

JIMMA UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT



A HISTORICAL FOUNDATION OF KURFA CHALE TOWN FROM 1924-1991

PREPARED BY : MOHAMMED ALIYI

ADVISOR: Mr.DAGNE ZEWDE (MA)

JUNE, 2016

JIMMA, ETHIOPIA

A HISTORY OF HISTORICAL FOUNDATION OF KURFA CHALE TOWN FROM 1924-1991

Prepared by: Mohammed Aliyi

**A SENIOR ESSAY SUBMITTED TO THE DEPARTMENT OF HISTORY AND HERITAGE  
MANAGEMENT OF JIMMA UNIVERSITY IN PARTIAL FUIFULLIMENT FOR THE  
REQUIREMENT OF THE DEGREE OF THE BECHELOR OF ARTS (BA) IN HISTORY  
AND HERITAGE MANAGEMENT**

JUNE, 2016

JIMMA, ETHIOPIA

JIMMA UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANITI

A HISTORICAL FOUNDATION OF KURFA CHALE TOWN FROM (1924-1991)

PREPARED BY: MOHAMMED ALIYI

Approved by board of EXAMINERS

Advisor : Dagne Zewde (MA) Signature.....

Date.....

Examiner.....

Signature.....

Date.....

JUNE, 2016

JIMMA, ETHIOPIA

## ACKNOWLEDGEMENT

One for the top everything, I would to thanks my Allah for he has given me the strength and health to complete by study successfully.

The second one, I would very grateful my Advisor A to Dagne Zewdie for the comments, correction and suggestion from the our research work ,the beginning to its completed. I would also like to express my grateful to my father Aliyi Abdi and my mother Medina Abduramen and also to all my brothers and sisters for support their materials and financial in three years stayed in Jimma University and for the prepared of this historical research paper.

My acknowledgement also all people who help me in preparing this paper to worker in kurfa chale Administration office and to all my informants who support me their cooperation and giving willingness enough information about the town.

## PREFACE:

This historical researchers paper to present briefly the historical foundation of kurfa chale town from its early years in 1924 up to 1991. It is written in four chapters. The first chapter is general background of urbanization in the world, Africa and Ethiopia. The second chapter is historical foundation of kurfa chale town from 1924 up to 1991. Kurfa chale town during Italian occupation, during the Imperial regime and during the Military dictatorship.

The three chapter is social institutions and social service of the town. The last chapter is the socio-economic activities of kurfa chale town. This paper is written on the basis of the some published and unpublished material largely on the oral informants. The major difficulties which I had faced in the course of doing this paper was the scarcity of published materials. As some people told no any written documents in the town municipality. Finally ,since did the research selectively on the kurfa chale town, it was the will or the researchers that the paper can be used for other researchers activities in the town source for other researchers and reading about kurfa chale town.

|

# Contents .....Pages

ACKNOWLEDGEMENTS.....	I
ABSTRACT.....	II
PREFACE.....	III
TABLE CONTENTS.....	IV
CHAPTER ONE	
1 .General background of Urbanization .....	1
1.1 Urbanization in Africa.....	2
1.2 Urbanization in Ethiopia.....	3
1.3 The Physical and Geographical setting of Kurfa chale town.....	4
End Notes.....	6
CHAPTER TWO	
2 . General Background of Historical Foundation Of Kurfa Chale Town.....	8
2.1 Kurfa Chale Town From ( 1924-1936).....	8
2.2 Growth Of Safars.....	9
2.3 Kurfa Chale Town During Italian Occupation (1936-1941).....	10
2.4 Kurfa Chale Town During Imperial Period (1941-1974).....	11
2.5 Kurfa Chale Town During Military Rule (1974-1991).....	12
End Notes.....	13
CHAPTER THREE	
3 . The Development of Social Institution and Social Services.....	14
3.1 Social Institution.....	14

