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2020

YEAR BOOK

Volume 1 • By Tego Wolasa



BURJI ONLINE YEAR BOOK, 2020

VOLUME 1



PUBLISHED IN APRIL 2021

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PREFACE

The Burji online 2020 year book is a collection of all the articles, pictures, and news published on our blogs www.burjionline.com, www.twitter.com/burjionline, and www.facebook.com/burjionline in 2020.

ACKNOWLEDGEMENT

We wish to thank all those who contributed articles towards www.burjionline.com and our Facebook page directly and indirectly.

We acknowledge that some of the materials were from other pages. We have to the best of our ability, acknowledged the sources where applicable.

DEDICATION

To the future generation of the Burji Nation.

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ABOUT THE AUTHOR

Tego Wolasa



A career banker, Tego has an immense interest in writing. Among his most recent work is an Islamic Banking Question and Answer book scheduled to be published in 2021.

His other work includes a contribution towards a Burji Dictionary (2010). He also found a Burji community magazine called *Hedisang Hool - 2009* (The reminding voice). In addition, he writes for number of magazine among them, the red money Magazine based in Malaysia.

Tego is the founder of The Burji online Limited, which focuses on news, language, history and general issues about Burji.

Burji Online also gives a platform to those who wish to publish their work. You can see through www.burjionline.com

The 40-year-old father of five is currently working as Product Development Manager at KCB Islamic Banking, Head office. He has worked in the Banking industry for over 16 years in different positions, including Branch manager and relationship manager.

He taught as a lecturer at Umma University School of business and technology.

Tego Serves on the shariah advisory board of the Government-run Youth Enterprise Development Fund. He also sits on the Shariah board of Taqwa Sacco.

Besides, Tego is the co-founder and the current chairman of Frontier Selam Sacco Society Ltd.

Tego is also the board chairman at Buruuj Training Institute. www.bti.ac.ke

He is currently in the process of completing PhD in Entrepreneurship at the University of Nairobi. Tego holds Masters in Strategic Management from Kenyatta University. He has second Masters in

Islamic Banking from Alhuda Centre for Islamic Banking and Economics, Pakistan.

His first Degree is in Business Management (Banking and Finance) from Moi University, Kenya. Tego also holds Postgraduate Diploma in Islamic Banking and Insurance from the London based Institute of Islamic Banking and Insurance. Besides, he studied Arabic and Islamic studies from at University, Nairobi, Kenya.



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BURJI NEWS

Burji News Ethiopia

As Sidama Becomes The 10th Ethiopian Region, What Next for The Burji and 54 Others in SNNPR?

By Tego Wolasa

On November 20, 2019, the Sidama ethnic group officially got its own semi-autonomous region.

Having their own region means that they will have powers to raise taxes and exercise control over schools, police, and health month other services.



After years of demand to leave the Southern Nations, Nationalities, and Peoples Region (SNNPR),

they were allowed to hold a referendum on November 23, 2019.

99.8% of the registered voters, or 2,277,063 out of the registered 2,280,147 voters, favoured the Sidama regional state.

However, the decision had not been effected until today when Speaker of the Council of SNNPRS Helen Debebe handed over to the Speaker of the Council of Sidama zone, Solomon Lale.



Several other groups in SNNPR have already launched plans for self-determination similar to that of the Sidama people.

It is, for instance, reported that 38 members of Wolayta zone representatives of the Council

boycotted an emergency meeting called to arrange for the handover of power.

They were protesting the proposed reorganization of the Southern region into four regional states.

Wolayta zone representatives said the move didn't consider their request for separate statehood.

What next for Burji and 54 other tribes in the SNNPR?

To leave a comment, follow the link <https://burjionline.com/2020/06/18/as-sidama-becomes-the-10th-ethiopian-region-what-next-for-the-burji-and-54-others-in-snnpr/>

White Elephant - Incomplete Hospital Project in Burji District?

Written on June 7, 2020

An incomplete hospital project in Burji Soyama. Started almost four years ago but still incomplete (2009EC).





Burji Anti Covid-19 Team Funds Drive



Burji Youths in Burji Soyama set up a temporary coffee shop to sell coffee to raise funds for the fight against CORONA and help the needy families in Burji.





Volunteers educating the Burji Population in Burji District



Source: Prince Shibia Oche

Date: Between May - Dec 2020

Burji Anti Covid-19 T-Shirts and Masks

21 July 2020

Burji Anti Covid-19 Team Prints T-Shirts and Masks
for Raising Funds Towards Fighting Covid-19



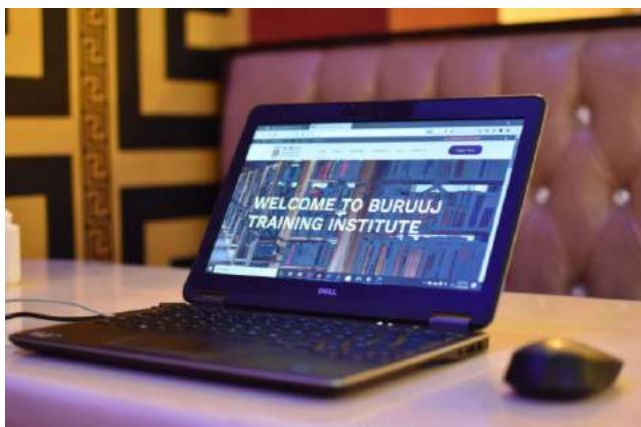
Credit: Habibi Tuke

Burji News - Kenya

Buruuj Training Institute Registered

4th November 2020

They will introduce Burji Language Training



Registered in November 2020, The Institute will primarily be training through E-learning. Still, it will have some physical classes offered from their premises in Nairobi.

The institute will commence with academic and short-term corporate courses touching on business, entrepreneurship, accounting, and Islamic finance.

They will then introduce special courses such as **Burji Language**. The Institute is reaching out to its

counterparts in Ethiopia for partnership in content development.





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Abel Rehoboth Studio Develops the First-Ever Burji Calendar

Did you know that we have months as well as days of the week in Burji?

Well, Mr. Abel Aila has created the calendar at his Moyale Studio.

Contact him for further queries and requests.



DAR.O	GAD'ASA	DAGE GAD'ASA	MALKA	LULUKO	WOD'A 1	HORD'O 2
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ABEL REHOBOT STUDIO MOYALE



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ABEL REHOBOT STUDIO MOVALE



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ABEL REHOBOT STUDIO MOYALE



SHADASHA 2021 NOV



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ARBASHA 2021 DEC



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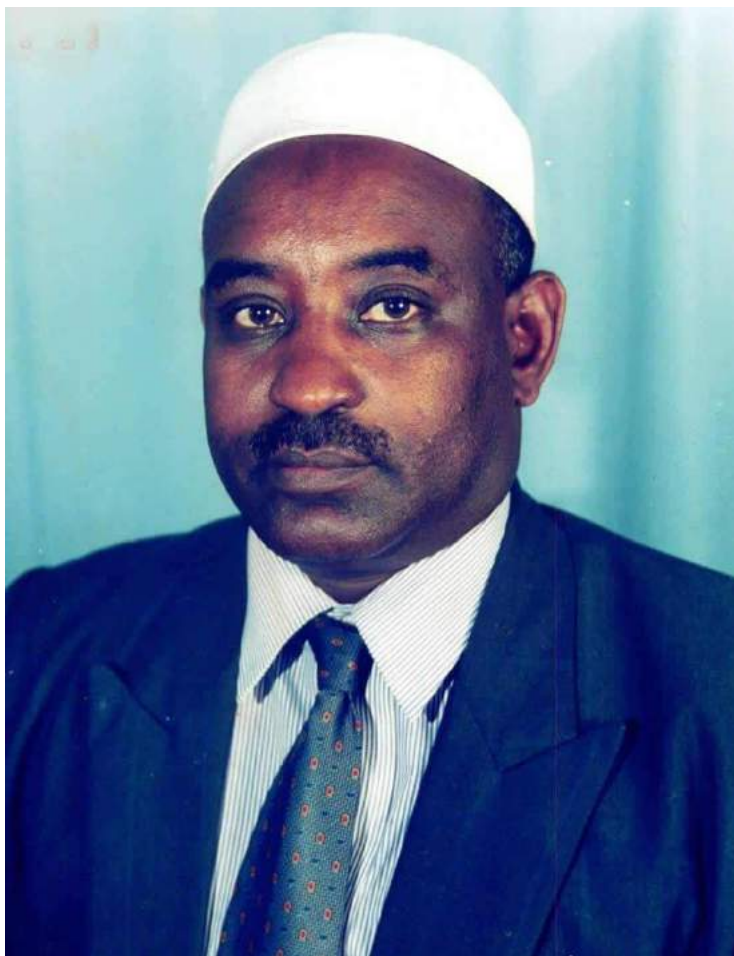
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Former Marsabit County Deputy Governor Is Dead

19th December 2020

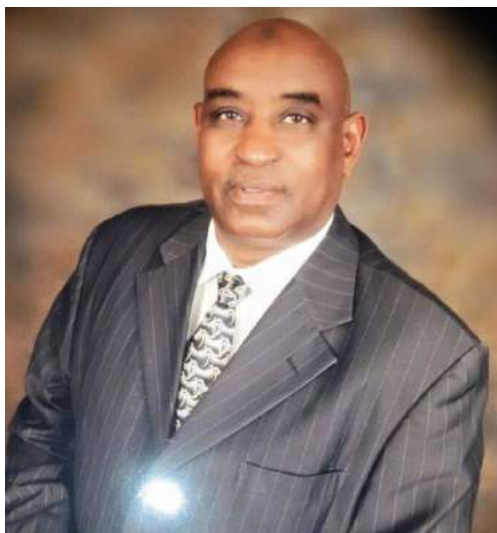


Hajj Omar Abdi Ali died today at Mater Hospital Nairobi.

Hajji served as the deputy governor in the first-ever Marsabit county government under Amb. Ukur Yatani Kanacho.



Before that, the late served for decades in various senior positions at Kenya revenue authority.



Hajji was laid to rest in Marsabit the following day.



Inna Lillah Wa Innaa ileyhi rajiun

Elisha Godana, The Former MP and Assistant Minister Dies

September 3, 2020



Former Member of Parliament for Marsabit South and Marsabit North/Assistant Minister of Information and Broadcasting, Hon. Elisha Daudi Godana has passed on this evening at Marsabit County Referral Hospital after a short illness.



Born in 1937 in Marsabit, Elisha Godana became the first elected Member of Parliament for Rendille (Marsabit South) between 1963 and 1967.

He later became MP for Marsabit North between 1974 and 1979.

He was also appointed into former President Daniel Moi's Cabinet as the Assistant Minister for Information and Broadcasting.



Before Kenya gained its Independence, he served as a provincial administrative, clerical officer at the Marsabit Detention Camp during the late 50s and early 60s.

There, he became a popular figure among Mau Mau detainees confined there to help dispatch letters to their loved ones.



Raila Odinga Mourns Elisha Godana



The former Prime Minister has mourned former Information assistant minister Elisha Godana, who passed away on Thursday evening.

The former assistant minister died after a short illness.

Via Twitter on Friday, Raila said the passing on of Godana marks an end of a long and genuinely illustrious career marked by a persistent quest for change.

"My sincere condolences to his family and the people of Marsabit whom he served with dedication from Independence to date," he said.

"His was a life well-lived for Kenya."

"My condolences to the family, friends, and Marsabit community following the passing on of the former Member of Parliament for Marsabit North," he said.

Treasury CS, H.E Ukur Yattani Mourns Elisha Godana

6th September 2020

Treasury CS, Amb. Ukur Yattani today paid a visit to the family of the late Elisha Godana to offer his condolences.



The above photo shows H.E Ukur Yattani at the Late Elisha Godana's Grave. The former MP and Assistant minister was buried at his farm in Marsabit town.

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Simon Gababa Darso, Kisii-Sub County Police Commander's Death

Published on 19th December 2020



We are saddened to announce the death of the highest-ranking Burji in the Kenya Police service.

Simon Gababa Darso died today after a short illness.

He was until his death the Kisii-Sub County Police Commander.

According to reports, he collapsed and died in his car as he tried to drive himself to the hospital.

He had earlier called his driver to take him to the hospital, only for the driver to find him unconscious in his personal car on arrival.

Covid-19 In Marsabit

On June 8, 2020, Marsabit county recorded its first-ever case of Covid-19. The patient is from Tiigo village of Turbi, North Horr. The total tally of confirmed cases in Kenya now stands at 2,862.



TheStarBreaking
@TheStarBreaking



MARSABIT records first Covid-19 patient bringing to 38 the total number of counties that have recorded cases, CAS Aman announces.





Marsabit, which was name after Mr. Marsa, a Burji farmer, is the home of the Burji in Kenya.

#marsatboohe

Burji Language Covid-19 precautions

Iss had'ake - koroneu ninsacimid yed'a

1. *Yaa weyguniya samunehun ang tantan d'iqane ois birk' k'ata d'aleshin ang gejisane.*

2. *Angashinn yoyo wol gookee, nageya bayechim.*

3. *Nafashinn wol gabichi bayene, wolid hoyt'ad'akee.*

4. *Labinchad baashingo woga, afeing fashano wor'ane.*

5. *k'ufeyshingo wogaya hat'ifachingo woga hink'ileyshid k'ufee/hat'ifanee.*

Burdad iss egane, Wonto nins eeddo.



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Marsabit Teacher Shot and Killed in Cold Blood

Written on November 7, 2020.

Our Correspondent

Today evening, unknown gunmen shot and killed Mr. Jeremiah Ado Hanche, a mathematics and physics teacher at Dakabaricha High school in Marsabit town.



The soft-spoken father of two who also owns an MPESA super-agent was reportedly resting at home

after a busy day at the shop when unknown men called him.

Those close to the family told Burji online that the assailants carried out the heinous act not far away from his home.



Those close to him suspect that his killers were forcibly trying to take him to the shop, which was not far from where he lives.

There were reports of a heated argument between the suspects and the Badasa born teacher before gunshots rented the air.

An M-Pesa agent who usually purchases float from the super-agent told our reporters that the shop had an unusually busy day.

His students describe him as a motivational and inspiring teacher. In contrast, his M-Pesa customers describe him as an understanding and empathetic person.

The security situation in Marsabit County has continued to deteriorate at an alarming rate in the recent past.

In the past, the town has recorded security incidents with varying degrees of severity, but cases within the central business area were rare.

Addo was buried at his father's Badassa farm.



Leave a comment via the link https://burjionline.com/2020/11/07/marsabit-teacher-shot-and-killed-in-cold-blood/?fbclid=IwAR2JFzt58n6q3IFGiQKuSLns2U8R3OVhiO4Of4plotvO8nnO_V0qk4i_Q1A

Justice for JAH - Jeremy Ado Hanche

Residents of Marsabit took to the streets seeking Justice for Jeremy Ado Hanche.



Jeremy was killed opposite the Main Market in Marsabit two days ago.

DCI has a phone collected from the scene of the crime.

The phone is suspected of belonging to one of the killers.



Press Statement by Burji Professionals Association Towards Murder of Jeremy Ado Hanche

Burji Professionals Association (BPA) Condemns The Brutal Murder of Its Member & Teacher Jeremy Ado Hanche in Marsabit.

November 8, 2020

The statement being read by Mr. Konse Kura, The Secretary-General of the Burji Professionals in Marsabit

Today marks yet another one of the darkest days in the history of Marsabit town and its residents. The brutal murder of Mr. Jeremy Ado Hanche demonstrates an apparent lapse of security

apparatus, and our fears have now been confirmed that we are on our own in this town!.

Burji Professionals Association condemns the heinous and treacherous murder of our brother in the strongest terms possible!!!



Mr. Jeremy Ado Hanche, who until the time of his demise at the hands of the abominable perpetrators, was a Maths and Physics teacher at Dakabaricha Secondary School in Marsabit and an astute businessman was undeniably a very courageous, hardworking young man, intelligent, caring, and above all a believer in the value of education who dedicated his life to the service of the people through education.

He developed close mentoring and supportive relationships with his students, who trusted and

respected him. To them too, we say poleni for the loss of their beloved teacher.



The barbaric murder of Mr. Jeremy Ado is a crime of the most horrendous kind, and we call on the public to be vigilant in reporting to authorities those groups and individuals, including public officials and the police, who support and coddle the criminals at the expense of our people's lives, peace, and security. They should be exposed and answer for their criminal acts.

Following these developments and to address the protracted security situation in Marsabit town, it has become necessary to draw the line on these

frequent endless killings at the hands of unknown gunmen/criminals.



Burji Professionals Association, therefore, DEMANDS the following;

1. The BPA condemns in the strongest terms possible this incomprehensible grotesque act of impunity and demands that action is taken immediately to bring the perpetrators to book. While the association is aware the authorities have promised to do an investigation, we hope this is not another ploy to placate the public.

We demand real justice be done.

2. The BPA stands with his family following this horror and joins them in calling for the government of the day to do what governments are formed to do - protect and ensure citizens' security and safety.

3. BPA Demands an immediate response from the County Commissioner, Mr. Paul Rotich and the County Police Commandant, Mr. Samuel Mutunga, on what they are planning to do about this unfortunate incident.

4. Demand that those responsible for the murder of our brother be found and prosecuted to the fullest extent of the law. This is important to end the culture of impunity that has become common in this town.

The Burji Professionals Association will help raise funds to meet the burial expenses and assist the widow of the deceased and his infant babies as they come to terms with the painful reality of their beloved husband's untimely death father & breadwinner. To this end, we shall provide an M-Pesa number/Pay Bill through which members and all well-wishers can make their humble contributions.

The BPA takes this early opportunity to once again condole with friends and Family of our departed

brother and assure them and the community that we shall do all it takes to ensure that they find justice!.

May God rest our brother's soul in eternal peace.!!

Issued by The BPA

Marsabit Burji Professionals Threatened with Arrest

Police in Marsabit briefly arrested some leaders of the Burji Professionals Association (BPA).

The arrests come following yesterday's peaceful demonstration against the brutal murder of Teacher Jeremy Ado Hanche.

Unknown gunmen killed the Mathematics and Physics teacher at Dakabarich Secondary school near his home adjacent to the Main Market in Marsabit town.

The residents of Marsabit, led by the BPA, had taken to the street demanding action from the police.

The security situation in the micro-highland has continued to deteriorate with little or no action from the authorities.



Residents appear to have lost faith in the police's will and ability to bring the culprits to book.

Following the arrests today, local leaders have thronged the County Commissioners office demanding Justice.

The father of two was laid to rest at his father's farm in Badasa.

Daktari Matayo (Mathew) Dawas Departs

Nov 2020

Reknown Marsabit Medic, Matayo Dawas died after a short illness.



Old undated photo of daktari Matayo

Photo Credit: Kepaja Trust

He helped and served all without looking at their religion or tribe.

He served and healed many in his long medical career at Marsabit Hospital.

An excellent, hardworking farmer, too. His legacy will always be remembered.

His Loyalty to professionalism to your work and community service is unquestionable.



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Kenya's Director of Public Prosecutor Orders Arrest of Police Officer Who Killed 13-Year-Old Yassin Moyo Molte

Mr. Duncan Ndiema Ndiwah, the officer who allegedly shot and killed the KCPE candidate on 30th March 2020, will be arrested and prosecuted.

The officer was enforcing a 7 pm to 5 am curfew. The curfew was brought into force by Kenyan authorities on 27th March 2020 to curb the spread of the Coronavirus.



The Public Prosecutor, Mr. Noordeen Haji, asked Inspector General of Police Hilary Mutyambai to investigate the matter and hand the file over for prosecution.



Ref. No. IPOA/CEO/PRESS/19 (25)

04/06/2020 07:56:20

PRESS STATEMENT: SIX POLICE OFFICERS TO BE CHARGED OVER DEATHS, SHOOTINGS AND ASSAULT

Following investigations by the Independent Policing Oversight Authority and upon independent review of the case files by the Director of Public Prosecutions, six officers will be arrested and arraigned for various serious offences.

1. Shooting to death of Ms. Colleta Amond Ouda

Administration Police officer **Lutugh Ang'orila** will be charged with murder of the secondary school teacher. The teacher was shot after one of two police officers responding to a burglary incident opened fire at Usigu market, Siaya County.

A public inquest on the matter has been going on at the Magistrate's Court but the ODPP has directed that it be withdrawn in favour of the murder trial.

2. Assault of Mr. Abdilbrahim Noor, causing grievous harm.

Four police officers – **Festus Kiptoo Saina, Boniface Wambura Chacha, Joseph Mwaniki and Nashaon Adera** – will be charged for causing grievous harm to Mr Noor. He sustained a fracture in his leg during an arrest near Gateway Hotel, Garissa.

3. Shooting to death of 13-year-old Yassin Hussein Moyo

Police officer **Duncan Ndiema Ndiwa** alias Champes will be charged with murder. The boy was shot while at the balcony of his parent's home in Kiamaiko, Nairobi on March 30, 2020.

The ODPP noted that the evidence is sufficient to sustain trials in courts of law. IPOA supports officers in maintaining law and order but will not hesitate to act in accordance with its mandate, on the few bad elements that break the same laws they are supposed to enforce.

