

## Anhang 5

### (Zum Abschlussbericht zum Projekt „Ethnizitäten in neuen Kontexten“ für die Deutsche Forschungsgemeinschaft, Projekt Nr. SCHL 186/9-1, Dezember 1999)

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**Interviewees:** Mohamed Abdalla, Hassan Adam and Adam Abdalla,  
**17.3.98** Bijaawi  
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**Transcription:** Abdullahi A. Shongolo  
**Language:** Oromo

- Q: *Lafa tana maan jed'ani?* What is this place called?  
A: Bijaawi.  
Q: *Maqaan ke eennu?* What is your name?  
A: *Maqaan kiyya Mohamed Abdalla* Mohamed Abdalla  
Q: *Lafa tami jirta duri gaafa arma hind'ufin?* Where did you live before you came here? Or where were you born?  
*Eesatti d'alate?* I was born at Degita in Wallega.  
A: *Degita d'aladd'e, lafa Wallega keesa* What section of Oromo are you?  
Q: *Oromo keesa gosi maani?* I belong to Leeqa of Wallega.  
A: *Gosti tiyya Wallega.* How old are you?  
Q: *Umri ke, yo kaani ganna hagami jirta?* I am fourty seven years old.  
A: *Ganna afurtami torba jira.* You are older than me by one year  
Schlee: *Ganna tokko na dura jirta.* Before you joined OLF<sup>1</sup>, what work were you doing? Did you ever go to school?  
Q: *Duri ato OLF hinseenini, huji tami hojjata? Duraan takka sukuul seente?* My occupation was farming. I did not go to school but I learnt in Madarasa School. I learnt Qur'aan.  
A: *Qote bula. Sukuul hinseenne ammo madarasa soome, quraan baradd'e.* Was your grandfather, your father and you Muslim? Or it was only you who is Muslim?  
Q: *Akaaku ke fa, abba ke fa, atilleen Islaama mo? Yokaan sihum challa Islaama?* My grandfather was a traditionalist Oromo but my father was converted to Islam. I was born a Muslim.  
A: *Akaakun kiyya aada Oromo irra ture ammo abbaan kiyya hin Islaame. Ani ammo Islaamumma keesatti d'aladd'e.* Was their Madarasa<sup>2</sup> and Kalwa at your home at that time?  
Q: *Duri madarasaafi kalwaan warra keesani keesa gaafasi hinjirti?* There was no school until recently but Madarasa only.  
A: *Gaafasi sukuuli hinjiru d'io tan hinjira ammo madarasa challaati jira.* Did you go to school to learn the Amharic language and the writing?  
Q: *Gaafa sukuul seente, afaan Amhaara soomte qoru baratte mo?* I did not learn.  
A: *Himbaranne.* What about qube afaan Oromo?  
Q: *Qube afaan Oromoo ho?*

<sup>1</sup> OLF – Oromo Liberation Front

<sup>2</sup> Madarasa is a Swahili word for Islamic Education institution. The root word is Arabic language.

- A: *Tana asuma baradd'e.*
- Q: *Ganna kami OLF seente?*
- A: *Akka herrega faranjiiti, ganna sadeetami sadii seene.*
- Q: *Gaafa OLF keesa jirtu ,eesa teetani; Kenya mo Sudan?*
- A: *Lafa tana ta Sudaani keesa, kamp<sup>3</sup>i lama qabna. Armuma teenna. Kampin sadeessoo Yaabus jirti; d'aaba abreesso lafuma keesa biyya waliin jirti.*
- Q: *Lafum tana keesa teetani mo Kenyalle ya deemtani?*
- A: *Hiyo, lafa Kenyaa hinseenne. Lafuma Topiaa tana keesa d'aabanne, lafa akka Deegi fa, Mandi fa Doolo fa Hadya fa taallen Waaye fa.*
- Q: *ORA keesa ya hojjatte; chama biyya Oromoo qarqaarsa kennuufi?*
- A: *Ee, ganna sadeetami afuriitifi sadeetami shani ORA hojjadd'e.*
- Q: *Maani hojjatte, sagale biyyaa qoode mo maan hojjatte?*
- A: *Ee, huji suni hojjadd'e.*
- Q: *Thomas Zitelmanni Gunnar Hasselblad fa gaafa ORA hojjattu wali agartani?*
- A: *Ee, acumaati wali agarre.*
- Q: *Eegi suni ka sikaali Tigre lafa fud'ate, OLF duuba maan taate?*
- Q: *Yokaani atin maanifi OLF keesa baate?*
- A: *Biuro hid'amte teete haga wagga sadii. Maktaba keesa hojjadd'e. Ufuma teenna ka woma hinhajanne. Nu hojjacu baranne. Wagga sadi huji male taae. Nu nama heddu biro keesa jirra ammo hujiin hojjatani diqqo. Akkanaafi maladd'e huji san lakkise ta d'ibi barbaadaccu d'aqe waan bultii fed'ad'a. Yo ammo biiron banamte hinum deebia.*
- Q: *Gaafa huji sun lakkifte, hujum tana hojjatte mo fula d'ibi huji barbaadde?*
- This I learnt here.
- Which year did you join OLF?
- According to European calendar. I joined in the year 1983.
- When you were in the OLF army, where did you live in Kenya or in Sudan?
- We had a camp here in Sudan at two places. We just lived here. The third camp was at Yaabus and the fourth group lived among our people back home.
- Did you only live here or even moved into Kenya?
- No we did not go into Kenya. We only operate in some parts of Oromia in Ethiopia such places as Deegi, Mandi, Doolo, Hadya, Waaye.
- Did you work with Oromo Relief Association ORA<sup>4</sup>; the organisation which provided relief assistance to Oromo people?
- Yes, in the year 1984 to 1985 I worked for ORA.
- What did you do, did you distribute food to people or what?
- Yes, I did that.
- Did you meet Thomas Zitelmann and Gunnar Hasselblad during your work with ORA? (He had told me about them before).
- Yes, I meet them there.
- What did the OLF do after the new government of Tigre took over the country?
- Or why did you withdraw from the OLF?
- The offices were closed for almost three years. I worked at Maktab. We just sat idle. We were used to working. I stayed three years without work. There were many of us at the office but the work had been reduced. So I decided to resign and look for a job for survival. But if the offices are opened I will go back.
- When you left, was this the only work you found or where else did you go to look for work?

