርስትና እምነት ተከታዮችን መኖሪያ ቤት እና ድርጅት እየለዩ የማቃጠልና ዘረፋ ያካሂዳሉ።

በዚህም ወቅት በቆሬ ከተማ ነዋሪ የሆነው የአቶ አቢ ቱሉ ሱቅ ዘሚዘርፍብት ወቅት የሰው ሕይወት በማለፉ ሁኔታው እየተባባሰ ሄደ። በድርጊቱ የተቆጠሩ አሮጌዎቹም የእኛን ሰው ገድላችሁ ከእኛ ጋር እንዴት አብራችሁ ትኖራላችሁ በማለት ነዳር 8 ቀን 1998 ዓ.ም. ወደ ከተማው በመግባት በከተማው ውስጥ የሚገኙትን የክርስትና እምነት ተከታዮች ንብረት የሆነውን ሱቅ ቤቶች፣ ምግብ ቤቶች፣ ጠጅ ቤቶች ቡና ቤትና መኖሪያ ቤት ከማቃጠላቸውና ከመዘረፋቸውም በተጨማሪ የሰው ሕይወት በሰበሰቡ ገጅራ፣ ቆንጫራና ጦር በወሰዱት እርምጃ ለጊዜው የሦስቱን ሚቶች ስም ማግኘት ለሚችልም 10 ሰዎች ለሀልፊ ህይወት ተዳርገዋል። በዚህ ግጭት የደረሰው ጉዳትም እንደሚከተለው ነው።



ሠንጠረዥ 1 የሞቱ

ተ.ቁ	ስም ከነአባት	ዝርዝር መግለጫ
1	እሸቱ ተ/ሃይማኖት	የ11 ቤተሰብ አስተዳዳሪና የ78 አመት አዛውንት ሲሆኑ በገጀራና በጦር ተጨፍጭፈው የተገደሉ የአማራ ብሔር ተወላጅ ናቸው። የቀብራቸው ሥነ ሥርዓትም በቆራ ሥላሴ ቤተክርስቲያን ተፈጽሟል።
2	በሪሶ ንጉሴ	የ5 ቤተሰብ አስተዳዳሪና የ30 አመት ጎልማሳ ሲሆኑ በገጀራና በጦር የተገደሉ የአማራ ብሔር ተወላጅ ናቸው።
3	ጌታነህ ገብረ ጊዮርጊስ	የ10 ቤተሰብ አስተዳዳሪና የ72 አመት አዛውንት ሲሆኑ በገጀራና በጦር የተገደሉ የአማራ ብሔር ተወላጅ ናቸው።
4	ተስፋዬ ገ/ኪዳን	የቤተሰብ አስተዳዳሪና የ40 አመት ጎልማሳ ሲሆኑ በአካባቢው በተነሳው ግጭት ሕይወታቸው ያለፈ የአማራ ብሔር ተወላጅ ናቸው። የቀብራቸው ሥነስርዓትም ጠጅ ሚካኤል ቤተክርስቲያን ተፈጽሟል።
5	ስንታየሁ	የ40 አመት ጎልማሳ ሲሆኑ በአካባቢው በተነሳው ግጭት ሕይወታቸው ያለፈ የአማራ ብሔር ተወላጅ ናቸው። የቀብር ስነስርዓቱ ጠጅ ሚካኤል ቤተክርስቲያን ተፈጽሟል።
6	ተማሪ ሚሊዮን ማዘንጊያ	የ7ኛ ክፍል ተማሪና የ15 አመት ወጣት ሲሆን በገጀራ የተገደለ የአማራ ብሔር ተወላጅ ነው።
7	ተማሪ ፈይሳ ዳሎ	የ9ኛ ክፍል ተማሪና የ17 አመት ወጣት ሲሆን በዕለቱ በተነሳው ግጭት በጥይት ተመቶ የተገደለ የኦሮሞ ብሔር ተወላጅ ነው።

ሰንጠረዥ 2 በድብደባ የአካል ጉዳት የደረሰባቸው

ተ.ቁ	ስም	የተደበደበበት ቀን	ዝርዝር መግለጫ
1	መምህር ከተማ አየለ	8/03/1998	በኦሮሞ ወጣቶች አንገቱና የተለያዩ የሰውነት አካሉ ላይ በገጀራ ተመትሮ በጥቁር አንበሳ ሆስፒታል በሕክምና ላይ የሚገኝ የአማራ ብሔር ተወላጅ ነው።
2	መምህር ደመላሽ ፈረደ	"	በይርጋ ዓለም ሆስፒታል በሕክምና ላይ የሚገኝ
3	አቶ እንዳለ ገብቶ	"	በገሰሙኔ አጠቃላይ ሆስፒታል ሕክምና ላይ የሚገኝ

ሠንጠረዥ 3 በሕይወትና በንብረት ላይ የደረሰ ጉዳት በጥቅሉ

ተ.ቁ	የጉዳቱ ዓይነት	የጉዳቱ መጠን
1	በሰዎች ላይ የደረሰ ጉዳት <ul style="list-style-type: none"> • ግድያ • የቆሰሉ • በግጭቱ ምክንያት የተፈናቀሉ 	7 3 2237
2	ቃጠሎ <ul style="list-style-type: none"> • ሙሉ በሙሉ ተቃጥለው የወደሙ • በከፊል የተቃጠሉ • ከሱት የተዘረፈ/የወደመ ንብረት • የተዘረፉ የቀንድ ክብቶች 	194 ቤቶችና 1 ቤተ ክርስቲያን 24 ቤቶች በአስተዳደሩ ለተቋቋመው ኮሚቴ ከተበዳዮቹ በቀረበው ጥያቄ መሠረት ስምንት ሚሊዮን ብር የሚገመት 304

ማጠቃለያ

ከላይ እንደተዘረዘረው ጥቅምት 27 ቀን 1998 ዓ/ም በቆራ ከተማ በሚገኙ የአርሲ ሙስሊም ኦሮሞና የክርስትና ሃይማኖት ተከታዮች መካከል በተካሄደው ሕይወትና አካል እንዲሁም በንብረት



በፍተኛ ጉዳት ከመድረሱም በላይ በርካታ ሰዎች ለረጅም ዘመን ሀብትና ንብረት አፍርተው ከኖሩበት ተፈናቅለዋል። የተፈናቀሉትም ከቆራ ከተማ፣ ከሸሬ ቦሌ ቀበሌ፣ ከሀሊ ሁድጋ ቀበሌ ገበሬ መንደር፣ በሳፈር፣ ሳይመና አንጃ ቀ/ገ/ማህበር እና ከመኮና ገበሬ መንደር ነው።

በተፈጠረው ችግር ምክንያት በወቅቱ ከተፈናቀሉት መካከል ከፊሎ፣ በቆራ ቀበሌ 01 አዳራሽ እና ዘመድ ያላቸው ደግሞ በሽሸመኔ፣ አርሲ ነገሌ፣ አሰላ፣ ኮፊሌና በቆጂ እንደተሰደዱ ከአካባቢው የተገኘው መረጃ ያመለክታል።

በመሆኑም በኮፊሌ ውስጥ ለሚገኙት ተፈናቃዮች መንግሥት ጊዜያዊ እርዳታ እያደረገ ቢሆንም ይህ ሪፖርት እስከተጠናቀረበት ጊዜ ድረስ ሌሎች ተበታትነው በየዘመዶቻቸው ቤት ተጠግተው የሚኖሩ ግን በከፋ ችግር ውስጥ እንደሚገኙ ለመረዳት ተችሏል። በሃይማኖትና በሳህን ሰበብ ይህ ሪፖርት እስከተጠናቀረበት ጊዜ ድረስ የተፈጠረውን ያለመግባባት ለመፍታት እንዲያስችል ሁሉንም ወገኖች በማቀራረብ ችግሮቹ ለዘለቄታው መፍትሔ አግኝተው ወደቀያቸው እንዲመለሱ ለማድረግ በአካባቢው በሚገኙ የመንግስት አካላት የተወሰደ የሳህን እርምጃ አልነበረም።

ስለሆነም የሚመለከታቸው የክልሉና የፌዴራል መንግሥት አካላት፡-

- በሁለቱ ወገኖች መካከል ለተከሰተው አለመግባባት ተገቢ ትኩረት በመስጠት ለችግሮቹ መንስኤ የሆኑት ጉዳዮች እንዲጣሩ፤
- በግጭቱ ለጠፋው የሰው ሕይወትና ለወደመው ንብረት ተጠያቂ የሆኑትን ግለሰቦች እና ችግሩ ተቀስቅሶ በሕይወትና በንብረት ላይ ጥፋት እንዳይደርስ ተገቢውን የመከላከል እርምጃ ያልወሰዱት ጉዳዩ የሚመለከታቸው የአካባቢው ባለሥልጣናት ለሕግ እንዲቀርቡ እንዲያደርግ
- ግጭቱ የተቀሰቀሰው ዘርንና ሃይማኖትን ምክንያት በማድረግ ከሆነ ሊያስከትል የሚችለውን ጉዳት ከወዲሁ ለመከላከል ቅስቀሳው በማን እንደተካሄደ እንዲጠራና ተገቢው የእርምጃ እርምጃ ከወዲህ እንዲወሰድ፤
- በግጭቱ ምክንያት በሰውና በንብረት ላይ ለደረሰው ጉዳት ለተሳጁዎች ተገቢው ካሳ እንዲከፈልና የተፈናቀሉትም መልሰው የሚቋቋሙበት መንግሥት እንዲመቻችላቸው እና ከሁለቱም ወገኖች የተዘረፉት የቀንድ ከብቶች ለባለንብረቶቹ እንዲመለሱ እንዲደረግ፤

ኢሰመጉ መንግሥትን ይጠይቃል።

ለሰላምና ለሕግ ልዕልና የቆማችሁ ግለሰቦችና ድርጅቶች መንግሥት በሁለቱ ጎሳዎች መካከል ለተከሰተው ግጭት መንስኤ ምክንያት የሆነውን ጥያቄ ፍትሐዊ የሆነ ዘላቂ እልባት እንዲሰጠው ከዚህ በታች ለተዘረዘሩት የመንግሥት አካላትና ባለሥልጣናት በመጻፍ ግፊት እንድታደርጉ ኢሰመጉ ጥሪውን ያቀርባል።

ግልባጭ

- ለኢ.ፌ.ዲ.ሪ የሕዝብ ተወካዮች ምክር ቤት ፖ. ሣ ቁ 80001፣ ፋክስ (251-1) 55 09 00 አዲስ አበባ፣ ኢትዮጵያ
- ለኢ.ፌ.ዲ.ሪ የፌዴሬሽን ምክር ቤት ፖ. ሣ ቁ 80001፣ የፋክስ ቁጥር (251-1) 55 07 22 አዲስ አበባ፣ ኢትዮጵያ
- ለከቡር አቶ ግርማ ወ/ ጊዮርጊስ፣ የኢ.ፌ.ዲ.ሪ ፕሬዘዳንት ፖ. ሣ ቁ 1031፣ ፋክስ (251-1) 55 20 20 ፣ አዲስ አበባ፣ ኢትዮጵያ
- ለከቡር አቶ መለስ ዜናዊ ፣ የኢ.ፌ.ዲ.ሪ ጠቅላይ ሚኒስትር ፖ. ሣ ቁ 1031፣ ፋክስ (251-1) 55 20 20 ፣ አዲስ አበባ፣ ኢትዮጵያ
- ለከቡር አቶ አባይ ፀሐዬ፣ የፌዴራል ጉዳዮች ሚኒስትር ፖ. ሣ ቁ 5608፣ ፋክስ (251-1) 51 12 00 አዲስ አበባ፣ ኢትዮጵያ
- ለከቡር አቶ አሰፋ ከሲቶ፣ የኢ.ፌ.ዲ.ሪ ፍትሕ ሚኒስትር ፖ. ሣ ቁ 1370፣ ፋክስ (251-1) 52 08 74 አዲስ አበባ፣ ኢትዮጵያ
- ለኦሮሚያ ክልል ምክር ቤት ፖ. ሣ ቁ 101769፣ ፋክስ (251-1) 51 36 42፣ አዲስ አበባ፣ ኢትዮጵያ
- ለከቡር ዶ/ር ካሳ ገ/ሕይወት፣ የሰብአዊ መብቶች ኮሚሽን አዲስ አበባ፣ ኢትዮጵያ
- ለከቡር አቶ አባይ ተክለ፣ የእንግ ጠባቂ ኮሚሽን አዲስ አበባ፣ ኢትዮጵያ



Date: 15/01/2006 (E.C. 07/05/1998)

We are Christians living in Kore Special Woreda, Arsi Zone, Oromia Regional Government, who have repeatedly faced persecution, killing and robbery at the hands of local Muslims. Most recently on 16 and 17 November 2005 (E.C. Hidar 7 and 8 1998), we have suffered extreme persecution. On these two days, we lost 6 innocent brothers through a hateful crime, our belongings have been pillaged and our homes and properties are burned down. We have been receiving temporary assistance from the Government; however, we have not been able to find a long-lasting solution to help with our situation.

Although the perpetrators of these heinous crimes have been charged, the Woreda Administration have released them on bail those charged with robbery, arson and instigation of the conflict. We are currently being threatened and intimidated by these individuals. We respectfully request the Regional Government to investigate the matter through an independent body and support us in re-establishing ourselves.

We also request that our cattle pillaged by the residents of the town to be returned to us. At the moment, the only cattle being pillaged by people who live in the vicinity farmers association have been returned. We are currently facing desperate circumstances and request urgent assistance and solutions from our Government and Regional President.

We, the Christian population of this area, stand ready to work faithfully with the EPRDF Government. We send our representatives with this petition with the hope that you will hear our cries for help and respond to our urgent plight.

With Regards,

Christian people of Kore Woreda and surrounding areas

(List of names accompanying the letter as below)

Name

1. Ato Getaneh Nigusse
2. Ato Genene Eshetu
3. Ato Dejene W/Michael
4. Ato Abiyot Getaneh
5. Ato Samuel Berhe
6. Ato Kifle Abate
7. Ato G/Giorgis W/Gabriel
8. Ato Getiye Ferede
9. Ato Demelash Ferede
10. Ato Desu Megersa
11. Ato Bayecha Huresa
12. Ato Tamiru Huresa
13. Ato Bedada Hunde
14. Ato Bekele Hunde
15. Ato Taddese Cherinet
16. Ato Taye Taddese
17. W/ro Gelane Debele
18. W/Ro Tiruneh Gudeta
19. Ato Legese Desta
20. Ato Bekele Desalegn
21. Ato Bekele Agonafir
22. Ato Tessema Teklu
23. Ato Ajema Buta
24. Ato Aleba Dema
25. Memire (Priest) Ashenafi H/Giorgis
26. Ato Setegn H/Giorgis
27. Ato Sefa H/Giorgis
28. Ato Ajema Kebede
29. W/ro Dele Argaw
30. W/ro Kidist Worku
31. W/ro Abayneh Uniye
32. W/ro Etenesh Bogale
33. W/ro Dinknesh Ferede
34. Teacher Menbere Tsegaye
35. W/ro Elifnesh Kasaye
36. Ato Belete Desalegn
37. W/ro Belaynesh Kasaye
38. Ato Tadese Demeke
39. Ato Endale Gebeto
40. Ato Tamiru Bekele
41. W/ro Amsale Lema
42. W/ro Sinafikish Kurabachew
43. W/ro Tsehay Agonafir
44. W/ro Zewude W/Yohannes
45. W/ro Damenu Eshetu
46. Ato Mechal Haki
47. Ato Tesfaye Abebe
48. Ato Belay Edaa
49. Ato Dejene Bogale
50. Ato Teshome Moges
51. Ato Bogale Reta

52. W/ro Kimeme Tesema
53. W/ro Tiringo Tesema
54. Ato Abebe Uniye
55. Ato Dereje Getaneh
56. Ato Dereje Temesgen
57. Ato Alemayehu Temesgen
58. Ato Temesgen Birhanu
59. Ato Ayele Behabtu
60. Ato Ketema Mekonnen
61. W/ro Birke Hunde
62. W/ro Zewude Filika
63. Ato Moges Damitew
64. Ato Sisay Getahun
65. Ato Girma Tadese
66. Ato Endale Girma
67. Ato Fikade Debela
68. Ato Bulcha Haile
69. W/ro Fanaye Gydetta
70. Ato Tefera Huluka
71. Ato Adinew Ayele
72. W/ro Senait Mamo
73. Ato Mogese Lema
74. Ato Semu Gefersa
75. Ato Negaye Edaa
76. Ato Asife W/Michael
77. Ato Yared Asife
78. Ato Aniley Hailu
79. Ato Hailu Tosa
80. W/ro Desta H/Mariam
81. Ato Gemechu Belachew
82. Ato Mengistu Getiye
83. W/ro Tsehay Bedada
84. Ato Teshome Bithanu
85. Ato Adane Tefera
86. Ato Gulilat Sisay
87. Ato Wondimu G/Mariam
88. Ato Niguse G/Mariam
89. Ato Getachew G/Mariam
90. Ato Kasu Melese
91. Ato Kasu Desta
92. Ato Tsegaye Desta
93. Ato Wada Lulaso
94. Ato Wondimagegn Bekele
95. Ato Bekele H/Mariam
96. Ato Begashw Tilaye
97. Ato Gashaw Fekadu
98. Ato Mineda Tesfaye
99. W/ro Tizita Bekele
100. W/ro Tsignesh Mengiste
101. Ato Minda Bira
102. W/ro abebech Abebe
103. Ato Damitew Yinesu
104. Ato Belete Mamuye

- 105.Ato Asifa Yinesu
- 106.Ato Asifaw Wondim
- 107.Ato Aleme Moges
- 108.Ato Ashenafi Nigatu
- 109.Ato Nigatu Zewudneh
- 110.Ato Zewudu Alemayehu
- 111.Teacher (Priest) Daniel Dejene
- 112.Teacher (Priest) Teshome Firehiwot
- 113.Ato Damitew Wondim
- 114.Ato Mazengia Alemu
- 115.Ato teferi Damitew
- 116.Ato dejene Mazengia
- 117.W/ro Sinafiku Demissie
- 118.Ato Mengistu Shewaye
- 119.Ato Demeke Bekele
- 120.Ato Teferi Kerku
- 121.Ato Zewudu Bekele
- 122.Ato Tewabe Estifanos

ቀን 07/05/98

እኛ በኦሮሚያ ክልላዊ መንግስት በአርሲ ዞን በቆሬ ልዩ ወረዳ ስር የምንገኝ ሀዘበ ክርስትያን በተደጋጋሚ በአከባቢው በእስልምና እምነት ተከታዮች ዘንድ በደልን ፣ ግድያና ዝርፊያ እንዲሁም በህዳር 7 እና 8 1998 ዓ.ም አሰቃቂ ግፍ የደረሰብን ሲሆን በዚህ ዕለትና ማግስት ህዳር 8 1998 ዓ.ም የስድስት ገፁህን ወንድሞቻችን አሳዛኝ ግድያና ንብረቶቻችንን ተዘርፈን ቤት ንብረታችን ተቃጥሎብን መንግስትም ጊዚያዊ እርዳታ ሲያደርግልን ቢቆይም የዘለቀታ የሚሆን ምንም መፍትሄ ላናገኝ እስካሁን ድረስ በችግር ላይ እንገኛለን።

ደሀንና ይህንን ወንጀል የፈፀሙትን ግለሰቦች መንግስት ትኩረት ሰጥቶ ለህግ እንዲቀርቡ ቢያደርግልንም የወረዳው መስተዳድር የንብረት ዘረፋና የቤት ምጣራ እንዲሁም የገንጠ ጠንላሽ የሆኑትን ወንጀልኞች በዋስ መብት በሚል ስም ለቋቋሙ ይገኛል። እኛም በነገህ ግለሰቦች ፋኩራና ብቻ እየደረሰብን ስለሆነ መንግስትም ጉዳዩን በገለልተኛ አካል አይቀጥልን እኛንም ያቋቋመን ዘንድ ስንል በአክብሮት የክልላችንን መንግስት እንጠይቃለን።

በመቀጠልም በከተማ ነዋሪዎች የተዘረዘረውን ንብረታችንንም እንዲመለስልን እየጠየቅን የአከባቢው ገበሬ መሃበራት ስር ያሉ ገበሬዎች ብቻ የወሰዱት ክብቶች ብቻ የተመለሰልን ሲሆን አሁን በከፍተኛ ችግር ስር ስለምንገኝ ከመንግስታችንና ከክልሉ ፕራዚዳንት አፋጣኝ መፍትሄና እርዳታ እንገባለን።

ለዚህም አቤቱታችንን ስናቀርብ ይመክሱናል ያልናቸውን ሰዎች ከመሃላችን መርጠን ወደ እናንተው ልክናል ስንል ልመናችንና ጩኸታችንን ለምታችሁ ምላሽ እንደምትሰጡን ተስፋ እያደረግን እኛም የአከባቢዎ ክርስትያኖች ከኢሕአዴግ ጋር በታማኝነትና በቁርጠኝነት አብረን ለመሰራት ዝግጁ ነን።

ከሰላምታ ጋር

የቆሬ ወረዳና አከባቢዎ ሀዘበ ክርስቲያኖች

የስም ዝርዝራቸንም ከዚህ በታች እንደሚከተለው ይሁናል።

1. አቶ ጌታነህ ንጉሤ
2. አቶ ገነነ እሸቱ
3. አቶ ደጃኔ ወ/ሚካኤል
4. አቶ አብዮት ጌታነህ
5. አቶ ሳሙኤል በርሄ
6. አቶ ክፍሌ አባተ
7. አቶ ገ/ጊዮርጊስ ወ/ገብርኤል
8. አቶ ጌትኤ ፈረደ
9. አቶ ደመሳጅ ፈረደ
10. አቶ ደሴ መገርሳ
11. አቶ ባዩቻ ሁረሳ
12. አቶ ታምሩ ሁረሳ
13. አቶ በዳዳ ሁንዴ
14. አቶ በቀለ ሁንዴ
15. አቶ ታደሰ ቸርነት
16. አቶ ታዩ ታደሰ
17. ወ/ሮ ገላኔ ደበሌ
18. ወ/ሮ ጥሩነህ ጉደታ
19. አቶ ለገሠ ደስታ
20. አቶ በቀለ ደሳለኝ
21. አቶ በቀለ አጎናፍር
22. አቶ ተወማ ተክሉ
23. አቶ አጀማ ቡታ
24. አቶ አለባ ደማ
25. መምራ አሸናፊ ኃ/ጊዮርጊስ
26. አቶ ሰጠኝ ኃ/ጊዮርጊስ
27. አቶ ሰፊ ኃ/ጊዮርጊስ
28. አቶ አጀማ ከበደ
29. ወ/ሮ ደሌ አርጋው
30. ወ/ሮ ቶደሰት ወርቁ
31. ወ/ሮ አባይነህ አንዩ

32. ወ/ሮ ኣቴነሽ ቦጋለ
33. ወ/ሮ ድንቅነሽ ፈረደ
34. መ/ር መንበረ ፀጋዬ
35. ወ/ር አልፍነሽ ካሣዬ
36. አቶ በለጠ ደሳለኝ
37. ወ/ሮ በላይነሽ ካሣዬ
38. አቶ ታደሰ ደመቀ
39. አቶ እንዳለ ገበቶ
40. አቶ ታምሩ በቀለ
41. ወ/ሮ አምሳለ ለማ
42. ወ/ሮ ስናፍቅሽ ኩራባቸው
43. ወ/ሮ ፀሀይ አጎናፍር
44. ወ/ሮ ዘውዴ ወ/ዮሃንስ
45. ወ/ሮ ዳመኑ እሸቱ
46. አቶ መቻል ሃቂ
47. አቶ ተስፋዬ አበበ
48. አቶ በላይ ኢዳአ
49. አቶ ደጀኔ ቦጋለ
50. አቶ ተሾመ ሞገስ
51. አቶ ቦጋለ ረታ
52. ወ/ሮ ቅመሜ ተሠማ
53. ወ/ሮ ትርጉሃ ተሠማ
54. አቶ አበበ ኡንዬ
55. አቶ ደረጀ ጌታኅሀ
56. አቶ ደረጀ ተመስገን
57. አቶ አለማየሁ ተመስገን
58. አቶ ተመስገን ብርሃኑ
59. አቶ አየለ በሃብቱ
60. አቶ ከተማ መኮንን
61. ወ/ሮ ብርቱ ሁንዴ
62. ወ/ሮ ዘውዴ ፊሊታ
63. አቶ ሞገስ ዳምጠው
64. አቶ ሲሳይ ጌታሁን

65. አቶ ግርማ ታደሠ
66. አቶ አንዳስ ግርማ
67. አቶ ፍቃደ ደበላ
68. አቶ ቡልቻ ኃይሌ
69. ወ/ሮ ፋናዬ ገደታ
70. አቶ ተፈራ ሁሉቃ
71. አቶ አድነው አየሰ
72. ወ/ሮ ሰናይተ ማሞ
73. አቶ ሞገሴ ለማ
74. አቶ ሰሙ ገፈርግ
75. አቶ ነጋዬ አዳክ
76. አቶ አስፌ ወ/ማካኤል
77. አቶ ያሬድ አስፌ
78. አቶ አንላይ ኃይሉ
79. አቶ ሐይሉ ጦጣ
80. ወ/ሮ ደስታ ኃ/ማሪያም
81. አቶ ገመቹ በላቸው
82. አቶ መንግስቱ ጌትዬ
83. ወ/ሮ ፀዕዩ በዳዳ
84. አቶ ተሾመ ብርሃኑ
85. አቶ አዳኝ ተፈራ
86. አቶ ጉልላት ሰሳይ
87. አቶ ወንድሙ ገ/ማሪያም
88. አቶ ንጉሣ ለ/ማሪያም
89. አቶ ጌታቸው ገ/ማሪያም
90. አቶ ካሠ መለሠ
91. አቶ ካሠ ደስታ
92. አቶ ፀጋዬ ደስታ
93. አቶ ዋዳ ሱላሳ
94. አቶ ወንድማገኝ በቀለ
95. አቶ በቀለ ኃ/ማሪያም
96. አቶ በጋሻው ጥላይ
97. አቶ ጋሻው ፍቃዳ

98. አቶ ምንዳ ተሰፋዬ
99. ወ/ሮ ትዝታ በቀለ
100. ወ/ሮ ፅግነሽ መንግስቱ
101. አቶ ምንዳ ቢራ
102. ወ/ሮ አበበች አበበ
103. አቶ ዳምጠው ይነሱ
104. አቶ በለጠ ማሙዬ
105. አቶ አስፋ ይነሱ
106. አቶ አስፋው ወንድም
107. አቶ አለመ ሞገሽ
108. አቶ አሸናፊ ንጋቱ
109. አቶ ንጋቱ ዘውድነህ
110. አቶ ዘውዱ አለማየሁ
111. መ/ጊታ ዳንኤል ደጀኔ
112. መ/ራ ተሾመ ፍርሀይወት
113. አቶ ዳምጠው ወንድም
114. አቶ ማዘንጊያ አለመ
115. አቶ ተፈሪ ዳምጠው
116. አቶ ደጀኔ ማዘንጊያ
117. ወ/ሮ ስናፍቁ ደምሴ
118. አቶ መንግስቱ ሸዋዬ
119. አቶ ደመቀ በቀለ
120. አቶ ተፈሪ ቀርቁ
121. አቶ ዘውዱ በቀለ
122. አቶ ተዋበ እስጢፋኖስ

Date: 15/01/2006 (E.C. 07/05/1998)

To: His Excellency Ato Meles Zenawi, Prime Minister of EFDR

Addis Ababa, Ethiopia

We the applicants are Christian residents of Kofele and Kore Woreda and the surrounding areas, West Arsi Zone, Oromia Regional Government, belonging to the Amhara, Gurage, Tigre, Shewa Oromo and Wolayeta Nations and Nationalities.

We are applying to His Excellency, our Prime Minister and would like to detail the serious persecution we have endured.

The persecution and suffering perpetrated upon followers of the Christian religion and members of different ethnic groups on 06/11/2005 and 16/11/2005 (E.C. Tikimt 27 1998 and Hidar 7 1998) in Kore town and its surrounding villages has led to the death of 10 individuals, the severe injury of 20 individuals, the burning of 194 homes, the pillage and destruction of an estimated 6.5 million Birr worth of property. The Ethiopian citizens who lost their property have been exposed to severe hardship and left without any aid and support for the last 14 months.

Your Excellency, we implore you in the name of the Almighty God to investigate why our suffering has been ignored; why our problems have been ignored by the regional authorities and left us homeless and begging on the streets? We earnestly beseech you to save us from begging and starvation.

It is customary that the people must obey their leaders. We understand that we must obey our leaders and follow the rules set. We also understand that Government and the rule of law are necessary for us to be able to come and go as we please, to work and achieve in a peaceful environment and benefit from the fruits of our labour.

However, local Arsi Oromos, unwilling to follow the laws of their Government, have been carrying out willful destruction such as the beatings and pillaging of other ethnic groups including the beating and destruction of the goods of Christian women who sell in the market. They have been able to receive protection enabling them to avoid facing justice. They, along with their collaborators, have exposed us to danger and suffering and we entreat you in the name of God to provide us with a solution. Your Excellency, to investigate the truth of these complaints, you can speak to a member of the Oromia Investigation Commission made up of elders and representatives of the religious institutions who have been able to investigate the issues on the ground.

We stand alongside the Government that believes in peace and democracy. We shall fight those who believe in terror and destruction.

We are Ethiopian Christians residing in the Oromia Regional Government, West Arsi Zone, Kore Woreda and the surrounding areas who currently find ourselves refugees suffering from severe hardship because of terrorist attacks against us.

Address: 0911726805, 0911764550, 0911833002

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They earn their wages from the Government and spend their days spreading the message of the Government. At night, they put aside their Government and public responsibilities and reassure them of their support. They have been allowing chaos to reign in the Region and Woreda. They also bear great responsibility for the great suffering that has taken place currently.

They have publicly demonstrated and confirmed their lack of support for the Government during the elections held in this Woreda. Additionally, whilst pretending to be supporters of the Government, they went house to house to stop people from exercising their constitutional rights to vote by threatening the Christian people to stop them from voting for the EPRDF. When proven unsuccessful, they put the blame onto the public and CUD. They have exposed around 100 heads of household to suffering and hardship. This terrorist like behaviour exposes their disrespect for the rights of nations and nationalities.

1. We request that the Government gives this due consideration and brings them to justice.
2. In this Woreda or Zone, instead of the rule of law being paramount, personal relationships and corruption (whose ethnic group is in power or will be in a position to pass judgment) hold sway and we, therefore, request that our complaint is dealt with by the Federal Courts.
3. As a result of the power and influence wielded by these individuals who have been the cause of our suffering, they have not been brought to justice and continue to threaten us. We, therefore, request that the Government bring these people to justice.
4. Our people are currently languishing in prison. They have lost their families and wealth and therefore are unable to seek any resolution through the existing corrupt system. We, therefore, request the Government to consider the plight of these people and give them a swift and lasting solution.
5. We also request the Government to help us find a way to re-establish our lives and once again stand beside our Government to work and lead independent lives. We are victims belonging to many different ethnic groups who have suffered greatly and are in no position to pursue political objectives. Instead, we live in fear that we may not be allowed to breathe and understand that without the Government and the rule of law we will have no future.

የመንግሥትን እንዲህ እየሰጠ ቀን የመንግሥትን መመሪያ ሲያሰሙ ወላው ለሁሉም እንዲሆኑ ለጉዳዮች ገን በማለት የመንግሥትን የህዝብን እድራ ወደ ጎን በመተው በክልሉና በወሌቅ ስርዓት አልበንን እንዲሰጥ ሲያደርጉ መቅደቶቹ ለዛሬው እጅግ ዘግናኝና አስገራሚ ለሆነው ተልዕኮአቸው እሁንም የገዢ የመንግሥትን እንዲህ እየሰጠ መልሱ መንግሥታቸውን የሚበሉ ሰዎች ስራ መሆን በይፋ ይመጣጣሉ።

በዚህ ወረዳ ውስጥ በተደረገ የህዝብ ምርጫ የመንግሥት ደጋፊ ያለመሆናቸውን በይፋ ያሳወቁ ያረጋገጡ ናቸው። ለልዩም ተርፍ ሰው ህገመንግሥት ጠላት መሆን እንዲያስቀምጡ ለሌሎች በመሄድ ለክርክሮች ህዝብ ሊህሊዲብን እንዲሰጡና ማሰራረድና ማስጠንቀቂያ ሊሉ የመንግሥት ወንጀም መከላከል በመታየት ድራግ ሲሰጥ ቆይተው ዛሬ ሳይሰጡ ሲቀር 54570 እንዲለሙት ወደ ህዝብ አዘው "ቅንጅት" በሚል ሸፋን የ547 ሴቶችን ተግባራዊ በመታየት የሚቆጠሩ ጠቅላይና ለገደብ ለገደብ ለገደብ አገልግሎት ሰጥተው ስጥተው ደግሞ ተግባራዊ ያሻግራሉ ገደብ ያለውና የብሄር ጠቅላይ ጠቅላይ ጠቅላይ መሆን ያለማንኛውም ያላቸውን ስሜት ያሳያል።

1. መንግሥት ደህንን ለጥያቄዎች ለጥያቄዎች ተመልክቶ እንዲህን እንደ ለገገው ለሁሉም ለሁሉም ጠቅላይ ተገቢውን የሚመዘኑትን የህግ ደንብን ውሳኔ እንዲያሰጥ።
2. በዚህ ወረዳ ወይም ዞን የህግ የበላይነት ሳይሆን የሚሰጠው የሰው ሰው መደዘንና የገንዘብ ልጠታ (የማን ጉሳ ገደብ) በሰጠን ላይ ያለው ወይም ደንብን የሚሰጠው እርሱ፣ ጠላው መደዘን፣ ለገንዘብ ማሰብ የሚለት መመዘኛ ስህተት የሚሰጠው ጉዳዮችን ለሁሉም ፍርድ ጦን እንዲታይ።
3. እሁንም የበደሉንና ለዚህ ልገፋ ውድመት የደረገን ግንባር ቀደም ወንጀላዎች በገንዘብ፣ ገንዘብ ገቢዎች ለማግኘት ለህግ ሳይቀር ቀርተው ለተጠቃሚ ገንዘብ ማሰብ የተገለጹ ስህተት እንዲህን ሰዎች ወደ ህግ የሚቀርቡበትን መንገድ በመንግሥት ጠቅላይ ገንዘብ ይወስድ።
4. በገንዘብና በዘመድ በመስራቱም ወገኖቻቸውን ያጠና ጥሪን ህግን ህግን ህግን በአገትና ለዚህ ያጠና ወገኖቻችን ያለእንደ የምስክር | ግሰረጅ | በመሆን ጦን ለሁሉም ሰዎች ለገዢ ገንዘብ ስህተት መንግሥት ለህግ በጥል ምላሽ እንዲያገኙ ያደርግ።
5. መልሱን የምንቋቋምበትን ለመንግሥት ገንዘብ ስህተት የመኖር መብታችንን የሚያረጋግጥ መንገድ መንግሥት እንዲሰጥ። የሚለት ሲሆን በተጠቃሚ እኛ በደል የደረሰንና ግን የተፈጠረን የጠቅላይ ጠቅላይ ጠቅላይ በዚህ ወረዳ ውስጥ እንዲህ የገለጸ ፍጥነት ልናራምድ ይቅርና ለምንተኛው እየሰጠ እንዲሰጠ ይሆን ጠቅላይ ገንዘብ የምንሰጠው የምንሰጠው ያለ መንግሥት ህግ የበላይነት የእንደ ቀን ደንብ ህግን እንዲሰጠን ስህተት መንግሥትን በቀያቸው ለቀሩ ጠላው እንደ ጠቅላይ ተደርጎ

Date: [illegible]

To: The Temporary Investigative Committee established to investigate the riots and destruction of property in Oromia Region post 2005 (E.C. 1997) national elections

I, W/zo Tsehay Agonafer, live in Kore Woreda, Kore 01 Kebele. I was born and brought up in this city and have lived together with this community through happy and sad times. On the evening of 16/11/2005 (E.C. Hidar 7, 1998) at 8:30 pm, sudden conflict and looting broke out and many people's homes were burned during the night. The next morning, anti peace forces from the surrounding Farmers Associations arrived and continued to burn and pillage the remaining Christian's homes.

On 17/11/2005 (E.C. 08/03/98) our neighbor of many years Ato Jeldo Jarra approached us and offered to hide me, my husband Ato Beriso Nigusse and my children, in his home. After taking us to his home, he took 30,000 Birr and 1 Kalashnikov (Serial No. KN5698) from us and along with his collaborators, proceeded to kill my husband.

They then broke and pillaged our home and trading warehouse and set our home on fire causing us great loss. We have lost an estimated 500,000 Birr worth of possessions because of this incident. We beg the Government in God's name to bring to justice and punish the perpetrators and to help us find a route out of our hardship and rebuild a sustainable future. My dead husband was responsible for 14 people and we now find ourselves displaced and in need.

With Regards,

[Signature]

Tsehay Agonafir

To: The Investigative Committee established to investigate riots and destruction of property in Oromia Region post 2005 (E.C. 1997) national election.

We are the Christian residents of Kore Woreda and its surrounding areas. We belong to the Amhara, Oromo, Gurage, Wolayita and Tigre ethnic groups and have lived in accordance with our Constitution in peace and equality with each other. However, we have been subjected to suffering after the May elections. We were pressured not to vote for the EPRDF and instead pushed to vote for the Oromo National Congress. However, because of our decision to vote for the Government that has given us democratic rights, we were falsely accused of being supporters of the Coalition for Unity and Democracy (CUD) and sidelined. The Defense Forces were stationed in our city during the elections to maintain peace and order in the area for a period of 2 months before leaving. On 03/11/2005 (E.C. Tikimt 24, 1998), those enemies of our Government and country used the opportunity of the Eid celebrations of our Muslim brothers to promote their hidden political agenda. They agitated amongst the Muslim community with the message - we will kill the CUD and destroy members of the EPRDF. They then packed two Isuzu trucks full of young people and travelled down the City's main roads shouting "Kinijit harka hinmoorna, kenisa ajef near, obkofilanera" they proceeded to insult Christians, those they call "Kafira", before dispersing. The day of Ammanuel is marked with great celebrations by the followers of the Christian faith. On the eve, 06/11/2005 (E.C. Tikimt 27, 1998), while members of the congregation had gathered for prayer, one of the young persons who was on duty of guarding the community was kidnapped by these troublemakers who attempted to take away the weapon that he was carrying. However, the individual fired to air repeatedly and police officers arrived in the scene and took the young man back to the station for further investigations. Observing that he had gone to the police station the troublemakers went to his house and store to break down them as well as the doors of neighboring buildings to pillage. Nevertheless, their attempts of pillaging were thwarted by the intervention of local residents and the matter calmed down with only a few injuries.

Individuals injured on 06/11 (E.C. Tikimt 27)

1. Ato Dejene Woldemichael
2. Ato Abiti Tulu
3. Ato Ajemma Buta
4. Ato Ibrahim Fetenisa
5. [illegible]

Individuals whose homes and businesses were damaged

1. Ato Dejene Woldemichael
2. Ato Samuel Berhe
3. Ato Abiti Tulu
4. Ato Abiot Getaneh

The next day, 07/11/2005 (E.C. Tikimt 28, 1998) we, along with the above-named people, reported the matter to the Kofele Woreda Police Station. The Woreda Administration and the Head of Police came to Kore to gather the residents and decided that the matter should be looked at by elders as if it was a mere children's disagreement. In fact, some of the officials made fun of us by calling out the names of individuals and saying you belong to the CUD and you will get what is coming to you. Even the elders' committee, which was set up to resolve the issue, chose instead to focus on the young man that fired into air his weapon. They came to the decision that the young man should hand in his weapon and any dissenting elders were pressured to remain silent. The young man's weapon was then confiscated.

On the 16/11 (E.C. Hidar 7), at around 8pm at night they inflicted unexpected damage on us by robbing and burning our homes and businesses. We spent the whole night hiding in fear. The next day on 17/11/2005 (E.C. Hidar 8, 1998), members of these anti peace forces arrived from the surrounding Farmers Associations and committed further acts of damage. They inflicted damage to life and as well as causing physical injuries. 10 innocent lives were lost.

An estimated 6.5 million Birr worth of property was destroyed through looting and fire. Their actions extended to the surrounding farmers associations and led to the loss of homes and possessions as well as cattle and pack animals through pillage. They also stole the Tabot and items from our place of worship, Ansha Kidist Mariam Church and burned it down – a loss that we will never be able to forget.

We are only able to be here today to share our grievance because we were saved by the arrival of the Defense Forces at 4pm that day. If the Woreda officials and the elders of the area had given these problems due attention we would not lost our homes and possessions and forced to beg and seek refuge in another people's land.

We therefore request that the Regional and Federal Governments identify the perpetrators and ensure that they are brought to justice as well as ensuring that we are given support to re-establish our future life in peace.

With Regards

Applicants [...illegible]

To: The Temporary Investigative Committee established to investigate the riots and destruction of property in Oromia Region post 2005 (E.C. 1997) national election

I, Ato Getaneh Nigusse, live in Kore Woreda, Kore town. I was born and brought up in this city and have lived together with this community through happy and sad times. However, as a result of an unexpected attack by anti peace forces on our town on 16/11/2005 (E.C. Hidar 7, 1998) I lost my personal business worth an estimated of 200,000 Birr. I now found myself as a refugee and beggar in other people's land.

My brother, Ato Beriso Nigusse was also killed by the same anti-peace forces. His property, worth more than 500,000 Birr, was burned down along with his possessions. Because of this, we are now facing severe hardship.

I respectfully request that the Federal and Regional Government bring these perpetrators to justice and ensure that they receive appropriate punishment. I also request that we the victims receive support to re-establish our lives.

With Regards,

[Signature]
Getaneh Nigusse

የግንቦት 1998 ዓ.ም. ለገር ለቀና ምርጫን ለስመልክት በሽሮሚያ ክልላዊ መንግሥት ለተፈጠረው ግጭት ለተቋቋመው አጣሪ ገጠራ ስም :-

እኔ ከቶ ያተገረገረ ንጉሥ ነዋሪነቴ በቆራ ወረዳ በቆራ ገተማ ኪሆን ተወልጄ ያደግሁትም በዚህ ገተማና ህብረተሰብ ጋር በጋራ በሀዘንም ሆነ በደስታው ንብረን ብንቆይም ነገር ግን ግላሰብአንና ግልገመን አን ምክንያት ህዳር 7 1998 ዓ.ም የግሪ ድርጅት የሆነውን ግምቱ አ200.000.- |ሀላጊ መቶ ሺህ| የሚሆን ንብረቴን በአተማው ሁለት ግሰናሱ ግላሰቦች ተዘርፎ ዛሬ በሰው አገር በሰደትና በሰላም ካይ እንኖላለን። ይህ በእንደህ እንዳለ ወንድሜ ከቶ በህሰት ገንብ በእግዳህ ፀረ-ሰላም ሀይሎች በግሩ ተገደሎ ሌቱ ገንጠላ ንብረቱ በእሳት በማጋደት አፍተኛ በደረሰ ስቃይ ደርሶብናል። የሚኛ ወንድሜም ንብረት አ500.000 |አምስት መቶ ሺህ| በላይ በዘረፋና በቃጠሎ ሊወድም ችሏል።

የሕወሓትና የክልላዊ መንግሥትም እንኳን ፀረ ሰላም ሀይሎችን ለህገ-አቅርቦ ተገራጭ ትግል እንደያገኙና ተቆይ የሆነውን ህብረተሰብ ዘላቂ ዳይሬክቶርን እንደሚመራ እርዳታ ያደርግልኝ ስለ በትኩረት እጠይቃለሁ።

አሁንም ትግር ~~ቶ~~ ያተገረገረ ንጉሥ

Application by W/zo Tsehaye Agonafer (wife of the deceased Beriso Nigusse) to Kore Town Police

Guyyaa 15/03/98

W/Poolisii A/ Bere tii

Himattu.....A/d Tsahaayi Agonaafri

Teessoo.....A/ Bere

Mag/Qoorec

Himatamtoota.....1/ Ob, Jaldoo Jaarraa

TeessooMag/Qoorec

2/ Ob. Dilbatoo Ida'oo

Teessoo.... Ganda Uudugaa

3/ Ob Looloo Tashitee

Teessoo..... Mag/Ganda Saayinanna

4/ Ob Mahaamad Hajji kn Uussiiyaa Hajji

Teessoo..... Mag/Qoorec

Sababa Himataa.....Seeraa yakka (h.d.a.a.4) R.D.F.I Lakk 32(1-b)ti 539.494.671 irra darbudhan kan dhiyyaateedha.

