

AGRI-AGRI¹ AND BERTI-BERTI²: CONVENTIONAL MILITARY TRAINING IN THE AMIRATE OF HARAR

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The objective of this paper is to discuss the factors that contributed most to the survival of Harar as an independent principality. The focal point in this respect is to shed light on the overall nature of the Harar army and on the traditional method of indoctrinating the Harari youth in classic military warfare.

The work is based mainly on local traditions³ and on the description of various cultural events of the fighting contests, on which my informants have rich experience.

Throughout the period of its existence as an independent principality the city-state of Harar seems to have had no standing professional army. Even in the middle of the nineteenth century the amir's total army was reported to have only been about 200. Of these about 50 were matchlockmen and the rest were armed with spears, swords and daggers.⁴ The total armed forces can hardly be said to have been sufficient to maintain law and order over a wide territory. Local traditions state that the main objective of the amirate's army was to safeguard the life of the rulers, to maintain law and order over the local people,⁵ to ensure the flow of trade and thus the security of trade routes.⁶

However, after the decline of Harar⁷ following the military defeat of Gagn, the Kingdom had shrunk to a fragile city-state. It had nevertheless managed to maintain its integrity for centuries, in spite of the continual inroads of the surrounding Oromo⁸ population whose incessant encroachments against the city proved futile,⁹ and whose unorganised but frequent ambushes against individual citizens outside the wall is said to have been successfully repulsed by the latter,¹⁰ even though throughout the period they were far inferior in numbers. Though outnumbered by nearly 50 to one¹¹ the Hararis successfully resisted the challenges of the Oromos, and maintained their integrity until the last quarter of the last century.

Local tradition shows that the maintenance of the Harari owed much to the traditional culture of Agri-agri and Berti-berti, which were designed to indoctrinate the youth in classic military warfare, and to the systematic organization of male citizens on the basis of quarter membership and on farm-neighborhoods, as the main factors which despite its fragility preserved the city-state of Harar as an independent principality.¹²

Agri-agri was more or less a compulsory military education followed by all male pupil of all quran-gey¹³ (lit Quranic school) to acquire basic military skill. Berti-berti on the other hand were occasions arranged to provide those above the school age group with additional training facility that sharpens their military skill and makes them well versed in classic military warfare.

The two institutions, which are discussed bellow, were based on practical training in which the participation of individuals was customary. They were organized among the youth of different age groups of the society, which was generally divided into five groups and organized on the basis of the city's five delineated residential quarters.¹⁴

Such fighting contests seem to have been initiated in the general belief that he who acquires basic skills in the techniques of fighting with wand and shields and subsequently sharpens his skill through advanced training would have a good command in sword and shield and would not be thus cornered easily by his enemy, especially when the adversary is not equally trained. In this respect local traditions are essentially in agreement with written sources: they indicate that the Oromo warriors were trained only in fighting with spears,¹⁵ in which the Harari claimed to have been equally trained, Agri-agri.

On the road outwardly adjacent to the north-eastern part of the wall that stretches from the North to the East gates i.e, from Assum Bari to Argob Bari, there is a neighborhood called Au Wariqa, which is nearer to the latter gate. Au Wariqa, which is apparently named after a saint, is still identified by the local people with an eight-day event of Agri-agri or Niwayye Shiwayye.

Agri-agri seems to be a systematic culture of military training of an elementary standard designed to impart to boys basic military skill. The institution was formulated as a fighting contest between two rival groups, which are identified as Assum Barač and Argob Barač. In actual fact the former camp constitutes all the male pupils of the Qur'anic schools of Assum Bari and Asma'din Bari quarters, whereas the second group is formed from the remaining quarters of the town. Each side used to be headed by a temporary Faris¹⁶ (lit, commander of a unit) who was appointed on merit.

The time allocated for the contest was the afternoons of the first eight days of the 12th month of Hegira, starting from the first day and concluding on the eve of Iid Al-Adha. The duration of each day's event was roughly from 3:30 to 6:00 p.m.