ANNE MAKORI (MRS)
CHAIRPERSON.

***END**



But there lies a possible loophole. Another police officer will be the one to investigate the police offer.

While we laud the DPP's move, the ultimate justice lies in proper investigation and just prosecution.



Yassin was with five siblings and mother resting on their house's balcony in Kiamaike when two bullets came whizzing.

One of the 7.20 pm bullets hit Yassin in the stomach. He passed on around 3 am while undergoing surgery at the Mama Lucy Hospital.

A report by the Independent Policing Oversight Authority (IPOA) showed that police had killed 15 people and injured 31 others in the process of enforcing the curfew.

May Justice be served.

To leave a comment, follow the link
<https://burjionline.com/2020/06/03/kenyas-director-of-public-prosecutor-orders-arrest-of-police-officer-who-killed-13-year-old-yassin-moyo-molte/>

Cop in Yassin Moyo Case Fails to Show Up in Court

June 20, 2020

The police officer who allegedly shot and killed a 13-year-old burji boy, Yassin Moyo, on March 30 in Kiamaiko did not show up in court.

Duncan Ndiema was supposed to take a plea yesterday but is said to have exhibited COVID-19 symptoms.



Photo: Citizen Digital

According to his lawyer, Danstan Omari, his client underwent testing at Mbagathi Hospital.

We had earlier (link below) shared the Director of Public prosecution's approval to have the officer prosecuted.

Cop in Yassin Moyo Murder Case Released On Ksh.1M Cash Bail

July 8th, 2020

Mr. Duncan Ndiema has been granted a Ksh. 1 million cash bail two weeks after he pleaded not



guilty to the murder of 13-year-old Yassin Moyo in the Huruma estate.

Below is the full ruling sourced from the Kenya Law Review

Republic v Duncan Ndiema Ndiwah alias Champes
[2020] eKLR



REPUBLIC OF KENYA

IN THE HIGH COURT OF KENYA

AT NAIROBI

CRIMINAL DIVISION

CRIMINAL CASE NO.36 OF 2020

REPUBLIC.....PROSECUTOR

VERSUS

DUNCAN NDIEMA NDIWAH alias
CHAMPES.....ACCUSED

RULING

The accused, Duncan Ndiema Ndiwah alias Champes is facing the charge of murder contrary to Section 203 as read with Section 204 of the Penal Code. The particulars of the offence are that on 30th March 2020 at Kiamaiko area, Huruma within Nairobi Country, he murdered Yassin Hussein Moyo. The accused pleaded not guilty to the charge. He has applied to be released on bail pending trial. In his application, the accused states that he is not a flight risk; he is ready to abide by any terms that the court may impose to secure his release on bail pending trial; that he has cooperated with the police during investigations and had presented himself to investigative authorities when he was so required to do; he told the court that he had neither threatened or attempted to influence the witnesses; he would attend court without fail; there were no compelling reasons to deny him bail pending trial. He asserted that he had a constitutional right to be released on bail pending trial. The law presumed him innocent pending his trial by the court. He was the sole breadwinner of the family and has a fixed abode in Nairobi and was therefore unlikely to abscond from the jurisdiction of the court.

During the hearing of the application for bail, Mr. Omari for the accused amplified the grounds put forward by the accused in support of his application for bail pending trial by stating that the prosecution had not placed any evidence before the court to support its contention that there existed compelling reasons to deny the accused bail pending trial.

Ms. Gichohi for the State and Mr. Kiprono for the family of the deceased opposed the application. Ms. Gichohi relied on the affidavit sworn by the investigating officer in opposition to the application while Mr. Kiprono relied on an affidavit sworn by the father of the deceased. In essence, the grounds in opposition to the application were: that the accused was a flight risk, and since his ancestral home borders the Kenya-Uganda boundary, he would be tempted to abscond from the jurisdiction of the court; that the accused being a police officer, was an influential person, and is likely to interfere with the prosecution witnesses through his office or by intimidating them; that the sentence that is likely to issue is stiff and therefore the accused may be tempted to abscond; that the public interest and the interest of justice demanded that the accused remains in custody

until the conclusion of the case. On his part, the father of the victim indicated to court that he was fearful of his life since he had seen suspicious characters milling around his house. He was of the view that his safety would only be guaranteed by the accused being placed in pre-trial detention. If the accused was released on bail pending trial, the father of the accused asserted that it would traumatize the community where the deceased was resident. He asserted that the accused's past behaviour and conduct precluded the court from favourably considering his application for bail pending trial.

This court has carefully considered the rival submission made by the parties to this application. That the accused has the constitutional right to be released on bail pending trial is without doubt. Article 49(1)(h) of the Constitution provides so. The caveat is however that the court may deny an accused bail if the prosecution establishes existence of compelling reasons. The Constitution does not define what constitutes compelling reasons. However, Section 123A of the Criminal Procedure Code sets out some of the circumstances that the court may consider when deciding whether or not there exists compelling reasons to deny the

accused bail pending trial. The National Council for Administration of Justice has published the Bail and Bond Policy which sets out some of the considerations that the court ought to take into account when determining whether or not to grant bail. There is also considerable case law on the issue. For instance, Odunga J in Grace Kananu Namulo -vs- Republic [2019] eKLR held thus:

“In S. vs. Nyaruviro & Another (HB 262-17, HCB 122-17, XREF CRB 1454A-B-17 [2017] ZWBHC 262 (31 August 2017), the Court held that:

“The refusal to grant bail and the detention of an accused in custody shall be in the interest of justice where one or more of the following grounds are established where there is a likelihood that the accused, if he or she were released on bail, will:

- Endanger the safety of the public or any particular person or will commit an offence referred to in the First Schedule; or*
- Not stand his or her trial or appear to receive sentence; or*
- Attempt to influence or intimidate witnesses or to conceal or destroy evidence; or*

· *Undermine or jeopardise the objectives or proper functioning of the criminal justice system, including the bail system...the ties of accused to the place of trial; the existence and location of assets held by the accused; the accused's means of travel and his or her possession of or access to travel documents; the nature and gravity of the offence or the nature and gravity of the likely penalty therefore; the strength of the case for the prosecution and the corresponding incentive of the accused to flee; the efficacy of the amount or nature of the bail and enforceability of any bail conditions; any other factor which in the opinion of the Court should be taken into account...*

In considering any question...the Court shall decide the matter by weighing the interests of justice against the right of the accused to his or her personal freedom and in particular and prejudice he or she is likely to suffer if he or she were to be detained in custody, taking into account, where applicable, the following factors, namely (i) the period for which the accused has already been in custody since his or her arrest; (ii) the probable period of detention until the disposal or conclusion of the trial if the accused is not released on bail;



(iii) the reason for any delay in the disposal or conclusion of the trial and any fault on the part of the accused with regard to such delay; (iv) any impediment in the preparation of the accused's defence or any delay in obtaining legal representation which may be brought about by the detention of the accused; (v) the state of health of the accused; (vi) any other factor which in the opinion of the Court should be taken into account...

In assessing the risk of abscondment, the established approach is for the Court to assess this risk by first assessing the likely degree of temptation to abscond which may face the accused. To do this, one must consider the gravity of the charge because quite clearly, the more serious the charge, the more severe the sentence is likely to be (Emphasis mine)."

What is clear from the above is that the courts are under constitutional imperative to lean towards granting the accused persons bail pending trial unless it is established to the satisfaction of the court that the trial would be frustrated by the accused prior conduct or failure to attend court during trial.



In the present application, it was clear to the court that the fears expressed by the prosecution and the family of the victim that the accused will not likely attend court during trial is not supported by evidence. From the time the incident that led to the charge being laid against the accused occurred, the accused has not made any attempt to abscond from the jurisdiction of the court. There is evidence that he was called several times in a span of three months prior to being charged, to appear before the investigating authorities and he did so without fail. The accused has not given any cause to this court to form the view that he would interfere with prosecution witnesses or fail to appear in court if he is released on bail pending trial. Some of the fears expressed by the prosecution would have been valid if the accused remained an active police officer during his trial. However, he will not. This is because he will be administratively interdicted from service pending the conclusion of the trial. He will not therefore have the influence expressed by the prosecution. He will not be in the same police station during the period of the trial. As regard whether the accused will abscond from the jurisdiction of this court, this court will address the fears of the prosecution by imposing appropriate conditions to his release on bail pending trial.



In the premises therefore, the accused's application to be released on bail pending trial shall be granted on the following conditions:

I. The accused shall post bond of Kshs.2 million with two sureties of the same amount.

II. In the alternative, the accused shall deposit a cash bail of Kshs.1 million.

III. The accused shall provide two contact persons who shall ensure his attendance before court. The contact persons must include a close relative.

IV. The accused is prohibited from stepping into the area which comprises the jurisdiction of Huruma Police Station or get into contact with any of the prosecution witnesses at the pain of having his bail pending trial cancelled.

V. The accused shall attend court without fail on the dates scheduled for hearing.

It is so ordered.

DATED AT NAIROBI THIS 8TH DAY OF JULY 2020

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Four Perish in A Grisly Road Accident Along Marsabit Moyale Highway

Written on October 8, 2020.

Burji online reporters

Four people lost their lives following a grisly road accident between Walda and Rawana in Moyale Constituency last night.

Several others were injured in the head-on collision involving a Toyota Noah and Moyale Raha Bus.



Two of the dead are members of the same family; Mr. Jara Shege and his daughter Fatu.

The third fatality is their driver, while the fourth is a police officer.

The family members were headed to a funeral in Manyatta Burji while the bus was from Mandera, headed to Nairobi.



It is common to see buses from Mandera going to Nairobi through Moyale because of the tarmacked Moyale Isiolo highway.

The Toyota car has visibly been pushed for meters and was partially trapped under the bus.



Terrified eyewitnesses and first responders say that it was difficult to retrieve the bodies at night.

The attached photos of the mangled wreckage tell the tale of the agonizing accident.

The dead family members have been buried at the Moyale-Ethiopia Cemetery.

Hon. Solomon Gubo Riwe, the Deputy Governor Marsabit County condoling with the family in Moyale today.



To make comments, follow the link
<https://burjionline.com/2020/10/08/four-perish-in-a-grisly-road-accident-along-marsabit-moyale-highway/>



Killings and Chaos in Manyatta Burji

Written on 20th May 2020



With utmost sadness, we report an unfortunate incident last night (19th May 2020) in Manyatta.

The suspect in the killing is Mr. Luba whose whereabouts is still unclear.

The following morning, angry youths who took to the Street to protest against police inaction were shot at with live ammunition.



Two protesters were killed in the melee while one was injured.

The dead have been identified as the son of Woche, who was shot and killed the previous night, and Soke Lula Makulo.



While condemning the senseless killing of the late Woche and the protesting youths, we continue to pray for the families to have patience and strength in these trying times.

Our sincere hope is that both legal and communal methods will be used to find justice and a long-lasting solution to the ugly incident.

The dead are being laid to rest at the Manyatta Burji Cemetery in Moyale.

May the Almighty grant them Jannah.



The deserted streets of Manyatta Burji

A Suspect in The Manyatta Burji Killing Surrenders to The Authorities

In addition to Mr. Luba, it has now emerged that there was a second suspect in the murder of the late Woche Boko.

A neighbour with the Name Hirbo has emerged as the second suspect.

During the fateful night, Mr. Hirbo, just like the primary suspect, reportedly fled together with his family. Mr. Hirbo has now surrendered to the authorities.

Two weeks before the fateful night, the late Woche and Mr. Luba collided over a floodlight installed by the suspect.

The deceased allegedly objected to the lights because it was facing his house, causing discomfort at night. The two are close neighbours whose residences and gates are separated by a service road.

The objection caused a commotion during which some neighbours were reportedly injured by the suspect. That prompted the deceased to report the matter to the police.



Local elders intervened and undertook to settle the matter locally. The meeting aimed at resolving the issue was supposed to be on a fateful day, but the suspect failed to appear.



Meanwhile, businesses in Manyatta Burji, the commercial hub of the Moyale sub-county, have reopened today

Suspect in The Manyatta Burji Killing Released On Bail

Three suspects in the murder of a Moyale Businessman, Woche Boko, on 19th May 2020 have been released on a two hundred-thousand-shilling bond and a surety of three hundred thousand shillings.

The Kenyan constitution under article 49, subsection one (h) allows for the release of suspects on bail unless there are compelling reasons not to be released.

The trio denied the charges before the Marsabit High Court Judge and will be back in court on 6th and 7th July 2020 for further hearing.

As earlier reported on Burji Online, the murder led to angry protests, which led to two more deaths at the police's hands. One of the dead is the son of the late Woche.

May justice and peace prevail.

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Burji History

Oldest Publication About the Burji

The oldest publication on the Burji is thought to have been written by Carlo Conti Rossini.



He wrote Ethiopian population studies in 1910 and later The Bambalas of Amar Burji and their Languages in 1914.

It was published by the Journal of Oriental studies. Carlo Conti Rossini, an Italian orientalist died aged 77 in 1949.

There are reports of older manuscripts by explorers mentioning the Burji, but this appears to be the first one that focuses entirely on the Burji.

The First Publication About the Burji by A Burji

Published on May 12, 2020

By Tego Wolasa

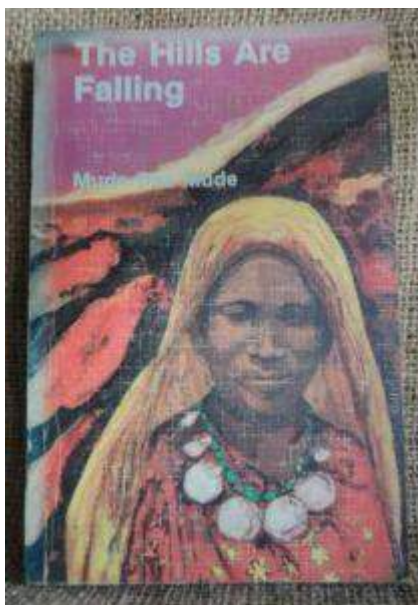
*And Other achievements of the late Ambassador
Mude Dae Mude*



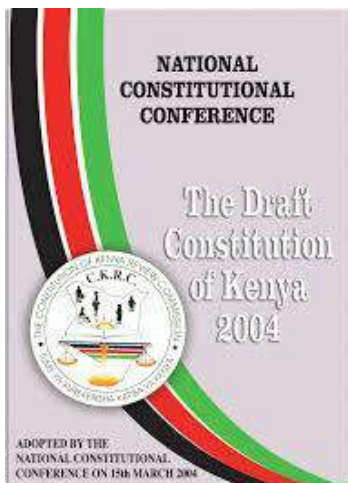
Published in 1969, the first written work about the Burji by a Burji is perhaps the Late Ambassador

Mude Dae Mudes work titled “The Amaro Burji of Southern Ethiopia.”

In 1979 published a novel titled ‘The Hills are falling.’ The book depicts one Galge's life who is caught between traditional life in the village and modernity. It is believed that the book is his autobiography.



In 2009 he again published “Fighting for Bomas: In Search of Kenya I Want.” The book explains that the Kenyan constitution has tampered with so many times since independence to render it a draconian tool in the Executive's hands.



He was the first person to be appointed an ambassador from Upper Eastern (Marsabit & Isiolo counties). He served as Kenya's High Commissioner in Canberra 1992-1993 and after that in the UAE and Ethiopia.



**Embassy of the Republic of Kenya
Addis Ababa, Ethiopia.**

With a diploma in journalism from the International Institute of journalism in West Berlin, the late ambassador served as a senior editor in The Standard Group and The Nation Group before being appointed an Ambassador.



Leaving behind a wife and five children, Mude Dae Mude died on 30th August 2015 at The Aga Khan Hospital, Nairobi. He is fondly remembered as a distinguished Author, Journalist, and diplomat who had uncontaminated integrity and humility.

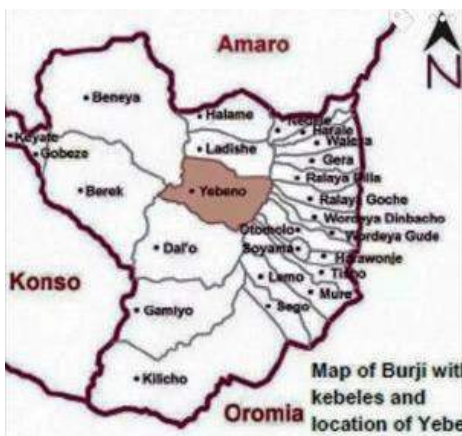
Mender Misreta - Villagization in Burji

Before 1987/1988 mender misreta (Villagization) by Ethiopia's Derg regime, Most Burji rural population lived at different locations within their locations.

The government used voluntary movements and coercion to move people to the lowlands, which was thought to be favourable for establishing villages.

The new settlement areas were set up in areas closer to water sources, have fertile soil, and have enough pastureland within the surrounding area.

Some Qebeles were left out because of the lack of plain land for settling the populace.





The Oldest Mosque in Burji District

The mosque (masjid) at Umek Goro is standing on the oldest mosque site in Burji.



It was constructed during the time of the Qumbe/Yaato age group. That is approximately 100 years ago.

The original one was a grass thatched.

Watch the clip about the mosque here
<https://youtu.be/t7C9v0mlkqw>

Teff Farming in Burji

The historical hate-love relationship between Burji and Teff



Also known as Williams love grass or annual bunch grass, *Teff* is believed to have been domesticated by the Abyssinians between 3000 and 6000 years ago.

Teff flour is mainly used for preparing fermented flatbread indigenously known as *Injera*. But can also be used for making waffles, cookies, porridge, and crackers. *Teff* grass is also a good animal feed.

Teff is believed to have been brought to the Burji country during the abyssinianisation of the south. When Emperor Menelik II of Ethiopia was coronated in November 1889, he started subjugating the regions in the south, reaching the Burji Country around 1895.

There are two accounts of how *Teff* was introduced to the Burji. First is that Meneliks men brought it with them. The second account attribute *Teff* in Burji to *Dayna* Achule Hirbo, who was said to have got it from Hagere Selam in Northern Ethiopia.

Interestingly, the Burji initially refused to embrace the *Teff* because it was associated with the imperial invaders from the north. It was given the colloquial name '*gash*' (master/sir).

And who would blame them for refusing to embrace *Teff*? The Burji, who were previously independent people, were reduced to *gabbars*/tenants on their land and were required to pay *irbo* (a quarter of their produce) to the *Melkegna*.



Melkegnas are appointees of the government whose role was to ensure tax collection and discipline the local population. The *melkegnas* were instrumental in forcing the Burji to pay annual land tax to the regime.

Men worked as farmhands and porters, while women were required to do household chores in the house of the *Melkegnas*. Being a Porter entailed transporting goods on foot from Burji to areas as far as Hagre Selam, the administrative centre of Sidamo province, and Addis Ababa.



The Burji eventually embraced *Teff* in the early 1940s because of two main reasons. -----First is that *Teff* is easy to grow and manage. It is a highly adaptable grain that grows in environmental conditions ranging from near-drought conditions to water-saturated soils and degraded soils.

The second reason for the adoption of *Teff* because of the exponential demand for grain from nearby towns. Back then, Burji already had significant market places. The market at Burji Kilicho was especially crucial because of its strategic closeness to Borana and Guji areas.

With the acceptance of *Teff* also came a new farming system. Plough-oxen agriculture started becoming commonplace in Burji in the 1940s. Before that, most subsistence farming entailed the use of a hoe.

Teff production got a boost with Proclamation No. 71 of 1975 by the *Derg* regime. The proclamation paved the way for the formation of cooperatives in the Burji District.

With the creation of cooperatives, it meant that the local population could own the land. Secondly, the cooperative enabled them to have access to farm inputs.

In addition to the cooperatives, the *Derg* regime enforced *mender misreta* (villagization). Villagisation entailed pushing the Burji population from the hills and the plain lands suitable for farming and settlement.

By the year 1980, Burji, then under Arero *awraja* (province), was one of the leading suppliers of *Teff* in the province. And By 1990, the Burji district had officially become *Tirf Amrach Woreda* (surplus producing district).

Being a surplus-producing district means that they had enough food for local consumption and now feed the rest of Ethiopia.

Besides the above government initiatives, the Burji already had a *haile* system where they collectively and alternatively helped each other work on the vast teff plantations. Burji district was known for producing the “Gumaiyde white *Teff*’.”

The Burji excelled in farming because their land was not very spacious and suitable for practising pastoralism. Besides, they are surrounded by rival tribes such as the populous Guji. The latter poses the danger of driving off with their livestock during conflicts. Agriculture thus became the safest bet.

The Burji, who had immigrated to other Ethiopian towns such as Yabelo, Mega, and Idi Lola, continued to be the lead farmers in their respective villages.

Those that migrated to Kenya were not left behind. They became so important in agriculture and feeding the colonial Kenya that Marsabit is said to have been named after a Burji Farmer named Marsa.



According to Mr. F.C. Gamble, Burji led agriculture had already taken root in Marsabit by 1918. However, Moyale was the first to become entirely food-sufficient.

The Moyale success prompted the then DC, Mr. H. B Sharpe, to ask for a helping hand from Moyale. By the 1920s gave Burji farms around an area which became present-day Karatina. The subsequent success in farming helped stop the importation of food from Meru.

