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The Amhara Genocide Ignored by the World

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

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Chapter 1: Introduction

The initial plan and timetable for this research was delayed because of two external factors. The research was initially started in the run up to the Ethiopian national elections, a time during which people's movements were restricted. Some of our researchers were identified as strangers by security services, leading to undue and restrictive scrutiny of their movements and interrupting 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 reluctance to take part in the research. Potential participants questioned the motivation of conducting this research after such a length of time had passed. They expressed fear of facing further violence as a result of participating in this research, and concern about how the information would be used. Most participants also refused to have their voices or pictures recorded. This meant researchers had to visit each place up to six or seven times in order to allay fears and build trust.

This study was originally intended to cover four key regions. However, as research continued, new information regarding the scale and reach of the atrocities came to light, resulting in expansion of the areas included. For example, the initial plan for the eastern region was to collect information from Asebot Monastery, Gelemso, Bedeno, Weter, and Gara Muleta, the latter three of which are located within East Hararghe. However, once research commenced it was revealed that many Amharas had been killed in West Hararghe. Therefore the focus shifted to West Hararghe, including Gelemso, Anchar, Daro Lebu, Wefi Dance, and other districts and towns. Ultimately our research showed that the massacre in West Hararghe saw the loss of between 10,000 – 15,000 Amhara lives.

In Arusi Kifle Hager, the initial plan was to focus on Arba Gugu awrajja only. However, this would have excluded a study of key incidents that took place in West Arusi (including Arusi Negele) from Shashemene to Kofele and Kore. Therefore, it was decided to include these regions. The massacre in Jimma Agaro was also included. The Wollega research was conducted according to the original plan.

The study strove to include new areas that were identified by tip offs from informants. Thus, the suffering of the Amhara people living on the border between the Afar and Amhara regions, and the massacres committed in Gondar and Bahir Dar, were included. Unfortunately, restrictions on movement arising out of the sensitive political climate during the research period, and limited resources, meant the study wasn't able to focus on the plight of the Amhara people in Northern Ethiopia, including Welkayit, Tegede, and Kaftia Humera. However, any information that came to light about incidents in these areas was included.

In the following chapters, the findings of the study are presented, organized by region. Note that in some cases, there are records of multiple incidents taking place in the same location. The campaign to destroy the Amhara people can be analyzed within the following timeframes:

- 1991 – 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)
- 2014 – 2015 (E.C. 2007)

Sometimes, these campaigns were waged in different locations simultaneously. Other times, the destruction was focused within a specific location, keeping the incident hidden from the public.

Simultaneous campaigns of destruction conducted at different locations include:

1. 1991 – 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 Arusi
4. 2012 – 2014 (E.C. 2005/6): Gura Fereda, Metekel, Kemash
5. 2014 – 2015 (E.C. 2007): Ambo, Shebe (Jimma Zone) and Gura Fereda

Information collected by the study demonstrates that members of the Amhara tribe living in the various regions of Ethiopia are viewed and treated by other tribes as non-citizens. 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 has been committed on a mass scale. One of the publicly stated aims of the Tigray People's Liberation Front (TPLF) at the start of their armed struggle was the destruction of the Amhara people. The findings of our research reveal this aim was actively pursued and often achieved.

Additionally, data from this study shows that while the manner in which the Amhara people were killed differed from place to place, it's possible to identify some similarities in the methods used. In Hararghe and Arusi, reports show that people were hacked to death with machetes; shot; thrown over cliffs; and burned to death after being locked within their homes. In Hararghe, many deaths resulted from people being skinned alive. There were also reports of people being partially buried and then stoned to death.

In Jimma and Gura Fereda, methods used in mass killings again included bullets and burning, as well as the use of axes. In Wollega, in addition to burning, the use of heavy artillery weapons (launcher and mortar) was reported. Those displaced from Metekel to Jawi were killed by malaria and starvation. In Metekel and Kemash, while bullets and burnings were again used, there were also reports of deaths caused by arrows and as a result of dismemberment of genitalia and other body parts. In the Afar Region, traditional weapons known as "gilla" and rifles were used. In Gondar, 65 people were killed in a church by machine gunfire from military special forces known locally as "Agazi." In Bahir Dar, 16 people were shot to death by a single federal police officer.

This study does not fully cover the destruction of the Amhara people. The major limitations of the study included limited capacity, shortage of time, and safety concerns. These limitations restricted the number of regions that could be researched as well as the time spent on each region. Key areas beyond the scope of this study include the destruction of the Amhara people in Bale, Somalia, and Gambela; and the concerning situation of the Amhara people in Tigray, as well as those located in the deserts around Abay Gorge in the Oromia Region. Only a small sample of incidents in the Afar Region was included; further research is required. Even in the Amhara Region—in Chilga, Metema, Tach Armachiho, and Belesa—there were confirmed mass killings carried out that aren't covered by this study. It is hoped these gaps will be the subject of future research.

This study incorporates primary and secondary data obtained through observations, in-depth interviews, and desk research of published materials. Reports from the Ethiopian Human Rights Council (EHRCO) and All-Amhara People's Organization (AAPPO), as well as various printed news and website articles, were used to 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 will seek to discover the exact nature and extent of this destruction by identifying the dates and locations of these killings; the number of casualties; the perpetrators; and the names of the victims.

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

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 1991 (E.C. 1983), and where did these killings occur?
2. What are the reasons behind the killing of Amhara people in the different regions?
3. Which organizations, institutions, and individuals were involved in the killing of Amharas?
4. Is this a temporary or an 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, stripped 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 of the issue.

Delimitation

This study describes the genocide and ethnic cleansing perpetuated against the Amhara people between 1991 – 2015 (E.C. 1983 – 2007) in various regions across Ethiopia. The regions included in the study can be found on the map in Figure 2-1 and include:

1. Hararghe
2. Arusi
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. Gondar City

Limitation

The study has primarily followed qualitative rather than quantitative research methods. The number of respondents was very limited due to prevalent safety and security issues. Members of other ethnic groups have not been included in the research. In some areas, it was a challenge 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). They may reflect differences from current woredas (districts) and borders.

Operational Definition of Terms

- Amhara – 1. A term used to identify Amharic-speaking Christians living in Harerge and Arusi including individuals belonging to the Gurage and Oromo people from Shewa, as well as Amhara people. 2. A term used to identify individuals living in Wollega, Jimma, and Bench Maji who are members of the Amhara ethnic group and whose native language is Amharic. 3. A term used to identify all light-skinned Amharic and Agew speakers in Meketel and Kemash.
- Arusi – The term used by Amharas living in Arusi to refer to Oromo people.
- Mencha – A sharp piece of metal fitted on top of a meter-long wooden handle. It is used mainly in Arusi and Hararghe as a tool to chop wood and as a weapon to attack enemies.

- Gejera (Konchera) – A sharp weapon made of metal, resembling a sword. Usually kept by people in Jimma and in Gura Fereda, in the Bench Maji Zone.
- Gille – A sharp weapon made of metal, resembling a knife. A weapon traditionally carried by members of the Afar ethnic group.
- Oromo – A term used to identify Muslim Oromo-speaking individuals in Hararghe and Arusi.
- Woreda – Woredas, or districts, are the third-level administrative divisions of Ethiopia.

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 / EHRCO

Additional Definitions Arising out of Translation of the Work

Translation of Dates

The differences in the Ethiopian and European calendars result in there being approximately seven to eight years' difference between them. Months and years in the Ethiopian calendar generally span across two months or years 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 of September 2016 to 10th of September 2017. Therefore, throughout the text when there are no exact dates and only months or years are indicated, the two corresponding months or years in the European calendar have been provided (e.g. September/October or 2016/2017). To ensure information is not lost, the Ethiopian calendar information is also provided.

Amharic Terms

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

Acronyms

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

Chapter 2: Research Methods

Research Design

The research was conducted using qualitative research methods.

Study Site

The study was conducted in the following areas: Hararghe; Arusi; Bench Maji; Jimma; Wollega; Kemash; Metekel; Afar (Abay Negeso Kebele); Bahir Dar City; Gondar City. See Figure 2-1.

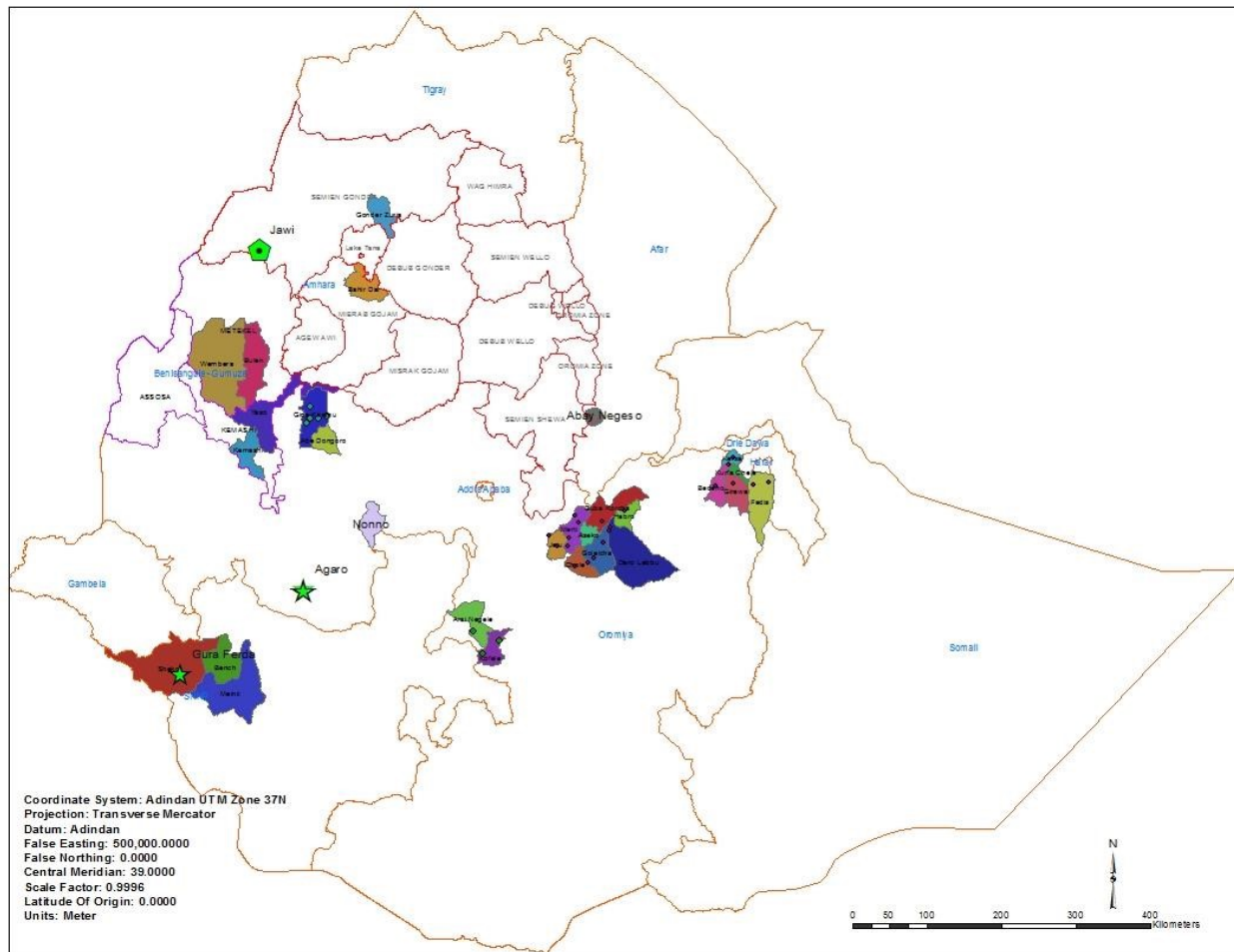


Figure 2-1 Map of Study Site

Study Population

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

Sampling Technique and Procedures

More than 200 people participated in the study. The snowball sampling technique was used to select participants. See Table 2-1 for a summary of participants by area.

Table 21 Summary of Participants by Area

Sample Number	Location	Number of Participants
1	Dire Dewa, Gara Muleta, Weter, Bedeno, Harer	32
2	West Hararghe, Gelemso, Mechara, Micheta and Asebot	29
3	Arba Gugu – Guna, Gololecha, Merti and Aseko	25
4	West Arusi – 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

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

Data Analysis

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

Ethical Considerations

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

Chapter 3: Crimes of Genocide and Ethnic Cleansing Committed Against Amharas

The study found clear evidence that genocide and ethnic cleansing have been committed against the Amhara people in the regions highlighted in Figure 3-1.

These findings do not include data on incidents that took place in Northern Ethiopia: Welkayit Tegelde, Kaftia Humera, Dansha, and Telemt. It is believed these areas witnessed even worse destruction.

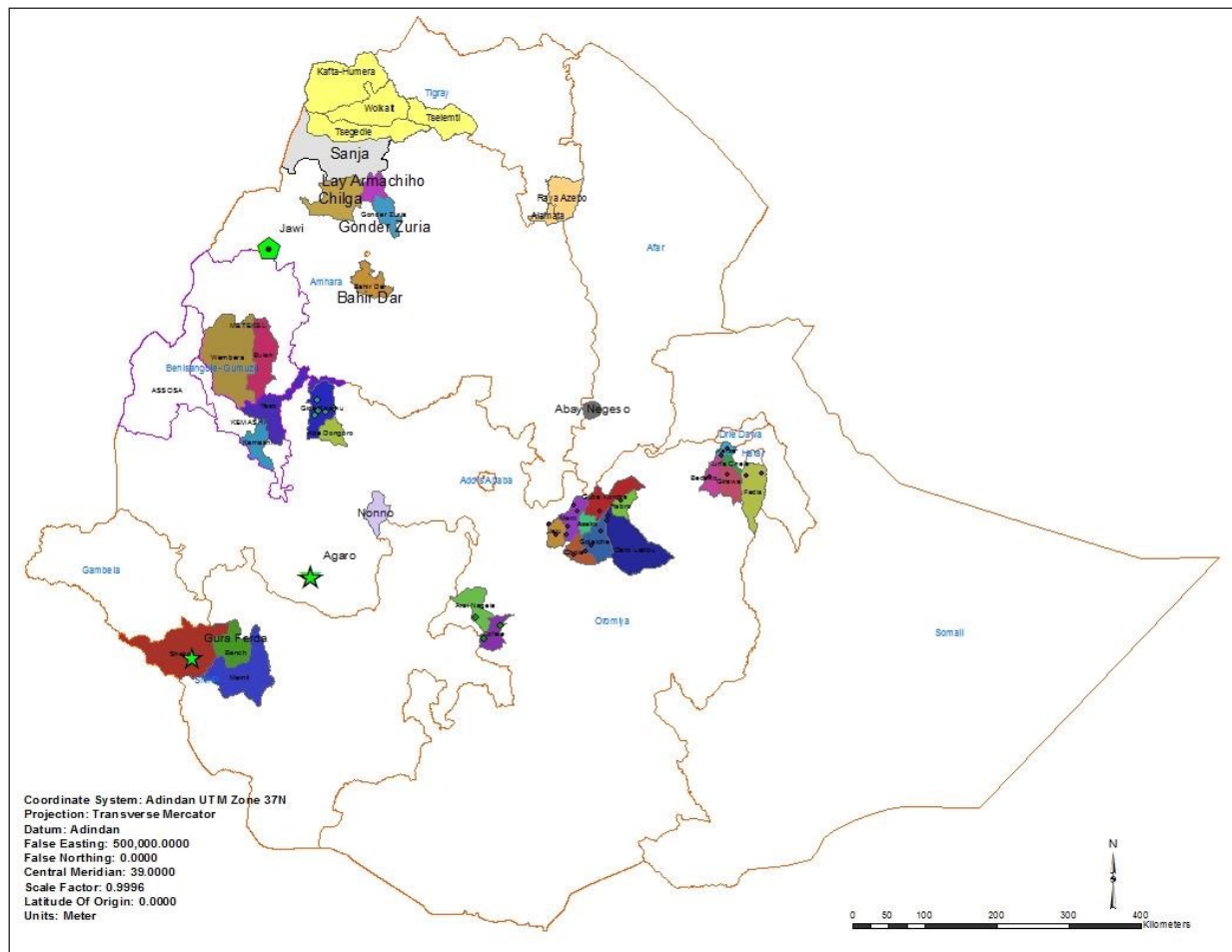


Figure 31 Areas Where High Numbers of Amharas Have Been Killed

In East Hararghe

Gara Muleta

On 28/05/1991 (E.C. 20/09/1983), the TPLF, which has always considered Amharas as their principal enemy, formed an alliance with OLF and EPLF (Shabia) and took control of political power in Ethiopia.

That summer, TPLF and OLF authorities decided to pursue the removal of Amhara residents from the Gara Muleta area. Gara Muleta was an awrajja located in Hararghe Kifle Hager, where many Amhara people lived for generations. Mumie Abdullahi, a Muslim Oromo resident of the Gara Muleta Gursum and Chercher area, understood the danger and destruction that could potentially follow this decision. He mobilized local residents and spoke out saying, “We don’t want to kill each other; we have lived together for generations.” Because he was an influential figure in the area, it was feared he would continue to encourage resistance; consequently, he was killed by a federal soldier on 22/08/1991 (E.C. 16/12/1983).

Following formation of the alliance, on 25/07/1991 (E.C. 18/11/1983), all Amharas in the area were disarmed. On 29/07/1991 (E.C. 22/11/1983), TPLF and OLF soldiers in the awrajja 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 and imprisoning 32 Amharas including students and the elderly.

The prisoners were not questioned or brought before a judge. Instead, all 32 people, with their hands chained behind their backs, were taken to an area called Jillecha, a cliff, blindfolded and, within minutes, shot dead. A year later, their remains were collected and buried in a mass grave near the church in Degu Medhanialem. Among the dead were multiple members of the same family. A list of their names can be found in the “Partial List of Amharas Killed in Various Regions” section below.

Four years later, in February 1995 (E.C. Yekatit 1987), 15 people were murdered by TPLF militia. The victims 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 eyewitnesses as well as by the former Ethiopian Human Rights Council (EHRCO), which reported as follows:

In Hararghe, Gara Muleta Awraja, Girawa and Kurfa Chelle areas, residents were surrounded by armed groups and barred from exiting the cities. Care charitable organization has suspended aid work in the area.¹

Weter

Our researchers were able to gather audio and video evidence of crimes committed against Amharas in this woreda (district) from a range of witnesses. However, the continued surveillance and kidnapping of Amharas has terrorized witnesses who, having seen firsthand the atrocities committed against their people, expressed fear and anxiety about participating in the study.

When asked to provide evidence to the Moresh Wogene data collection team, one elderly witness, who regularly travels between Weter and Harer, responded:

I am still amongst them. You cannot record my voice or videotape me; however, you can write down what I say.

A survivor from among those taken to Weter and forced over the cliffs at Bedeno gave a witness statement. The gentleman, who was over 80 years old, was paralyzed and bedridden as a result of injuries sustained during the incident. He was fearful of sharing the details of his traumatic experiences. When asked by researchers for permission to record his testimony, he said he was afraid the fate of Abebe Mitike would befall him. He explained 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 Hararghe Kifle Hager. Mitike's statement was heard by an OLF member and regional administrator, who arrested and chained up nine members of Abebe Mitike's family and had them killed by throwing them over the Enkuftu cliff. Fearful of similar repercussions, the survivor of the Bedeno incident was unwilling to publicly tell his story.

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

Information from witnesses suggests that more people were killed than reported. One witness stated:

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

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

Researchers questioned witnesses about why so many people were detained. The main reason cited was membership in the Amhara ethnic group. Additionally, during the last few years of Derge rule, a radical Islamic group calling itself Jerra had targeted Christians in the area, murdering them 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 Amharas, accusing them of having reported Jerra members to the previous Derge 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 the Enkuftu cliff.

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 killers. Witnesses report she initially came to their attention because of her wealth. She was chained, then stripped naked and various body parts severed. They cut off her breasts and made her eat her own flesh. They carved off her vagina and continued to chop 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 using his car to help Amharas escape and subsequently executed.

Secondary Data

Regarding the killings in Weter, there are no statements from EHRCO. This might be because the information didn't 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, information gathered by our researchers established that the victims were actually Amharas or presumed to be Amharas.

Bedeno

It is difficult to obtain accurate information regarding the exact number of people killed at the Enkuftu cliff. Most witnesses simply 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, who has now moved to Asebe Teferi City, anonymously shared her experiences. She was blindfolded at the time of the incident and later saved by a member of the OLF whom 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 from our hands ears, fingers and necks. If the rings on people's fingers were hard to take off 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 some time 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 while still alive. Four Tigres were mistakenly pushed off the cliff. However when the mistake was realized they went down and took them out. I was saved by an OLF member who was my neighbor 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 were able to 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 two years later in Dire Dewa after grieving the death of his wife.

The individuals executed at the 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.

Informants reported that at one time, 90 Amharas were thrown off the cliff at Enkuftu. The father of one of the informants was executed there. Another informant was an elderly gentleman living in Dire Dewa at the time. None of his family members were executed. They reported that six Gurage and five 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 Awrajja, 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 Yeshe, Zewdu Chefik, Worke Ashenafi, and 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 victims picked up on the roads. An elderly informant reported:

People traveling from Harer and Dire Dewa by car to Bedeno and Weter used to be captured on roads and thrown over the Enkuftu cliff. People traveling 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, 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

In its 2nd Regular Statement 13/02/1992 (E.C. 05/06/1984), EHRCO 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 also indicates:

1. EHRCO itself was not aware of these atrocities, as they were kept secret. Though it might reasonably be expected to, EHRCO failed to provide further details about the loss of life and property.
2. The government knowingly failed to intervene.
3. During interviews, the timing of the atrocities was reported by numerous people as having taken place in March 1992 (E.C. Megabit 1984); others reported they

took place during November and December (E.C. Hidar and Tahisas) of the same Ethiopian year (1991 in the European calendar). The EHRCO report states they were informed of the atrocities quite late. It is most likely that these incidents took place during November and December (1991 European calendar) as opposed to March (1992 European calendar), or that they lasted from November until March (1991/92 European calendar).

In addition to the EHRCO statement, a number of statements, as well as audio-visual evidence, were provided to various media outlets. See Figure 3-2.



**Figure 32 Corpses of Amharas Thrown Over Bedeno Cliff
(stills taken from video footage)**

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.

Dire Dewa

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

Kersa is a kebele (administrative unit similar to a ward; a neighborhood) situated 17 kilometers outside of Harer in the direction of Alemaya. Ten Amhara people were held there by the OLF. They were being beaten by OLF soldiers and forced to dig their own graves when a heavy rain

started. The OLF soldiers sought shelter, leaving the victims in the rain. Taking advantage of 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, ‘Neftegna’ 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 practiced 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 kilometers outside Harer City) – 7
3. Borka – 4

In total, 14 women had their breasts cut off in these barbaric and sadistic acts. None of the victims survived the mutilation.

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 factors contributing to atrocities committed against the Amhara people in Harer and the surrounding areas. In Dire Dewa, he met with Somalis (Issas), Afars, and a group consisting of Gorgoras and Oromos. He asked, “Why are you allowing these ‘Neftegnas’ that used to call you camel herders and skirt wearers to get away?”—effectively issuing a call to kill.

Two Individual Testimonies

A Cry to the God of the Flag

W/zo Alemitu Wakjira was born and raised in Dire Dewa. An observer might guess her to be between 70 and 80 years old. When I asked her age, she replied, “Around 101 to 102 years old.” Confused, I asked, “Don’t you know how old you are?” She responded, “No I don’t.” This is not unusual among Ethiopians, for many of whom 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 in an attempt to find us chairs to sit on, but couldn’t manage it. Her legs are paralyzed and cannot support her body. She can’t use a crutch. She must use her hands to support her in order to move around. We collected the chairs ourselves. She sat on her stool and used a stick to pull the curtains covering her door shut. See Figure 3-3.



Figure 33 W/zo Alemitu Wakjira

In front of me was a shelf. It drew the eyes of all who entered the room. The item on the shelf wasn't a photograph of her child or husband. There were no pictures of her as a youth. There were only the green, yellow, and red colors of the Ethiopian flag. On top of the flag, instead of decorations there were framed photos of Menilik 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 had accompanied me to her home watched my reaction. After a moment I asked her to sit down and told her I would turn the TV off. Writing this, I remember with a pang that I left without turning it back on for her.

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

When the EPRDF entered, I was a guard at Dire Dewa, Higher 2 Greek Camp. I served as 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 honor. The flag represents my country. "I will not take down this historic flag," I responded. She became angry. She spoke to her friend in Tigrigna. They hit me with the butt of the rifle. I fell down 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.

In the middle of her statement, a girl opened the curtains and peered into the house. "Mother Alemitu, you called me?" she said, entering. "I didn't call you, I'm with guests at the moment," Mother Alemitu replied, continuing her tale.

After they burned 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 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, was 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 the government, I was fired from my job.

The crimes perpetrated against us led me to join the AAPO. 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. 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. When they felt like it, they would leave me out in the sun. When they wished, they would keep me inside. Even as they beat me I would ask, "Can't an old lady love her country, love her flag?"

My tormentors would ask, "What are you?" I would say, "I am AAPO." How could I deal with it, my child, the thirst, the hunger, the beatings? They destroyed my body. One day around 2 in the morning they took me and left me outside the Water Authority building. Since then my body doesn't work from my waist down.

By the time she finished her story, Mother Alemitu was crying. It was excruciating to see this elderly woman, who had forfeited her body for the sake of her flag, in such distress. Feeling upset and uncomfortable, I started to change the subject when we heard a voice outside calling her name. "Yes?" she responded. A woman entered the house. Seeing us, she made a sound of surprise and backed out.

"Who was that?" I asked. The woman was a neighbor, mother of the girl who'd opened the curtains earlier. Evidently the daughter's report had been found lacking, so her mother followed to learn more. An inexperienced cameraman meant we were only able to capture their voices, but not images. Neither of the neighbors had visited her before that day, but our arrival must have sparked their interest. Even after the grievous harm she suffered at the hands of her tormentors, Mother Alemitu continues to be watched.

Despite her traumatic experiences, Mother Alemitu continued to be a member of the AAPO until the time of the Coalition for Unity and Democracy (CUD). Her son, Kassahun Seboka,

lives in exile in Australia. He helped his mother travel abroad to receive medical attention, but her condition did not improve.

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.

The Price of Being Amhara in the Harar Region

Ato Dejene Bekele is the owner of Dessie Hotel in Harar City. The suffering he faced at the hands of the regional government is comparable to that suffered by Eyob (Job) at the hands of Satan. But Ato Dejene managed to dig himself out his own grave. See Figure 3-4.



Figure 34

In 1996/1997 (E.C. 1989), six years after the campaign to target Amharas had begun, the Harer Government put in motion a coordinated plan to attack a wealthy Amhara. This wealthy gentleman had lived in Harer for more than 40 years. He had opened and run a successful business in the city, the Dessie Hotel. The hotel served two oxen and eight barrels of draught beer per day, but his life and livelihood were destroyed by the Harer 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 the Dessie Hotel who had left the company more than a year before, claimed the company still owed him payments for service. He petitioned the courts and the case was heard. This presented the Harer regional government with the 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 out of those one corpse, buried for over two

months, was selected. At 4 o'clock 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 flesh-eating devil Amhara!"

After the arrest, Ato Dejene and his family, along with the corpse from Kidus Michael Church, were transported to Harer's Hiwot Fana Hospital. There 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 and the corpse he examined was older, he would not sign the statement.

Word spread, and the residents of Harer came out in droves to Hiwot Fana Hospital to see the murderer who had "cut out the tongue and eyes" of his victim. Roads in the city were blocked. The hospital became inundated with people. A rumor began to spread that the hotel had been serving human meat to its customers. The hotel guests started spitting up, as though vomiting out the meat they'd consumed. Ato Dejene and his family began to be viewed as outlaws deserving to be hanged. Mobs of people surrounded the hospital, with some looking on from the top of the building and those at the back of the crowd relying on the accounts of those up front.

Ato Dejene was called out into the middle 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 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 his family for a crime he did not commit. His cry was not heeded and, as the crowd looked on, he was beaten by the police with the butts of their rifles.

The family were then taken to separate prisons and detained. Ato Dejene was detained in a squalid, rat-infested prison in Jegol. Police Commissioner Murad, Deputy Commissioner Leta, and Inspector Tibebe (of Amhara origin) entered his cell at night. 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, pausing in the middle to spray me in the face with bug spray to make me suffocate. I wanted to die, so I opened my mouth for them." Outside, the drama continued. Residents of the city held a demonstration accompanied by the coffin. The crowd chanted, "Bring the murderer who cut out the tongue and eyes of the victim to justice." Ato Alemu's wife was made to observe official mourning and received money from the "edir," a neighborhood cooperative fund.

Ato Dejene appeared in court separately from the rest of his family. During his transport to and from court, the crowd could be heard shouting "Cannibal!" Rumors circulated that another body

was buried at the hotel. Increasing numbers of people begun showing up at the hotel on a daily basis.

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 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 family was 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 truck. The next day, Ato Dejene's son was forced to drive around the city with the "body" in the sack lying on the truck bed. This too was recorded by staff from 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 set down in front of the TV. The head of police said, "Look, your family has confessed to everything you've done. You too should confess."

Ato Dejene insisted, "I cannot confess to something that I have not done." The beatings 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 we must testify." They then revealed 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 definitely 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.

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, a resident of Addis Ababa, was the uncle of Ato Alemu Debele as well as godfather to Ato Dejene. Harer police sent the corpse with the message “Your nephew has been killed by your godson. 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. Finally, two of Ato Dejene’s children were released. Ato Dejene, his eldest son, his wife, and the employees accused of being accessories to murder were transferred to prison. When Ato Dejene arrived at the prison, over 1500 prisoners rushed to gawk at this “cannibal.” Ato Dejene felt powerless to protest his innocence to this huge crowd. He feared no one would believe him. The number of prisoners coming to see him prevented him from sleeping at night.

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. Whenever he was summoned to court, a judge named “Saladin” repeatedly delayed his hearing a further six months. After one year, all the other accused individuals were released from prison. The confiscated truck was also held by police for a year.

Ato Dejene was kept in prison without a judgment for three years. During this time he was unable to make payments on the loan he’d taken out to build his hotel. The hotel remained shut for three years. The 250,000 birr loan grew to 400,000 birr. The bank sold off Ato Dejene’s house to repay the debt.

As the saying goes: you reap what you sow. One of Ato Dejene’s tormentors, Inspector Tibebe, was told by the regional police commissioner, “You are a Neftegna; you need to return where you came from.” He then had him transferred to Addis Ababa, where he joined the city’s police force. Three years to the date that Ato Dejene and his family were falsely accused, Ato Alemu Debele, their supposed victim, was discovered taking part in Timket celebrations in Kaliti, Addis Ababa by the inspector. Although he’d been paid by the regional government to disappear, Tibebe seemed to realize that Ato Alemu’s reappearance posed a danger to his own interests. Tibebe arrested the alleged “victim.” He took him to the Kaliti police station and sent a radio message to the Harer police commissioner.

When this information was leaked from the regional police, Ato Dejene’s wife went to the police station in Addis Ababa and saw Ato Alemu. She then called Ato Dejene’s friends to inform them of the new development. His friends passed the information on to 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 central federal prison.

The defense attorney requested that the case be heard by *seber chilot* (special tribunal). 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 Harer authorities. On the final day of court, the people of Harer came out en masse to witness the proceedings. The court refused to hear the case amid such large crowd. The hearing was postponed until the next day, when city residents were allowed to 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 greeted the freed Ato Dejene with cries of encouragement and support.

The injustice and suffering wrought upon Ato Dejene was even more far reaching than what I have described. Reporting in the March-May 2001 Issue of *Efoyta Magazine* (E.C. Megabit – Ginbot 1993), Getu Temesgen stated that Ato Dejene’s son lost two teeth as a result of the beatings and suffered injury to his ear as a result of being shot. Ato Dejene and his family were falsely accused and tormented as a result of being Amhara. He lost his wealth and property, was separated from his family, and was left disabled as a result of injuries he sustained during his ordeal. None of the injured parties received compensation. None of the people that perpetrated the crimes were ever brought to justice. No apologies were issued. What does this mean? Judgment must come in time, from future generations.

In West Hararghe

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 compare in scale to what occurred here. It was a crime committed against the Amhara ethnic group over a long period of time.

In June 1992 (E.C. Sene 1984) in the Gelemso area—including Wefi Dance, Anchara, and Gelemso towns—Amharas and Christians were hunted and detained. Their throats were slit and their bodies dumped over the “Tirso” cliff in Habru woreda. They were decapitated. During the effort to collect the remains of the deceased in 1992/1993 (E.C. 1985), 16 tones (sacks) of human skulls were recovered. All the recovered remains were buried in Gelemso Medhanialew Church. See Figure 3-5.