3.1.1 Religious Institution.....	14
3.1.2 Cultural Institution.....	15
3.2 Social service.....	16
3.2.1 Education.....	16
3.2.2 Health Centers in the Town.....	17
3.2.3 Telecommunication Services.....	18
3.2.4 Water Supply.....	18
3.2.5 Voluntary Association.....	18
End Notes.....	19
 CHAPTER FOUR	
4 . Socio-Econommic Activities of the Town.....	21
4.1 Agricultural.....	21
4.2 Trade.....	21
4.3 Cottage Industries.....	22
4.4 The Relationship Between Kurfa chale Town and Its Neighboring Town.....	22
End Notes.....	24
CONCLUSION.....	25
BIBLIOGRAPHY.....	26
LIST OF ORAL INFORMANTS.....	28

## CHAPTER ONE

### 1. GENERAL BACKGROUND OF URBANIZATION

Urbanization is a population shift from rural to urban areas. The gradual increase in the proportion of people living in urban areas and the ways in which Towns and cities are formed and been larger as people begin living and working in central areas.<sup>1</sup>

Urbanization emerged around 3000-4000BC in the Mesopotamia and Egypt until the 18 century. Equilibrium existed between the vast majority of the population who engaged in agriculture in the rural context and small centers of population in the towns where economic activity consisted primarily of trade at markets and manufactures on small scale. Due to the primitive and relatively stagnant states of agricultures throughout this period the ratio of rural to population remained at a fixed equilibrium.<sup>2</sup>

Urbanization rapidly spreaded across the western world and since the 1950. It has begun to take hold in the developing world as well. At the turn of the 20 century. Just 15% of the world population lived in cities.<sup>3</sup>

Many people move into cities for the economic opportunities , but this does not fully explain the very high recent urbanization rates in place like south America ,Mayan , Inca , North America , Chicago , Newyork and Asia like China and India that was a contribution factor to urbanization . In rural areas often on small family or collective farms in villages . it has historically been difficult to access manufactured goods . though the relative over all quality of life is very subjective and may certainly suppress that of the city.<sup>4</sup>

Urbanization development interms of their size of population their territory as well as their economic foundation and offer variety of social service not found in rural areas. These services requires workers resultings in many numerous and varied job opportunities areas other factor in urban migration as well as the opportunity to join develop and seek out social communities in the world .<sup>5</sup>



## 1.1 Urbanization in Africa

The earliest known cities of Africa emerged around the Nile valley . which was the earliest known cities in Africa. The most of these Alexandria in Egypt. Alexandria was found in Egypt in 331 and is famous for the light house of pheras. For legendary library and for the martyrdom of hypatia of Alexandria. While more Greek papyri were preserved in the sands of Egypt than any where else in the aancient world relatively few from Alexandria still remain .<sup>6</sup>

The Mediterranean coast of north Africa saw that creation of many cities , which flourished because of trade between the phoenicians who settled in north Africa and the indigenous berbers and formed carthagians. There were also many early in iron technologies and building construction diates back to the least 900BC Meroe was a great center of agriculture at its height.<sup>7</sup>

In the west Africa between 700AD to 1600AD cities in the west Africa savanna emerged from the trans-saharan trade. Some of the more prominents were Ghana , Mali ,Songahi ,and Kanenbornu was accompanied by the establishment of cities like Kumbisaleh, Timbuktu Djenne and Gao. Arabic scholars have been a very important source of historical accounts from this area and period. The gold mining, iron technology,pottery making and textile production were the important technology in the west Africa.<sup>8</sup>

In the central Africa equatorial region cities separated from southern Africa models. There were like to day Congo, DR Congo ,Angola ,Zambia and Chad, they was captured by European and perhaps by Africans. In the southern Africa the Great Zimbabwe is one of the more famous pre colonial cities of Africa .its was Great enclosure considered the largest single historic structure in Africa.<sup>9</sup>

In the Eastern part of Africa among the first towns was Aksum,in Ethiopia, which was an important urban center by the first centuryAD. The 7 century saw the rise of Harar in Ethiopia and with expansion of Islam in the same century,small trading center along acoast of East Africa :Mogadisho, Mombasa, Zanzibar , Kilma became trading centers.<sup>10</sup>