The Burji were purely farmers with occasional labour services to the colonial masters in Marsabit until the 1950s, when they were allowed to own and run businesses.

Today, The Burji hardly practice farming because of perpetual insecurity. However, they have managed to make a name for themselves by becoming one of the most adaptive and successful Northern Kenya entrepreneurs.

Benefits of *Teff*

So why has *Eragrostis tef* as known scientifically gained so much prominence globally? Among the beneficial nutritional values of the *Teff* are high manganese, protein, calcium, and iron content.

Teff has five times more fibre than wheat and can naturally balance hormones, boosts immunity, stimulates digestion, and is high in resistant starch. Resistant starch is a newly-discovered type of

dietary fibre that can benefit blood sugar management, weight control, and colon health.

Teff flour is also gluten-free. A thing that has increased its popularity globally and especially to the health-conscious and athletic fraternity.

The grain comes in colours of red, brown, or white. There is no nutritional difference between colours. There is, however, a slight difference in the taste where the brown and red are earthy, rich, and robust, whereas white is milder with a chestnut flavour.

The rising popularity had forced the Ethiopian government to place an intermittent ban on its export for fear of depletion. Today *Teff* is catering to two-third of nutritional needs in Ethiopia.

Today, 90% of all the *Teff* produced globally comes from Ethiopia. Kenya, India, Australia, Germany, Netherlands, Spain, and the USA, contribute the remaining 10%.

The presence of *Teff* in Kenya can perhaps be purely attributed to the Burji community.

Have an injeraful time. Won't you?



To comments, follow the link
<https://burjionline.com/2020/06/02/teff-farming-in-burji/>


Emperor Menelik II (1844-1913)

Born Sahle Maryam, the former king of Shewa who later rose to become Emperor of Ethiopia, is perhaps the one person who changed the Burji lives and history the most.









In his famous 1949 novel titled '1984', George Orwell says: "He who controls the past controls the future. He who controls the present controls the past."

Learn your history! If you can't learn history, at least contribute to how the current events are captured and kept for the future generation.





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ABOUT THE BURJI

Do The Burji Belong to The Cushitic Family?

Some people argue that the Burji are Bantus because they are farmers and not pastoralists like the other Cushites that we know

They belong to the Highland East Cushitic-speaking people. Cushites comprise around 47 tribes divided into five categories based on their linguistic characteristics and geographical location.

The categories are; Highland East, Lowland East, Central, Southern, and mixed Cushitic speakers.

The Burji belongs to the Highland East Cushitic (HEC) branch of Cushitic speakers alongside Kambaata/T'imbaaro/Alaaba/K'abeena, Hadiyya/Libido, Sidaama, and Gedeo.

Highland East Cushitic Speakers in Ethiopia Map
Source - Yvonne Treis

Based on the geographical distribution, the Highland East Cushitic speakers are further divided into Southern Highland East Cushitic Speakers

(sHEC) and Northern Highland East Cushitic (nHEC) speakers.

Southern Highland East Cushitic Speakers (sHEC) comprise Sidaama, Gedeo, and Burji. At the same time, Northern Highland East Cushitic (nHEC) consists of the Hadiyya and Kambaata subgroups.

That, by extension, means that the tribe closest to the Burji are the Sidaama and Gedeo. Then the Hadiyya and Kambaata subgroups. Burji and Sidaama languages, for instance, have over 47% similarity.



Highland East Cushitic Speakers in Ethiopia - Map Source - Yvonne Treis

The tribes neighbouring Burji in Kenya, such as the Borana, belong to the Lowland East Cushitic speakers. Other lowlands East Cushites include Gabra, Sakuye, Munyo, Yaaku, Rendille, Boni, and Somali, to mention a few.

Interestingly, Burji is lumped alongside other Cushites as Eastern Cushitic speakers in Kenya.

Some people wrongly classify the Burji as Bantus because of their agricultural activities. If that were the case, then 75% of Ethiopia would be Bantus. Classification is mainly done based on linguistic characteristics.

Today, approximately 75% of activities undertaken by the Burji are trading. Will that make them Asians?

To leave a comment, follow the link <https://burjionline.com/2020/05/11/do-the-burji-belong-to-the-cushitic-family/>

Burji Clans

We have around 100 clans in Burji. How many can you mention?. We can, for instance, start by mentioning our own. I am from the ANBURA clan. How about yours?



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Burji Language



Reno Omokri ✓
@renoomokri

Dear African,

Speak your native language to your children or watch it die within the next 20 years. looking down on your relatives who speak your native tongue because you speak perfect English is stupid. It is like being proud of borrowed clothes

News and Opinion About the Language

Diploma in Burji Language



By Sode Degu Sode

I bet most of you do not know a college offering training in the Burji language. Or do you?

Well, Dilla College of Teacher Education in Ethiopia offers Burji language and literature at the diploma level.



Started in 2014, the college offers English, Amharic, Gede'uffa, Koretee and, Burji Languages under their linguistics faculty.

Christened Dhaashatee language department, the college introduced the Burji language department in 2016 (2008 E.C) with forty students.

The name Dhaashatee is from the term Daash which is an alternative name of the Burji people.

Initially, the Burji language department admitted diploma graduate teachers who were willing to learn and teach the Burji language.

Also known as the summer program, the working teachers learn over four holidays. That is two months per year for four years.



The college later introduced regular student training in 2017 (2009 E.C). The regular students undertake a three-year full-time training.

Last year, the department graduated its first batch of 108 Burji Language teachers.

The second group was supposed to graduate this year, but the plans were interrupted by the coronavirus pandemic.

The department has dispatched learning materials to the continuing students to continue learning from home during the pandemic.



The Ethiopian Government recently launched a new educational policy and curriculum. The new system invites 12-grade graduates only to the college.

The new curriculum interrupted the admission of the 3rd batch of students. The department, however, expects more students during the 2020/2021 admission year.



Photo: Mr. Degu, the head of the department

Mr. Degu Sode Daka is the head of the department, assisted by one other lecturer.

You can reach him on +2510926192382, +2510463311405 or degusode98@gmail.com

The writer is a 4th Year Student studying Architecture at Wollega University

To leave a comment, follow the link
<https://burjionline.com/2020/06/22/diploma-in-burji-language/>

Knowing Your Language Is Empowerment

“If you know all the languages of the world and you don’t know your mother tongue, that is mental. It is enslavement, self-enslavement. But if you know your mother tongue and add all the other languages of the world, that is empowerment.”

[Ngugi Thion’go]

You have an idea how we can prop up our endangered language?

Drop your ideas and comments below or email us at info@burjionline.com

The Burji Language Is Not Disappearing Anytime Soon

Written on October 4, 2020.

by Tego Wolasa



Ethnologue puts the number of languages in the world today at 7,117. They say that 40% or 2800 of them are endangered and often with less than 1000 speakers.

According to UNESCO, the number of endangered languages is 2,473, while 200 have become extinct over the last three generations.

Some languages, such as Yagan in Chile, have only one living speaker. In contrast, others, such as English, have over a 1.3billion speakers.

Other endangered languages include Arabana of Australia with five speakers, Votic in Russia with eight speakers, Ainu of Japan with ten speakers, Bathari of Oman with twenty speakers, Manchu of china with twenty speakers.

In Africa, there are languages such as Yaaku of Kenya with seven elderly speakers as of 2016, Twendi of Cameroon 30 speakers, Nluu of South Africa 84 speakers, and Ts'ixa of Botswana 200 speakers.

With 1.3billion speakers, English is the most spoken and the most studied language, followed by Mandarin at 1.12billion and Hindi at 637million.

According to UNESCO, English is spoken in 101 countries, Arabic in 60 countries, and French in 51 countries. The top 23 languages are spoken by half of the over 7billion people in the world.

Wolfgang Sachs posits that not more than 100 of the above languages will survive within a generation or two.

What Constitutes an Endangered Language?



Glottog classifies language on a six-level scale starting from “not endangered,” “threatened,” “shifting,” “moribund,” “nearly extinct,” and “extinct.”

Ethnologue has four stages of language classification - “Institutional” if the language is not only used in the homes but also sustained by institutions such as schools. “Stable” if there is no institution supporting it but is the primary language to adults and children at home. “Endangered” if children are not learning and using it. And Finally, “Extinct” if there is no speaker left.

UNESCO bases its classification on the intergenerational transfer of the language.

A language is either “Safe” (not endangered), “vulnerable” (not spoken by children outside the home), “definitely endangered” (children not speaking), “severely endangered” (only spoken by the elderly), “critically endangered” (few elders speak broken) and “extinct” (no living speakers).

A Linguist, Michael Krauss, classified a language as “safe” when the children will probably be speaking them in 100 years— “endangered” if children will probably not be speaking the language in 100 years, and “moribund” if children are not speaking the language now.

Based on the above classifications, it is perhaps safe to state that a language’s health does not primarily depend on the number of those who speak the language. It depends on the language transfer from parents to children and its usage in and outside the home.

A language with only 500 speakers used by adults and their children at home and outside is safer and healthier than a language spoken by millions if their children do not acquire the language.



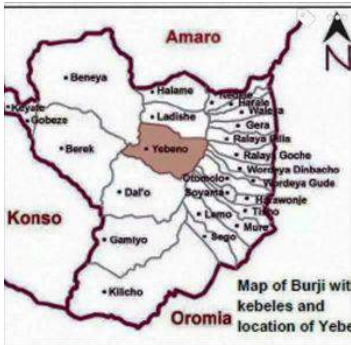
So, What Is the Status of Burji Language?

Ethnologue classified the Burji language as “institutional.” That means it is used and sustained by institutions beyond the home and community.

According to Glottog, the language is “threatened.” That is the second stage after “not endangered.”

In my opinion, we have to relook at the classifications. The Burji language belongs to the Highland East Cushitic (HEC) group of the Cushitic branch of the Afro-Asiatic family.

It is in the same category as Alaaba, Gedeo, Hadiyya, Kambaata, K’abeena, Libido/Marek’o, Sidaama, and T’imbaaro. Only the Burji language is spoken both in Kenya and Ethiopia from the HEC family.



Map of Burji District – Map Source: Courtesy

Here Is Why I Think the Burji Language Is Not Disappearing Anytime Soon

I suspect that those reading this article from outside the Burji District might find my claims far-fetched.

Today, the Burji people are settled in four clusters; In Burji District, Outside the Burji District but within Ethiopia, Kenya, and abroad (outside Kenya and Ethiopia).

In Burji District, the language is safe and healthy because both adults and children speak it. Similarly, children are acquiring the language from their parents. Besides, The language is fully institutionalized.

In other parts of Ethiopia, the Burji speak either Burji, Oromigna, or Amharic as their first language. In Kenya, the Burji speak either Burji, Borana, or Swahili. Those abroad speak either Burjate, Oromigna, English, or Swahili.

A 2006 Marsabit-based study by Dr. Keneth Ngunjiri found that 59.4% of the Burji speak Burji as the first language, 36.2% speak Borana, while 4.3% speak Swahili as the first language.

Now let the numbers speak. According to the 2007 National Census in Ethiopia, there were 56,681 Burji speakers in the Burji District and 15,077 speakers in other parts of Ethiopia. Ethiopia is yet to conduct another Census.

The 2009 Census in Kenya put the Burji Population at 23,735. I used the 2009 census because it is the one closest to the 2007 Ethiopian Census.

Based on the above, we have 59% of Burji speakers in Burji District, 16% in other parts of Ethiopia, and 25% in Kenya.

In the Burji District, where we have 59% of the speakers, the language is safe, healthy, and standardized. It is being transferred well from parents to the children.

That percentage could be higher because some parents living outside the Burji District can transfer the language to their children, but I haven't even considered that.

Neither have I considered institutionalization such as the Burji Language diploma course at the Dilla College of Teacher Education, nor KBC Burji service broadcasting in Burji Language.



What Are Your Thoughts?

Now tell me, how would you classify such a language? A language that is safe and healthy in more than 60% of places where it exists? I will leave that to you.

In the comment section, please give me your thoughts on what is making the language endangered in other parts of Ethiopia and Kenya.

Also, share your thoughts on turning around the language's dwindling prospects in those two areas. Would you?

Over to you, Rudano.

To leave a comment, follow the link <https://burjionline.com/2020/10/04/burji-language-is-not-disappearing-anytime-soon/>





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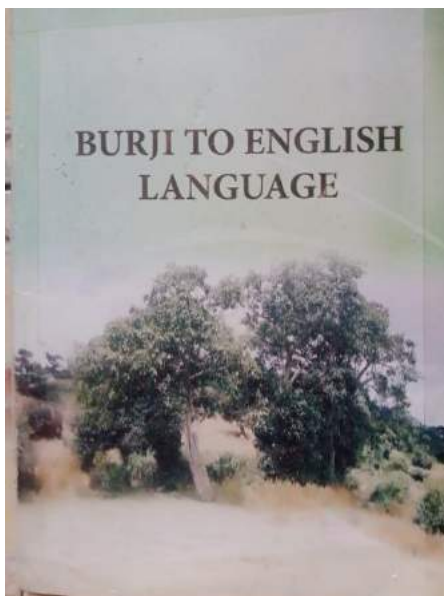
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Burji Sayings and Phrases

Saying=> *Gonfa K'afey (qafey) Lammi Aabon Oyey iningo*

Literal Meaning - a man without trousers cannot even mourn his dead farther.

Deep Meaning- a needy person has no say.



Source: Burji to English Language 1st Edition by Dube Sago.

Saying => *Waadde ba-akachina d'ad'asad'anna inningo wochosh*

Literal Meaning=> The dog shook off (the water) before even getting out of the water/river.

Deep Meaning=> One should not relax or celebrate before achieving his/her goals.

Those on telegram can use the link and listen to pronunciation <https://t.me/burjionline/144>

Source: Burji to English, 1st Edition. Page 49.

How Do We Say 'I Love You' In Burji Language?

Burjate: Hayyina (the last a is silent)

English: Love

To love - Hayyad'



And how do we say 'I Love You'?

Hayyinna - the last a is NOT silent when Hayyina is used in a sentence.



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Basic Burji Greetings

The most common form of greeting

Greeting: maamada? Or Maamata?

Reply: Dasaam/dansaam

Literary: How are you? And the reply is fine or good!



You might sometimes hear someone greet Maamada while others say Maamata.

The dialectical difference is based on the geographical settlement of the Burji.

The Southern villages of Burji Kilicho and Gamio areas pronounce as Maamada.



The 12 villages in the Central and Northern parts of Burji District mainly pronounce as Maamata.

At times a Y is added at the end....maamaday or maamatay.

Similarly, a No is sometimes added to the reply Dasamino or Dansamino.

The beauty of this greeting is that it is the same for males and females.

The greeting can also be said at anytime

So if you ain't sure or don't know which greeting to say at what time, simply say Maamada/Maamata

Here Is How You Say Good Morning in Burji

Dansa damanda (one person)

Dansa Damanchinga (two or more people).



There is two beauty with this greeting:

1. The reply can be as simple as saying back the exact words. ..

Your reply:

Dansa damanda (one person)

Dansa Damanchinga (two or more people).

Like morning greeting, where the reply is the same good morning, Dansa damanchinga has an exact response.

2. It is the same for both males and females.

So...Dansa Damanchinga?

Here Is the Good Evening Version in Burji Language

Dansa Nagenchinga? (Plural)

Dansa Nagenda (singular)

The direct translation of the greeting is - Did you have a good day? But it's the one used for 'Good Evening.'



The reply is the same phrase: Dansa Nagenchinga or Dansa Nagenda

Others prefer to answer just Dansam.

Note: In a strictly grammatical sense, greeting one person in plural form is not wrong. It is a sign of reverence/Respect. Like when a younger person is greeting the elderly

Numbers

Here is how we count in Burji Language



- 0. Liilo -----Zero
- 1. Mich ----- One
- 2. Lam ----- Two
- 3. Fadiya ----- Three
- 4. Fool ----- Four
- 5. Umut ----- Five
- 6. Liyy ----- Six
- 7. Lamal ----- Seven
- 8. Hidit ----- Eight

9. Wonf ----- Nine

10. Tann ----- Ten

10	<u>TEN</u>
11	<u>ELEVEN</u>
12	<u>TWELVE</u>
13	<u>THIRTEEN</u>
14	<u>FOURTEEN</u>
15	<u>FIFTEEN</u>
16	<u>SIXTEEN</u>
17	<u>SEVENTEEN</u>
18	<u>EIGHTEEN</u>
19	<u>NINETEEN</u>
20	<u>TWENTY</u>

11 - 20 In Burji

11 - tanaya mich

12- tanaya lam

13- tanaya Fadiya

14- tanaya Fool

15- tanaya umut

16- tanaya liy

17 - tanaya Lamal

18 - *tanaya hidit*

19- *tanaya wonf*

20- *lamatan*

If you can recall the 1 to 10 numbers, you will realize that *Tanaya* is common.

That's a combination of ten and an and...

Tan -ten

Ya -and

Then the other numbers, which we also learned, are being added to Tanaya...

For example, eleven becomes Tanaya mich (ten and one literally).

twenty becomes lamatan....that is a combination of Lam and Tan (two tens literally)



Burji Numbers the Tens

10- Tann

20- lama tann

30- fadiya tann

40- foola tann

50- umut tann

60- liya tann

70- Lamala tann

80- hidita tann

90 - wonfa tann

100- C'iba (d'eki c'iba)

Here you will realize that the formula is simple.

Ten is tan, and Twenty is *LAMA TANN* (Two tens)...same goes for all until hundred, which is Chib/c'ib.

As for numbers between 20 and 30 or 30 and 40, you apply the formula used in numbers 11 to 20.

21, for example, is *Lamatann Mich* (two tens and a one).

33 is *fadiyatann fadiya* (three tens and a three).

If you have been writing down the first numerical, you will complete the rest.



Number Words					
1	one	11	eleven	30	thirty
2	two	12	twelve	40	forty
3	three	13	thirteen	50	fifty
4	four	14	fourteen	60	sixty
5	five	15	fifteen	70	seventy
6	six	16	sixteen	80	eighty
7	seven	17	seventeen	90	ninety
8	eight	18	eighteen	100	one hundred
9	nine	19	nineteen	1,000	one thousand
10	ten	20	twenty	1,000,000	one million
				1,000,000,000	one billion

The 100s in Burji Language

100_d'ek C'ib or just C'ib

200_lama c'iba

300_fadiya c'iba

400_fool c'iba

500_umuta c'iba

600_liya c'iba

700_lamala c'iba

800_hidita c'iba

900_wonfa c'iba

1000_d'eki kum or just Kum

100,000 - C'ib Kum (lagg)

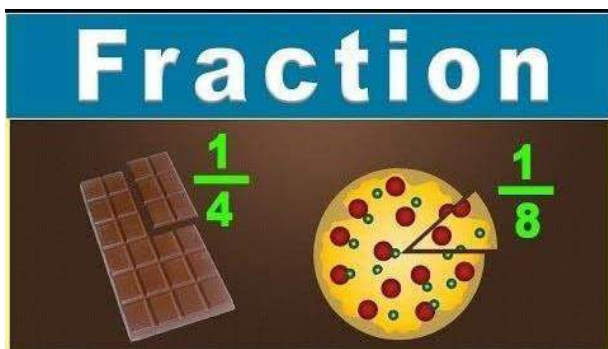
1000000 - d'ek Milion or just milion

By now, you realize that we used *d'ek C'ib* for 100 and *d'ek* million for one million.

D'ek is also one.

Mich, in a strict sense, means alone while *d'ek* is one...

Whiles we use *mich* for one or *tanaya mich* for eleven, it is wrong to say one hundred is *mich C'ib* (*chib*). That will become *D'ek C'ib* (*Chib*)



Fractions in Burji Language

Fraction - *K'olte* (*qolte*)

One eight (1/8) - *Mayk'a (mayqa)*

Quarter (1/4) - *Gurbancho*

Half (1/2) - *Bosha*

Full - *juujo*

one portion - *D'et ang*

Numerous - *Laboo*

CREDIT: Burji to English, 1st Edition

Learn these numbers and find out the rules:

1 st first	11 th eleventh	21 st twenty-first
2 nd second	12 th twelfth	22 nd twenty-second
3 rd third	13 th thirteenth	23 rd twenty-third
4 th fourth	14 th fourteenth	24 th twenty-fourth
5 th fifth	15 th fifteenth	25 th twenty-fifth
6 th sixth	16 th sixteenth	26 th twenty-sixth
7 th seventh	17 th seventeenth	27 th twenty-seventh
8 th eighth	18 th eighteenth	28 th twenty-eighth
9 th ninth	19 th nineteenth	29 th twenty-ninth
10 th tenth	20 th twentieth	30 th thirtieth
		31 st thirty-first



Ordinal Numbers in Burji Language, i.e., first, second, third...

First - *Achaka*

Second - *Lamsek*

Third - *Fadisek*

Fourth - *Foolsek*

Fifth - *Umutsek*

Sixth - *Liysek*

Seventh - *Lamalsek*

Eight - *Hiditsek*

Ninth - *Wonfsek*

Tenth - *Tannsek*

Eleventh - *tanaya michsek*

If you remember the numbers from 12, you simply add *sek...tanaya lamsek* for 12, etc.