<sup>3</sup> Kampi is a Swahili word meaning camp. In this case referring to the Refugee camp.

<sup>4</sup> ORA – Oromo Relief Association.

- A: *Fula d'ibi deeme huji barbaade. Armaalle duraan huji ya gaafadd'e ammo hinarganne. Torbaan dabre ammalle, ato Mohamed akka inni na qoru dandau gaafadd'e. Inni waa jed'e si qoru danda'a ammo bulti didama duubatti qoramta jed'e.*
- Q: *Huji ta akkami si kenne?*
- A: *Huji mukha jissani. Amma tanaafti d'ufe ammo qoonqo isa eegacu jira. Yo hujiin jiraate hin hojjadd'a. Hujiin ta mukha lafa keesa buqqisani.*
- Q: *Takka niiti fuute?*
- A: *Ee, ya fuud'e.*
- Q: *Ijoollen ke ees jirti?*
- A: *Sabunabi jirti. Niiti Araba tokko armaati fuud'e. warra Sheika ka Sudani keesa d'alate. D'io kana wald'abne bira godaane ammo warri isii deefadd'u naan jed'e.*
- Q: *Ijoollen eesa jirti?*
- A: *Gurba tokko qabdi ammo ya due.*
- His companion.
- Q: *Maqaan ke eennu?*
- A: *Maqaan kiyya Hassan.*
- Q: *Abbe maqaan isa akkami?*
- A: *Hassan Adam.*
- Q: *Atilleen Wallega d'ufte?*
- A: *Oromo Boranaati d'ufe. Hunda Boran Oromo ka Wallega. Boran yokiin Raaba Wallega.*
- Q: *Wallega keesa eesa d'alatte?*
- A: *Arante Sari d'aatu har Sabbo.*
- Q: *Ganni ke hagami?*
- A: *Ganni kiyya soddomi sadi.*
- Q: *Gaafa Ethiopia keesa jirtu, maani hojjata?*
- A: *Qote bula.*
- Q: *Ethiopia keesa maanifi baqatte?*
- A: *Gaafa Dergi, mangistiin guddo nutti hammaate. Ad-Bilisumma Oromo kees baane bilisumma barbaanna. D'aabi keenna irre baase jabaate*
- Q: *Duuba maani taate?*
- I went to other places to look for a job. Even here I had asked for work before, but I was not successful. A week ago I asked again for Mr. Mohamed if he had a chance to employ me. He said he had and would offer me after twenty days. What work did he offer you? It was the work to fell trees. Now I come to find out but still waiting for his response. If there is work I will do it. The work is to uproot trees from the ground. Did you ever marry? Yes, I am married. Where are your children? They are at Sabunabi. I married one here, an Arab lady. She comes from a family of Sheika, a Sudanese. We recently disagreed and we separated but now the family had asked me to take her back. Where are the children? She had one son but he died.
- What is your name? My name is Hassan. what is your father's name? Hassan Adam. Do you also come from Wallega? I come from Oromo – Borana, the original root of Borana Oromo from Wallega. Borana or Raaba from Wallega. Where in Wallega were you born? At *Aranta Sari* near Haro Sabbo. How old are you? I am thirty-three years old. When you were in Ethiopia, what was your work? I was a peasant farmer. Why did you flee from Ethiopia? During Dergi, the government was bad to us. We participated in *Ad-bilisumma* Oromo movement – right of determination to independence of Oromo. The movement became strong. What then happened to you?