During an eight-day event the pupils of each Quranic school attend their afternoon schooling, getting armed with their wands and shields. After schooling, the days of each Qur'anic school march in group and gather at the given site¹⁷ where they join their respective allies from different quarters. From there they

proceed towards Au Warriqa where the location of the tomb of the Saint is traditionally considered as a demarcating line between the sphere of influences of the rival groups and as a starting point of each day's contest.¹⁸

En route to Au Warriqa, each side attempts to demonstrate its competence to have the upper hand by chanting common patriotic songs¹⁹ in unison, lauding bravery and courage as a traditional heritage to the meritorious member of the Adels of their respective quarters. Within the song there is also a verse that exalts the Qur'anic teachers of all Qur'an-gay. While chanting en route they strike against each other's shield.

On arrival the formation of the contest used to be such that seniors with relative experience made up the advance line, whereas the less experienced ones take up the rear. The main role of the under-aged of both sides in the contest was in fact to keep a spare wand²⁰ and to tail meritorious fighters in order to replace instantly for those whose wand is broken and to rearm those who might face the chance of being disarmed as a result of the forceful strike of an opponent. As such both sides made efforts to avoid the possibility of being cornered unexpectedly.

When the contest involved the overaged the strength and skill of each side seems to be taken into consideration in the lining up of the contest in order to maintain the balance of power. But if the group is made up of the school age group numerical differences are often neglected.

However when a given side overwhelmed its opponents the out-matched one retreats by the order of the Faris back to its domain and might be forced to leave the forum temporarily. Whereas the winning side tailing its victim advanced deep into the sphere of its adversary where the group remains waiting for the resumption of the challenge. During the lull the winners boast of their merit saying "Argob Barians/Assum Barians come and fight; come on; it is not bone but meat is served come on". Somehow the contest would resume as the retreating side renewed the challenge after some consultation with each other or after some rearrangement is made in lining up the advanced line. However, even though the out-matched group may be forced to retreat, they do not concede an easy passage via the gate of their quarter without offering fierce resistance. Because a successful pass through a gate signifies the end of the day's contest.

There were also individuals acting as informal coaches for each of the contending group. Prior to each day's event briefing was often made by the coaches on the overall techniques of fighting with wands and shields, as well as on tactical manoeuvres.²¹

However, each day's event usually ended with the victory or defeat of either side.²² After the end of a day's event each side was supposed to convene at the compound of its respective Qur'an-gay.

The losing side usually fled, and taking the road that brought the group earlier to the scene and fore-gathered in a disorganized way at its destination, whereas the winners proudly crossed through their opponents' domain with the same spirit they had prior to the day's contest, and finally wound up at their destination in unison and handed over the arms they had seized, if any, to the *Kabir*, an Arabic term which means the exalted whereas the term means Qur'anic teacher in Harari. The seized arms were often returned on the morrow to their legitimate owners through parental mediation.

Finally, as part of *Agri-agri* the days guided by *tit-kabir* (meaning junior in Gey cinan but here meaning deputy Qur'anic teacher) concludes each day's ceremony by reciting *eikri*²³ and certain *suras* from the Holy Qur'an. Thereafter all would return to their homes saying repeatedly the statment that reads:

አባ አሀደው ግን ገደሎ? አባ ኮአቲን ገደሎ

Who murdered the lone man? He was murdered by two men.

አባ ኮአቲው ግን ገደሎ? አባ ሺአሽቲን ገደሎ

Who murdered the two men? They were murdered by three men.²⁴

It is very likely that the intention of the boys from this statement could be to portray the logical advantage of the majority over the minority.

Generally, *Agri-agri* was devised to help the boys develop the necessary skill in the technique of using a wand and shield to counter attack and to protect their body when fighting. It was also believed that in course of time the trainees would be qualified to manipulate a wand skillfully for the purpose, not only to counter a strike, but also to use it at the same time as a shield-to protect their body.