Multiplicative numbers in Burji Language— once, twice, thrice

Once - *D'end'*

Twice - *Lamann*

Thrice - *Fadiyann*

4 times- *Foolan*

5 times- *Umutan*

6 times- *Liyan*

7 times- *Lamalan*

8 times- *Hiditan*

9 times- *Wonfan*

10 times- *Tannan*

100 times- *C'iban (chiban)*



1000 times- *Kuman*

1000000 times- *miliyonin*

The first time
you say
something, it's
heard. The
second time, it's
recognized, and
the third time it's
learned.

- John C. Maxwell

Still on Multiplicative numbers in Burji

First time - *Acha*

Second time - *Lammsa*

Third time - *Faddisa*

Fourth time - *Foolisa*

Fifth time - *Ummutisa*

Sixth time - *Liyyisa*

Seventh time - *Lamalisa*

Eight-time -*Hiditisa*

Ninth time - *Wonfisa*

Tenth time - *Tannisa*

Other Vocabularies

What do we call a Rock in Burji Language?

English: Rock

Swahili: Mwamba

Burji: Shillo



Do you know what to call a nightmare (bad dream)?

Burjate: *Gojalte*

English: Nightmare

Swahili: Ndoto mbaya/jinamizi

To have a nightmare - *Gojaltiy*



X *Yera Qafe* X is not correct.

Vocabularies Related to Food

Meals of The Day in Burji Language

These are the three meals in Burjate.



Break fast – *Buud'o*

Lunch – *baal/orrateek baal*

Dinner – *Gaalo/Yeding ite*



Drop your feedback via the link
<https://burjionline.com/2020/05/22/meals-of-the-day-in-burji-language/>

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Here Is the Most Common Breakfast Snack in Burji Homes

Kusa - flat leavened bread.

Mainly prepared on a flat pan (*baysh*), *kusa* is the general name.



But we have various types of flat bread (*kusa*), as shown in the attached pictures;

Kufita - mainly from the mixture of maize and wheat flour.



Rukke - from wheat flour.



Kosand Gunjo - made from ensete flour



Credit: Halima Daro Shinqe and Hirbo Wolasa

What do we call a pineapple in Burji?

Ananase



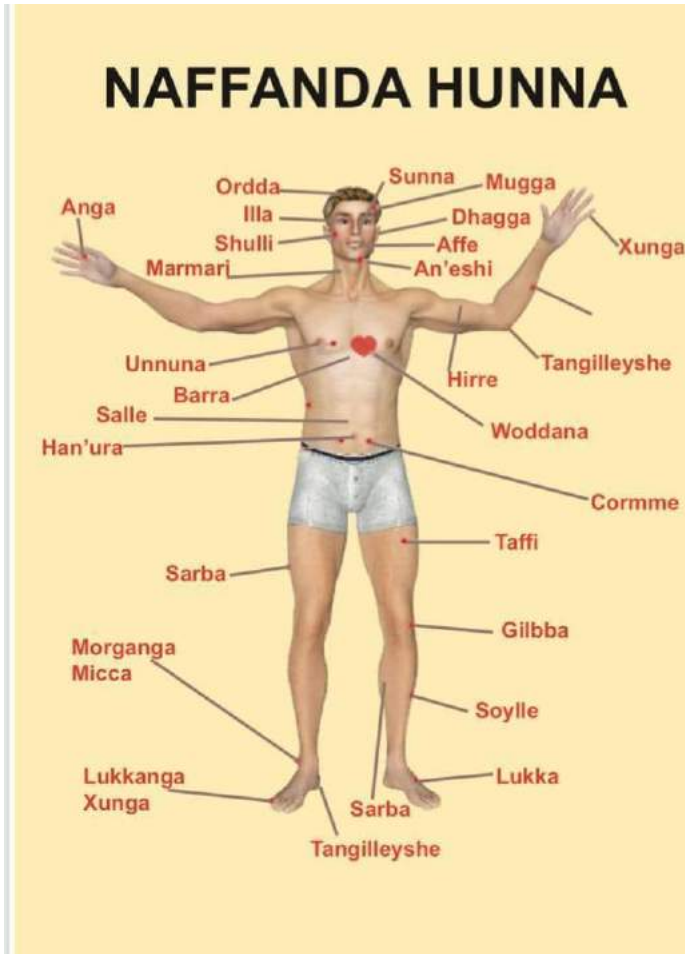
o_o

Arabic	أناناس ('ananās)
Armenian	անանաս (ananās)
Danish	ananas
Dutch	ananas
English	pineapple
Esperanto	ananaso
Finnish	ananas
French	ananas
German	Ananas
Georgian	ანანასი (ananasi)
Greek	ανανάς (ananās)
Hebrew	אננאס (ananās)
Hindi	अनानास (anānās)
Hungarian	anánász
Icelandic	ananas
Italian	ananas
Latin	ananas
Macedonian	ананас (ananas)
Norwegian	ananas
Persian	آناناس (ānānās)
Polish	ananas
Portuguese (eu)	ananas
Romanian	Ananas
Russian	ананас (ananas)
Swedish	ananas
Turkish	ananas



Body Parts in Burji Language

Full Body



Source: Dube Sago - Burji to English book



Here Is What We Call the Elbow in Burji Language



English: Elbow

Burji: Hingileyshe or Tingileyshe or Tangileyshe

What Do We Call the Ankle in Burji Language?



English: Ankle

Burji: *Moorgang Mic'a*

Gate n Burji Language

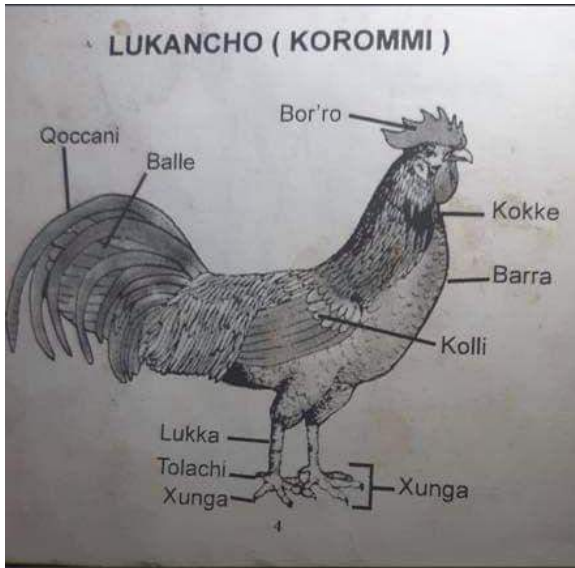
English: Gate

Burji: *Golgee/Bitimaa*





Parts of A Cock (Chicken) In Burji Language



Souce: Gulgubeint Masoo

Link:

<https://www.facebook.com/Dasheeculture/>

Hours of The Day in Burji Language

TIME/HOURS	SAATE YA LASSA	
Noon ኑን	Liya saa orrayinka	ስድስት ሰዓት
Mid-day ማድ ደዳ	Orra sasawa	አኩለ ቀን
Mid-night ማድ ናይት	Lia saa yedinka	አኩለ ሌሊት
What is the time? ዋት ኢዝ ዘ ታደም	Miya saata?	ስንት ሰዓት ነው?
It is half past ten ኢት ኢዝ ሐፍ ፖስት ቲን	Folla ssa ya boshā	አራት ሰዓት ተኩል ነው
Evening ኢብኒንግ	Akaraga	ምሽት
Morning ጥርኒንግ	Dayyiga	ጥዋት
What time is it please ዋት ታደም ኢዝ ኢት ፕሊስ?	Miya saata lasso?	አባከዎን ስንት ሰዓት ነው?
It is one o'clock ኢት ኢዝ ዋን ኦክለቭ	Lamala saa	ሰባት ሰዓት ነው

Extract from the book -*Shiaya Lamink Afayi Akandani*.

Authored by: Mr. Abdullahi Mamo

In Burji-English-Amharic, the book is possibly the first-ever book written in The Burji Language in Kenya.

Forms of Question (Marks) In Burji Language

QUESTION FORM	WARRISSATENTA DAWA	ጥያቄና መልስ
What? ሞት	Mya?, Mita?, Miyata?	ምን ምንድነው?
Where? ዩረር	Haballa?, Hani?,	የት ወይት?
Whose? ሐዝ	Ayata?, Ayaka?	የማን የእነማን?
When? ጊዜ	Hayinu?	መቼ?
Which? የች	Hatata?, Hahata?	የቱ? የትኛው?
How? ሐው	Mammi?	እንዴት?
Who? ሐ	Ayice?	ማን? ማን?
Whom? ሐም	Ayagaa?	ማን?
Why? ሞይ	Miyaga?	ለምን?

Source: Shiyaya Lamink Afayi Akand'ani (A book in Burji-English-Amharic languages)

Author: Teacher Abdullahi Mamo.

What do we call Rainbow in the Burji language?

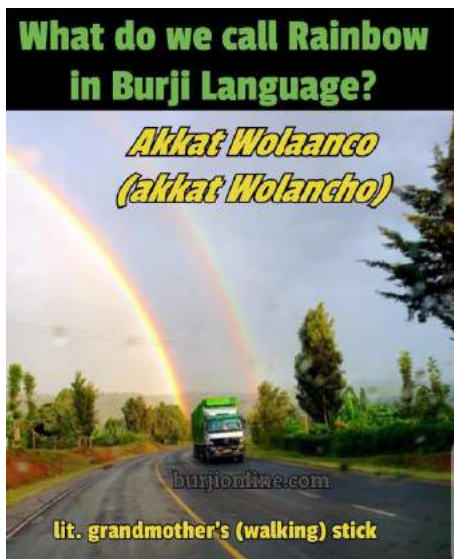


Photo courtesy: Hon. John Killo Dawe

Agriculture and Farming Terms

Bee Farming Terms in Burji Language



Huww - Bees

Hayro - Bee swarm

Diid - Honey

Gagaa - Wax

Diidis - Bear honey.

Sorooddo - beekeeper

Shaw'ana - Bee hive

Wog - Harvest honey

Sisirk' - Sting (of bee)

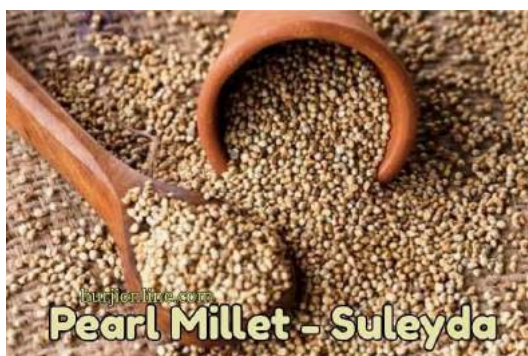
Bizz iy - Buzz (of bee)

Learn Names of Grains in Burji Language

Mank'o - Sorghum



Suleyda - Pearl Millet



Barc'e - Finger millets



Jibaaro - Barley



Goss - Wheat



Bok'ollo - Maize



Kop'a - Beans



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Dansa Damanchinga.

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The unofficial voice of the Burji with focus on news, analysis, feature articles, periodical bulletin, and online sale of books and artifacts.

The page is run by Mr. Tego Wolasa with the assistance of a select team drawn from writers, cultural historians, elders, and journalists.

We will be running periodic bulletin, occasional blog, sell books & artifacts.

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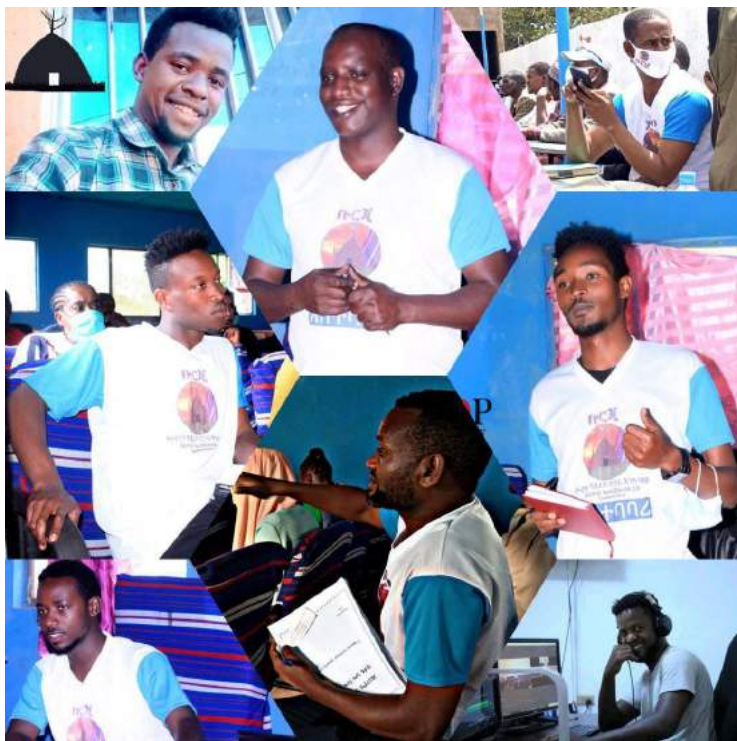
ama utupate kupitia

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learn with us, learn with ease

BURJI HEROES

Burji Anti Covid-19 Team: The Nexus to Our Next Level



What comes to mind when you hear the word Covid-19? Mask? Death? Lockdown? Curfew? Nothing pleasant, I guess. But wait until you read the inspiring story that I am sharing today.

At dark moments such as the ongoing coronavirus pandemic, every nation needs courageous, skilful leaders who seize the opportunity to change things for the better.

A set of eight heroic stars brightened the Burji Nation's skies, which corona clouds had darkened.

Our stars defied all odds, suppressed all doubts,
accepted all criticism, and faced all the fears. And
Rose!



True to John Eliot's words, exceptional thinkers ignore their critics and go about their business making history.

And Indeed, they made history by forming a voluntary group named Burji anti-Covid-19.

The group was founded in March 2020, during the height of the coronavirus outbreak, by eight Burji Professionals based in Ethiopia.

Why Did They Form Burji Anti Covid-19?

The group set out with its initial objective of cautioning the Burji Community against the virus's effects.

Their objectives later expanded to solving the socio-economic problems of the Burji people and building an adaptive, resilient community that can thrive in any part of the world.

To achieve the above, they set out an eight-point objective outlined below.

Even as we list the objective, it should be clear that they intend to achieve the same through you and me.

Disaster Preparedness - On top of their agenda is preparing and supporting the Burji people against natural and human-made calamities.

Improvement of Social Amenities - They intend to undertake the construction of hospitals where there are none and equip the existing ones.



Stalled hospital project in Burji District

Improvement of Education - Education is one of the cornerstones of every nation. Burji anti-Covid-19 aims to create linkages and networks between different education sector stakeholders both and without the district. Similarly, they desire to construct and stock community-based public libraries.

Burji Unity - Without unity, we will not achieve much. Thus, the team also aims to strengthen the unity of the Burji people in Ethiopia and worldwide. To accomplish lasting harmony, the team is tirelessly working on creating a respectful, tolerant and reasonable connection between various stakeholders within the Burji community.



Poverty Alleviation - The group was also formed to uplift the welfare of the needy within the society. Besides helping the needy, they wish to teach different wealth creation methods. Similarly, they want to develop and cultivate the culture of

helping one another in the community.



Saturday Market in Soyama

Investors' attraction - Burji District is a rich country with numerous natural resources waiting to be exploited. Because of that, the Burji anti-Covid-19 team aims to attract investors to the homeland. The attraction of investors is among the methods through which they intend to work with all stakeholders in uplifting the economic situation in the Burji District.



At the Kelale Lake in Burji

Cultural Tourism - Burji anti-covid-19 has already undertaken various steps in advertising the rich culture, language, history, and natural resources of the Burji to attract tourists from all over the world.



Burji Cultural artefacts and food on the show

Improved Agriculture - The team wants to see the introduction of mechanized farming and improve the existing technology.



What Have They Achieved So Far?

Among the key achievements include;

Funds drive - The group has raised 2.4million birr (USD 61,000) from the Burji across the world and the non-Burji who want to see the Burji Prosper. I guess you all agree with me that we can do more. Don't we?

Medical Supplies - The team supplied a total of 28 thermometers in the Burji District. One thermometer for each of the twenty-four rural kebeles and 4 for the two kebeles in Soyama.

Burji Anti-Covid-19 also distributed thousands of facemasks and sanitisers during the initial coronavirus outbreak.

They have also purchased Ultrasound, Chemistry, and Complete blood count machines.



Donations - On numerous occasions, the group has distributed Grains, Cooking Oil, Sugar, and cash to cover various needs.



Investment - They have attracted a handful of investors to invest in Burji District and have continued to engage more.



So, Who Are the Brains Behind the Noble Movement?

According to Thomas Carlyle, the history of the world is but the biography of great men. I do not doubt that our heroes' history will make an integral part of Burji history.

Abraham Yoseph Aden - An industrial engineer by profession, Abraham graduated with BSC Industrial Engineering from Mekelle University in 2019



Samuel Shano Wata - Samuel is a budding businessman. The diploma holder is the group's official cameraman.



Hussein Abdela Hussein - Currently working as a private Businessman in Dilla town, Hussein graduated from Dilla University in 2010 with a BSC in Animal Science and Rangeland management [ARM].



Habibi Tuke Ali - Habibi works with Ethiopian Custom Commission at the Moyale Custom Commission branch office as a law advisory and advocator. The young lawyer graduated with a degree in Law from School Law, Bahir Dar University, in 2017. His social media name is HabiGo Tuke.



Shibiya Odda Mare - Popularly known as GOS Burji on Social media platforms, Shibiya graduated with BSC Clinical Pharmacist from Hawassa University in December 2020.



Jillo Bate Kanno - Jillo is a successful Businessman in Moyale, Kenya. He is an economist by training, having graduated with BSC in Economics from Bahir Dar University in 2009.



Burje Shade Koko - Currently working as a Public prosecutor in Burji District, Burje graduated with a degree in Law from Hawassa University in 2018.



Yididiya Gina Shike - Yididiya is currently working as a customer service professional at the Gedo branch of the Ethiopian Custom Commission. He graduated in 2019 with a BSC in Business Management from Zion University College, Hawassa.



From Burji anti-Covid-19, I learned that Burji professionals could indeed come together and make a positive contribution to community welfare.

It doesn't have to be politics all the time. I, however, feel that we have not done enough to support the Burji anti-Covid-19 team.

Let us learn from them, but most importantly, let us heed Burji anti-Covid-19 team calls and contribute! Won't we?

Meet The Cairo Trained Pioneer Broadcaster at KBC Burji Service



Mr. Guyo Chude Rale

Written on August 7, 2020.

By Tego Wolasa

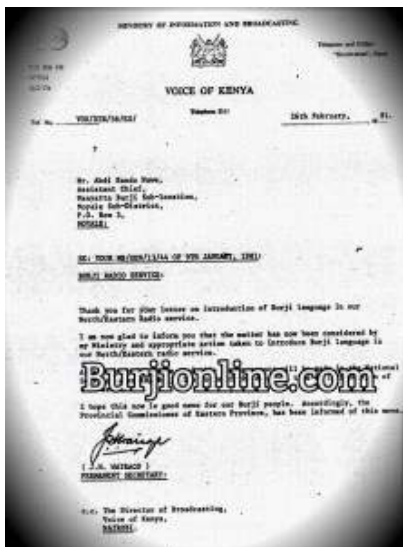


On 9th January 1981, the late Abdi Bando Nawe wrote a letter to the Permanent Secretary in the Ministry of Information and Broadcasting.

The then Assistant Chief for Manyatta Burji Sub-location was requesting the introduction of Burji Language at the Voice of Kenya, now Kenya Broadcasting Corporation.

A positive response to the letter signalling Burji Service's birth came on 26th February of the same year.

The above exchanges would later put Mr. GUYO CHUDE RALE on the scrolls of Burji History.



So, Who Is Guyo Chude Rale?

Born in 1952, the 68-year-old hero identifies himself with Kons Saley of the Yabbi Clan. He traces his ancestral roots to the Burji Kilicho area of the Burji District in Southern Ethiopia.

Guyo Chude completed his elementary education at Marsabit primary school in 1971. He then joined and completed his O-level education at Marsabit Boys secondary school in 1975.

Guyo The Teacher

After high school, in 1976, Guyo started teaching at Moyale (township) primary school as an untrained teacher. He was the following year transferred to Uran primary school in Sololo.

It was common to see students equipped only with Secondary or Primary school Certificates get into the job market back then.

In 1979, Guyo was employed by World Vision as an adult education teacher. He was deployed to Bubisa, where he helped Launch Adult and Nursery Education as the pioneer teacher.

Coincidentally, the project director for the World Vision project in Bubisa was Daina Woche Gache, another Burji veteran.

Guyo, The Politician

He left Bubisa shortly after to run for Member of Parliament for Marsabit North constituency during the 1979 election.

However, he sacrificed the ambition after Burji elders prevailed upon him to shelve the plans.

It is worth noting that at the time, the sitting MP for Marsabit North was Hon. Elisha Daniel Godana, a Burji.