- A: *Gaafa Dargiin jidde, Eadig dabsatte, mootumma mangisti fud'atte. Nu warr duraan bilisumma barbaade, jeela nu hid'ani. Anu wagga lamaafi nusa hid'ame. hid'a keesatti yaada barbaad bilisummaa nu keesa baasani. Hid'aa baanani, wagga torba chufa, d'ossaan daaba keen duraati deemsimne. Hori qabnu chufa hind'abne, hojjaani d'aaba Oromo kana duraati deemaniini, Topia keesatti jabaate jennaani lafa Sudaaniti baqanne. Fula fula gargari baane, huji liqimsaa fed'anne akka beeka itti qabnuuti. Akkas gula lafa sani ta Sudani d'umne.*
- Q: *Yoomi Ethiopia baate arma d'ufte?*
- A: *Ganna sagaltami afuri keesa d'ufe. Ganna sagaltami lama hid'ame.*
- Q: *Lafum tana qara d'ufte, huji tana argatte mo fula d'ibi deemte huji barbaade?*
- A: *Fula d'ibi warada kanuma keesa ya hojjadd'e. Khartoum hingenne. Sinaarille hingenne ammo Sinja keesa ya hojjadd'e.*
- Q: *Huji amma hojattu tana, woma keesa argatta yokaani lubbumaafi hojjatta?*
- Q: *Beese dansa keesa argatta?*
- A: *Tunin woma lubbuuti, beesse waan chufa geetuniti. Woma lubbu jireesani.*
- Q: *Isan nama Oromo hagamiiti jaarsa kanaa hojjata?*
- A: *Nu nama tokko challa. Nuhuun kaani barbaaduma hujii arma d'umne. Yo arganne hinhojjanna ammo yo d'abne, fula d'ibi deemne barbaadanna.*
- Q: *Lafa Bijaawi kana, Oromo hagami keesa jira?*
- A: *Heddu, haga kud'ani hinga.*
- Q: *Gosa d'ibi ka Ethiopia d'ufe ka akka Amhara fa Tigre fa lafa kan keesa jira?*
- A: *Ee, hinjira, Amharafi Oromoon. Dira keesa Oromo hedduuti ka hojjattu jira. Abunabi keesalle Oromo hedduuti jira.*
- When the Derg was defeated (fell) the Eadig [EPRDF]<sup>5</sup> took over the government. Those of us who participated in the liberation struggle were jailed. I was in jail for two years and a half. We were brainwashed in prison. After prison, we continued underground movement for the next seven years. We lost our properties and since it was difficult to carry out any Oromo activities in Ethiopia, we fled to Sudan. Many of us took different direction to look for work for survival for we had ability to work. So we came here to Sudan. When did you leave Ethiopia and come here?
- In the year 1994. In 1992 I was imprisoned.
- Did you come straight and got this job or where else did you go to look for work?
- I had worked elsewhere within this district. I did not reach Khartoum. I did not reach Sinaar, but I worked at Sinja.
- This work you do now, does it benefit you or do you only work for survival?
- Do you get good money?
- This is only for survival, no much money for proper maintenance. It's only survival.
- How many of you Oromo are working for this elder?
- Only one of us. The rest of us are here because we have come to look for work. If we get we shall work but if we fail, we go elsewhere.
- How many Oromo live here in Bijaawi?
- There are many, about ten.
- Are there other people from Ethiopia such as Amhara or Tigre in this place?
- Yes, there are Amhara and Oromo. In the towns there are many Oromo working. Even in Abunabi, there are many Oromo.

<sup>5</sup> Eadig is an Amhara term meaning EPRDF. It stands for (*Ethiopia Hisbaawi Abiotaawi Democrasiaawi Gimbaar*) *Ethiopian Peoples Revelutionary Democratic Front.*