Besides, the event seems to have been initiated to enable the boys to become well versed in tactical retreats and advances and more significantly to help them develop skills and have the experience to infiltrate into enemy camps, mainly by breaking forcibly through advanced lines of opponents to create disturbance within the camp of their adversary and when to act promptly in order to score a decisive and easy victory.²⁵

In fact there were also a number of fighting contests with *Qutti* (plant), *Qara* (sorghum cane) and *Dulla* that used to be organized at different times of the year. These fighting contacts, which are in many respects considered by the community as an outdoor game, used to be organized between the underaged boys of the same age group of a given neighborhood and those of other neighborhoods but of the same quarter.

The contests are known, respectively, as *qulti-qutti* (fighting contests with a stem of a plant locally known as *kimatari*)²⁶, *Qara-qara* (fighting contests with sorghum cane) and *Dulla-dulla*.²⁷

These events are believed to have been designed to provide equal opportunity for the under-aged, who are mostly assigned to carry spare wands during *Agri-agri* and *Berti-berti*, to gain the necessary experience to have fortitude.²⁸

As such, the community's male children of the successive generation used to acquire basic military skill in general. However having completed basic religious education simultaneously with the acquisition of basics kill in conventional military warfare, the youth would leave the Qura'nic school ready to affiliate in either of the five hierarchical *mugads* which constitute the fighting force of the community.

In fact for the city's five residential quarters, Assum Bari, Argob Bari Suqutat Bari, Badro Bari and Asma'din Bari, there was a corresponding number of *mugads*. Naturally, the children of a given quarter are enrolled in the same Qur'anic school and later affiliate to *mugad* of that particular quarter. In the structure of such *mugad*²⁹ there were four hierarchical ranks known as *Dorcis*, *Sadain*, *Debis* and *Adel*. *Adel* and *Dorcis* made up the senior and junior ranks respectively. The *mugads* of the different quarters and similarly the ranks of different *mugads* used to be distinguished one from the other by affixing the names of the quarters to a *mugad* and to a title of the ranks.

However, as the male children of a given quarter completed their Qur'anic study most commonly at their mid teenage, they organised on the basis of quarter membership and held the junior rank *Dorcis* in the *mugad* of that particular quarter. Just as title holders of the first four ranks are duly promoted to the first higher rank on the voluntary retirement of the *Adels*, the rank of *Dorcis* would immediately be vacant to be filled by the young emerging ones.

Thus it can be assumed that those within the same age group in the society often hold equal ranks in the hierarchy of the *mugads* and share common experience.

The very likely conclusion with respect to such description would be that the *mugads* were styled systematically to enlist and organise the entire youth

definitely above the Qur'anic school age and below middle age as active members of the community's fighting force.

However, for all those who joined the rank of *mugads*, there was a type of contest that was probably meant to help *mugad* affiliates sharpen their military skill. It was generally known as *Berti-berti*. This used to be organized occasionally between individual ranks of a given *mugad* and those of other *mugads*, and annually between the *mugads* of the five quarters on *tuncus* (the nights of wedding festival) on the days of shuwal Iid,³⁰ Badri and khatimat.

Berti-berti of shuwal Iid and Tuncus

While the tradition of affiliating the youth to a structure of *mugad* was effective *Berti-berti* used to be organized on the occasion of Shuwal Iid and Tuncus between individual groups most commonly of equal rank of the different *mugads*. Holders of a given title in a given *mugad* commonly took on their counterparts of the different *mugads*, but the resumption of hostility within the ranks of a given *mugad* was uncommon.

In these cultural fighting contests the defeated side would be automatically disqualified and fore-feit its title to the winners who would be entitled to hold additional title within the hierarchy of *mugad* of 'alien' quarter. For instance if the *Dorcis* of Assum Bari successfully routed its counterpart from Argob Bari *mugad*, they took the title *Dorcis* not only of Assum Bari, but also of the Argob Bari. Once disqualified the defeated ones under no circumstances used or assumed the lost title unless they won it back in the same way they had lost it to their contenders. From this we can infer that basically title holders of the different ranks of the different *mugads* used to contend over titles, the respective members of each of which were, therefore, ambitious and seemingly striving to defend their title and secure a place within the hierarchy. Tradition believes that the youth in this manner sharpened its military skill.³¹

Berti-berti of Badri and khatimat Days

The most significant of the contesting events were the *Berti-berti* festivals organized on the 17th and 27th of the holy month of Ramadan which are still known to the local people as *Badri* and *khatimate* respectively. Both were public celebrations that used to be organized on a large-scale to involve the whole fighting force of the community. These events seem to have had religious and military objectives at the same time.