Tarree Himataa

Himatamtooni kun ummata sabaa fi Amantadhan gar gar baasuudhan balaa fi miidhaa geessiisuf itti yaadani meeshaa Eeboo fi Gafaraa qabachudhan namoota heeddu gurmeesudhan Garreedhan ta'aani gaafaa 08-03-1998 Aanaa Bere Mag/Qoorec keessatti tilmamaan sa'aati 3:00 - 3:30 . Abbaa warraa koo Ob. Bariisoo Nugusee Mana Himatama 1st Ob. Jaldoo jaarraa keessa osoo jiruu.Himatama a 1st kun gocha guutun itti yaadudhan maallaqa harkarra qabuu qar 30.000.00 /kuma sodooma/ fi Qawwee kilaashi "ka 5698" Hayyama qabuu sosoobe irraa fiudhee himatamtoota 2nd

hanga 4^{naa} jiranif dabarse kennee Eeboon waraananii qaama issa ququurxani ajeecha cimaa ajeessaniru.

Himatamaa 4^{naa} kun Hiamtamtoota kaniin wajjin ta'uudhan namoota biraa deegartoota heedduu baayyini issan tilmamaa 200 garree garreedhan guurmeessudhan qabeenya du'aa kan dhiirsa fi niitii.

1. Meeshaale mana Guutuu (kan akka teelevizina, Biiffee, Sanduqa Dhaabata Teechuma tilmamaan qar. 57,000--60,000 tilmamamu nu saamani M/jireenya beenzilaan Gubaniru.

2. maallaqa Dheedhii qar 70,000.00 kuma torbaatama/ nu saamaniru.

3. kan mana daldalaa magaazana /mana kuusa/ keessa

A. Lalaafa dhangala'a wajjin sanduqa 16 gatii 103.10X16.....=Qar 1649.60

B. Biiraa dhagala'a wajjin shanduqa 2 gatii 127X2.....= Qar.254.00

C. Araqee Adii dhagala'a wajjin sanduqa 1 gatii qar.....,375.00

D. Bishaan Ambo dhagala'a wajjin sanduqa lama 83x2.....=Qar 166.00

E. Gommaa konkolaata Ayisuuzu baayyini 17 gatii tokko qar 950 yoo ta'uu walitti 17x950=Qar 16,150 baasan faayida offitiif olchaniru

Himatamaa 4^{naa} kun du'aan abba warra koo yeroo lubbuu hin jiraatuu na Eegii si ajeecha jechudhan itti dhaadhata tureera.

Kanaafu himatamtoni kun itti yaadani deegartoota biraa dulchuudhan yakka raawwatan iif seeraan na qulqullaaya Qaama ilaalattuuf akka na darbu lyyadha.

Himattuu


Ragaa namaa

1. Ob. Haayiliyyee Asraat


2. A/d Sinaafiqish Kuraabaachew

3. A/d. Qidisite Worqee

4. Ob. Geelanoohi Muqubee

 04/12/2020

A letter of petition written by around 200 Amharas to Arsi Zone Administration Office


Bulchiinsa Mootummaa Naannoo Oromiyaatti
Waajjira Bulchiinsa Godina Arsii
በኦሮሚያ ክልል ውስጥ ሆስቴል
የአርሲ ሚኒስቴር ክ/አ/አ
The Oromia Regional Government Arsi Zone
Administration Office

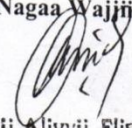
Lakk. CA/13669/01-W-123
Guyyaa 02/10/98

Waajjira Bulchiinsa Aanaa Qoree tiif
Qoree


Dhimmi :- Waa'ee ivvattoota Namoota 200 ol tahanii ilaala

Akkuma mata duree irratti tuqame, hordoftoota Kiristaanaa fi jiraattoota Aanaa keessanii kan ta'an guyyaa 27/02/98 akka saamamaniifi kan reebamanis tahuusaa ibsuun iyyataa turanis o soo furmaata hin argatin guyyaa 07/03/98 namootuma dura gocha kana raawwataniin, irra deebi'e lubbuun namoota 6 akka darbee fi gandoota Aanaa Qoree keessa jiran magaalaa fi baadiyaa keessatti manni jireenyaa 224 qabeenya waliin waan jalaa gubateef hanga ammaatti rakkoo cimaa keessa akka jiran ibsuudhaan waajjira pirezadaantii M.N.Oromiyaatti iyyata guyyaa 05/05/98 barreeffameen namootni kun waan iyyataniif waajjirri pirezadaantii M.N.Oromiyaallee xalayaa lakk. BMNO1-2/N4/Z10-3 guyyaa 12/05/98 barreeffameen, gama bulchiinsa Godinaatiin deeggarsi kanaan dura taasiifamaa ture akkuma jirutti ta'e, ammas namoonni kun jireenya amansiisaa fi tasgabbaaye akka jiraachuu danda'an deeggarsi barbaachisu akka kennamuufi deeggarsa kennees gabaasaan akka beeksiifnu nu ibseera.

Kanaafuu Bulchiinsi Aanaa Qoree Dhimma kana ilaalchiisee :- 1^{ffaa} deeggarsa hanga ammaa miidhamtootni gandoota baadiyaa fi Magaalaaf godhe 2^{ffaa} Jiraattoota miidhamtoota magaalaa jiraataniif deeggarsi godhamee fi ufi duras sadarkaa Aanaatti wanta godhuu danda'uu fi kan humna Aanaatii Ol ta'e immoo addaan baasuun akka atattamaan nuuf gabaastan cimsinee ni beeksiifna.

Nagaa Waajjin

Jundi Aliyyii Eliyas
Bulcha Godina Arsii
የአርሲ ሚኒ ሆስቴል ክ/አ/አ
Arsi Zone Chief Administration Office

G/G
Waajjira Bulchiinsa Aanaa Kofaleetiif
Kofalee
Koree Qindeessituu dhimma Godina haarawaatiif
Shaashamannee





Biuroo Haqaa Oromiyaatti
Qajeelcha Iyyannoo, To'annoo fi
Dhimma Yakkaa
 በአርጌያ ፍትህ ቢሮ ስር ለቤተታ
 ቁጥጥርና ወንጀል ጉዳይ ማምሪያ

Lakk 03/1/323/2013/1
 Guyyaa 21/05/99

Qajeelcha Haqaa Godina Arsitiif
Asallaa

L/G/B/H/O

Iyyatooni Dajanee W/Mikaa'eel fa'a himata shakkamtoota H/Gammadaa Tiksee fa'a (N-21) irratti dhiheffannee Ragaaleen ijaa (miidhamaan) himata keessatti caqasamuu osoo malu bira darbameera, ragaa dabalataas nuuf caqasaa jennee yoo iyyanu nu didaaiiru, kana malee Qajeelcha Haqaa Godinaarratti nu sodaachiisaa jiru waan ta'eef dhimma keenya hordofuu hin dandeenye kan jedhu iyyata gaafa 21/5/99 barreeffameen iyyataniiru.

Kanaafu, gama keenyaan dhimma kana qulqulleessuun barbaachisaa ta'ee waan argameef

1. Himata gama keessaniin shakkamtoota irratti dhihessitan,
2. Ragaalee dhimma kanarratti caqafaman garagalcha isaa fi sadarkaa dhimmichi yeroo ammaa irra jiru hattantamaan akka nuuf ergitan cimsinee isin beeksifna.

G/G

- Qajeelcha Poo Go/Arsii tiif
- Asallaa
- Obbo Dajanee W/Mikaa'eel fa'aatiif

B/J



Nagaa Wajjin

Adam Araddaa

Adam Araddaa

አዲስ አበባ

Abbaa Alangaa Qajeelcha Iyyannoo,
 To'annoo fi Dhimma Yakkaa
 በአርጌያ ፍትህ ቢሮ ስር ለቤተታ
 ቁጥጥርና ወንጀል ጉዳይ ማምሪያ
 ዐ.ቃ.ቤ. ስገ

Guyyaa 15/03/98

W/poollisii A/ Boree fit

Boree

Himataan.....Ob.Geetaana: Nugusee

Teessoo.....Mag/Qooree

Himatamtoota.....1/ obbo Huseen Mohamad
2/ obbo Mimilee mohamad
3/ ss Ammatee mohamad
4/ ss Daraja mohamad

Sababa Himataa Seeraa yakka (h.b.o.r.c) R.D.F.S Lakk 32(1.b), 671 (1,A) irra
darbudhan kan dhiyyaata

Tarree Himataa

Ani Himataan teessoon koo mag/Qooree keessa yoo ta'uu gaafaa 07/03/1998 himamaan galgala sa'aati 3:00 irraa kaasee halkan guutu namoota garreedhan ta'uudhan wal-deegarani baayyina isaani timamaan namoota 200 /dhiiba lama/ ta'an namoota Amantaa kiristaana Hordoofnuu irratti duuludhan beenzila, Gajaraa, Eebo, qootto, uulee qabechudhan bakka hojii kooti na arii'ani mi'aa daldalaa jechun shaqaxa adda addaa, meeshaa Eleektorniksii, zayitii, uffataa. Guurguraa, kitaabaa Heeddu, maallaqa dheedhii qar 30,000 /kuma soddoo/ waluma galatti qabeenya Qar 150,000.00 hanga 200,000.00 shalagamu shaanxa meesha wajjin Adaraan teechiisne saamtootan saamameera

Saamtoonni kun meeshaa waraana Uzii lakk issa "Hy 985" Hayyama maqaa kootin itti baasee na saamaniru. Akkasumas Chaappa Nagahee mana Amantii kiristaana saamtootan muslimaa tin saamameera

Kanaafu balaa fi Miidhaa na irra qaqqabeef seeraan na qulqullaayee saamitooni Hordoofi Qaama seeraatin qabamani qaama seeraa Ilaalatuuf akka naaf darbu Iyyadha.

Raqaa
1. Shee Huseen Mohamad
2. obbo Taayee Mulata
3. ss Adinawu Ayaale

Himataa

Ob. Geetaana Nigussie



Biiroo Haqaa Oromiyaatti
 Qajeelcha Iyyannoo, To'annoo fi
 Dhimma Yakkaa
 በአርግፍ ፍትህ ቢሮ ለቤተሰብ
 ጥያቄ ወንጀል ጉዳይ መኖሪያ

Lakk. 03/1/434
 Guyyaa 29/06/

13/1

Qajeelcha Haqaa Godina Arsitiif
Asalaa

L.G.B.H.O D-13/10

Godina Arsii Aanaa Qoree kesstii yakki gaafa 7-3-98 fi 8-3- 98 raawwatamee ilaalchi iyyata dhiyaate fuula tokko xalayaa kanaan waliin ergameera.

Iyyata dhiyaatee irraa akka hubannetti namooni yakka raawatamee kessat ihirmaanaa qaban yakki raawatamees mirga wabii kan hin egsisnef otoo ta,ee jiruu wabiin bahani namoonii kuniis erga mana hidhaaatii bahanii nureebaa nudoorsisaa jiruu kanaaf furmaaniinuf haabarbaadamu kan jedhuudha.

Kana waan ta'ef ijoo iyyatichaa garagalcha isaafii ergamee irraa hubachuudhaan akka jedhametti kun raawwatamee yoo ta'ee qorachistanii furmaata akka argatuu akka taasiftan ni beksisna.

G.G
 Obbo Dajanee W/mikaa'eel fa'aaf
B/J



Naga,aa Wajji
 Xaasoo Gurmuu
 ጣሰው ጉርመው
 To'annoo fi Dhimma
 የአርግፍ ፍትህ ቢሮ
 ወንጀል ጉዳይ መኖሪያ

ጠባቢ
 ጠባቢ
 መኖሪያ



Guyyaa 25 11 98 A.L.L

Mirra Bulchinsaa Aanaa Qoreetiifi

Qoree

Iyyaanaa kandhiyeeffanuu nutii jiraatootaa Aanaa Qoree maagaalaa Qoree kan taanee dhiraafi dubartootaa namotaa ba'ee tanee

1. Obboo Alamaayoo Asfee
2. Obbo Baqa: la H/Maariyam
3. Obbo Baqaalaa Hudee
4. Obbo Dasuu Magarsaa
5. " Baqalee Agoonaatiin
6. " Ayelee Bahabtuu
7. " Wandimaa Gabiraamariyam
8. " Girmaa Taadeesaa
9. " Adagee Bayeence
10. " Teewaabee Isxiifaanoosi
11. " Zawuduu Baqdee
12. " Badhadhaa Hudel

Taree iyyaanaa

Taneen duraa bara 1998 Guyyaa 7/3 A.L.L. namoon jibbaa keenyaa qabanii namota keenyaa ajeesanii maneen keenyaa gubanii adunyaa keenyaa mancaasaanii mana amantee keenyaa kanii Firstaanaa Ortoodkisiin maariyyaamii Anshaa jedhaanuu gubanii motumani seeraan nudhaqabee jaarootaa yaakka waan to'aanoo jalaa nu olchelee murtiin hin keenamnee jarsuumaa jechaan yeroo ba'ee waan fiudhatameefi akkasuumalee amaa motuumaan seera eeduu nu'ergee nuraa waan kaa'aniifi halkani dhagan darbaa manaa keenyaa iraatii ta'ee mana amantee kiristaanaa irratii rakko waan umaniifi iyyaanaa.

Kanaafi xalayyaan garaa barbaachiisaa ta'etii nubareefamee jireeyni keenyaa nu'eegamee seera eegidunii kan nuraa ka'ee akka debii'ee nu'eguu iyyaanaa cimaa dhiyeeffanaa.

[Handwritten signatures and stamps]
Mallaatoo

Gumma 20-10-98

Wajjiraa Qalqalaa Hobaa Godina Arsii Tig
Assiira

Iyattoon nu ¹⁹⁹² Geetane Nugusee

²⁰⁰² Dajane ul Mikalii

Kan Ta'ane ¹⁹⁹² Iyannoo Keenaa Akummaa Ariman
Odituuqamuu Yaalamuu Arimoan Gaaditii dhayee
faanaa

Kunisii Akummaa kanaduraa Maqaalaa Jalee
Keesaatii Lolla Kaakasudhaan fi Lubuu
Naamaafi Faabiytaan fi mana namaa buubaa
aada hirimaatan Iyaa Raqa seeraa kan
ta'aa waana nujaalaa kaafanii Namoon
Cimminaan dubbii kan siritee beekan mana
nujaalaa kaafanite kanuu Namoota faw
maay isin Arimman Gaaditii tufaman

¹⁹⁹² Indaana Girmmaa

²⁰⁰² Kubaa Miniqisitee

3 " Abiinnati Geetanaa

4 " Banna Iskeetuu

5 " Alimazii Baatiyaduu

6 " Abiyoo Dajane Geetanaa

7 " Abaayinaashi Uniyee

8 " Jidisiitee Wajjiruu

Kan Jeddhaman ta'aa Seeratiin Akaa Amdhiyaat
an Raqa seeraa Afaa Nujaan Kaabajadhaan
Isin Gaafannaan

N/A/Alin

Mareeto Iyattoota

BAIC

20.10.98

Guyyaa 11.10.99.E.C

Mana Murtii Ol'aannaa Go/ Arsii Lixaatiif
Shaashamannce

- Iyyatoonii himatamitootaa
1^{ffaa} Abbittii Tuluu
2^{ffaa} Abinat (Abiyoot) Geectanee
3^{ffaa} Hayilyyee Asiraatee

Teesoon keenyaa mana sirreesaa go/Arsii lixaa.

Sababiin bu'uura S/D/F/A kew. 148(2) tiin yaadaa murtii dhihaateedha.

Tarree ivyataa

Abaan alangaa himataa guyyaa 14/3/99 bareessee nuratto dhiheessee kan jedhu guyyaa 7/3/98 A.L.I. galgalaa keessaa sa'aa 2:30 yoo ta'u magallaa Qoree keesatti nama waan ajeesaniiru kan jedhuu yoo ta'u ragooleen A/alangaa fi ragooleen ittii saa raganiiru.

Kanaafi yaadaa murtii keenyaa akka arimaan gaditti dhiheesineera.

Yaadaa murtii

1^{ffaa} Ragaan A/alangaa Jaawaroo Jiloo kan jedhamuu jechaa ragummaa isaa yoo caqaasiisuu himatamaan 2^{ffaa} dhahii dhahii jedhee qubaan ittii qkkeekkee jechaan guyyaa 7/3/98 galan 1^{ffaa} meeshaa kilaashii ittii dhukaasee rasaassaa tokkoon dhahee ajeesee jedhee yoo ragesuu akkii ittii arigee ibsaan waan jiruu fiidhaa kan jedhuu sa'aa kana ibsaan kan hin jirree waan ta'eef ragummaan issaa kan sobaati. Himatamitoonii yakka kana yoo dalagan meetiraa 40 irraa dhaabadhee arigee jirra kan jedhu dukanaan meetiraa 40 irratti nama yakka dalanguu ariguudhabuu isaatiif ragaan sobaa ta'uun kunumituwaan agarsiisuuf ariguun issaa soba.

2^{ffaa} Ragaan A/alangaa **Mahaamad Bariisoo** himatamitoonsi 1^{ffaa} fi 2^{ffaa} n yakka ajeechaa yoo raawataan kan ariguu danda'e ragaan A/alangaa Jaawaroo Jiloo

wajjin doo'ii sirbaa fi viidi'oo ilaalee yoo galuuf deeminuu ibissaan waan jiruufi himatameran 1^{ffaa} meeshaa kilaashii otomatikaan dhayee ajeesuu ariguu dandeneera kan jedhuuf sagantaa doo'ii sirbaa guyyaa 7/3/98 A.L.I. (guyyaa roobii) kan hin jirree waan ta'eef jechaa ragaa sobaati. Himatamaa 3^{ffaa} hin ariginee jechuun ragee jira.

3^{ffaa} Ragaa A/alangaa Shumburaa Gammadii jechii ragummaa issaa kan jedhu himatamitoonii kuniin magaalaa Qoree ganda 01 guyyaa 7/3/98 A.L.I. galgalaa keesaa sa'aa 3:00 yoo ta'u yakka ajeechaa yoo Ahimad Miiloo irratti raawatan ibsaan (elekitirikii light) waan jiruuf ariguu dandaae jira kan jedhuu sa'aa kanatti ibsaan kan hin jiree ta'uu osoo beekamu ta'ee jedhee waan hin arigin fi hin dhagahiin ragee jira kanaafi jechaa ragaa sobati.

Akasumaas ragaan kun kan ragee rasaasaan arigee kan jedhuu ragaa mana yaalaa irratti du'aan kun kan du'eefi rassaasaan osoo hin ta'in kan jedhuu waan ta'eef ragaasobaa ta'uun kunumituu ni agarisiisaa waan ta'eef wantaa hin ariginee waan rageef ragaa sobaati.

4^{ffaa} Ragaa A/alangaa Hamizaa Bulbuloo jechaa ragaa yoo kenuu himatamaan 3^{ffaa}n kan jedhamuu osoo nu'uu dandii konkolaataa irraa deema jiruu himatamaa 2^{ffaa} yaamee kofuu dhahii jedhee mataa keessaa dhahee rasaasaan dhahee kana ariguu kan danda'eef ibsaa waan jiruuf ariguu danda'ee yoo jedhuu himatamaan 1^{ffaa} bakkeekufeeti dhiitee jedhee sobaan kan ragee yoo ta'uu himanii A/alangaa fi ragaa A/alangaa kan wolifaaleesuu waan ta'ee ragaa sobati.

5^{ffaa} Ragaa A/alangaa Ayyuu Kadir yeeroo ragumaa baatuu aniifi du'aan kunmana kireefaneeruu iyyaa dhageenee yoo baanuu gara daandii konkolataa irraa yoo geenuu himatamaan 1^{ffaa} meeshaadhaan ittii dhukaasee dhahee ajeesee yoo jetuu sababun ariguu danda'eef ibsaan waan jiruuf Abittii Ta'uu wantii beekkeen ufataan beekke yoo jetuu ufanii bifaa kan yoo jedhamituu ufataa ufatee hin beekuu jatee waan ariguu kan danda'ee meetiraa 20 dhaabadhe arigee waan rageesiteef afaan 2 rageesuu isifiif jira wantaa hin ariginee arigee beekamuuf soba.

6^{ffaa} ragaa A/alangaa kenuu mana kireefanee jiruu keesaa nama 4 tiin iyyaa dhageenee baanee dandii konkolaataa irraa yoo geenuu guyyaa 7/3/98 galigalaa sa'a 2:00 yoo ta'uu himatamaan 1^{ffaa} rasaasaan dhahee ajeesee jira himatamaa 2^{ffaa} fi 3^{ffaa} hin ariginee jedhee ragesera meetiraa 60 irratt dhaabadhee arigee jira.

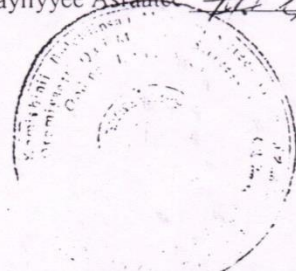
Kanaafuu ragooleen A/alangaa yeeroo fi iddoo yakk ittii raawatamee jedhamee kana kan hin jiree ta'u jechaa ragummaa isaanii fi guyyaa sa'aa yakk raawatamee jedhamuu kana ifittii adeechaa (moon light) kan hin jiree ta'uu fi haalaa birootiin himatamitoonii yakka kana dalaguu ragooleen A/alangaa kan hin ariginii ta'uu mani murtii kun hubatee bu'uura S/D/F/A/Y kew. 141 tiin bilsaan nugaageesuu otoo qabu ragaa ittissaa akka dhiheefanuu jalmurtii kenuun kan nu komachiisullee ta'u ajajaa mana murtii fuu dhachuun dirqamaa seeraa waan ta'eef ragoolee ittissaa keenyaa dhiheesinnee yakka ittiin himataminnee rawachuu dhabuu keenyaa mirkaneesaniiru.

Kanaaf ragooleen A/alangaa jechaa ragummaa isaanii qindeesuun yeeroo yakk raawatamuu idoo tokko jiraachuu isaanii yakk dalagamee jedhamee immoo iddoo adda addaa ta'u jechaa ragummaa isaanii irraa kan hubatamuu dha.

Kanaafuu mani murtii kun jechaa ragooleen A/alangaa kenanii jechaa ragaa sobaa ta'uu hubatee ragooleen ittissaa keenyaa yakka ittiin himataminnee raawachuu dhabuu keenyaa waan mirkaneesaniif bu'uura S/D/F/A/Y/L kew. 149 (2) tiin bilsaan akka nu gaagesuu kabajaadhaan yaadaa murtii dhiheefanee jira.

Y/himatamitootaa

1. Abitti Tuluu T. A. A.
2. Abinat (Abiyoot) Geetaneh A. G. 7777 8178
3. Hayilyee Asraatec H. A. 7777 8178



Guyyaa 9/5/98

Bulichisaa Motummaa Naannoo Oromiyaatiif

Finfinnee

Iyyatooni.... Namootaa jiraatootaa Go/Ariisii /Aansa Qoree Naannoo Qoree jiratootaa kan tanee bayyiniif keen ya hangaa 200 kan tannuu.

Dhimmi:- Nitii iyyatoon Aanaa qoree naannoo qoree kan tannee ammantaa kiristaanaa kan tannee naannoo keenyaa otto jirachaa jiruu gaafa guyyaa 27/2/1998 galgala keessaa Sa'aa .2. yeroo ta'uu nama ammantaa kirstaa naa tannee irrattii qabeenyaa keenyaa samanii nu rebanii iyyannee furmat aatokkoo waan hin arganneefi gafa guyyaa 7/3/98 deebii'aanii nama 6 lubuu ajjeesaniiru.

kana mallee:- lffaa. Magaalaa qoree keessatii mana 45 qabeenyaa mana fana gubanii.

2ffaa. Ganda Aanshaa keessatii mana 105 qabeenyaa mana hundaa fana gubatee

3ffaa. Ganda Tuluu qoree keessatii mana 18 qabeenyaa mana fana gubatee

4ffaa. Ganda mikannaa keessatii mana 11 qabeenyaa mana fana gubatee

5ffaa. Ganda shiree bolee keessatii mana 22 qabeenyaa mana fana

6ffaa. Ganda "odaa dayyuu keessatii mana 23 qabeenyaa mana fana

7ffaa, Mana babaskana anishii mariyaamii qabeenyaa qabiduu fana akka gubatee dhimma kana bulichisaa aanaatiifi bulichisaa godinatii gara gara qodaminee dhiyeefannee furmataa tokkoo ottoittii hin kenniin gadii qabaniif waan biraa darbaniifi namootaa yakka kana rawwataan kana yeeroodhaaf qabaniif wa bidhaan gadhisaani ammasi akka nuratii rawwachufi dhaddachaa waan jiraniif

Yakka kana akka itti fufuu waaqjajabbeesa fi gadisa ta'aanii yakki kun ittii fufuu waan gochaa jiraaniif .

Kanafu midhaa kana kan hin jeedhaminee nura gahee mana jireenyaa dha binee ~~XXXXXX~~ waan nyanuu waan uffanuu dhabinne godatii facannee waan argaminnuuf qarqarsii akka nuf hin dhufnee dhowanii akka waan rakini hin jireetii qabasa sobaa dhiyeessaniiru.

Garaa naannoo keenyatii akka hin deebinee dorsiisafi foqoran akka nu sodachisa jiranifi amma rakinaa irratii bunnee waan nyaanuu dhabianee takina irraa akka jiruu mana jireenyaa dhabinnee waan tokkoo tarkanfiin waan nuuf hin fudhatamineefi angoo motummaa fudhatan yakka kanafi walqa rgaraa turaan ammas qabanneefi mana sagadaa dhabinnee waan rakkachaa jiru uuf keenyaa nuf hubatamee motummaa naannoo oromiyaa yeeroo gababtii furma ta tokkoo akka nuuf keennuu jeechuun iyyata keenyaa kabajaan dhiyeeffanna.

. Dhimma kana rakina kara ammantaa irran kan ka'ee mitii jeedhan gabasuu n sirrii mitti.

. Namootaa adarshaa keessatii gubatan namaooni ilaalan akka hin ilaalee gochuun sirii waan hin tanneef dhorkisuufi rakini keenyaa akka hin mulan ee gochuun sirii mirtii.

. Iyyataa gara mottummatii yoo dhiyeeffannuu hidhafi dorsiisin waan nuqaqabuufi rakina kana olitii ibsamee yeeroo gababa keessatii nuuf foyahee motu maan rakinna keentaa akka nuuf hordofu fi qerqarsaa akka nuuf godhuu kaajan dhiyeeffanna.

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Mallattoo Iyyataa

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Mana Martii Ol-Annaa Godina Aradi tiif
 Asallaa
 Himatann Abba Alangaa
 Himatantoon 1. Abbiitti Talluu Baanaa
 Umriin Wa/32
 Te.Aa.Kofalee Ga.Qoree 01
 Hojii Baldallaa
 2. Abinat (Abiyoot) Gestannee G/Gorgis
 Umriin Wa/27
 Te.Aa.Kofalee Ga.Qoree 01
 Hojii Baldallaa
 3ffa. Hasyilyee Asirantee Isheete
 Umriin Wa/ 42
 Te.Aa.Kofalee Ga.Qoree 01
 Hojii Sooramaa
 4. Gannachyu H/Wasee Turaa
 Umriin W/42
 Te.Aa.Kofalee Ga.Qoree 01
 Hojii Konkolaaschissaa

Lakk BSA/01/293/232/98
 Guyana: 14-3-98

Lakk Ga.4.A 232/98
 Lakk Ga.Qo.Po.9/98

Himata Iffaa

Himatantoota Iffaa fi 2ffaa 3ffaa irrattii

Yakkii Issaa

S.Y. bara 1996 A.L.I bahee keewwata 32(1) (A/B. fi 539 .1.A.ilaalnee
 irraa darbuu dham.

Tartiibaa Yakka

Himatntoon kun nama Ajjeessuu itti yaadnan gochaan waligalaan
 Annaa Kofalee magaalaa Qoree ganda 01 keessatti Guyyaa 07/03/98 A.
 L.I Galgala keessaa filimmaa 01atti 2:30 yoo ta'u himatantoon qaa-
 wwee Killaashii yeroodhaaf lakkattanii isaani hin beekannee qabatan
 isa du'e liffaa barataa Habaab-Raggasaa-Mandhisaa kan jedhamutti
 himataa liffaan qawwee itti dhukkasee ta'een siinchaan mirga irraa
 rukutaa yoo Ajjeessuu himatamaa 3ffaa midhama isa du'e barataa Ahimad
 Killoo yoo ta'ee Raggasaa rukutaa KHN dhayaa yoo jedhee yaadani gochi
 akka rakibamuun himatamaa liffaa fi 2ffaa yoo qariqarsaa
 godhuuf himatantoon liffaa 2ffaa wali faanaa yeroo tokke qawwee
 itti dhukkasan midhama dhunfaa Ahimad Killoo mataa isaa irraa



Mootummaa Naannoo Oromiyaa Wasjiraa
 Bulchinsa Godina Arsii Lixaatti Waajjira
 Bulchinsa Aanaa Qoree
 Obbo Ma/Ashaanaafi H/Gorgisi tiif
 Itti Aanaa Dura Ta'aa Aanaa Qoree

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Lakk 486.99
 Guyyaa 22.5.99

B/J 759: 3287 tiif

Dhimmi:- Wal-gahii dhimma araraatiif isiin waamuu
 ibsuu ilaala.

Akkuma armaan Olti ibsamuufi Yaalameeti Waa'ee rakko bara 1998
 Magaalaa Qoreeti Uumameefi Jaarsoo araraa Koreeti ~~in~~ Ijaaraman
 hanga ammati araraafi Sochoo'aa jiraachuun isaan ni Yaadatama.

Kanaafu Guraandhalaa 03/06/99 guyyaa araraa gabatuufi nama hunda
 qaamaan waan barbaanuufi guyyaa jeedhamee kanati akka wajjira Bulchinsa
 Aanaa Qoreeti Sa'aa 2:30 nuufi argaman Obbo Ma/Ashaanaafi H/Gorgisi
 bakka buufnee kan isiniti erginee waan ta'eef guyyaa jeedhamee kanati
 namina hin argaminee feedhii ofin kani araraa diidee ta'u hunbanee
 namoota argamaan qofa wajjin kani araraa raawwanu ta'u ciimsinee isiin
 beeksifna.

" Nagaa Waajjiin "



Hamdaa Barsoo Gabawoo
 h.g. A.A. TAP

Itti Aanaa Dura Ta'aa Aanaa Qoree
 P.O. Box 9744 Addis Ababa



G/G

- Wajjira Bulchinsa Godina Arsii
- ~~Obbo Ma/Ashaanaafi H/Gorgisi tiif~~
- Shashamane
- Obbo Ma/Ashaanaafi H/Gorgisi tiif
- Qoree

Guyyaa 23/05/99 A.L.I

Waajira Haqaa mootummaa biyyoolessaa Naannoo oromiyaa tiif

Finfinnee

Iyyattoon nu'u ummata kiristaanaa magaalaa qoree fi naannoo magaalaa qoreetii yoo taanu .

Dhiibbaa fi miidhaan nurra gahe kan beekamu yoo ta'u dhiibbaa fi miidhaa nurra gahe gara seeraa fi qaama mootummaa dhimmi ilaallatutti iyyannoo dhiyeeffannee dhimmi akka nuu hordofamu jechuun hanga amma turreera.

Ta'ullee seeraan fayyadamuu fi namoota miidhaa nurra geessan akka nuu gaafataman gama adeemsa seeraatiin dhiibbaa cimaafi miidha nurraa gahu har'aa fi boru fooyya'nnaa jechuu dhuma isaa obsaan eegnullee dhiibba ol'aanaa fi gochaa keenna belleessutitu nurratti raawwatya jira.

Dhiibbaa fi miidhaan nurratti adeemsifamaa jiru keessa.

1. Namoota nu Ragaadhaan dhiyeeffanne dhiibbaa irra geessuun waraqaa yaaminsaa osoo hin kenninuf hanbisuun yeroo gaafannu ragaa edaasaa gaafattani dhiyeeffachuuf ni dandeessu nuun jedhanii booda immoo addaa kukkataa ragaa kennuun hin danda'amu toofta jedhuun fayyadamani ragaa himanna irratti nama dhiyeeffanne ragummaan akka hindhiyaanne nu jalaa dhoorkani jiru.

2. ragaa dabalataa dhiyeeffachuu kan seerri ajaju gaafannaan akka hin dhiyeeffanne mirga qabnu nu dhooggateni jiru.

3. Namoota lamaa ajeechaa lubbuun namaatiin itti raggasitame sababa hin beekamneen nu jalaa gadhiifamanii yoo gaafannu deebii nu dhooggatani jiru.

4. seeraan gama seeraatiin qaamni bakka nu bu'ee dhaabate eegumsaa fi ittisa kamiyyuu waan nuu hin gooneef irra daddeebine yoo beeksifannullee fooyya'iinsa wayituu waan hin argatiniif dhiibba cimaa nurra gaha Jira.

5. Dhiibbaa nurra gahe iyyannoon yoo gaafannuu akkamitti gaafiin akkana ka'a jechuun mana murtii dhaddacha irratti nutti dhaadachuun sodaachisuun waan nurra gahuf nu hidhu jechuu irraa kan ka'e dhaddacha irra dhaabannee dhimma keenya akka hin hordofne taane.

The destruction of Amharas in Jimma Zone, Agaro Woreda

Every year on the 12/07, 15/10 and 14/03 (E.C. Hamle 5, Tikimt 5 and Megabit 5) Abuna Gebremenfeskidus (Abuye) commemoration day is celebrated in Beshashe. In Jimma zone, especially Agaro Woreda, many Christians go to Beshashe Abo to celebrate. Beshasha Abo is a church located 13 kilometers outside of Agaro town. In 2006 (E.C. 1999), many Christians from Agaro, Bedele and Jimma had gathered to celebrate October (E.C. Tikimt) Abo in Beshashe Abo church. As usual, the eve was being celebrated until midnight. During the early hours of 15/10/2006 (E.C. Tikimt 5, 1999) a group of people dressed in Oromo Regional Special Forces uniforms and plain clothes disturbed the church shouting “Allah Akbar”. They all carried Machetes.

As they arrived, one of them placed his machete on the ear of a child who had come to the church with his mother. His ear was cut off and the child fell. As he lay there, they beat him with their sticks. They surrounded the congregation so they could not escape. Those wielding the Machetes told them to “cut off their matebs” [a thread worn around the neck as a mark of Christianity] and instructed them in Arabic to convert to Islam. They started praying in the church chanting “Allah Akbar”. The groups continued to wield their Machetes against the priests.

They sprayed petrol on the church and burned it. They started pushing the members of the congregation into the burning fires. Witnesses described the situation as follows.

One girl who had gone to church from Agaro says:

“I went from Agaro. I always come every year to commemorate Abo. This has never happened to me before. At 00:30 am, the people carrying machetes arrived. They brought fuel with Jerry Cans and started spraying the church with the petrol. They also sprayed the truck that was parked in the churchyard.

They said that they are going to set us on fire unless we get out. When we went out, they ordered us to recite “Allah Akbar”. I think one of the priests failed to say it. They took turns beating him with their machetes. We were inside shouting for help. However, no one came to help us. The ones in police uniform joined them in beating us. Those in police uniforms were also carrying weapons. While we thought they were the police who would help us, they rather joined them to destroy us. We tore off our crosses. When they said, “we won’t touch the women, and the men must leave” the men tried to run out and escape. Some of them managed to escape whilst being struck on their hands and legs by the machetes.

Another member of the congregation who was in the church:

The church doors were closed. We tried to defend ourselves with our resting sticks (Mekomia) but they sprayed the church with petrol and set it on fire. Our sticks broke off and became useless. Half of them went out and tried to defend themselves using the unbroken resting sticks. I was spared because I had left my netela (scarf) inside. Even so, when someone, who did not have a machete, hit me twice with his baton and I was knocked down and acted as if I was dead. Next



Burnt body

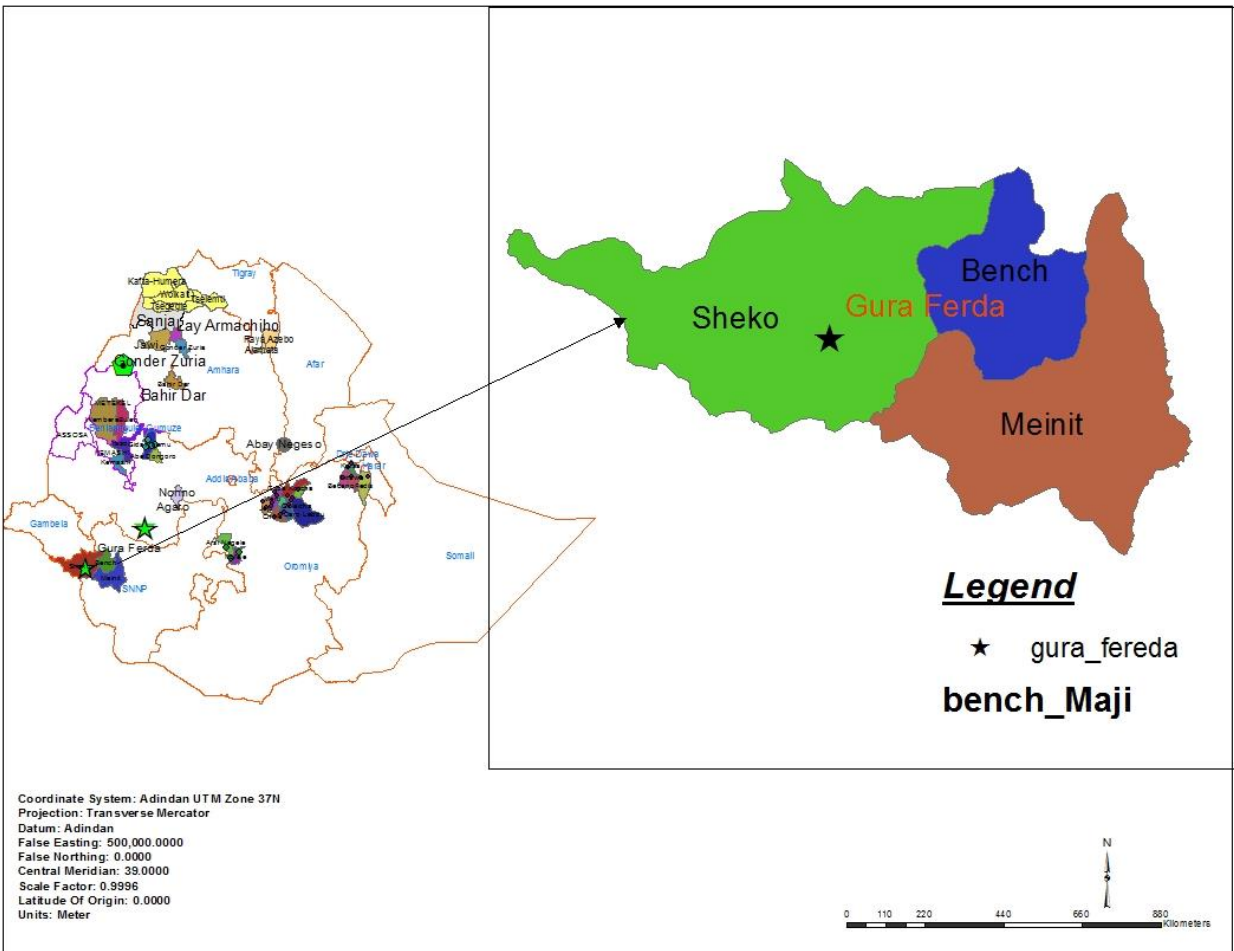


A mother killed by machete

Jimma Zone - Shebe

Approximately 400 heads of households along with more than 2000 families were displaced in Jimma Zone, Shebe Woreda. Shebe town is located 83 kilometers on the road leading from Jimma city to Bonga and Mizan. There are no Amharas left in Shebe town. All of them had their homes burned, their possessions pillaged and were driven out of the area after being accused of committing 'deforestation'. Until recently, the displaced people could be found working as day laborers in Jimma.

The suffering of Amharas in Gura Fereda (Bench Maji Zone)



The map was printed in 2007 (European calendar) and could have limitations

Background

Gura Fereda Woreda is located in the Southern Region, Bench Magi Zone. The capital Biftu is located 43 kilometers from Mizan Teferi. It borders, in the south, Sheko Woreda, in the north South Wench Woreda, East Gambela Region as well as South Sudan. There are 13 Kebeles in the Woreda and with a current population of 45028 residents made up of members of the Sidama, Tigre, Oromo and Amhara ethnic groups. Gura Fereda means “Horse’s ears’ in Oromigna.

At the time of the study, there were 24 individual investors (agricultural) and 16 of those belong to the Tigre ethnic group. The settlement patterns of the Amhara, Oromo, Tigre, Kefa and other ethnic groups are similar. Many people settled here during the Derge regime through its villagization programme. Until 2005/2006 (E.C. 1998) people from other regions who struggled to find land also used to relocate there.

Around 2000/2001 (E.C. 1993) people in Gura Fereda who made their living from livestock breeding petitioned the Southern Regional Council to establish it as an independent Woreda. The Council responded that there were not enough inhabitants in the area to qualify it for Woreda status. Authorities in Bench Magi Zone, Gura Fereda area encouraged previously settled Amharas and other

ethnic groups to bring their families with the promise of land. They did this to increase the number of residents to reach the required levels to allow for the establishment of an independent Woreda. A lot of them encouraged family and friends to relocate. They were given land along with land ownership certificates. Once the required population level was reached, Gura Fereda Woreda was established in 2001/2002 (E.C. 1994).

Facts about Gura Fereda

The indigenous people of Gura Fereda are Mezengir, Meinit and Sheko. These people routinely carry Machetes as per their custom. Although it is not customary for Amharas to carry Machetes they are also explicitly prohibited from carrying them. If they are found carrying machetes, they will be confiscated. One machete costs around 150 Birr. Amharas stripped of their machetes would be made to pay 100 Birr to have them returned. Many authorities in the area used this method of confiscation and fines as income generation methods.

There were three legal criteria for the lawful displacement of Amharas in the area. These were illegal settlers (individuals who have come to live in the area without the correct permission), forest fire setters (individuals engaged in deforestation and the burning of forests) and disruptive individuals (a person who does not live peacefully with the existing population). Every year in January/February (E.C. Tir), it was customary in Bench Maji to set forest fires. This would allow livestock breeders in the area to get rid of dry grass and allow the growth of new grass. However, it was falsely rumored that this activity was actually committed by Amharas in the area.