Figure 35 Gelemso Medhanialelem Church

It's hard to estimate how much a human head would weigh after one year. However it is possible to approximate that one tone may hold up to 100 human skulls. With this calculation, we estimate that as many as 1600 individuals may have been decapitated.

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

I witnessed them dump them at Wefkollo forest near Awsaide River. I saw one head with fully gray hair, another gray-haired one, another with a little bit of gray 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 Hararghe were killed with menchas and knives. Many of them were killed at the same time.

More than half of the Amharas living in West Hararghe were massacred. A lot of them were killed by a weapon known by the local people as a mencha. See Figure 3-6.



Figure 36 A Mencha

Most Amhara people over the age of 25 who live in the area do not have any older brothers, fathers, or uncles. They lost them as a result of the targeting and destruction of the Amharas during that time. They were put through unimaginable suffering and massacred. Many were forced to eat their own severed body parts. Relatives of 21 people who were massacred still attend Gelemso Medhaniale Church to commemorate their loved ones. W/zo Mamite Metafena'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 exceeds 5,000. The number across the whole of West Hararghe is larger than 10,000. Here is a breakdown of the areas in and around Gelemso where large numbers of Amharas were killed.

- Bitaniya (Deraku) – located 15 kilometers from Legemso town. More than 30 Amharas were killed. Among those killed were Father Assefa, Meseret Getachew, and Gizaw.
- Dube – unable to obtain even approximate numbers, but reports indicate many Amharas were killed.
- Haredim (currently located in Guba Korecha Woreda) – located 12 kilometers from Gelemso. More than 2,000 Amharas were killed, including children, women, and the elderly. There are currently no remaining residents there who identify themselves as Amharas. The Abune Menfeskidas Church (Abue) was burned down, and so the Tabot (a replica of the Tablet of Laws found in Orthodox churches) was moved to another church in Dance. The Amharas who survived after the massacre were not allowed to join Edir (neighborhood cooperatives) unless they converted their religion. Most of them have converted to Islam.

- Belbalti – located 15 kilometers outside Gelemso. More than 2,000 Amharas were killed. Ato Gebru Aweke was publicly crucified (hands and feet nailed to a cross), after which he was forced to eat his genitals and other body parts that were cut off.
- Dikicha – located 12 kilometers from Gelemso. More than 50 Amharas were killed. The Amhara people there are still being forced to convert their religion and change their ethnicity. Women and children are routinely abducted by Muslims.
- Wegni Kello – located 3 kilometers from Gelemso. More than 300 Amharas were killed.

Flood waters moved bodies thrown off the Tirso cliffs in Gelemso to Hewena. Sixteen sacks full of human skulls were recovered and buried. A year after the burial, a new building was constructed around the burial site and the burial grounds were filled with soil. As a result, the exact location of the burial grounds is not now known. A partial list of the names of the victims can be found in the “Partial List of Amharas Killed in Various Regions” section below.

Figures 3-7 through 3-16 depict some of the dumping sites, victims, and perpetrators of violence against Amharas in West Haraghe.

Figure 3-7 shows human skeletal remains that were discovered in August 2015 (E.C. Nehasie 2007). The author believes these are the remains of massacred Amharas; however, there are some within the local community who believe they could be the historical remains of people from a previous century. Archeological study will be required to ascertain to whom these skeletons belong.



Figure 37 Human Skeletal Remains

Figure 3-8 is a recent photograph of the Tirso cliff, from which more than 16 sacks full of human skulls were removed. The remains were carried downstream a great distance by flood waters.



Figure 38 Tirso Cliff

Figure 3-9 shows a bridge over the Awuside River, which appears shallow but is actually very deep. Many Amharas have been killed and thrown off this bridge.



Figure 39 Bridge Over the Awuside River

Figure 3-10 depicts a site 100 meters from the Awuside River. A monk provided a witness statement indicating he witnessed two sacks full of human heads being dumped at this location.



Figure 310 Dump Site Near the Awuside River

Figure 3-11 is a photograph of Tessema Kassa, an Amhara whose father was invited to a meeting and murdered by having his body cut up using a mencha. Kassa was a child at the time of the murder. He has suffered from mental illness since then, and no longer speaks.



Figure 311 Tessema Kassa

Figure 3-12 shows a woman known as Habo. Her children were also killed, the murder weapon once again a mencha. She too suffers from mental illness after her traumatic loss.



Figure 312 Habo, the Mother of Murder Victims

Figure 3-13 is a portrait of Andere, an individual who killed more than 20 Amharas. After the massacre he trained with the EPDRF militia, but subsequently suffered a mental breakdown. The families of his victims, while wanting revenge, have left him alone, feeling his current condition is revenge enough.



Figure 313 Andere, a Murderer Driven Mad by His Actions

Figure 3-14 shows Suri, a leading perpetrator of the massacre of Amharas, who also previously held the office of mayor.



Figure 314 Suri, Former Mayor and Murderer

Figure 3-15 is a building owned by Ato Mohamed Bulo, a man who robbed and killed Amharas. It is believed construction of this building was funded using assets stolen from Amharas.

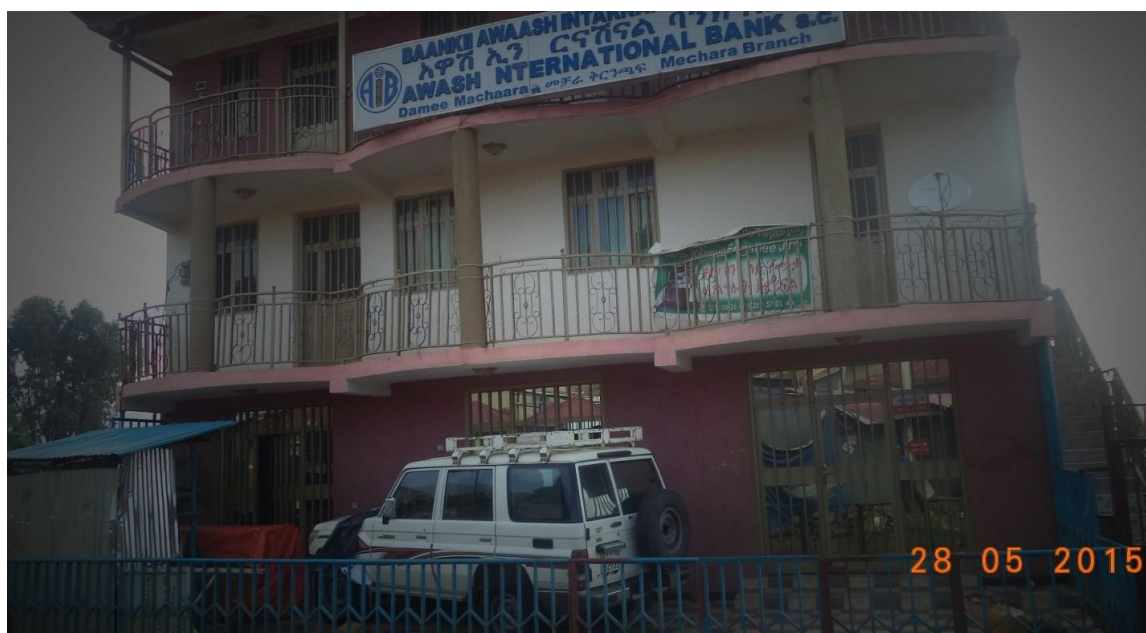


Figure 315 A Building Constructed with Stolen Assets

Figure 3-16 is a building rented out to the Commercial Bank of Ethiopia (CBE), but owned by Ato Sano, another individual responsible for the robbing and killing of Amharas. Again, it is believed this building was constructed using stolen Amharan resources.



Figure 316 Another Building Constructed Using Stolen Amharan Resources

Churches Attacked

The following churches experienced robberies and arson during various times in 1991/92 (E.C. 1984):

1. Dance Michael Church was completely burnt down after a launcher missile strike by OLF soldiers in June 1992 (E.C. Sene 1984).
2. Church equipment and tin from the rooftops were stolen from Ketera Gabriel Church and Abune Gebremenfeskidus Church (the latter in Dance Gebebo).
3. Jelbo Selassie Church also had its roof removed.

Leading Perpetrators from Mecheta to Gelemso

Still Living in the Area

1. Obo (Mr.) Sori Ekedo was serving as Mayor of Gelemso. He retired a year ago and is currently residing in the city. He also abducted and is married to a woman whose father was killed. He forcibly converted her to Islam and she still lives with him.
2. Obo Ahmed Bulla was responsible for killing and robbing Amharas and has become a very wealthy man as a result. He owns a building in Mechera 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 ten heavy duty trucks.

Living in the United States

1. 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.
2. Regato was a leader of the massacre in Mechara and is now a refugee in the U.S.

Deceased

1. Neme Wako
2. Mirad
3. Ahmed Dawe
4. Adnan Aliye

Shocking 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), two 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. See Figure 3-10.
4. An unknown woman was gang raped and was found dead in a forest, her body crucified.
5. A well-known Amhara mother in Gelemso owned a heavy-duty truck. Her beloved son was slaughtered and the whereabouts of her truck are unknown. Two of her other children were also killed. She suffered a mental breakdown. She lives on the streets in Gelemso, where she is recognized as a mentally-disturbed person. See Figure 3-11.

Asebot Monastery

Sixteen monks and their helpers were killed at Asebot Monastery in June – August of 1992 (E.C. winter of 1983). The massacre was especially heinous. The victims were blindfolded and their hands were tied. They were then made to run ahead while shots were fired at their backs. Because they were blindfolded, they were not aware when they reached the edge of Kurba Jerti cliff, and ran over the edge to their deaths.

Eyewitnesses report that many corpses remained hanging in tree branches, never reaching the ground below. It was also reported that before the perpetrators could kill the remaining church members and destroy the church, their actions were stopped by an avalanche of nearby rocks. See Figure 3-17.



Figure 317 Kurba Jerti Cliff, Near Asebot Monastery

In Arusi

Arba Gugu Awrajja

During interviews, witnesses reported that the deeds they described were performed by Arusis. They were referring to Oromos of Islamic faith. In Arusi, those who do not follow the Islamic faith are not considered Oromos. However, if they had not been instigated by the OLF and OPDO, the Arusi people would not have targeted the Amhara people on their own initiative. Although there isn't a harmonious relationship between the OLF and OPDO, they are both committed to the cause of destroying the Amharas. The OPDO continued the killings begun by the OLF.

The area previously known as Arba Gugu awrajja contained six woredas. These were Jeju, Merti, Guna, Aseko, Golgolcha, and Chole. Their administrative capital was called Abomisa.

Witnesses report that before the killings, a large population of Amharas lived in the area. However, by the time the violence had ended, half were killed. The survivors moved to Arboye, Awash, Nazret, and other areas.

The following incidents were reported by witnesses:

- Forced displacement
- Murder (often by slitting the victims' throats)
- Forced religious conversions

- Disarming/confiscating weapons
- Robbing possessions and burning homes
- Raping virgins, then forcing them to convert to Islam and marry

The deliberate burning of Amhara homes began in the Merti woreda, Ashkitim Kebele Farmers' Association. Representatives of the victims petitioned the woreda administration for help. The area's OPDO Army commander, Obo Dima Gurmesa, and his deputy, Geremew Ferdesa, responded, "It is not just your homes; soon you too will be burned." After the disturbance, Dima Gurmesa was transferred to the role of West Shewa Police commander. (Attempts to speak with him in the North and West Shewa areas of Fiche and Ambo failed.)

Sample Testimonies

First Testimony from Arba Gugu

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 stolen 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 stripped of their property. Then the problem worsened. On 10/10 (E.C. 29/01), Ato Aklilu Abebe's wife and child were shot. The wife survived but their child died immediately. Five days later, on 15/10/1991 (E.C. 04/02/1984), in Wenjelo Kersa Kebele, nine people were shot dead in a single incident. After a few days, the OPDO arrived. Two people were killed that day. In Wenjelo Kersa Kebele, Ato Fikadu Abawelo and his wife, both elderly, were burned to death in their own home. In an area known as Amhara Gara, one person was stabbed with an ankasa (a spear-like tool used for digging) and thrown off a cliff. His body was found days later hanging on branches, having never reached the ground. Ato Abebe was a disabled man who couldn't move without assistance. He was found alone in his house. He'd been shot dead as he lay in his bed.

In the highlands of Arba Gugu, the killings escalated. The campaign to disarm Amharas also continued; however, there was resistance in some areas. In October/November (E.C. Tikimt), there was a campaign to encourage Arusis 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 did before." Obo Dima Gurmesa, the area OPDO commander, laughed off our efforts and told us to hand in our weapons. In 45 of the 47 kebeles in Jeju woreda, Arusis took over the kebeles and robbed 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,) not a day would pass without a home being burned 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 burned to ashes, people were roasted.

Around March/April (E.C. Megabit), we ran out of bullets. Our food supplies dwindled. On 04/04 (E.C. 26/07), those we had sheltered in Abule Giorgis Church were all killed. Approximately 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 to store crops. We buried all the bodies there. 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 worede came under their complete control. After that, no Amharas could be found there. We all escaped to Shewa. In some areas, especially near Shenkora, armed farmers from Minjar were able to provide cover to some, saving their lives. Without the help of those armed farmers, 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 Amhara people to return from Nazret and Awash. A lot of people have returned and can still be found living there. However, I have not returned since March/April 1992 (E.C. Megabit 1984).

Another Testimony from Arba Gugu

When the attacks got worse, those of us in the kebeles who refused to surrender our arms established a group to defend ourselves. Although it was hopeless, we were determined to fight to the death. You could see your brother, father, or neighbor die before your eyes. In these circumstances, with death staring us in the face, our only choice was to kill while being killed. We couldn't 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 wasn't known but his stomach was distended. We couldn't get him to a doctor during those dangerous times. When we fled, we had to carry him on a makeshift travel bed.

We couldn't leave him behind, as he was our flesh and blood, but we couldn't cope with carrying him for a long distance. Carrying a sick man on a makeshift pallet pales in comparison to seeing people burned in their homes, but it was still sad. At the time, there was so much other horror around us, but when I think of it now it's heartbreaking. He died when we reached Doni town near the Awash border. It was so sad. If he was to die anyway, it might have saved us a lot of trouble if he'd died earlier. He was buried by the people carrying him. Proper care and a formal burial are a privilege.

“Warrior’s mother, prepare yourself, your son will only be buried by crows not relatives.” This poem used to be recited to our grandparents when they fought with foreign invaders. But this was 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 became the same as animal carcasses. As I fought with the enemy, my bullets ran out. I did not want to die at the hands of my enemies. I had kept one grenade as a security measure. I detonated it on myself. I realized too late that it was a smoke bomb with no real fire power. 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), OPDO authorities ordered him to surrender his weapons. He refused to do so without a guarantee of protection. Soldiers handcuffed him in front of his weeping sister, who begged for his life. Her pleas were in vain. He was shot in the head multiple times and died from his injuries.
- Mekuriya Beyene was a 45-year-old resident of Worenso kebele. After the disturbances in June/July 1992 (E.C. Sene 1984), he was shot and killed by Jamalo Gibrillo. The regional government granted protection to the shooter, determining that he had gained revenge on Amharas.
- Ato Cherkose’s 10-year-old son was murdered in Jeju Woreda Arjo kebele in October/November 1991 (E.C. Tikimt 1984). His throat was slit.
- Kemal Gena was an Oromo of Muslim faith who opposed the continued killing of Amharas. The commander of the army accused him of passing confidential information to Amharas. Because of this, he was killed in Werenso kebele on 28/10/1991 (E.C. 17/02/1984).
- Tewabech Hailemeskel, a resident of Arjo Kebele Farmers Association, was a 45-year-old pregnant woman approaching her due date. She was fatally shot in October/November 1991 (E.C. Tikimt 1984).

Numbers and Locations of Victims

- Jeju Woreda, Abule Mukeguracha Kebele – On 03/06/1992 (E.C. 26/09/1984), 26 people were massacred using koncheras and bullets and buried in a mass grave.
- Guna Woreda, Meso Giorgis cliff – Approximately 500 people were thrown over the cliff to their deaths (a list of their names could not be obtained)
- Throughout the district – Approximately 100 people travelling to petition the central government at various times were stopped in their cars and killed.

Letters of Petition

During the data collection phase of this study, researchers were able to obtain copies of numerous letters of petition and other documents written by, or in support of, the Amhara people in Arba Gugu.

Figure 3-18 is a petition requesting the removal of the OPDO army and the arrival of the TPLF army. Here is an English translation:

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

To: Awra Gugu Awrajja EPRDF Office, Abomisa

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 robbed of our property
- Facing 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 stop the OPDO army or its representatives from entering the areas where we live. Until such time that the OPDO leaves with the Oromos and we the Amhara people secure a 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 recognize the authority of the TPLF army.

Applicants: We are Amharas living in Arusi Kifle Hager, Arba Gugu Awrajjja, in the six woredas, namely: Jeju Woreda, Merti Woreda, Guna Woreda, Asebo Woreda, Gololcha Woreda, and Chole Woreda, and our application is as follows.

As a result of the political unrest in our country, the Muslim Oromo organizations in our awrajjja have unleashed untold terror and death upon the Christian population.

This takes place in the current context where various political parties and ethnic people's movements have come together to establish a transitional government with a wide base and an agreed upon charter.

In Arusi Kifle Hager, especially Arba Gugu awrajjja 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. Stealing possessions
5. Burning of homes, kidnapping and raping virgins, and other crimes.

They have put undue pressure on young Christians to forcibly convert them to Islam. Additionally, many churches have been burned and robbed, and they have killed priests.

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 near 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 suffering. Those of us who remain are close to death. All of us, especially those Amharas in Merti and Jeju Woredas, are gathered in three kebeles without any food or shelter, and living in the forests. We are begging for help to survive in the immediate term and to plan for the reestablishment of our future lives.

Additionally, the Muslim Oromos mentioned above robbed us of 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. They also forced us off our farm lands.

In order to mislead the transitional government and convince the Ethiopian public, the Oromo people told us that all was now peaceful and we could return to our lands from Arboye City. But when the farmers returned, they arrested them, killed them, and stole their possessions, leading to even greater suffering.

As a result 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), the Oromo people robbed 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 Abomisa to Nazret was closed, cars were stopped, and travelers killed. One hundred Amharas were killed in such a manner in separate incidents, and it wasn't possible to bury their bodies. Instead, their corpses were thrown in the forest and eaten by crows and wild animals.

It is well known that as a result of the difficulties we have suffered, charitable organizations have arrived to administer aid and offer support. As the aid was administered by the regional officials, it was only delivered to Oromo people, and Amhara people were not given anything. The fact that the aid was given to those who had already stolen our wealth and possessions shows the extent to which the government is taking both hidden and overt actions against the Amhara people.

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 requesting your urgent and immediate assistance to save us.

Applicants,

Representatives of Arba Gugu Awrajja

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တရားတရား

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አቀፍ ደከሞች ሕፃናት ስር ያገኛል። በገደል ሌላ ያለ መጠለያና ያለ ምግብ
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የተደረገው ሲሆን በሕጋዊነት ያለን በጥንቃቄ አረፍ ሳይ የጥገና ነን፡፡

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ድርጊት በዚህ ደረጃ ሲገኝ የተሰጠው ስሜት እንዲሁ የጠቀሰና ችግር የለባቸው አሮጌዎች ለ1984 ዓ.ም. አክራሪነትም አበባበሩን አንዳንድ ጥያቄዎችን የዘረፉበት እና በፊትም ያጋጠሙን ሲሆን በ1985 ዓ.ም. የፍርድ ዘመን አክራሪነትን አንዳንድ ዘመን ተከላክለናል፡፡ === // ከእርሻ ይዞታችንም ሳይ ተባረረናል፡፡ === //

ለጥገና ወገንም ተለዩበትና የሕትመትም ሕዝብ አወላከት ለጥበቃው ሲሆን አባባቢውን በሰላም ነገር በጥላት የሰላም ሕዝብ እኛን በጥቃታል ከሸገገንበት ከእርቦች ከተሞች ወደ ጎብኝታችሁ ተሰለፉ በሰላም የተሰለፉን ገበሬዎች አበረጁ በወገረናና በወገደል ገብረታችሁ በወዘረፍ ቀደም ሲል ከነበረው ለከፋ ችግር አንዳንድ አድርገናቸዋል፡፡

በዚህ ምክንያትም የሕዝብ አሰራር፡፡ በፍርድ ቤት አርቦች ከተሞች በጥቃታል የሕላለፊነት ሠራዊት በወገን ተሰላም በዚህ ከተሞች ሕግ በጋ/5/84 ዓ.ም. የሰላም ሕዝብ በጥንቃቄ ገበያ ሳይ ያለፉን አጭ በጥንቃቄ ጥገናውን ገብረው ዘርፈውታል፡፡

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ቀደም ሲል ጉዳት የደረሰንን ወሀንን ለተለያዩ ድርጅቶች ተገለጽ በአባባቢ ያላን የአርዳታ ሰጪ ድርጅት ዕርዳታ አንዳንድ ጥያቄዎችን የዲሞክራሲ ነገር፡፡ የዕርዳታው አበባዊ በከልሎ በሰላምና በሰላም ስርዳታው የተሰጠው ለሰላም ሕዝብ ሲሆን የ አጭ ሕዝብ አንዳንድን አልተደረገም፡፡ ዕርዳታ የተሰጠችበት ከፍለች ገደብ ለወገን አ የጣይታል ከጠቀሰና ችግር ወረዳችን በአጠቃላይ ከወጥተን ለጥንቃቄ ገበያ የአጭ ገብ ረተ ሲፋር ወሀን በጥንቃቄ እንዲሁ የጠቀሰና ችግር ከፍለች ዘርፈው ለጥንቃቄ ዕርዳታው አንዳንድ ወደረጉ ወገንም በአጭ ሕዝብ ሳይ ገልጽና በፍርድ ቤት ተገለጽ ያደርጋል ለያበቃችን ፋ ልል፡፡

Figure 320 Page 2 of Petition to the Arusi People

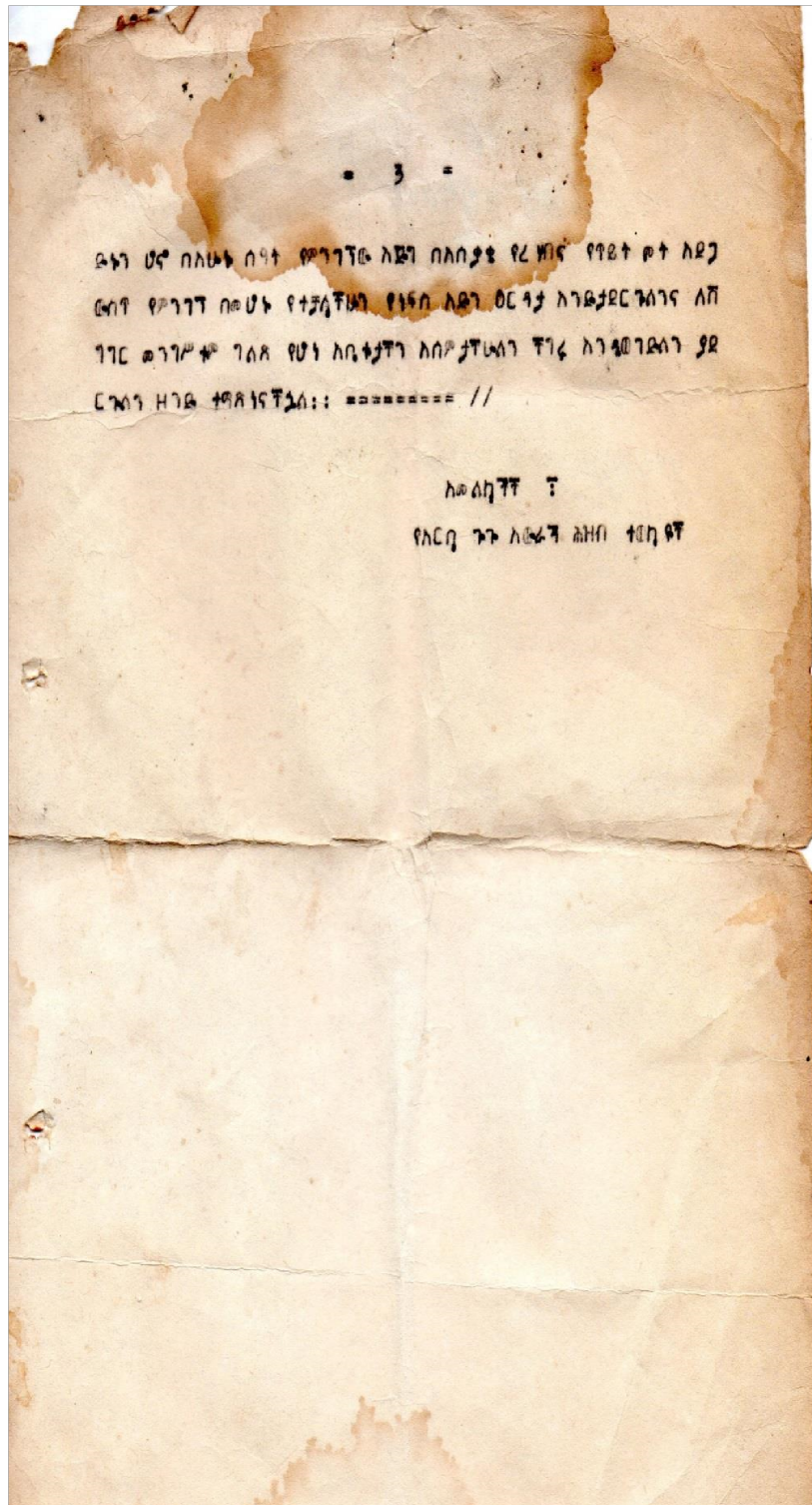


Figure 321 Page 3 of Petition to the Arusi People

Secondary Data

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

EHRCO 1st Press Release

Damage in Arusi Administration, Arba Gugu Awrajja

In Jeju Woreda

Occurrence	Causalities
People killed	38
Homes burned	6000
Stolen livestock	2500
Grain mills removed/stolen	3
Churches converted to chat houses	6

In Godane Woreda (This may refer to Guna Woreda)

Occurrence	Casualties
People killed	6
Grain mills removed/stolen	1
Property burned	Unknown

In Gololecha Woreda

Occurrence	Casualties
People killed	13
Farmers' Association burned	1 (the entire kebele)
Stolen property	Unknown

Damages in Merti Woreda

In Arboye Wanjelo Kebele

Occurrence	Casualties
People Killed	13
Homes burned	60

In Weshabo Kebele

Occurence	Casualties
People Killed	1
Homes burned	61

In Andegoche Kebele

Occurence	Casualties
People killed	5

In Wedayimena Kebele

Occurence	Casualties
Homes burned	17

Total Damage inflicted in Merti Woreda

People killed	78
Injured individuals	20
Crop storages burned	222
Animals burned	96
Stolen cattle/livestock	1115
Stolen equine	97
Stolen 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 Awrajja, Asko, Guna and Chelle Woredas

Information 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. Surrounded and refused medical treatment, they suffered greatly and were 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, disappeared.
- 1304 homes were burned down and 6 villages were left uninhabited.
- 10380 were displaced.
- 581 houses were destroyed.
- 2 churches were robbed and destroyed. The religious items (Tabot/Tsilats) were stolen.
- 52303 horses and cattle and 68000 tons of crops were stolen.

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

- In an Amhara village in Abule, government forces opened fire. An unknown number of people were killed. and 150 homes were burned.
- In Abomisa Amhara village, government forces surrounded the village and opened fire. One hundred people were burned. Fifty Amharas were caught and executed by a firing squad. This number doesn't include those who died in their homes as they were burned down.
- Twenty-five Amharas living in Ashe village were executed.
- In an area known as Guna Serbiyo Addis Alem, 150 homes were burned. Two elderly men who were well known in the community were tied up, thrown into the fires, and burned to death.
- In the same woreda, in Waknta village, 100 homes were burned. Eighty people were tied up and executed. Their corpses were thrown off the Kore cliff.
- Pregnant women, in their seventh month, were hunted and executed.
- Six churches were burned down. They were located in Jeju Wore, Abomisa Egziabiher Ab, Abule Giorgis, and Abshira Medhanialem; and, in Guna woreda, in Andre Giorgis, Teram Gabriel, and Meso Gabriel.

A partial list of the names of those killed can be found at the end of this report.

In West Arusi

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 in 2005/2006 (E.C. 1998). Although not as deadly, there was also conflict 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 were gathered, including court papers, police reports, and victims' witness statements written in Amharic and Oromigna. A few examples have been included in this report.

Efforts were made to gather evidence of the extent of the damage inflicted against Amharas in the East Arusi zone, especially Arba Gugu awarajja. A great deal of damage was inflicted on members of the Amhara ethnic group in the West Arusi zone, South Shewa, and neighboring 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:

Arusi Oromos inflicted a campaign of terror in Hailkoch awrajja, Arusi Negele woreda on 19/12/1991 (E.C. 09/04/1984). Representatives of Amhara and Kembata peoples presented information reporting the following deeds:

- 60 people have been killed
- 60 people have been injured
- 6203 cattle have been stolen
- 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 stolen
- Church property with an estimated worth of 431,120 birr has been stolen
- 702 heads of households along with their 6977 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 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 neighbors.

In 2005/2006 (E.C. 1998), in the West Arusi Zone, especially Kofele and Kore, similar damage was inflicted. The EHRCO reported it was targeted at “non-Oromo people.” However, at the time, those killed or wounded by koncheras were found to be exclusively Amhara. It is therefore possible to suppose that the destruction in 1991/1992 (E.C. 1984) was of a similar vein. Although information gaps exist as a result of the time elapsed, witnesses in Shashemene, Arusi Negele, and Kofele have corroborated this supposition.

In 1999/2000 (E.C. 1992), there were incidents in Kofele and Kore in West Arusi. There was ethnic and religious conflict among students in Kofele secondary school. Facing strong resistance from Kofele Christians, they burned down Guch Medhanialem Church, located 10 kilometers 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 as a result of the issues following the 2004/2005 (E.C. 1997) elections. It is believed that the regional government's support and encouragement of the attackers contributed to escalation of the problems. The election campaign run by the OPDO in Arusi and Bale was highly unethical. It openly encouraged the Oromo people to rise up against Amharas. During the election campaign, messages communicated to the public included:

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

Participants of the study reported that similar messages encouraging people to rise up against the Amharas were part of the campaign.

After the election, matters seemed to settle down. However, an unexpected incident took place on 06/11/2005 (E.C. 27/02/1998) in Kore, 20 kilometers outside of Kofele. Christians were gathered on the eve of Immanuel (a religious day) at Kore Medhanielem Church. One of the youth was posted as a lookout. After darkness descended, a large, shouting mob approached the church, firing shots. However, the large congregation in attendance at the church meant the numbers were evenly matched. Therefore, the mob returned to town and robbed and destroyed the homes of the Amharas.

At the time, Kore was not classified as a woreda in its own right. It was under the administration of Kofele woreda. Targeted Amharas petitioned the Kofele 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'd previously stated that the CUD were descendants of Menilik, they now suggested that the instigators of this conflict were Amharas.)

After 10 days of preparation to target Amharas en masse, a leaflet was distributed. Witnesses state they believe the leaflets were duplicated by government officials in Shashemene. The content of the leaflet is summarized as follows:

Menilik's descendants rise up. Solomon's spirit will not let you lie 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 were sent the leaflet as evidence before it had even been circulated.

At 9 o'clock that night, the electricity was turned off. Kofele was drenched in darkness. Arusi, 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. They had no clue what was planned for them.

Sharpened gejas fell on the throats of Amharas. People's lives were taken. Kofele smelled of death and corpses. The night sky was lit up with the fires of burning buildings. Gas stations ran empty; afterward, the price of gas went up because so much of it had been used to burn down houses. Before the Amhara homes were burned down, they were robbed. Amharas who rented homes from Oromos were robbed and thrown out of the property, but those houses were not burned down. One hundred homes in Kofele were burned to ashes. The dark night was lit with the fires of the burning houses, as though the town were celebrating Meskel Festival. Kofele resembled the biblical town of Gomorra. There were no phone lines. Unable to make a call for help from the central government, Amharas cried for help to the heavens.

That night the gejas in Kofele took the lives of 10 Amharas. They maimed the bodies of many. The terror continued on 16/11 (E.C. Hidar 7). The robbing and burning spread from the town to the rural areas. The fire spread like a virus from village to village. Churches were destroyed.