Alex Issacko Umuro won the 1979 election to represent the Marsabit North constituency. In 1988, Marsasabit North was split into Saku and North Horr constituencies.



Guyo, The Journalist

The exchanges between the late Abdi Bando and the PS brought forth the Burji Language Radio service in 1981.

Albeit without formal training in journalism, Guyo was hired as the VOK Burji Services' first-ever employee. With him was Dube Sago, who later left for further education.

Guyo recounts that he could only be employed on a contract basis as a part-time artist on a salary of kes. 600 because of lacking formal training in journalism.

Against all the odds, Guyo grew through the ranks during his 26-year stint. He retired in 2006 at the age of 54 as the head of KBC Eastern services.

KBC Eastern services then included vernacular languages of Borana, Rendile, Turkana, Burji, and Somali.

After Dube's exit, Guyo worked for some years alone before being joined by the late Zahra Tore and then by the late Chonde Masqo.

Christened KBC *Dekomeng hool*, the station is today under the stewardship of Dawe Galcha and Oge Siko.



Guyo opines that the opening of Burji Language Services under VOK enhanced the sense of belonging among the marginalized minority.

He fondly narrates how listeners used to communicate with the studio through a letter. Telephones were the preserve of the wealthy back then.

In 1987, Guyo was admitted to the government-owned Kenya Institute of Mass Communication (KIMC).



*At the KIMC in 1987. Back row from left: Topli ambila, Zainab Musa, John Obongo Junior and Guyo Chude
Front row from left: Omuga Kabisae, Billi Omala, Ahmed Tajir, and Otiti Christopher George.*

He later joined The Training Institute for African Broadcasters in Cairo, Egypt.



The training, he says, sharpened his skills and would later help catapult him to the head of eastern services at KBC.

Voice of Kenya (VoK) was later renamed Kenya Broadcasting Corporation (KBC)



Guyo The Pensioner

Upon retirement in 2006, Mr. Guyo tried his hand on a construction business. The business, he says, changed his financial, spiritual, and social fortunes for the best.

Our unsung hero is blessed with ten children: four daughters and six sons from his wives Khadija Tadese and Sadia Boru.

Today, Mr. Guyo resides in Ole Kasasi area of Ongata Rongai, Kajiado County.

His Advice

Logo by Galchumeng Hassawa showing Burji Unity

His advice to the Burji Nation is to avoid internal conflict and instead work together as one Burji Family to make the world a better place.

‘Jooruh buuda Nak’anon ifaku Illana Dara inningo’.
He added as his parting shot.

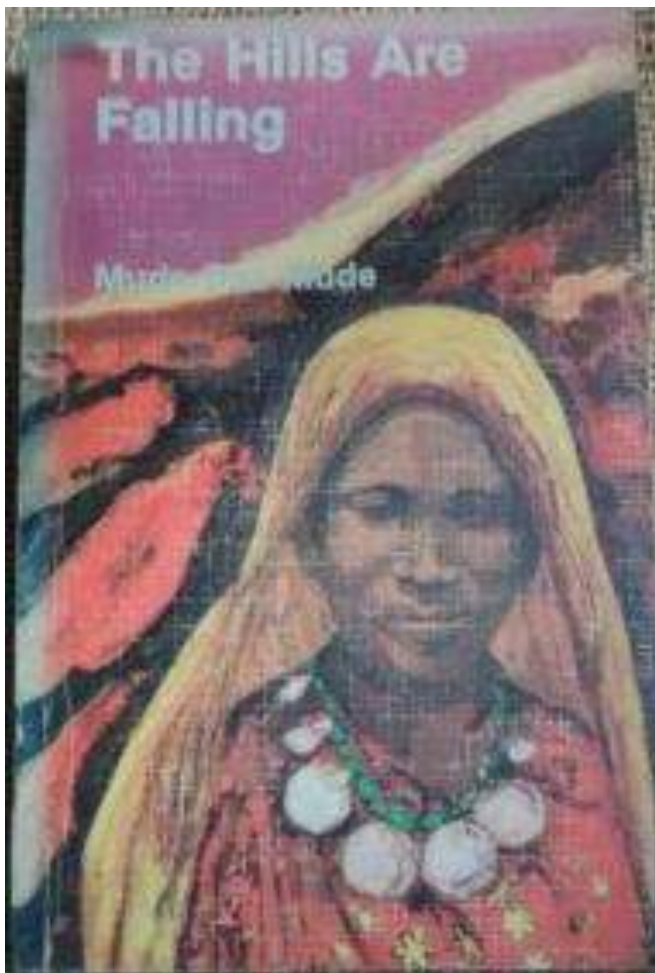
To leave a comment, follow the link
<https://burjionline.com/2020/08/07/meet-the-cairo-trained-pioneer-broadcaster-at-kbc-burji-service/>

The First Publication About the Burji by A Burji

The first written work about the Burji by a Burji is perhaps the Late Ambassador Mude Dae Mude's work titled "The Amaro Burji of Southern Ethiopia." He published the work in Ngano; Nairobi Historical Studies, Vol.1, Nairobi: University of Nairobi, 1969.

In 1979, he published a novel titled 'The Hills are falling.' The book depicts one Galge's life, who is caught between traditional life in the village and modernity. It is believed that the book is his autobiography.

In 2009 he again published "Fighting for Bomas: In Search of Kenya I Want." In the book, he laments that the Kenyan constitution has severally been tampered with since independence rendering it a draconian tool in the hands of the Executive.




He was the first person to be appointed an ambassador from Upper Eastern (Marsabit & Isiolo counties). He served as Kenya's High Commissioner







in Canberra 1992-1993 and after that in the UAE and Ethiopia

Although not a trained journalist, Mude Dae Mude served as a senior editor in The Standard Group and The Nation before being appointed an Ambassador.

Leaving behind a wife and five children, Mude Dae Mude died on 30th August 2015 at The Aga Khan Hospital, Nairobi. Friends and family remember him as a distinguished Author, Journalist, and diplomat who had uncontaminated integrity and humility.




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Burji Leaders Receive Emperor Haile Sellasie in Nairobi

The photo below was taken on 5th June 1964.

On that day, Emperor Haile Selassie of Ethiopia arrived in Kenya for a 17-day state visit to three East African countries, Kenya, Uganda, and the United Republic of Tanganyika, and Zanzibar.

The Burji leaders had travelled from Marsabit, Kenya, to receive Emperor at Embakasi Airport (now Jomo Kenyatta International Airport).

The emperor was the first-ever foreign head of state to visit independent Kenya.



Standing left to right Late Cpl. Kane Robe, Late Biru Halkama (in turban). Sitting left to right Late Daniel Godana, Late Inspector Lio Shule, and the Late Boru Soso.

They, along with others, formed Northern Province United Association (N.P.U.A). Which fought for United N.F.D. (Northern Frontier District) and by extension for Kenya.

They lost property and life in its execution.

SOURCE: John Boru Soso (JBS) - with additional information from New York times of 6th June 1964

The Burji Ambassador to England



Written on October 25, 2020. Posted in [Burji Heroes](#).

By Tego Wolasa

No! it is not what you are thinking.

I am not referring to a diplomat driving around London's streets in an SUV fitted with the Burji flag.

Our Ambassador lives in Bolton. A town in North West England, Bolton is part of The Greater Manchester, England.

If you lived in Bolton today, what would you be sharing on your Facebook and Instagram accounts?

Photos of you taken at the University of Bolton Stadium? The home of Bolton Wanderers football club.



Or Maybe you will drive for 26 kilometres to the city of Manchester and upload multiple photos from the vicinity of Manchester United's Old Trafford stadium?

Not so with Hawo Hage Omar, the Burji Ambassador in Bolton. Those who are familiar with her Facebook page - Gulgubeinta Masoo, will agree with me on that.

Born in Marsabit, the 30-year-old mother of three emigrated to England in 2015. She joined her husband, Abdi Chota, who had been in the UK since 2012.

Not long after, Hawo noticed that she is losing grip of the little she knew of her native Burji Language.

Besides, she was worried about her children, who might never get to learn the Burji language.

With only nine Burji families in the UK, all of who live in different cities, she does not have the privilege of meeting with others to converse in the Burji Language.



That challenge prompted her to start the Facebook page- Guli Gubeinta Masoo. She created the page for promoting the Burji Language.

The Livestream on www.fb.com/dasheeculture, which comes every Saturday at 8 PM East African time, lived to its expectations.

You would often see experts conversing and teaching various aspects of the Burji Language during the many online fora.



Armed with an O-level certificate from Kenya Muslim academy-2008 and a diploma in Human Resource Management, the pro Henna artist is currently pursuing Beauty therapy at Bolton College.

Despite his busy schedule at Amazon, Mr. Abdi Chota, the husband, is often seen by her side during her live Burji Language broadcast.



Hawo belongs to the Bambal clan. Her ancestors originated from the Yeban area of the Burji District in Southern Ethiopia.

She intends to start a one-dollar drive where people voluntarily contribute one dollar a month towards uplifting our people's welfare.

She wishes to see us supporting one another instead of ridicule and putting one another down.

D'ekoma mal d'ek basin ninsaga tolaau yed' ey -
Without unity among us, we cannot achieve anything. She said in her parting advice.

Hawo and Abdi have proven to us that you neither need to hold a formal office nor become a millionaire to contribute to the well-being of the community.

What are you doing to add value to this great community?

The Late Sergeant Lio Shule

On 29th July 1952, the late Sergeant Lio Shule, second from left, was awarded the Colonial Police Medal for gallantry.



When the foundation for Marsabit was laid by the BOMA trading company, the Burji were right there.

Their hard work and peaceful way of life played a pivotal role in making Marsabit Great before and after independence.

Credit: Woche Gache Via Fakansa Boru

Burji Artists and Professionals

Ali Edris Chulle - Making Us Proud at Ethiopia Revenue Authority



Ali Edris Chulle (Abba Addo) talked about a tax fraud investigation audit on Fana TV.

He is currently the tax investigation audit process coordinator/deputy director at the Ethiopia Revenue Authority.

He is based at the Headquarters.

Watch full via <https://youtu.be/EIgr0hlZZGI>

A Burji Inspector Gets Head of State Commendation

Inspector Golja Abdullahi Tuke was in December 2020 conferred with the Silver Star (S S) of Kenya Award.

The Silver Star (S S) of Kenya

- 1 Senior Private Gachu Paul Mauki
- 2 Colonel Kishoyan Meshack Sinkira
- 3 Colonel Mohammed Swaleh Jahazi
- 4 Major Mukura Lawrence Ken Githaiga
- 5 Sergeant Mutua Erick Kimathi
- 6 Second Lieutenant Godana Abdullahi Boru
- 7 ACP Irungu Julius Karanja
- 8 Mr Mutege Titus Mucee
- 9 Mr Shivanda Frieser Shava
- 10 Mr Odhiambo Dalton Adwett
- 11 Mr Chelot Kevin Mwangi
- 12 Mr Too Elijah Kiplagat
- 13 Mr Akondo Wilfred Mavahi
- 14 Mr Omar Athman
- 15 Mr Musuni Tutuku Jonathan
- 16 Mr Temoi Douglas Kimitai
- 17 Mr Mutua Boniface Muthya
- 18 Miss Munyiri Joyce Muthoni
- 19 Miss Kemei Lydia Jerono
- 20 Miss Mtawali Beatrice Sidi
- 21 Mr Kiprotich Saidi Mohamed
- 22 Mr Kipsi David
- 23 Mr Golja Abdullahi Tuke
- 24 Mr Komu Robert Muta
- 25 Mr Gituma Patrick kaume
- 26 Mr Mumo Paul Maingo
- 27 Mr Musumba Samuel Wandera
- 28 Mr Kachuru Augustus Murithi

The Head of States Commendation (HSC) Military Division

- 1 Senior Sergeant Muiha Amos Muruga
- 2 Senior Sergeant Mwanja Joel Mwema
- 3 Sergeant Vachal Paul Mwangi

- 48 Mr Kiumo Frederick Suter
- 49 Ms Makanda Jacklyne Joan
- 50 Mr Mutua George Musumbi
- 51 Ms Njeru Grace Kanini
- 52 Mr Bundi Richard Onyancha
- 53 Mr Tari Hassan Aden
- 54 Mr Ogola Humphrey Young
- 55 Mr Ahmed Ismail Issack
- 56 Mr Kihara Antony Muchiri
- 57 Mr Ngochi Peter Maina
- 58 Mr Sankane Emmanuel Leshan
- 59 Mr Muli Boniface Mbuvi
- 60 Mr Mwangi Davis
- 61 Mr Ochieng Evans Naman
- 62 Mr Kusra Jon Lepapa
- 63 Mr Okosa Erick Opagal
- 64 Mr Omusula Zakayo Makonjo
- 65 Mr Maina Peter Mukera
- 66 Mr Kimatu Peter Musyoka
- 67 Mr Ndungu Gideon Mwenda
- 68 Mr Manyara James Opondo
- 69 Mr Ndungu Martin Murithi
- 70 Mr Juma Sudi
- 71 Mr Rono David Cheruyot
- 72 Mr Karun Simon Ndirangu
- 73 Mr Ndungu Antony Ng'ang'a
- 74 Mr Vaila Joseph Mbithi
- 75 Mr M Ehirime Leonard Mugambi
- 76 Mr Nderitu Charles Mwangi

The Head of States Commendation (HSC) Civilian Division

- 1 Eng. Abdul Vincent Otieno
- 2 Dr. Munga Jane Agnes Wanjuru
- 3 Dr. Langat Daniel Kibet
- 4 Dr. Gachugu Enid Mukiha

On that day, Kenya was commemorating the 57th Jamhuri day celebration.

The award lists are made by the President on the advice of the National Honours and Awards Committee.

Individuals are nominated for awards by district committees, government ministries, religious organizations, non-governmental organizations, individuals, etc.



Who Gets Conferred with Commendations?

The National Honours Act 2013 provides that a person shall merit the conferment of a national honour if that person “has made an exemplary

contribution to the country or a county in the economic, social, scientific, academic, public administration, governance, sports, journalism, business, security or other fields,” or when he “has otherwise brought honour, glory or pride to the Republic.”

Benefits of The HSC

According to the National Heroes Act, a person recognized as a national hero or heroine is entitled to:

- ✓ Invitations to national and community functions as a state guest.
- ✓ Having cultural festivals, concerts, exhibitions, and sports events organized in their honour.
- ✓ Having towns, institutions, open parks in urban areas, roads, streets, estates, stamps, and notable landmarks named after them.
- ✓ Award of medals, insignia, commendations, certificates, and other commemorative events may be determined by the Heroes Council from time to time.
- ✓ Issuance of such postage stamps, scarves, souvenirs, utensils, apparel, and artefacts may be determined by the Council from time to time.

- ✓ Publication of books depicting their respective roles in Kenya's history or society's social life shall be part of the educational curriculum.
- ✓ Being accorded financial assistance from the National Heroes Fund where their economic circumstances warrant such assistance.
- ✓ Additionally, the government may, from time to time, accord national heroes who need assistance:
- ✓ The highest attainable standard of healthcare services, including reproductive healthcare
- ✓ Accessible and adequate housing and reasonable standards of sanitation;
- ✓ Adequate food of acceptable quality; Clean and safe water in adequate quantities;
- ✓ Social security; Free education for their dependants of school-going age up to tertiary level;
- ✓ Free transport to public functions to which they are invited within the country; and
- ✓ Employment opportunities for their dependents who have relevant qualifications.



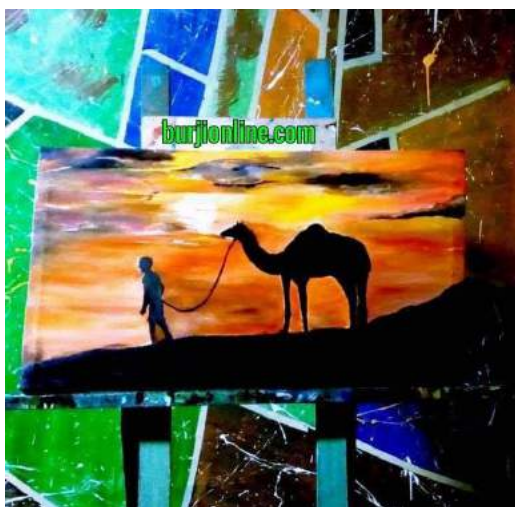
Addo, the Painter

You want to have the Kilicho rock painted for you?
Or perhaps you want a painting of the beautiful
Mure Mountain? Maybe it is the Daal'o banana farms
near the Sagan River? Or the lush Nadaley
highlands? Or is it the Kotile rocks to the extreme
north?





Meet Addo Yaacob, a 21-year-old talented artist and painter based in Burji Soyama. You can reach him on +251932622701.



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Burji Leaders

The Burji Member of Parliament

One-on-one with Hon. Chuna Buya, The 34-year-old Burji member of the Ethiopian Federal Parliamentary Assembly



Written on December 29, 2020.

By Tego Wolasa

The coronation of Emperor Haileselassie in 1930, following the death of Empress Zewditu, came with many changes to Ethiopia.

He introduced Ethiopia's first written constitution in July 1931, and with it came the birth of parliament in Ethiopia.

The 1931 bi-cameral parliament consisted of the upper Senate and the Lower Chamber, composed of appointed nobilities, ministers, veterans, and aristocrats.

His 1955 constitution review for the first time allowed the people to elect the 250 members of the parliament's lower house.



Location of Burji in Ethiopia

At that time, Burji was a tiny little-known administrative unit under Sidamo province and had no national representation.

The political fortunes of the Burji took a positive turn with the 1974 overthrow of Emperor Haile Selassie by Mengistu Haile Mariam.

In 1987, Mengistu instituted a constitutional review that introduced Legislative National Council (*Beherawi Shengo*).

Burji, for the first time, got the opportunity to be represented when *Ato* Samuel Fanje was elected to represent the Burji-Teltele sub-province in the 835-member national legislature.

When Melese Zenawi dethroned Mengistu Hailemariams in 1991, he replaced the *Shengo* with a two-chambered 547-member legislature. Twenty-two seats are set aside for minorities such as the Burji.

The Burji have since then been represented by Hon. Dido Ando, Hon. Roba Dame, Hon. Wondimu Ume, Hon. Ayele Sago, Hon. Bogale Geldo and Hon. Chuna Buya, who is the current MP.



Elected in 2015, Hon. Chuna also serves in two standing committees; Human Resource, Innovation, Technology affairs standing committee and the Revenue, budget, and finance affairs standing committee. He is the chairman of the latter.

Great power indeed comes with greater responsibility. That is why you will hear critics from Burji expressing their dissatisfaction with the performance of Hon. Chuna.

We recently secured a virtual meeting with him and got to learn more about him.



With Foreign investors in Addis Ababa

Question: Many Burji people living outside Ethiopia might not know you in person. Please tell them about yourself.

Hon. Chuna: My name is Chuna Buya Chuna. I was born in 1986 in Burji District. My father's name is Buya Chuna Buya, and my mother is Damench Sode Daka. I am married and blessed with a daughter.



During his wedding in 2017

Hon. Chuna: I hold a Bachelor of Science (BSc) in Natural Resource Management (NaRM) from Bahir Dar University, 2008 and a Masters of Art in Leadership and Good Governance from Ethiopia Service University, 2011.

Hon Chuna: I started my career in 2009 at Burji special Woreda (district) office of agriculture as a natural resource management expert. I later served

as the deputy and the head of the department in the same office before pursuing further education.

Hon Chuna: After completing my second degree, I again served in the Burji District Administrative office and the women and youth office.

I also worked as a researcher with the Ethiopian Management Institute (EMI) and the Ethiopian policy study and research institute. Some of my work was adopted and implemented at the National level.

Similarly, I undertook high-end consultancies. I helped various organizations develop strategies and conducted different leadership training, change management, project planning & management, strategic planning & management.

Question: You were less than 30 years old when you became an MP. Tell us your experience

Hon Chuna: Becoming an MP allowed me to represent my people. It also allowed me to see the world from a different perspective. It came with immense challenges too.



Question: Tell us more about those challenges?

Hon Chuna: I will mention a few of them.

Security: There were several instances of insecurity-related challenges in Burji, Bule Hora (Hageremariam), Yabello, Moyale Ethiopia, and Kenya. We tirelessly worked behind the scene to ensure that peace is restored in all the affected areas.

Unity – Another seemingly endless challenge is the lack of unity. There are misunderstandings and harmful internal competitions that have affected our unity.

Poverty – Our people, especially in the Burji District, are not economically empowered.

Uplifting our community is another critical challenge that has been bedevilling my office.

Lack of infrastructure – We lack proper hospitals, feeder roads, and reliable piped water. Even the projects which were commenced are either behind schedule or have stalled.

Investors - We have numerous investment opportunities and natural resources such as the Segen river, Lake Kelale, and vast land suitable for agriculture and settlement, but we are yet to attract investors.



Fishermen on Lake Kelale in Burji

Question: Would you mind highlighting a few of your key achievements?

Hon Chuna: Here are some of the key achievements.

Peace and Unity

Without peace and security, every other development will be of no use. To this end, my office has worked with different external groups in restoring and maintaining stability.