The displacement of Amharas is not a new phenomenon in Bench Maji Zone. The first act of displacement was committed with varying degree and effect in 1991/1992 (E.C. 1984). In addition to those in the rural and forest areas, Amharas living in Dima, Tepi, Aman, Mizan and Bonga were also deliberately displaced. From 1993/1994 (E.C. 1986) onwards there was a reduction in displacement activity. In fact because of the reasons described above many Amharas were encouraged to settle in the area. The strong work ethic of the Amharas meant that many people were able to build successful lives in the area. Many of the people recognized by the Southern Regional State Council as “model farmer” were Amharas. Since the beginning of the new millennium, it had become fashionable to recognise “model farmers” and celebrate their achievements during various farmers’ festivals and these Amharas were duly celebrated in various areas. However, this celebration was not to be repeated after 2011/2012 (E.C. 2004).

More than 20,000 Amharas were displaced between 2011/2012 and 2012/2013 (E.C. 2004 and 2005). It has been possible to find out the names of over 5000 heads of households who were displaced. Although it has not been possible to include the names of all the displaced, sample details have been included in the study. Sub Saharan TV reporter Adolale has reported that more than 22000 Amharas have been displaced from Gura Fereda Woreda. The displaced Amharas travelled to Addis Ababa to ask for help but failed to receive assistance from any Government agency. Temporary shelter was only provided by the All Ethiopia Unity Party (AEUP), which allowed them to use its office grounds. Having lost a lot of their possessions as well as their family members they were able to return home after some months. However, they continued to be periodically persecuted and displaced.

It has been possible to confirm that the killings and forced displacement of Amharas that took place in 2 years later in 2014 (E.C. 2007) were pre planned. First, the Gura Fereda Administration confiscated the weapons of Amharas. They re-distributed these arms to the Mezengir, Meinit and Sheko people. When questioned they responded that “these are militias that will protect the area”. Near the border with Gambela Zone training was given to members of the “Black People’s Liberation Front”. The plan was to completely wipe out the Amharas living in Biftu, Kometa and Atowa Kebeles. Amharas living in these areas repeatedly applied to the Woreda and Zone levels to warn of the trouble but did not receive a satisfactory response. On 05/10/2014 (E.C. Meskerem 25, 2007) the militia stationed in Kometa attacked in advance and around 600 people were killed. The attack came to a temporary halt.

Testimonies of the Displaced

A survivor of the forced displacement that occurred during October 2014 (E.C. Meskerem 2007) testified as follows:

It was around 8pm at night. Members of the Sheko ethnic group came to me and my neighbor, Shegaw Wodu, and asked if we would buy some honey. We agreed and accompanied them to the forest. We went because there is honey in the forest and this is how it was always done. Part way into our journey, lot of them suddenly appeared and surrounded us. They tied us up to trees. They shot my friend Ato Shegaw Wodu whilst he was tied to the tree. I started jerking in fright and my rope tore loose. I run away and managed to climb a tree to escape. However, Shegaw Wodu died.

So many horrifying acts were committed during the displacement that took place in October 2014 (E.C. Meskerem 2007). Some of these hellish acts have been described by witnesses as follows:

Sheko people surrounded and captured an Amhara family. They presented the head of the household with a machete. After tying the hands and feet of the whole family, they said to him, “If you kill all of them with this machete we will spare you and your mother”. Amharas faced with this horrific choice whilst uncaring for their own life, they fell in quandary thinking of, “Is it better to save one family member?” It was not as simple as this writing would suggest. It is sickening to imagine the horror felt by a father who lays the machete on his beloved children and wife, slaughtering his family like sacrificial lambs. When children are slaughtered by their own father, when a wife feels her husband laid the machete on her neck, instead of a necklace as is more customary, they would feel more fear for the horror facing their killer than their own imminent death. The pain would have been unbearable. It is hard to bear on one’s conscience. This diabolical act was committed against two families in Gura Fereda. One to save his mother, another to save his eldest child – two men were forced, screaming, to slaughter their own families. These evil individuals who get joy from the suffering of others would in turn slaughter the remaining two family members using the same machetes covered in the blood of the others. There is no greater suffering than this.

As the problem escalated, the numbers of people being locked up and burned in their homes increased, they started trying to save themselves by loading people up in Isuzus and escaping to Tepi. They suffered further tragedy at this point as well. Four youngsters whose families had been burned to death,

traumatized by their loss, decided to take their own lives. They flung themselves off the speeding trucks and committed suicide.

Ato Lakew's testimony (his name has been changed for his protection):

The incident happened on 05/10/2014 (E.C. Meskerem 25, 2007) in Kometa Kebele located 60 kilometers outside of the Woreda town where many Amharas lived. The area where we lived was made up of those that had settled from the 1977 onwards (E.C. 1970s) and those that joined us to live with their family and acquaintances. We have lived peacefully alongside the pastoral and nomadic communities since then. We taught them about a range of modern things including clothing, cooking methods and house building.

Historically, the pastoral community would mix the blood of cattle and milk, as well as consuming the roots of various plants and leaves and honey. They would use as shelter Koncho leaves and branches and would not build houses and settle to live in one place. They also did not have the custom of wearing clothes. As a result of the positive relationship they had with the Amhara people, they started wearing clothes, building homes and learning farming techniques. 80% of the Kebele's land was being farmed by Tigre investors. The rest by the Amhara, Mezengir, Sheko and Meinit peoples. Secretly supported by the Zone and Woreda Administration the group calling itself the "Black People's Liberation Front" was made to target the Amhara people. They began to deliberately create divisions and problems between us and the Mezengir, Sheko and Meinit people that lived with us, causing us concerns. They would drive off our cattle. They would gang rape our women. They would destroy our crop fields. They would start conflict about very small things. They would leave areki (local gin) sellers without paying for their drinks. They would tell us to leave their land. We became concerned and started to watch out their activities closely. We found out that they had started training for war in Mezengir in Gambela region. We also found out that they had started preparing defense positions. Fearing further destruction elders from the Amhara people petitioned the Woreda Administration Office, Police and security authorities three times. We later found out that the Woreda Administration agencies had been arming and strengthening their forces.

On the 05/10/2014(E.C. Meskerem 25, 2007) they made their first strike against the Amhara population. They burned down 250 homes in our Kebele. They threw many children and women onto the fires, killing them. A lot of people were also killed with machetes. There were Amharas whose corpses could not be buried for days. Parents and children were separated.

W/zo Sinidu's testimony (her name has been changed for security reasons):

On the day of the attack, we selected three elders and sent them to the Administration Office to explain about the youngsters being trained in Gambela. The elders spoke to the Head of the Woreda Administration and explained, "The youngsters are a threat not only to the Amhara but also to the Government so give us a solution". The Head of the Administration made them leave saying "Don't worry about the youngsters training, they won't be a problem. As for you Neftegna's problems, I will not consider anything. I have a lot of work to do and thus leave my

office now". The war started before the elders returned back. The police could not arrive quickly because our Kebele was on the outskirts. We were compelled to leave because they killed many of our people and destroyed a lot of our homes and possessions. We had to leave the town because we the Amhara people were targeted specifically. Members of other ethnic groups, who were there as investors or for other reasons, were not targeted in any way. Gura Fereda Administration sent police to stop us at Kuja Kebele, preventing those of us fleeing ourselves from the massacre. However, the people calling themselves the "Black People's Liberation Front" caught up with us there while we were stopped and massacred us with machetes. All of our possessions were destroyed. Hearing of the problems through the media the Zone Administration sent Special Forces but the Woreda officials told them to return saying, "We don't have any problems". However, Federal Police in the Tepi town area came and spoke with Gura Fereda officials. There were 18 Federal Police officers and they forced the Head of the Woreda, Ato Meresa, the Head of Police, Commissioner Mesiker and the Security Chief Sergeant Kebede to take them to the site of the conflict.

However, the Woreda officials deliberately led the group into the forests where the militia was located. As soon as they arrived, the three officials run off to join the militia. All 18 federal police officers were killed. Before the Amharas in Kuja Kebele could all be killed, the death of the federal police officers gained the attention of the Federal and Regional Government. The Defense Forces arrived and we were saved.

The Government attorney charged the Woreda cabinet members for the killing of the federal police, not the Amharas and they were sentenced for periods ranging from 5 months to 5 years. Three of them, Ato Meresa, Commissioner Mesikir and Sergeant Kebede can be found in Kaliti Prison.

Ato Ambachew's testimony (his name has been changed for security reasons) – Berji Kebele:

Berji Kebele was one of the targets of the campaign that begun in Kometa Kebele to displace and massacre Amharas in October 2014 (E.C. Meskerem 2007). It is located 7 kilometers outside the Woreda. The plan was to be executed simultaneously at the same time and on the same day. However because the killing and forced displacement started before the set time our Kebele was spared. The displacement of Amharas in this Kebele started since 2005/2006 (E.C. 1998). We were displaced in 2010/2011 and 2011/2012 (E.C. 2003 and 2004) because it was claimed that we were illegal settlers. They confiscated our legal papers of land ownership to make us look like illegal settlers. They were raping married women. The Amhara men whose wives were raped could not just watch silently. When conflict would arise, as a result they would say, "You are trouble makers who can't live in peace with the local population". As a result, we became fully displaced. When questioned by investigators appointed by the Federal Government their claims of us being illegal settlers, troublemakers and being responsible for setting forest fires were accepted.

Priest Nebiyu, the Administrator of the Woreda Church, (a participant in the displacement activity) representing the religious establishment said, "We are not suffering anything. We are being judged fairly. The only people displaced are those who couldn't live together peacefully with the local residents and criminals who destroy forests." As a result, we Amharas had no legal or religious support.

If we need anything resolved, we would have to give bribes from the Kebele to Zone levels. The officials would claim, "It is our land that made you so rich" and take money from us at every opportunity. When the coffee we planted with hard labor and effort was ready for picking, they would claim that it was illegal and confiscate the yield. Alternatively, the official would ask that we share the profits. If we disagreed, they would confiscate it saying that it was illegally planted.

No Amhara could go to court against a "native". No matter what wrong was committed against us, the only answer we would receive was "if you can't live peacefully then you can leave as empty handed as you arrived." Pastoralists for the sake of the feed of their livestock would burn the forests starting in Tir. The Woreda officials would record the burning forests and claim, "the Amharas burnt it". All the footage would only show the burning forest never the fire being set. It was customary in Bench Maji Zone to burn the forests starting in January (E.C. Tir) otherwise it would not be possible for good quality grass to grow for the consumption of cattle. However, they would still claim, "Forests touched by Amharas or fires cannot survive".

The Farmers' Training Centers have become Amhara prison centers. If you go to the training centre at any time, you will not fail to find an imprisoned Amhara. Once imprisoned they make us pay money to release us. They would take married women to private homes and rape them. All this became the norm.

Ato Kurabachew's testimony (his name has been changed for his safety) – Kuja Kebele:

Kuja Kebele is located 17 kilometers outside of the Woreda capital. Many Amhara people settled in this area as a result of the settlement programme during the Derge regime. Many settlers originally moved here from the Debark Region in Gondar and the Kebele was unofficially known as "Debark". However, recently it was decided that it could not be known with an Amhara name and it was named Kuja. There are also settlers from different Amhara areas that arrived in 2000/2001 (E.C. 1993). In order to allow Gura Fereda to gain Woreda status, they wanted to encourage settlers, so newcomers from any area would be granted land along with legal papers proving ownership. These farmers started to jointly plant coffee on land over 2 hectares. There were no problems when they were growing and cultivating the coffee. When it was ready to be picked, the Woreda officials brought charges against them claiming, "They are illegal settlers who deforested the land and planted illegally". Their coffee was confiscated and all the farmers were sentenced to 5 years imprisonment even though they all held legal ownership papers. Recently they all paid 22,000 Birr each and were released.

Amhara suffering in Otowa Kebele

Otowa Kebele is located 7 kilometers outside the Woreda's capital. On 24/07/2015 (E.C. Hamle 17, 2007) in this Kebele, a drunken individual belonging to the Meinit people tried to stab an Amhara with a spear saying, "I hate Amharas, get out of my land you refugee 'neftegna' Amhara". The Amhara man managed to run away and escape. As a result of this incident all the Amharas in the Kebele were rounded up and arrested. Relatives who tried to visit were arrested and told, "You are informers". 16 Amharas were jailed in the police station and suffered.

In total, no less than 600 Amharas lost their lives in October 2014 (E.C. Meskerem 2007) as a result of the unrest in Bench Maji Zone. Those killed included pregnant women, children, the elderly and young people. In addition to the Amharas, 18 police officer and members of the defense forces were also killed. In terms of property 5 mills, an unknown number of rice and sesame seed warehouses and more than 250 homes were burned down. Many cattle were scattered. They also forefully took many cattle for themselves.

One elderly Amhara worked with members of other ethnic groups to displace and kill many Amharas in Maji Zone. It has not been possible to discover his name at this time. This individual had lived in the area for more than 20 years. He worked with the militia while they pillaged and slaughtered the cattle of Amharas and passed on information to them. His deeds had gained him temporary favour with the Woreda officials. He was useful as an instrument to damage his own people. He was one of the leading perpetrators when Amharas were being burned down. He pillaged their homes. However after all the killing and displacement and there were no more Amharas left in the area, as this was an ethnic conflict this Amhara was not spared. They slaughtered him with a machete. His corpse was found 25 days later by which point his body had decomposed and only his head remained identifiable.

Announcements made about Amharas - Biftu Kidus Medhanialem Church, 19/06/2015 (E.C. Sene 12, 2007)

A plea for help announced by an individual at the church:

I had a lovely family and good wealth. I had 4 children. Because of the ethnic conflict that turned Kometa Kebele into a bloody land in October 2014 (E.C. Meskerem 2007), I do not know the whereabouts of my wife and one of my children. I searched everywhere for 10 months. I asked people but I have not been able to discover their whereabouts. All my possessions are destroyed. I cannot feed my three children and myself.

Another individual came to the stage with his two children and pleaded as his children cried:

My home was full but all of it has been burned down. My wife and I lost each other on 07/10/2014 (E.C. Meskerem 27, 2007) through the fear and chaos. In fright, she ran off leaving her children and I do not know where she went. I tried to find her but to no avail. My two children are suffering from the loss of their mother. I do not know what else to do. Please help whatever you can so that I can return home.

Testimony about the suffering of Amharas in Aman town, Maji Zone given by a resident Amhara:

During the time of the troubles, around 800 people along with around 2400 family members were receiving rations for approximately 3 days in Mizan Number 01 School. The Zone Administrator spoke with them and reassured them "Return to the Kebele that you came from, we will resolve the security issues". The Amharas argued, "We have been killed. We are treated as strangers in our land. Why are we being asked to return back to our home, whose country is this?"

The situation of Amharas in Maji Zone

The killing of Amharas has become commonplace in this Zone. For example, 8 people (identity unknown) were horrifically murdered on 30/06/2015 (E.C. Sene 23, 2007) in Berro Woreda, Gabis Kebele. The victims were taken out of the pits where they had been mining for gold, had their hands and feet tied and then slaughtered with Machetes. It was reported by one of the survivors that as three of those present were escaping the killers shouted, 'Go and see if the Amhara Government can save you'. When the relatives of the deceased tried to bring their bodies for burial they were stopped by the Government as they feared "it will cause a disturbance". There are Kebeles in Maji Zone that have become deserted because Amharas have been forcible displaced. Due to the conflict in October 2014 (E.C. Meskerem 2007) Bitu, Kuki Sefera, Kemeta Sefera, Shopi and Waki Kebeles have become deserted and left with no inhabitants. However, the TPLF investors have not been troubled by anyone and are still living comfortably in the area.

Evidence of the legal status of Amhara settlers from Gura Fereda can be found below. The certificates awarded to the farmers in recognition of their "Model Farmer" status, the names and signatures of the displaced, application letters and receipts showing payment of land taxes, Kebele development programmes and EPRDF membership fees are also provided. Over 100 similar documents were collected and the following have been provided as a sample.

[Logo]

Certificate of Recognition

Model Farmer

To Mr./Mrs.: Musa Gedebie

Resident of Kuja Kebele in Gura Fereda Woreda, Bench Maji Zone, Southern Nations and Nationalities Regional State from 26/12/2010 – 03/01/2011 and 22/01/2011 – 28/01/2011(E.C. 17th - 25th /04/2003 and 14th – 20/05/2003).

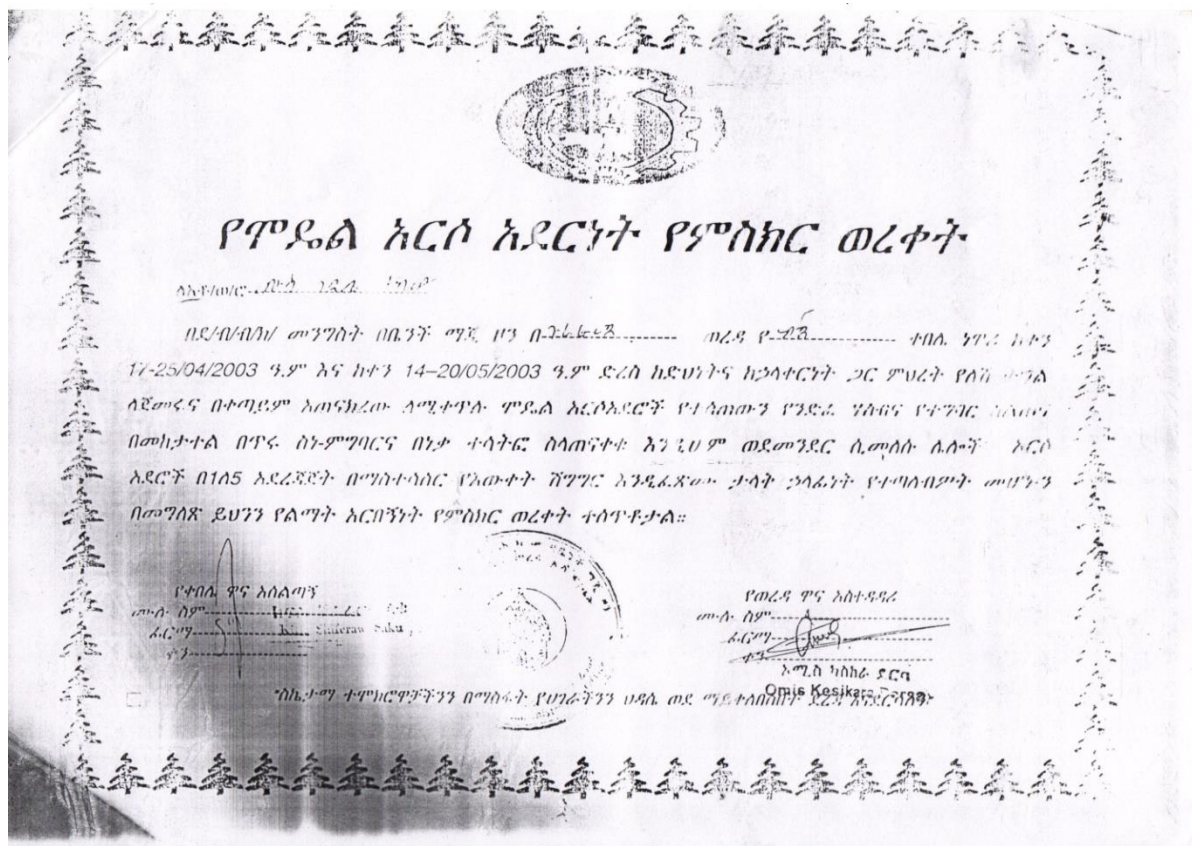
In recognition of model farmers champions of development who have begun and will continue the fight against poverty and underdevelopment, demonstrated theoretical and practical training and good conduct and have been charged with great responsibility to transfer their knowledge onto their peers through 1/5 teams.

(Signed and Sealed)

Lead Trainer, Kebele
(Name and signature)

Chief Woreda Administrator
(Name and signature)

(Motto)



[Logo]

Certificate of Recognition

Model Farmer

To Mr./Mrs.: Yibrahim Mola

Resident of Kuja Kebele in Gura Fereda Woreda, Bench Maji Zone, Southern Nations and Nationalities Regional State from 26/12/2010 – 03/01/2011 and 22/01/2011 – 28/01/2011(E.C. 17th - 25th /04/2003 and 14th – 20/05/2003).

In recognition of model farmers champions of development who have begun and will continue the fight against poverty and underdevelopment, demonstrated theoretical and practical training and good conduct and have been charged with great responsibility to transfer their knowledge onto their peers through 1/5 teams.

(Signed and Sealed)

Lead Trainer, Kebele
(Name and signature)

Chief Woreda Administrator
(Name and signature)

(Motto)

[Logo]

Certificate of Recognition

Model Farmer

To Mr./Mrs.Mohammed Yesuf Adem

Resident of Kuja Kebele in Gura Fereda Woreda, Bench Maji Zone, Southern Nations and Nationalities Regional State from 26/12/2010 – 03/01/2011 and 22/01/2011 – 28/01/2011(E.C. 17th - 25th /04/2003 and 14th – 20/05/2003).

In recognition of model farmers champions of development who have begun and will continue the fight against poverty and underdevelopment, demonstrated theoretical and practical training and good conduct and have been charged with great responsibility to transfer their knowledge onto their peers through 1/5 teams.

(Signed and Sealed)

Lead Trainer, Kebele
(Name and signature)

Chief Woreda Administrator
(Name and signature)

(Motto)



Date: 13/06/[illegible]

(E.C. 06/10/[illegible])

To: Kuja Kebele Administration Office, Kuja

Applicants:

1. Ato Mohammed Yesuf; Address: Kuja Kebele, Koyi Village
2. Ato Getnet Belay; Address: Kuja Kebele, Koyi Village
3. W/zo Fatuma Ahmed; Address: Kuja Kebele, Koyi Village
4. Ato Ali Yibre; Address: Kuja Kebele, Koyi Village
5. Ato Shikur Goshu; Address: Kuja Kebele, Koyi Village
6. Ato Ahmed Destaw; Address: Kuja Kebele, Koyi Village
7. Ato Seid Mohamed; Address: Kuja Kebele, Koyi Village
8. Ato Yenus Ismail; Address: Kuja Kebele, Koyi Village
9. Ato Worku Seid; Address: Kuja Kebele, Koyi Village
10. Ato Musa Kebede; Address: Kuja Kebele, Koyi Village
11. Ato Kedir Seid; Address: Kuja Kebele, Koyi Village
12. Ato Tesake Yimer; Address: Kuja Kebele, Koyi Village

We are applying because we were informed that we possessed our land illegally and restricted from using our land leaving us with no way of supporting our families. We applied to Gura Fereda Land Administration and were advised to apply to our Kebele. We therefore request that our land is recalculated and we are granted land to enable us to work and support our families.

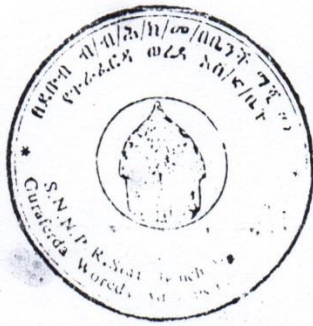
With Regards

[Applicants names and signatures]

S.No	Settlers Name	Previous Kebele	Resettlement Kebele	New allocated	Remarks
1.	Ato Tesfa Assefa	Kuja	Kuja	2.1	
2.	Ato Asrat W/Tinsae	Kuja	Kemeta Settlement	2.1	
3.	Ato Getabalew Nigussie	Kuja	Gelit	2.1	
4.	Ato Tiblet Ashebir	Alenga	Alenga	2.1	
5.	Ato Zewdu Derib	Kuja	Semerta	2.1	
6.	Ato Mamo Kibret	Kuja	Alenga	2.1	
7.	Ato Marcha Abebu	Kuja	Bibita	2.1	
8.	Ato Temesgen Meseret	Alenga	Alenga	2.1	
9.	Ato Etalemaw Tibebew	Berji	Gabika	2.1	
10.	Ato Tsedale Seife	Berji	Gabika	2.1	
11.	Ato Teale? Assefa	Berji	Semerta	2.1	
12.	Ato Meseret Dawit	Alenga	Semerta	2.1	
13.	Ato Astatik Tilahun	Berji	Kometa settlement	2.1	
14.	Ato Mitiku Alemayehu	Berji	Kometa settlement	2.1	
15.	Ato Minda Amare	Berji	Buji	2.1	
16.	Ato Aschalew Mengiste	Berji	Kenenin	2.1	
17.	Ato Temesgen (?)	Berji	Kenenin	2.1	
18.	Ato Semahegne Mesfin	Berji	Berji	2.1	
[SEAL]					

ዘይን ክልል ስለሚወጡ ሠፋሪዎች በተመለከተ

ተ/ቁ	የሠፋሪው ስም	የነበረበት ቀበሌ	የሚሄድበት ቀበሌ	አሁን የሚጠቀሙ	ምርመራ
1	አቶ ተሰጠ አሰፋ	ከጃ	ከጃ	2.1	
2	አቶ አሰራት ገብረገብ	ከጃ	ከመታ ሠፈራ	2.1	
3	አቶ ገብረመስቀል ገብረ	ከጃ	ገሊታ	2.1	
4	አቶ ትብብር አሸባር	አለንጋ	አለንጋ	2.1	
5	አቶ ዘውዴ ጸርብ	ከጃ	ሠመርያ	2.1	
6	አቶ ማግኛ ከብረት	ከጃ	አለንጋ	2.1	
7	አቶ ማርያም አበበ	ከጃ	ቢ.ቢ.ታ	2.1	
8	አቶ ተመሳሳይ ልማት	አለንጋ	አለንጋ	2.1	
9	አቶ ገብረገብ ገብረ	በርጃ	ጋቢታ	2.1	
10	አቶ ፀዳላ ሰይፍ	በርጃ	ጋቢታ	2.1	
11	አቶ ታላላ አሰፋ	በርጃ	ሠመርያ	2.1	
12	አቶ ሠሰረታ ዳዊት	አለንጋ	ሰመርያ	2.1	
13	አቶ አሰራት ገብረ	በርጃ	ከመታ ሠፈራ	2.1	
14	አቶ ማርያም አሰፋ	በርጃ	ከመታ ሠፈራ	2.1	
15	አቶ ገብረ አሰፋ	በርጃ	በርጃ	2.1	
16	አቶ አሰራት ገብረ	በርጃ	በርጃ	2.1	
17	አቶ አሰራት ገብረ	በርጃ	በርጃ	2.1	
18	አቶ ማርያም አሰፋ	በርጃ	በርጃ	2.1	



Date: 09/05/2013 (E.C. 01-09-2005)

To Whom It May Concern,

We are displaced people from Bench Maji Zone, Gura Fereda Woreda. We have been displaced from our homes and possessions for 2 years and as declared in constitution of Ethiopia are lawfully requesting the protection of our rights and property. We have authorized:

1. Ato Eyaye Abebaw
2. Ato Aschalew Mengiste
3. Deacon Haile Lemma
4. Ato Ibrahim Molla

as our representatives and request that all concerned parties cooperate with them.

With Regards

Names of signatories with signatures

1. Ato Birku Befekadu
2. Ato Areta Workineh
3. Ato Amare Gebre
4. Ato Abebe Wolde
5. Priest Daniel Wolde
6. Ato Mamo Wondimkun
7. Ato Shewangizaw Belayhun
8. Ato Sisaye Ayfokir
9. Ato Mitiku Alemayehu
10. Ato Bashir Ibrahim
11. Ato Basalif Amtataw
12. Ato Seid Mohammed
13. Ato Geletew Gebre
14. Ato Demis Sileshi
15. Ato Ayele Girma
16. Ato Sileshi Gebru
17. Ato Girma Shewakena
18. Ato Yehuala Ayalkibet
19. Ato Wondimkun Kassie

Receipts and Paperwork

Document 1: Land ownership papers

[Logo/Stamp]	Date: 31/08/2006 (E.C. 25/12/98)
Ato Anetneh Sebseg, Chief Administrator, Kuja Kebele Ato Wube Workneh, Kuja Kebele Communications Ato Shifitesh Shimaji, Kuja Kebele Public Mobilization Ato Amare Sisay, Kuja Kebele Rural Development	
The Cabinet of the Woreda confirm that a plot of agricultural land which is 50 x 600 meters, bordering to the North Ahmed Yasin, to the South [illegible] Adem, to the west the river, to the East the road has been granted to Ato [illegible], resident of the Kebele as of 31/08/2006 (E.C. 25/12/98). We confirm this legal verification with our signatures.	
[Signed and Sealed]	

Document 2: Income Receipt

Issued to Ato Ibrahim Molla for Mesha clothes; address: Maji Zone, Gura Fereda Woreda, Kuja Kebele; amount paid: 10 Birr.

Document 3: Cash and Credit Sales receipt

Issued by the Southern Nations, Nationalities and Peoples Region Agricultural and Rural Development Office; to Ato Adem Molla Limenih resident of Kuja Kebele, Gura Fereda Woreda; prepayment for 0.25 hectare anchora dap and urea; dated: (unclear); amount paid: 192 Birr

Document 4: Sales receipt

Issued by Southern Nations, Nationalities and Peoples Regional Government; to Ato Adem Molla resident of Kuja Kebele; payment for agricultural inputs for 2010/2011 (E.C. 2003); dated: 23/07/2011 (E.C. 16/11/2003); amount paid: 254.65 Birr

Document 5: Income receipt

Issued by Southern Ethiopia People's Democratic Movement; to Ato Adem Molla; annual membership fee payment of 6 Birr; dated: 28/10/2008 (E.C. 18/02/2001)

Amharas living in Gura Fereda Woreda have suffered a great injustice. As highlighted by the report written by the Women, Children and Youth Office in the Woreda, in October 2014 (E.C. Meskerem 2007) alone more than 3364 children, mothers and pregnant women were displaced. 860 children under the age of 5 have become street homeless. The report produced by the Woreda and made public outlines the problem as follows.

S.No	Kebele Farmers Association	Number of Married Mothers	Number of Children			Pregnant Women
			Boys	Girls	Total	
1.	Ouyka	197	299	246	545	18
2.	Kenean	270	435	431	866	11
3.	Galika	96	166	155	321	10
4.	Kometa	328	403	292	695	8
5.	Alega	26	9	9	18	5
	Total	917	1314	1133	2447	52

Displaced children under the age of 5

S.No	Kebele Farmers Association	Number of children under 5		
		Boys	Girls	Total
1.	Ouyka	110	203	313
2.	Kenean	141	125	266
3.	Galika	53	71	124
4.	Kometa	20	137	157
	Total	324	536	860

Families displaced as a result of the death of their mother or father

S.No	Name of the displaced	Age	Name of deceased parent/s
1.	Tsega Mattios	16	Mattios Tessema and his wife
2.	Zelege Mattios	14	
3.	Aster Mattios	11	
4.	Tekle Mattios	7	
5.	Agegnehu Mattios	4	
6.	Tsega Mattios	10 months	

Killed as a result of diseases after being weakened through shortage of food

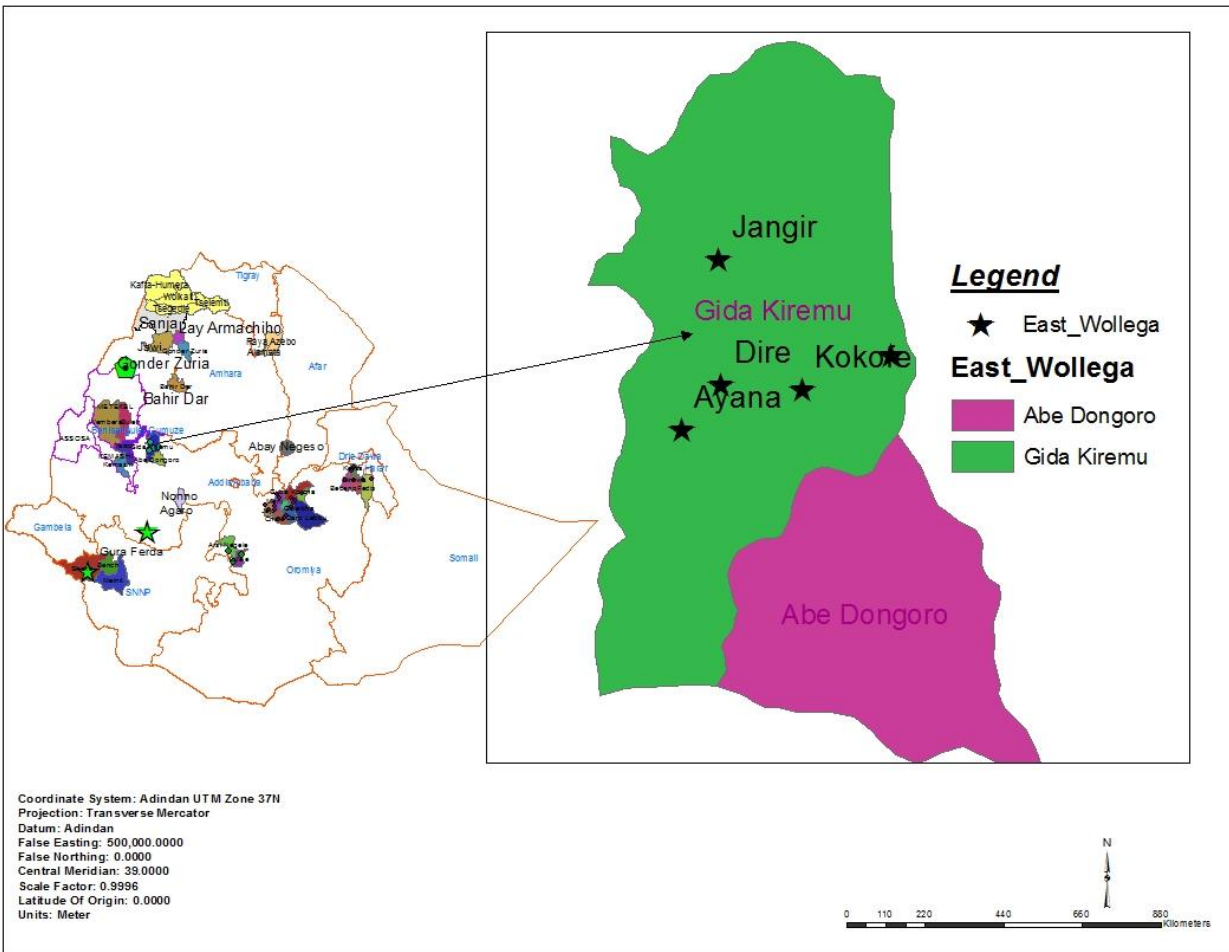
1. Nasser Mena

2. Tadu Nasser (10 years old)
3. Rabia Nasser (10 years old)
4. Zekira Nasser (8 years old)

In total 9 children lost their mothers – 4 boys and 5 girls.

12 children lost their fathers – 8 boys and 4 girls.

The Destruction of Amharas in East Wollega



This map was taken from the Ethiopian Mapping Agency Database in 2007 and the number of Woredas have since increased. However, it still accurately depicts the area.

Background

Amharas have settled in various Woredas in East Wollega for two main reasons. The first was through different settlement programmes during the reign of the Derge regime. The second wave of settlements was as a result of the redistribution of land that has taken place in the Amhara Region since 1991/1992 (E.C. 1984). Many families were labeled ‘bureaucratic and feudal’ during this process and were allocated insufficient land for farming. These families were forced to flee and seek refuge and support from their relatives that had left years before as settlers.

The areas where settlers reside in East Wollega: Seredeno, Gutin, Abe Dongoro, Awaro, Gida and Kiremu Woredas are labeled in numbers (for example Village 1, Village 2 etc). There are 33 villages where settlers reside in Gutin Woreda alone. The Amharas settlers in the various villages have a strong work ethic and follow their cultural practices. These Woredas are located in West Gojjam Bore, towards East Wollega Nekemt Road, just after crossing the Abay River.

Start of the Displacement and Killing of Amharas in East Wollega

The participants of the study identified various causes for the start of the troubles. The main two that all respondents agreed on were:

1. In March/April 2000 (E.C. Megabit 1992), a drunken fight broke out between one Oromo person and one Gumz person in Lewu Woreda in a place called Shenkora. Because of the fighting in Shenkora, all the Gumz men in Abe Dongoro Woreda Lego Hamusit village were arrested. The men were locked up in one house, which was deliberately set on fire leading to their deaths. It has not been possible to find out exactly how many men were killed, only that it was all the Gumz men in Lego Hamusit village.
This caused a conflict between the Oromo and Gumz people. However, the conflict soon shifted towards Amharas. It has not been possible to ascertain why or how this happened.
2. The Oromia Region and officials from different administrative sectors in East Wollega wanted to remove Amharas from Oromia Region claiming, "Amharas have destroyed our forests (Oromia's), they owe fees for fertilizers in Amhara Region so we want them out." A decision was taken that Amharas should leave between 15th -23rd of June 2000 (E.C. Sene 8-16 1992).

Married Amhara women living in Abe Dongoro were kidnapped by Oromos. Four married women were raped. Amharas' possessions and homes were redistributed to Oromos. A plan was made to assign who should strike which homes and who should take whose wife. "Wollo is Wollo, just kill them (meaning Amhara is Amhara just kill them)". The mass shooting and killing of Amharas started. Some people were locked in their homes and horrifyingly burned to death. In Garrero, a mother along with her newly born child (a week old) was burned to death in her home. Ten men were shot and killed. All Amharas living in Abe Dongoro were arrested en masse and held at the edge of Gutin town.

Notices stating, "Go back home Amharas" were put up in public places in the Woreda mentioned above in June 2000 (E.C. Sene 1992). Many people were beaten. Garrero Mariam Church was set on fire and the church was pillaged. Cattle owned by Amharas were pillaged and taken away unlawfully. Infrastructure such as mills were confiscated, while some were destroyed.

The Government army arrived in the area on 17/06/2000 (E.C. Sene 10, 1992). This was at the time of the start of the war between Ethiopia and Eritrea. The army also played a part in the suffering of Amharas alongside the officials of the area. With the help of the army, 3 more churches were burned down. More than 100 Amharas' homes were deliberately set on fire. The conflict escalated further on 25/06/2000 (E.C. Sene 18, 1992) in Gida Kiremu and Abe Dongoro and the homes and possessions of many Amharas were burned down. Many children were gruesomely burned to death.

Participants of the study reported that grieving mothers whose children had been killed by the fires and bullets collected around 40 baby blankets and gave them to the soldiers in protest. After this representatives were selected from the Amhara and Oromo residents and reconciliation talks started. All Amharas were told, “even if your homes are burned down go and stay on the ashes”. The reconciliation was thought to be successful and there were no further problems until 28/11/2000 (E.C. Hidar 19, 1993).

Second Massacre of Amhara People in East Wollega

In November/December 2000 (E.C. Hidar 1993) Woreda officials in Gida Kiremu (now known as two separate Woredas Gida and Kiremu) gathered Amharas in different villages for meetings. On the day of the meetings, Amharas selected priests and elders to coordinate celebratory receptions to honor the arriving Woreda officials. The Amharas did this to promote a peaceful approach and create a welcoming atmosphere especially in light of the previous history. However, the preparations were not enough to influence the mindsets of the OPDO officials.

The OPDO officials arrived with the Oromia Riot Police and special police forces and surrounded Amharas gathered in Haro and Giregna Kebeles. All the Amharas were disarmed. Around 100 Amharas identified for their strength or potential as troublemakers were arrested and imprisoned at Nekemt prison.

Talk of these actions soon spread to settlement areas. Similar meetings were arranged in other Woredas and Farmers’ Kebele Associations. There Amharas did not arrange welcoming receptions. They knew that the arriving officials were coming to confiscate their weapons and arrest them. Therefore, they made sure that only women and elderly residents attended the meetings. The Rapid Response and Special Forces police questioned the women and elderly residents as to the whereabouts of the young Amharas. The prepared Amharas affirmed that they were peaceful citizens and asked the officials to leave. The OPDO officials became very angry. Fighting broke out between the Police forces trying to kill the Amharas and the Amharas trying to defend themselves. During these clashes, the Gida Kiremu Police Chief lost his life. The police forces burned down Debike Mariam Church.

The conflict spread to the whole of Gida Kiremu Woreda and turned into an all out war. East Wollega Zone Security Chief Ato Mulugeta Abay went to Gida Kiremu with the forces from Nazret. After speaking to representatives from both side he identified perpetrators. The following perpetrators were identified from the Oromo people:

1. Asefa Abera
2. Abesa Tefera
3. Taba Fafa
4. Debele Nigussie
5. Dibaba Gidi
6. Welanu Sima
7. Wakiyo Abdi

Although the Amharas had been defending themselves they were told that perpetrators must be identified and the following four people were selected:

1. Tefera Asibe
2. Kemal Desalew
3. Alebachew Walete
4. Mekasha Tiruneh

However when Ato Mulugeta Abay tried to leave behind the Oromo perpetrators and proceeded to arrest and prepare to leave with an additional 19 Amharas, the Amhara residents protested saying “If you do not judge both sides fairly then you cannot leave with just our people”. The Oromo Special Forces and Rapid Response police officers opened fire on the Amhara people. The war started afresh. The OPDO officials requested help from the Defense Forces. The Defense forces and the various regional police forces opened war on the Amhara residents who had very limited weapons and bullets.

The Defense forces rained mortars, launchers and machine gun fire upon the Amhara people. Amharas living in Gida Kiremu, especially Senbo, Haro, Wasti, Giregna and Merga Kebele farmers associations did not even have time to flee. The elderly, vulnerable mothers and children were killed in their homes by heavy weaponry. Children escaping from the fires were thrown back into the burning buildings by the OPDO members standing nearby. Up to 10 people were killed from one household. Many corpses lay in the various villages without anyone to bury them. More than 1100 Amharas were killed during this time.

Around 14,000 Amharas, some throwing the corpses of dead relatives into the forests on their way and others hiring contract cars, fled to and settled in Bure (West Gojjam). All this happened after they were chased off by the Federal Army. Some had to travel on foot for a week because of lack of transport. (The names of 108 Amharas who were killed can be found at the end of this report).



Religious gathering (Tsiwa Mahber) witnessed by the Moresh Wogene Amhara Organization data collection team in Wollega (Gutin Woreda, Village 22)

Death of Amharas in Jawi Settlement Centre

After the displaced people travelled to Bure and received rations from the UN, they were taken to Amhara Region, Awi Zone, Jawi area to settle. Many of these people died from diseases caused due to the change in climate from their previous homes. Jawi Woreda as well as being very hot, had also failed to prepare adequately to combat the Malaria epidemic. This led to the death of an additional 1000 Amharas within one year. (Ethiopian Human Rights Council (EHRCO) reported that of the 10198 displaced people, 800 had died because of Malaria).

When the displaced settlers arrived in Jawi they were given 1.5 hectares of land per household , 1 hectare of land for households with less than four members, and a monthly ration of 15kg of grains, 600 grams of oil, and 600 grams of nutrition supplements. Still, as the area they had moved to had a completely different climate from their previous homeland (Wollega) and the high temperatures made it very hard to live in Jawi, families died in large numbers. Children, pregnant women and the elderly died in their beds. The Government failed to prevent the death of so many people. Additionally because around 500 people had their rations stopped, the resulting starvation further escalated the malaria epidemic. Because the starved bodies of individuals did not have the ability to fight off malaria. Around 7000 cattle were also killed by Gendi (trypanosomosis) disease. Again, neither the Amhara Regional Government nor the Federal Government stepped in to help. Although limited help was given by the

Regional Government from 1991/1992 (E.C. 1984) onwards it was not enough to stop the destruction of the displaced settlers.