Central government defense forces arrived after a few days. They spoke with the woreda administration in Kofele. The administration, filled with bloodlust, reported that there were no problems in the area. The army moved on, but some suspicious members of the army returned. The defense forces arrived after the homes were burned, people killed, property robbed, and victims maimed. Farmers had their homes, fields, and crops burned. Their cattle were stolen. Not even their watering holes were spared. After the defense forces brought the situation under control, the victims asked for the perpetrators to be brought to justice. But the judges were biased—the judicial process brought with it further harm—and the murderers were quickly released. A son whose father had been murdered wasn't even given enough time to bury his father. He was sentenced to 15 years. Others were given life sentences. The victims were treated as criminals and imprisoned.

The petition by the victims to the post-election investigating committee, Arusi Zone administration office, and woreda administration and police officials 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 report includes pictures of some those who were murdered with gejas, as well as photographs of some of the destroyed churches. See Figures 3-22 and 3-23.



Figure 322 Ato Beriso Nigusse and Ato Eshetu Teklehaimanot
The latter an 80-year-old man killed on 16/11/2005 (E.C. Hidar 7, 1998)



Figure 323 Enshe Mariam Church After It Was Burned and Rebuilt

In the following pages, Figures 3-24 through 3-X show additional secondary documents concerning the destruction of Amharas in West Arusi. Evidence shown in the following pages includes the EHRCO special statement, and scanned copies of individual, group, and church petitions made to the prime minister's office, the EPRDF office, the post-election investigating committee, and various prosecutors in the Oromo region, written in Amharic and Oromigna.

In desperation, approximately 120 Amharas implored the 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 were imprisoned.

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

Figures 3-24 through 3-26 are the EHRCO special statement dated 02/02/2006 (E.C. Tahisas 24, 1998). Here is the English translation:

[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 the Oromia Region, the Arusi 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 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, robbing, 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 Emmanuel, 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 security duty shot his government-issued weapon into the sky. Local residents came to his home upset that he had been disturbing the peace and started to throw stones at his and his neighbor's homes.

On 15/11/2005 (E.C. Hidar 6, 1998), a leaflet was circulated in Kore Mosque with the message “Amharas what are you waiting for? Rise up! Won't you destroy the Arusis!?” At 11 am, the Kore Kebele administration invited representative elders from both religions to come together to investigate this issue. While 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: “Atse Menilik's descendants, what are you waiting for—rise up!” and led to conflict between Muslim and Christian students. The school administration was able to bring this conflict to a quick resolution. That night at 8:30 pm, Oromo students from Arusi went

to Kore town and proceeded to burn and loot Christian-owned homes and businesses. Ato Abiti Tulas is a resident of Kore town, and during the robbing/looting of his shop a person was killed, leading to a further escalation of the conflict. Oromos, angered by the death, 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 looted the shops, Tej bars, coffee shops, and homes of Christians, and killed 10 people using gejeras, koncheras, and spears. The names of three of the deceased are unknown. The damage that resulted from this conflict is summarized below.

Table 1: Deceased

S.NO	FULL NAME	DETAILED REMARKS
1.	Eshetu Teklehaimanot	Amhara killed by gejera (machete) and spear; aged 78; responsible for 11 dependents; buried at Kore Selassie Church
2.	Beriso Nigusse	Amhara killed by gejera (machete) and spear; aged 30; responsible for 5 dependents
3.	Getaneh Gebregiorgis	Amhara killed by gejera (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; 7 th grade student
7.	Feyisa Dallo (student)	Oromo person killed by a gun during the conflict; aged 17; 9 th grade student

Table 2: Physically injured as a result of beatings

S.NO	NAME	DATE OF BEATING	DETAILED REMARKS
1.	Ketema Ayele (teacher)	17/11/200 (E.C. 08.03.1998)	Amhara who was injured in a machete attack by Oromo youth; injuries primarily to neck as well as other body parts; 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: Death/killing Injury Forced displacement	 7 3 2237
2.	Burning: Fully burned down Partially burned down Property stolen from shops/ property destroyed Livestock stolen	 194 homes and one church 24 homes 8 million birr (as petitioned by the victims to the committee established by the administration 3 oxen

Conclusion

As outlined above, as a result of the conflict between Arusi, Oromo Muslims, and Christians in the Arusi Zone on 06/11/2005 (E.C. Tikimt 27 1998), there was damage to property, loss of life, and injuries. Many people were displaced from their land and lost wealth they had accumulated over generations. The displaced were from Kore town, Shire Bole kebele, Hali Hudga Kebele

Farmers' 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, Arusi Negele, Asela, Kofele, and Kogi.

While the government is providing emergency assistance to those in Kofele, at the time of this writing, those being sheltered by their relatives are still experiencing dire need. At the time of this report, there still have not been any real attempts by area 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 effort 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 area authorities who failed to prevent the escalation of the conflict that led to this 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 in order to prevent further harm.
- Appropriate compensation should be paid to the victims for the damage to life and property. Displaced people should be supported to resettle and re-establish themselves, and all cattle stolen from both sides should be returned to their rightful owners.

EHRCO calls all individuals and organizations 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

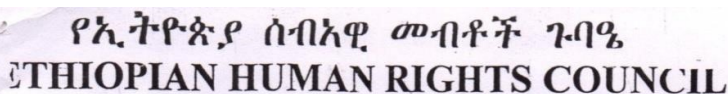
Honorable Ato Abay Tsehay, Minister of Federal Affairs; P.O. Box 5608; Fax (251-1) 511200; Addis Ababa; Ethiopia

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



ኢሰሙን የቆመው ሰዲሞክራሲ፣ ሰሕን ሰሰሰና ሰሰ-ሰሰሰ ሙብቶቶ ሙከበር ነው
EHRCO stands for democracy, the rule of law and the respect of human rights.

ዘረኛ ቅስቀሳ ይቁም

ඇප සමූහයේ 91

ታህሳስ 24 ቀን 1998 ዓ/ም

ਸਮਾਨ

በቅርቡ በኦሮሚያ ክልል በአርሲ ዞን በኮረሌ ወረዳ በቆሬ ከተማ እና አካባቢዋ በዘርና በሃይማኖት ስም የተከሰተው ግጭት አስመጉ እስኛፊው ድረስ በመገኘት አጣርቷል።

በስተማማኛ አካባቢዋ የሚኖሩ የአሮሞች ትግሬ፣ አማራ፣ ጉራጌ ብሔረሰቦች ናቸው። ኑሮአቸው የተመሰረተውም በከፊል ከብት እርባታ፣ ግብርናና በንግድ ሥራ ላይ ነው። እነዚህም ነዋሪዎች በሥፍራው ላይ ለረዥም ዘመን አብረው ተቻቸው ከመኖራቸው የተነሳ ቋሚ ንብረት አፍርተው በሰላም ይኖራሉ። ነገር ግን ሀዳር 7 ቀን 1998 ዓ/ም ከሞሹት 2:30 ሰዓት ሲሆን በአካባቢው የሚኖሩ የአሮሞ ተወላጆች ተሰባስበው ወደ ቆሬ ከተማ በመግባት የክርስትና እምነት ተስተዋችና መኖሪያ ቤትና ድርጅት እየለዩ ቢገኝ በማርከፍከፍ ቤት ንብረታቸውን ከማቃጠላቸውና ንብረት ከመዝረፋቸውም ተጠቃሚ የሰው ቤወደት አልፏል።

၂၇၆-ကံး စာအုပ်

ጥቅምት 27 ቀን 1998 ዓ/ም በቆሬ ከተማ በሚገኘው የሥላሴ ቤተክርስቲያን በዕለቱ እማኑኤል ዓመታዊ ክብረ በዓል ቀን በመሆኑ የክርስትና እምነት ተከታዮች በከፍተኛ ሁኔታ የሚያከብሩበት ቀን ነበር። በበዓሉ ፀጥታ ማሸነፍ ስራ ላይ ከተሰማሩት የቆሬ ከተማ ታጣቂዎች ውስጥ አንደኛው በዕለቱ ከሞሸቱ 2:00 ሰዓት ሲሆን የዕለቱን በዓል ምክንያት በማድረግ መንግሥት ባስታጠቀው የጦር መሣሪያ ጥይት ወደ ላይ ተክሏል። በዚህን ቢክ ነዋሪው ከቤቱ ወጥቶ ወደ ታጣቂው ቤት በማምራት በሰላም አገር ለምን ትተኩላለሁ በማለት በመኖሪያ ቤቱና በነጋቤቶቹ መኖሪያ ቤቶች ላይ ድንጋጌ ይወረውራል።

ይህ ዘእንዲህ እንዳለ ሀዳር 6 ቀን 1998 ዓ/ም በቆሬ መስጊድ ውስጥ" አማራ ምን ትጠብቃለህ አትነሳም ወይ? እርሴን አትጨርስም ወይ?" የሚል ወረቀት ተበትኖ ይገኛል። ይህን ጉዳይ ለማጣራት በዕለቱ ከጠዋቱ 5:00 በኋላ ሲሆን ከሁለቱም እምነት ተከታዮች የተወጣጡ የአካባቢ ሽማግሌዎች ጉዳዩን እንዲያይ በቆሬ ከተማ ቀበሌ ጸ/ቤት አማካይነት ጥሪ ተደርጎላቸው ቀበሌውም ለተሰበ ካወያያቸው በኋላ ጉዳዩን በማጣራት ላይ እንዳሉ ሀዳር 7 ቀን 1998 አ/ም በድጋሚ በቆሬ ሁለተኛ ደረጃ ት/ቤት ቤት ውስጥ " የአጼ ምኒልክ ዘርኛ ተነሱ ምን ትጠብቃላችሁ" የሚል ወረቀት ተበትኖ በመገኘቱ በክርስትናና በእስልምና እምነት ተከታይ ተማሪዎች መካከል ግጭት ይፈጠራል። ሆኖም በት/ቤቱ ኃላፊዎች አማካይነት ወዲያውኑ እንደበርድ ይደረጋል። በዚሁ ዕለት ከምሽቱ 2:30 ሰአት ሲሆን የአርሲ እርዎ ወጣት ተማሪዎች ወደ ቆሬ ከተማ በመምጣት የክርስትና እምነት ተከታዮችን መኖሪያ ቤት እና ድርጅት እየለዩ የማቃጠልና ዘርፋ ያካሂዳሉ።

በዚህም ወቅት በቆሬ ከተማ ነዋሪ የሆነው የአቶ አቢይ ቱሉ ሱት በሚዘርፋበት ወቅት የሰው ሕይወት በማለፉ ሁኔታው እየተባባሰ ሄደ። በድርጊቱ የተቆጡ አርሞዎቹም የሶጁን ሰው ገድላችሁ ከእኛ ጋር እንዴት አብራችሁ ትኖራላችሁ በማለት ኀዳር 8 ቀን 1998 ዓ.ም. ወደ ከተማው በመግባት በከተማው ውስጥ የሚገኙትን የክርስትና እምነት ተከታዮች ንብረት የሆነውን ሱት ቤቶችንና ማህበረ ቤተሰቦችን በቶች በቶች በቶች በቶች መኖሪያ ቤት ከማቃጠላቸውና ከመዘረፋቸውም በተጨማሪ በሰበረው ገጅሬ፣ ቆንጆ፣ ጠር በወሰዱት እርምጃ ለጊዜው የሦስቱን ሟችን ስም ማማችን በሰባልም 10 ሰዎች ለህልፈተ ህይወት ተዳርገዋል። በዚህ ማህበር የደረሰው ጉዳትም እንደሚከተለው ነው፡



Figure 324 Page 1 of EHRCO special statement dated 02/02/2006 (E.C. Tahisas 24, 1998)

ተ.ቁ	ስም ከነአካላት	ዝርዝር መግለጫ
1	እሸቱ ተ/ሃይማኖት	የ11 ቤተሰብ አስተዳዳሪና የ78 አመት አዛውንት ሲሆኑ በገጀራና በጦር ተጨፍጭፈው የተገደሉ የአማራ ብሔር ተወላጅ ናቸው። የቀብራቸው ሥነ ሥርዓትም በቀፊ 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/ገዳን	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።

ተ.ቁ	ስም	የተደሰደበበት ቀን	ዝርዝር መግለጫ
1	መምህር ከተማ አየለ	8/03/1998	በእርሞ ወጣቶች አንገቱና የተለያዩ የሰውነት አካሉ ላይ በፓሯራ ተመትቶ በተቁር አንበሳ ሆስፒታል በሕክምና ላይ የሚገኝ የእማራ ብሔር ተወላጅ ነው።
2	መምህር ደመላሽ ፈረደ	"	በይርጋ ዓለም ሆስፒታል በሕክምና ላይ የሚገኝ
3	አቶ እንሳለ ገብቶ	"	በፓሯራ አጠቃላይ ሆስፒታል ሕክምና ላይ የሚገኝ

ተ.ቁ	የጉዳቱ ዓይነት	የጉዳቱ መጠን
1	በሰዎች ላይ የደረሰ ጉዳት - ግድያ - የቆሰሉ - በግጭቱ ምክንያት የተፈናቀሉ	7 3 2237
2	ቃጠሉ - ሙሉ በሙሉ ተቃጥለው የወደሙ - በክፍል የተቃጠሉ - ከሱት የተዘረፈ/የወደመ ንብረት - የተዘረፉ የቀንድ ክብቶች	194 ቤቶችና 1 ቤተ ክርስቲያን 24 ቤቶች በአስተዳደሩ ለተቋቋሙ ኮሚቴ ከተበዳሮቹ በቀረበው ጥያቄ መሠረት ስምንት ሚሊዮን ብር የሚገመት 304

ክልሉ እንደተዘረዘረው ጥቅምት 27 ቀን 1998 ዓ/ም በሀገራችን በፍጹም ከተማ በሚገኙ የአርሲ ሙስሊም እርሞና የክርስትና ሃይማኖት ተከታዮች መካከል በተካሄደው ግጥም ህይወትና አካል እንዲሁም በንብረት



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በፍተኛ ጉዳት ከመድረሱም በላይ በርካታ ሰዎች ለረጅም ዘመን ሀብትና ንብረት አፍርተው ከኖሩበት ተፈናቅለዋል። የተፈናቀሉትም ከቆራ ከተማ፣ ከሸራ ቦሌ ቀበሌ፣ ከሀሊ ሁድጋ ቀበሌ ገበሬ መንደር፣ በጎፈር፣ ላይመና እንጃ ቀ/ገ/ማህበር እና ከመኮና ገበሬ መንደር ነው።

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

በመሆኑም በትፈሌ 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 በጎሳ 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 የጎሳ 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 ዘርገና ሃይማኖትን ምክንያት በማድረግ ከሆነ ሊያስከትል የሚችለውን ጉዳት ከወዲሁ ለመከላከል ቅስቀሳው በማን እንደተካሄደ እንዲጠራና ተገቢው የእርምጃ እርምጃ ከወዲሁ እንዲወሰድ፤
- በግጭቱ ምክንያት በሰውና በንብረት ላይ ለደረሰው ጉዳት ለተጎጂዎች ተገቢው ካሳ እንዲከፈልና የተፈናቀሉትም መልሰው የሚቋቋሙበት መንግሥት እንዲመቻቸላቸው እና ከሁለቱም ወገኖች የተዘረፉት የቀንድ ከብቶች ለባለንብረቶቹ እንዲመለሱ እንዲደረግ፤

ኢስመጉ 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 ባለሥልጣኖች በመጻፍ ግፊት እንድታደርጉ ኢስመጉ 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
- ለክቡር አቶ ግርማ ወ/ ጊዮርጊስ፣ የኢ.ፌ.ዲ.ሪ ፕሬዝዳንት
ፖ. ሣ ቁ 1031፣ ፋክስ (251-1) 55 20 20 አዲስ አበባ፣ ኢትዮጵያ
- ለክቡር አቶ መለስ ዜናዊ፣ የኢ.ፌ.ዲ.ሪ ጠቅላይ ሚኒስትር
ፖ. ሣ ቁ 1031፣ ፋክስ (251-1) 55 20 20 አዲስ አበባ፣ ኢትዮጵያ
- ለክቡር አቶ አባይ ፀሐይ፣ የፌዴራል ጉዳዮች ሚኒስትር
ፖ. ሣ ቁ 5608፣ ፋክስ (251-1) 51 12 00 አዲስ አበባ፣ ኢትዮጵያ
- ለክቡር አቶ አሰፋ ከሲቶ፣ የኢ.ፌ.ዲ.ሪ ፍትሕ ሚኒስትር
ፖ. ሣ ቁ 1370፣ ፋክስ (251-1) 52 08 74 አዲስ አበባ፣ ኢትዮጵያ
- ለኢሚግሬሽን ክልል ምክር ቤት
ፖ. ሣ ቁ 101769፣ ፋክስ (251-1) 51 36 42 አዲስ አበባ፣ ኢትዮጵያ
- ለክቡር ዶ/ር ካሳ ገ/ሕይወት፣ የሰብአዊ መብቶች ኮሚሽን
አዲስ አበባ፣ ኢትዮጵያ
- ለክቡር አቶ አባይ ተክሌ፣ የእንባ ጠባቂ ኮሚሽን
አዲስ አበባ፣ ኢትዮጵያ



Figure 326 Page 3 of EHRCO special statement dated 02/02/2006 (E.C. Tahisas 24, 1998)

Figures 3-27 through 3-31 are a petition from Amhara residents of West Arusi to the EPRDF government on 15/01/2006 (E.C. 07/05/1998). Here is the English translation:

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

We are Christians living in Kore Special Woreda, Arusi 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 six innocent brothers through a hateful crime, were robbed of our belongings, and had our homes and properties burned. We have been receiving temporary assistance from the government; however we have not been able to find a durable solution to help with our situation.

Although the perpetrators of these heinous crimes have been charged, the woreda administration has released on bail those charged with robbery, arson of homes, and instigation of the conflict. We are currently being threatened and intimidated by these individuals. We respectfully request that the regional government investigate the matter through an independent body and support us in re-establishing ourselves.

We also request that our cattle stolen by the residents of the town be returned to us. At the moment, only the cattle stolen by the area's 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 need.

With Regards,

The Christian people of Kore woreda and surrounding areas

(A list of the names accompanying the letter appears 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 Gydeta
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 ህዝብ ክርስትያን በተደጋጋሚ በአከባቢው በእስልምና እምነት ተከታዮች ዘንድ በደልን፣ ግድያና ዝርፊያ እንዲሁም በህዳር 7 እና 8 1998 ዓ.ም ከሰቃቂ ግፍ የደረሰብን ሲሆን በዚሁ ዕለትና ማግስት ህዳር 8 1998 ዓ.ም የስድስት ንፁህን ወንድሞቻችን አላዛኝ ግድያና ንብረቶቻችንን ተዘርፈን ቤት ንብረታችን ተቃጥለን መንግስትም ጊዚያዊ እርዳታ ሲያደርግልን ቢቆይም የዘለቀታ የሚሆን ምንም መፍትሄ ሳናገኝ እስካሁን ድረስ በችግር ላይ እንገኛለን።

ደሀንና ይህንን ወንጀል ርዕሰነትን ግለሰቦች መንግስት ትኩረት ሰጥቶ ለህግ እንዲቀርቡ በያደርግልንም የወረዳው መስተዳድር የንብረት ዘረፋና የቤት ምጣሮ እንዲሁም የገዢ መንግስት የሆኑትን ወንጀላዊነት በዋስ መብት በሚል ስም ለቋቋሙ ይገኛል። እኛም በገሊሁ ግለሰቦች ፋኩራና ዛቻ እየደረሰብን ስለሆነ መንግስትም ጉዳዩን በገለልተኛ አካል አይቀልን እኛንም ያቋቋመን ዘንድ ስንል በአክብሮት የክልላችንን መንግስት እንጠይቃለን።

በመቀጠልም በከተማ ነዋሪዎች የተዘረፍነውን ንብረታችንንም እንዲመለስልን እየጠየትን የአከባቢው ገበሬ መሃበራት ስር ያሉ ገበሬዎች ብቻ የወሰዱት ከብቶች ብቻ የተመለሰልን ሲሆን አሁን በከፍተኛ ችግር ስር ስለምንገኝ ከመንግስታችንና ከክልሉ ፕራዚዳንት አፋጣኝ መፍትሄና እርዳታ እንገኛለን።

ለዚሁም አቤቱታችንን ስናቀርብ ይመክራለን ያልናቸውን ሰዎች ከመሃላችን መርጠን ወደ እናንተው ልክናል ስንል ልመናችንና ጩኸታችንን ለምታችሁ ምላሽ እንደምትሰጡን ተስፋ እያደረግን እኛም የአከባቢዋ ክርስትያኖች ከኢሕአዴግ ጋር በታማኝነትና በቁርጠኝነት አብረን ለመስራት ዝግጁ ነን።

ክላላምታ ጋር

የቆሬ ወረዳና አከባቢዋ
ህዝብ ክርስትያኖች

Figure 327 Page 1 of a Petition from Amharas residents to the EPRDF government on 15/01/2006 (E.C. 07/05/1998)

የስም ዝርዝራቸውም ከዚህ በታች እንደሚከተለው ይሆናል፡፡

1. አቶ ጌታነህ ንጉሤ
2. አቶ ገነነ አሸቱ
3. አቶ ደጀኔ ወ/ሚካኤል
4. አቶ አብዮት ጌታነህ
5. አቶ ሳሙኤል በርሄ
6. አቶ ክፍለ አባተ
7. አቶ ገ/ጊዮርጊስ ወ/ገብርኤል
8. አቶ ጌትዬ ፈረደ
9. አቶ ደመሳጅ ረረደ
10. አቶ ደሴ መግርሳ
11. አቶ ባዮቻ ሁረሳ
12. አቶ ታምሩ ሁረሳ
13. አቶ በዳዳ ሁጎዴ
14. አቶ በቀለ ሁጎዴ
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 ባቀለ አጎናፍር
22. አቶ ተመሳ ተነሱ
23. አቶ አጀማ ቡታ
24. አቶ አለባ ደማ
25. መምራ አሸናፊ ኃ/ጊዮርጊስ
26. አቶ ሰጠኝ ኃ/ጊዮርጊስ
27. አቶ ሰፋ ኃ/ጊዮርጊስ
28. አቶ አጀማ ከበደ
29. ወ/ሮ ደሌ አርጋው
30. ወ/ሮ ቅድስት ወርቁ
31. ወ/ሮ አባይነህ አጎዴ

Figure 328 Page 2 of a Petition from Amharas residents to the EPRDF government on 15/01/2006 (E.C. 07/05/1998)

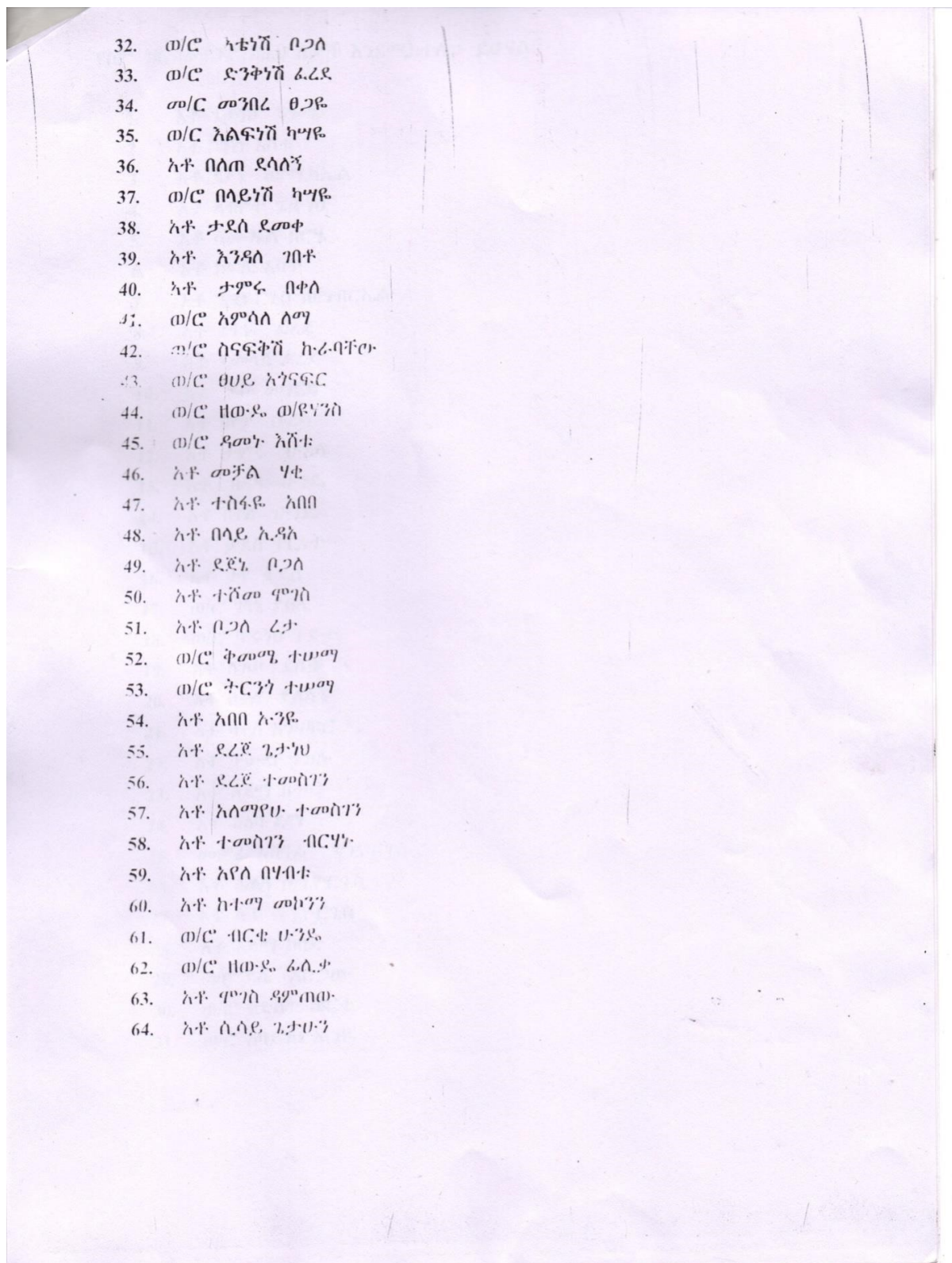


Figure 329 Page 3 of a Petition from Amharas residents to the EPRDF government on 15/01/2006 (E.C. 07/05/1998)

65. አቶ ግርማ ታደሠ
66. አቶ አንዳሰ ግርማ
67. አቶ ፍቃደ ደበላ
68. አቶ ቡልቻ ኃይሌ
69. ወ/ሮ ፋናዬ ገደታ
70. አቶ ተፈራ ሁሉቃ
71. አቶ አድነሙ አየሰ
72. ወ/ሮ ሰናይተ ማሞ
73. አቶ ሞገሴ ለማ
74. አቶ ሰሙ ገፈርግ
75. አቶ ነጋዬ አዳላ
76. አቶ አስፌ ወ/ሚኒስቴር
77. አቶ ያሬድ አስፌ
78. አቶ አንሰይ ኃይሉ
79. አቶ ሐይሉ ጦሣ
80. ወ/ሮ ደስታ ኃ/ማሪያም
81. አቶ ገመቱ በላቸው
82. አቶ መንግስቱ ጌትዬ
83. ወ/ሮ ዐሀይ በዳዳ
84. አቶ ተሾመ ብርሃኑ
85. አቶ አዳኝ ተፈራ
86. አቶ ጉልላት ሲሳይ
87. አቶ ወንጌሙ ገ/ማሪያም
88. አቶ ንጉሣ ለ/ማሪያም
89. አቶ ጌታቸው ገ/ማሪያም
90. አቶ ካሠ መስሠ
91. አቶ ካሠ ደስታ
92. አቶ ፀጋዬ ደስታ
93. አቶ ዋዳ ሱላሴ
94. አቶ ወንጌማገሥ በቀለ
95. አቶ በቀለ ኃ/ማሪያም
96. አቶ በጋሻው ጥላይ
97. አቶ ጋሻው ፍቃዱ

Figure 330 Page 4 of a Petition from Amharas residents to the EPRDF government on 15/01/2006 (E.C. 07/05/1998)

98. አቶ ምንዳ ተሰፋዬ
99. ወ/ሮ ትዝታ በቀለ
100. ወ/ሮ ዕግነሽ 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 ሞገስ
108. አቶ አሸናፊ ንጋቱ
109. አቶ ንጋቱ ዘውድነህ
110. አቶ ዘውዱ አለማየሁ
111. መ/ጊታ ዳንኤል ደጀኔ
112. መ/ራ ተሾመ ፍርህይወት
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

Figure 331 Page 5 of a Petition from Amharas residents to the EPRDF government
on 15/01/2006 (E.C. 07/05/1998)

Figures 3-32 and 3-33 are a petition from Amhara residents to Prime Minister Ato Meles Zenawi on 15/01/2006 (E.C. 07/05/1998). Here is the English translation:

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

To: His Excellency Ato Meles Zenawi, Prime Minister EFDR

Addis Ababa, Ethiopia

We the applicants are Christian residents of Kofele and Kore Woreda and the surrounding areas, West Arusi 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 suffered.

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, and the robbery and destruction of an estimated 6.5 million birr worth of property. The Ethiopian citizens who lost their property have for the past 14 months been exposed to severe hardship and left without any aid and support.

Your Excellency, we beg you in the name of God to investigate why our suffering has been ignored, why our problems have been allowed by the regional authorities to leave us homeless and begging on the streets, and to save us from begging and starvation.

It is written that the people must obey their leaders. We understand that we must obey our leaders and follow the rules. 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 to benefit from the fruits of our labor.

However, local Arusi Oromos, unwilling to follow the laws of their government, have been carrying out willful destruction, such as the beating and robbery of members of other ethnic groups, including the beating of a Christian food seller and destruction of his goods in the market. They have been able to receive protection, enabling them to avoid facing justice. They, along with their corroborators, have exposed us to danger and suffering and we beg in the name of God to receive a solution. Your Excellency, in order to investigate the truth of these complaints you can speak with a member of the Oromia Investigation Commission, made up of elders and representatives of the religious institutions who have been able to investigate these issues on the ground.

We stand alongside a 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 Arusi Zone, Kore Woreda and the surrounding areas, who currently find ourselves refugees suffering from severe hardship as a result of terrorist attacks against us.

Address: 0911726805, 0911764550, 0911833002

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ቀን 07/05/98

ለተከበሩ ሽቶ መለስ ዜናዊ የኢትዮጵያ ፌዴራላዊ ዲሞክራሲ ሪፐብሊክ
ጠቅላይ ሚኒስትር .

ሕዝብ አባል አቶ ደረጃ

ሕመልካች እኛ በሥራዬ ያለኝ መንግስት በምስራቅ አርሲ ዞን በጥራና በቅሬ
ወረዳና አካባቢዋ የምንገኝ ህዝብ ያርስቲያን በጥራ . የእርሳችን የጉራጌ የጉራጌ
የሸቀ ስርዐት የወጣች ጥራ ብሄረሰቦች የሆኑን በእያንዳንድ ያርስቲያን ሰንሰብ .