To foster internal unity, we have successfully conducted a unity workshop in Soyama and plan to do more. The workshop attracted professionals, leaders, religious groups, politicians, women, youth, and business people from Kenya and Ethiopia.



Infrastructure

We have signed an agreement towards constructing a 1.8 billion Birr (approx Usd 46million) tarmacked road connecting Burji to Dilla and Arba Minch towns.

We are also on the verge of securing funds for tarmacking Bule Hora (Hagermariam) - Soyama - Konso (karat) road. Both roads will connect Burji to trans-African roads, stretching from Mombasa to Addis Ababa and other African countries.

Also, we have managed to get electricity infrastructure for five kebeles. That will go a long way in lighting up that part of the district.

Similarly, we commenced the construction of Soyama district hospital. Unfortunately, the project has temporarily stalled because of reasons beyond us.

Education

We established a Burji language department at the Dilla Teachers training college. We have already produced our first graduates.

The closest university to Burji District is Bule Hora university. We are having a local campus of the university in Burji District.



Question: What aspirations do you have for the Burji nation?

Hon. Chuna: Here are some of my aspirations.

I wish to see strong, vibrant, and united Burji across the globe. To achieve the same, we have to focus on ongoing awareness campaigns.

I want to see an economically empowered Burji with a broad and robust network within and without the community.

I want to see our people participate in peaceful and beneficial development-oriented politics wherever they live.

We should talk with each other despite the difference in opinions. Talking with each other will help us share our challenges and achievements. We should use vehicles such as symposiums and workshops.



Burji Anti-Covid-19 team from Ethiopia with Burji Professionals in Moyale, Kenya.

Question: What message do you have for the Burji, especially your fellow youths?

Hon Chuna: Here is my message.

To the Youth

I wish to urge you to focus on the big picture. Dream big and work towards actualizing that dream.

Take your education seriously because, as a community, we need experts in every field. Let us aspire to study until the highest point, such as a PhD.

Let us work hard and pray that the Almighty God blesses our hard work. If you do not succeed at first, don't give up. Keep trying till you make it.

To our entrepreneurs

Let us diversify our business portfolio and become the best in every sector of business.

Take advantage of the friendly business agreement between countries and engage in export/import business.

Have your forums and network where you coach and guide one another to become the best in business. Employ experts to help you develop the best business systems.



Newly opened petrol station in Burji District

To our professionals

We depend on you to conduct credible research about our community to unravel the past and solve our challenges.

Whatever your job, wherever your location, have an open forum where you speak with one another and exchange ideas.

Distance yourself from divisions based on clan, village, town, and even political affiliation. We can be diverse and have different affiliations but still function as one united Burji family.

Break down the international barriers and educate our people that we are one united family regardless of location.

Let us think global but act local, borrow best practices and innovations from the international arenas and modify them to solve our local problems.

As much as possible, let us not become part of the Burji problems but come together and provide a solution.

You owe the community professional conduct, but above all, the community expects you to employ your education in coming up with creative ideas and solutions.



Burji Professionals in Marsabit leading protest against murder of a Burji Teacher in Marsabit Kenya

To our farmers

Let us embrace and adopt mechanization instead of ox ploughs. Adopting modern technology will lead to better production and faster commercialization.



Mangoes harvested by Burji farmers in Segen valley

Question: That was powerful advice. What is your parting shot?

Hon Chuna: I wish to underscore that we need to be kind towards one another to achieve the above.

The challenges facing us and the aspirations that we have might not be solved in a short period, so let us have patience but lay down a roadmap that will guide us and our future generations.

Let us avoid self-doubt and take the first step with a clean heart. Let us lay the foundation stone with firm faith. That way, the future generation will complete our journey.

One day, we shall reach the peak of the mountain!
God Bless you all, and God Bless the Burji Nation.



Burji online is at the forefront of collecting information about Burji and sharing it to benefit the current and future Burji generation.

To leave a comment, follow the link <https://burjionline.com/2020/12/29/the-burji-member-of-parliament/>



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LEARN WITH US, LEARN WITH EASE

Gichu Alamu

Meet The Former Youth MP Who Is Angling to Become the Next Kiamaiko MCA

by Tego Wolasa

Born in 1983 to Mr. Alamu Gacho Bige and Ms. Tajitu Girja at the Marsabit General Hospital, Gichu is a resident of Kiamaiko in Nairobi.



Currently studying at ICS College in Nairobi on a part-time basis, Gichu started his education at the Manyatta Ginda Nursery in 1989.

He then joined Marsabit Primary school and later Marsabit Boys Secondary school between 1998 and 2001. He holds a certificate in computer from Surftech institute in Nairobi.

Gichu unsuccessfully vied for the Kiamaiko Member of County Assembly (MCA) in 2017 but hopeful of clinching it in 2022.

He is currently the Chairman of Neema Travellers Sacco Ltd and the Frontier Selam Sacco Society vice-chairman.



As an opinion leader, he has severally represented the Nairobi Burji Community for Government meetings concerning security and development.

The most notable is during the recent closure of the Kiamaiko Slaughterhouses, which saw him fight to reopen alongside other local leaders.



In 2004-2005, Gichu held Saku Constituency Youth Leader's position, popularly known as the Youth MP.

It is during his tenure that the Burji youth awakening swept through Marsabit.

Among the awakening is the rise of promising local leaders such as Fayo Tele, who contested for Member of Parliament for Saku constituency in 2007.

Gichu says that his highest aspiration is to represent the Burji at the ward, constituency, and county level.

He is a believer in hard work and wants us to focus on the future and work for it!



Gichu hails from the Gamayo clan and traces his ancestral roots to the Burji Kilicho location of Burji District.

He is Married to Halima Adams and has two beautiful daughters with her.

Share your comments, questions, and criticisms for and about Gichu in the comment section below.

Are you holding a leadership position in the Burji? Or know a leader near you? Kindly share their profile with us. Let us compile our History together.

To comment, follow the link
<https://burjionline.com/2020/07/08/gichu-alamu/>

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The Shrewdest Burji Politician in Kenya

Written on December 10, 2020.

By Tego Wolasa

When the history of the Burji is finally written, Mohammed Adan Safe, popularly known as Fayo Telle, will undoubtedly be remembered as one of Burji's astute politicians.

Both his fans and foes agree that he spends most of his time and energy fighting for the rights of the Burji.

His close friend, Dr. Boku Boda, hopes that we won't have to look back and regret the missed opportunity to benefit from his leadership in the future.



Dr. Boku opines that Ken Saro-Wiwa best captures Fayos's predicament in his 1989 satiric story titled *Africa Kills Her Sun*.

The sun is a symbol of hope, life, a better future, and prosperity. That is why the writer used the sun instead of sons.

Metaphorically, it means that Africa kills its future by refusing to give a chance to good leaders who would have led them to prosperity.

Here is all you need to know about the fearless thirty-seven-year-old firebrand orator.



Childhood and Schooling

The last born in a family of four was born on December 27, 1983, to Mr. Telle Safe and Madam Bone Shuna.

Lieutenant Colonel Safe, the Commanding Officer 9KR, is his eldest brother, followed by Shuna Telle (now deceased), Hussein (Hiddo) Telle, and Fayo.

With his ancestral root in the Burji Kilicho area of the Burji District, Fayo identifies himself with Yaabbi Clan and the Hidd-Sale subclan.

Fayo commenced his education at the Kiwanja Ndege nursery in 1989 before Joining Sakuu Primary school between 1990 and 1998.

Fayo joined Marsabit boys in 1999 for secondary education but completed it at Eldorets Abrar high school in 2003.



2003 – With Tego Wolasa, Abdo Ala, and Adan Guyo Shibia. Then a student at Abrar High School, Eldoret. He had visited the trio at Moi University-Main Campus.

In addition to attending training at the Kenya School of Government, Fayo holds a Diploma in Business Management from the University of Nairobi.

Fayo The Polygamist

Fayo married his first wife, Amina Alla Ali, in 2012. They are blessed with four adorable kids; twin boys and two girls.

Six years later, he married the second wife, Fatuma Hena Kora, and is blessed with an eighteen-month-old girl.



With his wives

Foray into Politics

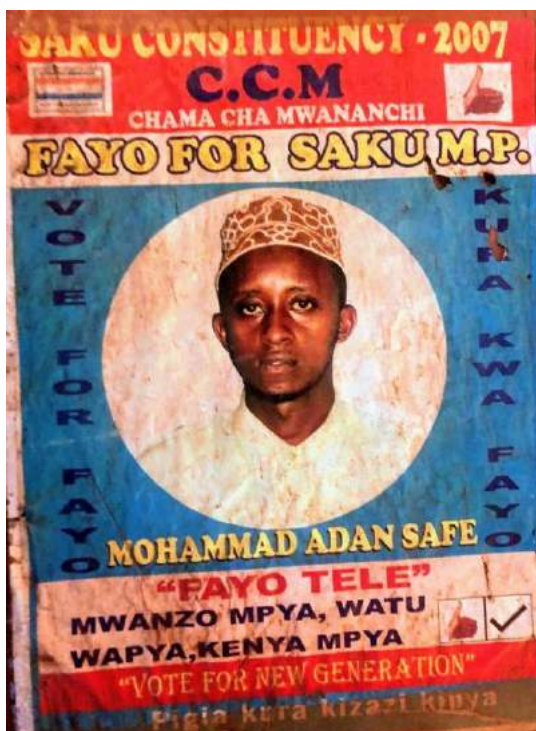
In 2002, Fayo joined hands with Abdo Ala, Dr. Boku Boda, and Bare Sarbo to form the Students Helping Students Association (SHESA).

SHESA is the umbrella body for Burji students in Secondary School. The acronym SHESA is

coincidentally close to the Burji term *shesaga*, which means ‘for you.’

Fayo midwifed the birth of *Daash* Youth Group in 2005. Jacob Elisha was elected its chairman, and Fayo as its Secretary-General.

In 2007, at the age of 24, Fayo vied for the Saku parliamentary Seat and came third with 1700 votes.



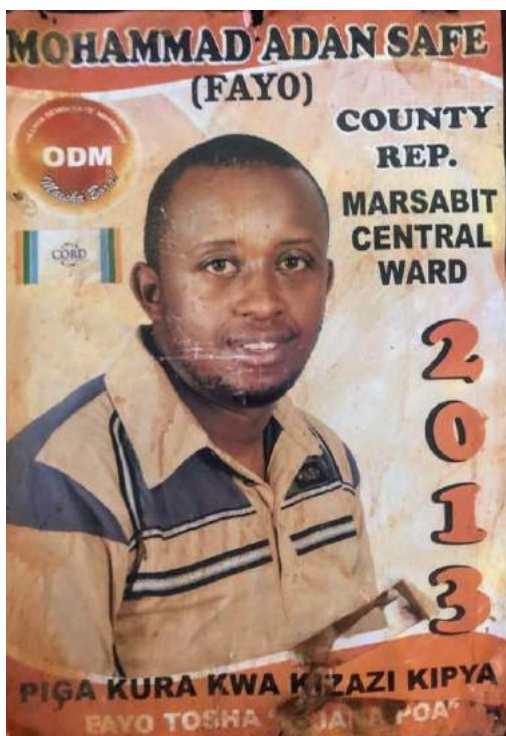
2007 Saku MP campaign Poster

In addition to coming from a marginalized minority tribe, he was a greenhorn running against seasoned politicians. He was a college student with no financial muscle and no wife.

Fayo withstood countless attempts by the perceived front runners to financially induce him into shelving his political ambition in exchange for a cheque.

His action reignited the Burji political engine, which had died away since the days of the late Hon. Elisha Godana.

Hon. Elisha, the former Assistant Information Minister, served as the M.P. for Marsabit South between 1963-1966 and Marsabit North between 1974-1979.



2013 MCA Campaign Poster

In 2013 Fayo supported Dr. Jama for the parliamentary seat and instead went for the Marsabit Central Member of County Assembly.

Fayo lost to the winner by a mere 103 votes. He garnered 4282 against the winner's 4385 votes.

His contribution towards the REGABU political alliance's win in the 2013 election was rewarded with an appointment to the government.



During the 2017 general election, Fayó decamped from the REGABU political alliance to Mohamud Ali's 'team change.'

Subsequently, he shelved his political ambition and instead spent the time campaigning for H.E. Mohammud.

He traversed the vast county, capturing the residents' imagination with his oratory gift. His side carried the day.

His Current Job

After the victory, Fayo was appointed The Senior Principal Protocol Officer in the Governor's Office, a position he handles to date.

In addition to handling protocol issues, the office is also tasked with event management and programs for the Governor.



With the Hon. Mohammad Ali and Mzee Cheja

Other Roles

Fayo is the Organizing Secretary for the Burji Professional Organisation (BPA) - Marsabit Chapter.

Before, during, and after the 2013 general election, he was among the negotiators' team.

The team secured numerous appointments in the County Government of Marsabit then under Ambassador Ukur Yatani.

Fayo also represented and presented a Burji memorandum to the Truth Justice and Reconciliation Commission (TJRC) in Marsabit.

In 2005, he led a successful peaceful demo against skewed police recruitment. The demonstration forced the government to repeat the exercise equitably and transparently.



At the Marsabit cross-border peace conference

Fayo also took part in the 2005 inter-community peace agreement.

Those in Marsabit describe Fayo as a leader who knows no boundaries when fighting for the welfare and rights of all Burji.

To him, it doesn't matter which segment of the Burji you come from so long as you are a Burji and have a genuine case.

The above was manifested after the November 2020 murder of Teacher Jeremy Addo Hanche in November 2020.

Fayo was at the forefront of the peaceful demonstration against the murder and in demanding justice.



During the recent demo against the murder of teacher Jerimiah Ado Hanche

Criticisms Against Him

Donald Henry Rumsfeld, the former United States Secretary of Defense, said, 'If you are not criticized, you may not be doing much.'

Fayo is loved and loathed almost in equal measure. Critics from other ethnic groups brand him a tribalist.

His competitors from within the Burji say that he overly loves the Burji Kilicho faction, his ancestral village of origin.

Ironically, his rivals from within Burji Kilicho loathe his political shrewdness. But we will let history make the judgment.



With Saku MP, Hon. Dido Raso

His Goals and Aspirations

Fayo wishes to place the Burji on the global map both politically and economically. He wants to see a unified Burji community with a worldwide unitary leader.

2022 Political Ambition

He is confident of clinching the Marsabit Central MCA seat in 2022. But it remains to be seen if he has mastered the tenuous ethnic-based Marsabit politics.



During the 2013 campaign for the position of an MCA

REAL LEADERS ARE FORGED IN CRISIS

Coronavirus has changed how we work, live, worship, and even relate. The global economy has been depressed, but even more depressed are the poor and the needy.

The economic waves are pounding them while the rich and the powerful have taken shelter behind their gated high financial walls.

Kiamaiko in Nairobi is one such poor neighbourhood. Closure of hotels and restaurants dipped demand for meat leading to a far-reaching ripple effect.

However, as they say, every cloud has a silver lining. The crisis unveiled a hitherto unseen side of our community leadership.

Accompanied by praises, social media platforms are awash with a flurry of photos and news on food donations organized and executed by the Nairobi Burji eldership.



The one majorly responsible for the work was Nairobi Burji Elder, assisted by the Amir of the Daawah group and the Nairobi Burji Students Association (NABSA). The axis of good.

The true spirit of Burji for Burji was revived and executed, albeit with teething problems. The three, together with their respective team members, functioned like a well-oiled machine.

From Addis Ababa to Mombasa, we have other teams such as The Marsabit County Government, Church Alliance for Social Transformation (CAST),

and The Ethiopia Burji Anti Covid-19 propping up the needy.



But for this analysis, allow me to focus on the Axis of Good. Not because the others are not good or have not done something right. No! But because this one is a new phenomenon from which we can draw new lessons.

The first lesson is from NABSA and the youth leadership in Kiamaike. We are used to seeing student groups being activated mainly around election time. At the very least, they exist to help secure government bursaries. In some towns, as

witnessed recently, some have evolved backwards and become *qebele-habilis*.

Not so with NABSA! They have proven that students and youths can function and contribute to the community outside the election year.

Led by Engineer Lolo Chande Lolo, the Nairobi Area Burji Students Association (NABSA) works directly under the community elder's central leadership.

NABSA, which came into existence eight years ago, has a self-funded bursary. Those from well-off families contribute towards the needy members' fees.



We draw the second lesson from Anwar Daawah and Welfare organization (ADAWO), popularly known as the Daawa group.

Led by Amir Idris Konte, the Organisation proved to us that we can practice our religion the way we

want and still maintain Business. We learn that we don't need to agree on religious beliefs to be there for each other during crisis times.

ADAWO came into existence 17 years ago after their objection to cultural practices repugnant to Islam was met with brut and banishment. They have since grown numerically, geographically, and financially.

Our last and most important lesson is from Mr. Nane, the Nairobi Burji Community Chairman, who has been an effective team leader.

Confidence in his leadership convinced the businessmen and the Marsabit county government to give their donations. It is because of his accommodative leadership that ADAWO was allowed to make contributions to the community welfare.

It is through his leadership that NABSA proved wrong our long-held belief about student and youth leadership. It is finally because of him that the Burji political class in Kiamaiko called a ceasefire and focus on the crisis.

Finally, from Mzee Nane, we learn that real leaders are indeed forged in crisis.

Over to you!

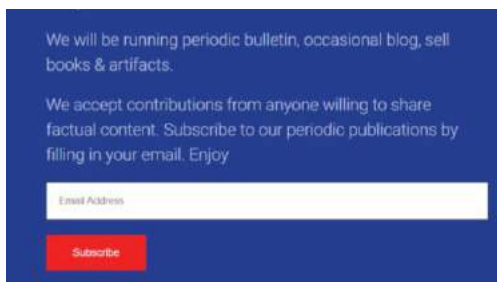
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BURJI ECONOMY

Burji Economy - Ethiopia

Burji District Gets Its First-Ever Petrol Station

Published on 30th December 2020

Aidex petrol station starts operation today in Burji Soyama 30th December 2020





The station's opening came with a lot of relief to the residents who used to buy fuel at inflated prices. Naphtha cost 19Birr per litre while Benzine cost 22Birr per litre.



Speaker and speaker thanked Mr. Kose Mane for opening the Aidex petrol station and making their lives easy.



Burjis residing outside Burji District and those living in Kenya and other countries were invited to invest in their motherland.



The Burji anti-Covid-19 team attended the opening ceremony in a show of solidarity and encouragement with the investor.



The ceremony was also graced by enthusiastic local residents and leaders.







'Africa' Water Launched

June 19, 2020 - Seid Damtew Dawe launches a bottled water business.



It is taunted to be the biggest water packing factory in Ethiopia. May God bless him. We are proud of you!

Market Day in Burji Soyama

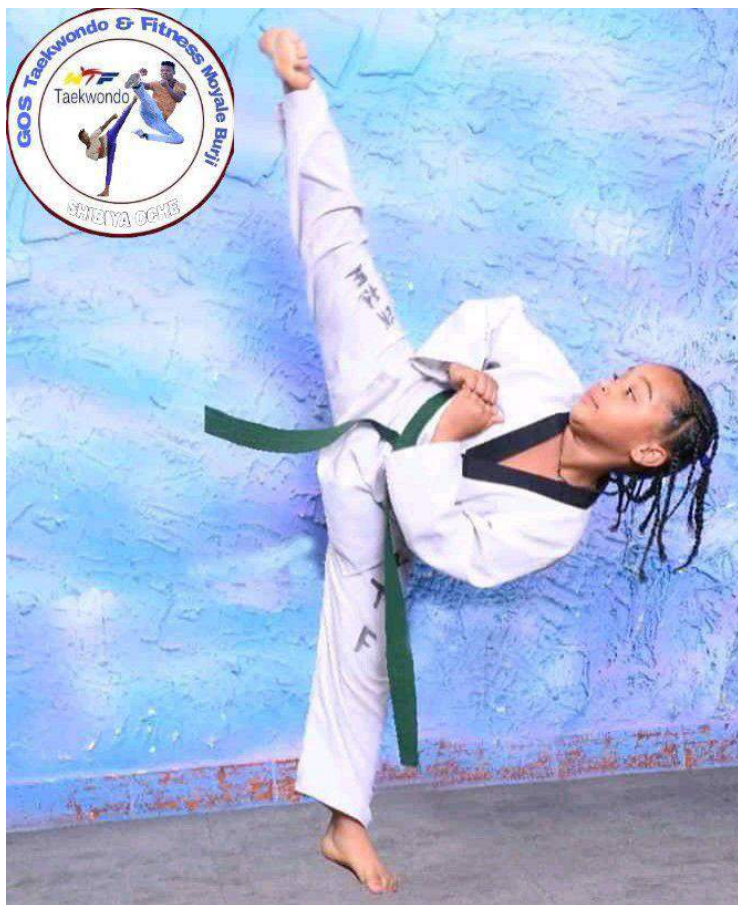
6th June 2020

Photo showing Bustling Saturday market in Burji Soyama.