## 1.2 Background of urbanization in Ethiopia

Aksum is the first major historically known capital city in Ethiopia. It had been the capital of the Aksumite kingdom probably from the middle of the second century to seventh century AD. It was one of the successors kingdom of Damat and was able to united the Northern Ethiopia plateau the beginning around the first century BC .They established bases on Northern highland of Ethiopia and from there were expanded to the south wards. 11

The Aksumite kingdom rose to power in Northern Ethiopia region with its capital at aksum and grow into a major power on the Red sea, subjugating yemen and Meroe coverting to Christianity in the early 4 century . Aksum was one of the earliest central of civilization in the present day Northern Ethiopia . However ,the rise of urbanization of lalibela and Gondar decline of Aksum in the 7 century AD. 12

During the mid-twelfth century, the political power was transferred toward lasta in 1150 when the throne was held by Zagwe dynasty .During this period an other of urbanization was commenced since the kings established their political center first at Adefa until they shifted to Roha or Lalibela. At that time zagwe dynasty built of rock-hewn churches of lalibela , which was first appeared in the late Aksum era and continued in to the solomonic dynasty.13

During the medieval period Ethiopia has not fixed capital , the Monarch and an other Rulers move from one place to an other .Around 1270 a new dynasty established in the Ethiopian highland under the Yekuno Amlak, who deposed the last Zagwe king and Married his daughters .Under the solomonic dynasty the chief provinces became from the Tigray(Northern) ,Gondar(Central), and shewa(ssouthern). The set of government had usually been in Amhara or shewa rurels which calling the himself Nagusa Nagust and exacted tribute from the different proviness.14

During the Zemene mesafint (1769-1855), each war lord established their own respective seat of government. During that time capital of Gondar ,Gojjam,Tigray and Wollo were served as the head quarter of their rulers.<sup>15</sup>

According to the Mohammed Hassen ,long distance caravan trade route facilitate the emergence of states in the south western combined with other factors .Towns appeared along trade routes and seats of local rulers. To mention some seqqa was formed as capital of limmu-Enerya kingdom, the hirmata market grew in the present Jimma jiren as a capital of Jimma kingdom. <sup>16</sup>

During the oromo population movements and expansion in the 16 century. The political instability like 17 centuries Ahmed Gragh war and zemene mesanfint were the hindrance or urban development in Ethiopia. The development of town problem not only political instability , but also because of the change settlements from one place to an other place was mainly lack of fire woods, water and a n other shortage necessities, the change of capitals for many reason the problem development of town in Ethiopia.<sup>17</sup>

During the process of territory expansion of menelik , the capital of the emperial states was born named Addis Ababa, New Flower. It turn out to be the third most important capital city in Ethiopia after the capital of Aksum and Gondar.<sup>18</sup>

Along the rail way Dire Dawa was developed in to one of the most important town in Ethiopia. The town of Akaki ,Debrezeit (bishoftu). Majo and Nazaret(Adama) were also established along the same line. <sup>19</sup>

In generally the historically development of urbanization in Ethiopia can be summarized as follow “ Urbanization in Ethiopia although dating back to the Aksumite empire, had its modern the beginning in the 18 and 19 centuries and developed most rapidly during the 20<sup>century</sup> especially after the Italian occupation in the 1930s”.<sup>20</sup>

### **1.3. The physical and Geographical setting of Kurfa Chale Town**

.The another three direction northern , southern , and north eastern are in the convenient to the expansion of the towns ,due to their small mountain and very difficult hills that surrounded or border those direction of the town .<sup>23</sup>

Kurfa chale town was one of the found oromiaS region in the East Hararghe Zone . The climatic condition of the town is important for settlement in the area and is characterized semi-highland(woina-Dega). Kurfa chale town has altitude and longitude of 8 degree 20 minute North 38 degree 39 minute East respectively with 1400 to 1300 meters above sea level. Garamuleta , Dederu and Gebiba are amongst the highest points.<sup>21</sup>