As the Malaria and Gendi diseases claimed lives, many of the settlers left the area. It is possible to witness the seriousness of the death by referring to the names and ages of the 482 people from Metu. The names of the deceased have been confirmed by the EHRCO 19th Regular Statement.

The displacement of Amharas in West Shewa Zone, Nono Woreda

Farmers living in various Kebeles in Oromia Region, West Shewa Zone, Nono Woreda were well respected for supplying various crops locally, regionally and nationally. The authorities and security officials in the area would nurture conflict and hate saying 'You are getting wealthy even though you are not natives of this land, whilst native residents have less income than you. You have gained your income from our land. You are not natives; we want you to leave this region'.

On 05/04/2015 (E.C. Megabit 27 2007) Ato Zewdu Endale, an Oromo, was found dead. A man who cannot be named for security reasons was arrested on suspicion of committing the murder. Before a decision had been made on the matter, Inspector Hailu Diriba the Nono Woreda Head of Police, Ato Gossaye Gech Chairman of Nono Kebele and police officer Lieutenant Genene Beyene declared, "This killing was performed by Amhara people". They proceeded to coordinate police officers and members of the Kebele to incite local residents to rise up against Amharas. This resulted in the arrest of 85 farmers on 17/04/2015 (E.C. Miazia 9, 2007). At 9am on Saturday 18/04/2015 (E.C. Miazia 10 2007) they targeted and burnt down the homes and possessions of people they believed to be Amhara. They collected 300 Birr from the imprisoned farmers for 'fuel', before releasing them and informing them that their homes had been burned down. This was confirmed in a letter written by the affected farmers to the EHRCO and corroborated by the findings of EHRCO staff who visited the affected area.

Damages to Amhara life and property, Nono Woreda

- 1 person was killed
- 10 people suffered major and minor injuries
- 99 huts were burned down
- 25 tin roofed homes were burned down

As a resulting of the destruction of homes and possessions, a large number of displaced people were forced to flee to the Southern Region, Gurage Zone, Habeshege Woreda where they were sheltered in a tent and received assistance.



The deceased Ato Damena Gizaw - he was kicked in the kidneys by police and lost his life on 18/04/2015 (E.C. Miazia 10, 2007). His funeral was held on 19/04/2015 (E.C. 11/08/2007) at Darge Mariam Church.



Farmers standing on the remains of their burned down homes, Oromia Region, West Shewa Zone, Nono Woreda, Nono Alo Kebele – April 2015 (E.C. Miazia 2007)

Teacher Geremew Nadew had started a family and accumulated a lot of wealth working as a farmer in the area. In 2008/2009 (E.C. 2001) he was unlawfully forced to flee the area, leaving his home, property and family because of undue pressure from the Administration. The Human Rights Commission had in a previous statement called for recognition that this had been an unlawful act and for the need to take swift action. At the time of writing, he had not received any support or resolution and as he outlined in his petition to the HRC continued to be street homeless.



Some of the farmers whose homes have been burned down.



A burnt down farmer's home in Nono Woreda in April 2015 (E.C. Miazia 2007)

Source: EHRCO 136 Special Statement

Amharas in Benishangul Region



Map of the Region

Amharas in Benishangul Gumz Region in the early 1990s (E.C. 1980s)

In May 1992 (E.C. Ginbot 1984), war broke out between fair skinned and dark skinned people. In Metekel Zone, where the majority of residents belonged to the Amhara ethnic group, Government bodies begun activities to cleanse Amharas from the Region. Ato Damtew Gobena (a member of the Shinasha ethnic group) was the main leader of this movement. On the dark skinned side of the conflict were members of the Gumz, Berta and Shinasha ethnic groups whilst the Amharas and Agews were categorized on the fair skinned side. Even though the Shinasha people were similar to the Amharas in looks and beliefs, selected Shinasha people led the war to cleanse Amharas from the region. As covered in previous sections the attack on Amharas has taken different faces in different regions (in some areas it is framed as a Muslim/Christian issue). This civil war was known as a fair skinned versus dark skinned peoples war.

The war that lasted until 1994 (E.C. 1986) was only brought to an end when a Gumz man, mistaking a Shinasha man for an Amhara killed him with an arrow. Then the war broke out between the Shinasha and Gumz people. The Amharas also killed the leader of the war, Damtew Gobena, in Pawe Special Woreda. This led to an end of the war.

It is hard to individually count the number of people killed as a result of the war. There are thousands of people who have fallen in the wilderness and/or whose whereabouts are unknown. There is also a shortage of witnesses because many people were displaced from the region. As witnesses informed data collectors from the Moreshe Wogene Amhara Organisation, more than 10,000 Amharas lost their lives because of the conflict that lasted for more than a year in the various Woredas in Metekel and Asosa city. A young man who was born and brought up in Bulen and present at the time reported the following:

A lot of Amharas lost their lives in the forests of Metekel. Without exaggeration, it was not surprising to come across one or many corpses lying on the ground within a 50 to 100 meter radius. The smell from the dead left a horrible stench. I believe that people currently in power escalated the problems at the time. Everyone knows that Demeke Mekonen (the current Deputy Prime Minister) organised people near Menta Weha and played a key role in the war.

EHRCO reported that in the period since May 1991 (E.C. Ginbot 1983) 270 people lost their lives. Many Amharas were also killed at different times and in different locations since the end of the war. Around 37 Amharas were slaughtered as a result of a conflict related to Christians in Pawi, Village 7. In Bambisa a car full of Amharas were slaughtered with knives. People were also burned to death in their homes. In Kemash Zone (previously Wollega Kifle Hager) during the final years of the Derge regime it was known that the OLF would gather Amharas in large halls and execute them using heavy weaponry.

After the war between the fair skinned and dark skinned people ended around August 1994 (E.C. at the end of 1986), aside from the displacement of a few Amharas every year, it appeared that a relative calm had settled in the area until 2000 (E.C. 1992). When more than 14,000 Amharas were displaced in Wollega Kifle Hager in 2000/2001 (E.C. 1993), Benishangul Region also decided to root out and cleanse Amharas in its own region. In 2002/2003 (E.C. 1995) all Amharas were ordered to leave the region. During this forced displacement, those who remained saying they had nowhere to go were beaten. Many people died as a result of the beatings. People like Priest Amare Tessema were taken to prison and tortured by having nails hammered into their eyes and then killed. As a result of the beatings inflicted on pregnant women some gave birth to children who were deaf, blind and paralyzed. The people responsible for the deaths of Amharas were granted powerful positions.

After enduring this suffering, around 300 Amharas were made to settle in Chagni area. The President of the Region at the time, Ato Yaregal Aysheshu, claimed that he had not been informed of this and ordered the displaced to return back to where they came from. Some people obeyed and returned whilst others remained. (Ato Yaregal was later imprisoned in Addis Ababa and has recently been released).

EHRCO Report on the crimes committed against Amharas in Metekel Zone

EHRCO reports on the campaign waged against Amharas living in Metekel in the aftermath of EPRDF taking power in its 3rd regular statement dated 16/07/1992 (E.C. Hamle 9, 1984). Although there are some gaps in the information, the report states as follows:

First hand evidence given by representatives of the displaced victims of the attack by members of the Benishangul ethnic group against Amharic speaking Muslims around Metekel Administration in Dibate and Mandura Ganga Woreda starting in May 1991 (E.C. Ginbot 1983):

Witnesses report that lot of people were burned alive in their homes; people were killed and had their genitals cut off as trophies; 270 men, women, children and elderly were shot dead indiscriminately; 9 farmers associations and 6833 homes were burned down and their inhabitants displaced; crops in the fields, harvested grains and cattle were pillaged and burned;

more than 60,000 fled in fear and settled in Menta Weha and Chagni without clothes, shelter and medical care.

The lives of Amharas in Metekel Zone from 2012 (E.C. 2004) onwards

On 14/06/2012 (E.C. Sene 7, 2004) Ato Gesese (father's name unknown) from Metekel Zone Administration and Ato Girma (father's name unknown) from Bulen Woreda Administration went to Bulen Woreda and gathered Amhara people. Chaos broke out when they declared that on 19/06/2012 (E.C. Sene 12, 2004) "All Amharas with fertilizer and micro finance loans must pay back their loans and leave the area". The Amharas tried to think of what to do. The Government could not help them. They did not have anywhere to turn to for help. They asked if they could have until 07/02/2013 (E.C. Tir 30, 2005) to give them time to harvest their crops before leaving. They were ordered to sign to confirm that they would leave on 07/02/2013 (E.C. Tir 30, 2005). They signed, not because they wanted to but because they felt they had no choice.

Prior to the deadline, on 14/11/2012 (E.C. Hidar 5 2005) the Amharas living in the Woreda selected representatives and petitioned the Amhara Regional Government in Bahir Dar outlining their problems. Ato Gedu Andargachew the Deputy Head of the Amhara National Regional Government at the time heard the petition and rang Asosa. The person he spoke with in Asosa denied that such an order had been issued. Ato Gedu, accepting this account, informed the petitioners to return to Asosa and continue to harvest their crops as no one would be forcing them to leave.

The situation was not as simple as it appeared and the plan to displace them continued. As the situation worsened, the Amharas informed the foreign media of their situation. On 07/03/2013 (E.C. Yekatit 28, 2005) the Voice of America (VOA) Amharic programme covered it as a news item. An order was issued for all Amharas to leave the area in March/April 2013 (E.C. Megabit 2005). A list with the names of Amharas that had to leave was displayed in the Kebele.

NOTICE

To all illegal entrants, Bekuje and Guderare Kebele

As previously selected, in the second round all individuals whose names are listed below, be aware that you have entered the Kebele illegally and as of today you are requested to return to where you came from.

1. Sintayew Wendim
2. Atinkut Bizuneh
3. Areya Belew
4. Desalegne Feleke
5. Welelaw Alene
6. Getachew Siyoum
7. Assaye Awoke
8. Animut Tilahun
9. Adgew Alenie
10. Tilahun Taye
11. Bizuneh Filate
12. Awoke Muluneh
13. Priest Kassie Mengiste
14. Addisu Endalew
15. Kelemwork Chale
16. Agmas Kebede
17. Getenet Fetene
18. Fentahun Derese
19. Amogne Jember
20. Awoke Chekle
21. Muluken Anteneh
22. Awoke Gade
23. Birhanr Yenew
24. Molla Getu
25. Mengistu Fentahun
26. Derese Getu
27. Priest Simeneh Arega
28. Priest Adel Shitu
29. Priest (illegible)

Warning notice to individuals whose names were listed at the Kebele ordering them to leave the area in the second round.

ՕՂԻՆԺՈՓՏ

ՈՍԿԻՏ շեռն քոն ըՄԴ-ՈՏ: ՍՈՂԻՆ ըՂԻՆԺՈՓՏ ՍՈՂԻՆ
 ՆԻՄ ՓԽՓ: ՍԻՆԵՍ ՍՈՒՄԿ ԶԾ ԻՆԵ: ԶԻՄՆԱԲԻ ԽՈՂՖԻՆ
 ՔԻՄԼԻՈՒՖԻՆ: ըՄԴ-ՈՏ ԵՎՈՂԻՆ ՈՓՈՆ ԵՎՈՅ ԸՂԻՆԺՈՓՏ:
 ՍՈՒՐԳՄԱՆ ԶԻՄՆԻՆ ԿՈՒՓՄԻՆ ԶԻՄՆԻՆ ՓՅ ԸՂԻՆԺՈՓՏ ՍՈՒՆ
 ՍՈՂԻՆԺՈՓՏ ԿԻՂԻՆ ԶԻՂԻՆԺՈՓՏ ՍՈՂԻՆ ԶԻՂԻՆԺՈՓՏ = =

- | | |
|----------------------|------------------------------|
| 1- ՄԻՄԻՆ ՍՈՒՄԿ | 22- ԿՈՓ ՉԽ |
| 2- ԿԻՂԻՆ ՍԻՂԻՆ | 23- ՍՈՒՐԳ ԲԻՆ |
| 3- ԿԼՈ ՍԻՆ | 24- ՓՈՒ ԵՄԻ |
| 4- ԿՈՒՓՄԻՆ ԵՎՈՂԻՆ | 25- ՍՈՒՐԳՄԱՆ ԿԻՂԻՆ |
| 5- ՍՈՒՐԳՄԱՆ ԿԼՈ | 26- ԿՈՒՓ ԵՄԻ |
| 6- ԿԻՂԻՆ ԿԻՂԻՆ | 27- ՓՈՒ ՍՈՒՐԳՄԱՆ ԿԼՈ |
| 7- ԿՈՒՓ ԿՈՒՓ | 28- ՓՈՒ ԿԼՈՒՄ ԵՄԻ |
| 8- ԿԻՂԻՆԺՈՓՏ ԵՎՈՂԻՆ | 29- ՓՈՒ ՍՈՒՐԳՄԱՆ ԿԼՈՒՄ ԿԻՂԻՆ |
| 9- ԿԼՈՒՄ ԿԼՈ | |
| 10- ԵՎՈՂԻՆ ԵՄԻ | |
| 11- ՍԻՂԻՆ ԵՎՈՂԻՆ | |
| 12- ԿՈՒՓ ՍՈՒՐԳՄԱՆ | |
| 13- ՓՈՒ ԿԼՈ ՍՈՒՐԳՄԱՆ | |
| 14- ԿԼՈՒՄ ԶԻՂԻՆԺՈՓՏ | |
| 15- ՓՈՒՐԳՄԱՆ ԵՄԻ | |
| 16- ԿԻՂԻՆԺՈՓՏ ԿԼՈ | |
| 17- ԿԼՈՒՄ ԵՄԻ | |
| 18- ԿԻՂԻՆԺՈՓՏ ԿԼՈ | |
| 19- ԿՈՒՓ ԶԻՂԻՆ | |
| 20- ԿՈՒՓ ՍՈՒՐԳՄԱՆ | |
| 21- ՍՈՒՐԳՄԱՆ ԿԻՂԻՆ | |

ԿՈՒՓՄԱՆ ԵՄԻ:

The Amharas were made to leave in 4 rounds. The total number of people listed by the Woreda was more than 5200 heads of households and their families.

Displaced Amharas petitioned Chagni City Administration, Guangua Woreda Administration, Awi People's Zone, Office of the Head of the Amhara National Regional Government, Ethiopian Human Rights Council, Human Rights Commission, The Federal Ombudsman and The Federal Affairs Minister but received no response at the time.

Date: 25 March 2013 (E.C. Megabit 16, 2005)

To: Chagni City Administration Mayor's Office

Chagni

The applicants:

1. Ato Yeshiwas Tensae
2. Ato Habtamu Sinishaw
3. Ato Achamyeleh Dessie
4. Ato Baye Getahun
5. Ato Arega Zewdu

We are representatives of the 5200 displaced heads of household in Metekel Zone, Bulen Woreda, Baruda and Dobi Kebeles. We have been displaced from our homes in this Woreda since 16 February 2013 (E.C. Yekatit 9, 2005) and the 5200 displaced individuals and their families are currently street homeless.

Your Honor, we appeal to your Office to provide the 5200 displaced individuals with temporary shelter.

[Names of Applicants and signatures]

An application submitted to the neighboring Chagni Mayor's Office.

Date: 07/03/2013 (E.C. 28/06/2005)

To: Amhara National Regional Government (ANRG) Office of the Head of Government, Bahir Dar

Subject: Petition about the suffering inflicted upon us

The applicants:

1. Ato Yeshiwas Tensae
2. Ato Habtamu Sinishaw
3. Ato Achamyelah Dessie
4. Ato Meheret Egigu

We are the 300 residents of Benishangul Gumz Region, Metekel Zone, Bulen Woreda, Baruda Kebele, belonging to the Amhara ethnic group.

[Summary of the petition]

- Our numbers total more than 300
- We have legally entered and settled in Benishangul region since 1993/1994 (E.C. 1986)
- We have lawfully participated in the activities required of us and contributed towards development activities
- We have formed a peaceful relationship with the regions communities and live together peacefully cooperating on various communal issues
- Without any fault on our part, for reasons unknown to us, in circumstances not understood by the Regional Government and without any legal grounds or guidelines about us leaving the area and without any constitutional restriction on the free movement of people
- Because of the bad deeds of some of the residents of the region, especially in our Kebele
- With the illegal belief that Amharas should leave the Region,
- there was land redistribution in the region and it was decided that land will not be allocated to people belonging to the Amhara ethnic group
- We were restricted from using our fixed and non-fixed assets that we had accumulated legally
- Our applications for renewal of licenses were denied when we had lawfully paid taxes
- We were denied our constitutional right to vote by being refused voting cards
- Our children were demoralized and had their access to education denied as they were informed that they could not study and should take their transfer papers

We, the Amhara people living in Benishangul Region have been denied our constitutional and human rights as outlined above. We request legal redress and thank you in advance for your prompt and fair response.

With Regards

[Names of Applicants and signatures]

Cc

ANRG Justice Office

ANRG Administration and Security Affairs Office

ANRG Police Commission

ANRG Militia Office

ANRG Head of Government Legal Services Office

A petition submitted to the Office of the Head of the Amhara National Regional Government and copied to different offices.

ለአብዝመ ርዕሰ መስተዳደር ጽ/ቤት

ባህርዳር

ጉዳይ:- የበደል ደረሰብን አቤቱታ ማቅረብን ይመለከታል

1ኛ አቶ የሽዋሰ ገብረ

2ኛ አቶ ሀብታሙ ስንሻር

3ኛ አቶ አታምላህ ደሴ

4ኛ አቶ ምህረት እጅጉ አድራሻችን ባሩዳ ቀበሌ ነዋሪ የሆነ በቤንሻንጉል ጉምዝ ክልል በመተከል ዞን ቡሉን ወረዳ ባሩዳ ቀበሌ ክልል ኗሪ በሆነ የአማራ ብሔር ደሰን እና ቁጥራችን ከ300 ሰው በላይ ለሆነ ነዋሪዎች

የአቤቱታው ምክንያት ባጥፋ

እኛ ቁጥራችን ከ300 በላይ ለሆነ በቤንሻንጉል ክልል ገዢዎች መካከል ጉምዝ ክልል ከደመርን ኑ-986 ዓ.ም ጀምሮ በክልሉ የሚጠበቅብንን ህጋዊ ግብር እየረጸጸን በልሙት ስራም እየተሳተፍን ከክልሉ ማህበረሰብ ጋር ሰላማዊ የሆነ ገንገኘት ፈጥረን በተለይ ማህበራዊ ጉዳዮች ተግባብተንና ተስማምተን እየኖርን ሀገራችን ጠቅላይ አየኖርን ለያሰ እና ባለወቅነው ጉንደ የክልሉ መንግስትም በሆነ ባልተረዳውና እኛ ከክልሉ ለንድገት መመሪያ እና ደንብ በሌለበት ሁኔታ ያለንም ጥፋት በአንዳንድ የክልሉ ኗሪዎች በተለይም የተበላጁትን ኗሪዎች እኩይ ተግባር በመገባት እና ሀገ-መንግስቱ በሀገሪቱ በረሀገነው በታ የመኖር መብታችንን ባልገደበበት በክልሉ የመራት ሽግግ ስለሚካሄድ የአማራ ብሔር ተወላጅ የሆነ መራት በክልሉ መመራትም ሆነ ማግኘት የለበትም በጥቅሉ የአማራ ብሔረሰብ ከክልሉ መውጣት አለበት በሚል ሀገ-ውጥ አስተሳሰብ በምንኖርበት ባሩዳ ከተማ ህጋዊ በሆነ መንገድ ሰርተን ያረራነውን የሚንቀሳቀስም ሆነ የሚይንቀሳቀስ ንብረት በመብታችን እንዳናገዝበት በማድረግ በዚህ ሀሳብ አነሰማም ስንል አላግባብ በማሰር በስራት ጣቢያው ስንት እንዳያገባ በመከላከል ህጋዊ ግብር ዘፍለን ፈቃዱን እንዳይታደስ በመከላከል ሀገ-መንግስቱ ያገናኛረንን ጭብት ተጠቅመን ምርጫ እንዳንመርጥ የምርጫ ካርድ እንዳናወጣ በመከላከል ልጆቻችን

ተ/ቤት ለ... በተለያዩ ሁኔታ ሞራላቸውን በመንካትና ለ... ኢትዮጵያም መሻሻል ውስጥ
 በማለት በ... በእኛ የአማራ ብሔር ተወላጆች እና በቤኒሻንጉል ክልል ኗሪ በሆነ ከህጉ
 ውጭ በደል አየደረሱበት እና በሁለትና በንብረታችን እንዳናገዝ ውጭ ለታችሁ ውጭ በሚል
 ህገ-መንግሥት የጠበቀ ስርዓት በሥርዓት በሥርዓት በሥርዓት በሥርዓት በሥርዓት በሥርዓት በሥርዓት
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 በትህትና ለመለካት ለማጠናቀቅ ፍትሐዊ ምላሽ በቅድሚያ ከወደ በትህትና እናመሰግናለን።

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- 3ኛ. አቶ አቻምየለህ ደሴ
- 4ኛ. አቶ ምህረት ገጂጋ

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Kebeles with Mass Displacement of Amharas

The crime of forcibly displacing Amharas was committed in all the Woredas in Metekel Zone. Bulen Woreda saw the worst of this action. Out of the 19 Kebeles in Bulen Woreda Amharas were displaced en masse in 5 Kebeles. The displacement in Aydali Mozambik was especially bad. However efforts by the Moresh Wogene Amhara Organisation Data Collection Team to gather further evidence was met with warnings that any attempts would result in the members being killed by arrows. Therefore, the data collection team could not collect information on site. In the other Kebeles we were able to undertake the following assessments: Baroda (observed fully by the team), Dobi (observed fully by the team), Bulen (the team spent a little time observing), Epar (not observed by the team).



Some of the displaced families (Photo: EHRCO)

Damage to life and property

It is difficult to fully uncover the extent of damage to life and property in a few days of data collection. We have presented the major pieces of information reported by witnesses to the Data Collection team.

A. The lives of Amharas before and after displacement

- a. In anticipation of the coming displacement of Amharas, children were made to stop attending school from December 2012 (E.C. Tahisas 2005). Efforts to ascertain the exact number of students restricted from education were not successful as the Heads of schools in Dobi and Baroda refused to share this information. We have however learnt

from the parents of the children that large numbers of students were stopped from attending schools.

- b. Residential homes were burned down. For example in Aygali Mozambik the houses of 7 individuals; in Dobi 1 person's home were burned. The data collection team confirmed the incident in Dobi first hand.



A farmer whose house was burned down (his name is Ato Asmare), Dobi, Bulen

- c. There was loss of life - 2 people trying to escape with their cattle were killed with arrows near Dibate.
- d. People were restricted from leaving with their possessions. Attempts to sell their cattle in the markets failed as the local residents had been ordered not to purchase from them. This meant that people were forced to release their cattle in the fields and leave without them. The few that managed to sell their cattle had to do so for very cheap prices. An ox worth around 10,000 Birr was sold as low as 1000 Birr. This was a problem faced by all. For example, Ato Wale, a resident of Dobi Kebele sold his mill for 30,000 Birr before fleeing but on his return was forced to buy it back for 45,000 Birr. He left his 17 room home and came back to find it pillaged. A man named Abba Asmare, a resident of Dobi Kebele, had 70 tons of grain (Dagusa) destroyed.
- e. Pillaged possessions. During difficult situations, people find it hard to escape with what they have at hand. Those who fled without taking anything found upon their return that all their possessions had been pillaged. For example Ato Acham, a resident of Baruda, had 150 chickens, 27 beehives, many hectares of vegetables, crops and other possessions pillaged. Ato Tadele Dagnew does not know what has happened to his 3 cattle.

- f. Forced to pay high transport fees to escape the area. For example, Ato Wale, in order to leave with one fridge and food for the day was made to pay up to 25,000 Birr to travel up to Koso Ber. People were made to pay up to 20 Birr to transport one hand held bag for less than 100 kilometers.
- g. Exposed to robbery and suffering on the road. There are large numbers of people who have been pillaged because they were targeted as farmers. There are also many that beg at Chagni Bus Station claiming to have been pillaged. For example, a man named Ato Amogne sold his 11 oxen for 35,000 Birr. He used 5000 Birr to pay for transport but then had the rest of his money pillaged by thieves.
- h. Families have been separated. A lot of families have been exposed to hardship and suffering with many forced into begging. Priest Mesfin was pillaged of more than 800,000 Birr and can now be found working as a day laborer. According to the displaced, in Chagni city alone more than 500 heads of households can be found working as day laborers.
- i. The displaced people have experienced beatings. For example, a man named Abba Asmare in Dobi Kebele was severely beaten and his life was only saved after medical attention.

B. The difficulties experienced by the displaced upon return to Metekel Zone

- a. Confiscation of land. Many people had their land confiscated when they returned. The local residents were made to take over their rented farmlands. For example, Priest Dawit in Baroda had a 10-hectare land that he had been paying taxes on taken away from him. He had lived on the land for more than 18 years. He had paid 18 years of taxes on the land. Ato Amogne, also in the same Kebele, had 7 hectares of land with its crops confiscated.
- b. Physical attacks. For example in Dobi Kebele, Ato Kinde Melkamu, his wife and one of his children were beaten on Easter Day and recovered after medical attention.
- c. Restricted from trading. Individuals who had trading licenses were stopped from having their licenses renewed. Customers entering their places of trade would be beaten. For example in Baroda Kebele in May/June 2013 (E.C. Ginbot 2005), Mulugeta Engeda, Getenet Eshetu and Esubalew Shiferaw were beaten by members of the police – Constables Mebratu Desalegne and Demera Teshale – for using Ato Habtamu Tinsh's restaurant.
- d. Restricted from exchange of goods in a market. In Dobi, Ato Asmare's wife was stopped from travelling to the market and taken out of the car on 20 April 2013 (E.C. Miazia 12, 2005). Before she could be killed with an arrow, the local residents protested and saved her life.
- e. Homes burned and possessions pillaged. In Dobi Kebele Ato Asmare was beaten for the second time and thrown out of his house. They broke into his safe and took 60,000 Birr. They also took 10 wires of gold (in the area Gold is measured in coils of wire). They went on to burn his house. Similarly, Ato Melkamu Kinde was pillaged of 200,000 Birr. (The life story of these two individuals is included at the end). Ato Alehegne, a resident of Dobi Kebele, left 27 cattle and 7 children and his whereabouts are currently unknown.

(During an evidence gathering trip in Bulen Woreda members of the Moresh Wogene Amhara Organisation Data Collection team were arrested and share the following story – One Amhara’s 4 oxen were stolen and the thief was caught in the act. They only returned 2 oxen back to the victim and kept the other 2. The individual would repeatedly come to the police station to ask for the return of the 2 oxen. The Data collectors spoke with this Amhara in the station. Through their conversation, he learned that the police could not arrest the thief. Fearing that the remaining oxen may also be stolen, the individual left after 5 days of trying and moved away to Mandura Woreda.)

- f. Homes remained shut. Many of the displaced Amharas did not return. While travelling we repeatedly heard “this was X’s house but they haven’t returned. Their house remains shut.”
- g. Women stopped from fetching water like other local residents. For example, W/zo Workinesh Sewagegne and W/zo Debre Kassu were beaten when fetching water from Keshar River near Baroda area. When they tried to report this to the police, they were denied justice and told, “This is Region 6, it is not Amhara country. We will not deal with Amhara issues”.



A closed up house (the home owners remain displaced and have not returned)

- h. Livestock restricted from accessing grazing land. For example in Baroda Kebele, when Amhara and Gumz livestock graze together, the Amhara would be officially fined 17,000 Birr for allowing his livestock to graze. Amhara witnesses report that many Amharas were fined in this manner.
- i. Curfews on daily movements. Amharas returning after displacement, especially residents of Baroda, have to limit their movements between 6:30 pm in the evening until 7am in the morning for safety reasons.
- j. Exposed to psychological and social disturbance. It was commonplace that while in conversation with a local resident that individual would pick up soil, smell it and remark,

“Do you think this is Amhara’s soil? You Amharas are trees without roots. You are cattle kept somewhere for safe keeping. You will be thrown out one day”. Statements such as these were common and pivotal factors for causing psychological and social damage.

- k. Denial of fertilizer and credit services. They are not granted collateral for credit like other residents. They were also barred from various Government support services.

Check points in Metekel Zone

There are 5 check points to catch Amharas in the Zone. The checkpoints can be found in Kar, Gesengesa, Bulen, Dibate and Dobi. Especially in one of the checkpoints, know as Kar, Amharas without ID cards would, if female, would be raped, if male, would have to pay the checkpoint officials up to 1000 Birr to enter and leave the area.

Kar checkpoint is located towards Benishangul on the road to Jawi and Metekel Zone town Gilgel and towards the road to Asosa and Pawi. A substantial number of travelers have fallen victims. In May 2013 (E.C. Ginbot 2005), one young woman travelling from Jawi did not have her ID. She was made to spend the night by the guards and raped. Ato Temesgen’s wife, the gentleman was displaced from Wollega in 2000/2001 (E.C.1993) and had settled in Jawi City, was travelling to Finote Selam to visit relatives. She was told to get off at the Kar checkpoint. It wasn’t known what was done to her. However, since then, the woman was suffering from a mental breakdown. This incident took place in 2010/2011 (E.C. 2003) and she has since received treatment with cultural medicines and now has recovered.

Similarly at Debaka checkpoint people are killed with arrows. In the displacement of 2014, (E.C.2007) two persons were killed. An Amhara was also killed in similar circumstances in 2011/2012 (E.C. 2004). In many of the checkpoints, an Amhara ID does not allow people to travel between different areas.

Sample testimonies

Aba Yeshiwas Tinsae

Aba Yeshiwas Tinsae is aged around 65 years old and works as a day laborer in Chagni City. He works with the Chinese mixing cement and sand. His wife sells local gin (Areki) and tella. They have been supporting their household with this work since they became displaced from Benishangul Gumz Region, Metekel Zone, Bulen Woreda, Baroda Kebele. This should have been the time in their lives when they retire and become supported by family but they have not been blessed with this. The wealth they had accumulated over their lifetime was pillaged during their displacement and now at their advanced age they have been forced to work as day laborers. They shared their worry that the time they spent giving information to the Data Collection team would result in their wages for that day being lost.

Aba Yeshiwas remained in Chagni after coming to appeal to the Amhara National Regional Government. He was told that he would be killed upon return as he was considered a coordinator of the Amharas in his area. He recalls that his wife was being harassed by the Kebele officials for his whereabouts until she eventually escaped. She used to pretend that she had divorced him in order to get them to leave. One day when one of their children named Achenef was beaten to find out the whereabouts of his father, his wife fled the area in the middle of the night to save their lives and came to Chagni.

Ato Achamyeleh Dessie

Ato Achamyeleh Dessie lived in Baroda Kebele for more than 11 years but he has now left vowing not to return. He had gone to a village called Meshanti near Bahir Dar and rented a home. However as he can now no longer afford the rent he is currently being sheltered in a tent (Kenda) constructed by his friends and family.

When Ato Achamyeleh begins to list all the possessions he has lost, he begins to cry. He recalls with a broken spirit that he has lost a lot of land planted with chillies, tomatoes, onion, and various vegetables as well as more than 150 chickens, cattle, 27 beehives with the bees and house full of his possessions.

Priest Mesfin Asfaw

Priest Mesfin Asfaw was born in West Gojjam Zone, Mecha Woreda, Gagi Kebele farmers Association. 15 years ago, he left to seek a better position and serve as a priest. He settled in Benishangul Gumz Region, Metekel Zone, Bulen Woreda, Dobi Kebele. He went on to have four children in his new village. He was the owner of much wealth and property. However in 2012/2013 (E.C. 2005), on the basis of his Amhara ethnicity, he was arrested for 2 days along with other Amharas. His possessions was pillaged and was evicted from his own home where he lived for 15 years.

Priest Mesfin did not leave with any possessions. He does not know what has happened to his 50 tons of corn and grain (dagusa) (worth approximately 32,000 Birr), a 50 tin roofed villa house (worth approximately 80,000 Birr), 18 cattle (worth approximately 126,000 Birr), 3 huts (worth approximately 15,000 Birr), a home full of belongings (a bed, a box case, a cabinet, sofas, tables, a barrel, various other furnitures, clothes etc. worth approximately 50,000 Birr), a large pile of straw to cover a house (worth approximately 2000 Birr), approximately 2000 Birr worth of forage and other possessions.

This priest is now working as a day laborer in Mecha Woreda to support his family. When he spoke with the data collection team about his losses and beseeched them to tell him to whom he could appeal his sufferings. His condition left the data collectors in tears.

Ato Melkamu Kinde

Ato Melkamu Kinde went to Benishangul Gumz Region, Bulen Woreda, Dobi Kebele from the Amhara Region 11 years ago. As permitted by the constitution of the country, he settled in the region and worked to accumulate wealth and property. However, he was displaced along with other Amharas in the region in 2012/2013 (E.C. 2005). Later when the Amhars, who had been displaced were made to return, he was also returned with the others. However, Dobi Kebele did not offer him a safe welcome. He could not even spend the Easter holiday in peace and he was yet again forced out of the village that he had lived in for 11 years. He shares how he was forced out of his home on Easter day as follows:

“As it was Easter day we had slaughtered 2 oxen. We were preparing to celebrate with friends and family in the area. The meat was being fried, the Tella was ready and we were talking. Darkness was falling and we had yet to eat our dinner. At around 8pm my house was surrounded by Kebele Militias as though I was a criminal. I was arrested as a criminal and beaten. They didn’t even spare my wife, we were both beaten”

“They did not stop with just beating me and my wife. The militias proceeded to eat the food we had prepared. They took 2 of my oxen. They slaughtered and ate one of them but I do not know what happened with the other one. I do not know what they did with my 30 chickens. They have broken up the barrel that we brew Tella. They also chopped up my sneakers. They did the same to our bed. I had committed no crime other than being Amhara.”

He recalls the crimes committed against him with sadness. Although he petitioned the Government officials at the time with his problems, he received no answer. Instead, he was taken to the police station and being arrested.

Ato Melkamu told the data collectors that his son was beaten on 22nd of March (E.C. Megabit 13) and now suffers from kidney problems. He told us that until recently his son was still coughing up blood.

Ato Asmare Ayalew

His local friends know him as Abba Asmare. He is now 58 years old and came to Dobi Kebele in 1995/1996 (E.C. 1988). He refused to leave when asked in 2002/2003 (E.C. 1995) and was subsequently beaten and imprisoned.

His wife was pregnant at the time. She was beaten and suffered at the hands of the police. Her child was born mentally impaired, blind and physically disabled.

Abba Asmare suffered greatly during the 2013 (E.C. 2005) displacement. His house was burnt down on 04/04/2013 (E.C. Megabit 26, 2005). His safe was broken and 60,000 Birr was taken. His 10 wires of Gold was also taken. 70 tones of grains were destroyed. On 28/03/2013 (E.C. Megabit 19, 2005) they broke down the door of his home and he was beaten. His wife was also nearly killed while she was returning from the market if people had not interfered and saved her.

Individuals involved in the forced displacement of Amharas –Name, Position and Contact Details

S.No.	Name of Perpetrator	Location	Position	Ethnicity	Phone Number
1.	Shanbel Belew	Baroda	Cabinet member	Agew	0922185599
2.	Kasahun Birele	Baroda	Cabinet >>	Agew	
3.	Birhanu Bekere	Baroda	Cabinet >>	Shinasha	0921572927
4.	Niga Kebede	Baroda	Cabinet >>	Shinasha	
5.	Simeneh Ambisa	Baroda	Deputy Chairman	Shinasha	
6.	Jirata Bekeltu	Baroda	Cabenet member	Shinasha	
7.	Asnake Desalegn	Baroda	Cabinet >>	Shinasha	0918618454
8.	Tarekegn Sisi	Baroda	Militia	Shinasha	0917180914
9.	Fekadu Ayana	Baroda	Cabinet member	Shinasha	0921572334
10	Lemisa Rana	Baroda	Shengo member	Shinasha	
11	Asefa Mariye	Baroda	Cabinet >>	Shinasha	0921572065
12	Tolosa Jirata	Baroda	Cabinet >>	Shinasha	
13	Sileshi	Baroda	Teacher	Shinasha	
14	Muluken Asefa	Baroda	Agriculture	Shinasha	0912443497
15	Afirsi Ferede	Baroda	??	Shinasha	0912363799
16	Etefa Wakjira	Baroda	Militia	Shinasha	

17	Atinaf Zeleke	Baroda	Cabinet member	Agew	
18	Wogari Alga	Baroda	Cabinet >>	Shinasha	0922551827
19	Wondasa Dasasa	Baroda	Chairman	Shinasha	
20	Mebratu Birr	Baroda	School Director	Shinasha	
21	Gurmesa Wakjira	Baroda	Reserve Force	Shinasha	
Command Post from Bulen Woreda					
1.	Amsalu Sebeta	Bulen Woreda		Shinasha	
2.		Bulen Woreda		Shinasha	
3.		Bulen Woreda		Shinasha	
4.		Bulen Woreda		Shinasha	
Dobi Kebele					
1.	Dergu Ferede	Dobi	Militia	Shinasha	
2.	Bese Nimera	Dobi	Militia	Shinasha	
3.	Morki Nimera	Dobi	Militia	Shinasha	
4.	Tarekegn Nimera	Dobi	Militia	Shinasha	
5.	Mamush Nimera	Dobi	Militia	Shinasha	
6.	Asaye Nimera	Dobi	Militia	Shinasha	
7.	Nigatu Gusi	Dobi	Cabinet member	Gumz	
8.		Dobi	Cabinet >>	Gumz	
9.		Dobi	Cabinet >>	Gumz	

Other Contact Details

S.No	Name	Location	Position	Ethnicity	Phone Number
1	Lieutenant Birhanu Getnet	Bulen Woreda	Head of Police	Shinasha	
2	Chief Inspector Kasahun Ejigu	Metekel Zone	Investigating Police	Shinasha	
3		Metekel Zone Justice	Head	Shinasha	0581190027
4	Inspector Asrat Fentahun	Benshagul Gumz Police Commissin	Investigator	Shinasha	0577750093
5	Ato Mohammed Nasir	Region Adminisration	President	Berta	0577750109
		Deputy Head of the Region			0577750117
		Head of regional administration office			0577750142

(The list of names of the more than 5200 individuals and families displaced in 2013 (E.C. 2005) is attached separately)

The lives of Amharas in Kemash Zone 2012/2013 (E.C. 2005) onwards

In commemoration of the lives of Amharas in Kemash Zone, Muluken Tesfaw, a member of the Moreshe Wogene Amhara Organisation data collection team, published a book titled 'Yekifu Sew Shint' which begins with an outline of the deliberate acts of cruelty and oppression performed against Amharas. (Excerpt taken from the book 'Yekifu Sew Shint').

More than 4500 children, young people, women and the elderly have settled on the outskirts of Finote Selam city, in an area locally known as Kera Sefer. All of them depend on the 3 rations that they receive daily. Although I had been worried that the security forces would not allow me to go to near the settlers, I was able to mix with them without any issues.



These unfairly displaced people are settled on land used to produce bricks for use in various construction works. Initially the conversation started with two people but gradually more and more people joined the conversation. I was hard-pressed trying to decide whom I should listen to first. All of the people gathered started telling me their stories, thinking that I could help them find a solution. I came across people who had been living in the region legally for between 7 – 16 years. One man who wanted to remain anonymous told me the following:

“My relatives live in West Gojjam Zone, Qwarit Woreda. My father was a Kebele official during the Derge government and as a result we were classified as “bureaucracy” [bureaucrats] and not given much land. In 1989 when I did not have land to farm, I decided to move to Benishangul Gumz Region based on the declaration in the constitution that stated the right of people to legally settle anywhere in the country and work to earn their living. There I initially rented the land to farm and then the Kebele lawfully granted me the land with a temporary ownership certificate. I started to farm the land and I also obtained a trading license which allowed me to begin business alongside it. I was able to gain some wealth, but I was forced to abandon it just like this.” He was shedding his tears when he was telling us his story.

“My wife was pregnant. After she came here, she fell very ill and I had to send her to her relatives. Now I am so stressed, I still cannot accept what has happened and I cannot cope with the anxiety.”

I found it hard to look at him in the eyes as he spoke and so I turned around to look at the other people around us.

The displaced people reported the following:

“Events began unfolding on Sunday 24 March 2013 (E.C. Megabit 15, 2005) in Kemash Zone, Yeso Woreda. People had gone to the market thinking that everything was normal but a meeting was called unexpectedly at the market. People gathered in the market to find out what is new. Ato Tadesse Shambel, the Woreda Administrator and Lieutenant Getachew Giregna, the Head of Police started speaking. They asked people with Benishangul Gumuz IDs to hold on to their IDs while requesting people with the Amhara IDs hand to hand over to officials as the Woreda would be preparing farming land for them on the basis of their IDs. Some of them retained their IDs as they felt suspicious at the way this message was targeted at the Amharas. However, many of us handed over our IDs to the officials. Soon an order was given to burn all the collected IDs there and then. Within minutes, our legal residence papers were turned to ashes. The people mentioned above gave the order to arrest all the Amharas. We were arrested and herded towards the police station whilst being lashed with whips. We were ordered to pay 350 Birr for transport. Those who did not have the money to pay were beaten with the butt of rifles and lot of them died. For example this father buried his son”. He said pointing to one sad looking man.

“Whilst being searched one clever man had hidden his ID in his metal water container. As soon as he was released he took it out and dried it.”

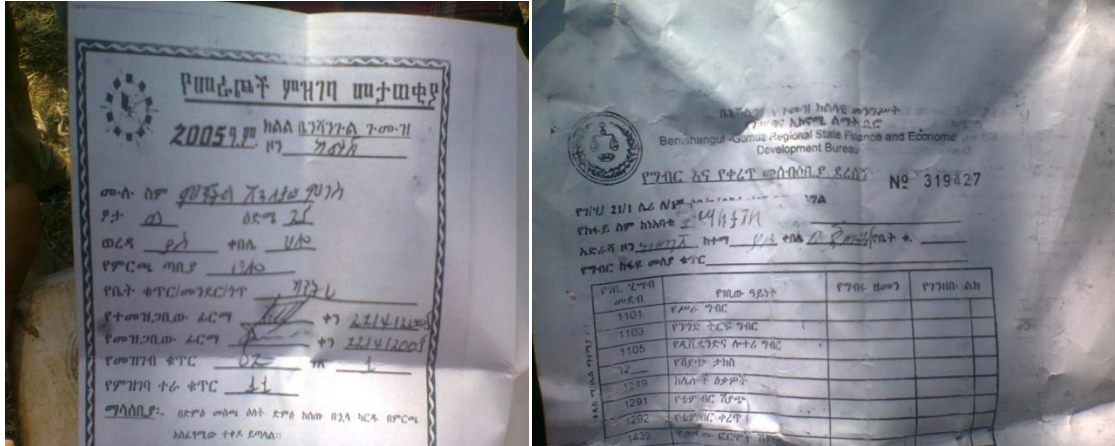
In a place called Tulu Leme found in Yaso Woreda, Belgo Kebele special village, a man was hit on the head and had his genitals cut off. His body was left lying there and no one was sure what happened to his corpse. A girl called Nitsuh was beaten and displaced and her parents still do not know her current whereabouts. They bitterly recall one Woreda Administrator’s words “You

Amharas multiply yourself like fleas wherever you go, and as a result you will end up destroying our ethnic group. Abay has been dammed, when will your migration stop?"