Photo: Hussein Abdalla Hussein

Welcome to GOS Taekwondo Fitness in Moyale Ethiopia





Burji Economy - Kenya

Jacob Woge Elisha, the Chairman, Chamber of Commerce in Marsabit

November 27th, 2020

The Chairman meets with the Regional Police Commander, Mr. Noah Muivanda, to discuss the Marsabit business community's challenges. He is

especially appalled by the frustration faced by the Burji Business people in Marsabit town.



Burji Traditional Textile Industry

1954 photo showing a Burji man spinning cotton wool into a thread outside his house in Moyale, Kenya.



Burji man spinning Moyale 1954

The Burji people had a vibrant traditional textile production long before the advent of industries.

Photo Courtesy: Oge Siko (Burji News Alert)

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Written by Buruuj Institute



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- ✓ Be at least 18 years old.
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BURJI FOODS

Kooso Delicacy

Join [Burjigirl](https://www.burji.com) and learn how it is prepared.

Prepared from enset/false banana.

Enset is a member of the same botanical family as the banana.

Unlike the banana, it's not grown for its fruit.

The main edible parts of the enset plant are the starchy rhizome and pseudostem.



How the meal is Prepared:

- 1 Roast the false banana flour on a shallow pan
- 2 Boil water with kale/spinach
- 3 Add boiled beans.
4. Add some salt
5. Add the flour and wait for few minutes until you get the aroma
6. Add cooking oil and mix
7. Your Kooso meal is ready.



Kooso is sometimes referred to as *Worqich*. A term borrowed from our Oromo brothers.

https://m.youtube.com/watch?v=Yb_jpW37PbQ

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Teff Plantation in Burji



Photo: Teff plantation in Badancho, Lemo. Burji District. May 27, 2020

Photo Source: Dawa Abdi Oge (Gajelo Star)

Shalqeda

Globally known as Moringa, Shalqeda is one of the native vegetables of the Burji. It is also found in India, Pakistan, Bangladesh, and Afghanistan, and the tropics.



The leaves are mainly used as food. Besides, the leaves, bark, flowers, fruit, seeds, and root are used to make medicine.

Moringa is an important food source for the Burji because it can be grown cheaply and easily.



Moringa is used for asthma, diabetes, obesity, symptoms of menopause, and many other conditions. Still, there is no good scientific evidence to support these uses.



Oil from moringa seeds is used in foods, perfume, hair care products, and machine lubricant.

In some parts of the world, the immature green pods (drumsticks) are prepared similarly to green beans, while the seeds are removed from more mature pods and cooked like peas or roasted like nuts.



The leaves are cooked and used like spinach. The leaves are also dried and powdered for use as a condiment.

Similarly, the seed cake remaining after oil extraction is used as a fertilizer.



It is also used to purify well water and removes salt from seawater.



Moringa contains proteins, vitamins, and minerals. As an antioxidant, it seems to help protect cells from damage.



BURJI ORGANISATIONS

Student Organisations

Nairobi Burji Students Association – NABSA



By Barbe Gambo

What comes to mind when you hear of the University Students Association? Well, stop right there because NABSA is far from what most people associate University Student Associations with.

NABSA was founded in 2012 by and for Burji University Students who hail from Nairobi. The general objective of NABSA is to uplift the well-being of its members.



Among the unique achievement of NABSA is the existence of a self-funded kitty where they collect money together

to help the least fortunate members among them.

In 2019, for instance, they raised fees for four of their colleagues who were on the verge of dropping out of school because of school feel.

Besides, the students have formed a strong network within and without helping each other secure internships and jobs for studying and graduating members.

NABSA members have, through that, managed to secure places at blue-chip companies and premier government institutions.

Interestingly, despite being an association meant for University Students, NABSA has helped a few high school students in some instances.

They have been at the forefront in undertaking Socially Responsible Activities.

The dawn of Covid-19, for instance, saw them mobilize resources and distribute food to over four hundred needy families during May 2020 alone.



Photos: NABSA officials inspecting a project they sponsored a local school

It is not always beds of roses, though. The students have had a fair share of challenges, including lack

of school fees, difficulty in career choices, and unemployment to graduates.

Perhaps it is the challenges that have acted as the glue which holds the Association together for close to a decade.

The group is led by the Chairman, Physicist Lolo Chande Lolo, with Roba Choke Golo's assistance, the Vice-Chairman, Daniel Hirbo Gubo the Secretary-General, Annah Ano the Treasurer, and Mr. Barbe Gambo, who is the Coordinator.

The NABSA executive's wish that the same energy would be replicated in every community area, including businesses, social welfare activities, and many more.

With current membership is 256 and 120 Alumni, NABSA has proven that we do not need to have enough to share with those who do not have.

They have proven that we can indeed be a source of happiness, hope, and grace against all the odds.

Vivaaaaa.

*To leave a comment, follow the link
<https://burjionline.com/2020/06/10/nairobi-burji-students-association-nabsa/>*

Professional Organisations

The Burji Anti Covid-19 Team Meets the Nairobi Burji Elder

Formed in Ethiopia by Burji Professionals and University students, the group has achieved the unimaginable.

They have spread their wings to all the Burji Globally to raise awareness about the Burji people in the Burji District.



They have managed to raised hundreds of thousands meant for taking development to the District.



The Burji Anti Covid-19 team at Mr. Nane Ase's Residence in Nairobi.

They met so many stakeholders in Kenya, including the Burji Elders in Moyale and Nairobi.



Burji Anti Covid Team with Nane Ase, the Burji elder in Nairobi.

Manyatta Burji Anti-Covid-19 Meeting

Moyale Burji Professionals Host the Burji Anti Covid-19 Volunteers

Posted on 27th July 2020

By Tego Wolasa

The Moyale Burji Professional Association yesterday hosted the Burji Anti Covid-19 volunteers from Ethiopia.

The meeting, among other things, discussed short-term measures against the corona pandemic and its effect on the community.

They also explored long-term measures of supplementing government efforts in equipping the community-based medical facilities.

The Ethiopian team led by Shibia Oche and Habigo Tuke lauded the unity manifested by the Burji Professionals in Moyale.

The Ethiopian Anti-covid-19 volunteers have, for months, been at the forefront to combat the pandemic in multiple ways.

They, on several occasions, shared Masks, sanitisers, and even food items to vulnerable homes.



Currently, the team is selling masks and t-shirts aimed at raising funds for charitable activity.

The Moyale Burji Professionals Chairman, Dr. Ibrahim Genno, who was held up in another engagement, tasked his Vice-chairman, Mr. Adan Hirbo, to chair the meeting.

Other officials present were Mr. Yahya Wolasa, the Secretary-General, Abdub Mohamed, the Treasurer, and Guyo Shuke, the Organising Secretary.

Also present were the committee members of the Moyale Burji Professional Association, among them; Hon. Anno Mado Azuba, Jamila Choke, Engineer Yaayo Gubo, Fatuma Tolke, and Mohammed Nanne Shege.

Since it takes a collective will and teamwork to conquer coronavirus, we implore you to extend your generosity to the team.

Also, find the Burji Anti Covid-19 page on Facebook, join, share, and add your voice.

To leave comments, follow the link <https://burjionline.com/2020/07/27/manyatta-burji-anti-covid-19-meeting/>

Business Organisations

Hamme Harrana Farmers Group

Henry Ford once said that "Coming together is a beginning. Keeping together is progress. Working together is a success."

This is clearly manifested in the workings of the Marsabit Based **Hamme Harrana** (Let's till our farms) group.

Attached are recent photos of the Burji Farming group making Teff Harvest.



Credit: Amina Ote



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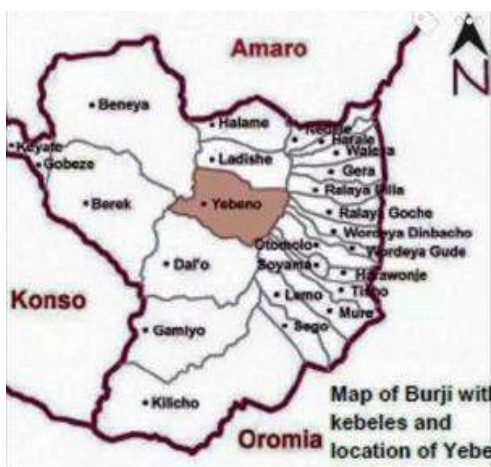


BURJI TOWNS

Burji Towns in Ethiopia

Detailed Map of Burji District

Map showing the villages within the Burji District in Ethiopia. The District land size, according to Wikipedia, is 1,128 km². That is almost twice the size of Nairobi county which is 696 km².



Map source: Courtesy

The Birth of Burji Soyama

When Burji was upgraded from *mitikl woreda* (sub-district) to status of a *woreda* (full District) in 1965, the District's administrative centre at Ilale-Sego was relocated to Bader.

Bader was later renamed Soyama. One account says that Soyama was named after a range of mountains found in the northeast of the town to the southwest of Lake Chamo.

However, according to more reliable oral tradition, Soyama was named after *Soye* trees, abundant in the area.



Reports have it that Soyama was picked because of its favourable weather, central location, and water availability. However, controversy surrounds the decision to move the administrative centre from Sego to Soyama.

Oral and written traditions agree that the move was made upon agreement between the three leaders of the day. They were *Dayna* Chamo Chaala, *Balambaras* Donche Chota, and *Grazmach* Damte Dawe.

Soyama has an estimated population of 14,000 inhabitants today.



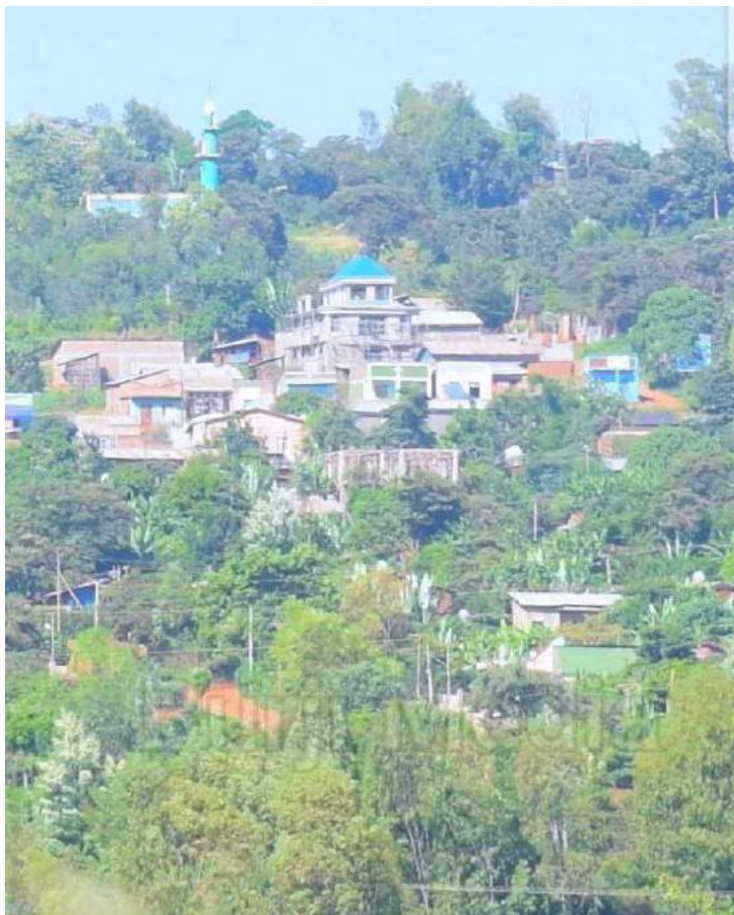
To give feedback, follow the link
<https://burjionline.com/2020/05/15/the-birth-of-burji-soyama/>

Central Business Area in Soyama



August 6th, 2020 photo showing a section of Burji Soyama

A section of Soyama Surburb



A November 26th, 2020 photo of the leafy suburb of Soyama City, the administrative centre of the Burji.

The 8 Olchos (Administrative Units) In Burji District

THE EIGHT OLCHOS

1. GASHARA OLCHO (mure, tisho, harro wanje and Dallo)

2. YEBEN OLCHO

3. RELLEY OLCHO

4. WORDEY OLCHO

5. BURJE OLCHO (Lemo, seggo, kilicho and gamiyo)

6. OTOMOL OLCHO

7. LADISHE OLCHO (walley and Gara)

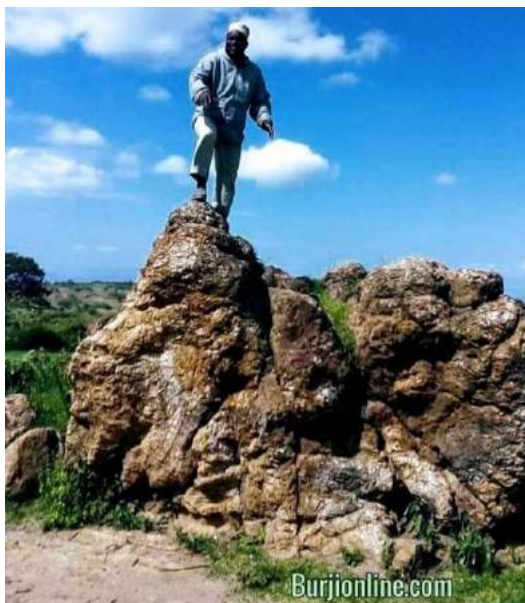
8. SHAYSHAY DEYNA (Hallame, warkale, Madayine ,
Diaketa, Seso , Karama, Suluko ,Shafule ,Nadale , dare kottile ,
Barra'affa ,Barda and Asmalo)

4

Sode Değu Sode

The Kilicho Rock

This is the famous Kilicho Rock found in The Burji Kilicho area of The Burji District.



Those tracing their ancestral roots to Burji Kilicho are highly sentimental about the rock.

Was Burji Kilicho named after the Kilicho rock? Or was the rock named so because it was in the Burji Kilicho area?

Photo Credit: Daud Abdi Bonaya

Teff Farm in Burji



Photo Credit: Habibi Tuke

Akand'a Areas in Burji Kilicho

Burji Kilicho Hills, Burji District, Ethiopia. Showing Haara Akand'a areas.



Photo Courtesy: Said Mande (duube)

Waleya Qebele, Burji District

Breathtaking scenery from Waleya Qebele, Burji District. Ethiopia.

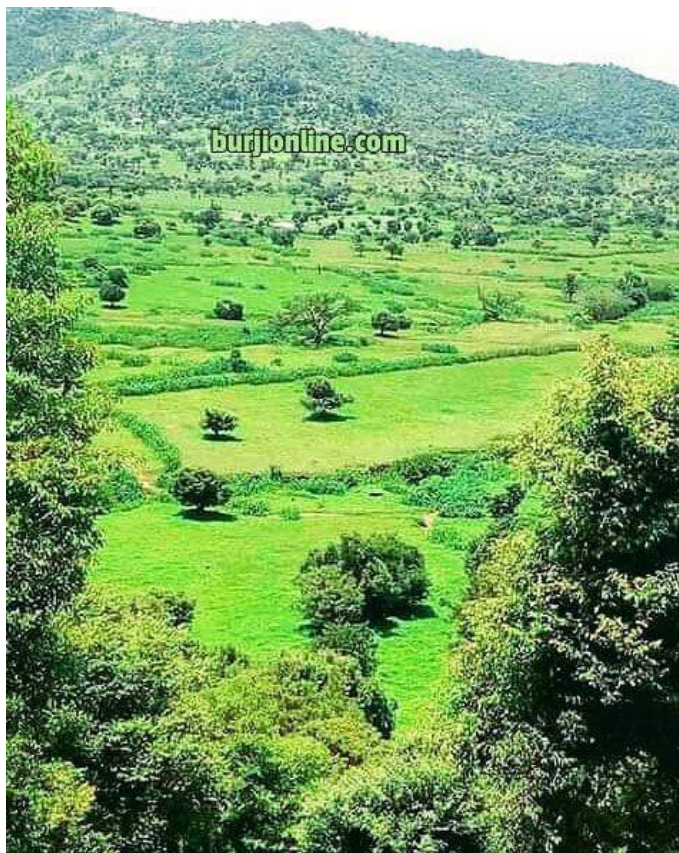
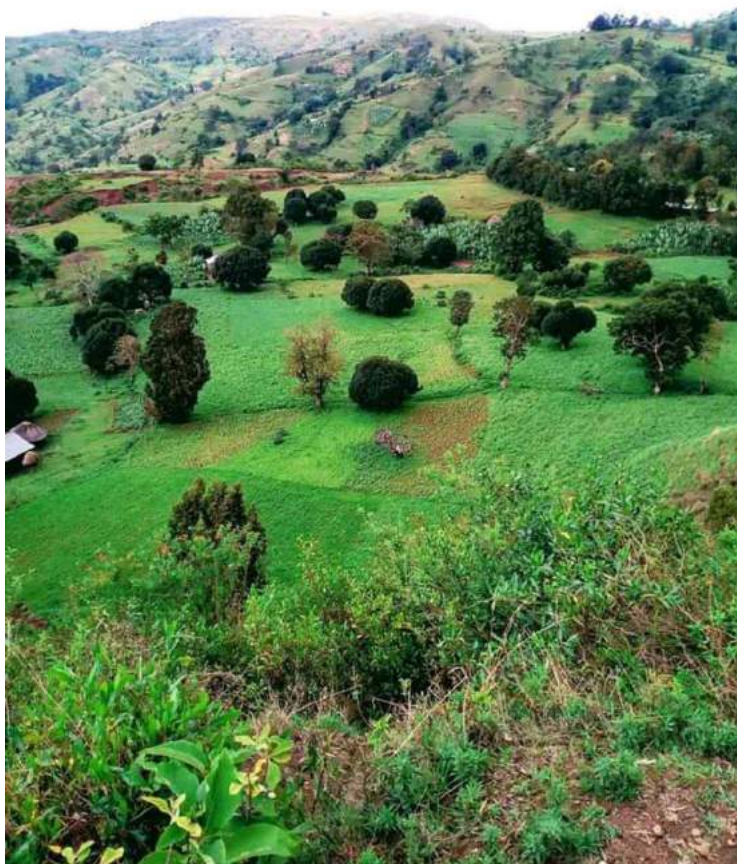


Photo: Samuel Fetene

Breathing Taking Photo from the Burji District Countryside



Duwayo, Burji

11th August 2020 photo taken at Duwayo area in Burji Kilicho area



Credit: Prince Shibia Oche

New Gajelo Masjid

15th June 2020

Photo showing communal construction of a Gajelo Masjid in Burji Kilicho area of Burji District. It is being built with the help of the Burji Community in Kenya.



Photo: **Kedir Wolle**

1939 Photo of Burji Woman in Lemo

Burji woman in Lemmo preparing *dhinsh* (false banana) in front of her *gose* (grass house).



The photo was reportedly taken by an Italian explorer.

Photo Source: Woche Guyo Gache collections

Packaging: Oge Siko

Burji Towns in Kenya

Marsabit was Named After a Burji Farmer called Marsa



Source:

<https://twitter.com/moscakenya/status/872334865135435778>

Members of Parliament from Marsabit. 1963 To Date.

The Late Hon. Elisha Godana became MP for Marsabit South (Now Laisamis) between 1963 and 1966.

He again became MP for Marsabit North between 1974 and 1979.

See below.

Year	Marsabit South Constituency (since 1988, Laikipia Constituency)	Marsabit-Moyale Constituency Burji Online	
1963	Elisha Daniel Godana (Buri)	Galgallo Godana (Gar Gabbra)	
		Marsabit North Constituency	Moyale Constituency
1966	Philip Kurungu (Rendille)	Galgallo Godana (Gar Gabbra)	Sora Ali Galgallo (Borana)
1969	Mohamed Kholkholle Adichareh (Rendille)	Alex Isako Umuro (Galbo Gabbra)	Abajillo Osman Araru (Borana)
1974	Mohamed Kholkholle Adichareh (Rendille)	Elisha Daniel Godana (Buri)	Mohamed Osman Said (Barawani)
1979	Mohamed Kholkholle Adichareh (Rendille)	Alex Isako Umuro (Galbo Gabbra) (killed in 1982)	Guyo Halake Liban (Borana)
1983	Mohamed Kholkholle Adichareh (Rendille)	Abdikadir Yatani (Algana Gabbra)	Mohamed Malicha Galgallo (Borana)
		North Horr Constituency	Saku Constituency
1988	Samuel Ntonoi Bulyaar (Rendille)	Bonaya Adhi Godana (Gar Gabbra)	Jillo Jarso (J. J.) Falana (Borana)
1992	Robert Ilaramatwa Kochalle (Rendille)	Bonaya Adhi Godana (Gar Gabbra)	Jillo Jarso (J. J.) Falana (Borana)
1997	Robert Ilaramatwa Kochalle (Rendille)	Bonaya Adhi Godana (Gar Gabbra)	Abdi Tari Sasura (Borana)
2002	Titus Ngoyoni (Rendille)	Bonaya Adhi Godana (Gar Gabbra)	Abdi Tari Sasura (Borana)
2006 (by-elections)	Joseph Lamasolai Lekuton (Ariaal)	Ukur Yatani Kanacho (Gar Gabbra)	Hussein Sasura (Borana)
2007	Joseph Lamasolai Lekuton (Ariaal)	Francis Chachu Ganya (Algana Gabbra)	Hussein Sasura (Borana)
2013	Joseph Lamasolai Lekuton (Ariaal)	Francis Chachu Ganya (Algana Gabbra)	Ali Rasso Dido (Borana)
2017	Marselino Malimo Arbelles (Rendille)	Francis Chachu Ganya (Algana Gabbra)	Ali Rasso Dido (Borana)

Credit: Carol Tzuba, Ethnic Politics of Marsabit 2018. Page 33

Marsabit Population in 1920s and 1950s

Table 1
Population in Marsabit District Between 1929 And 1935.