The festivity of *Badri* used to be organized annually to commemorate the decisive victory of the Prophet Mohammed and his early followers over their Meccan adversaries at the battle of that name two years after Hegira on the 17th

of Ramadan. Perhaps this could be a possible factor for the naming of the day as Badri, which is a Hararized or corrupted form of Badri.

The contesting fight of the 27th of the same month seems to have had a religious basis. For all Muslims, *Laylet Al-Fadri*,³² meaning the Night of Power (or Honour), is in fact the holiest day, for the night is associated with the first revelation of the Holy Qur'an. Possibly, the Harari were organising the day's festival in this connection.

Although we don't know the actual site of the festival and the lining up of contenders of the latter occasion, it is generally believed that it used to be organized on a large-scale, involving all the youth. On the other hand, the festivity of the former occasion used to be celebrated by organising a fighting contest between the youth of different age groups of a community at a neighborhood still known as Au Barsor and situated outside Badro Bari, i.e. the South Gate. The Badri day contest involved the whole members of the *mugads* of Badro Bari and Asma'din Bari, or in its traditional name, Badda Bari (lit. lowland quarter).³³

The forum of Badri was open to all interested men including the aged who came to the contest to cheer their group. The balance between the first team was duly considered, just as in Agri-agri.

Besides the gathering of a huge crowd of spectators of both sexes the contest used to be attended by senior citizens as well as political and religious dignitaries including the rulers.

Tradition claims that such contests were favoured by the amirs in order to evaluate the military skill of the youth and its qualification as a warrior. Whereas the participants tended to consider the forums a good opportunity to demonstrate their merit and individual skill and courage before senior members of the government and of the community as well.

Nevertheless, these fighting contests of various cultural occasions resulted in bodily injury - mostly on arm and wrist - but rarely on head. But a desire for revenge by the injured was unconventional in Agri Agri and Badri events whereas vengefulness was predominant and typical of the contests on other occasions. And in any case the law didn't interfere even if the practice claimed life.

So far our discussion has dealt entirely with the training aspect and nature of the infantry; some consideration is also necessary of the cavalry. With respect to the organizational and training aspect of the cavalry as a whole, the findings in the present study can hardly be said to be conclusive. Nevertheless, we can infer that the city-state had also a cavalry unit in the army. And being well aware of its important service, the community seems to have developed special respect for the horse. According to the opinion of Abdulmuhamin Abdulnasir each family which

had a horse had a porringer called Faras Gabata (lit. a porringer especially reserved to feed horses)³⁴, this could be cited as evidence to indicate the Harari's fondness toward horses.

Moreover, legitimate interpretation of some relevant traditional proverbs corroborates the above assertion. Examples are: "(lit. May God enable us to be served by a porringer for horse); "

(lit. one has to ascend stony hills by mule, while reserving the horse for crossing plain ground)³⁵ and for the traditional horse race between youths of different age groups annually during the Id-al-Adha or the Arafa holiday.³⁶

However, after Minilik's successful annexation of Harar, the militaristic dimension of the culture faded away, while its religious aspect was largely preserved for some time. The contests continued to be organized between the youth of different age groups organized on friendship basis rather than on the basis of quarter membership as it had been customary in former days. Even the religious aspect declined through time and finally turned out to be an ordinary fighting as outsiders began to be attracted and involved particularly in the *tuncus*, which resulted in the use of a dagger by individuals and the prevalence of vendettas which in turn entailed government interference.