I couldn't bear to listen to every individual's suffering. I called two other members of the data collection committee and we went to Damot Hotel in the city for tea and discussed the following about what we had learned. According to the reports of victims Deacon Adugna Tadesse and Animut Simegnew, the displaced victims were not given a chance to collect their belongings, to close their doors or even to bid farewell to their neighbors. Their cattle were left grazing in the meadow. The other people who protested at the Amharas displacement were beaten. Many of them were jailed. "In an inhumane manner, we were forced to pay 350 Birr for transport with as many as 80 people packed into one truck. Surprisingly the letter given to the truck drivers seemed to suggest that we were not Ethiopians. One letter sent by a Government Woreda Administrator said 'Help them because they are illegal felasha [migrant] strangers'. There were children and pregnant women. One pregnant woman gave birth when we reached Oromia Region in Wollega, Guten City and we left her there. One priest became very frightened when he heard of the problem, he ran away in fear and we don't know what happened to him."

There were people who lost their lives. One person shared that he had to bury his friend before he arrived here. They also explained that there are many here who have been injured and suffered from broken limbs. "Our legal trading licenses were taken away from us and torn up." 450 of the people who are currently here have residence permits, 120 people have trading licenses and 60 people have temporary landownership documents and tax receipts. There were also many with voting cards. They showed me all these documents. "We now live in the sand in refugee camps as though we haven't had our own homes. We left our clothes behind so now being left unclothed."





These displaced Ethiopians question – we did not choose to be Amharas, why members of the other ethnic groups that also lived alongside us have not been forcibly displaced? We do not believe that they should have suffered like us, but what is the problem with us being Amhara. At least we should have been treated the same as the other ethnic groups in the country. Why should those with foreign passports being treated with more respect than those of us who have Kebele IDs? Where is our country? They ask but the answers are not forthcoming.

(A list of 4500 forcibly displaced individuals and their families is attached separately)

Statement by the Human Rights Council (Formerly known as Ethiopian Human Rights Council)

The forcible displacement of Amharas has been reported by the EHRCO and foreign media. The Sub Saharan TV presenter Adulala has reported that more 12,000 Amharas from Gumz and more than 22,000 Amharas from Gura Fereda have been displaced. EHRCO in its 125th Special Report on March/April 2013 (E.C. Megabit 2005) has reported the following information about the displacement.

The damage caused by illegal displacement

Since March 2013 (E.C. Megabit 2005) Amharas living in Benishangul Gumz Region and its surrounding areas were told that they were not natives of the region even though they have been residents for many years. They were all forcibly displaced, leaving their homes and property behind. Representatives of the displaced from Benishangul Gumz Region Bulen Woreda, report that many women, children and elderly are suffering from lack of adequate food and medical treatment. EHRCO has been able to observe the situation firsthand to assess and confirm the extent of the situation.

The displaced individuals and families are facing a very difficult situation. For example in some areas such as Kemash Zone, while the displaced were made to return back to their homes, the fact that their possessions were either pillaged or lost has meant that they have not been able to regain their previous way of life. This happened during farming season and they were not able to buy any of the materials necessary, such as seeds and fertilizers, to farm any crops. EHRCO has been able to ascertain from the testimonies of victims on the ground that when they requested credit to buy materials they were discriminated based on their ethnicity.

The displaced people who have heard of the difficulties faced by those who have returned have been unwilling to return fearing that they too will face with similar problems. The representatives of the displaced have reported that around 5000 people have been displaced from Metekel Zone, Bulen Woreda, Aruda Kebele and other surrounding Kebeles. The displaced have mainly settled in Guangua and Chagni cities in the Amhara National Regional State. During the EHRCO trip to Chagni, representatives have confirmed that some people have managed to find shelter with friends and family. They were also able to confirm that around 500 people had settled in varied circumstances in Chagni city.

The displaced people have also reported to EHRCO the fear and despair they feel as a result of the suffering and abuse they have encountered as well as the imprisonment, threats and surveillance they have faced as a result of their decision to speak with national and international media agencies.



A pregnant woman close to her delivery date - Photo Credit EHRCO

Violation of human rights committed during the forced displacement

- Confiscation of the wealth and property accumulated throughout many years by the officials in the area and members of other ethnic groups. Barred from using their fixed and non fixed assets in Baruda City.
- Restricted from obtaining voting cards and voting
- Facing discrimination and pressure to stop their children from taking part in education
- Farmers being labeled as non-natives and consequently being discriminated against and barred from obtaining seeds and fertilizers

- The representatives of the displaced had petitioned to the authorities, which was signed by more than 140 individuals. However the reply they got was, “you do not belong in this region and you should leave”. When they protested against the unfair decision, they were subjected to threats, beatings, imprisonment and confiscation of their possessions.

Abuse of rights and administrative wrongdoing committed against Baruda Kebele returnees

- Failure to return back property confiscated by the area administrative bodies and members of the other ethnic groups in the region.
- Being singled out from other ethnic groups and suffering beatings and threats
- Receiving no support to rehabilitate themselves
- Refused agricultural inputs such as seeds and fertilizers because they were considered and treated as none natives. Even though they were returned by the instruction of the Federal Government, the Zone and Kebele officials ignored the instruction and continued to discriminate them against their ethnicity and boldly told them that they do not belong to the Region.

Situation of returnees in Baruda Kebele

Baruda Kebele is located in Benishangul Gumz Region, Metekel Zone. It is one of the areas where people have been displaced because of their languages or ethnicity. Amharas returned back to the Kebele where they had settled before for many years and from where they were displaced from after being told, “You Amharas do not belong to this area”. Although the Amharas were returned to where they were, they received no support from the Government and were not able to recover their pillaged or destroyed property. This left them in very difficult circumstances. The Government’s systematic treatment of the Amharas as enemies has exposed them to a great suffering and administrative abuse.

Situation and complaints of Amharas returning to Bulen Woreda

- A displaced resident of Bulen Woreda for 11 years, who wished to remain anonymous stated the following to EHRCO:
“The various ethnic groups in this Kebele used to live together in peace but on 11/06/2012 (E.C. Sene 7, 2004) the Woreda and Kebele officials gathered Amharas and informed us that “All Region 3 (Amhara National Regional Government) natives are wanted by the Region because of unpaid loans and must leave this Region as soon as possible.” It is in this way that they forced us to sign to return back. We tried to explain that we would not sign. If we had committed a crime, the matter should be dealt with by the courts. We asked why we were being told to leave while this is area is our home too. We were told by the Bulen and Baruda Woreda and Kebele officials “If you do not leave this Region, no one will be responsible for your safety”.
- Ato Asmare Ayalew, a resident of Bulen Woreda, Dobi Kebele reported that his home had been burned down and he was beaten and pillaged of more than 60,000 Birr. When he reported this to the Government officials, he received no support or solution.

Massacre of Amharas in Benishangul Gumz Region in 2015 (E.C. 2007)

Members of the Gumz ethnic group living in Metekel Zone slaughtered and ate the flesh of Amharas. This is a confirmed fact. Encouraged by the Woreda Government and filled with ethnic hatred of Amharas, they were able to commit this heinous act.

In order to demonstrate the seriousness of the danger what the Amhara people faced, it is crucial to outline the incident in full.

Starting Point

1. As a result of the national elections in 2015 (E.C. 2007), a large number of the Benishangul Gumz Region Special Police Forces were posted in Metekel Zone. The Police force that has been posted in Bulen and Wembera Woreda begun to round up and arrest Amharas. The reason given was, "Amharas have a lot of weapons and thus could disrupt the elections." Many people were beaten and ordered to hand in weapons they had supposedly hidden.
2. Officials in Metekel Zone spread propaganda to members of the Shinasha and Gumz ethnic groups stating, "If we displace the Amharas they will only give our region a bad reputation and we will be held responsible. So it is better to finish them off (kill them) where they are".
3. A Gumz man was found dead in Wembera Woreda, his killer was unknown. This happened in an area in Wembera Woreda neighboring Bulen Woreda. In a move that appeared planned, the two neighboring Woreda Kebeles gathered up the different ethnic groups separately for meetings. When they met with the Amharas, they said, "You must divulge the killer". All the Amharas explained that they did not know who killed him. Officials from both Woredas told members of the Gumz ethnic group at the Kebele, "Make them [the Amharas] tell you who killed him" and proceeded to leave.

End Result There was death everywhere in Wembera Woreda, especially Melkan Kebele on 16th and 17th of May 2015 (E.C. Ginbot 8 and 9 2007). Around 160 people were slaughtered with knives and machetes. Those trying to run away and escape were gunned down. They were left fallen in the forests of Metekel. People were slaughtered in their homes with no surviving witnesses. Their beds and mattresses were soaked with their own blood. Their flesh was served on their own plates. Pregnant women could not give birth to their children. Unborn babies were cut out of their mothers' wombs with Gumz knives. These evil individuals destroyed the women's wombs commenting, "Is this how human beings look?!"

The genitals of Amhara men were cut off and used as symbols of honor and manly strength. The hands of the dead were cut off and used to beats drums. Human kidneys and livers were cut out by the killers and fed to each other with chili powder (mitmita). The flesh of humans was consumed like cuts of beef. The taboo of cannibalism was broken.

It was not possible to bury the dead with any dignity. There was no dignity in the deaths. The remaining body parts were eaten. Homes were shut off for weeks with the rotting corpses of their owners. Even the children in the schools did not escape death.

On 19/06/2015 (E.C. Sene 12, 2007), the angel of death arrived in Bulen Woreda “Aygali Mozambik” Kebele. Two persons were slaughtered. Similarly, their kidneys and livers were eaten with chili powder.

Later, the killers were caught by the police. The police investigator at the time was an ‘Oromo’ Woman Police Officer. During the questioning, when the killers described to her how they had killed the victims and eaten their flesh, she became very distressed and ended up vomiting in her office.

Some Kebeles in Wembera Woreda have completely killed off all Amharas and displaced any survivors. Amharas in Bulen Woreda were caught and arrested. During the farming season starting in 26/07/2015 (E.C. Hamle 19, 2007), many escaped to the forests to live with the wild animals. More than 222 families have been displaced. The cattle of many Amharas were left behind to be pillaged or slaughtered by anyone. Pregnant women were beaten in Dobi and Baroda. Around 28 Special Forces Officers came to Bulen Woreda to beat up and harass the remaining Amharas.

(The names of over 80 people that were slaughtered can be found at the end).

The fate of Amharas in Afar Region

Amharas in Abay Negeso, Afar Region, Zone 5 Semu Robi Woreda live with the daily threat of death. In order to explain the details of the situation, all the observations made during the study have been presented in full.

We arrived in Shewa Robit at night. The person who was to take us to meet with Amharas in Abay Negeso informed us that he had left Shewa Robit without meeting us because we have arrived too late. We arrived at our hotel on Tuesday morning. After informing the individual of what we need, we agreed to meet him after one hour. He arrived on time. We travelled by Bajaj from Shewa Robit to Zutti market.

As soon as we arrived at Zutti market, the individual disappeared claiming, “I need to change my clothes”. After 20 minutes, he came back having completely changed his appearance, dressed now as a farmer and carrying a Kalashnikov rifle. He was dressed completely differently; even his shoes had been changed to plastic sandals (known locally as Kongos). We left our suitcases at a shop, put our cameras in plastic bags and prepared to travel. Abay Negeso village or Afar Region is located around 7 kilometers away from our location.

Our helper/guide said if the police at the checkpoints ask about you, “I will say they are my brothers from Saudi. You too should also say you came from Saudi”. There was recent ethnic conflict and so the police were on high alert. He hung his weapons on the back of the Bajaj and covered it up. The Bajaj, built to carry 3 people, ended up carrying 10 of us including the driver. On the way to our destination, the individual would point out the various places that where individuals had been killed at.

We passed the camp of the Turkish rail building company. When we reached Abay Negeso, we got off in an area surrounded by tall maize crops. He pointed and said, “Let's go towards there so that you can film the whole area”. We asked him “we haven't gone far, won't the Federal or Regional Police come”. “What?!” he exclaimed. He point to an area and said “If he passes that point, I won't spare him either. A

few days ago, the Oromos and Afar fought. There was all out war. They stayed hidden there and kept silent. No one dares to enter here.” There were Abay Negeso Amharas that he had spoken with previously and was now taking us to meet. It was frightening to travel following the lone man with a weapon amongst the tall maize crops, especially in a place where people’s lives were cheap. Although we understood the risks, it was still a frightening time. The land we were stepping on had been the site of much death over the previous days, months and even years. It has seen a never-ending ethnic war. A week will not pass without the sound of gunfire or the death of someone. There is a huge difference between the number of people that die from natural causes and those that are killed in this place. There are many places where the Amhara population has been destroyed and the places left abandoned. In this place the Amharas, Oromos and Afar closely watch each other as enemies. It appears a lawless land. All people live here through sheer brute force. People are protected through luck not the rule of law.

Establishment of Abay Negeso Kebele

Abay Negeso used to be covered by forests in the old days and the area used to be under the administration of Shewa Kifle Hager. In 1976/1977 (E.C. 1969), the Derge Government settled people from Shewa and Wollo in the area. Farming vehicles were used. The farmers were made up of 582 heads of households. In 1983 when the Government changed, the area came under the administration of the Amhara Region. This continued until 1994/1995 (E.C. 1987). In 1994/1995 (E.C. 1987), because of its location on the Afar border, skirmishes would break out when Afar cattle would travel into the land. At this time, an idea whose origins are unclear started being discussed in the Amhara villages. It was said, “If we were under the Afar Region, our cattle could roam free”. Half of the Amharas protested this notion but the other half agreed. They were then informed that they had been transferred to the Afar Region. Abay Negeso Kebele is located on the border with the Amhara Region and its residents are all Amharas. It is not clear why they were switched over to the administration of the Afar Region. It could be because the area is suitable for irrigation and development. It was not because there was a river or hills to aid the drawing up of the borders. Beyond Abay Negeso, for example there is Berbere Kebele, which is an Amhara village.

Amharas in Abay Negeso

In 1994/1995 (E.C. 1987), soon after the land came under Afar Region administration, the Amharas’ land was given to investors. The land given to investors was 71 hectares and irrigated by Erub Jiret River. The farmers tried to support themselves by working for the investors on their own land. However, the wealthy investors could not withstand the problems in the area and left. The land taken from the Amharas and given to investors was yet again divided up between 44 Afars and 16 Amharas.

Starting in 2007/2008 (E.C. 2000), the Afars started to confiscate land from the Amharas and giving it to other people. For example:

1. W/zo Tiruye Beyene’s land 1hectare dry land and 40 sq meters of irrigated land was confiscated by the Chairman of the Kebele, Seali Oreba.
2. W/zo Beriye Negash’s 50sq. meters of land was taken by a Turkish company building the train line and the 246,000 Birr in compensation was taken by the Woreda Police Head Major Abdu Ahmed.

3. Land belonging to Ato Ayele Endale's five children was given to the Deputy Woreda Administrator Aba Haba.
4. W/zo Bayush Teklewolde had 3 plots of land taken away.

The number of Amharas living in Abay Negeso village had dwindled as a result of them being killed, forcibly displaced and migrating away from the area. There are currently less than 250 heads of households left. 52 people were killed by the Afar people. 96 people have fled via the Red Sea to Saudi Arabia and other countries. 200 people (50 from Abay Negeso and 150 from Sedeche Village) have been displaced to Gura Fereda (in the Southern Region). Many survive working as day laborers in Shewa Robit and large cities. Many Amharas have also been attacked by the Afar using weapons known as gille (known as machete or Mencha by Arsis). Amharas routinely have their weapons confiscated. Then the Afars kill the unarmed Amharas, as they desire. In a year, more than 20 Amharas have been killed by Afars. This is just in one Kebele. In neighboring villages the number of Amharas killed since 1991 (E.C. 1983) is estimated as being over 2000 according to participants of the study. For example in 1991/1992 (E.C. 1984) in Zutti market 84 people (58 of them Amharas) were killed in one day. This area is located in Kewot Woreda in the Amhara Region close to the Afar border. Berbere, the Kewot Woreda Kebele, has been left abandoned because the Amharas have been killed. No Afar person has ever been charged for killing Amharas. However, Amharas who kill are either arrested or forced to flee from the area.

Most Amharas have nowhere to flee to. They live with the daily threat of death. Even when they escape, there is nowhere else that welcomes them. For example, Ato Husain Zumra's wife had her hair torn off by Afar people. He took his family and fled to Gura Fereda Woreda in 2000/2001 (E.C. 1993). He could not settle there and returned back within 6 months. When he returned he found that his land had been divided up amongst the Afar. Finding nowhere to settle, he returned again to Gura Fereda. Soon after he left, it was heard that he had been killed. This is the life of the Amharas in today's Ethiopia.

It is possible to observe that those who kill Amharas do not face any justice from the case of Ato Abate. Ato Abate was a miller. He was killed by the Afar while travelling from Zutti market to Abay Negeso. Police came to the scene in Kewot Woreda, North Shewa and claimed "This does not concern our Woreda". In Amhara Region, the Oromo Police arrived and he too said, "It is on the border, it does not concern us". The Afar Region Police said, "Amhara's problems do not concern us". In this way, Ato Abate's death was left with no investigator. (A list of the Amharas killed can be found at the end)



Figure 14: Amharas leading us through their field carrying their weapons

The names of those denied their legal rights to live and who crossed the Red Sea to travel to Saudi are partially listed below. Some families have had 2 or 3 children flee. When asked why they choose to go via this very dangerous method they respond, “It is death here and death there. If he is lucky, the one that migrates may have a better life. This is the hope of migration. Here there is no hope”.

1. Geremew Belachew
2. Dessiye Melaku
3. Feleku Eshetu
4. Fatuma Seid
5. Ababayehu Nahuseni
6. Nesibu
7. Zebib Seid
8. Aliye Yimam
9. Nefese Yimam
10. Tenaye Mekonen
11. Zeneb Nigusse
12. Zehirde Jamal
13. Fatima Yimam
14. Mebratu Teshome
15. Gezahegne Teshome
16. Wondwoson Teshome
17. Etagegn Worku
18. Hassan Demissie

19. Asayehegn W/mariam
20. Muhe Ali
21. Awol Seid
22. Mohammed Ali Hussien
23. Yirgalem Demissie
24. Aliye Seid
25. Merem Chanie
26. Aliye Alemu Shesha
27. Altawok Ayele
28. Abaynesh Ayele
29. Haile Mamo
30. Zemed Kassa
31. Agulala Zegeye
32. Abayneh Mamo
33. Seid Ahimed
34. Zeyneba Ahin
35. Seid Ali Endris
36. Fantu Ali
37. Zeineba Ali
38. Kalkidan Dejene
39. Mohammed Nigatu
40. Meki Abebaw
41. Nuru Abi
42. Mitiku Melaku
43. Ahadu Kebede
44. Jmal Abebaw
45. Abebaw Tefera
46. Zemetu Abebaw Tefera
47. Gashaw Asrat
48. Tiring asrat
49. Sintayehu Shewangizaw
50. Kebede Negese
51. Sheh esmael
52. Getaw Jemal
53. Fatuma Adefris
54. Battery Awol
55. Awol Jemal
56. Batula Awol
57. Adefris Hamza
58. Likelesh Agonafir
59. Wondwossen Kebede
60. Ahmed Yimer

61. Yimam Ahmed
62. Asrebeb Abebe
63. Endris Ahmed
64. Abayehu Woldie
65. Ambachew Endris
66. Abdu Seid Yimer
67. Ibrahim Seid
68. Ahemed Mustofa
69. Ibrahim Mustofa
70. Hussien Kelelaw
71. Demissie Tamire
72. Lema Tamire
73. Awagu Anberebir
74. Gezahegn Shiferaw
75. Shekure Demissie
76. Zomre Hussien
77. Abush Getachew
78. Emaw Getachew
79. Basazin Getachew
80. Mustofa Yimer

Actions taken by Amhara Residents of Abay Negeso Kebele

The residents petitioned to various agencies, from the Kebele to the Prime Minister's Office, from media agencies to Human Rights organisations and in Afar Region from the Woreda to the Office of the Head of the Regional State. They also petitioned and appealed for help from the Head of the Amhara National Regional State with the signatures of all the residents "in the event that it may be concerned about us on account of our Amhara ethnicity". Their petition was also sent to the Kewot Woreda Office, the Ministry of Federal Affairs, to the Federation Affairs Council, to the Office of the Prime Minister and to the FDRE Human Rights Commission. However, in the 20 years none of the agencies could help them. Maybe the help would arrive if, like the people of Berbere Kebele, they are all killed or displaced. When one of the Amhara representatives returned from petitioning the Federal Government, he found his home burned down. All the documents that they had used to petition their case over the years was destroyed in the fire. A sample of some of the documents that survived the fire can be found below. None of the Offices were willing to deal with the matter and instead kept referring the case back and forth between each other.

(The information found in the petition and the response from the different Government agencies that suggests that Amharas have been in the Afar Region since 1991 (E.C. 1983) is mistaken. They were actually made to settle in the Afar region since 1994/1995 (E.C. 1987). It is unclear if this information was deliberately changed or whether there was an error.)

Date: 24 October 2008 (E.C. Tikimt 14, 2001)

To: FDRE Parliament
Addis Ababa

Applicants: We are 500 farmers, our names and signatures enclosed, belonging to the Amhara ethnic group

Address: Afar National Regional Government, Zone 5 Administration, Semu Robi Woreda, Adelela Hineged Kebele, Abay Negeso Village

Summary of the letter:

- We have lived for many years in Afar Region, Zone 5, Semu Robi Woreda
- Our constitutional and human rights have been violated
- We have petitioned the Parliament on different occasions (via post on 21/01/2008 and 07/04/2008 (E.C. 12/05/2000 and 29/07/2000)) to request the protection of our constitutional rights and our right to self determination
- Having received no answer we are petitioning for a third time
- We the applicants and our parents are residents of Kewot Kebele, previously administered under North Shewa Zone, in Amhara Region since 1974/1975 (E.C. 1967). After the change of Government in 1991 (E.C. 1983) our Kebele was incorporated into the Afar National Regional Government
- For the past 17 years we have suffered the loss of life and injury to many of our people as well as the violation of our human and constitutional rights
- The past 17 years have been filled with hardship and suffering because of the discrimination we have faced based on our ethnicity and a failure to correctly implement the Constitution.
- We appeal to the Parliament and the Office of the FRDE Prime Minister to do all you can to protect our constitutional and human rights.

With Regards

Farmers of Abay Negeso Kebele
Afar National Regional State,
Zone 5 Administration,
Semu Robi Woreda,
Adelela Hineged Kebele,
Abay Negeso Village

Cc:
FDRE Council of Federation

ለኢትዮጵያ ፌዴራላዊ ዲሞክራሲያ ሪፖብሊክ
ለሕዝብ ተወካይ ምክርቤት
አ/አበባ ፣

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ስማችንና

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ተወላጆች

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ጎጥ

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1ኛ ጥር 12 ቀን 2000 ዓ.ም

2ኛ መጋቢት 29 ቀን 2000 ዓ.ም አመልክተን የተሰጠን ምላሽ
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እኛ አመልካቾች ሆንን ወላጆቻችን ከ1967 ዓ.ም በነበረው ሥርአት አሁን
የምንገኝበት ቀበሌ በአማራ ብ/ክ/መንግሥት በሰሜን ሸዋ ዞን ቀወት ወረዳ ሥር
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ብሔረተኝነት እንቅስቃሴ ገፊት ቀማሽ በመሆን ሕይወታችንንና ኑሮአችን ሳይለውጥ
17 የችግርና የስቃይ አመታት ለማሳለፍ ተገደናል

ዲሞክራሲያዊ ህዝብ ተወካዮች ምክርቤት ፣ የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ ጠቅላይ ሚኒስትር ሲሮ፣ ህገ መንግስታዊ ሰብአዊ መብቶችን እንዲከበር የበኩላችሁን አገዛና ትብብር እንድታደርጉልን እንጠይቃለን ።

« ከሠላምታ ጋር »

በአፋር ብ/ክ/መንግስት በዞን አምስት መስተዳድር ሰሙ ሮቢ ገለአሉ ወረዳ አባይ ነጌሶ ቀበሌ አርሶ አደሮች

እንዲያውቁት

❖ የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ ፌዴሬሽን ምክርቤት አ/አፀባ ፣

[Letterhead] Amhara National Regional Government, North Shewa Zone, Kewot Woreda Administration Office

No: [illegible]

Date: 15/11/2007 (E.C. 05/03/2000)

To: Amhara National Regional Government, Public Complaints Office, Bahir Dar

Subject: Petition from Amhara people, Afar National Regional Government, Zone 5 Semu Robi Woreda, Abay Negeso Village

Summary of contents

- We confirm that the applicants have petitioned the Federal and Regional Government with their complaint.
- The Regional Government has informed us via telephone that the complaint should be first handled by the Kewot Woreda Public Complaints Office
- Following on from the written complaint that the complainants have submitted, we have attached a 2 page letter outlining our opinion on the matter.

With Regards

[Signature]

Kassa Gete

Kewot Woreda Public Complaints Office

Cc:

North Shewa Zone Public Complaints Office

Kewot Woreda Chief Administrator

Kewot Woreda Administration Office

Ato Chane Abegaz and Ato Ahmed Hassen

[Seal]

Efforts made to investigate the issue

1. When proof that the petition was indeed on behalf of all the people and confirmation of the legitimacy of the representatives was requested the complainants submitted a letter confirming the appointed representatives of the group as Ato Chane Abegaz and Ato Ahmed Hassen with 508 signatories.
2. Local residents who did not want to be named were questioned about the issue and they responded that they do experience pressure however; they could not disclose full details and present evidence.
3. Having discussed the issue with the Kewot Woreda Administrator and Cabinet, we have concluded that it is crucial to go to the area and fully investigate the individuals' problems and communicate them to the responsible parties. However, it is not within the remit of this Woreda to investigate issues in another Region and doing so could also create problems for the individuals concerned. We have reached the conclusion that it is best for a careful investigation and consideration to be conducted at the Regional level and solutions found.

Therefore, as outlined above, we recommend that the matter is carefully investigated at the Regional level and a speedy resolution offered.

With Regards

[Signature]

Kassa Gete

[Seal]

Form 5: Memo to Higher Authority

To: _____

From: _____

Applicant: Amhara born farmers of Abay Negeso Village

Address: Afar National Regional Government, Zone 5 Semu Robi Woreda

Subject: In brief, we have suffered abuse of our human and constitutional rights

They have applied to our office outlining their complaint as follows:

- During the last 17 years 50 of our people were killed without any legal or due process
- Our properties have been confiscated without any court orders
- Our farm land has been taken from us and given to natives
- Our weapons have been confiscated from us – an action that has only targeted us and not the rest of the residents
- Government aid, oil and grains that have been allocated to us have never reached us and instead it has been pocketed by other ethnic leaders
- We have been restricted from electing our own representatives
- Our children are not able to get jobs even though they speak the Regional language
- Our constitutional rights to freedom of movement, settlement and accumulation of wealth in an area of our choice have been restricted
- We do not have the ability to move around our village as we wish.

They have applied to our office requesting that as outlined above their constitutional and human rights have not been respected and they therefore apply for their village to be returned back to the administration of the Amhara Region.

[Seal]

የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ጠቅላይ ሚኒስትር ጽ/ቤት

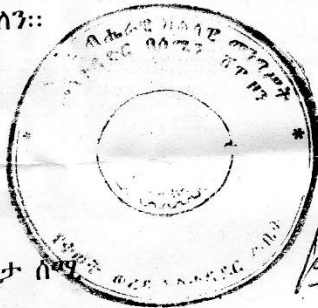
ቁጥር 5/164/2000
ቀን 5/13/2000

ለአማራ ብሔራዊ ክልላዊ መንግስት የህዝብ ቅሬታ ሰሚ
ባህርዳር

ጉዳይ:- በአፋር ብ/ክ/መ በዞን 5 በሰሜን ርቢ ወረዳ የአባይ ነገሶ ጉጥ የአማራ ተወላጅ
አርሶ አደሮች አቤቱታን ይመለከታል

ከላይ በርዕሱ ለመግለፅ እንደተሞከረው ግለሰቦቹ ችግራቸውን ለፌደራልና
ለክልሉ መንግስት አመልክተው ጉዳዩ መጀመሪያ በቀወት ወረዳ የህዝብ ቅሬታ ሰሚ
ጽ/ቤት ቀርቦ እንዲታይ ከክልል በስልክ ተገልጸዋል። በለው ችግራቸውን በዝርዝር
ለጽ/ቤታችን በአመለካከቱ መሠረት የተደረሰበትን የውሳኔ ሀሳብ ከዚህ ሸኚ ደ. 2
ገፅ በመጻፍ የላክን መሆኑን አንገልጻለን።

ገልጻዊ:



//ከሰላምታ ጋር //

[Handwritten signature] ኃይ ጌቴ

- ለሰላምታ ሸኚ ደ. የህዝብ ቅሬታ ሰሚ
- ለቀወት ወረዳ ዋና አስተዳዳሪ
- ለቀወት ወረዳ አስተዳደር ጽ/ቤት
- ለአቶ ጌቴ አብጋዝና ለአቶ አህመድ ሀሰን

የቀወት ወረዳ የህዝብ
ቅሬታ ሰሚ ጽ/ቤት

ጉዳዩን ለማጣራት የተደረገ ጥረት

1. ጥያቄው የብዙሃኑ መሆኑ ግለሰቦቹ የተወከሉ መሆኑን መረጃ እንዲያቀርቡ ተጠይቀው ወጥ በሆነ መልኩ የ 508 ሰዎች ፊርማና ተወካይ አቶ ጫኔ አበጋዝና አህመድ ሀሠንን የወከሉ መሆኑን በደብዳቤ ገልፀዋል።
2. ስማቸውን ለመግለፅ ያልፈለጉ የአከባቢ ሰዎችን ስለ ጉዳዩ ተጠይቀው የሰጡን መልስ ተፅኖ አለባቸው ነገር ግን ተፅኖውን ሙሉ በሙሉ ገልፀን ከመረጃ ጋር መስጠት አንችልም በሚል በተመሳሳይ ገልፀዋል።
3. ከቀወት ወረዳ ከሚመለከታቸው ካብኒና ዋና አስተዳዳሪ ጋር ስለ ጉዳዩ በስፋት ተወያየተን የተደረሰበትን ሀሳብ የግለሰቦቹን ችግር በትክክል በቦታው ላይ ሂደት አጣርቶ ለሚመለከተው አካል ማሳወቅ ወሳኝና አሳማኝ ጉዳይ ሲሆንም በሌላ ክልል ላይ ሂደት ጉዳዮችን ማጣራት የወረዳውን መብትና ስልጣን ካለመሆኑም አልፎ በግለሰቦች ላይ ጉዳት ሊያስከትል ስለሚችል በቂ ጥንቃቄ በተሞላበት መልኩ በክልል ደረጃ ተጠንቶና ተጣርቶ አፋጣኝ መፍትሔ የሚሰጥበት መንገድ ቢመቻች የተሻለ አማራጭ መሆኑን ስምምነት ላይ ተደርሷል።

ስለዚህ ከላይ የቀረቡት ያቤቱታ ነጥቦችን በወረዳው የህዝብ ቅሬታ ሰሚ ጽ/ቤት በኩል አጣርቶ ለመላክ የሌላ ክልልና ወረዳ ስለሆነና ከአቅም በላይም ስለሆነ በቂ ጥንቃቄ በተሞላበት ሁኔታ በክልል ደረጃ ተጠንቶና ተጣርቶ አፋጣኝ መፍትሔ እንዲሠጥበት የወሳኔ ሀሳባችንን በዚህ ደብዳቤ አሳውቀናል።

//ከሠላምታ ጋር //
ካሴ ጌቴ



የቀወት ወረዳ የህዝብ
ቅሬታ ሰሚ ጽ/ቤት

ከበላይ ኃላፊ ማቅረቢያ ቅፅ 5

ለ _____

ከ _____

አመልካች:- የአባይ ነጌሶ ጉጥ የአማራ ተወላጅ አርሶ አደሮች

አድራሻ:- ክልል አፋር ብሔራዊ ክልላዊ መንግስት ዞን 5 ወረዳ ሰሙ ርቢ

ጉዳይ: በአጭሩ ሰባዊና ህገ መንግስታዊ በደል ደርሶብናል

ይህም ማለት:-

- ✓ ባለፈው 17 ዓመት ያለህግና ያለ ፍርድ ከ50 ሰዎች በላይ ተገድሎብናል።
- ✓ ንብረታችን ያለፍርድ ቤት ትዕዛዝ ተወርሶብናል።
- ✓ የእርሻ ማሳችን ከእኛ ተነጥቆ ለተወላጆች ተሰጥቶብናል።
- ✓ የታጠቅነውን የጦር መሳሪያ ከክልሉ ነዋሪ በተለይ ተነጥቀናል
- ✓ በስማችን የሚመጣውን የመንግስት እርዳታ እህልና ዘይት/አማይሰጠንና ለጉሳ ማሪዎች የግል ኪሳ የሚገባ መሆኑ
- ✓ የራሳችንን ተወካዮች በምርጫ በመምረጥ የማንችል መሆኑ
- ✓ ልጆቻችን ይክልሉን ቋንቋ እየቻሉ መቀጠር የማይችሉ መሆኑ
- ✓ በምንፈልገውና በየትኛውም አካባቢ የመኖርና ሀብት ንብረት የማፍራት ህገ-መንግስታዊ መብታችንን ማጣት
- ✓ በመንደራችን እንደልብ የመንቀሳቀስና የመዘዋወር መብት ስለአጣንና በአጠቃላይ ሰብአዊና ህገ-መንግስታዊ መብታችን እንዲከበርልን የተከለለው ክልል ተነስቶ ወደ ቀድሞው አማራ ክልል እንዲመለስልን ሲሉ በ29/12/2000 ዓ/ም ለጽ/ቤታችን አመልክተዋል።



የህዝብ ጽ/ቤት

[Letterhead]

FDRE Ethiopian Human Rights Commission

No: _____

Date: 22/05/2008 (E.C. 14/09/2000)

To: Amhara National Regional Government Office

Bahir Dar

Afar National Regional Government Office

Semera

The 500 farmers currently residing in Afar National Regional Government, Zone 5 Administration, Semu Robi Woreda, Abay Negeso Kebele had, before coming under the administration of the Afar National Regional Government in 1991 (E.C. 1983), been under the administration of the Amhara National Regional Government, North Shewa Zone, Kewot Woreda. After the change in Government they were transferred to the Administration of the Afar Region and faced pressure from discriminatory officials in their area as a result of their Amhara ethnicity and have during the past 17 years:

- Had 50 of their people killed without the killers being brought to justice
- Had their farming land taken away from them and given to local residents
- Had their legal weapons confiscated, unlike other local residents
- Had aid from the Federal Government and aid agencies collected in their name without the aid ever reaching them
- Were unable to partake in education, health and other social services on an equal basis with other residents
- Had their children, who were born and brought up in the area and speaking the local language, denied the right to seek employment in the local Government offices
- [illegible due to fire damage]

They have requested that the Committee considers the main points raised above as their complaint and applied to the Commission to protect their rights in a letter sent on 14/04 (E.C. Miazia 6) and received by our office via post.

It is the opinion of the Commission that if proven true, the complaints raised above would violate the constitutional rights to equality, wealth creation, the right to live anywhere in the Country, the right to equal access to social services and the right to self-determination. The two Regional Governments, using their existing mechanisms and working relationships, should jointly resolve the problems of the complainants and inform the Commission of the outcome as per Proclamation no. 210/92 set out to establish the Commission. Their 3 page petition is attached with this letter.

With Regards

[Signed]

Demewoze Mame

Deputy Commissioner, Ethiopian Human Rights Commission

Cc:

Ato Chane Abegaz

C/o Shewa Robit Post Office, Zone 5, Semu Robi Woreda, Abay Negeso Kebele Farmers Association

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4
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በዋናነት የቅሬታ ነጥቦቻቸው አድርገው በማንሳት ኮሚሽኑ መብታቸውን እንዲያስከብርላቸው ሚያዝያ 6 ቀን ተጽፎ በፖስታ ቤት በኩል በደረሰን አቤቱታቸው ጠይቀዋል።

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Date: 01/04/2009 (E.C. 23/07/2001)

To: Afar National Regional Government Office

Semera

Subject: Regarding the complaint by Abay Negeso Village residents

As outlined in the subject, 500 farmers, residents of Afar National Regional Government, Zone 5 Administration, Semu Robi Woreda, Adelala Henegag Kebele, Abay Negeso Village have submitted a petition to the House of Federation, received on 14 March 2008 (E.C. Miazia 6, 2000).

In their petition, they outlined that they have not been able to have their own Kebele, thereby have been denied the right to administer and educate themselves, to be judged in their own language, and participating freely in developmental activities. They have therefore requested that as their village is currently constructed along appropriate and related lines in terms of ethnic makeup, geographical location, livelihood and other related elements, Abay Negeso village should be organised as a Kebele in its own right thereby enabling them to administer themselves.

Based on our assessment, this issue falls under the jurisdiction of the Regions to establish additional administrative areas or self administered areas. Therefore, we are forwarding this petition (with the 8 pages document attached) to the Region for a response.

With Regards

[Signed]

Daniel Demesse Fenta

Secretary, Sub Committee for Government and Regional Affairs

For information:

Honorable Speaker of the House

Honorable Deputy Speaker of the House

Cc

Owner, Study Implementation and Follow up Business Process

Office of the House of Federation

Ato Birkayew Beneberu

[Seal]

No. 23/107/2001
Date

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ፋክስ 242304
Fax 242308

ፖ.ሣ.ቁ. 20212/1000
P.O.Box

አዲስ አበባ
Addis Ababa

Mass killings of Amharas in Amhara Region

In the previous sections, we have observed the untold atrocities and displacements that have been committed against the Amharas as settlers in various regions across the country. As previously noted they have been massacred, thrown off cliffs, burnt alive, forcibly displaced and are on the receiving end of various cruel acts for which they have received no justice. This section outlines some of the issues and incidents that affected Amharas in Amhara Region.

Background

Amharas in Amhara Region have also been massacred through drought and starvation, through disease and epidemics, individually and en masse. The initiatives to fight the malaria epidemic had been launched during the Derge regime have been completely dismantled by the TPLF and its centers relocated to Tigray Region. This led to the catastrophic deaths of Amharas of malaria and other communicable diseases on a daily basis. In the lowlands of the Amhara Region, many people have died leaving behind no one to bury the dead. Even in Bahir Dar, the home of the Amhara National Democratic Movement (ANDM), people were dying of malaria on a daily basis until the latter part of the 1990s (E.C. start of the 1990s).

Many Amharas have died of malaria in the extreme hot weather conditions in Shewa, Gojjam, Gondar and Wollo. In less than 10 years, equal amounts of Amharas have died of malaria as people killed during the Red Terror. During the reign of the current Government, the ones that survived the malaria outbreaks have died of HIV. Children have been left orphans and parents have been left without anyone to look after and eventually bury them. Many have had their lives cruelly cut off at a young age. It has become the norms to watch young people, who used to be strong, waste away on their sick beds. It is heartbreaking to watch children being forced into begging and women being compelled to be prostitutes because of hardship. It is common to see the sick sharing the same bed and dying the next day. It has become the norm to see children filled with worry about their future as they watch their father die and know that their mother will follow soon. This has become the life of many Amharas since the late 1990s.

In addition to the death and destruction wrought by disease and an inadequate medical/public health response Amharas continued to be killed. At times being labeled as outlaws, other times for no apparent reason, in daylight or at night in the city or the villages, in places of worship or on the streets individually or en masse, Amharas have been imprisoned, fired from work or forced to flee. While all these are happening to Amharas there are no questions from Government agencies or organizations. The Amharas have no place to seek refuge. They have been displaced from the lands of their ancestors. It is common everywhere for individual Amharas to fall sick, to die, to be too poor to have clothing, to be forced to flee. This is the fate of Amhars, not other ethnic groups have suffered for decades in the same way and magnitudes as the Amharas did.

Findings

It is difficult to report in this study all the Amhara individuals that have been killed in various areas at different times because of two reasons. First, it is very difficult to identify all such cases. Secondly, this would require another thorough study dedicated to the subject. Whilst it has not been within the scope

of this study to conduct a full analysis of this issue, the following two incidents have been provided as two notable incidents of mass killings.

Bloodbath at the Gondar New Year

The TPLF had been in control of the country for 2 years at this point. In order to “break the backbone of the Amhara”, Amharas were being slaughtered and massacred throughout the country. In Harerge and Arsi areas, it had appeared that the massacre of Amharas had slowed down. On the other hand, in Benishangul near the region of Metekel Zone, it had become much worse and the forests of Metekel were fouled with the stench of Amhara corpses. The new Region, Benishangul, had taken land from Gojjam from Metekel up to Chagni and Jawi, from Gondar Metema and Qwara. However in all these forests the bloods of Amharas was spilled. (Chagni, Metema and Qwara have been returned to Amhara Region while Metekel remained as part of Benishangul). The TPLF had also selected arable land from Gondar and Wollo and reallocated it to the Tigray Region.

Abuna Endreas was the Head of Diocese in Gondar. Abuna Endreas was a public critic of the Derge Red Terror and well respected by the public. During his tenure, a young monk named Abba Amhaeyesus arrived from Waldiba Monastery in 1985/1986 (E.C. 1978). Abba Amhaeyesus had been in Addis Ababa when TPLF took control of the country. When the new Government replaced the Patriarch Abuna Merkorios with Abuna Paulos, he mobilized around 10,000 Christians to protest with the message, “Patriarchs cannot be changed by Governments”. He was repeatedly arrested as a result and suffered greatly. It became untenable for him to remain in Addis Ababa and he returned to his native land, Gondar.

He brought together the young people of Gondar through the Theological teachings. TPLF soldiers requested that the Church to stop Abba Amhaeyesus from carrying out anymore of his teaching. Abuna Endreas, responded, “Do not touch my flock. You have no oversight over church matters and therefore the issue of religious teaching is not your business”.

Having said that, the Abun advised the monk to cease preaching for sometime to avoid unnecessary conflict. In its place, he declared a period of prayers to bring peace to the country. On Friday 3 September 1993 (E.C. Nehasie 28, 1985), at the start of the period of prayer, churchgoers trying to attend prayers at Adebabay Eyesus Church were barred from entering by TPLF soldiers. When the soldiers tried to go further and enter the church to arrest Abba Amhaeyesus the crowd’s anger erupted. The news of the incident spread across Gondar up to Azzezo and large crowds gathered at Adebabay Eyesus demanding, “Leave us alone, and get out of our church”.

The church administrators needed to make sure that there was not large-scale loss of life. They spread the message that the crowd should disperse with the promise that if any difficulties arose the church bell would be repeatedly rang to indicate that people should come to their aid. The gathered crowd accepted the request of the church leaders and dispersed. The church continued to be surrounded by TPLF soldiers overnight.

On the afternoon of Monday 6 September 1993 (E.C. Puagme 1, 1985), the bell in Adebabay Eyesus rang. The residents arrived at the church to find piles of dead bodies. The bodies of priests, children,

women and the elderly lay fallen. It was not possible to stop the anger of the crowd at the time. War broke out with the soldiers. The TPLF soldiers rained bullets on the crowds. More than 65 people were killed. A lot of priests and church staff were killed. In Atatami Michael church alone, 4 deacons and 1 priest were killed. 300 members of the public were injured and maimed. Ethiopian Television (ETV), controlled by the TPLF, reported, "Robbers trying to steal from Gondar City Mayor's Office have been arrested. 13 people were killed and around 35 were injured". Later on, the story was changed to "The religious conflict instigated by Abba Amhaeyesus..." They also reported through news agencies that the participants of the conflict were the soldiers of the old regime.