- Q: *Amharafi Oromo ka lafa tana keesa jiru, kamiiti irra heeddu?*
- A: *Bijaawi keesa, Oromooti irra heddu.*
- Q: *Amma lubbum challaafi hojjatta, huji atin hojjatu tun woma sii himbaatu. Duuba maani tau feeta durana? Lafa d'ibi deemu feeta?*
- A: *Lafti teenna lafa dansa. Lafa oobru, sagale baaftu, ta horii dansaa. Yo sila ka nageenni d'ufu taate, nu warraati galu yaanna. Amma ammo lafa teenin hammaacutti jirti, fula chufa deemne huji barbaanne akka jiraannu. Oromo bilisummaati baatu hinuma eeganna. Gaafasi galle lafa teenna jaarra. Wanni nueegacu jirru sanuma. Lafa tana keesa yo huji hinarganne, fira nuqarqaaru hinqabnu. Lubbuma bulcinaafi arma jirra.*
- Q: *Amma lafa Ethiopia, keesi akkami? Mid'aagutti jirti mo, hammaacutti jirti?*
- A: *Akki isiin mid'aadu hinjirtu. Warri duri qote buluullen amma ya lakkise. Nami hedduuni Mangisti gula deemu ya dide. Mangistiin akkana himbeeka akkanaafu laafuti jira. Nyaapi Mangisti irre baasu jira*
- Q: *Wanni is irra jiran maani? Yo sila lafa ati oobru qotattu sii kennani, hinjaalatta waan atin amma Ethiopiaati deebiu hindandeenefi?*
- A: *Arma akkuma baqata nulaalani male akka warra lafa nu hinerregani. Lafa nuqotannu nuu hinkennani. Akkuma baqata yokiin akkuma Wataadara Dargi ka duri nuherregani. Nu hinherregannu qarqaarsa durana ka mangisti kana. Lubbuma jireesina arma teenna. Yo durana karaan baname lafa teennatti galla.*
- Of Amhara and Oromo, in this area, which of the two are many in number?  
Oromo are greater in number in Bijaawi.  
Now that you are only surviving, the work you do have no prospects. What would you intend to do in future? Do you want to go elsewhere?  
Our land is good land. It is good for agriculture (crop production) and good for livestock raising. If there is hope that peace will prevail, we intend to go back home. Now that the situation in our country is worse, we shall have to go from place to place to look for work to survive. We long to see that Oromo struggle succeeds. We shall then return home to build our nation. That is what we long for. In this area, if we don't get job, we have no relatives to help us. We are only here to survive.  
Now in Ethiopia, how is the situation. Is it becoming better or worse still?  
There is no way it getting better. Those who use to grow crops have ceased to do so. Many people are not supporting the government. The government knows why and it is now growing weak. The enemies of the government are growing stronger.-  
What do you think would be better for you. Supposing you are given a piece of land to cultivate, would that please you because you cannot go back to Ethiopia now?  
Here we are just regarded as refugees but not as residents. We cannot be given land to cultivate. They simply regard us as refugees or as former Derg soldiers. We have no hope for the future for better treatment from this government . We are only passing time for survival. If in future the road<sup>6</sup> opens we shall go back to our land.

<sup>6</sup> Roads opens – he meant that if independence will be achieved.

- Q: *Waani ani d'agae nami Oromo kalafa tan jiru kagari gosa Oromo hinhimatu. Yo gaafatani nu Amhara jed'a; warri kuni maanifi gosa isa d'osse? Maani sodaatani?*
- A: *Nu woma hinsodaanu. Anu hinjaaladd'a yo ufiini Oromo jed'u. woma hinsodaad'u. Akkuma ati jette warri duri lafa tanaati d'alate gosa ufi himacu hinsodaata maanifi egeri Ethiopiaati galcu dandeesisa. Warri duri lafa tana keesa ture Oromo himacu hinsodaata yo atin afaani Oromoo itti dubbate, warri afaan Araba si dubbatani.*
- Q: *Atin himbeeta warra duri lafa tan keesa taau haga wagga didama yokaan soddoma fa Yokaan ka gaafa mootumma Haile Sellase d'ufe?*
- A: *Warri arma hinqubatu ammo lafa Khartoum fa Karkooj fa sinja fa Dindir jirani. Ka gari haga wagga afurtama lafa suni qubatani gaafa saman Engeresaa. Ijoollefi horiille hinqabani. Warri akkasi suni nama Oromo wajiin taau hinfed'u. ka gari duri akka tisse lafa sani keesa hojjate ammo amma bulti dansa qabani warra Oromo ka baqate d'io d'ufe irra.*
- Third person.
- Q: *Maqaan ke eennu?*
- A: *Maqaan kiyya Adam.*
- Q: *Adam ilma eennu?*
- A: *Adam Abdalla.*
- Q: *Atilleeni Wallega d'ufte mo yokaani Ethiopia keesa garami d'ufte?*
- A: *Wollega keesa d'ufe.*
- Q: *Wollega keesa arda kami d'ufte?*
- A: *Gembiiti d'aladd'e.*
- Q: *Oromo keesa gosti te tami?*
- A: *Wollaga.*
- Q: *Atto arma hind'ufin, huji tami hojjata warra keetit.*
- A: *(qote bula).*
- Q: *Lafa tante suni maani keesa d'abde arma siin d'ufe?*
- A: *Arma huji fed'acu d'ufe. Duuba OLF wali garre. Nutti darama nuun jette. Nu itti daranne, wataadara OLF taane.*
- I heard that some Oromo who are here do not identify themselves as Oromo. When asked they say they are Amhara – Why do they hide their identity? What do they fear?
- We fear none. I personally am proud to call myself Oromo. I fear none. But as you say those who were born here long ago do say so because they might be repatriated back to Ethiopia. Those who have lived here long, they fear to identify themselves as Oromo when you talk to them in Oromiifa, they only talk in Arabic. Do you know any of those who have lived here about twenty to thirty years or those who came here during the rule of Haille Sellasie?
- There are not here but in Khartoum and Karkooj, Sinja, Dindir. Some have lived there about forty years during the time of British colonial rule. They have children and have property. Such people do not even want to mix with other Oromo. Some of them worked as slaves long ago and now live better lives than the new immigrants of Oromo.
- What is your name?
- My name is Adam.
- Adam Son of whom?
- Adam Abdalla.
- Do you also come from Wallega or which part of Ethiopia do you come from?
- I come from Wollega.
- Which part of Wollega do you come from?
- I was born at Gembi.
- What section of Oromo are you?
- Wollaga.
- Before you came here, what work were you doing at home?
- I was a farmer.
- What did you lack there that brought you here?
- I came here to look for work. We met with OLF. They asked us to join them. We joined them and became part of the OLF army.