የምናመለክተውም ለተከበሩ ጠቅላይ ሚኒስትራችን ልንገልጽ የምንፈልገውም
በጥናትና ጥናት በሕግ የተፈጸመውን መሆኑን እንዲያስተላልፍ ይሆናል፡፡

ኛም ተገቢ 27/12/98 እና ህዳር 07/03/98 ዓ.ም. በቅሬ ገዝማና በአካባቢዋ
ዙሪያ ገላ የገጠሩ መንግስት በእያንዳንድ ያርስቲያን እያንዳንድ ተገቢ የተለያዩ
ጥራ ብሄረሰቦች ላይ የደረሰውን ጥናት በሕግ ለ10 ሰዎች የህይወት እድል ገና
ለ20 ግለሰቦች የአፋትና የአገል ጉዳላት እንዲሁም የ194 ሴቶች ቃጠሎ እና
የ3ገቢት ዘረፋና ግምቱ ወደ 6.5 ሚሊዮን የሚገመት ንግረት መውደሙ
ሲታወቅ ሙሉ ንግረታቸው የወደመጣቸው ያለ መጠን የቀሩ የጉዳቱ ሰላጣ የሆኑ
ኢትዮጵያዊ ዜጎች እነዚህ ሆኑ ደረሰ ለ14 ወራት ያለ እንዲሁ እርዳታና እገዛ
ለአፋ ችግር ተጋጠመና እንደሚታወቅ፡፡

በዚህ ጉዳይም ይህ ችግራችን ለምን ቸል እንደተባለና የደረሰውንም ችግር
ለልመናና ለጉዳና እስኪያበቃ የአካባቢው ግለሰባችን ቸል እንዳሉት እንደተታለ፡፡
አልመናና ለረገብ ለሰጠ እንደተታለና በዲሞክራሲያዊ ጥያቄ እንደሚታለ፡፡

በዚህ ጉዳይም በዚህ ጉዳይም መፍትሄ ቅድሚያ በሆነው ቃል መሪ የሚሰጠው አደጋ ገደብ
እንደተሰጠው ህዝብም ለመሪው ይታዘዝ ተገቢ ተባለው እኛም ለተሰጠው
መሪ መታዘዝና በጊዜያዊ ጥራ /በመንግስት ኃላፊ ሆነን ወደተገኘ መግባት
በሰላም ሰርቶ ማግኘት ለፋት ያገኘንን መጠቀም የምንችለው በመንግስትና
ሕግ ሲኖር መሆኑን እናውቃለን፡፡

ይህ ሆኖ ገላ በእኛ አካባቢ ለመንግስታቸው ለመታዘዝ ፍቃደኛ ገልፀንና
በኋላ ተግባር ላይ የተሰማና ኃይሎች በተለያዩ ጊዜ በመንግስትና በህዝብ
ላይ ችግር ሲደረሱ የቆዩ የአካባቢው ተወላጅ የሆኑ የአርሲ ስርዐት በሌላ
ጥራ ብሄረሰብ ላይ ዘረፋ፣ ድብደባ ቃጠሎና በገበያ ላይ እንዲሁና ወደ
የምትሰኝ ያርስቲያን ሴቶችን የያዘውን ሊደፍግና ሊደብድብ ያይታወቅ
ለደረሱትም ኃላፊ ሽፋንና ገለላ በማግኘት ወደ ህግ ተለዩው ለመስጠት
ገለጽታቸው ለሚፈጸሙት እንደ ተግባር ተግባራት የሆኑና በገንዘብ እንዲሁም
ገለጽታቸው ያለው የህግ የሆኑ ለሚገልጻቸው የመንግስት ደመወዝ

Figure 332 Page 1 of a Petition from Amhara Residents to Prime Minister
Ato Meles Zenawi, 15/01/2006 (E.C. 07/05/1998)

Figure 3-34 is a fragment of another request for aid that was found during the study. Here is an English translation:

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, while pretending to be supporters of the government, they went house to house to stop people from exercising their constitutional right to vote by threatening the Christian people and trying to stop them from voting for the EPRDF. When proven unsuccessful, they deflected their faults onto the public and tried to cover it up by labeling it as a CUD issue. They have exposed approximately 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 (dependent upon which ethnic group is in power or in a position to pass judgment) hold sway, and we therefore request that our complaint should be dealt with by the federal courts.
3. As a result of the power and influence wielded by the individuals who caused our suffering, they have not been brought to justice and continue to threaten us. We therefore request that the government brings these people to justice.
4. Our people are currently languishing in prison because they have lost their families and wealth and therefore are unable to seek resolution through the existing corrupt system. We request that the government give focus to the plight of these people and brings their situation to a swift resolution.
5. We request that the government 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 እየበተ ቀን የመንግሥትን መመሪያ ሊያሰሙ ውለው ለሊት እደዟቸው
እገናኙት ነገር በማለት የመንግሥትን የህዝብን እድራ ወደ ጎን በመተው በክልሉና በወረዳ
ሰርዓተ አልባንን እንዲሰፋን ሊያደርጉ መቅታቸውና ለዛሬው እጅግ ዘግናኝና አስገራሚ
ለሆነው ተልዕኮአቸው እሁንም የገዚቱ የመንግሥትን እንዲህ እየበተ መልሰው መንግሥታቸውን
የመበተ ሳቸው ስራ መሆኑ በይፋ ይመጣል፡፡

በዚህ ወረዳ ውስጥ በተደረገ የህዝብ ምርጫ የመንግሥት ደጋፊ ያለመሆናቸውን በይፋ
ያሳውቁ ያረጋገጡ ናቸው፡፡ እልፍም ተርፍ ሰው ህገመንግሥቱ በሰጠው መንገድ እንዲጠቀም ቡ
ለቤት በመሄድ ለክርክሮች ህዝብ ሊህሊኩን እንዲመርሱና ማሳራራትና ማስጠንቀቂያ ሊሉ
የመንግሥት ወገንም መሰላው በመታየት ድረ-ማ ሊሰፋ ቆይተው ዛሬ ሳይሳገሩባቸው ቢቀር ነፃነታቸው
እንዲለመዱት ወደ ህዝብ አዙረው "ቅንጅት" በሚል ጽሁፍ የፃፉትን ሴቶችን ተግባራዊ
በመቸግግት የሚቆጠሩ ቤተሰቦችና አገልግሎት ሰጪዎች ለሰጡትና ለቸገሩ አጋልጠው ሰጥተውናል
ይህ ተግባራቸው ያሻግራቸው ገዢ ያለውና የብሄር ~~ቁጥጥር~~ ብሄረሰቦችን መስተ ያለማንኛው
ያላቸውን ስሜት ያሳያል፡፡

1. መንግሥት ይህንን በፍልቅና በፍጥና ተመልክቶ እንዲህን እኩል እሳማ እራማጅን በህግ
በጥል ተገቢውንና የሚመረክሩትን የህግ ዳኝነት ውሳኔ እንዲያሰጥ፡፡
2. በዚህ ወረዳ ወይም ዞን የህግ የበላይነት ሳይሆን የሚሰራው የሰው በሰው መደዘና በሁሉ
የገንዘብ ልዩነት (የማን ጎሳ ገደብ) በሰጠው ላይ ያለው ወይም ዳኝነት የሚሰጠው እርሱ፡፡
በሰው መደዘ፡፡ በገንዘብ ማረጋገጥ የሚሰጥ መመዘኛ ስላሆነ የሚሰራው ጉዳዮችን ሳይረጋገጥ
ፍርድ ቤት እንዲታይ፡፡
3. እሁንም የበደሉንና ለዚህ ለገፋ ውድመት የደረጉን ግንኙና ቀደም ወንጀላችን በገንዘብ
ከላይ ገብተው ሳቸው አማካኝነት ለህግ ሳይቀርቡ ቀርተው ለተጠቃሚ ገጽና ማሳራራት
የተጋለጡን ሰላምን እንዲህ ሳቸው ወደ ህግ የሚቀርቡበትን መንገድ በመንግሥት በተሰጠ
ጥቅም ይወስዳሉ፡፡
4. በገንዘብና በዘመድ ለመሰራተም ወላጆቻቸውን ያጡና ኃሪት ሃብታቸውን በአሳትና
ለዚህ ያጡ ወገኖቻችን ያለእንደ የምስክር | ማሳረፍ | በመሠረ ቤት ስላሚሰቃዩ
ለነዚህ ንፁህን ዜጎች መንግሥት ለህግ በጥል ምላሽ እንዲያገኙ ያድርግልን፡፡
5. መልሰን የምንቋቋምበትና እመንግሥታችን ጎን ቆመን ሰርተን የመኖር መብታችንን
የሚያረጋግጥልን መንገድ መንግሥት እንዲሰጥልን የሚሰጥ ሲሆን በተጠቃሚ
እኛ በደል የደረሰንና ግፍ የተፈፀመን የብዙ ብሄር ብሄረሰቦች በዚህ ወረዳ ውስጥ
እንገን የፓለቲካ ፍላጎት ልናራምድ ይቅርና ለምንተኛነት እየሰራ እንዲሰራ ይሆን ብለን
ገደብ የምንሰጥ የምናስጠው ያለ መንግሥትና ህግ የበላይነት የእንደ ቀን ጀንባ ህልውና
እንዲሌለን አላምናውቅ መንግሥታችን በቀያቸው ለቀሩና በሰው እገር በስደት ተደርገው

Figure 334 Fragment of a Request for Aid

Figure 3-35 is a letter from W/zo Tsehaye Agonafer, an Amhara resident of Kore woreda, to the investigative committee established after the 2005 (E.C. 1997) elections. Here is an English translation:

Date: [illegible]

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

I, W/zo Tsehaye 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 loot the remaining Christian 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 (ID no. KN5698) from us and along with his collaborators, proceeded to kill my husband.

They then broke into and robbed 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 as a result 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,

Tsehaye Agonafir

የጥቅምት 1997 ዓ.ም እገር እቅድ ምርጫ አስመልክቶ በአመራር ባለቤት እንዲሁ
በቀደምት በተፈጠረው ግጭት ለተቋቋመው ጊዜያዊ አጣሪ ክፍል :-

እኔ ወ/ሮ ፀሀይ አምናፋር ነቀፊነቴ በቆሬ ወረዳ በቆሬ ዐ፲ ቀበሌ ሲሆን
ተወለዱ ያደግሁትም በዚህ አገርና ህገ-መንግሥት ጋር በጋራ በሀዘንም ሆነ በደስታው
እብረትዎ ብንቆይም ህዳር 7 1998 ዓ.ም ባለሰው ሁኔታ ከምሽት 2:30
ገደማ በአገራችን ዝርፊያና ሁኔታ በመገኛቱ የበርካታ ግለሰቦች ቤተሰቦች
በእሳት በማጋየት ለሌቱን መብት በዚህ ሁኔታ ቆይቶ በነጋሪውም ዝግግር
የገባራ ማህበራት የመጡ ፀረ-ሰላም ሀይሎች የተቀረጹን የህዝብ ክርክሪያን
ቤቶችን በዝርፊያ በቃጠሎ ክፍል ሊያወቅሙት ችለዋል::

ይሁንና ለፊትም ጊዜ ጎረቤታችን የነበረው አቶ ጀገላዊ ጄኔ ~~የ~~ 08/03/98
ባለቤትን አቶ በፊት 37435 እኔን በእገልጽ እኔ ዘንድ ጉና ተደባቢ
በማለት ይዞ በመሄድ እባቱን ካሳገገን በኋላ ከባለቤት 1፣ 30,000.00/ሠላሳሪ
ወር እንደ ባለቤት ኪንታሽ መላያ ቁጥሩ - ኪ 5698 ሆነ በተቀበለው በኋላ
ከግብረአባቶቹ ጋር በመሆን ባለቤትን አቶ በፊት 37435 ሊገድሉት ችለዋል::

ይህ በእንደህ እንደሰ የግብርና መኖሪያ ሆነ ቤትና የጓግሮ መጋዘን
የሆነውን ለብረው በውስጡ የነበረውን ንብረት ገዝረፉ በኋላ በመኖሪያ
ቤቱን በእሳት በማቃጠል ከፋተኛ ኪሳራ አድረገውብናል:: በአጠቃላይ
ግምቱ 1500,000.00 / አምስት መቶ ሺህ / በላይ ሆነ ንብረት በጽደቃው
አጭተናል:: መንግሥትን ይህንን በደላችንን በማየት ህገ-መንግሥት ድርጅት ፈፃሚዎችን
ወደ ህግ በማቅረብ ተገደውን ቅጣት ሰጥቶአቸው እኛም ከተጋራው ጋር
በማወጣት ዘላቂ ሆነ ህይወት እንዲኖረን ደጋፊን እንዲያደርግላችን በማለት
በአግባቡ አጠላቂ ሰም እንለምናለን:: ግብርና ባለቤትም በፊት በተሰጠው አስተያየት ሲሆን
ከእርሱ ምት በኋላ በሰው አገር ተሰደን በግብር 1፣ እንገናኝ::

ከሠላምተ ጋር  ወ/ሮ አምናፋር

Figure 335 Letter from W/zo Tsehaye Agonafer to the
Post-Election Investigative Committee

Figures 3-36 and 3-37 show a letter from multiple Amhara resident of Kore woreda to the investigative committee established after the 2005 (E.C. 1997) elections. Here is an English translation:

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

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 since the May elections. We were pressured to not vote for the EPRDF and instead pushed to vote for the Oromo National Congress. Because of our decision to vote for the government that has give 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 in order to maintain peace and order in the area for a period of two 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 among 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 Emmanuel 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 people charged with guard duty was kidnapped by these trouble makers who attempted to take away the weapon that he was carrying. However, the individual shot into the sky repeatedly and police officers arrived at the scene and took the young man back to the station for further investigation. Observing that he had gone to the police station, the trouble makers went to his house and place of business and broke down his door as well as the doors of neighboring buildings. Their attempts at robbery 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 police chief came to Kore to gather the residents, and decided 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 who were set the task of resolving the issue chose instead to focus on the young man who fired his weapon. They came to the decision that the young man should hand in his weapon. Any dissenting elders were pressured to remain silent. The young man's weapon was then confiscated.

On 16/11 (E.C. Hidar 7), at around 8 pm, 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. Ten innocent lives were lost.

An estimated 6.5 million birr worth of property was destroyed through robbery 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 robbery. They also stole the Tabot and items from our place of worship, Ansha Kidist Mariam Church, and burned it down—a loss 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 4 pm that day. If the woreda officials and the elders of the area had given these problems due attention, we would not be separated from our homes and possessions and forced to beg and seek refuge in other people's land.

We therefore request that the regional and federal governments identify the perpetrators and ensure 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]

በኢሮሞ ያለፈ የግንቦት 1997 ዓ.ም. የአገር አቀፍ ምርጫን አስመልክቶ ጥን 11/11/78
 ግንደጓድ አካባቢ በታች በተፈጠረው የህዝብ ግጭትና ንብረት መብት ምክንያት ለተቋቋመው
 ሰሜን ሰሜን :-

እኛ በቆራ ወረዳና አገገቢቱ የምንገኝ ህዝብ ክርስቲያናት በብሄር-የእማሪ-የአሮሞ-
 ሁሉም የወላይት የትግራይ ብሄር ብሄረሰቦች የሆንን ህገ-መንግሥታችንን በሠጠን የብሄረሰቦች
 ልሳን እስከ እሁን ተቻችለን የኖርን ሕንጻችን ነገር ግን የግንቦት ምርጫን ተገብሎ እንደጓድ
 ሆኖ ሲደርሱን ቆይቷል፡፡ እንደ ስሙም ስምን ሲሆን እንደጓድና የአገገን
 ስሙም እንደጓድና ግፊት ሲደረግንም እኛ ደምክራ መብት ለሠጠን መንግሥት ደጋፊ
 ማድረጋችን፡ የቅንጅት ደጋፊዎች ናችሁ በመገልገል ገለልተኛ እንድንሆን ተደርገናል፡፡ በወቅቱ
 አገገቢው ችግር እንደሆነ ለመግለጽ የመጣነው ሠራዊት በአገገቢው ላይ አሁን ወር
 ስህ ቆይታ እድርጎ አገገቢውን አረጋግቶ ተመልሷል፡፡ ይህ በእንደህ እንዳለ ችግሩን ለ
 ግንቦት ዓ.ም. የአገልግሎት ወንጀሎችን የምንገኝ በባል በመዝገብ ህገ ሕግ አጋጣሚውን ያገኙት
 ገንዘብ የመንግሥትና የአገር ጠላት የሆኑ ሕወረ ፓላቲካዎችን በህግ ለተገኘው የእምነት
 ጠቅላይ አዋጅ ተፈጻሚነትን በማሳወቅ ቅንጅትን እንገነባለን፡፡ የኢህአዴግን አገልግሎት እናጠፋለን
 ማለት ቅስቀሳ ሲያደርጉ አቅዩ በኃላ በሁለት አይሉዙ የምንገኝ መኪና ወጣቶችን
 መጫን በአገገቢው ዋና ዋና መንገድ "ቅንጅት ህርክ ህንጻዎች፡፡ ጌራ ስሜን ስሜን
 ስሜን ስሜን" በመለት በእነርሱ "ካህናት" እያሉ የሚጠፋችን የክርስቲያን እምነት
 የሆነችን በማንቀሳቀስ ለፀደቀ ቃላትን ሲያሰሙ ቆይተው ተበትንቀሩ፡፡ በመቀጠል
 ችግሩን 27 1998 ዓ.ም. በክርስቲያን እምነት በታላቅ ድምቀት የሚዘገቡትን
 አጠቃላይ በባል ለማክበር የዘመን ቀን ተሰጥቶ ፀሎት የሚያደርገውን ምልመና
 ማጠቃለያ በገባት ገብረክርስቲያን የተመራበት ወጣቶች እንደ የሆነው ወጣት
 እንደሆነ ሁለት ልማሪዎች በማረፊያ የያዘው መሳሪያ ለመንጠቅ መላክ ሲያደርጉ
 ግለሰብ ወደ ሰማይ ደጋግሞ ይተሰራል ሆኖም የፓሊስ አገልግሎት ደርሶው ወጣት
 ገገን ለማጣት በሚል ወደ ጣሊያ ይዘውት ይሄዳሉ፡፡ የእርሱን ወደ ጣሊያ
 ወላጅ ያዩ ወደ ጦቱና ድርጅቱ በመሄድ የእርሱንና የአገገቢው የሚገኝ
 የክርስቲያን ጦቶችን መዝጋት በመሠግብር ዘረፋ ለማግኘት መላክ ሲያደርጉም
 ገንዘብ ብርታት የተወሰነ ግለሰቦችም በመሳሰለው ቅሰላው የእላቱ ሁለት
 ከብርታት ገብረዎች፡፡

- | | |
|----------------------------|----------------------|
| በጥቅምት 27 ጉዳት የደረሰባቸው ግለሰቦች | በጥቅምት 27 ድርጅታቸው የተገኙ |
| 1. አቶ ደፀኔ ወ/ሚካኤል | 1. አቶ ደፀኔ ወ/ሚካኤል |
| 2. አቶ አብቲ ቱሉ | 2. አቶ አብቲ ቱሉ |
| 3. አቶ አብቲ ቱሉ | 3. አቶ አብቲ ቱሉ |
| 4. አቶ አብቲ ቱሉ | 4. አቶ አብቲ ቱሉ |

Figure 336 Page 1 of Letter from Amhara Residents of Kore to the Post-Election Investigative Committee

Figure 3-38 is a letter from Ato Getaneh Nigusse, an Amhara resident of Kore woreda, to the investigative committee established after the 2005 (E.C. 1997) elections. Here is an English translation:

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

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 200,000 birr. I now find myself a refugee and beggar in other people's land.

My brother, Ato Beriso Nigusse, was killed by the same anti-peace forces. His property, worth more than 500,000 birr, was burned down, along with his possessions, leaving us 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,

Getaneh Nigusse

የግንቦት 1998 ዓ.ም. ለገር ለቀፍ ምርጫ ለአስመልክቶ በሽሮጫ ያለው መንግሥት
በተጨማሪው ግምት ለተቋቋመው አጣሪ ስሜት :-

እኔ አቶ ያለገረገ ያገራ ነቀፍነት በቆሬ ወረዳ በቆሬ ገተማ ኪሆን ተወልጄ
ያደግባቸውም በዚህ ገተማና ህብረተሰብ ጋር በጋራ በሀዘንም ሆነ በደስታው
ኔብረን ብንቆይም ነገር ግን ባላሰብኩትና ባልገመገሙት ምክንያት ህዳር 7 1998
ዓ.ም የግራ ድርጅት የሆነውን ግምት አ200,000.- |ሀላፊ መቶ ሺህ|
የሚሆን ንብረትን በገተማው ሁለት ባሕሪ ግለሰቦች ተዘርፎ ዛሬ በሰው-
አገር በሰደትና በሰላም ካይ እንኖራለን፡፡ ይህ በእንደህ እንዳለ ወንጀል
አቶ በሰላም ያገራ በእኛ ህይወት ፀረ-ሰላም ሀይሎች በግራ ተገደሉ ሌሎች
በገመገሙ ንብረት በእሳት በማጋደት እናተኛ በደረሰና ስቃይ
ደርሶብናል፡፡ የሚኖሩ ወንጀልም ንብረት አ500,000 |እምሳራ
መቶ ሺህ| በላይ በዘረፋና በቃጠሎ ሊወድም ችሏል፡፡

የአወደረፍና የያዘላችን መንግሥትም እንኳን ፀረ ሰላም ሀይሎችን
ለህገ-እቅር ተገደሉት ቅጣት እንደያገኙና ተጽፎ የሆነውን
ንብረት ሀላፊ ስሜት ያደገውን እንደሚመራ እርዳታ ያደርግናል፡፡
ሀላፊ በትኩረትና እጠይቃለሁ፡፡

አሁንም ብር ~~ቶ~~ ያለገረገ ያገራ

Figure 338 Letter from W/zo Tsehaye Agonafer to the
Post-Election Investigative Committee

Figure 3-39 and 3-40 are an application by W/zo Tsehay Agonafer (wife of the deceased Beriso Nigusse) to Kore police.

Guyyaa 15/03/98

W/Poolisii A/- Dere tiit

Himattu.....A/d Tsahaayi Agonaafri

Teessoo.....A/- Dere

Mag/Qoree

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

TeessooMag/Qoree

2/ Ob, Dilbatoo Ida'oo

Teessoo.... Ganda Uudugaa

3/ Ob Looloo Tashitee

Teessoo..... Mag/Ganda Saayimann

4/ Ob Mahaamad Hajii kn Uussiiyaa Hajii

Teessoo..... Mag/Qoree

Sababa Himataa.....Seeraa yakka (h.d.a.a.) R.D.F.I Lakk 32(1-b)fi 539,494,671 irra
darbudhan kan dhiyyaateedha.

Tarree Himata

Himatamtoonni kun ummata sabaa fi Amantudhan gar gar baasuudhan balaa fi
miidhaa geessiisuf itti yaadani meeshaa Febbo fi Gajiraa qabachudhan namoota heeddu
gurmeesudhan Garreedhan ta'aani gaafaa 08-03-1998 Aanaa Dere
Mag/Qoree keessatti tilmamaan sa'aati 3:00 - 3:30 Abbaa warraa koo Ob. Barisoo
Nugusee Mana Himatama 1st Ob. Jaldoo jaarraa keessa osoo jiru.Himatama 1st kun
gocha guutun itti yaadudhan maallaqa harkarra qabuu qar 30,000.00 /kuma sodooma/ fi
Qawwee kilaashi "ka 5698" Hayyama qabuu sosoobe irraa fuudhee himatamtoota 2nd

Figure 339 Page 1 of Application from W/zo Tsehaye Agonafer to Kore Police

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

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 saamanii 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 lubban jiru lubban hin jiraatuu na Eegii si ajeechaa 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. Qidisiye Worigoo

4. Ob. Geelanoohi Muquloo

[Signature] 04/11/2020

Figure 340 Page 2 of Application from W/zo Tsehaye Agonafer to Kore Police

Figures 3-41 through 3-54 are a letter of petition written by approximately 200 Amharas to the Arusi Zone administration office.


Bulchiinsa Mootummaa Naannoo Oromiyaatti
Waajjira Bulchiinsa Godina Arsii
በኢሮሚያ ክልል ውስጥ ግዛት
የአርሲ ምክር ቤት ጽ/ቤት
The Oromia Regional Government Arsi Zone
Administration Office

Lakk. Art 366/1-11-123
Guyyaa 02/06/98

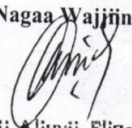
Waajjira Bulchiinsa Aanaa Qoree tiif
Qoree

Dhimmi :- Waa'ee iyvattoota Namoota 200 ol tahananii 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 kennamees gabaasaan akka beeksiifnu nu ibseera.

Kanaafuu Bulchiinsi Aanaa Qoree Dhimma kana ilaalchiise :- 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.


Bulchiinsa Mootummaa Naannoo Oromiyaatti
Waajjira Bulchiinsa Godina Arsii
በኢሮሚያ ክልል ውስጥ ግዛት
የአርሲ ምክር ቤት ጽ/ቤት
The Oromia Regional Government
Arsi Zone Administration Office

Nagaa Waajjin

Jundii Aliyyii Eliyaas
Bulcha Godina Arsii
የአርሲ ምክር ቤት ጽ/ቤት
Arsi Zone Chief Administration

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

Figure 341 Page 1 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office



Biiroo Haqaa Oromiyaatti
Qajeelcha Iyyannoo, To'annoo fi
Dhimma Yakkaa
 በኦሮሚያ ፍትህ ቢሮ አባቶች
 ቁጥጥርና ወንጀል ጉዳይ መምሪያ

Lakk 03/11/323/2013/1
 Guyyaa 21/05/99

Qajeelcha Haqaa Godina Arsiitiif

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

ሰላም አረዳ

Abbaa Alangaa Qajeelcha Iyyannoo,
 To'annoo fi Dhimma Yakkaa
 ቁጥጥርና ወንጀል ጉዳይ መምሪያ
 ዐ.ቃ.ቤ.አ.ግ

Figure 342 Page 2 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office

Guyyaa 15/03/98

W/poollisii A/ Boree fit
Boree

Himataan.....Ob.Geetaana: Nugusee

Teessoo.....Mag/Qooree

Himatamtoota.....1/ obbo Museen Mohhamad
2/ obbo Mimilee mohhamad
3/ ss Ammotee mohhamad
4/ ss Daraja mohhamad

Sababa HimataaSeeraa yakka (h.d.a.g.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,Eeboo, qoottoo,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 soddooma/ waluma galatti qabeenya Qar 150,000.00 hanga 200,000.00 shalagamu shaanxa meesha wajjin Adaraan teechiisne saamtootan saamameera

Saamtooni 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 lyyadha.

Himataa

Raqaa
1. Shee Museen ~~Mohhamad~~ ^{Tessasa}
2. obbo Taayee Mulaata
3. ss Adinawu Ayaale

Dr. Getaneh Nigussie

Figure 343 Page 3 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office



Bilroo Haqaa Oromiyaatti
Qajeelcha Iyyannoo, To'annoo fi
Dhimma Yakkaa
በኦሮሚያ ፍትህ ቢሮ አባቶች
ቁጥጥርና ወንጀል ጉዳይ መምሪያ

Lakk. Q3/434
Guyyaa 29/06/

23/1

Qajeelcha Haqaa Godina Arsitiif
Asalaa

L.G.B.H.O. D-23/10

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 raawwatamee kessat ihirmaanaa qaban yakki raawwatamees mirga wabii kan hin egsisnef otoo ta'ee jiruu wabiin bahani namoonii kuniis erga mana hidhaaati bahanii nureebaa nudoorsisaa jiruu kanaaf furmaaniinuf haabarbaadamu kan jedhuudha.

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

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



Naga,aa Wajji
12/7
Xaasoo Gurmuu
ጣሰው ጉረመ
To'annoo fi Dhimma
የኦሮሚያ ፍትህ ቢሮ
ወንጀል ጉዳይ መምሪያ

Figure 344 Page 4 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office

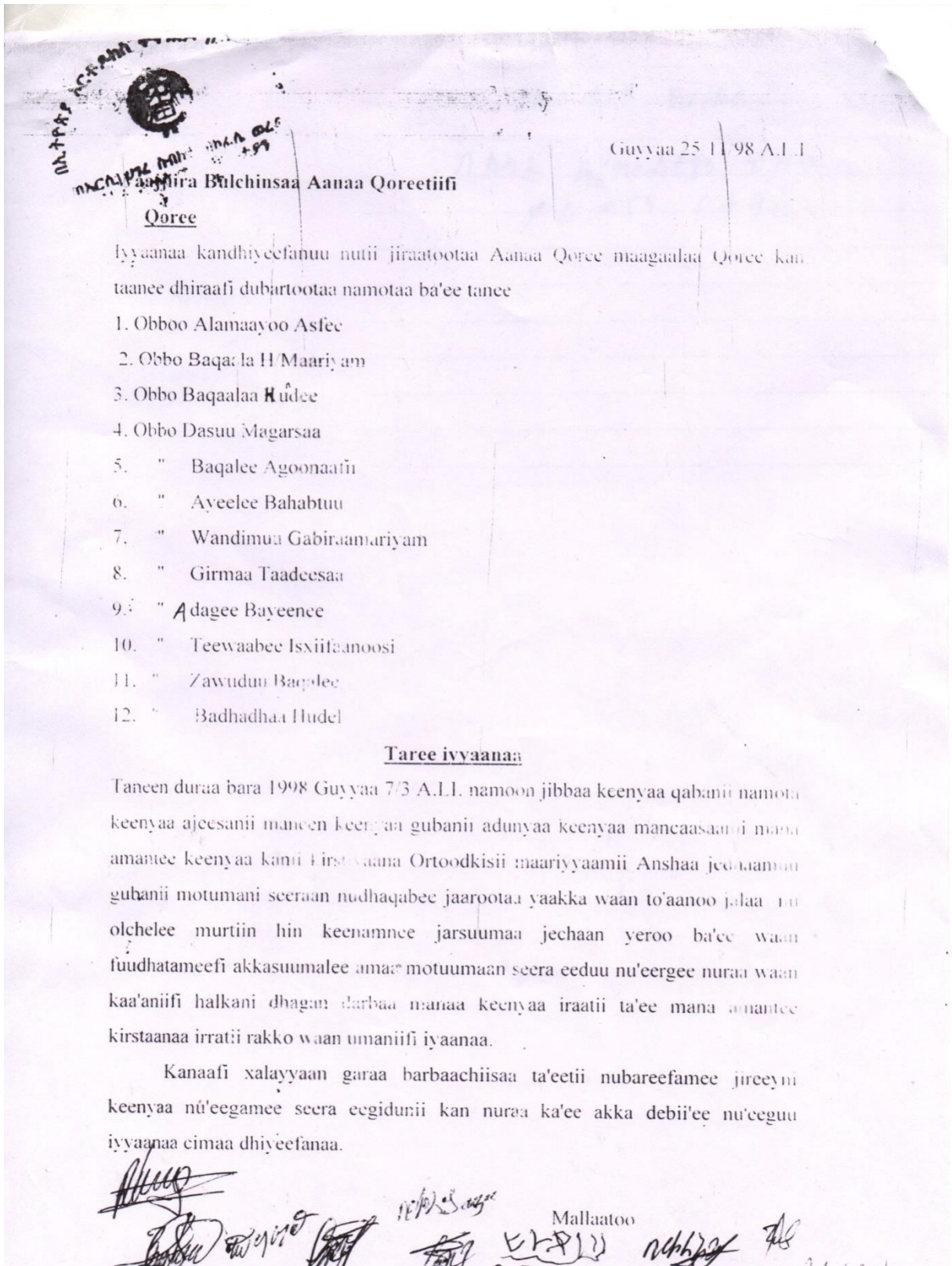


Figure 345 Page 5 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office

Guayya 26-10-98

Wajjira Dacecha Hobaa Bodinaa Arusi Tiit
Assira

Iyaatoo nu 1332 Geetance Nuqusee

2332 Dajane ul Mikaalii

Kan Taianee^{Wajjira} Iyaanoo Keenaa Akummaa Arimaan
olituqamuu Yaalamuu Arimaan Gaaditii dhisee
faanaa

kunisii Akummaa kanaduraa Maagaalaa fere
keesatii laala kaakasudhaan fi dubbi
Naamaafi faallanya fi mana namaa buubaa
aam hirimaatan Irrati Raaja seeraa kan
tiran waana nujaalaa kaafanif Namoon
Cimminaan dubii kan siratii beekan wana
nujaalaa kaafanif kanaguu Namoota kan
Maqan Isin Arimman Gaaditii tufaman
1332 Indaanaa Giremmaa

2.332 Kuba Miniqisitee

3 " Abinnati Geetanaa

4 " Ganna Isheetuu

5 " Alimazii Baafiqaduu

6 " Abiyoo Darajee Geetanaa

7 " Abaayinaashi Unisee

8 " Jidisiitii Wajjira

Kan Jeedhamman karaa Seeratiin Akaa Muhiyaat
an Raaja seeraa Akaa Nujaan kaafadhaan
Isin Gaafanaa

N/Araalin

Maneato Iyaatoo



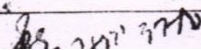


Figure 346 Page 6 of a Petition from Approximately 200 Amharas
to the Arusi Zone Administration Office

Guyyaa 11.10.99.E.C

Mana Murtii Ol'aannaa Go/ Arsii Lixaatiif

Shaashamannee

Iyyatoonii himatamitootaa

1^{ffaa} Abbittii Tuluu

2^{ffaa} Abinat (Abiyoot) Gectancee

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 ivvataa

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 Jaawaaro Jiloo kan jedhamuu jechaa ragummaa isaa yoo caqaasiisuu himatamaan 2^{ffaa} dhabii dhahii jedhee qubaan ittii qkkeekkee jechaan guyyaa 7/3/98 galan 1^{ffaa} meeshaa kilaashii ittii dhukaasee rasaassaa tokkoon dhahee ajeesee jedhee yoo rageesuu 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 arige jira kan jedhu dukanaan meetiraa 40 irratti nama yakka dalanguu ariguudhabuu isaatiif raga sobaa ta'uun kunumituwaan agarsiisuuf ariguun issaa soba.