During the house-to-house searches, the TPLF soldiers reportedly beaten many residents saying, "Hand in the weapons that you have hidden". Two Abuns arrived from Addis Ababa and again warned the public not to gather in large crowds to avoid further massacres. Abuna Endreas spoke in tears stating, "If this is an uprising, I am the one who led it. I should have been killed before all these Christians lost their lives". New Year was a favored holiday for the people of Gondar. However, in that year, it was marred with terror, suffering and loss of life and the New Year passed without the usual celebrations.

Suffering of Amharas in Bahir Dar

A poem was written to commemorate the people killed in Bahir Dar City. The writer is unknown and it has been adopted as the people's poem.

That massacre was committed in Bahir Dar by Fekadu Nasha, a Federal Police Officer belonging to the Gumz ethnic group, making children orphans and parents childless.

On the first Sunday after Easter, (a day celebrated by Ethiopian Christians) Bahir Dar was filled with celebrating Christians. The shores of Lake Tana were filled with wedding parties and visitors. However, that particular day will not remain filled with celebrations, it would soon be marred with a horrifying incident. The day is remembered by Bahir Dar residents as a day that saw the massacre of Amharas. On Sunday 12 May 2013 (E.C. Ginbot 4 2005) at 8:30pm the evening, gunfire could be heard in an area known as Abay Mado or Kebele 11 some 50 meters away from the Amhara National Democratic Movement (ANDM) Head Quarters. The shooting that lasted for a few minutes, left more than a dozen innocent people dead. The local residents and the families of the victims describe the incident as follows:

A woman named Zebider Mandefro who was an old lover of the Federal Police Officer Fekadu Nasha, used to rent a house next to the ANDM office from a woman named W/zo Asmaru Legese. She had broken up with Fekadu Nasha and taken a new lover. On that day, her old lover walked into Zebider's house unannounced. He found her with her new lover and an argument broke out. People intervened and they managed to break up the argument. Zebider went to the police station and lodged a complaint stating that he had threatened to kill her. The local residents state that she had previously reported him to the police repeatedly. The Federal Police Officer, dressed in his uniform and armed, headed back to Zebider's house to kill. At the time, Zebider had left her rented home and gone to the Police station. The Police Officer instead found W/zo Asmaru Legese, the owner of the house, and shot her dead. Zebider's mother, W/zo

Yemeserach Worku, who lived down the road heard the shooting and ran over thinking that he had killed her daughter. When she arrived, he shot and killed her as well. After firing many shots in Zebedir's home, he advanced to the gates of the ANDM Office. There he came across Ato Tadele Yalew who had been returning from his friends's shop. He aimed at Ato Tadele to shoot him. Ato Tadele tried to beg him to spare his life but he proceeded and shot him dead.

A woman named Aberash, the sister of W/zo Asmaru was in Mulu Gojjam Café, opposite the ANDM Office with her 2 and ½ year old child, Cherenet. When she heard the shots at her sister's house she run out of the cafe, leaving her child behind. The Federal Officer, after killing Ato Tadele, proceeded to shoot and kill this child. He left this café having finished 30 bullets and changed his magazine. His weapon was a Kalashnikov and one magazine holds 30 bullets. He targeted people standing close to him as well as those far away. One youngster was shot in the hand and when he cried out, the Officer chased him down. Luckily, the young man fell down and assuming that he had been killed by his shots, the officer passed him. The gunman continued down to Agar Recreation, shooting those in his path.

He found Ato Yohannes Wase in his shop and shot him dead like the others. As he passed Abay Minch Lodge and neared Agar Recreation, he stopped one Isuzu truck and shot the driver, Ato Moges, from Hamusit, dead. He came across Mother Enat, who had come out of her house because her son had not returned home. He shot and killed her and a young man who had accompanied her.

Ato Maru's family suffered the most. Tekaba Maru, Balemwal Baye Maru, Enana Maru and Assefa, were all socializing at their sister W/zo Enana Maru's house. The shooter broke open the door and shot them dead. Only W/zo Enana survived with injuries.

The Federal Police Officer continued to reload his weapon and shooting those in his way headed towards Chere Chera dam. When he reached the dam, he threw himself into the water.



One of the victims, Ato Tadele Yalew

All this took place in the span of 45 minutes. The area was full of the Regional Special Police Forces and the Federal Police. The new Regional Council and Meeting Hall is located by the Tana Lakeside and guarded by many Amhara Special Forces. Abay Bridge was guarded by Federal Police. The Amhara Martyrs Monument and the ANDM Head Office were also guarded by the Regional Special Forces. Chere Chera Dam was guarded by the Federal Police. The Federal Police camp is also located in the same area.

A little bit further down there is a police station. However, amidst all these armed forces and under the fence of the ANDM, an institution that supposedly stands for the protection of Amharas, there was no one to save those killed.

When residents were crying for help, the Police stood and watched stating that they had not been ordered to act. It would have been possible to save a few lives if they had called for help to the North West Military Command, let alone the Regional Police Forces that were actually present. There was still time to act even if a command letter needed to be written and sent out.

As reported to the Moresh Wogene Amhara Organisation Data Collection Team, the main complaint of the families of the victims and local residents were mistreated at the hands of government officials than the shooter himself. That night the number of dead bodies collected were 12, however because of heavy rain that day and the blackout of the electricity at the time, it was not possible to know the exact death toll. In total 16 people were killed by this Federal Police Officer.

In order to find out what may have caused this Federal Police Officer to commit the carnage, the Data Collection Team went to W/zo Zebider's home. We were informed that she was under arrest and as a result, we were not able to speak to her. Many people reported that Fekadu Nasha was talking aloud while shooting. Witnesses report that he was repeatedly expressing his satisfaction at gaining revenge against Amharas.

Conclusion

This study has identified and exposed the suffering, genocide and ethnic cleansing of Amhara people since 1992 (E.C. 1983) in Harerge, Arsi, Wollega, Metekel, Kemash, Bench Maji (Gura Fereda), Jimma Agaro, 1 Kebele in Afar (Abay Negeso), Bahir Dar and Gondar cities in Amhara Region.

The study has uncovered that the crimes committed against the Amhara people in these areas include:

- Unlawful arrest and imprisonment
- Beatings including by government army, special forces, police officers and local militias
- Forced displacements of tens of thousands of Amharas leaving families homeless and without any means of supporting themselves with many either living on the streets or having to escape to the forests to live with the wild animals
- Facing a range of abuse and discrimination before their displacement and as returnees
- Confiscations of agricultural land and arms - in many areas Amharas' possessions and homes were redistributed to members of other local ethnic groups
- Burning down homes, business and crops
- Pillaging of homes, business, crops and cattle
- Ongoing terrorizing and intimidation of survivors and victims
- Women and girls abducted and/or raped as well as facing forced marriage
- Forcing Christians to convert to Islam, destroying religious property including robbing and burning down churches
- Mass and individual killings including through shooting, decapitating heads, slitting throats, dismembering bodies, crucifying, throwing people off cliffs, burning and disease
- Mutilation of men and women including cutting of breasts and genitalia
- Forcing victims to eat their own flesh and eventually killing
- Perpetrators eating the flesh (including kidneys and livers) of Amharas

The major findings of the study indicate that these crimes are ongoing. The most recent atrocity covered in the study was committed against Amharas in 2015 (E.C. 2007). Many of the acts of discrimination and conflicts outlined in the findings lasted for long periods of time without any intervention from Government authorities. Almost none of the perpetrators have never been brought to justice. None of the victims mentioned in the study have received any compensation for the loss and damage to property estimated in millions nor the injuries and loss of life suffered in hundreds of millions. In many cases, lawful possessions and homes of Amharas were illegally redistributed to members of non Amhara local ethnic groups and remained so to this day. The illegal enforced displacement of tens of thousands of Amharas have left many families homeless and without any means of supporting themselves. Many still survive working as daily laborers in larger cities having lost the wealth and property accumulated over a lifetime of hard work. Those families and individuals that were displaced and returned back continued to face discrimination and abuse as returnees from the local and regional government officials and residents. As the threats to Amharas are ongoing, many survivors and witnesses were scared and very reluctant to participate in the study for fear of repercussions and of becoming targets

for further violence. In many of the areas where this study covered, Amharas have been living with the daily threats of death, displacement and pillaging of their property.

There is strong evidence in many instances to suggest that the attacks against Amharas were pre-planned. In many instances the heavy involvement, guidance and coordination by local, regional and federal government officials has been observed. For example in one area officials coordinated police officers and members of the Kebele to incite local residents to rise up against Amharas. In another area, government officials along with local residents and militia planned and assigned who should strike which homes and who should take whose wife. In many areas local police, Special Forces, regional Special Forces and the army were involved in directly attacking Amharas, killing people, destroying homes, businesses, crops and churches. The deliberate inaction of relevant authorities during and after attacks was also observed even within the highest structure of the Government, including the Office of the Prime Minister.

Victims have spent many years petitioning Government authorities in relation to the killings, confiscation of land, displacement and discrimination that they have faced without any resolution. Petitions to various City, Woreda and Zone Administration Offices, Offices of the Heads of the Amhara, Oromo, SNNP, Afar, Benshagul Gumz National Regional Governments, Ethiopian Human Rights Council, Human Rights Commission, The Federal Ombudsman, Office of the Prime Minister, Council of Federation and various other Federal Offices have often gone unanswered. In one instance, receiving no other support Amharas petitioned members of the Arsi community living in Addis Ababa for support to have their voices heard.

Furthermore, many displaced Amharas were left with inadequate support to maintain themselves and reestablish their lives after displacement. In one instance the Government, after resettling displaced Amharas, failed to prepare adequately to combat the Malaria epidemic leading to the avoidable death of thousands of Amharas.

The findings of the study highlight three main reasons behind this concerted attack against the Amhara people in the various regions. The stated aim of the TPLF in their manifesto to destroy Amharas who they identified as their existential enemies can be said to be the primary reason behind the structural attack against Amharas. This laid the groundwork for many City, Woreda, Zone and Regional government officials to publicly incite hatred against Amharas and pursue policies and actions to kill and displace Amharas. The second and related reason for many of the attacks has been the nurturing of division and conflict between Amharas and other ethnic groups by government bodies. Many officials have cited unfounded and fabricated “historical ideas” of Amhara dominance and abuse and the current successes of Amhara settlers as proof that local residents were being taken advantage of and used this rhetoric to encourage the need for the ethnic cleansing of Amharas. The third reason behind the attack against Amharas is financial in nature. In many instances Amharas’ land, property and wealth has been used to illegally enrich local officials and residents.

Recommendations

In light of the findings of the study, we recommend that:

- The Government of Ethiopia calls an immediate halt to the ongoing crimes being committed against Amharas
- The crimes and incidents outlined in the study are thoroughly investigated by relevant and independent authorities
- The perpetrators of the crimes are brought to justice
- Compensation and restitution is made to the victims for injuries, loss of property and loss of life sustained
- An independent investigation is launched into the root causes of these crimes and appropriate measures are taken to ensure that these crimes are not committed in the future
- The findings of any investigations are made public and the perpetrators are condemned in the strongest terms possible

Additionally, efforts should be made to carry out similar studies and investigations into the attacks against Amharas committed in other areas of Ethiopia, which were not covered in this study.

Partial List of Amharas killed in the Various Regions

Gara Muleta

The following table contains a partial list of the 32 Amharas who have been shot dead on the same day in a mass killing in 1991/1992 (E.C. 1984) in Gara Muleta Jilecha, East Harage:

S.No.	Name	Age	Gender	Ethnicity	Level of Education	Remark
1	Melaku Hailu	27	M	Amhara	12	Brothers and their father killed together
2	Dereje Hailu	25	M	Amhara	12	
3	Hailu HialeMeskel	40	M	Amhara	-	
4	Solomon Shiferaw	23	M	Amhara	12	
5	Mohamed Amid	20	M	Amhara	12	Forcibly converted into Islam
6	Belay Mengesha	25	M	Amhara	University Student	
7	Zelege Wubie	22	M	Amhara	10	
8	Asefa Anawutie	26	M	Amhara	University Student	
9	Ashebir Teklie	40	M	Amhara		
10	Shimelis Manaye	27	M	Amhara		
11	Aschalew Aragawu	20	M	Amhara		Brothers
12	Teferi Aragawu	26	M	Amhara		
13	Shabu Shimelis	30	M	Amhara		
14	Ejigayehu Bezabih	25	F	Amhara		
15	Tsehay Tesfa	30	F	Amhara		
16	Girma Wubie	40	M	Amhara		Siblings
17	Selam Wubie	27	F	Amhara		
18	Sintayehu Shiferaw	20	M	Amhara		Siblings
19	Debesh Shiferaw	25	M	Amhara		
20	Konjit Workiye	20	F	Amhara		
21	Mesfin Kassa	26	M	Amhara		
22	Shawul Getachew	25	M	Amhara		
23	Yewubnesh Ereta	23	F	Amhara		
24	Bochere Girma	15	M	Amhara		
25	Mamo GebreMariam	30	M	Amhara		
26	Eshetu Alemayehu	18	M	Amhara		
27	Rediet Tesfa	18	F	Amhara		

Dire Dawa – Amharas killed in relation to AAPO (All Amhara People’s Organization)

S.No.	Name	Method of Death
1	Melaku Yirdaw	Shot
2	Mindaye HaileSelassie	Shot
3	Aschenaki Deresu	Shot
4	Negash WoldeTsadik	His wife had him killed by security force
5	Jemaneh Habte	Beaten to death
6	Yemane Tessema	His wife has him killed
7	Birhanu Nega	Killed by explosive device hidden in his garden
8	Tesfaye Robe	Followed and beaten to death in Debre Zeit

West Hararge

The list of more than 100 people who were beheaded or killed by gunshots (Only includes those who witnesses remembered)

Amharas Killed in Belbelti (Habru Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Gebre Awoke	55	02/09/1992 (E.C. 27/12/1984)	Mass killing- throats were slit after their hands and feet were tied up
2	Bezabih Tessema	50	02/09/1992 (E.C. 27/12/1984)	
3	Molla Haile	65	02/09/1992 (E.C. 27/12/1984)	
4	Kebede Haile	45	02/09/1992 (E.C. 27/12/1984)	
5	Eshetu Sisay	25	02/09/1992 (E.C. 27/12/1984)	
6	Bogale Dejene	28	02/09/1992 (E.C. 27/12/1984)	
7	Bantiwalu Tilahun	65	02/09/1992 (E.C. 27/12/1984)	
8	Konsil Bantiwalu	35	02/09/1992 (E.C. 27/12/1984)	
9	Engidawork Assefa	50	02/09/1992 (E.C. 27/12/1984)	
10	Ayele Sahile	47	02/09/1992 (E.C. 27/12/1984)	
11	Degefu Gebre		02/09/1992 (E.C. 27/12/1984)	
12	Beyene		02/09/1992 (E.C.	

			27/12/1984)	
13	Gebiyaneh		02/09/1992 (E.C. 27/12/1984)	
14	Deribe		1991/1992 (E.C. 1984)	Gunshot
15	Siyum Dejene	35	1991/1992 (E.C. 1984)	Gunshot
16	Mekuria Wagaye		1991/1992 (E.C. 1984)	Gunshot
17	Beyene HaileMariam		1991/1992 (E.C. 1984)	Gunshot
18	Setegn Nigatu	40	1991/1992 (E.C. 1984)	Gunshot
19	Mekonnen Gulite	30	1991/1992 (E.C. 1984)	Gunshot
20	Gebrewold Haile	80	1991/1992 (E.C. 1984)	Slaughtered by Mencha

Amharas killed in Mechara (Darolebu Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Haile Shimelis	45	02/09/1992 (E.C. 27/12/1984)	Mass killing- throats were slit after their hands and feet were tied up
2	Teferi Samual	50	02/09/1992 (E.C. 27/12/1984)	
3	Ayele Sebisibe	35	02/09/1992 (E.C. 27/12/1984)	
4	Gosa Shimelis		02/09/1992 (E.C. 27/12/1984)	
5	Mandefro		02/09/1992 (E.C. 27/12/1984)	
6	Solomon Damtie	60	02/09/1992 (E.C. 27/12/1984)	
7	Solomon Yohannes	50	02/09/1992 (E.C. 27/12/1984)	
8	Adefris Tadese		June/July 1992 (E.C. Sene 1984)	

Amharas Killed in Wefi (Anchar Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Shewarega Abebaw	45	22/06/1992 (E.C. 15/10/1984)	Mass killings by Gunshot
2	Tsegaye Mengistu	42		
3	Wogayehu Damte	40		
4	Fisiha Achame	35		
5	Million Achame			
6	Adefris Tadese			

7	Million Dinberu			
8	Assefa WoldeMichael			
9	Tekle Ankobere			
10	Beyene Med			
11	Belachew Assefa			
12	Motuma Tolla			
13	Sebsibe Belewu			
14	Deribe			

Amharas Killed in Ketera (Habru Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Yitagesu Adera		18/05/1992 (E.C. 10/09/1984)	Mass slaughter using knives
2	Teshome Gudeta		18/05/1992 (E.C. 10/09/1984)	
3	Abayneh Manazie		18/05/1992 (E.C. 10/09/1984)	
4	Girma Tekle		18/05/1992 (E.C. 10/09/1984)	
5	Deribe Agegnehu	50	18/05/1992 (E.C. 10/09/1984)	
6	Dagne Ayele		18/05/1992 (E.C. 10/09/1984)	
7	Abebe Tenale		18/05/1992 (E.C. 10/09/1984)	
8	Demissie Bekele	42	18/05/1992 (E.C. 10/09/1984)	
9	Tesfaye Alemu	40	18/05/1992 (E.C. 10/09/1984)	Mass killings by gunshot
10	Engidayehu		18/05/1992 (E.C. 10/09/1984)	
11	Merigeta Gebre Abebe		18/05/1992 (E.C. 10/09/1984)	
12	Atilaw Wondimu	75	18/05/1992 (E.C. 10/09/1984)	
13	Tadu Teshome	40	18/05/1992 (E.C. 10/09/1984)	
14	Degif Ayele		18/05/1992 (E.C. 10/09/1984)	
15	Beyene		18/05/1992 (E.C. 10/09/1984)	

Amharas Killed in Dereku (Habru Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Habtamu Anbesse		22/07/1992 (E.C.)	Mass slaughter

2	Negash Gebre		15/11/1983)	using knives
3	Demissie Negash			
4	Tesfaye Desta			
5	Tamiru Mengistu			
6	Regassa Desalegn			
7	Siyum Desta			
8	Mersha Gebretsadik			

Amharas Killed in Gelemso City

S.No.	Name	Age	Date of Death	Method of Death
1	Teshome Bimrew		August/September 1992 (E.C. Sene 1984)	Mass slaughter using knives and thrown over Tirso cliff
2	Getaneh Bimirew			
3	Getachew Kebede			
4	Deneke Awulew			
5	Demerew Alemu			
6	Teferi Zewudu			
7	Meseret Gizaw			

Amharas Killed in Mecheta (Darolebu Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Kabutal		22/07/1992 (E.C. 15/11/1984)	Mass slaughter using mencha
2	Gidey			
3	Habtamu			
4	Beyene Belete			
5	Tefaredegn			
6	Kassa (Got crazy when he saw his son killed)			
7	Aba GebreMariam			

Additional list (Collected during second round investigation)

S.No.	Name of Persons Killed	Place	Time and Method of killing
1	Nigussie Feleke	Kotera	21/10/1991 (E.C. 10/02/1984) Gunshot
2	Getachew Feleke		
3	Tesfaye Abebe		
4	Belete Gibre Akal		
5	Demissie Gelaglie		
6	Negash Gelaglie		
7	Temeselew	Mechara	September/October 1991 (E.C. Meskerem 1984) Mencha
8	Buker		
9	Haile		
10	Girma Tekle		
11	Legesse Firew	Wefi	1991/1992 (E.C. 1984)

12	Tegenie Zewudu	Mechara	Gunshot September/October 1991 (E.C. Meskerem 1984) Gun Fire
13	Gossa Firew		
14	Gossa G/Ab		
15	Teferi		
16	Tibebu Asifaw		
17	Gedey	Dansie	10/08/1992 (E.C. 4/12/1984) Gunshot
18	Memerie Tessema		
19	Mergeta Kefelegn		
20	Awulew Bekegn		
21	Getachew Gebre		
22	Mankuleh		
23	Demeke Dejenie		
24	Manderas Desalegn		
25	Belibu		
26	Bezuneh Amane		
27	Yirgu Wondim		

Individuals Suffering Serious Injuries

S.NO.	Name	Age	Place	Remark
1	Ketema Alemu	50	Dansie	His legs were cut off and moves with the aid of crutch
2	Belayneh Desalegn	51	Kotera	Moves with a limp (maimed)
3	Zenebech Haile	55		Moves with a limp (maimed)
4	Wagaye Ayele	58		Moves with a limp (maimed)
5	Getachew Beyene	60		His toes were cut off by mencha (maimed)
6	Mekuria Wagaye	60		His right hand is paralyzed (maimed)
7	Teshome Asifaw	70		A bullet entered through his jaw and injured his tongue and affecting his speech

Killings at Asebot Monastery

S.No.	Name
1	Aba Gebere Medihen
2	Aba Gebre Meskel
3	Aba Tesfa
4	Aba Mekonnen
5	Aba Gebre Selassie
6	Aba Fikre Mariam
7	Aba Solomon
8	Aba Tesfa Mariam
9	Aba Sahile Selassie
10	Ato Agonafir
11	Ato Debebe

12	Ato Seleshi
13	Ato Shambel
14	Ato Temeselew Mamo
15	Ato Seyum Belete
16	Ato Yosef Zebene

Amharas Killed in Arba Gugu (East Arsi)

The following list shows that more than 50 Amharas have been killed as witnessed by participants of the research. The details include time of death, age, gender, place, perpetrators and methods of killing. However, the word Oromo, as indicated on the perpetrators column, does not sufficiently indicate the identity of the perpetrators. Although the perpetrator is from the Oromo ethnic group, it is important to note that they may be members of OPDO or people living in those areas who were incited to kill by OPDO.

S. N o.	Name	Date	Gender	Age	Kebele	Wored a	Perpetr ator	Method of killing
1	Fekadu Abawollo	10/10/91 (E.C. 29/1/84)	M	90	Amishraqe	Jeju	Oromo	Burnt to death
2	Kebebus Altaye	"	F	70	Amishraqe	Jeju	Oromo	Burnt to death
3	Dereje Tessema	15/10/1991 (E.C. 4/2/84)	M	40	Wonjelo	Jeju	Oromo	Gunshot
4	Aragaw Abebe	"	M	35	Wonjelo	Jeju	Oromo	Gunshot
5	Workneh Aragaw	"	M	40	Wonjelo	Jeju	Oromo	Gunshot
6	Yilma Tesfaye	"	M	65	Wonjelo	Jeju	Oromo	Gunshot
7	Getaneh	-/10/91 (E.C. - /2/84)	M	52	Arje Kerie	Jeju	Oromo	Stabbed with a spear
8	Yecherkosie Lij	"	M	10	Arje Kerie	Jeju	Oromo	Slaughtered with a knife
9	Tewabech Hailemeskel	"	F	55	Arje Kerie	Jeju	Oromo	Gunshot (pregnant)
10	Bekele Jebira	"	M	59	[illegible]	Jeju	Oromo	Gunshot
11	Girma Bahiru				[illegible]	Jeju	Oromo	Gunshot
12	Bahiru Girma's father	"	M	65	[illegible]	Jeju	Oromo	Gunshot

13	Demissew Teshome	15/10/91 (E.C. 4/2/84)	M	27	Wonjelo	Jeju	Oromo	Gunshot
14	Mihiret Mekuria	"	F	57	Wonjelo	Jeju	Oromo	Gunshot
15	Werkeye Dagnahun	"	F	62	Wonjelo	Jeju	Oromo	Gunshot
16	Degefa Belayneh	"	M	75	Wonjelo	Jeju	Oromo	Gunshot
17	Bahmede Seid	10/10/91 (E.C. 29/1/84)	M	63	Wonjelo	Jeju	Oromo	“(Argoba ethnic)
18	Ashagre Negash	27/05/92 (E.C. 19/9/84)	M	22	Werenso Guro	Jeju	Oromo	OPDO Militia
19	Girma Tsegaye	-/4/92 (E.C. -/8/84)	M	42	Wedeymen a Lensh	Jeju	Militia	Gunshot
20	Endale H/mariam	03/06/92 (E.C. 26/9/84)	M	70	Werenso Guro	Jeju	Oromo	Slaughtered with a knife
21	Amare Shawule	"	M	65	Abule muka guracha	Jeju	Oromo	Slaughtered with a knife
22	Eshetu W/yohannes	"	M	55	"	Jeju	Oromo	Slaughtered with a knife
23	Hailu w/agegnehu	"	M	72	"	Jeju	Oromo	Slaughtered with a knife
24	Zewude Ayele	"	M	68	"	Jeju	Oromo	Slaughtered with a knife
26	Tadesse Bune	"	M	49	"	Jeju	Oromo	Slaughtered with a knife
27	Demissie Dulo	"	M	80	"	Jeju	Oromo	Slaughtered with a knife
28	Muluneh W/yohannes	"	M	75	"	Jeju	Oromo	Slaughtered with a knife
29	Gossa Lakew	"	M	37	"	Jeju	Oromo	Gunshot
30	Endale Kebede	"	M	55	"	Jeju	Oromo	Gunshot
31	Zina Gameda	"	F	60	"	Jeju	Oromo	Gunshot
32	Wagaye Kidane	"	F	49	"	Jeju	Oromo	Slaughtered with a knife (Wife of Eshetu-No.22)

33	Tirunesh Mamo	"	F	52	"	Jeju	Oromo	Slaughtered with a knife
34	Amsale Fit Awok	03/06/92 (E.C. 26/9/84)	F	70	"	Jeju	Oromo	Slaughtered with a knife
35	Belete Abegaz	"	F	57	Werenso Guro	Jeju	Oromo	Slaughtered with a knife
36	Belaynesh Tegene	"	F	61	Abule muka guracha	"	"	Slaughtered with a knife
37	Emebet Mamo	"	F	27	"	"	"	Slaughtered with a knife
38	Nigussie Moges	04/06/92 (E.C. 27/9/84)	M	32	Uru Sharbe	"	"	Burnt after being killed by gun fire
39	Baye Dessie	"	M	37	"	"	"	Gunshot
40	Ayele Belachew	"	M	45	??	"	"	Gunshot
41	Adefris Bekele	"	M	40	??	"	"	Gunshot
42	Gemechu Demissie with his child	08/94 (E.C. 12/86)	M	47	??	"	"	Gun fire- his son was 7
43	Abebe Gebru	04/06/92 (E.C. 27/9/84)	M	38	Ashekitimw oyra	Merti	OPDO	Gunshot
44	Aschalew Yisasu	"	M	40	"	"	"	Gunshot
45	Demisew Belihu	"	M	57	"	"	"	Gunshot
46	Eshetu Mamo	"	M	60	"	"	"	Gunshot
47	Erqyihun Adnewu	"	M	40	"	"	"	Gunshot
48	Kemal Gena	"	M	49	"	"	"	Gunshot (accused of passing information)
49	Nigussie Tesema	28/10/91 (E.C. 17/2/84)	M	42	Werenso Guro	Jeju	Oromo	Killed by konchera (cannot speak)
50	Mekuria Beyene	06/92 (E.C. 10/86)	M	45	"	"	"	Gunshot
51	Mergeta Belay Alemu	05/04/92 (E.C.	M	45	Ashektimo	Merti	"	Gunshot

		27/7/84)					
*Note: miscout appears in the original written list and has been replicated for accuracy.							

Wollega

Partial list of Amharas killed in Wollega in 2000/2001 (E.C. 1993) (All the details are available at EHRCO 34TH and 38TH Statements)

S.No.	Name	Gender	Age	Family Size
1	Aseged Abate kasa	M	50	7
2	Birara Tadele Fente	M	40	5
3	Wube Monmuwane Ejigu	M	28	3
4	Mihiret Birru	M	34	2
5	Melkam Wubale	M	40	4
6	Tebekawu walelign	M	40	3
7	Mele Bekele (His three children killed with him)	M	40	6
8	Geta Eniyew	M	39	2
9	Ali Dessie (His child killed with him)	M	40	4
10	Ayal Adugna Belete (7 of his family killed with him)	M	60	7
11	Ayto Ayal Adugna	M	25	1
12	Felekew Tegegne	M	25	1
13	Tesfaye Alamnew	M	26	
14	Gashaw Ewunetu	M	37	5
15	Asifaw Ejigu	M	58	10
16	Demam Asnakew	M	40	6
17	Fisiha Ayalew	M	37	5
18	Moges Workiye	M	18	
19	Atalel Mengesha (Her three children killed with her)	F	30	
20	Belete Abe	M	20	
21	Temesgen Asnake	M	30	
22	Abebawu Siyum	M	25	
23	Gebyawu Muluneh	M	30	3
24	Sisay Demissie	M	25	
25	Asimamawu Zeleke	M	36	3
26	Temesgen Kassa (5 of his family killed with him)	M	45	
27	Misganawu Asifaw	M	40	
28	Dersolign Misgana	M	15	
29	Nechit Misgana	M	10	
30	Haile Dessie	M	30	
31	Temeche Ferede	M	45	

32	Adane Temech	M	25	
33	Babu Dires	M	20	
34	Yallew Asrade	M	40	
35	Desu Derese	M	30	
36	Tadese Yalew	M	15	
37	Tilaye Misgana	M	25	
38	Baye Tizazu	M	55	7
39	Damitew Jembere	M	45	5
40	Andualem Jembere	M	30	2
41	Sahilu Jembere	M	38	2
42	Abraraw Misikir	M	28	2
43	Adugna Fentahun	M	35	5
44	Kegne Gashew	M	32	5
45	Jote Mesfin	M	34	5
46	Belayneh Mesfin	M	50	7
47	Tilaye Muchie	M	37	4
48	Gashye Getu	M	33	3
49	Wendimnew Getu	M	50	3
50	Alemneh Asefa	M	60	6
51	Derib Derso	M	56	5
52	Yalew Asrade	M	30	2
53	Tadesse Yallew	M	20	2
54	Abera Yallew	M	32	3
55	Lwute Hailu	M	56	7
56	Misganaw Asifaw	M	40	4
57	Babe Gebre	M	20	2
58	Alemitu Misganaw	F	12	
59	Asnakech Misganaw	F	13	
60	Mamush Misganaw	M	2	
61	Temeche Firde	M	56	5
62	Adane Temeche	M	26	2
63	Dereje Abate	M	60	7
64	Degu Zenebe	M	48	3
65	Shimelis Zenebe	M	55	6
66	Ali Dessie	M	60	7
67	Sete Dama	M	48	3
68	Belay Worku	M	55	6
69	Zewude Debalke	M	60	7
70	Bayew Liyew	M	50	4
71	Desalew Chane	M	47	1
72	Abebaw Chekol	M	27	
73	Worku Mengistu	M	26	
74	Bahiru Derib	M	30	2
75	Moges Mekonnen	M	35	3
76	Tebekawu walelign	M	27	4
77	Shumet Shiferaw	M	24	2

78	Kasu Sisay	M	40	7
79	Wondimu Mebratu	M	33	4
80	Ferede Eskeziyaw	M	30	2
81	Alem Asifaw	M	26	
82	Fetene Gebre	M	28	2
83	Abebaw Taye	M	44	7
84	Mihiret Taye	M	40	
85	Kassaw Anteneh	M	55	10
86	Sewunet Molla	M	23	5
87	Debalke Mengistu	M	30	2
88	Azezo Debalke	M	37	5
89	Jemberu Kasse	M	11	
90	Debalke Dires	M	55	4
91	Molla Kasse	M	40	4
92	Getu Eniyew	M	36	2
93	Yamash Temeche	M	43	3
94	Mebrat Eyuel	M	30	6
95	Asregidew Biset	M	50	
96	Dilnesaw Ayalew	M	27	
97	Tihun Lakew	F	40	
98	Mekuria Tenaw	M	4	
99	Fantaye Gosaye	M	40	
100	Getnet Tesfaw	M	20	
101	Zelalem Alem	M	25	
102	Mihiret Almaw	M		
103	Dareskedar Adis	M		
104	Molla Yosef	M	30	
105	Kemal Dawood	M	32	
106	Yimer Kemal	M	35	
107	Baby Gebeyehu Tiruneh	M	1	
108	Baby Yenenesh Misganaw	M	3	

Amharas Killed in Jawi Due to Refusal of Medical Care

The following table of lists of Amharas who contracted malaria whilst being displaced and who were killed as result of being deprived of medical treatment. These Amharas were forcibly displaced from East Wollega. The list of names has been taken from the information supplied by EHRCO in its 19th Regular Statement in 2002/2003 (E.C. 1995).

	Name	Age	Gender	Address
1	Tlahun Ejigu	60	M	Jawi Kebele Merja Jiregna Village 2
2	Ayalneh Embiale	70	M	Jawi Kebele Merja Jiregna Village 2
3	Aychile Damtew	65	M	Jawi Kebele Merja Jiregna Village 2
4	Andualem Asaye	40	M	Jawi Kebele Merja Jiregna Village 2
5	Yismawu Ewunetu	50	M	Jawi Kebele Merja Jiregna Village 2
6	Ebabu Derso	45	M	Jawi Kebele Merja Jiregna Village 2

7	Tege Fete	35	M	Jawi Kebele Merja Jiregna Village 2
8	Zelege Achamyelah	40	M	Jawi Kebele Merja Jiregna Village 2
9	Mamo Tegegne	41	M	Jawi Kebele Merja Jiregna Village 2
10	Mare Basha Sharew	25	F	Jawi Kebele Merja Jiregna Village 2
11	Dasash Wagaw	40	F	Jawi Kebele Merja Jiregna Village 2
12	Bezinash Abeba Gobaw	60	F	Jawi Kebele Merja Jiregna Village 2
13	Alemitu Mebre Tegegne	30	F	Jawi Kebele Merja Jiregna Village 2
14	Aseynesh Mekonnen	45	F	Jawi Kebele Merja Jiregna Village 2
15	Dasash Tegegne	2	F	Jawi Kebele Merja Jiregna Village 2
16	Timbuwalel Achene		F	Jawi Kebele Merja Jiregna Village 2
17	Sisay Melkam Binega	5	M	Jawi Kebele Merja Jiregna Village 2
18	Desu Tizazu	70	M	Jawi Kebele Merja Jiregna Village 2
19	Enat Simu Mesfin	40	F	Jawi Kebele Merja Jiregna Village 2
20	Emebet Bihon Kassa	30	F	Jawi Kebele Merja Jiregna Village 2
21	Tsehaynesh Demissie	30	F	Jawi Kebele Merja Jiregna Village 2
22	Mulust Belete	50	F	Jawi Kebele Merja Jiregna Village 2
23	Gidefe Yilma	50	M	Jawi Kebele Merja Jiregna Village 2
24	Bamlaku kassaw Hune	1	M	Jawi Kebele Merja Jiregna Village 2
25	Mengistu Tigabu	1	M	Jawi Kebele Merja Jiregna Village 2
26	Banchamlak Bahiru	2	F	Jawi Kebele Merja Jiregna Village 2
27	Biritu Gamew	10	F	Jawi Kebele Merja Jiregna Village 2
28	Tihune Tesfa	20	F	Jawi Kebele Merja Jiregna Village 2
29	Azmera Kedu	2	M	Jawi Kebele Merja Jiregna Village 2
30	Sheganesh Melese	1	F	Jawi Kebele Merja Jiregna Village 2
31	Ayenew Melke	1	M	Jawi Kebele Merja Jiregna Village 2
32	Tirin Alem	4	F	Jawi Kebele Merja Jiregna Village 2
33	Asiresu Zelege	1	M	Jawi Kebele Merja Jiregna Village 2
34	Sewunet Cheru	1	F	Jawi Kebele Merja Jiregna Village 2
35	Enatye Asnakew	20	F	Jawi Kebele Merja Jiregna Village 2
36	Agernesh Wubet	1	F	Jawi Kebele Merja Jiregna Village 2
37	Birtukan Kasaye	6 months	F	Jawi Kebele Merja Jiregna Village 2
38	Adis Eniyew	5	M	Jawi Kebele Merja Jiregna Village 2
39	Tiruye Tsegaye	4	F	Jawi Kebele Merja Jiregna Village 2
40	Atala Mitiku	3	F	Jawi Kebele Merja Jiregna Village 2
41	Asireshiw Kasaw	30	F	Jawi Kebele Merja Jiregna Village 2
42	Endalew Gedefew	1	M	Jawi Kebele Merja Jiregna Village 2
43	Eshetu Chanie	2	M	Jawi Kebele Merja Jiregna Village 2
44	Kasaw Tirfe	2	M	Jawi Kebele Merja Jiregna Village 2
45	Bosena Haile	2	F	Jawi Kebele Merja Jiregna Village 2
46	Ayenew Getu	25	M	Jawi Kebele Merja Jiregna Village 2
47	Abaynesh Demissie	2	F	Jawi Kebele Merja Jiregna Village 2
48	Worknat Birilew	32	F	Jawi Kebele Merja Jiregna Village 2
49	Ageritu Wodajo	25	F	Jawi Kebele Merja Jiregna Village 2
50	Dasash Birhan	3	F	Jawi Kebele Merja Jiregna Village 2
51	Tiruset Maereg	3	F	Jawi Kebele Merja Jiregna Village 2
52	Enat Birhan	3	F	Jawi Kebele Merja Jiregna Village 2

53	Melkam Mitiku	2	M	Jawi Kebele Merja Jiregna Village 2
54	Getie Teme	35	M	Jawi Kebele Merja Jiregna Village 2
55	Melkam Abebaw	10	M	Jawi Kebele Merja Jiregna Village 2
56	Mesaynesh Kelemu	20	F	Jawi Kebele Merja Jiregna Village 2
57	Tesfaye Ayichew	2	M	Jawi Kebele Merja Jiregna Village 2
58	Fentahun Ayalsew	1	M	Jawi Kebele Merja Jiregna Village 2
59	Kassa Mersha	25	M	Jawi Kebele Merja Jiregna Village 2
60	Birke Kinde	2	F	Jawi Kebele Merja Jiregna Village 2
61	Abiye Ebabu	20	F	Jawi Kebele Merja Jiregna Village 2
62	Abashaye Ayenew	2	M	Jawi Kebele Merja Jiregna Village 2
63	Debalke Gebre	45	M	Jawi Kebele Merja Jiregna Village 2
64	Achile Damte	51	M	Jawi Kebele Merja Jiregna Village 2
65	Yeshaw Alemu	40	M	Jawi Kebele Merja Jiregna Village 2
66	Masiresha Sisay	3	M	Jawi Kebele Merja Jiregna Village 2
67	Enaniye Alemayehu	3	F	Jawi Kebele Merja Jiregna Village 2
68	Muluye Adisew	1	F	Jawi Kebele Merja Jiregna Village 2
69	Sisay Melaku	1	F	Jawi Kebele Merja Jiregna Village 2
70	Semaynesh Alemu	18	F	Jawi Kebele Merja Jiregna Village 2
71	Amar Alemayehu	40	F	Jawi Kebele Merja Jiregna Village 2
72	Tesfaye Wuletaw	20	F	Jawi Kebele Merja Jiregna Village 2
73	Mamush Alem	2	F	Jawi Kebele Merja Jiregna Village 2
74	Tirngo Alem	4	F	Jawi Kebele Merja Jiregna Village 2
75	Banchalem Ejigu	20	F	Jawi Kebele Merja Jiregna Village 2
76	Abiye Tadesse	20	M	Jawi Kebele Merja Jiregna Village 2
77	Geza Girma	3	M	Jawi Kebele Merja Jiregna Village 2
78	Ewunetu Getaye	2	M	Jawi Kebele Merja Jiregna Village 2
79	Belige Ayele	27	M	Jawi Kebele Merja Jiregna Village 2
80	Ayele Fente	8	M	Jawi Kebele Merja Jiregna Village 2
81	Ayele Eniyew	12	M	Jawi Kebele Merja Jiregna Village 2
82	Fentaw Worku	3	M	Jawi Kebele Merja Jiregna Village 2
83	Getasew Aseru	5	M	Jawi Kebele Merja Jiregna Village 2
84	Tesfa Adane	9	F	Jawi Kebele Merja Jiregna Village 2
85	Mintahil asimamawu	4	F	Jawi Kebele Senbo Village
86	Habtam Asimamawu	2	F	Jawi Kebele Senbo Village
87	Asires Kasay	1	M	Jawi Kebele Senbo Village
88	Atinaf Tegegne	60	M	Jawi Kebele Senbo Village
89	Dessie Asiregidew	14	M	Jawi Kebele Senbo Village
90	Sefe Geta	2	M	Jawi Kebele Senbo Village
91	Yalew Getaneh	25	M	Jawi Kebele Senbo Village
92	Asinakew Tadesse	2	M	Jawi Kebele Senbo Village
93	Shegaw Adane	2	M	Jawi Kebele Senbo Village
94	Belachew Demissew	45	M	Jawi Kebele Senbo Village
95	Yigzaw Afre	60	M	Jawi Kebele Senbo Village
96	Mulu Gobez	4	M	Jawi Kebele Senbo Village
97	Marefiyawu Melkamu	2	M	Jawi Kebele Senbo Village
98	Emema Melkamu	25	M	Jawi Kebele Senbo Village

99	Jember Tahiw	1	M	Jawi Kebele Senbo Village
100	Mamo Gebre	4	M	Jawi Kebele Senbo Village
101	Shegaw Tadesse	30	M	Jawi Kebele Senbo Village
102	Ashenu Amenu	2	F	Jawi Kebele Senbo Village
103	Dinknew Alemnew	27	M	Jawi Kebele Senbo Village
104	Yase Yismaw	2	M	Jawi Kebele Senbo Village
105	Nigussie Dires	1	M	Jawi Kebele Senbo Village
106	Mitiku Destaw	2	M	Jawi Kebele Senbo Village
107	Antenew Wondim	20	M	Jawi Kebele Senbo Village
108	Areg Melese	2	M	Jawi Kebele Senbo Village
109	Abitew Muche	7	M	Jawi Kebele Senbo Village
110	Newute Abayneh	2	M	Jawi Kebele Senbo Village
111	Esete Tadesse	8	F	Jawi Kebele Senbo Village
112	Mamo Mitiku	55	M	Jawi Kebele Senbo Village
113	Emuhay Yitayish	30	F	Jawi Kebele Senbo Village
114	Anchinalu Sileshi	2	F	Jawi Kebele Senbo Village
115	Ababu Tadesse	4	M	Jawi Kebele Senbo Village
116	Biyadigilign Tadesse	5	M	Jawi Kebele Senbo Village
117	Maritu Habitamu	4	F	Jawi Kebele Senbo Village
118	Tejsew Denekew	1	F	Jawi Kebele Senbo Village
119	Abush Melak	2	M	Jawi Kebele Senbo Village
120	Almaz Amare	35	F	Jawi Kebele Senbo Village
121	Destaw Abere	2	M	Jawi Kebele Senbo Village
122	Tarik Jemberu	16	F	Jawi Kebele Senbo Village
123	Arega Melese	19	F	Jawi Kebele Senbo Village
124	Tamir Workie	3	F	Jawi Kebele Senbo Village
125	Habtam Sewunet	30	F	Jawi Kebele Janger Village
126	Damtie Demeke	34	M	Jawi Kebele Janger Village
127	Aschanu Wassie	60	F	Jawi Kebele Janger Village
128	Gedamu Jemere	40	M	Jawi Kebele Janger Village
129	Ayalnesh Teklu	2	F	Jawi Kebele Janger Village
130	Ababiya Sheshegu	3	F	Jawi Kebele Janger Village
131	Emamu Tesfa	7	F	Jawi Kebele Janger Village
132	Kindu Gebeyawu	11	M	Jawi Kebele Janger Village
133	Tazeb Workiya	25	M	Jawi Kebele Janger Village
134	Getnet Mersha	28	M	Jawi Kebele Janger Village
135	Zebene Abebaw	8	M	Jawi Kebele Janger Village
136	Setiye Bihireda	2	F	Jawi Kebele Janger Village
137	Dicon Getu Gashaw	26	M	Jawi Kebele Janger Village
138	Yenework Melkam	8	F	Jawi Kebele Janger Village
139	Yihunie Haile	3	M	Jawi Kebele Janger Village
140	Wondimnew Sete	17	M	Jawi Kebele Janger Village
141	Admasu Sisay	16	M	Jawi Kebele Janger Village
142	Wuletaw Sisay	3	M	Jawi Kebele Janger Village
143	Dinku Deribew	1	M	Jawi Kebele Janger Village
144	Degu Sisay	1	M	Jawi Kebele Janger Village