An interesting point to note is that during the period, Burji and Konso were lumped together.

Race	1929	1930	1931	1933	1934	1935
<i>a. Marsabit District</i>						
Rendille	3,750	4,964	3,626	3,597	5,383	6,172
Gabra and Boran	7,695	5,446	4,887	5,415	8,138	8,786
Samburu	289	357	294	668	476	779
Burji and Konso ⁷	60	62	101		410	454
Other tribes	281	137	109	75	84	84
Total natives	10,275	10,949	9,017	9,753	14,491	16,275
<i>b. Marsabit Township</i>						
British	4	3	7	4	4	6
Goans	1	3	3	5	4	5
Indians	15	9	14	13	9	19
Arabs	10	3	3	3	3	4
Somalis	124	115	134	133	170	176
Total non natives	124	133	161	158	190	210

Sources: Marsabit District Annual Reports 1930, 1931 and 1935.

Table 2
Population In Marsabit Township Only Between 1954
And 1960.

Note that the Burji was being enumerated separately and the second most populous after The Borana. Baditu also features in the data.

Township population in the 1950s						
Tribes	1954	1956*	1957	1958	1959	1960
Boran	544	584	864	873	875	884
Burji	252	302	440	444	448	330
Konso	104	144	120	121	122	82
B/Maditu**	32	52	48	49	50	23
Somali	120	136	144	145	146	206
Habashi	52	52	64	65	66	28
Sakuye	36	36	42	43	44	6
Gabra	28	48	40	40	41	42
Meru	9	7	20	21	21	25
Munyamezi	8	18	32	33	34	17
Turkana	50	56	156	158	160	59
Rendille	4	34	44	45	45	50
Total	1,239	1,429	2,014	2,037	2,051	1,752

Source: Marsabit District Annual report. Via Settling on the slopes of Marsabit Mountain. Pages 157.

(SOURCE (OR PART OF THE FOLLOWING SOURCE): Type Dissertation. Title Surviving pastoral decline: pastoral sedentarisation, natural resource

*management and livelihood diversification in Marsabit District, Northern Kenya Deel: *Vol. I* Authors K.M. Witsenburg, A.W. Roba)*

Manyatta Burji – MABU

By Tego Wolasa



Every Cloud has a silver lining.

The dark clouds of the October 2018 Biashara street lootings had it's own.

Following the lootings, Burji Traders moved their businesses to MABU, a more secure location.



The move instantaneously changed fortunes in MABU.

The neighbourhood transformed into an unparalleled commercial hub bringing with it multiple benefits.

Landlords benefited the most from millions in rental income.





Always remember the saying by John Paul Warren that THE HARDER WE FALL, THE HIGHER WE BOUNCE.

Keep soaring, but above all, keep the peace!

*To leave a comment, follow the link
<https://burjionline.com/2020/07/26/manyatta-burji-mabu/>*

Moyale Town - Before and After Tarmac

Before and After Devolution

Section of Moyale Kenya. The old Barrier/ KCB area... before and after the Tarmac



Photo courtesy: [Kepaja Trust](#)

Moyale One-Stop Border Post (OSBP).

Published on 9th December 2020

Moyale, the second home of the Burji in Kenya, was on 9th December 2020 treated to an official visit by H.E Dr Abiy Ahmed, Prime Minister of the Federal Democratic Republic of Ethiopia, and H.E President Uhuru Kenyatta of Kenya.



President Uhuru Kenyatta received Dr Abiy Ahmed, Prime Minister of the Democratic Republic of Ethiopia, in Moyale, Marsabit County, at the start

of the Ethiopian leader's two-day official visit to Kenya.



In Moyale, President Kenyatta and Prime Minister Dr Abiy Ahmed toured and officially opened the Moyale One-Stop Border Post (OSBP).

The president led other leaders, among them Treasury CS Amb Ukur Yattani and Marsabit Governor Mohamud Ali, in receiving the Prime Minister for Ethiopia, Dr. Abiy Ahmed.

On the same day, the two leaders visited Lamu County, where they inspected the new Lamu Port's ongoing construction, an anchor project of the Lamu Port-South Sudan-Ethiopia-Transport (LAPSSET) Corridor.





On that day, Burji elders and business people joined in to welcome the leaders and joined the function.





Magical Marsabit - The Road Leading to Office of The DC and KCB Bank

A 2018 photo showing section of Marsabit Town.



[#marsatboohe](https://www.instagram.com/marsatboohe)

Photo courtesy: Guyo Issaqo Umuro

A 2020 Photo Showing Majengo Area In Marsabit, Kenya.

When the colonial government moved the population out of the then settlement, which is now part of the forest, Majengo mpya, as it was called

then, became among the early area to settle the local population.



Photo courtesy: Bashir Dawe



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Section of Marsabit Town

Marsabit Town

A 2020 photo showing sections of Marsabit town.
Are you able to identify the main buildings?



Photo courtesy: Bashir Dawe

An Old Photo of Marsabit Town

Probably taken around 1973. Notice Manyatta Ote and its hill, County Full primary (now Marsabit primary school), Marsabit Boys, and the town.



[#MarsatBoohe.](#) [#Tbt](#)

Source: Fakansa Boru

Bakuli Dam

July 5, 2020

The water source for Marsabit town. It is currently under expansion.



Source: Buno Woche

[#bunophotography](#) [#Marsabit](#) [#Bakuli](#) [#water](#)

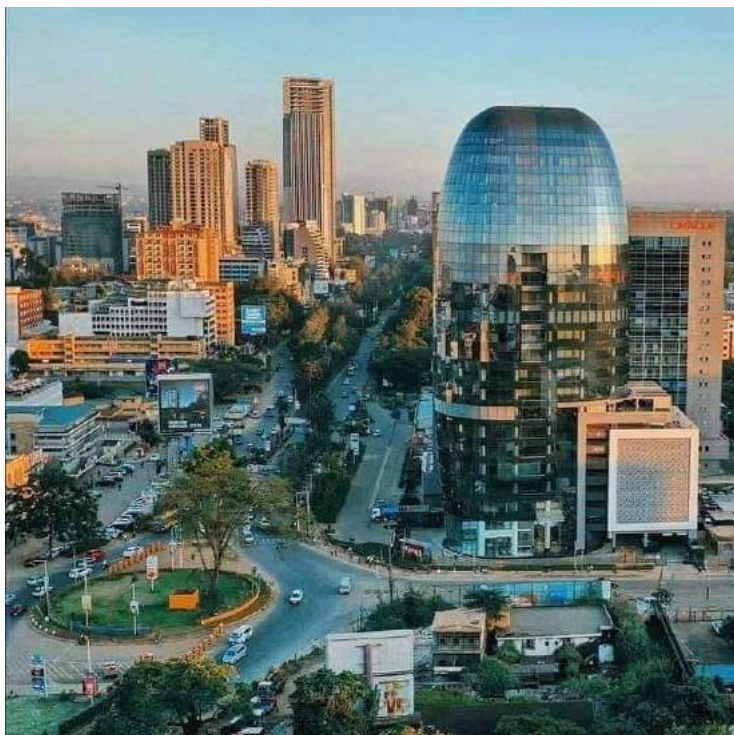


Nairobi

Photo showing heavy traffic at the globe cinema roundabout during rush hour.



With the most significant concentration around the Kiamaiiko area in the Mathare constituency, Nairobi is the third home to the Kenyan [#Burji](#).



Section of Westlands in Nairobi



Globe Cinema Roundabout

OPINION & ANALYSIS

The Burji Population Could Have Been 1.2million

By Tego Wolasa

What if the Burji population was supposed to be 1.2million today? Looks farfetched, right? Historical events which happened during the reins of Menelik II and Haile Selassie between 1894 and 1941 explain the likelihood.

The death of Emperor Yohannes of Ethiopia in the Battle of Gallabat in March 1889 led to Menelik II's coronation as his successor in November of the same year.

During Meneliks rule between 1889 and 1913, Abyssinia expanded southwards from the original four provinces of Amhara, Shoa, Tigre, and Gojam.

As the King of Shewa, a position he held until his coronation as the emperor, Menelik had already started conquering and subduing areas of Arusi, Harar, Jimma, Kefa, and several kingdoms of southern Ethiopia.



Menelik's conquering army led by Dajjach Luel Seged locally remembered among the Burji as Lusagadi entered Burjiland between 1894 and 1895. Oral traditions placed the conquest to a period just before the battle of Adwa, which took place in March 1896.

At that time, the Burji leader was *Woma Sode Guyo*, who, upon consultations and assessment of the situation, resolved not to resist the superior invading army.

After his historic victory over the Italians at Adwa and the signing of the peace treaty in October 1896,

Menelik sent a second expedition led by Dajjach Balcha to undertake a reorganization of the administration conquered areas.

The generals, under the new leader, became ruthless in their dealing with the Burji. They were so brutal that the Burji traditional administration system (*womisso*) and the gada system ceased to function smoothly.

The regime incorporated those who served in traditional roles like *womisso*, *Woma*, *Dayna*, and *Masha* into the new government system. Consequently, the government promoted *Woma* s to the status of *balabats*. Simultaneously, most of the *daynas* and *mashas* received the position of *qoro*, whose roles were responsible for collecting taxes at the village level.

The *balabats* office, which acted as intermediaries between the government and the community, slowly became part of the exploitative and oppressive system. Consequently, the Burji slowly but surely lost their freedom.

Mude Dae Mude, in his book, adds that “In a short time the Burji were reduced from proud independent to the humble, depressed status of *Gabbar* or *serf*: the entire ‘tribe’ was rounded up

and counted divided up and allocated among the generals and soldiers for free labour.”

With the southerly expansion of Menelik came a dramatic reduction of the population of the south. According to the French missionary Martial de Salviac, the Oromo population alone was reduced from 10 million in 1870 to only 5 million in 1900.

The Russian military officer who accompanied one of Menelik’s conquest campaigns, as written by Alexander Bulatovich, said that the conquest led to the annihilation of more than half of the Oromo population.

The above reports were echoed by Ivan Lukas, who says that the nation of Oromo was during Meneliks invasion reduced from 10 to 5 million, Kaficho from 1.5 million to 20,000, and The Burji from 200,000 to 15,000. He attributed the reduction to mass killings by the conquering army.

Further, Sir Arnold Hodson, who was Consul at Gardulla, not far from Burji, in his book ‘Seven Years in Southern Abyssinia’ wrote that ‘The Burji had been sadly devastated quite recently, and very few natives were left there. The responsibility for this rests with a former Governor of Sidamo, named Ato Finkabo, who appears to have carried on a very

flourishing business in slaves from these parts. He became so enterprising that most of the natives left fled to Konso and Boran to escape falling into his clutches. The population dropped to a paltry twenty thousand.

Hot on the heels of Meneliks devastation came Emperor Haile Selassie's coronation and the Italo-Ethiopian war of 1935 to 1941. During the battle, a section of the Burji accepted the Italians as their liberators. In contrast, a section supported the Ethiopian army.

After defeating the Italians, the Ethiopian army in 1941 stormed Burji areas, which sided with the Italians killing many. Some Burji fled with the Italians or other Ethiopian regions.

Although Emperor Haile Sellasie abolished slavery in Ethiopia in 1941, the Burji didn't see a reprieve. They continued to be subject to discrimination through excessive taxes. That made the Burji flee to other areas, thereby dealing further blows to the dwindling population.

The above assertions are further clarified if we look at the Highland East Cushitic (HEC) speaking tribes. The HEC languages comprise the Alaaba, Burji,

Gedeo, Hadiyya, Kambaata, K'abeena, Libido/Marek' o, Sidaama and T'imbaaro.

Only Burji is spoken both in Kenya and Ethiopia, leading to the conclusion that something must have caused the massive outmigration of the Burji.

Since there is no accurate report on the population of the Burji, the best estimate of the population we have is 20000, which remained at the end of Menelik's rule.

In Kenya, the presence of Burji was first reported in 1906 by Philip Zaphiro, the first British frontier agent in Moyale. He recorded one Burji person by the name of Hille Ume.

The report further explains that Hille went back to Burji and later returned with Nawe Gube during the Great War.

The following available report dated 1920 placed the Burji population in Moyale at 150 and 310 in 1930.

Various Marsabit District Annual and handover reports have accurately captured the Burji population in Marsabit. There were reports of 20 Burji found in Marsabit in 1920. 60 in 1929, in 1930 they were 62, 101 in 1931, 410 in 1934, 454 in 1935,

252 in 1954, 302 in 1956, 440 in 1957, 444 in 1958, 448 in 1959 and population of 330 in 1960.

The 1978 Kenya National Housing and Population Census deliberately eliminated the Burji. They coded them as ‘others.’ The subsequent census of 1989 put the Burji population in Kenya at 5,975.

In 1999, the Burji were denied a code and enumerated either as ‘others’ or under the Borana. The 2009 and 2019 census put the Burji population at 23,735 and 36,938.

In Ethiopia, the Burji population in The Burji District was 25,176 in 1984 and 35,700 during the 1994 census. The 2007 Census in Ethiopia put the Burji population in Burji District at 56,681 and that in the whole of Ethiopia at 71,758. Ethiopia is yet to conduct another census by 2020.

So What Is The Current Global Burji Population?

The population in the Burji district during the 1994 Ethiopian national census was 35700. The same grew to 56681 in 2007 that translates to an average annual growth of 4.5%. The Burji Population in the whole of Ethiopia during the 2007 National Census was 71,758.

An average growth rate of 5% per year translates to a population of 118,595 persons as of 2020. The 2019 census in Kenya placed the Burji population at 36938 persons. Summing up the two gives us an estimated global population of 155,533.

And now what if the reports that the Burji population in 1897 was as high as 200,000 was accurate? Going by the average growth was 5% per annum, over the 123 years would translate to a population of 1,230,000 today. Looks farfetched, right?

Let us test the reports by reversing our calculations. Sir Arnold Hodson, above, says that the Burji were reduced to paltry 20000 during Meneliks invasion.

Again, the annual average growth rate of 5% over the last 123 years gives us a population of 123,000 compared to our current estimated population of 155533. Not a wrong estimate for 123 years if you ask me.

Over to you!

To leave a comment, follow the link <https://burjionline.com/2020/04/24/the-burji-population-could-have-been-1-2million/>

Burji community

Individually we are a drop but together, we are an ocean

Sode Değu Sode

Humble Call to Moyale Elites

By Makhe Ali Dawe

I am humbly calling upon Moyale professionals to become more actively involved on issues that affect Moyale.

Moyale is immensely blessed with many professionals, many of who reside outside our sub-county.

However, a significant number of these professionals shy away from coming to the ground and participate in social-economic and political events that uplift the common man and especially the underprivileged.

2021 offers us another opportunity to join the Burji Moyale during events and conversations about how we can change the place for the better.

We cannot afford to continue remaining aloof as things go wrong. We need to speak and even set agenda for development.

In particular, I am sending an appeal to all the elites of Moyale to give back to their Public Primary Schools that laid the foundation of what they are today.

We also need to think of many bright children struggling to pay fees to enable them to study in high schools and colleges.

Bursaries being given by County Government and CDF helps a lot, but it's not enough. We still have many families that do not benefit from the same, and they need to be helped.

I am also appealing to the Professionals and elites across political affiliations, ethnic divides, and socio-economic status to rise to the occasion and form caucuses that will demand accountability from our leadership especially political leadership.

The time to take a low profile on matters that will eventually affect us is over. Our elites need to be more pro-actively present huko mashinani.

The Three Consistent Values of The Burji



By Degu Kono

Do you know the values with which the Burji people have been known for years? Well, Degu Kono Kora brings them to the fore.

1. Hard work and dedication in whatever they do.
2. They do not covet the neighbours' properties.
3. Living in peace and harmony with their neighbours

In addition to the above, Mr Kono the following advice for the current generation.

1. We should respect our elders and heroes.
2. We should forge unity and work together as a solid team.



Let us all internalize these words of wisdom and live by them.

Degu is a Burji Professional living and working in Addis Abeba

*To leave a comment, follow the link
<https://burjionline.com/2020/06/06/the-three-consistent-values-of-the-burji/>*

Burji and Their Peaceful Way of Life

By Tego Wolasa

The Burji are ardent farmers and successful entrepreneurs. Firmly supported by history, they are an extraordinarily peaceful and industrious community.

Their already peaceful nature is enhanced by the two ways of life; farming and trade.

Being farmers force the Burji to settle in one place, while being traders makes them coexist harmoniously.

To the Burji, peace is needed for farms to be tilled and for their wares to sell.

They are always busy in the farms and shops and profoundly detest even a single day of conflict.

The Burji did not do well in keeping their oral history. Some writers attribute that to the busy lifestyle of the Burji.

Being busy gives them little or no time to transfer culture and tradition from one generation to the other.

Besides, both farming and trade forces them to spend most of the time alone on the farm or in shops. Being busy and alone most times gives no room for oral stories. Or does it?

If there is no time for oral stories, is there time to engage in endless conflict and tension? No!

Another evidence of their peaceful coexistence with the neighbours is the inability of the new generation of the Burji living outside the Burji district to speak their language.

Some linguists attribute the loss of language partly to the peace and integration that the Burji has with their neighbours.

The conflict would have made them enclosed and thus easily preserve the language.

For over a century, from Addis Ababa to Mombasa, the Burji have coexisted peacefully with their neighbours.

The above is a temporary politically inspired misunderstanding with the Borana in Kenya and sporadic neighbourly conflict with the Guji in Ethiopia.

To remain productive, the Burji are keen to maintain internal peace and harmony.

Whenever there is an impasse, elders immediately arrest the situation and resolve the matter amicably.



There is an age-old practise by the Burji where the elders wake up at dawn to resolve misunderstandings before commencing a new day.

The attached photo shows an example of such meeting which took place in Gorro, Lemo Qebele.

Photo by Ali Edris (Addo), Ali works with Ethiopia Revenue Authority in Addis Ababa



Wolli Hayyane 😊😊😊



A farmer went to the field one day.

During the work, he glanced around and saw a big ripe mango and picked.

He was about to eat the mango but remembered his beautiful wife.

He decided to tolerate his hunger and take the mango to her.

On getting home, he presented the mango to his beloved wife.

She, too, was about to eat the mango but remembered her handsome son.

When the child came from school, she gave him the mango with a lot of joy in her heart.

The child thanked his mother, warmly, for the precious mango.

He was about to eat the mango but also remembered his father. He decided to keep the mango and gift his father.

During the family dinner, the child presented the 'surprise' gift of mango to the father.

Surprised to see the same mango come back to him, the father asked for a knife.

He then shared the mango between the three of them. They all ate the mango joyfully.

That's how LOVE works! When you give love, it comes back to you in another way.

Love one another unconditionally ♥♥

Won't you?

Choose to Impact the World Positively

As free humans, we have the freedom of choice. Choose to do something which adds value to the world.

We all have a skill, talent, or passion. Use it to make the world a better place. I love reading, and I love writing.

I read to enrich myself, and I write as my contribution to the world. You can also identify and utilize your passion.

You can make your contribution either secretly or apparently. You can contribute directly or indirectly. You can do it actively or passively.

Whatever your method, add something to make this world a better place.

Don't waste your time in unnecessary fights or on negative thoughts. You don't have to pay for having positive thoughts and positive contributions.

You have the power to choose. So choose to do your part. Choose today. And Start now.

-Tego Wolasa-

CALL FOR ARTICLES

Would you like to take part in writing the Burji History?
Would you like to leave a permanent footprint on the sand of time?

Then join us at burjionline.com by sharing your article.

The articles should be authentic, the news should be factual while opinion and analysis should be purely professional.

Requirements

- I. Full Names
- II. Designation
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- IV. Latest Passport Photo



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Announcements

Call for Articles and Contribution

Would you like to take part in writing the Burji History? Would you like to leave a permanent footprint on the sand of time? Then join us at burjionline.com by sharing your article.

What can you write about?

- i. News and current affairs
- ii. Opinion & Analysis
- iii. Historical pieces.
- iv. Tell us about a Burji leader, a hero, or any successful personality.
- v. Challenges facing the Burji.
- vi. Any other topical issue.

What are the Dos and the Donts?

- i. The write-up should be factual and unbiased.
- ii. Acknowledge the source if you borrowed part of the article from another written source.

iii. The article should be written, preferably in English.

iv. Attach images where applicable.

v. Attach your photo, full names, designation (e.g., chairman Nabsa), and your contacts (email and phone number).

vi. Send your articles via info@burjionline.com and copy burjionline@gmail.com

vii. You can submit the article via Whatsapp

Once Received

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LEARN WITH US, LEARN WITH EASE