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

Figure 347 Page 7 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office

waajjin doo'ii sirbaa fi viidi'oo ilaalee yoo galuuf deeminuu ibissaan waan jiruufi himatameran 1^{ffaa} meeshaa kilaashii otomatikaan dhayee ajeesuu ariguu dandeeneera 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 dandaa 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 deemaa 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'u wantii beekkeen ufataan beekke yoo jetuu ufanii bifaa kan yoo jedhamituu ufataa ufatee hin beekuu jettee waan ariguu kan danda'ee meetiraa 20 dhaabadhe arigee waan rageesiteef afaan 2 rageesuu isifiif jira wantaa hin ariginee arigee beekamuuf soba.

Figure 348 Page 8 of a Petition from Approximately 200 Amharas to the Arusi Zone Administration Office

6^{ffaa} Ragaa A/alongaa 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 rageseera meetiraa 60 irratt dhaabadhee arigee jira.

Kanaafuu ragooleen A/alongaa 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 biroottiin himatamitoonii yakka kana dalaguu ragooleen A/alongaa 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 akkaa dhiheefanuu jalmurtii kenuun kan nu komachiisullee ta'u ajajaa mana murtii fuu dhachuun dirqamaa seeraa waan ta'eef ragoolee ittissaa keenyaa dhiheesinne yakka ittiin himataminnee rawachuu dhabuu keenyaa mirkaneesaniiru.

Kanaaf ragooleen A/alongaa 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/alongaa 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 gaageesuu kabajaadhaan yaadaa murtii dhiheefanee jira.

Y/himatamitootaa

1. Abitti Tuluu Am. A. A. A.
2. Abinat (Abiyoot) Geetaneh Am. A. A. A.
3. Hayilyee Asraanee Am. A. A. A.

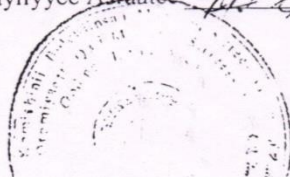


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Guyyaa 9/5/98

Bulichisaa Motummaa Naannoo Oromiyaatiif

Finfinnee

Iyyatooni.... Namootaa jiraatootaa Go/Ariisii /Aansa Qoree
Naannoo Qoree jiratootaa kan tanee bayyini kee-
ya hangaa 200 kan tannuu.

Dhimmii:- Natti iyyatoon Aanaa qoree naannoo qoree kan tannee ammant
aa kiristaanaa kan tannee naannoo keenyaa otto jirachaa jiruu gaafa guyy
aa 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 fan
a 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 Wodaa dayyuu keessatii mana 23 qabeenyaa mana fana

7ffaa, Mana babaskana anishii mariyaamii qabeenyaa qabiduu fana akka gubat
ee dhimma kana bulichisaa aanaatiifi bulichisaa godinatii gara gara godami
nee dhiyeefannee furmataa tokkoo ottoittii hin kenniin gadii qabani waan
biraa darbaniifi namootaa yakka kana rawwataan kana yeeroodhaaf qabani 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 ~~gaxxix~~ waan nyanuu waan uffanuu dhabinne godatii facanne waan
argaminnuuf qarqarsii akka nuf hin dhufnee dhowanii akka waan rakini hin
jireetii gabasa sobaa dhiyeessaniiru.

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• 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 dhiyeefanuu hidhafi dorsiisin waan nuqaaqab ufi rakina kana olitii ibsamee yeeroo gababa keessatii nuuf foyahee motu maan rakinna keentaa akka nuuf hordofu fi qorqarsaa akka nuuf godhuu kan ajan dhiyeeffanna.

[illegible]

101

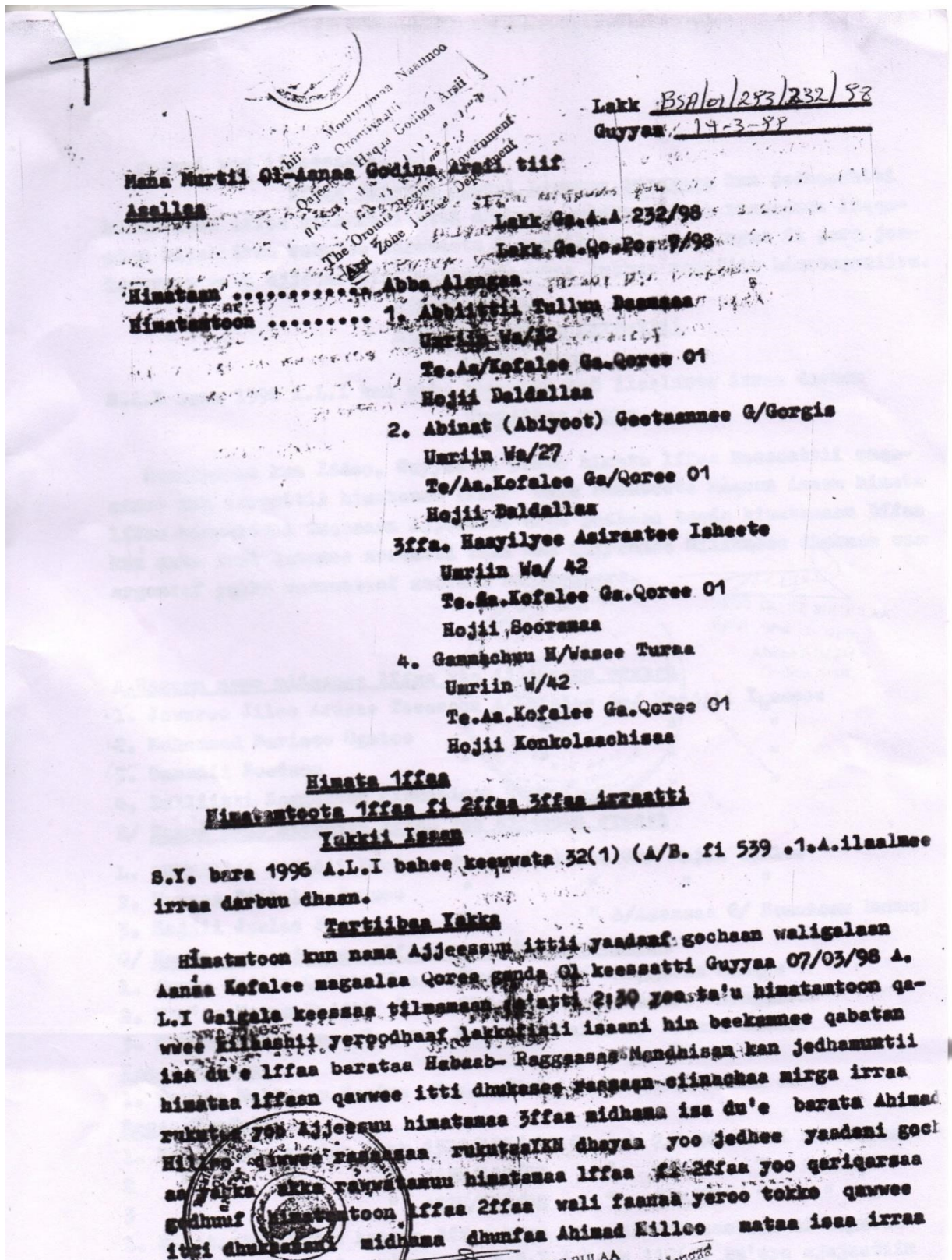


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Mootummaa Naannoo Oromiyaa Waajjira
Bulchinsa Godina Arsii Lixaatti Waajjira
Bulchinsa Aanaa Qoree
Obbo Ma/Ashaanaafi H/Gorgisi
B/J

8/5/98

Lakk 486.98
Guyyaa 22.5.99

tiif

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

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

Kanaafu Guraandhalaa 03/06/99 guyyaa araraa qabatuufi 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.

G/G

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



" Nagaa Waajjiin "



Hamdaa Barisoo Gabawoo
d/98 QCA 708

Itti Aanaa Dura Ta'aa Aanaa Qoree
P&L W&S P&A&S&C

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Guyyaa 21/05/99 A.L.I

Waaajira Haqaa mootummaa biyyoolessaa Naannoo oromiyaa tiif

Finfinnee

Iyyattoon nu'u ummata kirstaanaa 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 raawwatyaama 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 dhiyeeffachu kan seerri ajaju gaafannaan akka hin dhiyeeffanne mirga qabnu nu dhooggatani 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.

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In the Jimma Zone

Agaro Woreda

Every year on 12/07, 15/10, and 14/03 (E.C. Hamle 5, Tikimt 5 and Megabit 5), the FeastDay of Abune Gebre Menfes Qidus is celebrated. In the Jimma Zone, especially Agaro woreda, many Christians go to Beshashe Abo, a church located 13 kilometers outside of Agaro town, to celebrate. 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 holy day was being celebrated until midnight. During the early hours of 15/10/2006 (E.C. Tikimt 5, 1999), a group of people carrying gejeeras and dressed in Oromo Regional Special Forces uniforms and plain clothes disturbed the celebration, shouting “Allah Akbar.”

As they arrived, one of them placed his gejera on the ear of a child who had come to the church with his mother. His ear was cut off and he fell to the ground. As he lay on the ground they beat him with their “beters.” They surrounded the congregation to prevent escape. Those wielding the gejeeras 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, again chanting, “Allah Akbar.”

The Special Forces group continued to wield their gejeeras against the priests. They sprayed petrol on the church and burned it, pushing members of the congregation into the fire. A number of witnesses provides accounts of the evening.

A young woman from Agaro who had gone to the church reported:

I came from Agaro. I always come every year to commemorate Abo. This has never happened to me before. At 00:30 that morning the people carrying gejeeras arrived. They filled watering hoses and started spraying the church with petrol. They also sprayed the truck that was standing in the yard.

They said, “We have set you on fire, get out.” When we went out they told us to say “Allah Akbar.” I think one of the priests failed to say it. They took turns beating him with their gejeeras. We were inside, shouting for help. No one came to our aid. The ones in police uniform joined them in beating us. Those in police uniforms were also carrying weapons. We thought, “They are the police, they will help us,” but instead they joined in to destroy us. We tore off our crosses. When they said, “We won’t touch the women, the men must leave,” the men tried to run and escape. Some managed to escape while being struck on their hands and legs by the gejeeras.

Another member of the congregation gave this account:

All the church doors except one were closed. We tried to defend ourselves with our mekomia (a staff used in church services), but they sprayed and burned the church. Our sticks broke off and became useless. Half of the congregation went out and tried to defend themselves using the unbroken staffs. I was spared because I had left my netela (scarf) inside. Even so, when someone who did not have a gejera hit me twice with his beter, I was knocked down as though dead. Next to me, they kept striking down on another member of the congregation. When they passed me to go to hit other people, I got up and escaped to the forest. There were many others like me who managed to escape with injuries.

Members of the congregation who lost their lives on that day were:

1. Priest Kefyalew
2. Priest Getenet Woldu
3. Ato Tefera Tekle
4. Ato Aboye Beyene
5. W/zo Meheret Reda
6. W/zo Alemnesh Debela

Figure 3-55 shows the names and photographs of the deceased.



Figure 355 Victims of the Attack on Beshashe Abo Church

Figure 3-56 shows two victims who were killed with gejeras.



Figure 356 Two Victims Who Were Killed with Gejeras

Figure 3-57 is the burned body of a victim.



Figure 357 Burned Body of Another Victim

Figure 3-58 is a mother who was killed using a gejera.



Figure 358 A mother Killed by Gejera

Shebe Woreda

Approximately 400 heads of households, along with more than 2,000 families, were displaced in Jimma Zone, Shebe Woreda. Shebe town is located 83 kilometers from Jimma city, along the road to Bonga and Mizan. There are no Amharas left in Shebe town. All of them had their homes burned and their possessions stolen, and were driven out of the area after being accused of “deforestation.” Until recently, the displaced people could be found working as day laborers in Jimma.

In Gura Fereda (Bench Maji Zone)

Gura Fereda woreda is located in the Southern Region, Bench Magi Zone. The capital, Biftu, is located 43 kilometers from Mizan Teferi. It borders Sheko woreda to the south, South Wench woreda to the north, and the East Gambela Region, as well as South Sudan. There are 13 kebeles in the woreda with a current population of 45,028, made up of members of the Sidama, Tigre, Oromo, and Amhara ethnic groups.

Figure 3-59 is a map of the Bench Maji Zone. Note that the map was printed in 2007 (European calendar), and may be out of date.

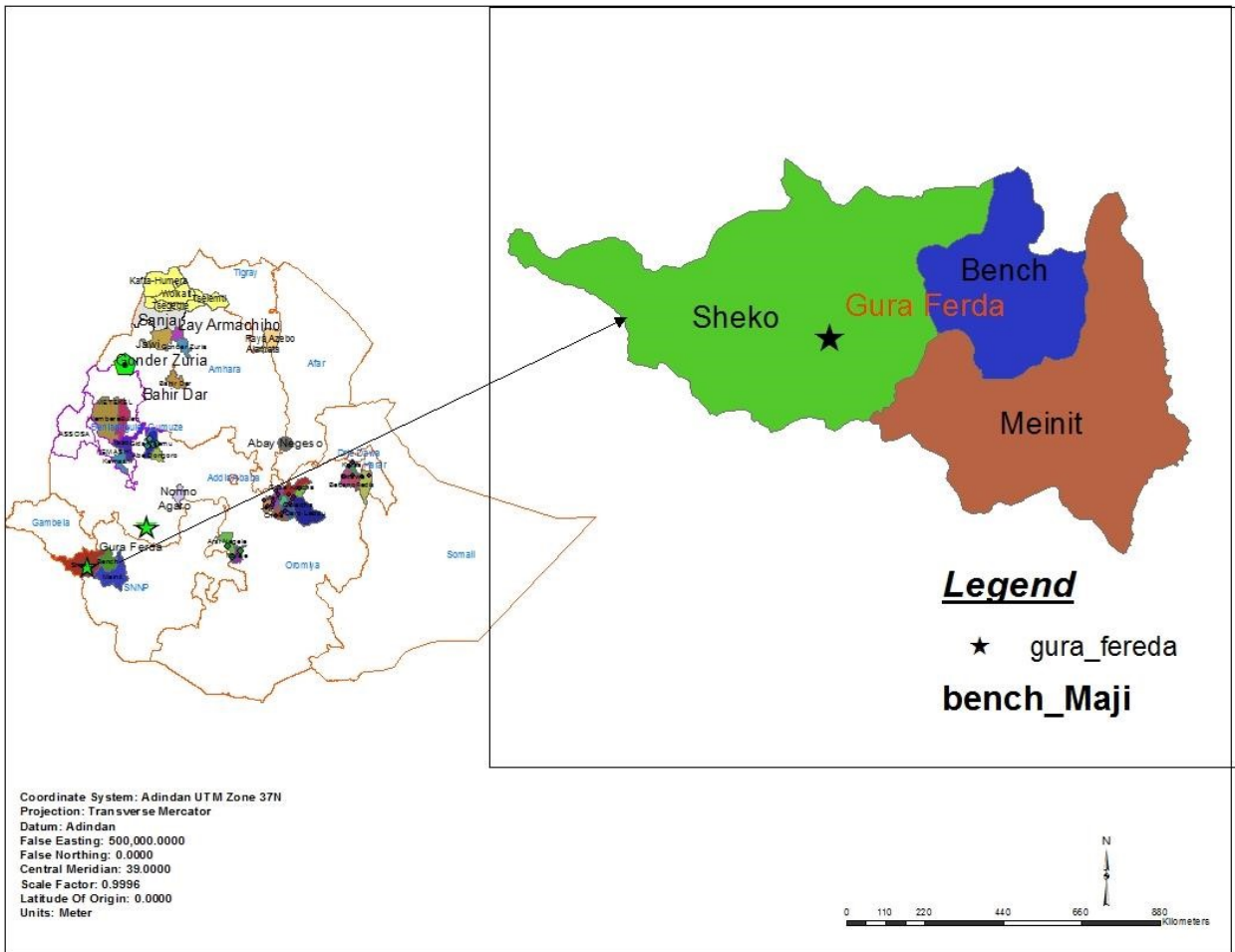


Figure 359 Map of the Bench Maji Zone

Gura Ferda woreda is located in the Southern Region, Bench Magi Zone. The capital, Biftu, is located 43 kilometers from Mizan Teferi. It borders Sheko Woreda to the south, South Wench Woreda to the north, and East Gambela Region, as well as South Sudan. There are 13 kebeles in the woreda, with a current population of 45,028, made up of members of the Sidama, Tigre, Oromo, and Amhara ethnic groups.

At the time of this study, there were 24 individual investors (agricultural), 16 of which belonged to the Tigre ethnic group. The settlement patterns of the Amhara, Oromo, Tigre, Kefa, and other ethnic groups are similar. A lot of people settled here during the Derge regime through its villagization program. 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 Ferda 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 for woreda status. Authorities in the Bench Magi Zone encouraged

previously settled Amharas and other ethnic groups to bring their families with the promise of land, in order to increase the population to reach the required level to allow for the establishment of an independent woreda. Many 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 peoples of Gura Fereda include Mezengir, Meinit, and Sheko, all of whom customarily carry gejeras. Amharas are explicitly prohibited from carrying gejeras. If they are found carrying gejeras they will be confiscated. One gejera costs around 150 birr and Amharas stripped of their gejeras are fined 100 birr to have them returned. Authorities in the area use this method of confiscation and fines as a means of income generation.

There are three criteria for the lawful displacement of Amharas in the area: illegal settlers (i.e., individuals who have come to live in the area without permission), forest fire setters (i.e., individuals engaged in deforestation and the burning of forests), and disruptive individuals (i.e., a person who does not live peacefully with the existing population). Every year in January/February (E.C. Tir), it is customary in Bench Maji to set forest fires, as it allows livestock breeders to remove dry grass and promotes new growth. However, it has been falsely rumored that this activity was actually committed by Amharas.

The displacement of Amharas is not a new phenomenon in Bench Maji Zone. The first act of displacement was committed with varying degrees and effects 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. Beginning in 1993-1994 (E.C. 1986), there was a reduction in displacement activity. In fact, as a result of the criteria described above, many Amharas were encouraged to settle in the area. The strong work ethic of the Amharas meant many of them were able to build successful lives in the area. At the start of the new millennium, it became commonplace to recognize “model farmers” and celebrate their achievements during various farmers’ festivals, and the Amharas were duly celebrated in various areas. A lot of the people recognized by the Southern Regional State Council as “model farmers” were Amharas. However, these celebrations have not occurred since 2011-2012 (E.C. 2004).

More than 20,000 Amharas were displaced between 2011/2012 and 2012/2013 (E.C. 2004 and 2005). We were able to find the names of over 5,000 heads of households who were displaced; although it has not been possible to include the names of all those displaced, sample details have been included in the study. Sub-Saharan TV reporter Adolale reported that more than 22,000 Amharas have been displaced from Gura Fereda Woreda. The displaced Amharas traveled to Addis Ababa to request aid 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 many of their possessions as well as their family members, they were able to return home after several months. However, they continued to be periodically persecuted and displaced.

The killings and forced displacement of Amharas that occurred two years later in 2014 (E.C. 2007) were planned in advance. First, the Gura Fereda administration confiscated the weapons of Amharas and re-distributed them to the Mezengir, Meinit, and Sheko people. When questioned, they responded, “There are militias that will protect the area.” Near the border with Gambela Zone, military 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 officials at the woreda and zone levels to report the mounting trouble, but did not receive a satisfactory response. On 05/10/2014 (E.C. Meskerem 25, 2007), the militia stationed in Kometa launched an attack on the Amharas and approximately 600 people were killed, after which 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 8 pm 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 a lot of them suddenly appeared and surrounded us. They tied us up to trees. They shot my friend Ato Shegaw Wodu while he was tied to the tree. I started jerking in fright and my rope tore loose. I ran away and managed to climb a tree to escape. Shegaw Wodu died.

Many horrifying acts were committed during the displacement that took place in October 2014 (E.C. Meskerem 2007). Some of them were too horrific to hear, think, and write about. It is difficult for those listening, let alone the witnesses and victims themselves, to comprehend how such things can happen in real life, especially in Ethiopia. Some of these 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 gejera. After tying the hands and feet of the whole family, they said to him, “If you kill all of them with this gejera we will spare you and your mother.” Amharas faced with this horrific choice, while uncaring for their own life, became torn, thinking, “Is it better to save one family member?” It is sickening to imagine the horror felt by a father who lays the gejera on his beloved children and wife, slaughtering his

family like sacrificial lambs. When children are slaughtered by their father, when a wife feels her husband lay the gejera on her neck, the emotional pain is unbearable.

This act was committed against two families in Gura Fereda. One to save his mother, another to save his eldest child—two men forced to slaughter their own families. The evil individuals who gained joy from the suffering then slaughtered the remaining two family members anyway, using the same gejeras.

As the problem escalated, as the number 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. 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.

Testimony of Ato Lakew (name has been changed for security reasons):

The incident happened on 05/10/2014 (E.C. Meskerem 25, 2007) in Kometa Kebele, located 60 kilometers outside of the woreda town where a lot of Amharas lived. The area where we lived was made up of those who had settled from 1977 onwards (E.C. 1970s) and those that joined us to live with their families 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 Koncho leaves and branches as shelter, and did 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. Eighty percent of the kebele's land was being farmed by Tigre investors, and the rest by the Amhara, Mezengir, Sheko, and Meinit peoples. Secretly supported by the zone and woreda administration, a 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 follow their activities closely. We found out they had started training

for war in Mezengir in the Gambela region. We also found out 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 the woreda Administration agencies had been arming and strengthening their forces.

On 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 a lot of children and women onto the fires, killing them. A lot of people were also killed with gejeras. There were Amharas whose corpses couldn't be buried for days. Parents and children were separated.

Testimony of W/zo Sinidu (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 won't consider anything. I have a lot of work to do, leave my office now." The war started before the elders returned. The police couldn't arrive quickly because our kebele was on the outskirts. We were forced to leave because they killed a lot of our people and destroyed a lot of our homes and possessions. We had to leave town because this was targeted specifically at Amhara people. Members of other ethnic groups, 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 from saving ourselves. The people calling themselves the "Black People's Liberation Front" caught up with us there and massacred us with gejeras. 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 police chief, 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 forest where the militia was located. As soon as they arrived, the three officials ran 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. 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. They were sentenced to prison for periods ranging from five months to five years. Three of them, Ato Meresa, Commissioner Mesikir, and Sergeant Kebede, can be found in Kaliti Prison.

Testimony of Ato Ambachew (name has been changed for security reasons):

Berji kebele was one of the targets of the campaign that began in Kometa kebele to displace and massacre Amharas in October 2014 (E.C. Meskerem 2007). It is located seven kilometers outside of 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 in 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 couldn't just watch silently. When conflict arose 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 needed anything resolved we had to give bribes, from the kebele up 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 it was illegal and confiscate the yield. Or the official would ask that we share the profits. If we disagreed they would confiscate it, saying 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 are burning it.” 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 center at any time you will not fail to find an imprisoned Amhara. Once we’re imprisoned, they make us pay money then release us. They would take married women to private homes and rape them. All this became the norm.

Testimony of Ato Kurabachew (name has been changed for security reasons):

Kuja Kebele is located 17 kilometers outside of the woreda capital. A lot of Amhara people settled in this area as a result of the settlement program during the Derge regime. A lot of 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 couldn’t 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 two 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 five 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 seven kilometers outside the woreda capital. On 24/07/2015 (E.C. Hamle 17, 2007), in this kebele an intoxicated 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.” Sixteen Amharas were jailed in the police station.

In total, no fewer 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 officers and members of the defense forces were also killed. In terms of property, five mills, an unknown number of rice and sesame seed warehouses, and more than 250 homes were burned down. Many cattle were scattered or stolen.

One as yet unidentified elderly Amhara man worked with members of other ethnic groups to displace and kill many Amharas in Maji Zone. This individual had lived in the area for more than 20 years. He worked with the militia as an informant while they stole and ate the cattle of Amharas. His deeds had gained him temporary favor with the woreda officials. He was useful as an instrument to damage his own people. He was one of the leading perpetrators when Amhara homes were being burned down. He robbed their homes. After all the Amharas had been killed or displaced, there were no Amharas left in the area. As this was an ethnic conflict, the elderly Amhara informant was not spared. He was slaughtered with a gejera. His corpse was found 25 days later, by which point his body had decomposed and only his head remained identifiable.

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

A plea for help from an individual at the church:

I had a lovely family and good wealth. I had four children. As a result 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 can't 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 don't 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 don't know what else to do. Please help however 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, approximately 800 people, along with around 2,400 family members, were receiving rations for approximately three 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 the Maji Zone

The killing of Amharas has become commonplace in this zone. For example, eight people (identities unknown) were 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 were slaughtered with gejeras. 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 relatives of the deceased tried to bring their bodies for burial, they were stopped by the government, as they'd feared, because "It will cause a disturbance." There are kebeles in the Maji Zone that have been deserted because Amharas have been forcibly displaced. As a result of the conflict in October 2014 (E.C. Meskerem 2007), Bitu, Kuki Sefera, Kemeta Sefera, Shopi, and Waki kebeles are deserted. The members of the TPLF did not have any problems with the government and they conducted their business without fear of reprisal.

Evidence of the legal status of Amhara settlers from Gura Fereda can be found below in Figures 3-60 through 3-X. 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 programs, and EPRDF membership fees are also provided. Over 100 similar documents were collected; the following have been provided as a sample.

Figure 3-60 is a "model farmer" certificate of recognition awarded to Amhara residents. Here is an English translation:

Certificate of Recognition

Model Farmer

To Mr./Mrs. Musa (second name unclear)

Resident of Kuja Kebele in Gura Fereda Woreda, Bench Maji Zone, Southern Nations and Nationalities Regional 14th – 25th /04/2003 and 14th –

State from 26/12/2010 – 03/01/2011 and 22/01/2011 – 28/01/2011(E.C. 17 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)

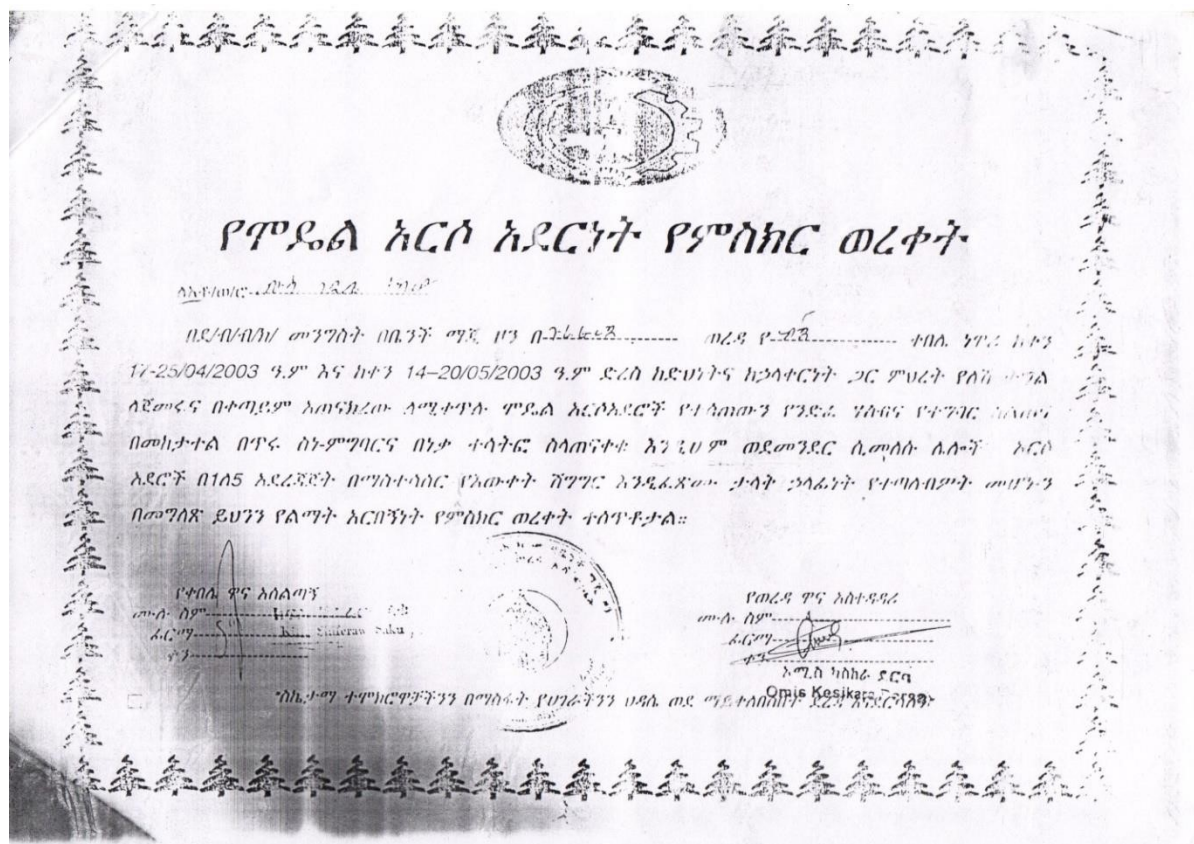


Figure 360 Model Farmer Certificate of Recognition Awarded to Amhara Family

Figure 3-61 is another “model farmer” certificate of recognition awarded to Amhara residents. Here is an English translation:

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)



Figure 361 Model Farmer Certificate of Recognition Awarded to Amhara Family

Figure 3-62 is another “model farmer” certificate of recognition awarded to Amhara residents. Here is an English translation:

Certificate of Recognition

Model Farmer

To Mr./Mrs. [illegible]

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 th – 20/05/2003) and 14

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)



Figure 362 Model Farmer Certificate of Recognition Awarded to Amhara Family

Figure 3-63 and 3-64 are a petition from Amhara residents to the Kuja Kebele Administration Office. Here is an English translation:

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. W/zo Fatuma Ahmed; Address: Kuja Kebele, Koyi Village
3. Ato Ali Yibre; Address: Kuja Kebele, Koyi Village
4. Ato Shikur Goshu; Address: Kuja Kebele, Koyi Village
5. Ato Ahmed Destaw; Address: Kuja Kebele, Koyi Village
6. Ato Seid Mohamed; Address: Kuja Kebele, Koyi Village
7. Ato Yenus (second name unclear); Address: Kuja Kebele, Koyi Village
8. Ato Worku Seid; Address: Kuja Kebele, Koyi Village
9. Ato Musa Kebede; Address: Kuja Kebele, Koyi Village
10. Ato Kedir Seid; Address: Kuja Kebele, Koyi Village
11. Ato Tesake Yimer; Address: Kuja Kebele, Koyi Village

We are applying because we were informed that we possessed our land illegally and were 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	Settler's 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 Tiblest 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 Tibebe	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	

ከደን ክልል ስለሚወጡ ሠፋሪዎች በተመለከተ

ተ/ቁ	የሠፋሪው ሥም	የነበረበት ቀበሌ	የሚፈቀድበት ቀበሌ	አሁን የሚመጣው	ምርመራ
1	አቶ ተስጋሠ አሰፋ	ከጃ	ከጃ	2.1	
2	አቶ አሰራት ወ/ትግሳሊ	ከጃ	ከመታ ሠፈራ	2.1	
3	አቶ ጌታበለሙ ንጉሴ	ከጃ	ጌሊት	2.1	
4	አቶ ትብለጥ አሸባር	አለንጋ	አለንጋ	2.1	
5	አቶ ዘውዴ ደርብ	ከጃ	ሠመርታ	2.1	
6	አቶ ማጥ ከብረት	ከጃ	አለንጋ	2.1	
7	አቶ ማርያም አበበ	ከጃ	ቢቢታ	2.1	
8	አቶ ተመስገን ፅሕፈት	አለንጋ	አለንጋ	2.1	
9	አቶ አታላማው ተበብ	በርጃ	ጋቢታ	2.1	
10	አቶ ፀደሰ ሰይፈ	በርጃ	ጋቢታ	2.1	
11	አቶ ታላላ አሰፋ	በርጃ	ሠመርታ	2.1	
12	አቶ መሰረት ዳዊት	አለንጋ	ሰመርታ	2.1	
13	ቆስ አሳታዊት ሞላቤን	በርጃ	ከመታ ሠፈራ	2.1	
14	አ.ወ. ምስክር አማራጭ	በርጃ	ከመታ ሠፈራ	2.1	
15	አቶ ገንገሪ አብረ	በርጃ	በርጃ	2.1	
16	አቶ አሰራት ሰላሳ	በርጃ	በርጃ	2.1	
17	አቶ አሰራት ሰላሳ	በርጃ	በርጃ	2.1	
18	አቶ በግብን መስጋ	በርጃ	በርጃ	2.1	

**Figure 364 Page 2 of a Petition from Amhara residents
to the Kuja Kebele Administration Office**

Figure 3-65 is a letter from Amhara residents requesting protection. Here is an English translation:

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 two years and as declared in the 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,

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

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148 74 24-11 1948 24-11

158 24 2PA 07009 2PA

1687 704

178 74 07/04 1800 05

894 P3A 7/24/02

9 5 74 034-9773: 746

126

Figure 3-66 is a document confirming Anhara land ownership. Here is an English translation:

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]

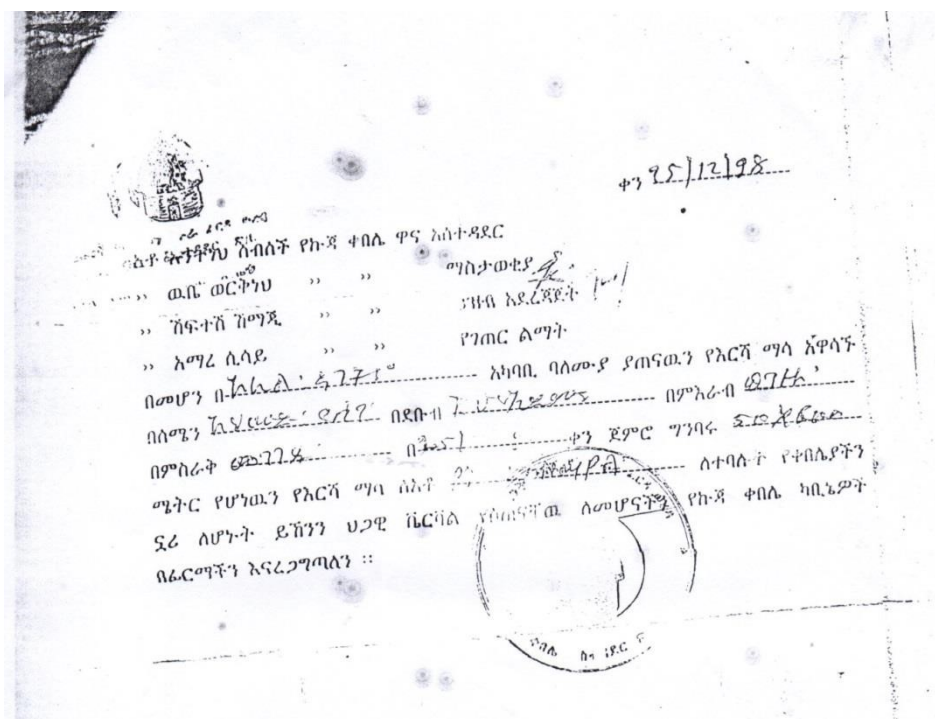


Figure 366 Document Confirming Land Ownership

Figure 3-67 is a sales receipt issued to Ato Ibrahim Molla for Mesha clothes. Address: Maji Zone, Gura Fereda Woreda, Kuja Kebele; amount paid: 10 birr.