145	Mandefro Asefa	8	M	Jawi Kebele Janger Village
146	Demeke Asefa	6	M	Jawi Kebele Janger Village
147	Yenesew Asefa	4	M	Jawi Kebele Janger Village
148	Bayush Asefa	2	F	Jawi Kebele Janger Village
149	Weretaw Alebe	27	M	Jawi Kebele Janger Village
150	Moges Fente	20	M	Jawi Kebele Janger Village
151	Etayew Moges	3	F	Jawi Kebele Janger Village
152	Zelege Moges	1	M	Jawi Kebele Janger Village
153	Yeshambel Ezezew	45	M	Jawi Kebele Janger Village
154	Mamush Gobez	1	M	Jawi Kebele Janger Village
155	Behailu Ayalew	2	M	Jawi Kebele Janger Village
156	Mulate Getnet	2	M	Jawi Kebele Janger Village
157	Tibiletachew Molla	20	F	Jawi Kebele Janger Village
158	Mamush Melke	1	M	Jawi Kebele Janger Village
159	Bayalu Ayalew	2	M	Jawi Kebele Janger Village
160	Derbew Aleme	1	F	Jawi Kebele Janger Village
161	Aberesh Gete	4	F	Jawi Kebele Janger Village
162	Biyadge Dinku	1	M	Jawi Kebele Janger Village
163	Mitiku Gete	1	M	Jawi Kebele Janger Village
164	Etayehu Moges	34	F	Jawi Kebele Haro Adis Alem Village
165	Tesfaye Moges	4	F	Jawi Kebele Haro Adis Alem Village
166	Zewudu Moges	6	M	Jawi Kebele Haro Adis Alem Village
167	Getnet Awoke	5	M	Jawi Kebele Haro Adis Alem Village
168	Aregash Tamir	9	F	Jawi Kebele Haro Adis Alem Village
169	Tiringo Hunegnaw	34	F	Jawi Kebele Haro Adis Alem Village
170	Workiye Adisu	29	M	Jawi Kebele Haro Adis Alem Village
171	Abebe Nure	14	M	Jawi Kebele Haro Adis Alem Village
172	Wale Chekol	15	M	Jawi Kebele Haro Adis Alem Village
173	Zewudu Mitiku	16	M	Jawi Kebele Haro Adis Alem Village
174	Worku Mesfin	35	M	Jawi Kebele Haro Adis Alem Village
175	Abebe Feleke	20	M	Jawi Kebele Haro Adis Alem Village
176	Yirachush Moges	32	F	Jawi Kebele Haro Adis Alem Village
177	Mulunesh Moges	29	F	Jawi Kebele Haro Adis Alem Village
178	Wale Getnet	19	M	Jawi Kebele Haro Adis Alem Village
179	Etayehu Tefera	36	F	Jawi Kebele Haro Adis Alem Village
180	Menbere Belete	9	F	Jawi Kebele Haro Adis Alem Village
181	Ebabu Belete	1	M	Jawi Kebele Haro Adis Alem Village
182	Ageritu Demeke	7	F	Jawi Kebele Haro Adis Alem Village
183	Mamush Demeke	6 Months	M	Jawi Kebele Haro Adis Alem Village
184	Askal Mariye	15	F	Jawi Kebele Haro Adis Alem Village
185	Teguza Mebratu	2	F	Jawi Kebele Haro Adis Alem Village
186	Yeserash Moges	32	F	Jawi Kebele Haro Adis Alem Village
187	Yirachush Alemne	25	F	Jawi Kebele Haro Adis Alem Village
188	Yemoges Abeje	3	M	Jawi Kebele Haro Adis Alem Village
189	Misge Aragih	30	M	Jawi Kebele Haro Adis Alem Village
190	Jemberu Moges	25	M	Jawi Kebele Haro Adis Alem Village

191	Tsehaynesh Amare	30	F	Jawi Kebele Haro Adis Alem Village
192	Amare Gobeze	45	M	Jawi Kebele Haro Adis Alem Village
193	Endalewu Niguse	20	M	Jawi Kebele Haro Adis Alem Village
194	Kassu Atinaf	25	M	Jawi Kebele Haro Adis Alem Village
195	Alemiye Birru	35	F	Jawi Kebele Haro Adis Alem Village
196	Abeba Belay	28	F	Jawi Kebele Haro Adis Alem Village
197	Beletu Ababu	35	F	Jawi Kebele Haro Adis Alem Village
198	Dasash Tesfaw	18	F	Jawi Kebele Haro Adis Alem Village
199	Mesew Alemu	40	M	Jawi Kebele Haro Adis Alem Village
200	Eseye Wondimnew	22	M	Jawi Kebele Haro Adis Alem Village
201	Belayneh Nadew	15	M	Jawi Kebele Haro Adis Alem Village
202	Getu Mekonnen	13	M	Jawi Kebele Haro Adis Alem Village
203	Abebawu Alemu	30	M	Jawi Kebele Haro Adis Alem Village
204	Yalemwork Tilaye	19	F	Jawi Kebele Haro Adis Alem Village
205	Emamiye Genzeb	13	F	Jawi Kebele Haro Adis Alem Village
206	Shiferaw Gelaw	11	M	Jawi Kebele Haro Adis Alem Village
207	Ayesh Afework	34	F	Jawi Kebele Haro Adis Alem Village
208	Alemnesh Tilahun	16	F	Jawi Kebele Haro Adis Alem Village
209	Alelign Gebeyawu	4	M	Jawi Kebele Haro Adis Alem Village
210	Yitayish Tiruye	1	F	Jawi Kebele Haro Adis Alem Village
211	Wondim Tilahun	5	M	Jawi Kebele Haro Adis Alem Village
212	Abebaw Tiruneh	8	M	Jawi Kebele Haro Adis Alem Village
213	Sewunet Yetedaw	17	M	Jawi Kebele Haro Adis Alem Village
214	Yebiru Alelign	5	M	Jawi Kebele Haro Adis Alem Village
215	Demissie Sefachew	2	M	Jawi Kebele Haro Adis Alem Village
216	Birhanu Demissie	28	M	Jawi Kebele Haro Adis Alem Village
217	Menbere Belete	6	M	Jawi Kebele Haro Adis Alem Village
218	Sewunet Tilahun	40	F	Jawi Kebele Haro Adis Alem Village
219	Tsehanesh Kibrit	45	F	Jawi Kebele Haro Adis Alem Village
220	Melkam Asmare	42	F	Jawi Kebele Haro Adis Alem Village
221	Mamush Muchaw	1 Months	M	Jawi Kebele Haro Adis Alem Village
222	Beletu Asimamaw	3 Months	F	Jawi Kebele Haro Adis Alem Village
223	Workiye Tesfa	1	F	Jawi Kebele Haro Adis Alem Village
224	Alem Asifaw	40	F	Jawi Kebele Haro Adis Alem Village
225	Workiye Ebabu	1	F	Jawi Kebele Haro Adis Alem Village
226	Bayush Ebabu	3	F	Jawi Kebele Haro Adis Alem Village
227	Wolalew Gedife	1	M	Jawi Kebele Haro Adis Alem Village
228	Belete Sharew	7	M	Jawi Kebele Haro Adis Alem Village
229	Mebratu Getaye		M	Jawi Kebele Haro Adis Alem Village
230	Birku Molla	1	M	Jawi Kebele Haro Adis Alem Village
231	Belete Meku	1	M	Jawi Kebele Haro Adis Alem Village
232	Etenesh Demeke	1	F	Jawi Kebele Haro Adis Alem Village
233	Abush Bire	3	M	Jawi Kebele Haro Adis Alem Village
234	Birke Getnet	1	F	Jawi Kebele Haro Adis Alem Village
235	Tiringo Anisaw	36	F	Jawi Kebele Haro Adis Alem Village
236	Enatnesh Getnet	19	F	Jawi Kebele Haro Adis Alem Village

237	Animaw Seber	26	M	Jawi Kebele Haro Adis Alem Village
238	Endihun Alamnie		M	Jawi Kebele Haro Adis Alem Village
239	konjo	26	F	Jawi Kebele Haro Adis Alem Village
240	Shegaw Demewoz	36	M	Jawi Kebele Haro Adis Alem Village
241	Worku Adis	31	M	Jawi Kebele Haro Adis Alem Village
242	Belete Adis	9	M	Jawi Kebele Haro Adis Alem Village
243	Asibe Belay	45	M	Jawi Kebele Merga Jiregna Village 1
244	Tiruwork Asibe	18	F	Jawi Kebele Merga Jiregna Village 1
245	H/Mariam Tejsaw	1	M	Jawi Kebele Merga Jiregna Village 1
246	Emamush Tena	1	F	Jawi Kebele Merga Jiregna Village 1
247	Temtim Tewabe	50	M	Jawi Kebele Merga Jiregna Village 1
248	Misge Getasew	28	M	Jawi Kebele Merga Jiregna Village 1
249	Beze Awoke	60	M	Jawi Kebele Merga Jiregna Village 1
250	Amogne Ayal	18	M	Jawi Kebele Merga Jiregna Village 1
251	Lulie Andarge	50	M	Jawi Kebele Merga Jiregna Village 1
252	Jembere Tilahun	28	M	Jawi Kebele Merga Jiregna Village 1
253	Etalemahu Demissie	19	F	Jawi Kebele Merga Jiregna Village 1
254	Bire tesfawu	8	F	Jawi Kebele Merga Jiregna Village 1
255	Worku Habte	5	M	Jawi Kebele Merga Jiregna Village 1
256	Tiringo Mitiku	7	F	Jawi Kebele Merga Jiregna Village 1
257	Kindnew Mebratu	18	M	Jawi Kebele Merga Jiregna Village 1
258	Tamiru Tarekegn	12	M	Jawi Kebele Merga Jiregna Village 1
259	Tshay Gebeyehu	51	F	Jawi Kebele Merga Jiregna Village 1
260	Desalegn Mekewanint	1	M	Jawi Kebele Merga Jiregna Village 1
261	Azimeraw Alemnew	1	F	Jawi Kebele Merga Jiregna Village 1
262	Setiye Getasew	1	F	Jawi Kebele Merga Jiregna Village 1
263	Sewunet Temtem	2	M	Jawi Kebele Merga Jiregna Village 1
264	Engidasew Melese	6 Months	M	Jawi Kebele Merga Jiregna Village 1
265	Abere Mebratu	7	F	Jawi Kebele Merga Jiregna Village 1
266	Mamush Mulualem	2	M	Jawi Kebele Merga Jiregna Village 1
267	Almaz Tazeb	2	F	Jawi Kebele Merga Jiregna Village 1
268	Godana Workiye	6 Months	F	Jawi Kebele Merga Jiregna Village 1
269	Yihune Sisay	6 Months	M	Jawi Kebele Merga Jiregna Village 1
270	Mamush Geta	8	M	Jawi Kebele Merga Jiregna Village 1
271	Wondimnew Melaku	5	M	Jawi Kebele Merga Jiregna Village 1
272	Zewuduwa Teshome	4	F	Jawi Kebele Merga Jiregna Village 1
273	Belete Abate	2	M	Jawi Kebele Merga Jiregna Village 1
274	Zenebe Birle	5	M	Jawi Kebele Merga Jiregna Village 1
275	Tamire Amogne	3 Months	F	Jawi Kebele Merga Jiregna Village 1
276	Ete Mebratu	3	F	Jawi Kebele Merga Jiregna Village 1
277	Demeke Ababiye	50	M	Jawi Kebele Merga Jiregna Village 1
278	Ebabu Derso	3 Months	M	Jawi Kebele Merga Jiregna Village 1
279	Takele Elfu	7	M	Jawi Kebele Merga Jiregna Village 1
280	Shegaw Tigab	2	M	Jawi Kebele Merga Jiregna Village 1
281	Misgan Debalke	6	M	Jawi Kebele Merga Jiregna Village 1
282	Aynalem Shiferaw	2	F	Jawi Kebele Merga Jiregna Village 1

283	Asmare Sisay	1	F	Jawi Kebele Merga Jiregna Village 1
284	Eniyew Fisiha	2	M	Jawi Kebele Merga Jiregna Village 1
285	Sewunet Gashew	45	F	Jawi Kebele Merga Jiregna Village 1
286	Alemu Tefera	27	M	Jawi Kebele Merga Jiregna Village 1
287	Enana Asnakew	6 Months	F	Jawi Kebele Merga Jiregna Village 1
288	Etenesh Maru	6 Months	F	Jawi Kebele Merga Jiregna Village 1
289	Bizu adugna	60	F	Jawi Kebele Merga Jiregna Village 1
290	Rebeb Tades	1	F	Jawi Kebele Merga Jiregna Village 1
291	Habtam Melke	3	M	Jawi Kebele Merga Jiregna Village 1
292	Sintayehu Wodiye	6 Months	M	Jawi Kebele Merga Jiregna Village 1
293	Zewudu Geta	26	M	Jawi Kebele Merga Jiregna Village 1
294	Kassa Mersha	2	M	Jawi Kebele Merga Jiregna Village 1
295	Birku Kindiye	4 Months	M	Jawi Kebele Merga Jiregna Village 1
296	Azmerawu Wudu	3	M	Jawi Kebele Merga Jiregna Village 1
297	Mestawut Asefa	2	F	Jawi Kebele Merga Jiregna Village 1
298	Andualem Niguse	20	M	Jawi Kebele Merga Jiregna Village 1
299	Desalegn Semagn	35	M	Jawi Kebele Merga Jiregna Village 1
300	Shega Mele	2	F	Jawi Kebele Merga Jiregna Village 1
301	Berihun Damte	5	M	Jawi Kebele Merga Jiregna Village 1
302	Bihon Tesfa	2	M	Jawi Kebele Merga Jiregna Village 1
303	Bayuh Kassa	2	M	Jawi Kebele Merga Jiregna Village 1
304	Asefa Tarekegn	60	M	Jawi Kebele Merga Jiregna Village 1
305	Tega Wassie	45	M	Jawi Kebele Merga Jiregna Village 1
306	Mebratu G/yes	58	M	Jawi Kebele Merga Jiregna Village 1
307	Moges Aragaw	42	M	Jawi Kebele Merga Jiregna Village 1
308	Birke Tarekegn	6	M	Jawi Kebele Merga Jiregna Village 1
309	Tewabe Lege	50	M	Jawi Kebele Merga Jiregna Village 1
310	Yeshareg Mitiku	43	F	Jawi Kebele Merga Jiregna Village 1
311	Ayalnesh Getahun	42	F	Jawi Kebele Merga Jiregna Village 1
312	Azimerawu Mitiku	60	M	Jawi Kebele Merga Jiregna Village 1
313	Dawood Ibrahim	56	M	Jawi Kebele Merga Jiregna Village 1
314	Emiwod Asinake	4	F	Jawi Kebele Merga Jiregna Village 1
315	Emamu Asinake	6	F	Jawi Kebele Merga Jiregna Village 1
316	Belaynesh Tena	42	F	Jawi Kebele Merga Jiregna Village 1
317	Desta Alemnew	34	M	Jawi Kebele Merga Jiregna Village 1
318	Zewuditu Amare	24		Jawi Kebele Merga Jiregna Village 1
319	Mamush Demissie	1	M	Jawi Kebele Merga Jiregna Village 1
320	Yenigusie Getahun	66	M	Jawi Kebele Merga Jiregna Village 1
321	Ahimed Mohammed	8	M	Jawi Kebele Merga Jiregna Village 1
322	Sisay Ashagre	11	M	Jawi Kebele Merga Jiregna Village 1
323	Mersha Getasew	1	M	Jawi Kebele Merga Jiregna Village 1
324	Habtamu Ketamaw	3	M	Jawi Kebele Merga Jiregna Village 1
325	Moges Gelgil	28	M	Jawi Kebele Merga Jiregna Village 1
326	Destaw Alemayehu	25	M	Jawi Kebele Merga Jiregna Village 1
327	Azeze Engida	43	M	Jawi Kebele Merga Jiregna Village 1
328	Eniyew Kebede	64	M	Jawi Kebele Merga Jiregna Village 1

329	Yeshareg Mitiku	54	F	Jawi Kebele Merga Jiregna Village 1
330	Sisay Fetene	34	M	Jawi Kebele Merga Jiregna Village 1
331	Ajebush Yirdaw	50	F	Jawi Kebele Merga Jiregna Village 1
332	Kebebush Gebeyehu	1	F	Jawi Kebele Merga Jiregna Village 1
333	Setitu Belachew	1	F	Jawi Kebele Merga Jiregna Village 1
334	Destaye Alemayehu	25	F	Jawi Kebele Merga Jiregna Village 1
335	Wassie Awoke	10	M	Jawi Kebele Merga Jiregna Village 1
336	Mamush Gete	3	M	Jawi Kebele Merga Jiregna Village 1
337	Etiye Feleke	24	F	Jawi Kebele Merga Jiregna Village 1
338	Dibul Wodajo	5	F	Jawi Kebele Merga Jiregna Village 1
339	Belaynesh Ababu	5	F	Jawi Kebele Merga Jiregna Village 1
340	Shegaye Abebe	10	F	Jawi Kebele Merga Jiregna Village 1
341	Banchamlak Fentaw	14	F	Jawi Kebele Merga Jiregna Village 1
342	Tifeses Shegaw	2	F	Jawi Kebele Merga Jiregna Village 1
343	Etatu Kindu	3	F	Jawi Kebele Merga Jiregna Village 1
344	Getasew Shegaw	1	M	Jawi Kebele Merga Jiregna Village 1
345	Mamu Fisiha	1	M	Jawi Kebele Merga Jiregna Village 1
346	Melku Atale	36	M	Jawi Kebele Merga Jiregna Village 1
347	Aterf Wodaje	2	M	Jawi Kebele Merga Jiregna Village 1
348	Abush Merawi	1	M	Jawi Kebele Merga Jiregna Village 1
349	Masiresha Ayichile	3	M	Jawi Kebele Merga Jiregna Village 1
350	Asifaw Birile	45	M	Jawi Kebele Merga Jiregna Village 1
351	Belayset Ebabu	7	F	Jawi Kebele Merga Jiregna Village 1
352	Ebabu Fetene	1	M	Jawi Kebele Merga Jiregna Village 1
353	Mamo Yalew	1	M	Jawi Kebele Merga Jiregna Village 1
354	Mamuye Semagn	4	M	Jawi Kebele Merga Jiregna Village 1
355	Dibule Wudiye	1	F	Jawi Kebele Merga Jiregna Village 1
356	Yeshi Tega	2	F	Jawi Kebele Merga Jiregna Village 1
357	Alem Bantider	4	F	Jawi Kebele Merga Jiregna Village 1
358	Ergete Legas	49	M	Jawi Kebele Waste Village
359	Abiye Hailu	59	M	Jawi Kebele Waste Village
360	Tsehaynesh Lakew	39	F	Jawi Kebele Waste Village
361	Temerta Alebachew		F	Jawi Kebele Waste Village
362	Mebrate Amare	41	M	Jawi Kebele Waste Village
363	Worksew Birile	41	F	Jawi Kebele Waste Village
364	Fisiha Worku	26	M	Jawi Kebele Waste Village
365	Shashe Mulat	3	F	Jawi Kebele Waste Village
366	Tseganesh Getnet	23	F	Jawi Kebele Waste Village
367	Debalke Mekete	11	M	Jawi Kebele Waste Village
368	Mebrate Munaw	32	M	Jawi Kebele Waste Village
369	Dagne Yibelte	26	M	Jawi Kebele Waste Village
370	Tibeltalech Molla	26	F	Jawi Kebele Waste Village
371	Tiringo Melese	19	F	Jawi Kebele Waste Village
372	Askal Ayichiluhim	21	F	Jawi Kebele Waste Village
373	Sintayehu Mekonnen	49	M	Jawi Kebele Waste Village
374	Belge Hailu	4	M	Jawi Kebele Waste Village

375	Tsegaye Kinde	29	M	Jawi Kebele Waste Village
376	Asinake Belay	19	M	Jawi Kebele Waste Village
377	Dasash Belay	11	F	Jawi Kebele Waste Village
378	Agere Melkamu	9	F	Jawi Kebele Waste Village
379	Sisay Melkamu	7	M	Jawi Kebele Waste Village
380	Abere Derese	5	M	Jawi Kebele Waste Village
381	Tibilet Tilik	3	F	Jawi Kebele Waste Village
382	Wuletaw Abebe	59	F	Jawi Kebele Waste Village
383	Asimamawu Gebre	36	M	Jawi Kebele Waste Village
384	Atalil Zenebe	6 Months	F	Jawi Kebele Waste Village
385	Bayush Abiye	2	F	Jawi Kebele Waste Village
386	Birhan Misawu	4	M	Jawi Kebele Waste Village
387	Alebet Moke	4	F	Jawi Kebele Waste Village
388	Yisefa Arage	9 Months	F	Jawi Kebele Waste Village
389	Tadesse Aychilum	2	M	Jawi Kebele Waste Village
390	Tadesse Asefa	45	M	Jawi Kebele Waste Village
391	Gelanesh Asifaw	3	F	Jawi Kebele Waste Village
392	Abebaw Andarge	29	M	Jawi Kebele Waste Village
393	Yeshiref Wodaje	19	F	Jawi Kebele Waste Village
394	Yedargewu Amenu	2	M	Jawi Kebele Waste Village
395	Zememu Birru	46	F	Jawi Kebele Waste Village
396	Derese Yihune	29	M	Jawi Kebele Waste Village
397	Manahilosh Birhan	3	F	Jawi Kebele Waste Village
398	Yallew Damte	43	M	Jawi Kebele Waste Village
399	Birhanu Geremew	17	M	Jawi Kebele Waste Village
400	Atalay Ejigu	30	M	Jawi Kebele Waste Village
401	Abebe Yinges	60	M	Jawi Kebele Waste Village
402	Eniyew Mulat	60	M	Jawi Kebele Waste Village
403	Getu Yimer	28	M	Jawi Kebele Waste Village
404	Moke Abegaz	50	M	Jawi Kebele Waste Village
405	Tigabu Tasse	31	M	Jawi Kebele Waste Village
406	Fasika kassahun	5	F	Jawi Kebele Waste Village
407	Getinet Mekonnen	40	M	Jawi Kebele Waste Village
408	Adise Misganaw	60	F	Jawi Kebele Waste Village
409	Muche Asimamaw	41	M	Jawi Kebele Waste Village
410	Yetsedaw kassa	51	M	Jawi Kebele Waste Village
411	Fentaw Dinke	30	M	Jawi Kebele Waste Village
412	Zerefaw Abate	31	F	Jawi Kebele Waste Village
413	Tihune Admasu	29	F	Jawi Kebele Waste Village
414	Shega Wuletaw	28	F	Jawi Kebele Waste Village
415	Tiringo Misiganaw	31	F	Jawi Kebele Waste Village
416	Anduaalem adugna	3	M	Jawi Kebele Waste Village
417	Ayal Asimamaw	39	F	Jawi Kebele Waste Village
418	Kasanesh Ababu	8	F	Jawi Kebele Waste Village
419	Moges Workneh		F	Jawi Kebele Waste Village
420	Kassaw Misiganaw	9	M	Jawi Kebele Waste Village

421	Bayush Workneh	4	F	Jawi Kebele Waste Village
422	Etiya Gushiya	11	F	Jawi Kebele Waste Village
423	Yederese Guwale	2	M	Jawi Kebele Waste Village
424	Tibilete Mazengia	6 Months		Jawi Kebele Waste Village
425	Yallew Asrade	45	M	Jawi Kebele Horo Mosema Village
426	Mamush Yallew	6	M	Jawi Kebele Horo Mosema Village
427	Agere Yallew	15	M	Jawi Kebele Horo Mosema Village
428	Derib Deres	21	M	Jawi Kebele Horo Mosema Village
429	Temeche Ferede	52	M	Jawi Kebele Horo Mosema Village
430	Mamush Worku	1	M	Jawi Kebele Horo Mosema Village
431	Worku Molla	15	M	Jawi Kebele Horo Mosema Village
432	Banchi Mitiku	10	F	Jawi Kebele Horo Mosema Village
433	Siraye Asbalew	12	F	Jawi Kebele Horo Mosema Village
434	Mamush Yideg	1	M	Jawi Kebele Horo Mosema Village
435	Kassaye Baye	5	M	Jawi Kebele Horo Mosema Village
436	Bayush Yibeltal	1	F	Jawi Kebele Horo Mosema Village
437	Mimi Melkam	1	F	Jawi Kebele Horo Mosema Village
438	Mimi Demenaw	6 Months	F	Jawi Kebele Horo Mosema Village
439	Mimi Melak	2	F	Jawi Kebele Horo Mosema Village
440	Mamush Arega	3	M	Jawi Kebele Horo Mosema Village
441	Haile Tadesse	27	M	Jawi Kebele Horo Mosema Village
442	Misganaw Tesfa	45	M	Jawi Kebele Horo Mosema Village
443	Banchi Misganaw	12	F	Jawi Kebele Horo Mosema Village
444	Bayush Gete	10	F	Jawi Kebele Horo Mosema Village
445	Abebaw Melkam	5	M	Jawi Kebele Horo Mosema Village
446	Tekil Tadesse	50	M	Jawi Kebele Horo Mosema Village
447	Amelmal Amet	25	F	Jawi Kebele Horo Mosema Village
448	Tazeb Amet	12	M	Jawi Kebele Horo Mosema Village
449	Haile Geta	4	M	Jawi Kebele Horo Mosema Village
450	Abesha Sete	1	M	Jawi Kebele Horo Mosema Village
451	Chekole Tega	13	M	Jawi Kebele Horo Mosema Village
452	Abesha Dejen	4	M	Jawi Kebele Horo Mosema Village
453	Abush Geta	2	M	Jawi Kebele Horo Mosema Village
454	Walle Belay	60	M	Jawi Kebele Horo Mosema Village
455	Tiru Nigatu	11	M	Jawi Kebele Horo Mosema Village
456	Priest Gete	35	M	Jawi Kebele Horo Mosema Village
457	Zememu Biru	29	F	Jawi Kebele Horo Mosema Village
458	Chere Alebachew	16	M	Jawi Kebele Horo Mosema Village
459	Abebaw Admase	38	M	Jawi Kebele Horo Mosema Village
460	Mamush Abiren	2	M	Jawi Kebele Horo Mosema Village
461	Woretaw Asebe	45	M	Jawi Kebele Horo Mosema Village
462	Admas Sisay	38	M	Jawi Kebele Horo Mosema Village
463	Baby Gobeze	3	M	Jawi Kebele Horo Mosema Village
464	Alebachew Demissie	55	M	Jawi Kebele Horo Mosema Village
465	Moges Asrade	42	M	Jawi Kebele Horo Mosema Village
466	Ager Moges	13	M	Jawi Kebele Horo Mosema Village

467	Tadesse Moges	6	M	Jawi Kebele Horo Mosema Village
468	Mare Asnake	18	F	Jawi Kebele Horo Mosema Village
469	Wondimnew Adem	13	M	Jawi Kebele Horo Mosema Village
470	Misganaw Adem	45	M	Jawi Kebele Horo Mosema Village
471	Asaminew Assefa	23	M	Jawi Kebele Horo Mosema Village
472	Fetene Walle	1	M	Jawi Kebele Horo Mosema Village
473	Tariku Dereje	8	M	Jawi Kebele Horo Mosema Village
474	Yifiredew Sete	1	M	Jawi Kebele Horo Mosema Village
475	Sete Ademe	1	M	Jawi Kebele Horo Mosema Village
476	Abush Ademe	3	M	Jawi Kebele Horo Mosema Village
477	Abush Getaw	2	M	Jawi Kebele Horo Mosema Village
478	Ale Dessie	43	M	Jawi Kebele Horo Mosema Village
479	Melke Abebe	4	M	Jawi Kebele Horo Mosema Village
<i>Note: The original table has a miscount and shows the total as 481 when in actual fact the list contains 479 names</i>				

Partial List of Amharas Killed in Afar Zone 5 Abay Negeso Village

S.No.	Name
1	Mamo Belihu
2	Aynalem Bihonegn
3	Brother of Aynalem Bihonegn
4	Seid Gebstu
5	Husien Yimam
6	Worku Kabtyimer
7	Yetadesse Mengistu Gebere
8	Abush Yimam
9	Seid Gorfu
10	Husien Gurimrime
11	Wogaye
12	Tadesse
13	Yimenu
14	T/haimanot Mezgebu
15	Teshome Tilahun
16	Yedemissie Niguse Gebere
17	Yehassen Husien Gebere
18	Kefelegn Ayitenfsu
19	Muhe Ali
20	Wife of Ayele Endale
21	Ame Jemal
22	Seid Anberbir
23	Yimenu Melis
24	Seid Gerfa
25	Yesuf Musa
26	Moges

Appendix

Letters Written by Professor Asrat [President of AAPO] (1)

No: AAPO/45/[illegible]

Date: 8 June 1992 (E.C. Sene 1 1984)

P.O.Box. [illegible]

Addis Ababa

All Amhara People's Organisation

AAPO

To: The Ethiopian Transitional Government

Council of Representatives

Addis Ababa

The proclamation of the transitional charter, following the defeat of the oppressive Derge regime by the EPRDF military and the heavy sacrifice of the people, states that the protection of human rights is paramount. However, some of the armed political organisations charged with the duty and power to implement the charter have instead spread their ethnic hatred, especially targeting the Amhara people and enacted horrific massacres. This has been taking place since the approval of the Charter and has continued for the past 12 months. It is well known that we have repeatedly highlighted this in our reports to the Council.

The Amhara people, whilst having the largest population in Ethiopia and being settled all across Ethiopia living and working in peace, have not been represented in the Council of the Transitional Government. However, it is the legal responsibility of those organisations who are signatories to the Charter to ensure the protection of the human rights of the people enshrined in the Charter and the right to life of the Amhara people without representation.

On this basis the AAPO, in its petition to His Excellency Ato Meles Zenawi, President of the Transitional Government, submitted on 08/02/1992 (E.C. 30/05/1984), has outlined in detail the ongoing massacre of the Amhara residents of Arba Gugu Awraja. This petition was copied to the Council of Representatives and to the Prime Minister.

We have also repeatedly petitioned, in person and in writing, the Minister of Home Affairs, highlighting the fact that the massacre of Amharas in Arba Gugu Awraja has not stopped and instead continued at an escalated pace and in a planned manner.

Throughout all this, the Government has taken no action except to continue to disarm Amharas. Furthermore the massacre is being led by individuals and agencies representing the Transitional Government in the area. When Amharas attempt to flee, the roads are blocked and they are surrounded by armed forces. An order is given stating, "As we do not have money to buy any fertilizers this year we

shall use the blood and remains of Amharas as fertilizers” and with a daily timetable for the killings people including children, pregnant women and the elderly are lined up like animals and massacred.

People who escaped this horrific situation state in their petition to our organisation that the massacre has been made to continue since 3 June 1992 (E.C. Ginbot 26, 1984) and that the bodies of those killed are being thrown over cliffs and burned in homes.

The ongoing massacre was started by Ato Dima Gurmesa, the representative of the Awraja OPDO in the following way:

1. The Awraja OPDO representative Ato Dima Gurmesa called the Oromo residents in Abomssa City and surrounding areas for a meeting on 03/06/1992 (E.C. 26/09/1984). During the meeting, he ordered them to sign saying that Amharas living in Ashe, Ode, Ime and Abule villages should be killed. Haji Kasim, an elderly Oromo participant of the meeting, raised his hand and said, “We have lived together for many years and have become inter-related, and we will not sign. Amharas should not be targeted. It is those that seek to incite people against each other that should be targeted.” The OPDO representative pulled out a gun in anger and threatened him saying, “You are a Neftegna supporter”. However, the gathered people accepted Haji Kasim’s view and the meeting was dispersed.
2. The next day, 04/06/1992 (E.C. 27/09/1984), in Abule Village the homes of Amharas were surrounded by OPDO soldiers. Shooting started and the village was attacked and burned by launchers. People fled in every direction in order to save themselves. Of those, fleeing around 50 children, women and elderly sought shelter in the nearby church. However, they were surrounded by Oromo Nomads and were slaughtered dead. The church that they had sheltered in, Abule Church was also burned down with the priests inside. The whole Amhara village was burned down and destroyed. Approximately 150 homes were burned down.
3. The leader Ato Dima Gurmesa, the OPDO and the Awraja Transitional Government representative, led the soldiers with the slogan “Today is the day to finish (kill) Amharas”. He ordered the army to make the pastoralists surround the Amhara village, to keep the people inside and to burn down the homes. Although it has not been possible to learn the exact number of people who were burned in their homes, more than 100 homes were burned down and 50 people who escaped from the fire were shot dead.
4. Amharas in Ashe Village, neighboring Abule Village, witnessing the horrors taking place in their surrounding areas but lacking the ability to flee were hoping that Government forces would arrive to save them. However, the OPDO army surrounded the village and disarmed the Amharas. They killed 25 residents. As was the case in other areas, the OPDO military left the village to the pastoralist militia. Although we have not received reports of the massacre in this village, based on previous events we can assume that once the OPDO soldiers surrounded and disarmed the population the pastoralist militia will continue to slaughter, burn and attack the fetus of pregnant mothers, cut off the genitals and disembowel their victims.
5. The deeds described above only outlined the actions led by Ato Dima Gurmesa in one day in Abomssa, Abule, Ebesa and Ashe villages. Similarly, the army led by the OPDO representative

Yitbarek on the same day, 04/06/1992 (E.C. 27/09/1984), committed the following atrocities in the following areas:

- 5.1. In Guna Woreda, in a place known as Serbiyo Addis Alem, he burned down 150 homes. Two elderly individuals, well known in the area, had their hands and feet tied and were thrown into the fire and burned to death.
- 5.2. In the same Woreda, Wakentra Village, 100 homes were burned and the number of people burned to death remains unknown
- 5.3. Meso Village was surrounded by the army and 100 homes were burned down. 10 individuals who survived the fire were caught and had their hands and feet tied. They were shot dead by an OPDO firing squad and their bodies were thrown off Kore cliff. One lucky man who was injured but presumed dead and thrown over the cliff was able to escape and bear witness. When a judge is found he will be able to be presented as a witness.
- 5.4. Amhara residents of Endeke [...illegible] were similarly surrounded by the OPDO army and the local residents were gathered up. 10 individuals were called out by name and taken away with their hands and feet tied. Whilst their exact fate is unknown, it is reported that they are being prepared for Kore cliff.
- 5.5. Pregnant women, more than 7 months along in pregnancy, were hunted and killed.
- 5.6. 6 churches used for worship by the local Christians were burned down along with their possessions. These churches are in Jeju Woreda - Abesa Egziabiher, Abule Giorgis, Abshira Medhanialem, and in Guna Woreda - Andere Giorgis, Teram Gabriel and Meso Gabriel. All of this destruction took place on the same day – 4 June 1992 (E.C. Ginbot 27, 1984). As the invasion and massacre continues to be committed in a planned and systematic way, if any survivors manage to escape we will learn of the deeds and report them if we are able to gain an interested audience.

These actions and massacres did not happen in an unexpected manner or as a result of conflict between two ethnic groups. It was instead committed in a planned and organised manner by officials with authority and responsibility delegated from the Transitional Government. The evidence of this is demonstrated by the fact that the OPDO representative of Arba Gugu Awraja, Ato Dima Gurmessa, as well as encouraging the massacres through slogans, travelled the areas of conflict in a vehicle and handed out bullets and bombs in sacks to the OPDO soldiers and the Oromo pastoralists.

In order to create a conducive environment for the massacre the Government officials ensured that Amharas were made to hand in their weapons. As a result, the Amhara people who have no protector were not even hunted like wild animals, but they were being rounded up like animals for slaughter.

The actors of the massacre are the OPDO soldiers and officials. As the OPDO is part of the EPRDF, people are left without any hope that there will be any Government power that can act as a savior or a judge. It is indisputable that any action, positive or negative, taken by the OPDO is the responsibility of the EPRDF and the Transitional Government.

We have been compelled to repeatedly name the individual actors in this issue throughout our petition not because we believe that this was an action undertaken purely by the individuals themselves alone but in order to provide solid evidence.

The source of the plan and the guidance for the massacre of the Amhara people as well as the desired result is well known to the member organisations of the Council of Representatives.

This massacre against Amharas goes further than the massacre of Jews committed by Hitler in Germany during the start of the Second World War, in type, content and aim. This is because the massacre has been committed under the jurisdiction of Ethiopians who consider themselves to be representatives of the Ethiopian people and who have signed up to a Charter to promote peace and stability. This has left the Amharas without hope.

We would assume that the proclamation in the Transitional Charter that affirms the right to self determination refers to the fact that people living in a particular area should not be governed by an appointed official and instead should elect their own leaders in order to discuss and resolve their problems. It surely cannot be to allow Amharas to be hunted down and forcibly displaced from the land that they have lived in for generations nor to be massacred and wiped out from existence.

Amharas who consider Ethiopia their country have understood the Charter as a positive source of equality. They have accepted it as a way to live together with the Oromo people. As a result, when the ethnic leaders who have been empowered by the Charter asked them to give up their weapons they did so without any hesitation and went back to their peaceful existence. However, those who believe that the Charter contains a hidden agenda, powered by the slogan “Now is the time to finish the Amhara and wipe them off the map”, continue to massacre Amharas.

The Council of Representatives has decided that the EPRDF army should serve as a defense and security force during the transitional period. The fact that this massacre has been committed by the OPDO army, which is a member of the EPRDF army, disproves the idea that the cause of the conflict is rooted in ethnic conflict.

In general, considering the atrocities committed to the people as ethnic conflict, in one hand, and propagating the deaths of two or three persons and televising their corpses to influence public opinion towards to their political goal, on the other hand, is not expected from a good public office that has taken responsibility to serve the public honestly and fairly. If this was done in all fairness and good intention, it would have been also possible to televise the corpses of many Ethiopians still piled up under the cliff of Kore, in the province of Arba Gugu, situated in the vicinity Addis Abab.

For the last 10 months hundreds of children, women and the elderly have been massacred on a daily basis and their corpses either burned or thrown off cliffs and this massacre continues at an escalated rate without anyone trying to stop it. The fact that the Council of Representatives has chosen to focus instead on incidents that took place in the past in Weter and Bedeno areas and continues to display the same incident on a daily basis remains a mystery. It is also highly surprising that the same organisation, the OPDO, which has been committing the massacre of Amharas, is the same organisation that has

highlighted the wrongdoings in Bedeno and called for the perpetrators of these crimes to be brought to justice.

The Council of Representatives established an investigative committee for the atrocities committed in Bedeno and Weter, denouncing the actions of the political organisation that has committed the atrocities. It has also decided that the individual perpetrators be brought to justice and ensured that these atrocities remain in the public consciousness. Whilst this is still fresh in the minds of the Ethiopian people, the OPDO army and officials who have led this charge have in turn committed a planned and systematic campaign of destruction against the very same people that they have been granted the authority to administer the area as ethnic leaders. This demonstrates the type of flawed example that has been shown to the Amhara people in relation to democracy and peace.

The AAPO's only course of action is to present the evidence of the inhumane treatment of Amharas in the various villages to the Transitional Government and the Council of Representatives in a peaceful manner; to seek justice and to try preventing the creation of lasting divisions amongst the Ethiopian People.

[First part of the paragraph is illegible]

...It is our duty to inform and seek recognition regarding the seriousness of the situation as well as action from the Council of Representatives in relation to the issues raised below:

1. An order should be issued to immediately cease the massacre of Amharas to the organisation in charge of the affected areas, which is in turn part of the Transitional Government.
2. An order should be issued to immediately cease actions to disarm Amharas being undertaken by the ethnic leaders as a precursor to the massacres.
3. The corpses that were burned and thrown over cliffs as well as the burning and massacre of people in Arba Gugu Awraja that has been taking place since 4 June 1992 (E.C. Ginbot 27 1984), should be made public to the Ethiopian people and access should be granted for national and foreign journalists to visit the area and the situation should be recorded on TV and via photographs and presented as evidence.
4. Foreign election observers should be allowed to observe the site of the massacre in Arba Gugu Awraja especially Jeju and Guna Woredas.
5. Individuals and their leading organisation, responsible for these actions should be brought to justice as soon as possible.
6. Immediate attention should be given to the suffering of Amharas in Arsi Kifle Hager Arba Gugu Awraja who, as a result of the situation created by Government appointed ethnic leaders, have been left in jail for a year awaiting the day of their execution. The moral and legal culpability of the Council of Federation for the massacres committed in this and other areas is unquestionable. It is essential that it takes decisive in order to discharge its responsibilities.

We ask that a sustainable solution is found for those people still suffering and able to survive. The survivors and their cattle in Ashe Kebele are currently surrounded by armed militia and unable to flee to

gain access to food and water. We request that the Government to use any methods available to get them aid and to bring their situation resolved swiftly.

Certain psychological tactics are being employed to ensure that the Council of Representatives and the Ethiopian people remain unaware of or forget the large-scale massacre of Amharas.

The fact that it is continually stated that our Country is currently at peace and being led by a democratic system guided by the will of the people and the fact that these types of massacres are not allowed to be covered in the media and stops people from being able to know about themselves and their situation.

The Amhara people accept matters with patience and are not quick to react. With the hope that things will improve, they have suffered through the various massacres and inhumane treatment of its people in different areas for the past year waiting in vain for the Transitional Government to act. One foreign official commented, “The Amharas in Ethiopia are so happy and comfortable, you don’t hear from them anymore”. Although the actions taken by the Transitional Government and the Council of Representatives in relation to the Weter and Bedeno atrocities opposes the sentiments expressed by the foreign official, the reality and truth will be exposed.

We have continually reported in person and in writing to the Transitional Government and relevant officials regarding the large-scale massacre of the Amhara people in Harer, Bale, Arsi, South Shewa, North Shewa, Wollo, Gondar, Metekel and Asosa. Recently Asebot Monastery, a place with a history of 700 years, was invaded by the army led by General Jarra and its congregation massacred. The head of the invading army was shouting the slogan “Thanks to the Tigres, they have disarmed the Amharas for us. Now is the time to massacre the Amharas” as he invaded the Monastery. Who has left the Amhara people vulnerable to be attacked has been clearly testified by the perpetrators themselves as has been seen above.

The survivors have petitioned that in the massacre on 04/06/1992 (E.C. 27/09/1984), in Arba Gugu Awraja, 6 Orthodox churches and the priests were burned. The reason they petitioned the AAPO and the reason that we are forced to report this is because the Ethiopian Orthodox Church has been left without any support. The religious leaders of the time, in order to further their own personal gain and to further the power of their own ethnic group stopped the followers of the Christian faith from making their suffering known to the Ethiopian people and to international followers of the Christian faith.