- Q: *Ganna kami arma d'ufte?* Which year did you come here?  
A: *Ganna sadeetami torba arma d'ufe.* I came here in the year 1987<sup>7</sup>.  
Q: *Gaafa Dargi ka Mengistu Haile Mariam, ati essa jirta?* During the Derg of Mengistu Haile Mariam where were you?  
A: *Gaafasi ani kampi keesa jira, duraatu bae.* I was in the camp. I already left.
- Q: *Ganna hagami kampi keesa teete?* How long did you live in the camp?  
A: *Ganna sadi keesa bae.* I lived there three years.  
Q: *Gaafasi maani nyaatani? Sagale ORA mo huji hojjatani ufi bulcitani?* What were you eating? Was it ORA food or you were doing some work for survival?  
A: *Ani gaafasi wataadara (OLA) ka OLF keesa jira.* I was in the army of OLF. (OLA).
- Q: *Hagami keesa turte wataadara OLF?* How long were you in the OLF army?  
A: *Lafa fula fula heddu teenne ammo deebine eegee Kampi keesa turre teenne.* We were in different places but later came back to the camp and spent the rest of the time there.
- Q: *Ganna kami gaafasi?* What year was that?  
A: *Ganna sagaltami sadi keesa bae huji fed'acu d'aqe* It was during 1993 when I left to look for work.  
Q: *Huji tami barbaade?* Which work were you looking for?  
A: *Huji harka ta oobru hojjatani.* Manual labour on the farms.  
Q: *Woma fuute?* Are you married?  
A: *Ee, lafaati warra qaba.* Yes, back home I have a family.  
Q: *Daaimtu warra keeti qabda?* Do you have any news of your family?  
A: *Gaafa deeme, ijoolle lama niiti taani walii lakkise. Niiti sani gaafa deeme hiike. Ijoolle tiyya aabofi aayyotti lakkise.* When I left, I left behind two children with the other wife. But I divorced the wife when I left. I left my children under the care of my father and mother.
- Q: *Waaqi haa guddisu. Ijoolen suni ganna hagam jirti? Daaima mo ammalle?* May God bring them forth. How old are those children? Are they still kids?  
A: *Tokko ganna sadeeti kaallen ganna jah. Laccu sukuula keesa jirti.* One is eight years and the other six years. They both are in school.  
Q: *Gar ijoolle teeti, galu feeta yo lafti mid'aade?* Do you want to go back home to your children when the situation improves for better?  
A: *Yo OLA deebite, wajiin deebia. Ammo karaan debianiin hinjiru, hammaacumaati jirti.* If the OLA returns, I will go along with them. But there is no way back, the situation is worsening.  
Q: *Arma huji guyya chufa argatta mo marro tokko tokko?* Here do you get work daily or once occasionally?  
A: *Arma hujiin diqqo, beese lafa hinjirtu. Guyya tokko yo huji argatte, bori hinjirtu Yo roobi hinjirre, hujiin hinjirtu ammo yo roobi jiraate hujiin hinargamti. Roobi* Here the work is limited and money too is scarce. Once you get a casual work, the next day it is not there and you finish the money you got the

<sup>7</sup> 1987 is Gregorian calendar and not Ethiopian calendar which is different from Gregorian calendar. The respondents gave their answers in terms of Gregorian calendar except where indicated.