የገቢ መሰብሰቢያ ደረሰኝ ቁጥር 2704
ቀን 11/14/2002

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የሂሳብ ሹም ፊርማ 1075 ብር የገንዘብ ተቀባይ ፊርማ [Signature]

—ይህ ደረሰኝ በ2 ኮፒ ተዘጋጅቶ 1ኛው በራሪ ለገንዘብ ከፋይ ይሰጣል ።
—2ኛው ኮፒ ላይጎረድ ከጥራዙ ጋር ይቀመጣል ።

Figure 367 Receipt Issued to Ato Ibrahim Molla

Figure 3-68 is a 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; for prepayment for 0.25 hectare anchora dap and urea; dated (unclear); amount paid: 192 birr.

ቀን 3/11

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Figure 368 Sales Receipt Issued to Ato Adem Molla Limenih

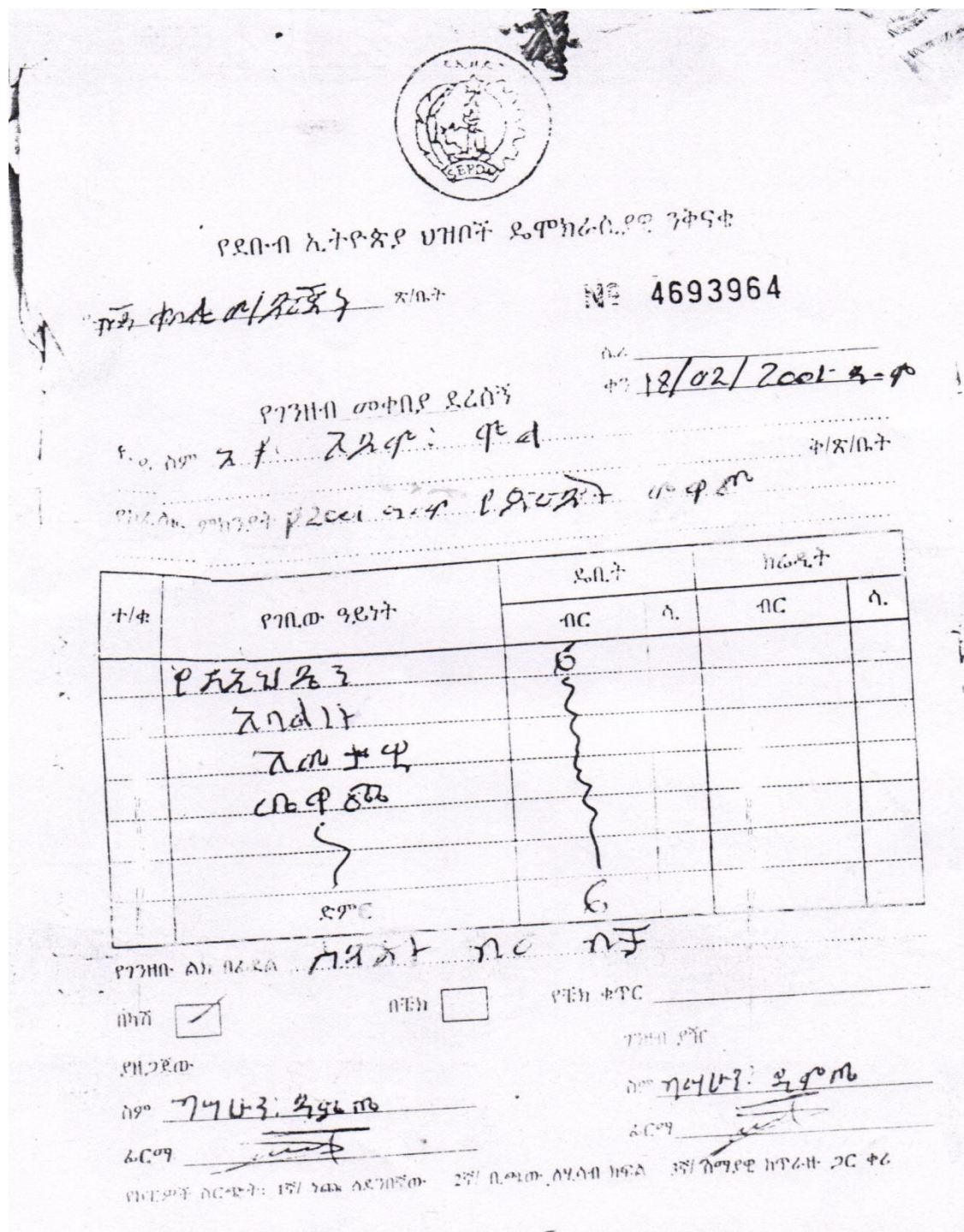
Figure 3-69 is a sales receipt issued by Southern Nations, Nationalities, and Peoples Regional Government to Ato Adem Molla, resident of Kuja Kebele, for payment for agricultural inputs for 2010/2011 (E.C. 2003); dated 23/07/2011 (E.C. 16/11/2003); amount paid: 254.65 birr.

በደቡብ ብ/ብ/ሕ/ነ/መንግስት
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ገብረት ሥራ ዩኒቨርሲቲ / መሠረታዊ ግ/ሥራ ማህበር
ቀን 26/11/2003
የአፈር ማዳበሪያ ሽያጭ
ገንዘብ መስብሰብ ደረሰኝ 137628

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የክፍያ ስም.....አደግ ሞላ
ተከፈለበት ምክንያት.....2003 ዓ.ም. የጥጥር ጥፋት
ወጪው ነው.....254.65
የተከፈለ ገንዘብ በአጭር ብር.....254.65
የተከፈለ ገንዘብ በፊደል ብር.....ፊደል ወጪ ሆኖ ስራ ላይ
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28/10/2008 (ሥራ) ስራ ላይ ይገባል

Figure 369 Receipt Issued to Ato Adem Molla

Figure 3-70 is a receipt issued by Southern Ethiopia People's Democratic Movement to Ato Adem Molla for an annual membership fee; dated 28/10/2008 (E.C. 18/02/2001); amount paid: 6 birr.



Amharas living in Gura Fereda woreda have suffered a great injustice. As highlighted in a report written by the Women, Children and Youth Office in the woreda in October 2014 (E.C. Meskerem 2007), more than 3,364 children, mothers, and pregnant women

were displaced, and 860 children under the age of 5 became homeless. Tables 3-1 through 3-3 present some of the findings of that report.

Table 31 Displaced Women and Children in Gura Fereda

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	1312	1133	2445	52

Table 32 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

Table 33 Children Displaced as a Result of the Death of Their Parents

S.No	Name of the Displaced	Age	Name of Deceased Parents
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	

In addition, the woreda report identified this list of children who succumbed to disease after being weakened by a 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, nine children lost their mothers, four boys and five girls; and 12 children lost their fathers, eight boys and four girls.

In East Wollega

Amharas have settled in various woredas in East Wollega for two main reasons. The first was through different settlement programs during the Derge regime. The second wave of settlements was 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 (e.g., Village 1, Village 2, etc). These woredas are located in West Gojjam Bore, towards East Wollega Nekemt Road, just after crossing the Abay River. There are 33 villages where settlers reside in Guten woreda alone. The Amharas settlers in the various villages have a strong work ethic and follow their cultural practices.

Figure 3-71 is a map of the East Wollega. This map was taken from the Ethiopian Mapping Agency Database in 2007 (European calendar) and the number of woredas has since increased. However, it still accurately depicts the area.

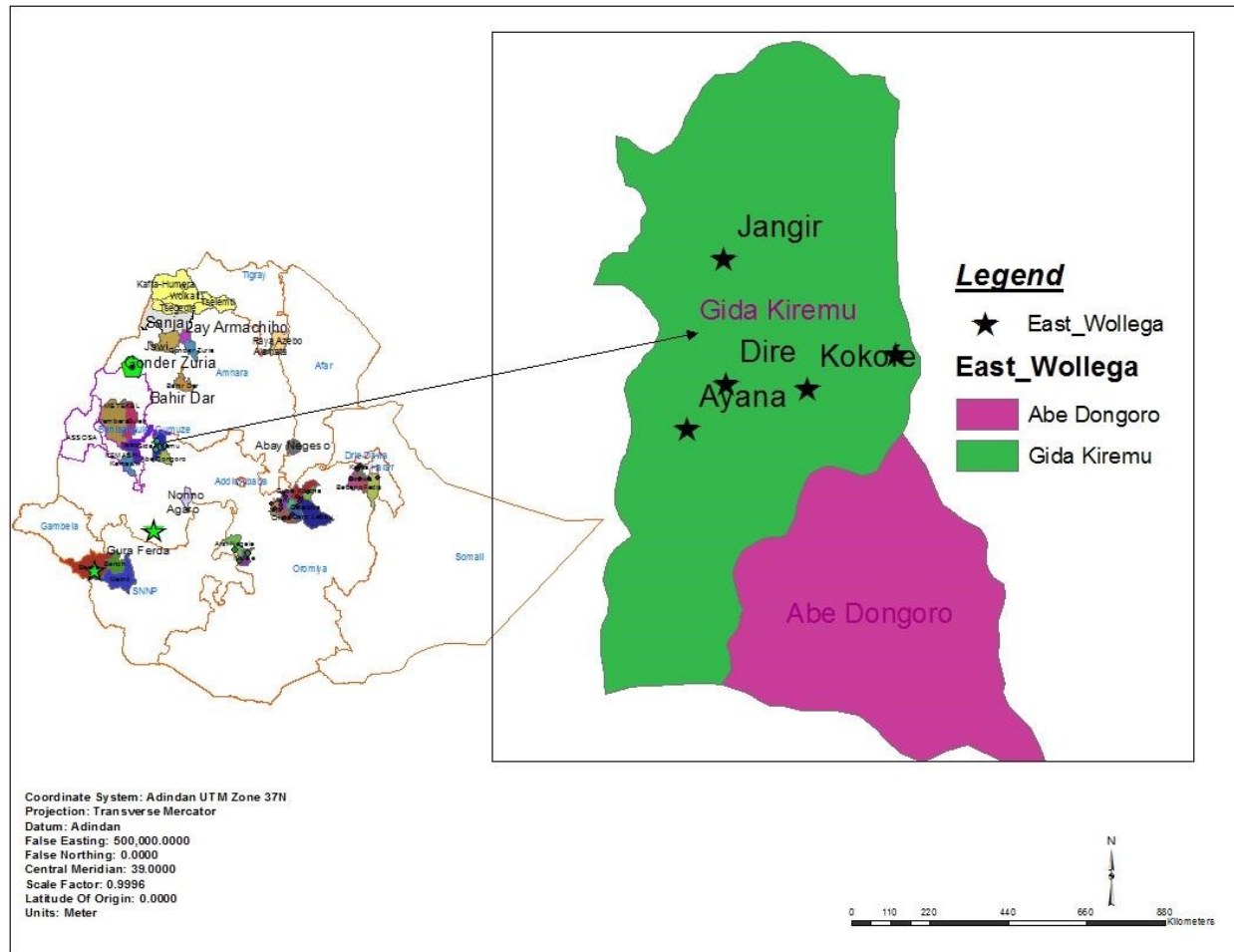


Figure 371 Map of East Wollega

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 two main causes which all respondents identified 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. As a result 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 is unknown 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 to include Amharas, although the reason(s) for this shift are unknown.
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, and they owe fees for fertilizers in Amhara region, so we want them out.” Regional authorities decided Amharas must leave between the 15th and 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. Woreda and kebele officials devised a plan to assign who would strike which homes and who should take whose wife. “Wollo is Wollo, just kill them” (roughly translated, “An Amhara’s an Amhara. Just kill them all”). Then 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 newborn child, was burned to death in her home. Ten men were shot and killed. All Amharas living in Abe Dongoro were arrested en masse at the edge of Guten town.

Notices stating “Go back home Amharas” were put up in public places in the woreda in June 2000 (E.C. Sene 1992). A lot of people were beaten. Garrero Mariam Church was robbed and set on fire. Cattle owned by Amharas were stolen. Infrastructure such as mills were confiscated and some were destroyed.

The government army arrived in the area on 17/06/2000 (E.C. Sene 10, 1992), at the time of the start of the war between Ethiopia and Eritrea. Alongside local officials, the army also played a role in the suffering of Amharas. With the help of the army, an additional three churches were burned. 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. The homes and possessions of many Amharas were burned down, and many children were burned to death.

Mothers whose children had been thrown into fires wept and sobbed. Their sorrow doubled as their cries went unanswered. Participants of the study reported that mothers whose children were killed by the fires and shootings collected approximately 40 baby blankets and distributed them to the soldiers in protest.

After the blankets had been given, representatives were selected from the Amhara and Oromo residents and reconciliation talks started. All Amharas were told, “Even if your homes are burned go and stay in the ashes.” However, the reconciliation was temporarily successful as 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 peace and create a welcoming atmosphere, especially in light of the area’s history. However, the preparations were not enough to influence the negative mindsets of the Oromo People’s Democratic Organization (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 stripped of their weapons. 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 where Amharas had not arranged welcoming receptions. They knew the arriving officials were coming to confiscate their weapons and arrest them, so 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 about the whereabouts of the young Amharas. The Amhara representatives affirmed that they were peaceful citizens and asked the officials to leave. This angered the OPDO officials, and fighting broke out between the police forces and the Amharas. 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 sides, 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 perpetrators had to be identified. The following four people were selected:

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

However, when Ato Mulugeta Abay let the Oromo perpetrators go free and proceeded to arrest 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 OPDO officials requested help from the defense forces, who, with various regional police forces, began fighting with the Amhara residents who had very limited weapons and ammunition.

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 have time to flee. The elderly, vulnerable mothers, and children were killed in their homes. Children escaping from the fires were thrown back into the burning buildings by OPDO members. Up to 10 people were killed in one household. Many corpses lay in various villages and remained unburied. More than 1,100 Amharas were killed during this time.

Around 14,000 Amharas fled and settled in Bure (West Gojjam). En route, some Amharas threw the corpses of deceased relatives into the forest. All of this happened after they were displaced 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.

Figure 3-72 shows a religious gathering, Tsiwa Mahber, witnessed by the Moresh Wogene Amhara Organization data collection team in Wollega (Gutin worda, Village 22).



Figure 372 Amhara Religious Gathering (Tsiwa Mahber) in Wollega

Death of Amharas in Jawi Settlement Center

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. A lot of these people died from disease as a result of the change in climate from their previous homes. Jawi worda,

which is very hot, had failed to prepare adequately to combat the malaria epidemic. This led to the death of an additional 1,000 Amharas within one year. (EHRCO reported that of the 10,198 displaced people, 800 died as a result of malaria.)

When the displaced settlers arrived in Jawi, they were given 1.5 hectares of land per household, or one hectare of land for households with fewer than four members, and a monthly ration of 15 kg of grains, 600 grams of oil, and 600 grams of nutritional supplements. Still, as the area they moved to had a much hotter climate than their previous homeland of Wollega, families died in large numbers. Children, pregnant women, and the elderly died in their beds. The government failed to prevent the deaths of many people. Additionally, around 500 people stopped receiving rations, which resulted in starvation that further escalated the malaria epidemic. The starved bodies of individuals did not have the ability to fight off malaria. Around 7,000 cattle were also killed by Gendi (trypanosomosis) disease. Again, neither the Amhara regional government nor the federal government offered support. Although limited help was given by the regional government, from 1991/1992 (E.C. 1984) onward it was not enough to stop the degradation of the displaced settlers.

As the malaria and Gendi diseases claimed lives, many settlers left the area. The names of 482 Amharas from Metu who died in the manner described in this section can be found at the end of this report. The names of the deceased were confirmed by the EHRCO 19th Regular Statement.

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 fomented conflict and resentment saying, “You are getting wealthy even though you are not natives of this land, while 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 Chief 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 9 am on Saturday 18/04/2015 (E.C. Miazia 10 2007), the homes and possessions of people believed to be Amhara were targeted and burned. They collected 300 birr from the imprisoned farmers for “fuel” before releasing them and informing them 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

The total damages in Nona woreda were as follows:

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

Figure 3-73 is a photograph of the deceased, Ato Damena Gizaw. He was kicked in the kidneys by police and died 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.



Figure 373 Ato Damena Gizaw, Victim of Police Brutality

Figures 3-74 through 3-76 show some of the homes that were burned down, and the farmers who were displaced by the arson.



**Figure 374 Farmers in Front of Their Burned Down Homes,
April 2015 (E.C. Miazia 2007)**



Figure 375 Farmers Whose Homes Were Burned Down



Figure 376 A Burned Down Farmer's Home

As a result 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.

Teacher Geremew Nadew had started a family and been financially successful working as a farmer in the area. In 2008/2009 (E.C. 2001), he was unlawfully forced to flee, leaving his home, property, and family as a result of undue pressure from the administration. EHRCO called for recognition that this had been an unlawful act and requested swift action. At the time of this writing, he has not received any additional support or a resolution, and continues to be homeless.

In the Benishangul Region

As covered in previous sections, the attack on Amharas has taken different faces in different regions. For example, in some areas it is framed as a Muslim/Christian issue. In this region, the civil war was known as a fair-skinned versus dark-skinned people's war.



Figure 377 Map of the Benishangul Region

In May 1992 (E.C. Ginbot 1984), ethnic warfare broke out. In the Metekel Zone, where the majority of residents belonged to the Amhara ethnic group, government bodies began ethnic cleansing actions to remove Amharas from the region. Ato Damtew Gobena, a member of the Shinasha ethnic group, was the main leader of this movement. One side in this conflict included members of the Gumz, Berta, and Shinasha ethnic groups, while the Amharas and Agews were on the other. Even though the Shinasha people were similar to the Amharas in looks and beliefs, selected Shinasha people led the charge to cleanse Amharas from the region.

The war lasted until 1994 (E.C. 1986) and ended when a Gumz man, mistaking a Shinasha man for an Amhara, killed him with an arrow, which led to further conflict between the Shinasha and Gumz peoples. The Amharas also killed the leader of the outlaw group, Damtew Gobena, in Pawe Special woreda. This led to the war's end.

It is hard to accurately count the number of people killed as a result of the war. There are thousands of people who have died due to exposure and/or whose whereabouts are unknown. There is also a shortage of witnesses because many people were displaced from the region. Witnesses informed data collectors from the Moresh Wogene Amhara Organization that more than 10,000 Amharas lost their lives as a result of the conflict, which lasted for more than a year in the various woredas in Metekel and Asosa city. A young man who was born and raised in Bulen, and present at the time, reported the following:

A lot of Amharas lost their lives in the forests of Metekel. Truthfully, 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] organized 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 was slaughtered with knives. People were also burned to death in their homes. In the 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 in August 1994 (E.C. at the end of 1986), aside from the displacement of a few Amharas each 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). The Benishangul region also felt the need 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 and who said they had nowhere to go were beaten. A lot of people died as a result of the beatings. People like Priest Amare Tessema were imprisoned 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. Those responsible for killing Amharas were granted powerful positions.

After enduring this suffering, around 300 Amharas were forced to settle in the Chagni area. The president of the region at the time, Ato Yaregal Aysheshu, claimed he had not been informed of the forced settlement and ordered the displaced Amhara to return back to where they came from. Some obeyed and returned, while 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

In its third regular statement, dated 16/07/1992 (E.C. Hamle 9, 1984), EHRCO reported on the campaign waged against Amharas living in Metekel in the aftermath of EPRDF taking power. Although some gaps exist in the information presented, the report states in part:

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 many people were burned alive in their homes; others were killed and had their genitals cut off as trophies; 270 men, women, children, and elderly were shot dead indiscriminately; 9 farmers' associations and 6,833 homes were burned down and their inhabitants displaced; crops, harvested grains, and cattle were stolen and burned; more than 60,000 fled in fear and settled in Menta Weha and Chagni without clothes, shelter, or medical care.

The Lives of Amharas in Metekel Zone from 2012 (E.C. 2004) Onward

On 14/06/2012 (E.C. Sene 7, 2004), Ato Gesese (father's name unknown) from the Metekel Zone administration and Ato Girma (father's name unknown) from the Bulen Woreda administration went to Bulen Woreda and gathered many Amhara together. Chaos broke out when they declared that beginning 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 options they had, as the government couldn't help them, and they had nowhere to turn for help. They asked if they could remain until 07/02/2013 (E.C. Tir 30, 2005) to give them ample time to gather their crops before leaving. They were ordered to confirm by a signature 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 with an outline of their problems. Ato Gedu Andargachew, the Deputy Head of the Amhara National Regional Government at the time, heard the petition and called 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 wasn't 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 program covered it as an item in their news broadcast. An order was issued for all Amharas to leave the area in the March/April 2013 timeframe (E.C. Megabit 2005). A list with the names of Amharas that had to leave was displayed in the Kebele. Here is an English translation of the notice, which appears in Figure 3-78.

NOTICE

To all illegal entrants, Bekuje and Guderare Kebele

Be aware: As previously selected, all individuals whose names are listed below 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)

ማሳሰቢያ

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- 1- ሰላም መስጠት
- 2- ሰላም ልማት
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- 19- ሰላም ልማት
- 20- ሰላም ልማት
- 21- ሰላም ልማት
- 22- ሰላም ልማት
- 23- ሰላም ልማት
- 24- ሰላም ልማት
- 25- ሰላም ልማት
- 26- ሰላም ልማት
- 27- ሰላም ልማት
- 28- ሰላም ልማት
- 29- ሰላም ልማት
- 30- ሰላም ልማት

አወጣጥ 26

Figure 378 Warning Notice to Amharas in the Kebele

The Amharas were forced to leave in four separate rounds. The total number listed by the Woreda was more than 5,200 heads of households and their families.

Displaced Amharas petitioned the 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.

Figure 3-79 is the petition to the mayor of Chagni City. Here is an English translation:

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 5,200 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 5,200 displaced individuals and their families are currently homeless on the street.

Your Honor, we appeal to your Office to provide the 5,200 displaced individuals with temporary shelter.

[Names and signatures of applicants]

The applicants:

1. Ato Yeshiwas Tensae
2. Ato Habtamu Sinishaw
3. Ato Achamyeleh 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 the 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 regional communities and live together peacefully, cooperating on various communal issues
- Without any fault on our part and for reasons unknown, 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; and 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 the 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 and signatures of applicants]

Cc:

ANRG Justice Office

ANRG Administration and Security Affairs Office

ANRG Police Commission

ANRG Militia Office

ANRG Head of Government Legal Services Office

ለአብዝመ ርዕሰ መስተዳደር ጽ/ቤት

ባህርዳር

ጉዳዩ፡- የበደል ደረሰብን አቤቱታ ማቅረብና ይመለከታል

1ኛ. አቶ የሽዋሰ ጽ/ባይ

2ኛ. አቶ ሀብታሙ ሰንሰሎ

3ኛ. አቶ አታምየሰህ ደሴ

4ኛ. አቶ ምህረት እጅጉ አድራሻችን ባሩዳ ቀበሌ ነዋሪ የሆነ በቢንሻንጉል ጉምዝ ክልል በመተክል ዞን ቡሉን ወረዳ ባሩዳ ቀበሌ ክልል ኗሪ በሆነ የግራ ብሔር ያለን እና ቁጥራችን ከ300 ሰው በላይ ለሆነ ነዋሪዎች

የአቤቱታው ምክንያት ባጭሩ

እኛ ቁጥራችን ከ300 በላይ ለሆነ በቢንሻንጉል ክልል ባህሪ ምክንያት ጉዳዩን ለክፍሉ ከ1986 ዓ.ም ጀምሮ በክልሉ የሚጠበቅብንን ህጋዊ ግባር እየፈጸምን ከልማት ስራም እየተሳተፍን ከክልሉ ማህበረሰብ ጋር ሰላማዊ የሆነ ገንጥታ ፈጥረን በተለይ ማህበራዊ ጉዳዮች ተግባብተንና ተስማምተን እየኖርን ሀገራችን ግዴታ እየኖርን ሆናለን ባለወቅኑ ጉዳይ የክልሉ መንግስትም ቢሆን ባልተረዳውና እኛ ከክልሉ አንድነዋለን መመሪያ እና ደንብ በሌለበት ሁኔታ ያለምንም ጥፋት በአንዳንድ የክልሉ ኗሪዎች በተለይም የተበላሸችን ኗሪዎች አኩይ ተግባር በመነሳት እና ሀገ-መንግስቱ በሀገሪቱ በረሀማነት በታ የመኖር መብታችንን ባልገደበት በክልሉ የመራት ሽግግ ስለሚካሄድ የአማራ ብሔር ተወላጅ የሆነ መራት በክልሉ መመራትም ሆነ ማግኘት የለበትም በጥቅሉ የአማራ ብሔረሰብ ከክልሉ መውጣት አለበት በሚል ሀገ-ወጥ አስተሳሰብ በምንኖርበት ባሩዳ ከተማ ህጋዊ በሆነ መንገድ ለርቱን ያፈራነውን የሚንቀሳቀስም ሆነ የማይንቀሳቀስ ንብረት በመብታችን እንዳናገዝብ በማድረግ በዚህ ሀሳብ እንስማማም ስንል አላግባብ በማለር በስራት ጣቢያው ስንት እንዳይገባ በመከላከል፤ ህጋዊ ግባር ይፈጸማል፤ ሌሎችን እንዳይፈታ ይደሰ ይፈታል፤ ሀገ-መንግስቱ ያገለግላል፤ ሌሎችን ማብት ተጠቅመን ምርጫ እንዳንመርጥ የምርጫ ካርድ እንዳናወጣ በመከላከል፤ ሌሎችን

Figure 380 Page 1 of the Petition to the Amhara National Regional Government

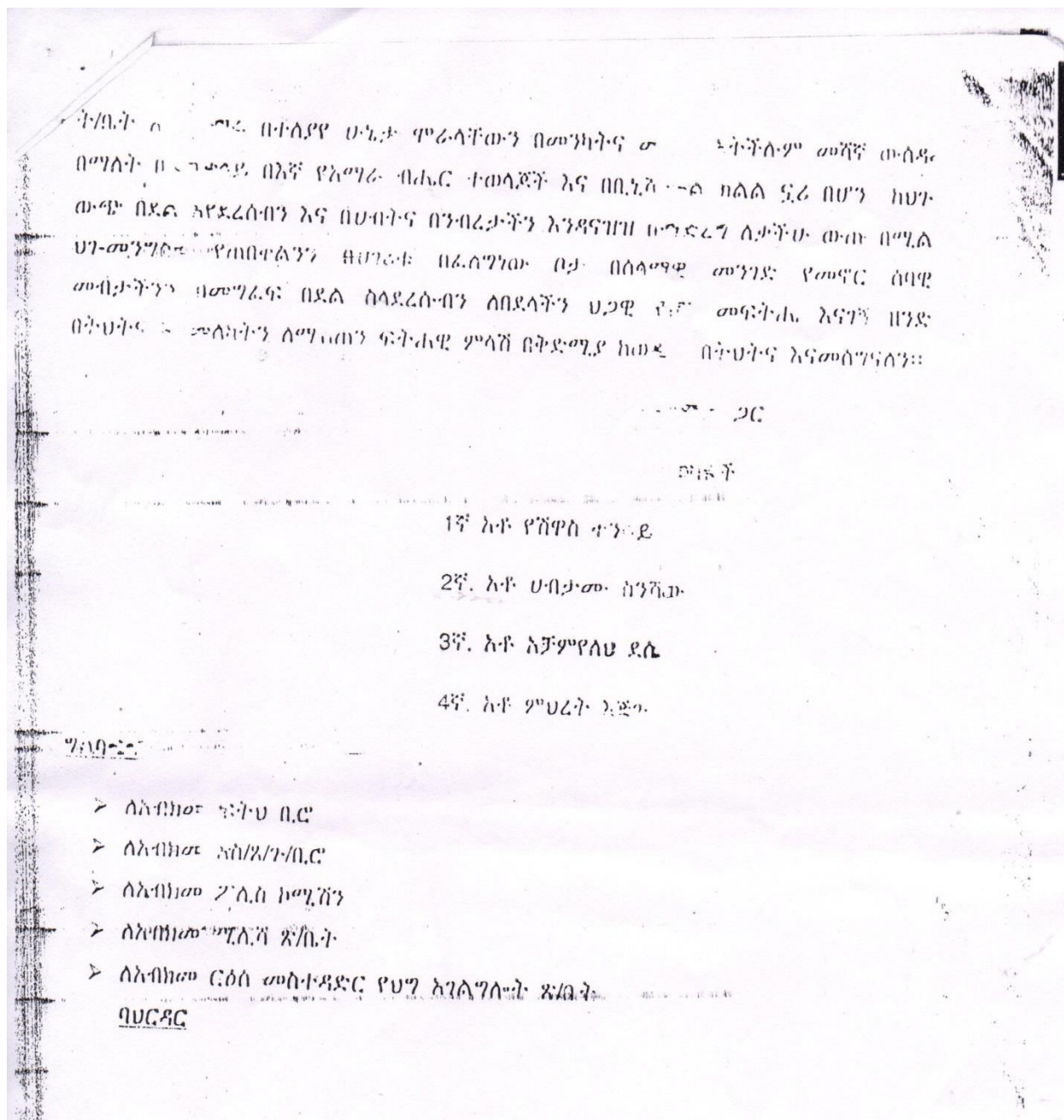


Figure 381 Page 2 of the Petition to the Amhara National Regional Government

Kebeles with Mass Displacement of Amharas

The crime of forcibly displacing Amharas was committed in every woreda region of the Metekel Zone. Bulen woreda saw the worst of this action. Of the 19 kebeles in Bulen woreda, Amharas were displaced en masse in five of them. The displacement in Aydali Mozambik was especially bad. However, efforts made by the Moresh Wogene Amhara Organization data collection team to gather further evidence were met with warnings that members making additional attempts would be killed by arrows. In the face of such

warnings, the team could not collect information firsthand. In the other kebeles, we were able to undertake the following actions: Baroda (fully observed by team), Dobi (fully observed by team), Bulen (minimally observed by team), Epar (not observed by team). Figure 3-82 is an EHRCO photograph of displaced families from the Metekel Zone.