In conclusion, we have been compelled to make the petition of the Amharas who are suffering, being treated as strangers in their own land and left on the verge of death, in order to call upon all Ethiopians who believe in a united Ethiopia to play their part to create the situation in which the war against one ethnic group, the Amhara, can be stopped.

Ethiopian shall perpetuate respected in her freedom and unity!

[Signature]

Professor Asrat Woldeyes
AAPO President

Cc

Ethiopian Transitional Government, Prime Minister

Ethiopian Transitional Government, Minister of Home Affairs

The Ethiopian Human Rights Council

All Political Organisations

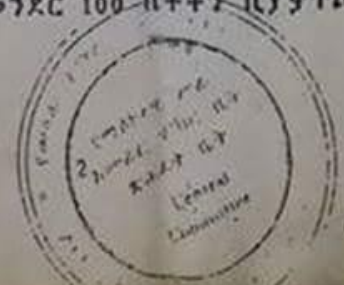
To _____

National and Foreign News Agencies

To _____

እሁን በመተጠል ላይ ሳላው ጥናወረ መነሻ የሆነው የአውራጃው የአሁን ደብዳቤ የአቶ ደግ ጉርጌሣ የጥናወረ ስለት የተጀመረው በጊክተላው ሁኔታ እንደነበር ተገልጿል።

1. የአውራጃው የአሁን ደብዳቤ አቶ ደግ ጉርጌሣ ገንቦት 26/1984 በአባቶቹ ከተገኘ በአካባቢው የጊኖሩትን የአርፎ ተወላጆችን ስብሰባ ከጠፋ በኋላ «አዲስ አበባ» ለመኖሩ አባል በጊባላ መገደር የጊኖሩ አግሮች ይገደሉ ብለው ረርሙ። በግልት ትዕዛዝ ይሰጣል፤ ከተሰበሰቡት የአርፎ ተወላጆች መካከል ሐጂ ታሊም የተባሉ አዛውንትም ከስብሰባው መካከል እጅግ ለውጥተው ለረጅም ጊዜ አብረን የገናኘን የተባለውን ስለሆነ እንደርፍም ፣ የአግራ ሕዝብ እይታም ሕዝብን ከሕዝብ የጊያጭን ነው መመታት ያለበት። የጊላ አስተያየት ያቀርባል። በዚህ ጊዜ የአሁን ደብዳቤ በደም ፍላጎት ሸገጣቸውን መዘው የነፍጠኛ ረደት ነህ በግልት ግብረራራት ለጽኑ ስብሰባው የሐጂ ታሊምን ሀሳብ በመከተል ተበተነ።
2. በግንቦት ገንቦት 27/1984 አባል የተባለው የአግራ ተወላጆች መገደር በአሁን ደብዳቤ የታወቀ ሠራዊት ተከቦ ተከቦ ከተከረተበት በኋላ መገደር በላውንቸር መደብረብና መገደር መቃጠል ለጽኑ ሕዝብ ሕይወትን ለግደን በየአትግጫው መሸገገ ሂመረገ ከጊክቤትም መካከል 50 የጊህኑ ህጻናት፣ ሴቶችና አረጋውያን እትራቢያው ከጊገገው በተከርሰቲያን ትጥር ገቢ እንደተጠጉ በአርፎ ዘላን እንደከበቡ ተደርጉ ሁሉም እንደታረደ ተደረገ፤ የተጠገኑትም የአባል በተከርሰቲያን ከከህናት ጋር እንደቃጠል ተደረገ፤ በአጠቃላይ የአግራ መጥሪያ የሆነው መገደር እንደቃጠልና እንደወደም ተደረገ፤ በገምት ከ150 በላይ የጊህኑ ሴቶች ተቃጥለዋል።
3. የአሁን ደብዳቤና የአውራጃው የሸገገገ መገንጠት ተወካይ የሆኑት አቶ ደግ ጉርጌሣም በመሪነታቸው ለወራሪው ሠራዊት «አግራን መወረስ ዘረ ነው» የጊላ መሪ መረከር በግንቦት ለጦራቸው ትዕዛዝ በመስጠት አበሳ የጊባላው የአግሮች መገደር በዘላን እንደከበብ እስደርገው ሕዝቡ ከቤቱ ሳይወጡ መገደር እንደቃጠል ተደረገ፤ በዚህ መገደር ከነሕይወታቸው በቤት ውስጥ እንደሉ የጥቶትን ሰዎች ቁጥር ለግወት በይቻልም በጠቅላላው ከ100 በላይ ሴቶች ሲወድሙ ከቃጠሉው የተረፉት 50 የጊህኑ ሰዎች ተደዘው በጥይት እንደረሸኑ ተደረገልን።
4. የአባል መገደር ወለነተኛ በሆነው «አዲስ አበባ» በተባለው መገደር የጊኖረው አግራም በአካባቢው የጊረፀውን ሰቃይት ለየተመለከተ መሸገገ በግግቱ ለየተወነቀ የመገንጠት ኃይል ይደርሰልኛል። ለያህን በመገደር ሆኖ በመጠበቅ ሳይ እንደሉ የአሁን ደብዳቤ ሠራዊት ደርሶ መገደርን ከከበብ በኋላ የአግራውን ትጥት በግብረታት ከመከሰታቸው 25 ሰዎችን ረሸፍ የአሁን ደብዳቤ ጦር ተከታታይ የሆነው ዘላን ጦር በአባል መገደር እንደረፀው ሁሉ በአዲስ መገደር የረለገውን ጥናወረ እንደያካሂደ ለቶላት ሂደት። በአሁኑ ጊዜ የዚህ መገደር ዕልቂት ውጤት ሪፖርት በይመጣልንም የአሁን ደብዳቤ ሠራዊት በቀደሚነት አግራውን ለየከበብና ለየረሸነ፤ ትጥት ሲያሰረታ እሱን የጊክተላው ዘላንም ግረደ፤ ግቃጠል፤ ነፍሰጡርችን ለየመረጠ ፅንሱን ግንኙት፤ መስለብና ጥራቸውን እያወጣ ግየት ስለሆነ ከዚህ ተነሳ ድርጊት እንደግደረፀን ለናምናለን።
5. ከላይ በጥሩ የተገለጸው በአንድ ተን በአቶ ደግ ጉርጌሣ መሪነት በአባቶቹ፣ በአባል፣ በአበሳ እና አዲስ በተባለው መገደር የተረፀውን ብቻ ሲሆን በተመሰሰደ ሁኔታ ይትበረክ በተባለው የአሁን ደብዳቤ የጊመራው ጦር በተመሰሰደ ዕለት ገንቦት 27/1984 በጊክተላት መገደር የጊክተላውን ዕልቂት ረፅገል።
- 5.1. በጉና ወረዳ ሰርቢያ እደስ ዓለም ከተባለው በታ 150 ሴቶችን ሲያቃጥል ሁለት የታወቁ ሸገገገገዎችን እጅ እገራቸውን እስር በላሳት ውስጥ በመወሰድ ከነሕይወታቸው ተቃጥለው እንደጥቱ ተደርገዋል።
- 5.2. በዚህ ወረዳ የቀንጎራ ከተባለው መገደር 100 ሴቶችን ሲያቃጥል ከነሕይወታቸው የተቃጠሉ ሰዎች ቁጥር እይታወቅም።



Letters written by Professor Asrat (2)

[Logo]

All Amhara People's Organisation
AAPO

No: AAPO/455/85

P.O.Box 882

Tel: 553506

To: Honorable Hassan Ali
President of Region 4 Council
Addis Ababa

Subject: Request for a resolution to the crimes committed against Amharas living in various locations in Region 4

We have no doubt that Your Honor is aware of the fact that the Ethiopian People, without any ethnic, language or religious division, have and currently continue to live together in a laudable manner, sharing the good and the bad equally, jointly fighting the oppression and abuse of the ruling bodies, respecting and loving each other and connected through marriage and love, stood up and fought for joint growth and prosperity.

The main demand of the Ethiopian people is for a fair Government based on equality. We are appealing to Your Honor to request immediate action and judgment in relation to the illegal actions and crimes being committed against Amharas living in various areas of Region 4 as their plea have been submitted to, and continue to be submitted to, us.

While it is known that in the various areas of Arsi Zone more than 45% of the residents are Amharas, it does not appear that the Transitional Government and Administrative Officials have applied due focus to the suffering of Amharas in their areas. We make this claim based on the suffering of Amharas in Arsi Zone and its surrounding zones as outlined below:

1. In Arba Gugu Awraja in Chole Woreda on the 11/02/1992 (E.C. 03/06/1985) during the demonstration led by the Secretary of the Woreda Council, a machine gun was aimed at the AAPO branch office, the Ethiopian flag hanging outside the office was removed and various anti AAPO slogans such as "Amharas are our enemy, it cannot open offices or operate in our Region. If it operates we will target it... etc". At this time Ato Yalew Ayker was arrested by EPRDF soldiers when he tried to replace the flag and is currently imprisoned by the EPRDF without court judgment.
2. In the 6 Woredas located in Arba Gugu Awraja as well as Chole Woreda, a campaign was conducted in January/February 1993 (E.C. Tir 1985) with the message "AAPO members cannot carry weapons. They will be hit. Hand in your weapons because you are AAPO members." 41 Amharas were made to hand in their weapons, without checking the matter's legality, by the OPDO, Ethiopian People's Democratic Movement (EPDM) and EPRDF leaders and armed forces that arrested them.
3. AAPO representative for Berahit Woreda, Ato Taye Mekonnen, was jailed on 17/04/1993 (E.C. 9/8/1985) without any fault or court order and made to suffer purely as a result of his membership and representation of the AAPO.

4. On 12/03/1985 (E.C. Megabit 3, 1985) Amhara farmers in Arba Gugu Awraja, Guna Woreda, Emume Selma Ber Kebele Farmers Association, on 20/02/1993 (E.C. Yekatit 13, 1985) soldiers led by the Woreda Council Administrator Ato Aliyu Hussain and the Transitional Government Representative Ato Dagne Gebisa in an area known as Moyu Gebeya (market) aimed 2 machine guns at the Amhara farmers and declared to the people saying, "All Amharic speakers must not exchange goods in the market". EPRDF members intervened and stopped the matter from escalating and are able to corroborate the information. [*Note: error contained in original text*]
5. In Arba Gugu Awraja, Worensa Guro Kebele, 17 Amharas were arrested by the OPDO since February 1993 (E.C. Yekatit 1985), without a court order. Of those arrested, a man known as Ato Ashagrie Negash was falsely accused and without due process the OPDO reached their own verdict and shot him dead. These 17 Amharas were told to pay 1000 Birr each and warned that if they failed to do so they would continue to languish in prison. They were not able to pay and remain in prison.
6. The Ethiopian flag from the Abomssa AAPO office in Arba Gugu Awraja was stolen on 17/02/1993 (E.C. Yekatit 10, 1985) by an unknown person. In Chole Woreda the AAPO committee secretary Ato Abebe Alemu was insulted by the EPDM representative for Chole Woreda, Ato Belete Kinfu who went on to threaten him with a gun and forcibly took him to their camp. Ato Abebe Alemu managed to escape when the EPDM representative tried to hand him over to the OPDO militia. A warrant has been issued for his arrest and return to Abomssa causing great difficulties for him and his family. Although the security situation in Arba Gugu Awraja has improved over time, the hatred and abuse of power displayed by the Governing parties against the AAPO and its members has not decreased. Instead, the Amharas continued to face suffering and abuses in various ways.
7. During the Eid celebrations held on 23/03/1993 (E.C. 14/7/1985) in Arba Gugu Awraja, Abomssa area the Ethiopian flags were made to fly half mast and the OPDO flags were made to hang at full mast. There was also a tremendous amount of shooting – causing pregnant women to miscarry and leaving children screaming in fear. It appeared as though there was a war being conducted against foreign enemies. It is not in keeping with the conduct expected in a lawful and democratic area.
8. On 04/04/1993 (E.C. 26/7/1985) in Arba Gugu Awraja, Abomssa area, during an event organised to fly the flag of the Oromia Region, the local Oromos carried their weapons holding up their swords and knives and were shooting, shouting and threatening. They gestured with their knives threatening, "to slit the throats of Amharas. This region is only for Oromos, Amharas must leave here. Neftegna parties cannot exist in our Region". Because of the shooting, the homes of Amharas were hit and the owners submitted the bullets to the armed forces.
9. On 26/03/1993 (E.C. 17/07/1985) Amharas travelling from Asko were robbed in a place known as Birba River. For example Ato Nigusse Tessema was robbed of 200 Birr and a suitcase full of clothes, Ato Gizaw Kidane was robbed of 100 Birr
10. On 16 and 17 April 1993 (E.C. Miazia 8 – 9, 1985) in Abomssa Higher Secondary School during a meeting held by Ato Dima Gurmesa and his counterparts with armed Oromos selected from various areas and core members of the party a) a decision was made to kill Amharas in Asko Kebele as they would not obey the Regional officials b) the killings were to be committed as follows: as they would not willingly disarm, the core members will start pillaging and burning down homes. Then, it was decided by Ato Dima Gurmesa, that the army followed by the Oromo people would select the Amhara people and kill them.

11. On 08/04/1993 (E.C. 30/7/1985) in Asko Woreda, Oromos from different Kebeles carrying the Oromo Regional flag as well as their rifles and sharp weapons went around shooting their rifles and insulting Amharas shouting “Nefteгна leave our Region immediately”. They entered Asko Primary and Secondary School and removed the Ethiopian flag and replaced it with the Oromo Regional flag. The students and teachers took down the Oromo flag and the students left the school. More than 10 Amhara teachers were arrested as a result and the local people managed to get them temporarily released. However, 8 teachers are currently imprisoned. Some of the imprisoned Teachers are: Teacher Alemayehu, Teacher Abebe Wolde, Teacher Gosa Aklilu and Teacher Teshome Demisse.
12. Additionally, in the report that reached us on 28/04/1993 (E.C. 20/8/85), all the Amharas living in Arba Gugu Awraja and especially Amhara residents in Asko Woreda are being treated as second class citizens and suffer disturbing mistreatment. We list some of these to demonstrate:
 - 12.1. Although they have lived together in peace with the Oromo people, purely based on their Amhara ethnicity, they are called “Nefteгна”, treated as the enemy and face discrimination in every area.
 - 12.2. While there are more than 100,000 Amharas in the Awraja who speak Amharic with its own script, the education is only offered in Oromigna with a Latin script and many students have not been able to study. They are also not allowed to speak in Amharic breaching their citizenship and human rights.
 - 12.3. Amharas in this Awraja are known to be law-abiding, however through the instigation of certain individuals and officials, armies are being deployed and their possessions are being pillaged. For example in Guna Woreda on 19/04/1993 (E.C. 11/8/85) the home of an individual was surrounded, they entered his home firing guns and were able to pillage his possessions and leave. In Ribu Chefifa Kebele, the home of one individual was invaded and his personal weapons and 300 Birr were pillaged from him.
 - 12.4. Previously in this Awraja, because of the civil war instigated by some organisations a lot of property and lives were lost. This was recognized by the Government and a lot of aid was sent to support victims in the Awraja. However, this aid was only being given to Oromos. Amharas are exposed to displacement and starvation because they have been informed that this aid will not be given to “Nefteгнаs”. Of those forced to flee, especially in Asko Woreda more than 1500 Amharas have been displaced from 6 Kebeles.
 - 12.5. When taking their equine and cattle to the market or to the town, if an Oromo native claims that the animals actually belong to him, the Amhars have to give up their animals without the need for any proof. If they argue that the animal actually belongs to them they will be beaten, taken to prison and made to pay between 50-60 Birr before being allowed to leave.
 - 12.6. The official language of Region 4 is Oromigna and the Charter and the Regional guidance clearly states that anyone living in the Region who can speak Oromigna is allowed to participate in all elections without discrimination. However, in Arba Gugu Awraja if the individual’s name is not Oromo, they will be barred from voting or receiving votes, irrespective of whether they speak the language or not.
 - 12.7. Even though the area is relatively calm and peaceful it is not possible to claim that, it is fully clear of anti peace or corrupted actors. The weapons used by Amharas to protect

themselves from criminal and anti peace forces have been confiscated and given to Oromos.
This has been used to pressure Amharas to leave the Region.

It is not clear to our organisation why Amharas, purely because of their ethnicity, are facing the abuse of their democratic and human rights. It is surprising that in Ethiopia, which has been lauded both domestically and internationally as a Country where peace and democracy have prevailed, this type of suffering and abuse can take place. We have found it hard to find peaceful means to resolve these unlawful issues. Our organization believes that Your Honor plays a key role in ensuring the protection and respect of people's rights.

As Your Honor is aware, millions of Amharas live in Region 4 having done so for generations and will continue to do in the future trusting in their Ethiopian identity. We trust that Your Honor and the Region will discharge your responsibility to provide fair administration and protect their legal rights. We do not believe that their right to such protection can be disputed.

As a minority group residing in Region 4, especially Woredas in Arba Gugu Awraja the only source of support for the Amhara people has been the AAPO. However, as per the provisions of the Charter, the Regional Council and its officials are in charge with the responsibility of protecting the rights of its residents.

The representatives of the Transitional Government, the Region 4 Administration Council, the Woreda Councils and especially Your Honor have been given the historic responsibility to equally and fairly administer all residents of the Region. We believe that you will not hesitate to provide justice to the plight of Amharas and you will ensure that appropriate focus is given to the matters raised above. We hope that you will give to our appeal due consideration.

In conclusion, our organisation is willing to provide evidence in relation to points 1 – 12 raised above and to aid in any lawful investigation.

The Region 4 Council and especially the President of Region 4, in accordance with the responsibility laid upon them as per the Constitution of Region 4 and the Transitional Charter, are obliged to protect and respect the rights of the Ethiopian people and their access to justice. As such, we respectfully request that the Amhara residents of the Region are able to live with other ethnic groups without suffering and terror and able to realize their rights as laid out in the Charter.

With Regards

[Signature]

Professor Asrat Woldeyes

President, AAPO

[Seal]



የመላው አማራ ሕዝብ ድርጅት
(መ አ ሕ ድ)
ALL AMHARA PEOPLE'S ORGANIZATION
(A A P O)

የጥር መዕከል/455/85
NO.

ፖ.ግ.ቱ. }
P.O. Box } 882

ስልክ }
TEL. } 55 35 06

ለክቡር አቶ ሐሰን አሊ
የክላላ 4 መስተዳድር ም/ቤት ፕረዘላንት
አዲስ አበባ፤

ጉዳዩ፡- በክላላ 4 ውስጥ በተለያዩ ቦታዎች በሚኖሩ አማራዎች ለደረሰባቸው በደላ ተገቢው መፍትሔ እንዲሰጥላን የቀረበ ጥያቄ፤
የኢትዮጵያ ሕዝብ በጉዛም ሆነ በጽንጹ እንዲሁም በሃይማኖት ልዩነት ሳይፈጠር እጅግ በላቀና አኩሪ በሆነ ሁኔታ አብሮ የኖረና የሚኖር፤
ክፍተት ደገን ዕኩል በመካፈል የገዢ መደቦችን ጭቆናና ብዝሃነት በጋራ ሲታገል የቀየ ከመሆኑም በላይ እርስ በርስ በመከላከልና በመፈቃቀር፤
በጋብቻ በመተሳሰርና በመዋደድ ለጋራ ብልፅግናና እድገት በአንድነት መንፈስ የተጻፉ የታገለ ለመሆኑ በክቡርነትም በኩል በይበልጥ
እንደሚታወቅ ቅንጣት ታህላ ጥርጣራ የለንም።

የኢትዮጵያ ሕዝብ ገንባር ቀደም ጥያቄም በእኩልነት ላይ የተመሠረተ ፍትሐዊ አስተዳደር ግጥም ብቻ ነው። ይሁን እንጂ በክላላ 4 ውስጥ
በተለያዩ ቦታዎች በሚኖሩ የዐግራ ተወላጆች ላይ የሚደርሰውና እየደረሰ ያለው ሕገወጥ ድርጊትና በደላ ለጽ/ቤታችን በየጊዜው የሚደርሱንና
የደረሱን ዋይታና አቤቱታዎች ለክቡርነትም በግቅረብና አፋጣኝ ፍትሐዊ ጥያቄ እንዲሰጠን ለመጠየቅ ይህን ጽሑፍ ለመጻፍ ተገደናል።
እንደሚታወቀው ሁሉ በአርሲ ዞን በተለያዩ ቦታዎች በርካታ ከጠቅላላው አርባ አምስት በመቶ የሚሆኑ የዐግራ ተወላጆች የሚኖሩ መሆኑ
ቢታወቅም በዚያ አካባቢ የሚገኙ የሽግግር መንግሥቱና የመስተዳድሩ ኃላፊዎች የዐግራውን ሕዝብ መብት ለግስጠበቅ እምብዛም ትኩረት
የሰጡበት አይመስልም። ይህንን ለግለት ያበቃንን፤ በአርሲና በአካባቢው ዞን በተለያዩ ወረዳዎች የሚኖሩ የዐግራ ተወላጆች የደረሰባቸውን በደላና
ግፍ ከዚህ በታች ለአሰሪዬን እንጠቅግለን።

1. በአርባጉጉ አውራጃ በጮሌ ወረዳ በ3/6/85 በወረዳው ም/ቤት ዋና ፀሐፊ በተመረው ሰላጣዊ ሰልፍ አግካይነት በመዕከድ ጽ/ቤት ላይ
መትረፍ በግጥመድና በጽ/ቤቱ የተሰቀለውን የኢትዮጵያን ባንዲራ በግውረድና ልዩ ልዩ ፀረ-መዕከድ መፈክሮችን ግለትም «ዐግራው
ጠላታችን ነው፤ በክላላችን ጽ/ቤት ከፍተኛ መንቀሳቀስ አይችልም፤ ከተንቀሳቀስ እንመታለን» ወዘተ...
2. በአርባ ጉጉ አውራጃ በሚገኙ 6 ወረዳዎች ውስጥ በተለይ እንደገና በጮሌ ወረዳ በጥር ወር 1985 ዓ.ም. በተካሄደው ዘመቻ «የመዕከድ
አባል ሊታጠቅ አይችልም፤ ገና ይመታል፤ የመዕከድ አባል ስለሆናችሁ መሣሪያችሁን አምጡ በግለት 41 ዐግሮች ያለ በቂ ምክንያት
ትጥቅ መፍታት አለብህ በግለት ብቻ ሁኔታውን በሕጋዊ መንገድ ሳያጣሩ የአህዲድ አህዲድ ሊሆዱን ኃላፊዎችና የታጠቁ ኃይሎች
በሥልጣናቸው በመመካት 41ዱን ሰዎች አሰረዋቸዋል።
3. የበረከት ወረዳ መዕከድ ተጠሪ አቶ ታዩ መኩንን በ9/8/85 ያላገኛች ጥፋትና ያለፍርድ ቤት ትዕዛዝ የመዕከድ አባልና ተጠሪ በመሆናቸው
ብቻ በአሥር ቤት እንዲሰቃዩና እንዲንገላቱ ተደርጓል።
4. በአርባጉጉ አውራጃ በጉና ወረዳ በእሙጫ የሰላም በር ቀበሌ ገበሬ ግህበር አርሶ አደር ዐግሮች መጋቢት 3 ቀን 1985 ዓ.ም. በወረዳው
ምክር ቤት አስተዳዳሪ በአቶ አልዩ ሐጂ ሁሴንና በሽግግር መንግሥት ተወካይ በአቶ ዳጅ ጀቢሣ ገንባር ቀደምትነት የካቲት 13/85
ዓ.ም ጥዩ ገበያ በተባለው ሥፍራ ላይ ሁለት መትረፍ አሰደዘው «ዐግሮች ተናጋሪ የሆኑ ሁሉ ገበያ መገባደጥ የለበትም» በግለት ገበያ
ለመገበያየት ሕዝቡ ይዞት የመጣውን ዕቃና ንብረት ዘርፈዋል። በዚህ በደላ ምክንያት ግጭቱ ተፋፍሞ ብዙ ደም እንዳይፋሰስ የገቱት
የአህዲድ ገባሎች ሲሆኑ ለአሰሪዬንም ቃላቸውን ሊሰጡ ይችላሉ።
5. በአርባጉጉ አውራጃ በወረዳ ጉር ቀበሌ 17 ዐግሮች በግፍና ፍትህ በጉደለው መንገድ ያለፍርድ ቤት ትዕዛዝ ከየካቲት ወር 1985 ዓ.ም.
ጀምሮ በአህዲድ አግካይነት ታሥረው ከእነዚህ ሰዎች ውስጥ አቶ አሻግራ ነጋሽ የተባለውን በሐሰት አቤቱታ ጥያቄ ላይታይ ራሱ አህዲድ
ወስና በጥይት ደብደቦ ገድሎታል። በተጨማሪም እነዚህን 17 ዐግሮች እያንዳንዳቸው አንድ ሺህ ብር እንዲክፍሉ፤ ባይከፍሉ ገን በአሥር
እንደሚገባቸው ተነገሯቸው ለመክፈል ባለመቻላቸው እንደታሰሩ ናቸው።

6. በአርባጉጉ አውራጃ በአቦምሳ መዐሕድ ጽ/ቤት የግዴታ-ለበለበውን የኢትዮጵያ ባንዲራ ግንባታ ባልታወቀ ሰው የካቲት 10/1985 ዓ.ም. መሰረቱና በሙሉ ወረዳ የመዐሕድ ኮሚቴ ዐሐፊ የነበሩት አቶ አበበ ዓለሙን የአሁን የራሱ ወረዳ ተወካይ አቶ በለጠ ክንፈ የተባሉት የሰድብ ውርጅብኝ ካወረዱበት በኋላ በሽጉጥ በግስፈራራት ወደካምፓቸው ወስደው ካቆዩ በኋላ ለአሁን ደብዳቤ ታጣቂዎች ለግስፈራራት ሲሞክሩ አቶ አበበ ዓለሙ አምላኮ ጠናቷል። በመሆኑም አቶ አበበ ዓለሙ በተገኘበት ተይዞ ወደ አቦምሳ እንዲላክ ትዕዛዝ በመተላለፉ በራሱና በቤተሰቡ ላይ ከባድ ችግር እየደረሰ ነው። በአጠቃላይ መልኩ የአርባጉጉ አውራጃ የፀጥታው ሁኔታ ካለፈው ጊዜ እየተሻሻለ የመጣ ቢሆንም በሥልጣን ላይ ያሉ ድርጅቶች ግን በመዐሕድና በአባላቱ ላይ ያላቸው ጥላቻና የሥልጣን ትምክህተኝነትና ተፅዕኖ ቅንጣት ታህላ አልቀነሱም። እንዲያውም በተለያዩ ዘዴና ታክቲክ ዐግራው እየተሰቃየና ገፍ እየደረሰበት ነው።
7. በአርባጉጉ አውራጃ በአቦምሳ አካባቢ በ14/07/85 የአሰልጦና ሃይማኖት ተከታዮችን የጾም ፍቺ በዓል ላይ በአካባቢው የኢትዮጵያ ባንዲራ በግሰቀልባቸው ቦታዎች ሁሉ ግጥሞች ገት ብሎ እንዲውለበለበና የአሁን ደብዳቤ ባንዲራ ግራና ቀኝ ክፍ ብሎ ከመሰቀሉም በላይ የተከሰ ውርጅብኝ ከመጠን በላይ በመተኮሱ እርጉዞች እስከግሰወርዳቸው፣ ሕፃናት በፍርሐት እስከግሰወርዳቸው ድረስ፣ በአጠቃላይ የነበረው የጥይት ተከሰ ብዛት ከውጭ ጠላት ጋር ውጊያ ያለ ይመስል ነበር። ይህን ዲሞክራሲ ስፍናታ ባንዲራ በግሰቀልባት አካባቢ ምን ያህል ሕጋዊነት ይኖረዋል።
8. በ26/07/85 በአርባጉጉ አውራጃ በአቦምሳ አካባቢ የአርጥን የክልል ባንዲራ በይፋ ለግዴታ-ለበለበ በተደረገው የበዓል ሥነሥርዓት ላይ የገጠሩ አርጥ መሣሪያውን ችቦ በግስመሰል፣ ሰይፍና ስለታግ ቢላዎ በመያዝ ገደብ የለሽ ተከሰና ሳቻ በግድረግ የካራውን ስለት በአገገቱ ላይ እያሳረፈ ዐግራውን እንዲህ ነው የምናደርገው፣ ክልሉ የአርጥ ብቻ በመሆኑ አግራው ለቀህ ውጣ፣ የነፍጠኛ ድረጅት ከክልላችን አይኖርም። በግለትና በሰለቱ በተደረገው ተከሰ የ3 ዐግራዎች ቤት በጥይት በመመታቱ የቤተኛ ባለቤቶች እርሳሱን በወቅቱ ለታጣቂ ጋይሎች አሰረከባቸዋል።
9. በ17/07/85 ከአሰቡ በግሰጦ የዐግራ መንገዶች ላይ ከፍተኛ ዝርፊያ ተካሂዶባቸዋል። ለግስፈራራት ያህል፡-1. የአቶ ንጉሤ ተሰግ ብር 200/ሁለት መቶ ብር/ሻንጣ ሙሉ ልብስ፣ 2. የአቶ ገዛው ኪዳኔ ብር 200/ሁለት መቶ ብር/ የተዘረፈ መሆኑን ለግወቅ ተችሏል። ይህ ዝርፊያ የተካሄደው በክርባ ወንዝ በተባለው ቦታ ነው።
10. ከግሰጦ 8-9 ቀን 1985 ዓ.ም. የአቦምሳ ከፍተኛ 2ኛ ደረጃ ት/ቤት ከየቀበሌው በተወጣው የአርጥ ታጣቂዎችና የኮር አባላች በአቶ ዲግ ጉርጫህና በመሰሉኛ በተካሄደው ስብሰባ፡
 የ/ የአሰቡ ዐግሮች ለክልሉ ተገዥ ስለአልሆኑ ባሉበት በአሰቡ ቀበሌ በሙሉ እንዲመቱ ሲወሰን፣
 ለ/ የአመታቱም ስልትም እንደግዘተለው ነው።
 - መጀመሪያ መሣሪያ ፍቱ ስንላቸው ስለግደረቀ የኮር አባላች ዝርፊያና ቤት ግታጠል ይጀምራሉ። ከዚያ ጦሩና አርጥው ሕዝብ በመከታተል ዐግራውን ሕዝብ እየለየ እንዲመታቸው በአቶ ዲግ ጉርጫህ መሪነት ተወስኗል።
11. በ30/7/85 በአሰቡ ወረዳ የአርጥን ክልል ባንዲራ ከየቀበሌው አርጥች መመንጃቸውንና የሰለት መሣሪያቸውን በመያዝ፣ በዐግራው ላይ የሰድብ ውርጅብኝ እያጉረፉና «ነፍጠኛ በአሰቡ» ይከለላችን ለቀህ ውጣ» በግለት የተከሰ ጋጋታ ሲያወርዱ ከቆዩ በኋላ የአሰቡ 1ኛና መለስተኛ 2ኛ ደረጃ ጽ/ቤት በመግባት የኢትዮጵያ ባንዲራ አውርደው ጥለው የአርጥ ክልል ባንዲራ ሲሰቅሉ በሰለቱ ይግሩ የነበሩ ተግራዎችና ያስተምሩ የነበሩ መምህራን የአርጥ ክልል ባንዲራውን አውርደው ጥለው ተግራዎቹ ት/ቤቱን ጥለው ሄደዋል። በዚህ ምክንያት ከ10 በላይ የዐግራ መምህራናች በመታሰባቸው ሕዝቡ ለጊዜው አስለቅቋቸው ነበር ነገር ግን 8 መምህራን በእሥር ላይ እንዳሉ ይታወቃል። ከታሰሩት ውስጥ የጥቂቶች ሥም፣ መምህር ዓለግየሁ፣ መምህር አበበ ወልደ፣ መምህር ጉሣ አክሊሉና መምህር ተሾመ ደምሴ ይገኙበታል።
12. በተወጣጥም በ20/8/85 በደረሰን ሪፖርት በአጠቃላይ በአርባጉጉ አውራጃ የግራና ዐግሮችና በተለይም በአሰቡ ወረዳ ነዋሪ የሆኑ ዐግሮች በ2ኛ ዜግነት እየታዩና እየተቆጠሩ የግደርሰባቸውና የደረሰባቸው በደልና ገፍ እጅግ አላላኝ ከመሆኑም ባሻገር ለአሰረጅነት ደረዳ ዘንድ ጥቂቶቹን ከዚህ ቀጥለን እንዘረዝራለን።
 - 12.1 ተዋልደውና ተጋብተው ከአርጥ ሕዝብ ጋር በፍቅርና በወንድግግነት ብሎም በመከባበርና በመተላለፍ እንዳልኖሩ ሁሉ ዐግራ- በመሆናቸው ብቻ ነፍጠኛ እየተባሉ እንደጠላት ተቆጠረው በግንኛውም መልኩ በክልሉ በኩል ከፍተኛ ተፅዕኖ የደረሰባቸው መሆኑን፣
 - 12.2 በአውራጃው ውስጥ ከ100,000// መቶ ሺህ/ያለፉት ዐግሮች እያሉና ቋንቋቸው አግርኛ ለቋንቋቸውም የተደነቀ ፈደል ያላቸው መሆኑ እየታወቀ፣ ትምህርት በአርጥኛ ባላቲን ፈደል ብቻ ስለግሰተ ብዙ የዐግራ ወጣቶች መግር አለመቻላቸውና በዐግሮኛ ለመናገር የግደረቀደላቸውና የተከለከለ በመሆኑ የዜግነትና የሰብዓዊ መብታቸው የተረገጠ በመሆኑ፣
 - 12.3 በዚህ አውራጃ ክልል ያሉ ዐግሮች ለሕግ ተገዥና ሕግ አካባቢ መሆናቸው እየታወቀ በተወሰኑ ግለሰቦችና ጋላፊዎች አነሳሽነት ምንም በግያውቀት ጉዳይ ሠራዊት እየዘመተ ንብረታቸው በየጊዜው እየተዘረፈ ስለሆነ፣ ለምሳሌ በጉና ወረዳ በ11/8/85 የአንድ ግለሰብ ቤት በመከበብና በጥይት እሩምታ በመግባት የፈለጉትን ንብረት በሙሉ ዘርፈው ሄደዋል። እንዲሁም በሪቡ ጫፊ፣ ቀበሌ አንድ ግለሰብ ቤት በመግባት የነፍስ ወከፍ መሣሪያውንና መሰል ጥይቶችን ከብር 300 /ሶስት መቶ ብር/ ጋር ዘርፈውታል።
 - 12.4 ቀደም ሲል በዚህ አውራጃ በአንዳንድ ድርጅቶች አነሳሽነት በተፈጠረው የእርስ በእርስ ውጊያ ብዙ ንብረት መውደሙና የብዙ ሕዝብ ሕይወት ግለቶ ይታወቃል። ይህ ችግር በመንግሥት በኩል ታውቆ በዚህ አውራጃ ለተጉዳ ሕዝቦች የግድል መንግሥት ከፍተኛ እርዳታ ወደ አውራጃው አስገብቷል። ይሁን እንጂ ይህ ርዳታ የግሰጠው ለግንኛውም የተጉዳ የአውራጃው ሕዝቦች ካይሆን በአውራጃው ላሉ ለአርጥኞች ብቻ እንጂ ለነፍጠኛ አይሰጥም በግለት ዐግራዎች ለርሃብና ለስደት ተዳርገዋል። በስደት ከተዳረጉት ውስጥ በተለይ በአሰቡ ወረዳ ከጠላታ 6ቱ ቀበሌ የተሰደዱ ከ1500 በላይ ዐግሮች መኖራቸው በቂ ግስፈራራ ነው።
 - 12.5 የቀንድ ከብትና የጋግ ከብቶችን ለገበያም ሆነ ለዕቃ ጭነት ወደከተግ ይዘው ሲሄዱ አንድ የአርጥ ተወላጅ የኔ ከብቶች ናቸው ብሎ ካስያዘ ወይም ካመለከተ ግስፈራራ ሳያስፈልግ ንብረታቸውን አስረከበው እንደግሰጠሱና በሌላ በኩል ደግሞ የኔ ነው ብለው ከተከራከሩ በዳላ እየተደበደቡ ወደ እሥር ቤት ከገቡ በኋላ የሻግ በግለት ከብር 50-60 አስከፍለው የግሰባርጋቸው በመሆኑ፣

12.6 በክላላ 4 የሥራ ቋንቋ አርምቫ ቢሆንም በክላላ የግሮኖ የአርም ቋንቋ ከቻለ ልዩነት ሳያደርግ በግንኛውም ምርጫ መካፈል ይቻላል ሲል የቻርተርም ሆነ የክላላ መመሪያ በግልጽ ያስቀመጠው ሲሆን በአርባጥጥ አውራጃ ግን ግለሰቡን ሥሙን ተጠይቆ የአርም ሥም ካልሆነ ቋንቋውን እንኳ ቢችል የመምረጥ መብት እንደሌለውና ሕዝቡ እንኳ ልምረጥ ቢል የግይረቀዳለት በመሆኑ፤

12.7 በአርግጥ አሁን በአካባቢው ያለው የሰላም ሁኔታ አጥጋቢ ቢሆንም ሙሉ በሙሉ ከፀረ-ሕዝቦችና ከወሰላቶች ፀድቷል ወይም ጠፍቷል ተብሎ ባይገመትም፤ ለፀረ-ሕዝቦች ለወሰላቶችና ለሌሎች ለንብረታቸው መከላከያና መጠበቂያ ይሆን ዘንድ የያዙትን የነፍስ ወከፍ መሣሪያ ባልታወቀና ባልታሰበ ጊዜ ከበባ እየተደረገ መገረጃቸውንና ወዲያውኑ ለአርምቫ በግስታጠቅ የብሔረሰብነታቸው መብትና አባልነት እየተረገጠ ክልሉን እንዲለቁ የግደረግ ውስጣዊ ተገኝቶ ለመሆኑ እነዚህንና ሌሎችም ችግሮች በዚህ አውራጃ ዐግራዎች ላይ የደረሱ መሆኑን መገንዘብ ተችሏል።

እንግዲህ ሰላምና ዲሞክራሲ ሰፍኗል ተብሎ በአገር ውስጥና በዓለም አቀፍ ደረጃም በስፋት የሚነገርላት ኢትዮጵያ ውስጥ ይህ ዓይነት ግፍና ሰቃይት በአንድ ብሔር ላይ ሲደገም ምን ለማለት ይታሰብ ይሆን? ዐግራው በዐግራነት ብቻ ሰብዓዊና ዲሞክራሲያዊ መብቱ የሚጣሰበት፤ የሚገረፍበትና የሚሰቃይበት ሁኔታ ለድርጅታችን ግልጽ ሊሆን አልቻለም። የተከማቸትንም ሕገ ወጥ ችግሮች በሰላም መገንዘድ ለመፍታት ተቸግረናል። ከፀርነትም ደግሞ የሕዝቦች መብት በሕግ እንዲጠበቅና እንዲከበር ከፍተኛ ሚና ከሚጫወቱት ኃላፊዎች አንዱ መሆንንም ድርጅታችን በሙሉ ልብ ያምናል።

ከፀርነትም በሰፊው እንደሚያውቀው ሁሉ በክላላ አራት መስተዳድር ውስጥ በብዙ ሚሊዮን የሚቆጠር ዐግራ የሚኖርና ይህም ሕዝብ ከመጀመሪያው ዝርያው ጀምሮ በዚያው አካባቢ ከትውልድ ትውልድ ሲወራረስ በኢትዮጵያዊነት በመተግመን እየሰራ የኖረና ወደፊትም የሚኖር ሕዝብ በመሆኑ ፍትሐዊ አስተዳደርና ሕጋዊ መብቱን የግስጠበቅ ኃላፊነት በክላላው ምክር ቤት አግካይነት ያላንዳች ተፅዕኖ ያገኛል ብለን እናምናለን። በበኩላችን፤ ግጥንት እንዳለበትም አከራካሪ ሊሆን የሚገባው ጥላይ አይደለም።

ስለሆነም ቻርተር በሚረቅደው መሠረት በክላላ 4 መስተዳድር በተለይ በአርባጥጥ አውራጃ በሚገኙ ወረዳዎች ከሚኖረው ሕዝብ በአናባ ብሔረሰብነቱ እንኳ በየደረጃው በሚገኘው ለክላላ ም/ቤቶችና የሸገገር መንገድ ተወካዮች ሰቆቃውንና መብቱን ለም/ቤቱና ለሸገገር መንገድ ተወካዮች በቅርብ የሚገልጽለትና አቤቱታውን የሚያቀርብለት ተቆርቋሪና ብቸኛው ድርጅት መሆኑንም በቻርተር መሠረት ግን የሰዎችን መብትና ፍትሐዊ መስተዳድርን በተግባር መተርጎም ያለበትና የሚኖርበት በየደረጃው የሚገኘው የክላላ ም/ቤትና ኃላፊዎች መሆናቸው ይታወቃል።

ስለዚህ በክላላ 4 መስተዳድር ውስጥ የሚኖረውን ግንኛውንም ኢትዮጵያዊ ሁሉ በአኩሪ ደረጃ ለማስተዳደር የታሪክ ኃላፊነት የተረከበውና የተጣለበት የሸገገር መንገድ ተወካዮች፤ የክላላ 4 መስተዳድር ም/ቤት፤ በየደረጃው የተቋቋመው የወረዳ ም/ቤትና በተለይ ከፀርነትም ለጉዳዩ ልዩ ትኩረት በመስጠት ከዚህ በላይ በተገለጸው ሁኔታ በዐግራው ሕዝብ ላይ የተፈጸመበትን ግፍና በደል በጥምናና በአንክር ተመልክተው ተገቢውን ድጋፍና ፍትሐዊ የሆነ ውሳኔ ለመስጠት ወደኋላ እንደገጠሙና አቤቱታችንን በቸልታ እንደግልጽተው ሙሉ ተስፋ እናደርጋለን።

በመጨረሻም ከዚህ በላይ ከ1-12 የተጠቀሱትን በደሎች በአካባቢው ለሚደረገው ሕጋዊ ግግራት ድርጅታችን በአስረጅነት ተገኝቶ አስፈላጊውን እገባ እንደሚያደርግ በአክብሮት እየገለጽሁ፤ በክላላ 4 በወጣው ሕገ መንግሥትና በሸገገሩ ወቅት በቻርተር በተፈቀደው የኢትዮጵያ ሕዝብ መብትና ፍትህ እንዲከበርና እንዲጠበቅ ብሎም የአያንዳንዱ ሰው መብት ያለገደብ እንዲከበር ክላላ አቀፍ ኃላፊነት የተጣለበት የክላላ 4 ምክር ቤትና በተለይም የክላላ 4 መስተዳድር ምክር ቤት ፕሬዚዳንት ለአቤቱታው ከፍተኛ ትኩረት በመስጠት ተገቢው መፍትሔ በክላላ የሚኖረው የዐግራ ሕዝብ ያለስቆቃና ሥጋት ከሌሎች ጉሣዎች ጋር በመካባበርና በመተሳሰብ እንዲኖር ሁኔታዎቹ ሁሉ በቻርተር መሠረት እንዲሟሉለትና እንዲመቻቹለት በተጣለብዎት ከባድ ኃላፊነት በሰው ልጆች ሕጋዊ መብት ሥም በአክብሮት እንጠይቃለን።

ከፍ ካለ አክብሮት ጋር



[Handwritten signature]

ፕረዚስር ዓሥራት ወልደየስ

የ - አ ሕ ድ
ፕ ሬ ዚ ደ ገ ጎ ጎ