*amma fago jira.*

- Q: *Yo atin rakko argatte, nami Oromo ka sigargaaru hinjira? Maktaba fa Khartoum fa hinjira? Yokaan yo abbaan mana atin hojjattu, beese si d'owwate, eenuti lafa tana keesa sii dubbata. Yokaani, chama Oromo ka dubbi akkana dubbate qarqaaru hinjira?*
- Q: *Yo nama Araba dabsani, inni sheikh ufi d'aqe daba isa himata. Yoosi hinqarqaarani. Isaniin Oromo ho<sup>8</sup>?*
- A: *D'aaba ORA nu qarqaara. Ammalle Maktaba ka Khartoum jirtu quba nu qabdi, akkanaan isiillen nu qarqaarti.*
- Q: *ORA nama Oromo ka lafa tana keesa jiru, chufa himbeeti?*
- A: *Ee, himbeeti yo rakkoon jiraate, dandeete qarqaarti.*
- Q: *Yo qarqaarsa horii lafa alaati hinarganneelle, waan qabduuni hinum qarqaarti?*
- A: *Ee, hinum qarqaarti.*
- Q: *Takkuma rakko argatte ka ORA itti si qarqaarte?*
- A: *Nu takkuma rakko guddo hinarganne. Torbaan tokko hojjanne, ka itti aanu huji male teenna. Waani torbaan dabre keesa argannu nyaanna.*
- Q: *Eesa bulta? Oobru kan keesa mo gar d'ibi?*
- A: *Mana arma hiqabnu. Goonche jaaranne fula oobru indiisi. Artuma bulla.*
- Q: *Amma yo anin Germany gale, duuba na gaafatani waani Oromoom ta Sudani keesa jirtu. Warri egeri waan gaafatu, maani fa rakkoon warri keesa jiru. Akkamiin warra suni qarqaarra. Warri maani fed'a. Yo waani akkana fa na gaafatani, akkami*
- previous day. When there is no rain, there is no work but if it rains, some work is available. Rain Season is now far from now.
- Supposing you get into problems, are there any Oromo who can assist you? Some from Maktaba or Khartoum? Or supposing the landlord or your employer deprives you of your salary or wages, who can help you in this land? Or are there Oromo organisations that can assist to solve such cases?
- For example if an Arab is offended, he goes to his sheikh and relates his problems. He is then assisted. What about you Oromos.
- ORA organisation assists us. Also Maktaba at Khartoum is aware of us and can as well assist.
- Do ORA know every Oromo in this country?
- Yes, they know and can assist whenever problems arise.
- Although they don't get funds from abroad, do they assist with what they have?
- Yes, they do assist us.
- Did you ever experience problems for which ORA had once assisted you?
- We never got much problems. One week we work and the other week we stay without. We eat what we earned during the week.
- Where do you sleep? In this farm or where?
- We have no house. We have make-shift structures at the place of work near the banana plantation. We just sleep there.
- Now, when I get back to Germany, I will be asked about the condition of Oromo in Sudan. They will ask what are their problems. How can we help them, what do they want. If I am asked such questions what would

<sup>8</sup> The respondent could not get some of the questions. This is because the Interviewer uses a different Oromo dialect from the South – the Borana dialect. For example these words used by the interviewer and the respondent have the same meaning. (*Lafa tana* – *lafa sana*) This place. (*Lafa suni*- *lafa sani*), That place, (*yokaan* – *yokiin*),: or/and. Waliin- wajiin[together].



- jed'e himuu male?*
- A: *Yo d'aaban sani jajabaate, itti daramne wajiin warraati galla. Yo warrinu kara aciin galu rgate. Yo ammo karaan hinjirre, armum keesatti bulti fed'anna. Yo silla amma hingalla jenne, himbeenna egeri hid'a duunna. Jari kauma nu hid'u. Lafum tana keesalleeti rakko guddo qabna. Huji hinargannu, akkanaafu rakko guddo. D'aaba gargaarsa kana irra, qarqaarsa womaatu hinargannu. ORAallen akka duri waan qarqaarsa nuu hinkennitu. Warriillen fula wa argatuufi hinqabu. D'io tana waan warri erdaata ka nama d'ipataa qoodu hingarre. Yo ammo durana bultiin goomte, yokiin karaan baname, waan taanu hinuma laallanna. Amma ammo hujum barbaanne waan bultii fed'anna.*
- Q: *Tamiiti irra jira, Oromo gaafa mootumma Mengistu mo, ta eegi suni gaafa ammajjiirama d'io tana d'ufte? Ammo diqqo mo yokaani akkami? Gaafa mootumma Mengistu rra guddoo? Warri ammo eegi Mengistuun baqate gale, hinjira?*
- A: *Arda kana keesa, warri gale Tigreefi Amhara. Oromoon tokkolleeni hingalle. Warra maani argateeti gala, maaniti warra eeguti jira. Waan tokkole lafa ufi keesatti hinarganne.*
- Q: *Waan ani d'agae, lafa Borana keesa OLF yaayu msamaha<sup>9</sup> tocaniifi. Jaarsi Oromoofi Sirkaali wal gaafate msamaha tolceefi. Ya walii galani akka OLF lafa suni nagaan galtu waan lafti suni amma naga qabduufi. Warra ufi baase waraana deebise chufa msamaha tolcaniifi. Warra suni woma hintolcani yokaani hinhid'ani. Warri suni lafa ufiiti deebie qotata, yokaani waanum fed'u d'ibi hojjata. Ammaantana warri OPDO ka duri sirkaala<sup>10</sup> Mengistu qarqaare ya*
- you suggest I tell them?  
If this *d'aaba* (organisation movement) would be strong enough, we shall rejoin them and move back home. If they would find a way to get there. But if there is no way, we shall survive in this condition. But if now we decide to go home, we know we shall end up in jail. They will definitely jail us. Even in this land we have many problems. We cannot get work and hence much problems. We cannot get assistance from the organisation. ORA too, like in the past cannot provide help to us. They have no means. Of recent we have not seen them distributing food to the needy. If in future, the situation improves or the way forward is open, we shall then see what course of action to take. But as for now we just look for work and survive.
- Which one is great in number, the Oromo that came during Mengistu era or those who came after the recent changes? Are they few in number now or what? Were they more in number during Mengistu era? Were there some who went back home after Mengistu fled?
- In this area, those who went back were either Tigre or Amhara. None of the Oromo went back. What did they achieve to have attracted them to go back home? They did not achieve anything in their land.
- In Boran region, I heard that OLF were given amnesty. The Oromo elders and the government discussed about the reconciliation and amnesty. They agreed that those OLF members would be forgiven because there is relative peace in the region. Those who volunteer to return the arms to the government will be forgiven. They will not be punished or jailed. They just go back to their land to engage in farming or other

<sup>9</sup> Msamaha is a Swahili word for amnesty, forgiveness. Also used by many Oromo in Kenya.