Figure 382 Displaced Families

Damage to Life and Property

It's difficult to fully report on the extent of damage to both life and property in only a few days of data collection. Below we present the significant pieces of information reported by witnesses to the data collection team.

A. The lives of Amharas before and after displacement

- a. **No education.** In anticipation of the coming displacement of Amharas, children were forced to stop attending school beginning in December 2012 (E.C. Tahisas 2005). Efforts to determine the exact number of students restricted from attending school were not successful, as the heads of schools in both Dobi and Baroda refused to share this information. However, we subsequently learned from the parents of the children that “large numbers” of students were prevented from attending schools.

- b. **Residential homes were burned to the ground.** For example, in Aygali Mozambik, the houses of seven individuals were burned down, and in Dobi one person's home was burned down. The data collection team confirmed the incident in Dobi firsthand. Figure 3-83 shows the Dobi homeowner, Ato Asmare, at the site of his burned house.



Figure 383 Ato Asmare, a Dobi Farmer Whose House Was Burned Down

- c. **Loss of life.** Two people were killed by bow and arrow near Dibate while trying to escape with their cattle.
- d. **People were restricted from leaving with their possessions.** Attempts to sell their cattle in the markets failed, as local residents had previously been ordered not to purchase from them. This meant that many were forced to release their cattle in the fields and leave without them. The few that managed to sell their cattle had to accept very low payments. An ox worth around 10,000 birr was sold as low as 1,000 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. On his return he was forced to buy it back for 45,000 birr. He left his 17-room home only to come back and find it robbed. Abba Asmare, a resident of Dobi Kebele, had 70 tons of grain (Dagusa) destroyed.
- e. **Stolen possessions.** During difficult situations, it is understandable that people find sometimes must leave behind their belongings. Those who fled without taking anything discovered upon their return that all their

possessions had been stolen. For example, Ato Acham, a resident of Baruda, had 150 chickens, 27 beehives, many hectares of vegetables, crops, and other possessions stolen. Another man, Ato Tadele Dagnaw, doesn't know what happened to his three cattle.

- f. **Forced to pay high transportation fees to escape the area.** Ato Wale was forced to pay up to 25,000 birr for travel to Koso Ber with one refrigerator and food for the day. People were made to pay up to 20 birr to carry one handheld bag for less than 100 kilometers.
- g. **Exposed to robbery and suffering on the road.** Large numbers of people were robbed after being targeted as farmers. Many who beg at Chagni Bus Station claim to have been robbed. A man named Ato Amogne sold his 11 oxen for 35,000 birr. He used 5,000 birr to pay for transportation but then had the rest of his money stolen by thieves.
- h. **Family separation.** A lot of families were exposed to hardship and suffering, with many more forced into begging. Priest Mesfin was robbed of more than 800,000 birr and now works as a day laborer. According to many of the displaced, in Chagni city alone more than 500 heads of households now work as day laborers.
- i. **Beatings.** A man named Abba Asmare in Dobi Kebele was severely beaten and his life was saved only after receiving urgent medical attention.

B. Difficulties experienced by the displaced upon return to the Metekel Zone

- a. **Confiscation of land.** A lot of people discovered their land had been confiscated when they returned. The local residents were forced to take over their rented farmlands. For example, Priest Dawit in Baroda had a 10-hectare parcel of land that he had been paying taxes on taken away from him. He had lived on the land for more than 18 years and had paid taxes on the land each of those years. Ato Amogne, in the same kebele as Priest Dawit, had seven hectares of land (with crops) confiscated.
- b. **Physical attacks.** In Dobi kebele, Ato Kinde Melkamu, his wife, and one of his children were beaten on Easter Sunday. They recovered after medical attention.
- c. **Travel restrictions.** Individuals who had trading licenses were prevented from renewing them. Customers entering their places of trade were 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. **Restrictions on exchanging goods in a marketplace.** In Dobi, Ato Asmare's wife was stopped from travelling to the market and taken out of her car on 20 April 2013 (E.C. Miazia 12, 2005). She was likely going to be

killed by bow and arrow had the local residents not protested and saved her life.

- e. **Homes burned and possessions stolen.** In Dobi kebele, Ato Asmare was beaten for a second time and thrown out of his house. The perpetrators broke into his safe and stole 60,000 birr. They also took 10 wires of gold (in this area, gold is measured by coils of wire). They proceeded to burn his house. Similarly, Ato Melkamu Kinde was robbed of 200,000 birr. (The life story of these two individuals is included at the end of this report). Ato Alehegne, a resident of Dobi kebele, left 27 cattle and 7 children behind. His whereabouts remain unknown.
(During an evidence-gathering trip in Bulen woreda, members of the Moresh Wogene Amhara Organization data collection team were arrested. They shared the following account: “One Amhara had four oxen stolen; the thief was caught in the act. They only returned two oxen back to the victim and kept the other two. The Amhara individual repeatedly went to the police station to ask for the return of the two oxen. We spoke with this Amhara in the station. Through their conversation, we learned the police could not arrest the thief. Fearing that the remaining oxen might also be stolen, the individual left after pleading with them for five days and moved 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.” See Figure 3-84.



Figure 384 A Closed-up House

- g. **Women prevented from collecting water like other local residents.** W/zo Workinesh Sewagegne and W/zo Debre Kassu were beaten while collecting water from the Keshar River near the 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.”

- h. **Livestock restricted from accessing grazing land.** In Baroda kebele, when Amhara and Gumz livestock grazed together, the Amhara farmer would be 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, must restrict their activities between 6:30 p.m. until 7 a.m. for safety reasons.
- j. **Exposure to psychological and societal abuse.** It was common that while in conversation with a local resident, an individual would pick up soil, smell it and remark, “Do you think this is Amhara 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 inflicted both psychological and social damage.
- k. **Denial of fertilizer and credit services.** Amhara are not granted collateral for credit the same as other residents. They are also barred from receiving the support of various government services.

Check points to trap Amharas in Metekel Zone

There are five checkpoints set up to catch Amharas in the Metekel Zone. The checkpoints are located in Kar, Gesengesa, Bulen, Dibate, and Dobi. In one of the checkpoints, known as Kar, Amharas without ID cards are raped if female and charged up to 1,000 birr if male, just to enter and leave the area.

The Kar checkpoint is located near Benishangul on the road to Jawi and the Metekel Zone town of Gilgel and near the road to Asosa and Pawi. A substantial number of travelers have become victims here. In May 2013 (E.C. Ginbot 2005), one young woman travelling from Jawi did not have her ID. She was forced by the guards to spend the night with them and was raped. Ato Temesgen’s wife (Ato was the gentleman who 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 pull over at the Kar checkpoint. It is not fully known what was done to her but she suffered a total mental breakdown. This incident took place in 2010/2011 (E.C. 2003) and she has since received treatment with cultural medicines. She is healthy now.

Similarly, at the Debaka checkpoint, people are routinely killed by bow and arrow. During the displacement of 2014 (E.C.2007), two people were killed. An Amhara was also killed in similar circumstances in 2011/2012 (E.C. 2004). In a lot of the checkpoints, an Amhara ID is not sufficient for people to use for travelling between different areas.

Sample Testimonies

Aba Yeshiwas Tinsae

Aba Yeshiwas Tinsae, aged 65, works as a day laborer in Chagni City. He works with Chinese laborers who mix cement and sand. His wife sells local gin (areki) and beer (tella). They've been supporting their household with this work since they became displaced from the Benishangul Gumz Region, Metekel Zone, Bulen woreda, Baroda kebele. This should have been the time in their lives when they could retire and become supported by family, but they have not been blessed with this. The wealth they had accumulated over their lifetime was stolen during their displacement and they have now been forced to work as day laborers even in their advanced age. They even shared their concern that the time spent providing information to the data collection team would result in lost wages for that day.

Aba Yeshiwas remained in Chagni after coming to petition the Amhara National Regional Government. He was told that he would be killed if he returned, as he was considered an Amhara coordinator in his area. He recalls that his wife would be harassed by the kebele officials for his whereabouts until she escaped. She used to pretend she had divorced him in order to get them to leave. One day when one of their children, Achenef, was beaten in order to give up the whereabouts of his father, his wife fled the area in the middle of the night to save their lives. She came to Chagni.

Ato Achamyeleh Dessie

Ato Achamyeleh Dessie lived in Baroda kebele for more than 11 years but has now left, vowing never to return. He had gone to a village called Meshanti near Bahir Dar and rented a home. However, since he can no longer afford rent, he's being sheltered in a tent (kenda) constructed by his friends and family.

As Ato Achamyeleh began to recite all the possessions he has lost, he began to cry. He recalled with a visibly broken spirit that he lost a land planted with chilies, tomatoes, onion, and various vegetables, as well as more than 150 chickens, cattle, and 27 active beehives. He also lost his house and all of the possessions it contained.

Priest Mesfin Asfaw

Priest Mesfin Asfaw was born in West Gojjam Zone, Mencha Woreda, Gagi Kebele farmers Association.

Fifteen years ago, he left to seek a better life for himself and serve the community 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 possessed much wealth and property. However, in 2012/2013 (E.C. 2005), on the basis of his Amhara ethnicity, he was arrested for two days along with other Amharas. He was robbed of his possessions and forcibly removed from his home of 15 years.

Priest Mesfin left his home with no possessions and does not know what happened to 50 tons of corn and grain (dagusa) (worth approximately 32,000 birr), a 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 (bed, box case, cabinet, sofas, tables, a barrel, various other furniture, clothes etc. worth approximately 50,000 birr), a large pile of straw to cover a house (worth approximately 2000 birr), approximately 2,000 birr worth of cattle feed, and other possessions.

This priest now works as a day laborer in Mecha Woreda to support his family. When he spoke with the data collection team about his losses and inquired about who else he could share his story with, the team was moved to 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, he settled in the region and worked hard, accumulating both wealth and property. He was ultimately displaced along with other Amharas in the region in 2012/2013 (E.C. 2005). When they were forced to return, Dobi kebele did not welcome him. It appeared to him as though the kebele was saying, “I have already thrown you out, don’t return.” He was unable to spend the Easter holiday peaceably. He was again forced out of the village where he had lived for 11 years. He shared the story of how he was forced out of his home on Easter day:

“As it was Easter Day, we had slaughtered two oxen. We were preparing to celebrate with friends and family in the area. The meat was being fired, the tella was ready and we were talking. Darkness was falling and we had not yet eaten our dinner. At around 8 pm my house was surrounded by kebele militia as though I was a thief. I was arrested as a criminal and beaten.

They didn’t spare my wife. We were both beaten.

They did more than just beat me and my wife. The militia ate the food we had prepared. They took two of my oxen. They slaughtered and ate one of them but I don’t know what happened with the other one. I don’t know what they did with my 30 chickens. They tore up the barrel for the tella making. They chopped up my sneakers. They did the same to our bed. I had committed no crime other than being Amhara.”

He recalls these crimes 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 arrested.

Ato Melkamu told the data collectors that his son was beaten on March 22nd (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 greatly 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 into and 60,000 birr was stolen. He had 10 wires of gold taken. Seventy tons 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, and his wife was nearly killed while returning from the market. Luckily she was saved by those in the area.

Table 3-4 provides a list of names and other details of individuals who were involved in the forced displacement of Amharas.

Table 34 Individuals Involved in the Forced Displacement of Amharas

S.No.	Name of Perpetrator	Location	Position	Ethnicity	Phone Number
1.	Shanbel Belew	Baroda	Cabinet	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	Shinasha	
7.	Asnake Desalegn	Baroda	Cabinet	Shinasha	0918618454
8.	Tarekegn Sisi	Baroda	Militia	Shinasha	0917180914
9.	Fekadu Ayana	Baroda	Cabinet	Shinasha	0921572334
10.	Lemisa Rana	Baroda	Shengo	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	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	Gumz	
8.		Dobi	Cabinet	Gumz	
9.		Dobi	Cabinet	Gumz	

Table 3-5 provides other contract details for individuals involved in the displacements.

Table 35 Other Contact Details for Those Involved in the Displacements

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 Commission	Investigator	Shinasha	0577750093
5.	Ato Mohammed Nasir	Region Administration	President	Berta	0577750109
		Deputy Head of the Region			057750117
		Head of Regional Administration Office			0577750142

A list of names of the more than 5,200 individuals and families displaced in 2013 (E.C. 2005) is attached separately.

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

In commemoration of the lives of Amharas in the Kemash Zone, Muluken Tesfaw, a member of the Moreshe Wogene Amhara Organization data collection team, published a book titled *Yekifu Sew Shint*, which begins with an outline of the deliberate acts of cruelty and oppression made against Amharas (excerpt reproduced here with permission):

More than 4,500 children, young people, women and elderly have settled on the outskirts of Finote Selam city, in an area known locally as Kera Sefer. All of them depend on the three rations that they receive daily. Although I had been worried that the security forces would not allow me to go near the settlers, I was able to mix with them without any issues.



Figure 385 Displaced Amharas in Kera Sefer

These unfairly displaced people are settled on land used to produce bricks for use in various construction work. The conversation initially started with two people, but gradually more and more people joined. I was hard-pressed to decide who I should listen to first! All of those who gathered started sharing their stories, apparently thinking that I could help them find a solution. I met people who had been living in the region legally for between 7 and 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” and not given much land. In 1989 when I did 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 accumulate wealth. Once there I initially rented land to farm and then the kebele lawfully

granted me the land and I was given a temporary ownership certificate. I started to farm the land and also obtained a trading license which allowed me to begin trading alongside the property. I was able to gain some wealth, but I was to be forced to abandon it like this,” he said with tears in his eyes.

“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 can’t accept what has happened and I can’t cope with the anxiety.”

I found it hard to look him in the eyes as he spoke, so I turned around to look at the other people around us. The displaced 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 unexpectedly called, and many gathered to hear the news. Ato Tadesse Shambel, the Woreda Administrator and Lieutenant Getachew Giregna, the Head of Police, started speaking. They asked people with Amhara Regional State IDs to hold on to their IDs but requested that people with Benishangul Gumz IDs hand them in for collection, as the woreda would be preparing farmland for them on the basis of their ID. Some withheld their IDs as they felt suspicious at the way this message was targeted at Amharas but a lot of us handed in our IDs. An order was given to burn all the collected IDs on the spot. Within minutes, our legal residence papers were turned to ashes. The Administrator and Head of Police gave the order to arrest all Amharas. We were arrested and herded towards the police station while being lashed with whips. We were ordered to pay 300 birr for transport. Those who did not have the money to pay were beaten with the rifle handles and a lot of them died. For example, this father buried his son,” he said while pointing to a sad-looking man nearby.

“While 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, located 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 in the street and no one is sure what happened to his corpse. A girl named Nitsuh was beaten and displaced and her parents still don't know her whereabouts. They bitterly recall one woreda administrator’s words: “You Amharas multiply like fleas everywhere you go and 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 tale of suffering. I called two other members of the data collection committee and we went to the Damot Hotel in

town for tea and discussed the following about what we had learned: according to the reports of victims Deacon Adugna Tadesse and Animut Simegnaw, the displaced were not given a chance to collect their belongings, to close up their homes, or even to bid farewell to neighbors. Their cattle were left in the forests. Others who protested the Amharas' displacement were beaten and many 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 Ethiopian. One letter sent by a government woreda administrator said, "Help them because they are illegal felasha 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 are many who lost their lives. One person shared that he had to bury his friend before he arrived. They also explained that there are many who have been injured and suffered from broken bones and limbs. "Our legal trading permits were torn in front of us," one person recounted. Of those currently here, 450 have residence permits, 120 have trading permits, and 60 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 if we did not already have our own homes. We left our clothes behind and are now left unclothed."



Figure 386 Documents of Displaced Amharas

Many of the displaced Ethiopians ask the same questions: we did not choose to be Amharas, why didn't members of the other ethnic groups that also lived alongside us become forcibly displaced? We don't believe that they should have suffered like us but what is the problem with us being Amhara? At least we should be treated the same as other ethnic groups in the country. Why should those with foreign passports be 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 names of 4,500 forcibly displaced individuals and their families is attached separately.

Statement by EHRCO

The forcible displacement of Amharas has been reported by the EHRCO and foreign media. The Sub-Saharan TV presenter Adulala reported that more than 12,000 Amharas from Gumz and more than 22,000 Amharas from Gura Fereda have been displaced. In its 125th Special Report on March/April 2013 (E.C. Megabit 2005), EHRCO 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 area 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 a lack of adequate food and medical treatment. EHRCO has been able to observe the situation firsthand to assess and confirm its extent.

The displaced individuals and families are facing a very difficult situation. For example, in some areas, such as the Kemash Zone, while the displaced were made to return back to their homes, the fact that their possessions were either stolen or lost meant 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 against on the basis of their ethnicity.

Those displaced, who have heard of the difficulties faced by those who have returned, have themselves been unwilling to return, fearing they will face similar problems. The representatives of the displaced have reported that around 5,000 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 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 have also reported to EHRCO the fear and hopelessness they feel as a result of the suffering and abuse they have faced, together with imprisonment, threats, and surveillance as a result of their decision to speak with national and international media agencies.



Figure 387 A Displaced Pregnant Woman, Close to her Delivery Date (Photo Credit: EHRCO)

Abuses of Rights Committed During the Forced Displacement

- Having the wealth and property accumulated throughout many years confiscated 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 voting and from obtaining voting cards
- 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
- In a petition written by representatives of the displaced and signed by more than 140 individuals, they report being told, “You do not belong in this region and you should leave.” When they protested, they were subjected to threats and beatings, imprisoned, and had their possessions confiscated

Abuse of Rights and Administrative Wrongdoings Committed against Baruda Kebele Returnees

- Failure to return property confiscated by the 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 reestablish themselves

- Refused agricultural resources such as seeds and fertilizers as a result of being treated as non-natives
- While they were permitted to return by the federal government, the zone and kebele officials continue to discriminate against and exclude them, stating they do not belong in 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 as a result of language or ethnicity. Amharas returned to the kebele where they had been settled for many years and from which they were displaced after being told, “You Amharas don’t belong in this area.” Although they returned, they received no support from the government and were not able to recover their stolen or destroyed property. This left them in very difficult and vulnerable circumstances. The government’s treatment of them as enemies has exposed them to tremendous suffering and administrative abuse.

Situation and Complaints of Amharas Returning to Bulen Woreda

- A now 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. In this way, they forced us to sign to return. We tried to explain that we would not sign—if we have committed a crime we should be dealt with by the courts. We asked why we were being asked to leave when 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 robbed of more than 60,000 birr. When he reported this to the overnment officials, he received no support or resolution.

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

Sometimes events occur that are difficult to adequately put into words. This is often because the events are experienced as raw emotions, which makes it difficult to form into a narrative.

It is confirmed that members of the Gumz ethnic group living in the Metekel Zone slaughtered and ate the flesh of Amharas. Encouraged by the woreda government and filled with ethnic hatred of Amharas, they were emboldened to commit this heinous act.

This is abhorrent, and it is difficult to hear or speak about it. However, in order to demonstrate the seriousness of the danger faced by Amhara people 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. Police posted in Bulen and Wembera woreda began to round up and arrest Amharas. The reason given was that “Amharas have a lot of weapons and could disrupt the elections.” Many were beaten and ordered to hand in weapons that they had supposedly hidden.
2. Officials in Metekel Zone spread propaganda to members of the Shinasha and Gumz ethnic groups stating, “If we displace Amharas. they will only give our region a bad reputation and we’ll be held responsible. So, it’s better to finish them off (i.e., kill them) where they are.”
3. A Gumz man was found dead in Wembera woreda, his killer 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 give up the killer.” All the Amharas explained that they did not know why he was killed. 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 in Melkan kebele on the 16th and 17th of May 2015 (E.C. Ginbot 8 and 9, 2007). Around 160 people were slaughtered with knives and gejeras. Those trying to flee were met with bullets and their bodies were left where they had 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 couldn’t give birth to their children. Unborn babies were cut out of their mothers' bellies with Gumz knives. These evil individuals destroyed the women’s wombs commenting, “Is this how human beings look?!”

The genitals of Amharas were cut off and used as badges of honor and to display manly strength. The hands of the dead were cut off and used to beat 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 dignity. There was no dignity in the deaths. The remaining body parts were eaten. Homes were closed off for weeks containing 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), death arrived to Bulen woreda “Aygali Mozambik” kebele. Two people were slaughtered. Similarly, their kidneys and livers were eaten with chili powder.

The killers were caught by the police. The police investigator at the time was an “Oromo” woman. During the questioning, while the killers described to her how they had killed the victims and eaten their flesh, she became very distressed and proceeded to vomit in her office.

Some kebeles in Wembera woreda have completely killed off or displaced all the Amharas.

Amharas in Bulen woreda were caught and arrested. During the farming season beginning on 26/07/2015 (E.C. Hamle 19, 2007), many escaped to the forests to live with wild animals. More than 222 families have been displaced. The cattle of many Amharas were left behind to be stolen or slaughtered by anyone who wanted them—as though part of communal property. Pregnant women were beaten in Dobi and Baroda. Around 28 Special Forces officers came to Bulen Woreda to beat Amharas.

The names of over 80 people who were slaughtered can be found at the end of this report.

In the Afar Region

This study is intended to serve as a key source of information regarding the cleansing of Amharas throughout the whole country. Amharas located in Abay Negeso, Afar Region, and Zone 5 Semu Robi woreda live with the daily threat of death. In order to explain the details of their situation, all the observations made during the study have been presented in full.

It is not a stretch to say that there are no ethnic groups who appear unwilling to destroy Amharas. This is evident from the plans and actions of the EPLF that were undertaken before it gained power in Welkayit Tegede and Telemt, and from the actions of all others, including other Amharas, who have waged a campaign against Amharas. Let us observe how Amharas in Abay Negeso are being killed by members of the Afar ethnic group.

We arrived in Shewa Robit at night. The person who was to take us to meet with Amharas in Abay Negeso informed us he had left Shewa Robit without meeting us because we’d arrived too late. We reached our hotel on Tuesday morning. After informing the individual what we needed, 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. 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 was located around seven kilometers away from our location.

Our helper/guide said if the police at the checkpoints asked about us, “I will say you are my brothers from Saudi Arabia. You too should say you came from Saudi Arabia.”

There was recent ethnic conflict, so the police were on high alert. He hung his weapon on the back of the Bajaj and covered it up. The Bajaj, built to carry three people, ended up carrying 10 of us including the driver. On the way to our destination the individual would point out the various places where individuals had been killed.

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 over there so you can film the whole area.” We asked him, “But we haven’t gone far, won’t the federal or regional police come?” “What?” he exclaimed. He pointed 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 whom he had spoken with previously and whom he was now taking us to meet. It was frightening to travel while following the only man with a weapon among the tall maize crops, especially in an area where people’s lives were not valued.

Although we understood the risks going into this situation, it was still a frightening time. The land we walked on had been the site of much death over the previous days, months, and years. It had seen a never-ending ethnic war. A week hardly passes without the sound of gunfire or at least one death. There is a sizable 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 regard each other as enemies. It appears to be a lawless land. Everyone who lives here does so through sheer brute force. People here are kept safe by luck, not the rule of law.

Establishment of Abay Negeso Kebele

Abay Negeso was once covered by forests and the area was 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 farmer population was comprised of 582 heads of households. In 1983, when the government changed hands, 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 with unclear origins started being discussed in the Amhara villages: “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 wasn't because there was a river or hills to aid the drawing up of the borders. Beyond Abay Negeso, for example, is the Amhara village of Berbere Kebele.

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 the Erub Jiret River. The farmers tried to support themselves by working for the investors on their own land. However, the wealthy investors did not want to put up with the unrest in the area and left. The land taken from the Amharas and given to investors was yet again divided, between 44 Afars and 16 Amharas.

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

1. W/zo Tiruye Beyene's one hectare of 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 50 sq. meters of land was taken by the Turkish company building the train line, and the 246,000 birr in compensation was taken by the Woreda Police Chief, 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, or migrating from the area. There are currently fewer than 250 heads of households left. Fifty-two were killed by the Afar people. Ninety-six people have fled via the Red Sea to Saudi Arabia and other countries. Two hundred people (50 from Abay Negeso and 150 from Sedech 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 gejera or mencha by Arusis). Amharas routinely have their weapons confiscated and are then killed by the Afars without discretion. In a single year, more than 20 Amharas were killed by Afars. This is just in one kebele. In neighboring villages, the number of Amharas killed since 1991 (E.C. 1983) is estimated to be over 2,000, 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. They live with the daily threat of death. Even when they escape there is nowhere that welcomes them. 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 within six months. When he returned, he found that his land had been divided up among 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.

It is not a stretch to say that the killers of Amharas do not face any justice. Consider the case of Ato Abate. Ato Abate was a miller who 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 the Amhara Region, the Oromo Police arrived and they 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 proper investigation.

A list of the Amharas killed can be found at the end of this report.



Figure 388 Amharas Leading Us through Their Field Carrying Their Weapons

The names of those denied their legal right to live, and who therefore crossed the Red Sea to travel to Saudi Arabia, are partially listed below. Some families have had two or three children flee. When asked why they choose to go via this very dangerous route, they responded, "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." But truly, human beings do live on hope.

1. Geremew Belachew
2. Dessiye Melaku
3. Feleku Eshetu
4. Fatuma Seid
5. Abebayehu Nahusen
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

Residents petitioned agencies from the kebele all the way up to the Prime Minister's Office; from media agencies to human rights organizations; 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 attesting “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, the Federation Affairs Council, the Office of the Prime Minister, and to the FDRE Human Rights Commission. However, in 20 years, none of the agencies have helped them. None of the offices were willing to deal with the matter, and instead kept referring the case back and forth.

Perhaps help will arrive if, like the people of Berbere kebele, they are all killed or displaced. When an Amhara representative returned from petitioning the federal government, he discovered that his home had been burned down. Most of the documents used to petition their case over the years were destroyed in the fire. A sample of some of the documents that survived can be found below in Figures 3-89 through 3-X.

Note that the information found in the petition below, and the response from the different government agencies, suggesting that Amharas have been in the Afar Region since 1991 (E.C. 1983) is mistaken. They were actually forced to settle in the Afar region beginning in 1994/1995 (E.C. 1987). It is unclear if this information was deliberately changed or whether it was the result of an error.

Figures 3-89 and 3-90 are a petition to the FDRE parliament. Here is an English translation:

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 the Afar Region, Zone 5, Semu Robi Woreda
- Our constitutional and human rights have been abused
- 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, many of our people have suffered the loss of life and injury, as well as the blatant abuse of our human and constitutional rights
- The past 17 years have been filled with hardship and suffering as a result of the discrimination we face based on our ethnicity and a failure by the government to correctly enforce 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

ጥቅምት 14 ቀን 2001

ለኢትዮጵያ ፌዴራላዊ ዲሞክራሲያ ሪፖብሊክ
ለሕዝብ ተወካይ ምክር ቤት
አ/አበበ ፣

አመልካቾች እኛ ቁጥራችን 500 የሚሆን አርሶ አደሮች
ስማችንና

ፊርማችን በአባሪነት ተያይዞ የሚገኝ የአማራ ብሔር
ተወላጆች

አድራሻችን በአፋር ብ/ክ/መንግሥት በዞን አምስት መስተዳድር
በሰሙርቢ ወረዳ አደሌላ ህንገግ ቀበሌ አባይ ነጌሶ
ጎጥ

በአለንበት በአፋር ብ/ክ/መንግሥት በዞን አምስት መስተዳድር በሰሙርቢ
ወረዳ ለረጅም ጊዜ ህገ-መንግስታዊና ሰብአዊ መብታችንን በጣሰና በሚጋፋ መልኩ
ከፍተኛ የሆነ የመብት መገፈፍ በደል የደረሰብንና እየደረሰብን ያለ በመሆኑ ምክር ቤቱ
የሀገራችንን ህገ-መንግሥት እንዲተርጉምና ራስን በራስ የማስተዳደር መብታችን
ጭምር እንዲከበርልን አበቱታችንን በፖስታ ቤት በኩል

1ኛ ጥር 12 ቀን 2000 ዓ.ም

2ኛ መጋቢት 29 ቀን 2000 ዓ.ም አመልክተን የተሰጠን ምላሽ
ባለመኖሩ ለሶስተኛ ጊዜ ለማመልከት ተገደናል።

እኛ አመልካቾች ሆንን ወላጆቻችን ከ1967 ዓ.ም በነበረው ሥርዓት አሁን
የምንገኝበት ቀበሌ በአማራ ብ/ክ/መንግሥት በሰሜን ሸዋ ዞን ቀወት ወረዳ ሥር
ይተዳደር የነበረ በመሆኑ በስፋት ፕሮግራም ስፈራን ላለፈት 33 አመታት በመኖር
ላይ እንገኛለን ከ1983 ዓ.ም ጀምሮ በነበረው የመንግሥት ለወጥ ቀበሌያችን ወደ
አፋር ብ/ክልል መንግሥት የግዛት ክልል የተከለለ ሲሆን ላለፈት 17 አመታት
መራራና እልህ አሰጪራህ የበርካታ አባቶቻችን ወንድሞቻችንና ልጆቻችን
ሕይወትና አካል ያጣንበት ሰብአዊና ዲሞክራሲያዊ መብታችንና የተገፈፈበት
ዓመታት ነበር ለማለት ያስደፎራል ይህም የክልሉ ህገ መንግስታዊ ድንጋጌ
በተግባር የማይተረጎምበት ከመሆኑም በላይ በየጊዜው በሚታየው የጠባብ
ብሔረተኝነት እንቅስቃሴ ገፊት ቀማሽ በመሆን ሕይወታችንንና ኑሮአችን ሳይለውጥ
17 የችግርና የስቃይ አመታት ለማሳለፍ ተገደናል

Figure 389 Page 1 of a Petition to the FDRE Parliament

ዲሞክራሲያዊ ህዝብ ተወካዮች ምክር ቤት ፡ የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ ጠቅላይ ሚኒስትር ቢሮ፡ ህገ መንግስታዊ ሰብአዊ መብታችን እንዲከበር የበኩላችሁን እገዛና 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 ምክር ቤት
አ/አፀባ ፤

Figure 390 Page 2 of a Petition to the FDRE Parliament

Figures 3-91 through 3-93 are a petition to the Amhara National Regional Government. Here is an English translation:

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,

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

Efforts made to investigate the issue

1. When proof that the petition was filed 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 while they experience pressure, 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 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 that solutions be found there.

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

With Regards,

Kassa Gete

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 have 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 reporting 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.