According to the majority of my informants the tradition of these culture predates the 16th century. But it did not appear to have been practiced on a wide scale then, compared to the period following the Oromo migration.³⁷

Following the migration, the surrounding region was totally occupied by a very hostile Oromo population, who harassed the city-state,³⁸ frequently ambushed the Harari of both sexes venturing out of the city to the surrounding farms and vice versa.

To match the power of their enemy, the Harari therefore inculcated in the community the practicality of enlisting the men as recruits and fostered the tradition of indoctrinating the youth in classic military warfare as the only way of resisting the Oromo challenge.

In fact during the first encounter with the Oromo, the amir of Harar Nur-ibn-Nujhid (1552-68) encircled the city with a defensive wall, and divided the city into five quarters for administrative and defensive purposes. The population too was divided into five units and reorganised on the basis of quarter membership. Each quarter was put under the command of the highest military title called *garad*.³⁹ Competent warriors of each quarter were entrusted with the responsibility of defending the city from possible enemy attacks.⁴⁰

To resist the frequent attacks of the oromo against individual citizens, neighboring farmers were also organized to escort each other during the trip between the city and their farms.⁴¹

When war became imminent, the amirs raised a sizeable or a small force, depending on the nature of the war. In case of minor wars, the size of the army to be raised was apparently decided by the rulers, whose personal judgement in the selection of warriors is said to have been final. In such cases, the recruits were often raised from a single or more quarters.⁴²

For relatively protracted wars, a sizeable army used to be raised from among the city populace of the five quarters.⁴³ A skeleton force, mainly from one quarter, was detached from the main body, and remained behind to defend the city while the main body was deployed on the war front.

In the war fought between Amir Abdullahi Muhammed (1885-87) and Emperor Menilik II, the army of the former seems to have been recruited from the city's four quarters: Assum Beri, Asma'din Bari, Badro Bari and Suqutat Bari. In the social composition of these quarters basic alterations were effected as the victors began to live in the confiscated houses of the defeated.⁴⁴

The inhabitants of Argot Bari survived the Battle of Chalenqo unaffected, for the warriors of the quarter hardly took part in the actual battle. Presumably, they made up the skeleton force that was left behind to defend the city and thus were not subjected to Menilik's policy of confiscation of the houses of those who had resisted.⁴⁵

Generally, it would be unrealistic to assume that it was merely with the help of 200 matchlockmen and a few archers that Harar had maintained its integrity against the continual inroads of the surrounding Oromo people, as Harris⁴⁶ had asserted. It could be said that the durability of the city-state of Harar owed much to its warriors' command of classic military warfare and to the conscious and unstinting military struggle of the community in general.

A point worth mentioning in this connection is the presence of *waremoraja* - a niche specially reserved to keep spears and shields in the front part of the wall in each traditional Harari house. However, considering the intensity of the military training and the attachment and fondness of individuals to war weapons and the community's respect towards the horse, one might infer that Harar was inhabited by a conscious and highly organized militaristic society throughout the period of its existence as a city-state.

NOTES

1. The literal meaning of Agri-agri is a fighting contest with wand and shield in Gey-cinan or the city language. Agri is made of skin of either hippopotamus, elephant or buffalo. My informants claim that each family used to possess Agri- until the government confiscated most of the shields available in the city in 1905 EC as the community was accused of supporting Lij Iyyasu. And the remainder were taken away when the police searched each house in connection with the community's plot of 1945 against the regime of Emperor Haile-Selassie I.
2. Berti-berti meaning fighting contest with wands only, i.e. without using shields for protection. Berti means wand or stick in Gey-cinan. For fighting purposes wands were usually cut from a tree. The standard length of such wands is about 1.15 meters. Freshly cut wands would be greased repeatedly and exposed to direct sun light and subsequently exposed to smoke for sometime in the kitchen. It is generally believed that the technique hardened the wands.
3. Among my informants my best friend and advisor Kabir Abdulmuhammin Abdulnasir, the late Ahmed Shami, the late *Balambras* Abdulrahman Ahmed Abogn are the leading scholars with respect to the history of Harar. Particularly the former two had thoroughly studied the social, political and cultural history of Harar from the remote past up to the present. Although I had the privilege of being the friend of Kabir Abdulmuhammin, I had also the opportunity to have had personal communication with the other two in 1984. I am indebted to Au Haj'Idris Ahmed (nick-named Borri), Au Haji Abdulsattar Mummme, my father Au Muhammed Ahmed Kalif, the late Balambras Ahmed Adus Shaikh, Au Haji Yousuf Fabir, Au Mummme Shaikh and Au Haji Ahmed Sherif.