<sup>10</sup> Sirkaala is a Swahili word used by Oromo of Kenya meaning Government.

*mootumma sirkaala fud'ate akkanaafi OLF ya uf dura gorse. Warri hedduuni OLF uf baase waraana sirkaalatti deebise. Amma lafa suni keesa nagumaani taautti jirani. Waani lafti Wallega keesa jirtu amma hinbeeku. Daaimtu lafa suni hinqabu. Ammo lafa Moiale suni, amma akka ani d'agaeti akkasi keesa jirti.*

A: *Nu amma dandeenne hingallu maanifi egeri waan heddu nugaafatani; maan fa-eesa d'ufte? Maani hojjaca baate? Warra keeti ma baate, akkana fa. Tanaafu dandeenne hingallu egeri warri manuma hid'aansatti nugeessa. Ammuma tanaalle nama hedduuti lafa keesa baqacuutti jira. Gadum d'ufuuti jirani. Ka gari hid'ani ijjeesutti jirani waani warri ONEG<sup>12</sup> qarqaarefi. Nu amma naguma lafa teenna barbaaduuti jirra. Yo nageenni jiraate, nu galu dandeenna, yo ammo finni akkuma ammaantana san jiraate, hingallu.*

Q: *Gaafa sirkaala Mengistu, lafa Wallega keesa, Tigre heddu qabani kampi keesa naqani, lafum Ethiopia keesa. Warri suni heddu mo? Ka gari lafa Sudaniti baqate. Warri suni ka Tigre amma eesa jira?*

A: *Warri chufa warraati gale, eegi Mengistu.*

Q: *Amhara ho? ta gari galte taani lafa Sudaani kan keesatti hafte, yokaann hedduuni eegi Mengistuun baqate galte ?*

A: *Amharan ta gari galte, taani hafte.*

Q: *Lafa Suuki suni maanifi kampi aciiti jaarani? Atin takkuma aci ya d'att'e? Oromo heddu maanifi kampi suni geesani?*

A: *Oromo heddu irreeni aci geesani. Ta aci geesani hedduuti beelan hobbae. Warra UNiiti fula kampi saniitin d'ufe. Rakko jabdu keesa bahani. Lafa kampi sani karaan guddo hamaa yo gari himbaasisu. Rakko heddu keesa bahani.*

activities. Now the OPDO<sup>11</sup> who were once supporters of Mengistu government have now taken over the administration of the government and hence displaced OLF. Many members of OLF volunteer and surrendered their arms to the government. Now they live peacefully in that area. I don't know about the area of Wallega. I have no news. But in the area of Moiale, that is the situation now as I heard.

We cannot go home because we shall face many questions such as: where have you been? What were you doing? Why did you leave your home and so forth. Because of these we cannot go home for they will just lead us into the jail. Even now still more people are fleeing out of the country. They are still coming. They are being jailed and killed for involvement into ONEG activities. Ours now is to seek for peace to our region. If there is peace, we can go home and if the situation is as it is now, we cannot.

During *Mengistu* era in Wallega, some Tigre were arrested and moved into camps in Ethiopia. Were they great in number? Some fled to Sudan. Where are those Tigre now? They all went home after Mengistu. What about the Amhara? Did some went home and some remained here in Sudan or the majority went home after Mangistu fled?

Some Amhara went back, some remained.

Why was the camp established at Suuki? Did you ever go there? Why were many Oromo taken to that camp?

Most Oromo were taken there by force. They were taken there and many starved. It was the UN that brought them to the camp. They went through many problems. The roads to the camps were poor and

<sup>11</sup> OPDO – stands for Oromo Peoples Democratic Organisation.

<sup>12</sup> ONEG – Oromo army as referred to by the Amhara.