የአማራ ብሔራዊ ክልላዊ መንግሥት
 መስተዳድር ሰላሳ ስም
 የቀረበው የሰላሳ ስም

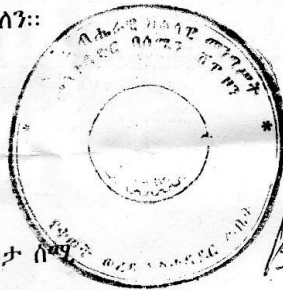
ቁጥር 5/1641/2000
 ቀን 5/13/2000

ለአማራ ብሔራዊ ክልላዊ መንግሥት የህዝብ ቅሬታ ሰሚ
ባህርዳር

ጉዳዩ፡- በአፋር ብ/ክ/መ በዞን 5 በሰሜን ርቢ ወረዳ የአባይ ነጌሶ ጉጥ የአማራ ተወላጅ
አርሶ አደሮች አቤቱታን ይመለከታል

ከላይ በርዕሱ ለመግለፅ እንደተሞከረው ግለሰቦቹ ችግራቸውን ለፌዴራልና
 ለክልሉ መንግሥት አመልክተው ጉዳዩ መጀመሪያ በቀወት ወረዳ የህዝብ ቅሬታ ሰሚ
 ጽ/ቤት ቀርቦ እንዲታይ ከክልል በስልክ ተገልጾልናል፡፡ ብለው ችግራቸውን በዝርዝር
 ለጽ/ቤታችን በአመለካከቱ መሠረት የተደረሰበትን የውሳኔ ሀሳብ ከዚህ ሸኒ ደ. 2
 ገፅ በመጻፍ የላክን መሆኑን እንገልጻለን፡፡

ግልባጭ፡



//ከሰላምታ ጋር //

[Signature] ከሐይለ ጌቱ

- ↓ ለሰላሳ ስም ዞን የህዝብ ቅሬታ ሰሚ
- ↓ ለቀወት ወረዳ ዋና አስተዳዳሪ
- ↓ ለቀወት ወረዳ አስተዳደር ጽ/ቤት
- ✓ ለአቶ ጫኔ አቢጋዝና ለአቶ አህመድ ሀሰን

የቀወት ወረዳ የህዝብ
 ቅሬታ ሰሚ ጽ/ቤት

Figure 391 Page 1 of a Petition to the Amhara National Regional Government

ጉዳዩን ለማጣራት የተደረገ ጥረት

1. ጥያቄው የብዙሃኑ መሆኑን ግለሰቦች 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 አላባቸው 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 የግለሰቦችን ችግር በትክክል በቦታው ላይ ሂዶ አጣርቶ ለሚመለከተው አካል ማሳወቅ ወሳኝና አሳማኝ ጉዳይ ሲሆንም በሌላ ክልል ላይ ሂዶ 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 //

ካሌ ጌቴ

የቀወት ወረዳ የህዝብ
ቅሬታ ሰሚ ጽ/ቤት

Figure 392 Page 2 of a Petition to the Amhara National Regional Government

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

ጉዳዩ: 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/ሰማይሰጠንና ለጉሳ ማሪዎች የግል ኪሽ የሚገባ መሆኑ
- ✓ የራሳችንን ተወካዬች 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

Figure 393 Page 3 of a Petition to the Amhara National Regional Government

Figures 3-94 and 3-95 are a petition to the Ethiopian Human Rights Commission. Here is an English translation:

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 consider 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 to be 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,

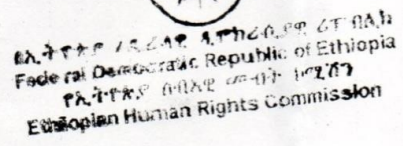
Demewoze Mame

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



14 97A 2000

- ከ50 በላይ ሰዎች ተገድለውባቸው አጥፊዎች ለሕግ ሳይቀርቡ እንደቀኙ፤
- በርካታ የእርሻ መሬታቸው ተነጥቶ ለክልሉ ተወላጆች እንደተሰጠባቸው፤
- በሕጋዊ መንገድ የታጠቁ የጦር መሣሪያዎችን ከሌላው የክልሉ ነዋሪ በመለየት ትጥቅ እንዳስፈቷቸው፤
- ከፌዴራሉ መንግስትና የዕርዳታ ድርጅቶች የሚለካው ዘይትና እህል በስማቸው መጥቶ ግን እንደሚይከፋፈላቸውና ለግለሰቦች ጥቅም እንደሚውል፤
- ትምህርት ጤና በመሳሰሉ የማህበራዊ አገልግሎቶች እኩል ተጠቃሚ መሆን እንዳልቻሉ፤
- በአካባቢው ተወልደው እያደጉና የአካባቢውን ቋንቋ እየወቁ ልጆቻቸው በየመንግስት መስተጻጨት የሚገኝ ትምህርት መስጠት እንደሌላቸው፤

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8-461

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

ኮሚሽኑ አቤቱታቸውን እንደመረመረው የተዘረዘሩት ተግባራት ተፈጽመው ከሆነ በሕገ-መንግሥት የተደነገጉ የእኩልነት፣ ንብረት ማፍራትና በየትኛውም አካባቢ መኖር፣ እኩል የማህበራዊ አገልግሎቶች ተጠቃሚ መሆን፣ ራስን ማስተዳደር ወዘተ መብቶችን የሚጻረር ተግባር በመሆኑ የሁለቱ ክልል መንግሥታት በተለይም ያላቸውን መልካም የመቀራረብና የመደጋገፍ ግንኙነት ተጠቅመው የእቤት ባዶቹን ችግር በማጥፋት ተገቢውን መፍትሄ በጋራ እንዲያፈላልጉላቸውና ውጤቱም እንዲገለጽልን ኮሚሽኑን ለማቋቋም በወጣው አዋጅ ቁጥር 210/92 መሠረት እናሳስባለን፡፡ የአቤቱታቸው 3 ገጽ ኮፒ ከዚህ ጋር ተያይዟል፡፡



ከሠላምታ ጋር

[Signature]

ደ.መ.ወዜ ማመጃ

የኢትዮጵያ ሰብአዊ መብት ኮሚሽን ምክትል ዋና ኮሚሽነር

ግልባጭ፡

- > ለእነ አቶ ጫኔ አበጋዝ
- በሸዋ ፎቤት ፖስታ ቤት በኩል
- ዞን አምስት፣ ሰሙ ፎቢ ወረዳ
- አባይ ነጌሶ ቀበሌ ገ/ማህበር



Figure 395 Page 2 of a Petition to the Ethiopian Human Rights Commission

Figure 3-96 is a petition to the Afar National Regional Government Office. Here is an English translation:

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 outline that they have not been able to have their own kebele, thereby stopping them from administering and educating themselves, from being judged in their own language, and from participating freely in development 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 organized 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-page document attached) to the region for a response.

With Regards,

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

No. 23/07/2001
 ቀን
 Date

ለአፋር ብሔራዊ ክልላዊ መንግስት ርዕሰ መስተዳድር ጽ/ቤት
ሰመራ

ጉዳዩ:- የአባይ ነገሶ ጉጥ ነዋሪዎች ያቀረቡትን አቤቱታ ይመለከታል፤

በርዕሱ እንደተመለከተው በአፋር ብሔራዊ ክልላዊ መንግስት፣ በዞን አምስት መስተዳድር፣ በሰሙርቤ ወረዳ፣ በአደሌላ ሕንገግ ቀበሌ የሚኖሩ ቁጥራቸው 500 የሚደርሱ የአባይ ነገሶ ጉጥ ነዋሪዎች የሆኑ ሚያዝያ 6 ቀን 2000 ዓ.ም የተፃፈ አቤቱታ ለምክር ቤታችን አቅርበዋል።

በአቤቱታቸውም ራሳችን በራሳችን የምናስተዳድርበት ቀበሌ ኖሮን በቋንቋችን መማርና መጻኘት በልማትም ላይ የአራሳችንን ሚና መጫወት አልቻልንም፤ ስለሆነም ቀበሌያችን በብሄር፣ በሥራ በመልክዓምድር አቀማመጥ በሙያና ተዛማጅ ጉዳዮች የተያያዘ ስለሆነ እራሳችንን በእርሳችን ማስተዳደር እንድንችል የአባይ ነገሶ አካባቢ በቀበሌ ደረጃ እንዲዋቀር እንዲደረግልን የሚል ነው።

በእኛ በኩል እንደተመለከትነው አቤቱታው ክልሎች በክልላቸው ውስጥ ተጨማሪ የአስተዳደር እርከኖች ወይም የራስ በራስ አስተዳደራዊ አካባቢዎችን ያቋቁማሉ በሚለው ሥልጣናቸው ሥር የሚወድቅ ሆኖ ስላገኘነው፣ በክልሉ በኩል ምላሽ እንዲሰጠው የአቤቱታው 8 ገጽ ለባሪ በማድረግ የላክንላችሁ መሆኑን እንገልጻለን።



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Figure 396 Petition to the Afar National Regional Government Office

In “The Scrap of Land They’re Granted”

In the previous sections, we presented our observations that it is not possible for Amharas to live in peace in the areas in which the TPLF has forced them to settle. Wherever they go, they are massacred without question, thrown off cliffs, and on the receiving end of various cruel acts. Now we will observe how they are living in the area that the TPLF granted them—the “Amhara Region.” Amharas here have also been massacred through drought and starvation, through disease and epidemics, individually and en masse. Initiatives to fight the malaria epidemic that were started during the Derge regime have been completely dismantled by the TPLF. Health centers have been relocated to the Tigray Region, leading to the deaths of Amharas from 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 them. 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 from malaria in the extreme hot weather conditions in Shewa, Gojjam, Gondar, and Wollo. In less than 10 years, the same number of Amharas have died from malaria as died during the Red Terror. During the reign of this racist government, the ones who survived malaria outbreaks died from HIV. Children have been left as orphans and parents have been left without anyone to bury their children. Many had their lives cruelly cut off at a young age. It has become commonplace to watch young people who used to be strong waste away on their sick beds. It’s heartbreaking to watch children being forced into begging and women being forced into prostitution because of the hardship. It’s also common to see the sick sharing a single 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 their mother will soon follow. This has become the life for many Amharas since the late 1990s.

Yet this abundance of death and destruction was not enough to satisfy the TPLF government. Instead, and at every opportunity, they continue to kill Amharas. At times they label Amharas as outlaws, and at other times, and for no apparent reason, they kill or imprison them, fire them from work, or force them to flee. These atrocities occur by day or by night, in the city or the villages, in places of worship or on the streets, individually or en masse. While all this is happening to Amharas, there are no questions, interest, or investigation from government agencies or organizations. It appears as though all are conspiring to destroy Amharas, who now have no place to seek refuge. They have become displaced in the land of their forefathers. It is common everywhere for individuals to fall sick, to die, to lack clothing, or to be forced to flee. No other group has suffered for decades in the same way as the Amharas. It was a challenge to report all the Amhara individuals who have been killed in various areas at different times in this study.

Bloodbath at the Gondar New Year

The TPLF had been in control of the country for two years at this point. In order to “break the Amhara backbone,” Amharas were being slaughtered and massacred all over the country. In the

Hararghe and Arusi areas, it appeared that the massacre of Amharas had slowed down. Yet in Benishangul, near the region of Metekel Zone, it had become much worse, and the air in the forests of Metekel was overcome with the stench of Amhara corpses. The new region had taken land from Gojjam, from Metekel up to Chagni and Jawi, from Gondar Metema and Qwara. However, in each of these forests the blood of Amharas was spilled. (Chagni, Metema and Qwara were returned to Amhara Region, but Metekel remained). The TPLF selected arable land from Gondar and Wollo and took it as their own.

Abuna Endreas was the head of the diocese in Gondar. He 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 the 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 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 has suffered greatly. It became untenable for him to remain in Addis Ababa and he returned to his native land.

He was instrumental in bringing together the young people of Gondar through church teachings. TPLF soldiers requested that the church stop Abba Amhaeyesus from carrying out anymore preaching. Abuna Endreas responded, "Do not touch my flock. You have no oversight over church matters and therefore the issue of religious preaching does not concern you."

The Bishop still advised the monk to stop preaching for a time as a way to avoid unnecessary conflict. He declared a period of prayer to bring peace to our country. On Friday, 3 September 1993 (E.C. Nehasie 28, 1985), churchgoers trying to attend prayers at Adebabay Eyesus Church were barred from entering by TPLF soldiers. When the soldiers tried to enter the church to arrest Abba Amhaeyesus, the crowd's anger erupted. Talk of the incident spread across Gondar to Azzezo, and large crowds gathered at Adebabay Eyesus, demanding, "Leave us alone, get out of our church."

The church administrators needed to ensure there wasn't a 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 rung to indicate people should come to their aid. The crowd accepted the church leaders' request 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. Residents arrived at the church to find piles of dead bodies. The bodies of priests, children, women, and the elderly lay fallen. It was, understandably, not possible to mitigate the crowd's anger this time. War broke out with the soldiers. The TPLF rained bullets on the crowd. More than 65 people were killed. Many priests and church staff members were killed. In Atatami Michael alone, four deacons and one priest were killed. Three hundred members of the public were injured and suffered physical injuries. Ethiopian Television (ETV), controlled by the TPLF, reported, "Robbers trying to steal from Gondar City Mayor's Office are under arrest.

Thirteen people were killed and around 35 were injured.” Later, 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 soldiers of the old regime.

The TPLF did not stop there. During house-to-house searches they beat many, saying, “Give up the weapons you have hidden.” Two bishops arrived from Addis Ababa and again warned the public not to gather in large crowds so as 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.” The cries of the people got worse on the eve of the New Year. New Year's Day was planned to be celebrated for three days, but it would be a New Year full of blood and loss of life. New Year was a favored holiday for the people of Gondar. However, that year it was filled with terror and suffering and the New Year holiday 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 who belongs to the Gumz ethnic group and who made 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. The day would not remain celebratory for long, however; it would soon be marred by evil. On Sunday, 12 May 2013 (E.C. Ginbot 4 2005) at 8:30 pm, gunfire was heard in an area known as Abay Mado or Kebele 11, some 50 meters away from the Amhara National Democratic Movement (ANDM) headquarters. The shooting lasted only a few minutes but left more than a dozen innocent people dead. Local residents and the families of the victims describe the incident as follows:

A woman named Zebider Mandefro, a former 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 former lover walked into Zebider’s house unannounced. He found her with her new lover and an argument broke out. People intervened and managed to break up the argument. Zebider went to the police station and lodged a complaint, stating that he had threatened to kill her. Local residents say she’d reported him to the police repeatedly in the past. The federal police officer, dressed in his uniform and armed, headed back to Zebider’s house with the intent to kill. Zebider had left her rented home and gone to the police station. The police officer instead found W/Zo Asamru Legese, the owner of the house, and shot her dead. Zebider’s mother, W/zo Yemeserach Worku, who

lived down the road, heard the shot and ran over, thinking that he had killed her daughter. When she arrived, he shot and killed her too. After firing many shots in Zebedir's home, he headed out and approached the gates of the ANDM Office. There he came across Ato Tadele Yalew, who had been returning from his friends's shop. He aimed and took a shot at Ato Tadele, wounding him. Ato Tadele begged him to spare his life but he proceeded to shoot him dead. A woman named Aberash, the sister of W/zo Asmaru, was in Mulu Gojjam Café opposite the ANDM Office with her 2 ½ year-old child, Cherenet. When she heard the shots at her sister's house, she ran out of the café, leaving her child behind. The federal officer, after killing Ato Tadele, shot and kill this child. He left the café after firing 30 bullets and proceeded to change his magazine. His weapon was a Kalashnikov, and a single magazine holds 30 rounds. He targeted anyone 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 continued past him. The gunman continued to the Agar Recreation area, shooting anyone in his path.

He found Ato Yohannes Wase in his shop and shot him dead, just like the others. As he passed Abay Minch Lodge and approached the Agar Recreation area, he stopped an Isuzu truck and shot the driver dead. The driver was Ato Moges from Hamusit. He later encountered Mother Enat, who had come out of her house because her son had not returned home. He shot and killed her and also a young man who was with her.

Ato Maru's family suffered the most. Tekaba Maru, Balemwal Baye Maru, Enana Maru, and Assefa, were all socializing at the sister of 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 shoot anyone in his way as he headed towards the Chere Chera dam. When he reached the dam, he threw himself into the water.



Figure 397 One of the Victims, Ato Tadele Yalew

The events just described all took place in the span of about 45 minutes. The area is full of Regional Special Police Forces and the Federal Police. The new Regional Council and Meeting Hall is located by the Tana Riverside and guarded by many Amhara Special Forces. Abay bridge is guarded by Federal Police. The Amhara Martyrs Monument and the ANDM Head Office are also protected by the Regional Special Forces. The Chere Chera Dam is protected by the Federal Police. The Federal Police camp is also located in the same area. A bit further away is a police station. Nonetheless, even with all these armed forces and under the fence of the ANDM—an institution that supposedly stands for the protection of Amharas—no one attempted to save any of those who were 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 the Northwest Military Command for help, or even 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. At a time when TPLF policy was trying to find different ways to destroy Amharas, it would not displease them to be presented with a situation such as this. Apparently “the Police of our motherland” do not shoot criminals, only their own citizens.

As reported to the Moresh Wogene Amhara Organization data collection team, the main complaint of the families of the victims and local residents is directed at the government, more than the shooter himself. That night the number of dead bodies collected were 12; however, because of heavy rain earlier that day and the lack of 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 the federal police officer to commit these acts, the data collection team went to W/zo Zebider’s home. We were informed that she was under arrest and we were not able to speak with her. Many people reported that Fekadu Nasha was talking out loud while shooting. Witnesses report that he was repeatedly expressing his satisfaction at gaining revenge against Amharas.

Chapter 4: Partial List of Amharas Killed in Various Regions

Gara Muleta

The following table contains a partial list of the 32 Amharas who were shot dead on the same day in a mass killing in 1991/1992 (E.C. 1984) in Gara Muleta Jilecha, East Hararghe.

Table 41 Amharas Killed in Gara Muleta

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	Forciblyconverted into Islam
5	Mohamed Amid	20	M	Amhara	12	
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 the AAPO

Table 42 Amharas Killed in Dire Dawa

S.No.	Name	Method of Death
1	Melaku Yirdaw	Gun fire
2	Mindaye HaileSelassie	Gun fire
3	Aschenaki Deresu	Gun fire
4	Negash WoldeTsadik	His wife had him killed by security forces
5	Jemaneh Habte	Beaten to death
6	Yemane Tessema	His wife had 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

Table 43 Amharas Killed in Belbalti (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
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)	Gun fire
15	Siyum Dejene	35	1991/1992 (E.C. 1984)	Gun fire
16	Mekuria Wagaye		1991/1992 (E.C. 1984)	Gun fire
17	Beyene HaileMariam		1991/1992 (E.C. 1984)	Gun fire
18	Setegn Nigatu	40	1991/1992 (E.C. 1984)	Gun fire
19	Mekonnen Gulite	30	1991/1992 (E.C. 1984)	Gun fire
20	Gebrewold Haile	80	1991/1992 (E.C. 1984)	Slaughtered by Menchu

Table 44 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
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)	

Table 45 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 gun fire
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			

Table 46 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 gun fire
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)	

Table 47 Amharas Killed in Dereku (Habru Woreda)

S.No.	Name	Age	Date of Death	Method of Death
1	Habtamu Anbese		22/07/1992 (E.C. 15/11/1983)	Mass slaughter using knives
2	Negash Gebre			
3	Demissie Negash			
4	Tesfaye Desta			
5	Tamiru Mengistu			
6	Regassa Desalegn			
7	Siyum Desta			
8	Mersha Gebretsadik			

Table 48 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			

Table 49 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			

Table 410 Additional Victims (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) Gun Fire
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) Gun fire
12	Tegenie Zewudu		
13	Gossa Firew		
14	Gossa G/Ab	Mechara	September/October 1991 (E.C. Meskerem 1984) Gun fire
15	Teferi		
16	Tibebu Asifaw		
17	Gedey		
18	Memerie Tessema	Dansie	10/08/1992 (E.C. 4/12/1984) Gun fire
19	Mergeta Kefelegn		
20	Awulew Bekegn		
21	Getachew Gebre		
22	Mankuleh		
23	Demeke Dejenie		
24	Manderas Desalegn		
25	Belibu		
26	Bezunch Amane		
27	Yirgu Wondim		

Table 411 Individuals Suffering Serious Injuries

S.No.	Name	Age	Place	Remark
1	Ketema Alemu	50	Dansie	His legs were cut off, now moves with the aid of crutch
2	Belayneh Desalegn	51	Kotera	Moves with a limp
3	Zenebech Haile	55		Moves with a limp
4	Wagaye Ayele	58		Moves with a limp
5	Getachew Beyene	60		His toes were cut off by mencha
6	Mekuria Wagaye	60		His right hand is paralyzed
7	Teshome Asifaw	70		A bullet entered through his jaw and injured his tongue, affecting his speech

Table 412 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

Arba Gugu (East Arsi)

The following list names more than 50 Amharas whose murders were witnessed by participants of this research. The details include time of death, age, gender, location, perpetrators, and method of killing. However, the word Oromo, as indicated on the perpetrator 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 those living in the area who were encouraged to kill by OPDO.

Table 413 Amharas Whose Deaths Were Witnessed by Study Participants

S. No.	Name	Date	Gender	Age	Kebele	Woreda	Perpetrator	Method of killing
1	Fekadu Abawollo	10/10/91 (E.C. 29/1/84)	M	90	Amishraque	Jeju	Oromo	Burned to death
2	Kebebusht Altaye	“	F	70	Amishraque	Jeju	Oromo	Burned to death
3	Dereje Tessema	15/10/1991 (E.C. 4/2/84)	M	40	Wonjelo	Jeju	Oromo	Gun fire
4	Aragaw Abebe	“	M	35	Wonjelo	Jeju	Oromo	Gun fire
5	Workneh Aragaw	“	M	40	Wonjelo	Jeju	Oromo	Gun fire
6	Yilma Tesfaye	“	M	65	Wonjelo	Jeju	Oromo	Gun fire
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	Gun fire (pregnant)
10	Bekele Jebira	“	M	59	[illegible]	Jeju	Oromo	Gun fire
11	Girma Bahiru				[illegible]	Jeju	Oromo	Gun fire
12	Bahiru Girma's father	“	M	65	[illegible]	Jeju	Oromo	Gun fire

13	Demissew Teshome	15/10/91 (E.C. 4/2/84)	M	27	Wonjelo	Jeju	Oromo	Gun fire
14	Mihiret Mekuria	“	F	57	Wonjelo	Jeju	Oromo	Gun fire
15	Werkeye Dagnahun	“	F	62	Wonjelo	Jeju	Oromo	Gun fire
16	Degefa Belayneh	“	M	75	Wonjelo	Jeju	Oromo	Gun fire

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	Gun fire
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	Gun fire
30	Endale Kebede	“	M	55	“	Jeju	Oromo	Gun fire
31	Zina Gameda	“	F	60	“	Jeju	Oromo	Gun fire
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	“	“	Burned after being killed by gun fire
39	Baye Dessie	“	M	37	“	“	“	Gun fire
40	Ayele Belachew	“	M	45	??	“	“	Gun fire
41	Adefris Bekele	“	M	40	??	“	“	Gun fire
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	Gun fire
44	Aschalew Yisasu	“	M	40	“	“	“	Gun fire
45	Demisew Belihu	“	M	57	“	“	“	Gun fire
46	Eshetu Mamo	“	M	60	“	“	“	Gun fire
47	Erqyihun Adnewu	“	M	40	“	“	“	Gun fire
48	Kemal Gena	“	M	49	“	“	“	Gun fire (accused of passing information)
49	Nigussie Tesema	28/10/91 (E.C. 17/2/84)	M	42	Werenso Guro	Jeju	Oromo	Killed by konchera
50	Mekuria Beyene	06/92 (E.C. 10/86)	M	45	“	“	“	Gun fire
51	Mergeta Belay Alemu	05/04/92 (E.C. 27/7/84)	M	45	Ashektimo	Merti	“	Gun fire

Wollega

Partial list of Amharas killed in Wollega in 2000/2001 (E.C. 1993). Additional details are available in EHRCO's 34th and 38th Statements.

Table 414 Amharas Killed in Wollega

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	Gebeyawu 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 Tirunch	M	1	
108	Baby Yenenesh Misganaw	M	3	

Jawi

The following table lists Amharas who contracted malaria while displaced, and those who were killed as a result of being refused medical treatment. The 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).

Table 415 Amharas Killed by Disease and Medical Neglect

S. No.	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 Achamyeh	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 Zeleke	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 Gobeze	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 Tahiaw	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 Denekeew	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 Tirunch	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 Muluaalem	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	Tsegeanesh 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	Gelanes 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	Andualem 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

Afar Zone 5 Abay Negeso Village

Table 416 Partial List of Amharas Killed in Afar Zone

S.No.	Name
1	Mamo Belihu
2	Aynalem Bihonegn
3	Brother of Aynalem Bihonegn
4	Seid Gebisu
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

Letter Dated 8 June 1992 (E.C. Sene 1, 1984)

No: AAPO/45/[illegible]

Date: 8 June 1992 (E.C. Sene 1, 1984)

P.O.Box. [illegible]

Addis Ababa

All-Amhara People's Organization

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 organizations charged with the duty and power to implement the charter have instead spread their ethnic hatred, especially targeting the Amhara people, and have 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, while comprising 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. It is the legal responsibility of those organizations 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 Awrajja. This petition was copied to the Council of Representatives and to the Prime Minister.

We have also repeatedly petitioned both in person and in writing the Minister of Home Affairs, highlighting the fact that the massacre of Amharas in Arba Gugu Awrajja has not stopped and instead continues 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 fertilizer this year, we shall use the blood and remains of Amharas as fertilizers." There is also a daily timetable for the killings. Even 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 organization that the massacre has continued 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 Awrajjja OPDO in the following way:

1. The Awrajjja OPDO representative Ato Dima Gurmesa called the Oromo residents in Abomisa 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, we will not sign. Amharas should not be targeted. It is those that seek to pit 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 a nearby church. However, they were surrounded by Oromo Nomads and were slaughtered dead. The church in which they had sheltered, Abule Church, was also burned down with the priests still inside. The entire Amhara village was burned down and destroyed including approximately 150 homes.
3. The leader, Ato Dima Gurmesa, the OPDO and the Awrajjja 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, which neighbors Abule Village, witnessed the horrors taking place in their surrounding areas but lacked the ability to flee. They hoped that Government forces would arrive to save them. However, the OPDO army surrounded the village and disarmed the Amhara. They killed 25 residents. As was the case in other areas the OPDO military left the village in the hands of 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 fetuses of pregnant mothers and cut off the genitals and disembowel their victims.
5. The deeds described above only outline the actions led by Ato Dima Gurmesa in one day in Abomisa, 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, Wakenra 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. Ten 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. Once a judge is found, he will be able to be presented as a witness.
- 5.4. Amhara residents of Endele [...illegible] were similarly surrounded by the OPDO army and the local residents were gathered up. Ten individuals were called out by name and taken away with their hands and feet tied. While their exact fate is unknown, it is reported that they are being prepared to be thrown off Kore cliff.
- 5.5. Pregnant women—more than 7 months along in pregnancy—were hunted down and killed.
- 5.6. Six 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 Medhanalem, 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 continue to be committed in a planned and systematic way, we will hopefully learn of any survivors who manage to escape and we will report their stories if we are able to gain an interested audience.

These actions and massacres did not happen unexpectedly or as a result of conflict between two ethnic groups. It was instead committed in a planned and organized 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 Awrajja, Ato Dima Gurmesa, as well as having encouraged 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 an enabling environment for the massacre, the Government officials ensured that Amharas were made to turn over their weapons. As a result, the Amhara people (who have no protector) were being rounded up like animals for slaughter.

The perpetrators 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 to act as their savior or 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 forced 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 organizations of the Council of Representatives.

This massacre against Amharas goes a step 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 could 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. The purpose surely cannot be to allow Amharas to be hunted down and forcibly displaced from the land where they have lived 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, most 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.” This will only promote the continuation of Amhara massacres.

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 clashes.

It is not in keeping with the aims of public office to on the one hand seek to politically define the massacre of people and the civil conflict as ethnic conflict, while on the other hand seek to agitate and influence public opinion by focusing on the death and corpses of two or three individuals according to their own political aims. If the public interest was the aim, it's possible to broadcast the pictures of the remains the Ethiopian people that are currently found on the cliffs of Kore in Arba Gugu Awrajja.

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. This massacre continues at an escalated rate and there is no one 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 the Weter and Bedeno areas and continues to display the same incident on a daily basis remains a mystery. It is also

surprising that the same organization, the OPDO, which has massacred Amharas, is the same organization 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, denounced the actions of the political organization that performed the atrocities, decided that the individual perpetrators be brought to justice and ensured that these atrocities remain in the public consciousness. While 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 are granted the authority to lead as ethnic leaders. This perfectly demonstrates the type of flawed example that has been shown to the Amhara people with regards 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 and prevent the creation of lasting divisions among 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 organization 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 Awrajja 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 Awrajja especially Jeju and Guna Woredas.
5. Individuals and their directing organization responsible for these actions should be brought to justice as soon as possible.
6. There should be immediate attention given to the suffering of Amharas in Arusi Kifle Hager Arba Gugu Awrajja 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 discharge its responsibilities.

We ask that a sustainable solution be found for those 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 use any methods available to get them aid and bring their situation to a swift conclusion.

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 stops people from being able to know about situation themselves.

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 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 oppose 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, Arusi, South Shewa, North Shewa, Wollo, Gondar, Metekel and Asosa. Recently the Asebot Monastery, a place with a 700-year history, was invaded by the army led by General [illegible] and had its congregation massacred. The head of the invading army could be heard shouting, “Long live the Tigres, they have disarmed the Amharas for us. Now is the time to massacre the Amharas” as he invaded the Monastery. This shows exactly who has left the Amharas people vulnerable to attack.

The survivors petitioned that in the massacre on 04/06/1992 (E.C. 27/09/1984), in Arba Gugu Awrajja, 6 Orthodox churches and the priests were burned. The reason they petitioned the AAPO and the reason that we are forced to file this report 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 forced to make the petition on behalf of the Amharas who are suffering, treated as strangers in their own land and left on the verge of death. We call for all

Ethiopians who believe in a united Ethiopia to play their part in creating a situation where the war against one ethnic group, the Amhara, can be stopped.

Ethiopian Lives On Respected in her unity and freedom!

[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 Organizations

To _____

National and Foreign News Agencies

To _____

Undated Letter

[Logo]

All-Amhara People's Organization

No: AAPO/455/85

AAPO

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, standing up and fighting for both growth and prosperity.

The main demand of the Ethiopian people is for a fair Government based on equality. We have petitioned Your Honor to request immediate action and judgment in relation to the illegal

actions and crimes being committed against Amharas living in various areas in Region 4 as they have been submitted and continue to be submitted, to us.

While it is known that in the various areas of Arusi Zone more than 45% of the residents are Amharas, it does not appear that the Transitional Government and Administrative Officials have applied appropriate focus to the suffering of Amharas in their areas. We state this claim based on the suffering of Amharas in Arusi Zone and its surrounding zones as outlined below:

1. In Arba Gugu Awrajjja 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 trained on the AAPO branch office, the Ethiopian flag hanging outside the office was removed and various anti AAPO slogans were recited, 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 Awrajjja 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. Give up your weapons because you are AAPO members.” 41 Amharas were made to give up their weapons, without checking the matter’s legality, by the OPDO, the Ethiopian People’s Democratic Movement (EPDM) and EPRDF leaders and the armed forces that arrested them.
3. An AAPO representative for Berahit Woreda, Ato Taye Mekonnen, was jailed on 17/04/1993 (E.C. 9/8/1985) without 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 Awrajjja, 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 robbed the people saying, “All Amharic speakers must not exchange goods.” 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 Awrajjja, Worenso Guro Kebele, 17 Amharas have been arrested by the OPDO since February 1993 (E.C. Yekatit 1985) without a court order. Of those arrested, a man named Ato Ashagrie Negash was falsely accused. Without due process, the OPDO reached their own verdict and shot him dead. These 17 Amharas were told to pay 1,000 birr each, and were 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 Abomisa AAPO office in Arba Gugu Awrajjja 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 take 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 Abomisa, causing great difficulties for him and his family. Although the security situation in Arba Gugu Awrajja 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 continue 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 Awrajja, Abomisa 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 resulting in children screaming in fear. It appeared as though there was a war being waged 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 Awrajja, Abomisa area, during an event organized to fly the flag of the Oromia Region, the local Oromos carried their weapons—holding up swords and knives and 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.” Homes of Amharas were hit during the shooting, 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 the Birba River. 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 Abomisa 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 taken to kill Amharas in Asko Kebele as they were supposedly not obeying the Regional officials, and b) the killings were to be committed as follows: the core members will start robbing and burning down homes since the Amhara would not willingly disarm. Then, the army and the Oromo people would select Amhara 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 walked around shooting their rifles and insulting Amharas, shouting, “Neftegna leave our Region immediately.” They entered Asko Primary and Secondary School and removed the Ethiopian flag and replaced it with the Oromo Regional flag. 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. Among some of the imprisoned are Teachers 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), we were informed that all Amharas living in Arba Gugu Awrajja, and especially Amhara residents in Asko Woreda, are being treated as second-class citizens and are suffering disturbing mistreatment. We list some of these mistreatments by way of example:

- 12.1. Although they have lived together in peace with the Oromo people, purely on the basis of their Amhara ethnicity they are called “Neftegna,” 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. Many students have not been able to study. They are also not allowed to speak in Amharic, a breach of 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 Amhara possessions are being stolen. For example, in Guna Woreda on 19/04/1993 (E.C. 11/8/85) one individual’s home was surrounded. The armed forces entered his home firing guns and stole his possessions. In Ribu Chefifa Kebele, one individual’s home was invaded and his personal weapons along with 300 birr were stolen.
- 12.4. Previously in this Awraja, as a result of the civil war instigated by some organizations, 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 is 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 “Neftegnas.” Of those forced to flee, especially in Asko Woreda, more than 1,500 Amharas have been displaced from a total of 6 Kebeles.
- 12.5. When taking their equine and cattle to the market or the town, if an Oromo native claims that the animals actually belong to him they have to give up their animals without the need for any proof. If they argue that the animal actually belongs to them, they are beaten, taken to prison and forced 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 can 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 corrupt perpetrators. 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 organization why Amharas, purely as a result of their ethnicity, are facing the abuse of their democratic and human rights. It is surprising that in Ethiopia—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 employ 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 and have 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 Awrajjja, 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 charged 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 that you will ensure appropriate focus is given to the matters raised above.

We hope that you will give our petition due consideration.

In conclusion, our organization 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 granted the right to live with other ethnic groups without suffering and terror and are able to realize their rights as laid out in the Charter.

With Regards

[Signature]

Professor Asrat Woldeyes

President, AAPO

[Seal]