Among my female informants Ay Mainuna Seed Ibrahim, and Ikhista Rawda Mummme Kallo and Umme Zeinaba Muhammed are also knowledgeable and are rich in traditional accounts. Ay Mainuna, Umma Sammo and Au Mummme Shaikh are blind. Except Au Haji Ahmed Sherif, whom I interviewed here in Addis Ababa, all my informants live in the city of Harar.

Moreover, the moral, material, and financial support of my parents, Au Muhammed Ahmed Kalef, Ay Marium Yousuf Muhammed, my brothers Yousuf Muhammed and my brother and friend Dr. Ahmed Muhammed, my best friends Abdulrahman Yousuf Sukkar, Salhaddin Mummme Shaikh, Abdulkadir Ali Ahmed and finally Fathia Abdulwahid Ismail, contributed greatly to the success of the work.

4. Richard Burton, *First Footsteps In East Africa* (New York, 1966) p. 192
5. *Ibid*, 191; Enid Starkie, *Arthur Rimbaud* (N.Y., 1961), p. 352
6. Umma Zeinba Muhammed, Ay Mainuna Seed Ibrahim.
7. Trimmingham, *Islam in Ethiopia* (London, 1965), p. 97.
8. The Oromo of the surrounding region were known by the Gey usu' community or the city people as Galla before their conversion to Islam. Soon after their conversion and even now they are identified by the name Argetta although the term is detested by some Oromo.
9. W.C. Harris, *The Highlands of Ethiopia* (London, 1824), I, p. 391.
10. In this respect, the view of my informants is unanimous.
11. Muhamed Mukatar in Yusuf Ahmed, "An Inquiry into some aspects of the economy of Harar and the records of the Household Economy of The Amir of Harar (1875)," *Ethnological Society Bulletin*, No. 10 (Addis Ababa, 1960) p. 14.