Q: *Waan ani d'agae warra suni bisaanifi sagale diqqo itti kennani. Akkasuma?*

A: *Akkasuma. Rakko jabdu keesa bahani.*

Q: *ORA maanifi warra hinqarqaarini?*

A: *Waaani qarqaartuni hinqabdu.*

Q: *ORAani kampi Kakuma ta seera Kenyafi Sudaani jiddu jirtu, keesa hojjati?*

A: *Hiyo, ORAani aci hinjirtu.*

Q: *Warra kampi keesa bau fed'e yokaani ka baqate, maani tolcani? Qabani deebisani mo maani tolcani?*

A: *Warri kampi keesa bau hindandau. Yo argani qabani deebisani. Dura bau hindanda-ani waani alaama beeksisa qabaniifi.*

Q: *Akka atin odu d'ageetetti, kampi Suuki suni nama hagamiiti keesa jira?*

A: *Haga shantama hinga-ani yokiin irra jirani dandae d'ibbaalle irra jirani. Warri d'uuga.*

Q: *Oromo lafa Sudani kana keesa jirtu, chufti d'iira mo nadd'eelleni keesa jirti?*

A: *Nadd'eenifi ijoolleleeni arma hinjirtu.*

A: *D'iirafi nadd'eeni, kamiiti irra gudda?*

A: *D'iiratti irra jira. D'iirti hedduuni arma keesa hojjatte, beese kuufatte duuba nyaata warra ufiiti ergiti. Ka gari gale beese warra ufiiti geessa lafuma naano Sudan keesa. Ammo ka warra isa Ethiopia keesa jiru, danda-ani beese aci hinergani maanifi nami aci Ethiopia deemu fed'u hinjiru.*

Q: *Atin daaimtu Wallega qabda yokaani daaimtu warra kanke ka aci jiru fa woma d'ageeta?*

A: *Hiyo, odu aci hinargannu.*

Q: *Yo sila chama akka ORA ka isaniifi warra keesani jiddu kara odu argataniin bane, akkasi sila dansaa?*

A: *Ee, yo sila jiraate ka akkasi.*

impassable at times. They encountered much trouble.

I heard that they were not given sufficient food and water. Is that the case?

That was it. They went through problems.

Why did the ORA not assist them?

They had no means.

Was ORA, operating in camps at Kakuma in Kenya/Sudan border ?

No, the ORA were not there.

What happened to those who wanted to leave that camp or those who run away? Were they arrested and returned?

They could leave the camp. They can be arrested and returned. They have special identification tags and cannot get away.

According to your information, what is the population of that camp at Suuki?

About fifty or even more than one hundred. They are many.

Of the Oromo, who are here in Sudan, are they all males or there are females too?

Even females and children are here.

Which one is greater in number, males or females?

Males are many in number. Most men work here, save some money and sent it home for family maintenance. Some go home to take money to their family only within Sudan. But those whose family are in Ethiopia, it was impossible to send money there because no body would like to travel into Ethiopia.

Do you communicate to Wallega or have news of your people back home?

No, we don't get news from there.

If there was an organisation such as ORA who can arrange communication between you and your home, would that be good?

Yes, of course if there was one.

- Q: *Duuba hamtuuyu yo isan daaimtu warra keesani hinarganne ka yokaani dandete d'aamsa womaatu, tataabelleeni ergu hindandeenne*
- A: *Ee, akkasi guddo hama ammalle yaado fida<sup>13</sup>.*
- Q: *Warri armaati warra qabu kuni, warra gaafa d'ufe waliini d'ufe mo yokaani warra gaafa Mengistu baqate arma d'ufe asuma fuud'e?*
- A: *Ee, waari gaafa Dergi baqate armumaati fuud'e hinjira. Ka duraani qara fuud'e warra qabuulleni hinjira. Ammo ka d'io baqate d'ufe ka asi wafuud'e hinjiru yokiin ka mangisti Tigre baqate d'ufe asuma wafuud'e hinjiru.*
- Schlee: *Amma galata gudda sii deebisa ka haasa keeti yo amma waan d'ibi ka dartu hinjirre. Ya quufe guddo duuba Waaqi si bulcinna. Galatoomi.*
- Mohamed : *Maqaan ke eennu?*
- Schlee: *Maqaan kiyya Ahmad Günther Schlee jed'ani lafa Germany d'ufe. Warri Oromo ka lafa Germany jiru chufa na beeka. Anin lafa Kenyatti niiti fuud'e. Isiini islaama anilleeni gaafa isi fuud'e ya islaame.*
- Isn't it bad if you don't get news from your family or you cannot communicate even by writing?  
Yes, that is too bad and depressing.
- Those who have families here, were they those who came with their families or those who were here during Mengistu and got married here?  
Yes, there are some who fled during Derg and got married here. There are some who also married before that and have families. There are none who got marriage and have families after the recent wave of fleeing from the country or those who fled the Tigre government.
- I now thank you for the talk if you have nothing more to tell. I have had enough really and may God bless you. Thank you.  
What is your name?
- My name is Ahmed Günther Schlee from Germany. Those Oromo who live in Germany all know me. I married from Kenya. She is a Muslim and I became a Muslim when I married her.

<sup>13</sup> Both the interviewer and the respondent use borrowed words in their conversation. For example, just like the Oromo of Kenya, the interviewer borrow many words from Swahili, e.g *sirkaal*[used by Kenya Oromo] and *Mangisti* (Amharic word used by Ethiopian Oromo); both words means 'government'. Another example is the word *fidi/fida* (Amharic-meaning 'to bring') used by Ethiopian Oromo, The interviewer uses such words as *msamaha* (Swahili) which the respondent also can understand in the context the word is used.