Kurfa chale town is found in Kurfa chale woreda at about 583 km to the east from addis ababa and west from Harar 58 km and north of Dire dawa at 50 km .<sup>22</sup>

The land scape of the town creates difficulties for the expansion of the town in different direction except western and eastern direction . in this direction neighboring two rural kebeles of jiru- balina and orde goba.in this direction the town has the choise to expande its size and around 25 hectares from the two neighboring rural kebeles koriftu and qasemba

## CHAPTER ONE

### END NOTE

1. George Modelski, *Cities of the ancient world 300-1200*(Washington University, 1997),p.92
2. David c.Thomas. *The transformation of cities ,Urban Theories and Urban life*(C. London 2002) p.3
3. Ibid
4. Ibid
5. The Anthony M.orum and Xieng Ming chen. *The world of cities place in comparative and Historical perspective first published 2003* by Black Well publishing Ltd in USA, UK,Australians. P.27
6. Yohanis Abate. Urbanization and Urbanism. In *Journals of opinion* (Africa studies Association Vol.8 Nov. 1978) p.23
7. Ibid
8. Aryeety Attoh. 1997. P. 186
9. Johon Iliff Africans; *The History of the continent* (Cambridge 1995) p.219
10. Ibid
11. Sergew Hable sillassie; (AddisAbaba 1972) p.72
12. Ibid p.265
13. Mesfin W/Mariam. *An Introductory Geography of Ethiopia* (Addis Ababa .1972) p.185
14. Richard Pankhurst .*An Introduction to Economic history of Ethiopia from early time to 1800* (London 1961) p.64
15. John Markskis,Ethiopian; *An anatomy of traditional polity* ( Addis Ababa 2006) ,p.197

16. Mohammed Hassen ,*The Oromo of Ethiopian history from 1570-1860* (Cambridge ,1994),pp.135-145
17. Shilington History of Africa ,(Macmillian press Ltd 1989, p.167
18. Mesfin W/Mariam,*Some Aspect of Urbanization in 20 century* (Ethiopia Addis Ababa U niversity press),p.15
19. Bahru Zawde, *A History of modern Ethiopia 1885-1991* Second edition (London,Athens,Addis Ababa 2002) pp,.68-71
20. John, *Ethiopian Anatomy of A traditional polity*(Addis Ababa 2006) p.198
21. Ronald J. Horvath, *The Geo graphic problems* (Journal Bonn 1985),p.37
22. Kurfa chale Municipality source
23. Ibid

## CHAPTER TWO

### 2. GENERAL BACKGROUND OF HISTORICAL FOUNDATION OF KURFA CHALE TOWN

According to my informants and administration document of kurfa chale town . the area of town was captured by local Oromo people in the main occupation of the people farming and area was called Badda kurfa chale.<sup>1</sup>

As historical evidence and the source of oral information prove there are two reasons for the founding of kurfa Chale as a town. The first reason, was the distance from the neighboring towns like Girawa , Beddano, and Harar, because of these population started small scale trade was conducted by exchanges goods between the people this area and surrounding farmers .<sup>2</sup>

The second reason, the establishment of the town was local inhabitants moved from rural to urban town. The numbers of people increased from time to time in the town .During that time the life of society in this area was based on agriculture and trade .Then community around the area starting selling and buying goods started. <sup>3</sup>

Generally, the establishment of the town became around present day area . The inhabitants begun to build houses and engaged in mixed economic activities like agricultural and trade . it which the founded in the every small area a rounded boulder of the town , more crop production and trade worked very small, because of the not modern development. <sup>4</sup>