12. *Balambaras* Abdurahman Ahmed Abogn, Bab Bori, Au Ahmed Shami, Ay Maimuna Sead, Au Abdulsattar Mumme.
13. Traditionally, five Qur'an-gays seem to have been established. And these were distributed evenly among the corresponding quarters of the city. The boys of a given quarter often enrolled in a Qur'anic school of that particular quarter.
14. Abdullahi Muhammed Ahmed "Some Historical Remarks about the Gates of Harar", presented at the first National Conference of Ethiopian Studies, unpublished (Addis Ababa, 1989), p. 6.
15. The late Au Bakri Ahmed Kalef, Au Mumme Shaikh, Au Haji Bori, Ay Maimuna Seed, Umma Bisso Ahmed.
16. Ali Malak, Muhammed Guttu Au Abdi Ture, *Balambaras* Ahmed Adus Sheikh.
17. The male pupils of the Assum Bari and Asmà'din Bari Qur'an-Gays usually gather at a neighborhood called Au Waqbara beside Assum Bari, whereas those of the remaining three quarters that form the rival faction do so at a neighborhood still known as Shaikh Aslahdin which is situated outside Suqutat Bari, and at Sheishta Ali outside Argo Bari.
18. Kebir Abduljawad Usmel of Assum Bari, the late Kabir Ali Shaikh of Asm'din Bari. Teaching Qur'an was a life-time occupation for both.
19. The full text is preserved and is still known even to the majority of the present generation.
20. My male informants recount that they had undergone their initial and formal experience in the fighting contest when they were assigned as Berti lahada (lit. spare wand keeper) during Agri-agri and Bert-berti of the Badri day. Bab Haji Bori relates that owing to the ferocity of the fights, Berti-lahada used to be assigned to each individual member of the Adels of the five quarters.
21. Au Ahmed Shami, *Balambaras* Abdurahman, Bab Haji Bori, *Balambaras* Ahmed Adus Shaikh, Yousuf Muhammed, Abdurahman Ugaz.
22. When Assum Bari won the function, the members passing through the East Gate, proudly marched singing along the road that stretches from Argob Bari up to Faras Magala (the city's traditional horse market) and reached their destination via Au Amir Nur. From there, the group divided into two and went towards its respective Quran-gay.
23. It is a poetic account of the life and career of the Prophet Muhammed, Sikri is often recited in unison.
24. Kabir Abduljawad, Kabir Ali Shaikh, Bab Haji Bori, Ali Melak.
25. Abdulmuhamin Abdunassir, Au Ahmed Shami, *Balambaras* Abdurahman, Au Haji Abdulsattar Mumme, Yousuf Muhammed, Au Haji Ahmed Sherief, Au Haji Yousuf Kabir.
26. Qumatari is a plant with a soft fleshy stem. Its general height is about one meter or so from the ground and it is said to grow in plenty in winter around the city. The plant is said to have the effect of making one talkative and drowsy.
27. Dulla is a sort of a thick rope of about 1.25 meters in length. Its thickness is not uniform. The uppermost part which forms the handle is much thicker than the lower end. Formerly dulla seems to have been used by farmers.
28. Bab Haji Bori, Au Mumme Shaikh, Ahi Malak.
29. Of the five titles Sedein, Shanon and Debis are derived from the Oromo language. It is not clear why Oromogna titles were favoured instead of Geycinan.

30. **Shuwa Ikd** is a cultural festival which is still organized annually to mark the end of the six-day non-obligatory fasting in the month of Shuwal, which follows the month of Ramadan. Traditionally a fighting contest with wands used to be organized between the youth of different age groups as part of the festivity.
31. Among my informants **Au Bakei Ahmed Kalif, Au Haji Bori, Kabir Ali Shaikh Au Yousuf Kabir**, were members of the rank of **Debis of Assum Bari, Argob Bari, Sugutat Bari and Asma'din Abari Mugads**. **Balambaras Ahmed Adus Shaikh** was also a member of **Asma'din Bari Shanon**.
32. **Au Yusuf Ali, *An English Interpretation of the Holy Qur-an with full Arabic Text* (Lahore, 1983) p. 943.**
33. **Abdulmuhammad Abdulnasie.**
34. While meals are normally served by a porringer of a small size called **Hirat Gabata** (lit. porringer to serve meal), the statement prophesied that God would let us have our meal served by **Faras Gabata**, suggesting a period of plenty.
35. **Abdulmuhammad Abdulnasir, Abdulkadir Bakri Ahmed.**
36. **Ekhista Rawda Mumme Quallo, Au Ahmed Shami, Au Mumme Shaikh, Au Haji Ahmed Sharif, Au Abdi Ture.**
37. **Ay Maimuna Seed, Au Haji Abdulsettar, Umma Asha Buyut Garad, Ali Melaka, Au Haji Bori, Umma Bisso Ahmed.**
38. **Yusuf Ahmed, *op.cit*, p. 36.**
39. **S. Waldron, in Abdullahi Muhammed, *op. cit*, p. 6**
40. ***Ibid.***
41. **Ekhista Raeda, Ay Maimimuna Seed.**
42. **Au Muhammed Ahmed.**
43. **Ekhista Raeda.**
44. **S.F. Waldron, "Social Organization and Social Control in the Walled City of Harar. Ethiopia." Ph.D. Dissertation (Columbia University, 1974), p. 85.**
45. **R. Caulk, "Minilik's Conquest and Local Leaders in Harar", miscellanea, p.2.**
46. **Harris, *op. cit*, p. 391.**