## **2.1 KURFA CHALE TOWN FROM (1924-1936).**

Kurfa Chale town was officially established as town in 1924. The place and its surrounding was inhabited by local Oromo people before foundation of town. According to the administration documents and some of my informants the town was got its name from two different ideas. The first one from the geographical location of the town small elevation circular and the place were beads sold on. Which means " Kurumbo or kurfo " and callee . At that time some of merchants come to this place for selling beads by women. Because of this the population of the town and surrounding areas bought the beads . As a result of this the place got this name . 5

The second one is that the name of kurfa Chale was derived from a name of person who was called Kurfa, an individual engaged in selling beads at the first time . Because of got this name . Starting from its foundation up to the Italian occupation . Kurfa chale town was passed through different government system and should be gain the various development and growth in all aspects .6

## **2.2 Growth of safars**

The beginning from the its foundation and up to now different safars were emerged in kurfa chale town . These safars gets their name based on the different placements. However during this period the town did not separated from district . but the town was divided in to different safars .As the kurfa chale town founded , it was expansion and establishing the four distintced safars .7

The first establishment safar was Qesimba safar . It gain this name from the settlement of priests the first time this safar was settlement .This area where the community exchange (selling and buying) the agricultural products goods and service on the Monday and Thursday. 8

The second safar is Mahal safar . It was a middle all safars in the town . The number of people increased from time to time in this safar and expanded in to different direction due to over crowding of the population. Though that time many house hold neighboring the town moved



from the rural to town and built their houses at there . The another safar is Koriftu safar .It got this name from the sound of flow water . The water rain come from mahal safar and the local areas collected from this safar .<sup>9</sup>

Ijo Goggdu safar . It was one safar established in the town . It was lastly founded safar , because of the population around this safar particularly agricultural activity and border of the local rural areas .<sup>10</sup>

### **2.3 KURFA CHALE TOWN DURING ITALIAN OCCUPATION (1936-1941)**

During the Italian occupation of the Ethiopia . the Italian made kurfa chale town to some extent to the growth of the activities in the town . Before the coming of Italian the people given free labor service for the officials and some Balabbat (local chief). Italian was considerably changed this situation and successfully to abolish the gabbar system in town and surrounding .<sup>11</sup>

During the Italian rule in the Kurfa chale town and in general there were some development of infrastructures . These infrastructures the road bridge constructed between the town and under administrative of Dawe town . This road connected the kurfa chale town with its neighboring town like Dawe, Haramaya, Dire Dawa and Harar and to facilitate the development and trade activity . There were different building during that time , which kept their standards and later after the Italian rules or the Ethiopian for different purpose like schools .<sup>12</sup>

The immediate strategic interest as well as long term economic consideration of Italian rule was necessitated heavy initial investment of road construction . It was considerably expanded such road building though impressive investment in other and potentially profitable field economic activity in the town of Ethiopia and particularly of Kurfa chale town .<sup>13</sup>

The other dramatic change in this period was religious equality . It was with the coming of the Italian in the country in general and to kurfa chale In particularly that the people of the kurfa chale gained their right to follow and practice Islam freely .<sup>14</sup>

Generally, during the Italian occupation , Ethiopian town in general also witnessed increases in number of prostitutes . Prostitutes therefore expanded in to the town of kurfa Chale , for instance the many Italian soldiers , who had come to Ethiopia with out wives whose founded the way of association with Ethiopian women for sex . But not afew were deported or other wise punished for this offence . 15

#### **2.4 KURFA CHALE TOWN DURING IMPERIAL PERIOD (1941-1974).**

The fascist rule of Ethiopia ended in 1941 with much greater opposition and resistance from the mass and from different patriotic group in addition to the external support from british . 16

After emperor Haile sellase return to power the reform of the administrative structure s brought certain changes in the provincial offices , such as the limitation of the traditional rulers and the exaction of the undefined form of feudal dues livided on the peasantry . Taxation was transformed from tax in kind of tax in cash in the country of Ethiopian town and kurfa chale was one particular town. Two years after the 1941 a number of achievement s were accomplished the building of modern army and the issurance of legislation ,the provincial administration of the Church and the financial system .<sup>17</sup>

Thus prior task to the Ethiopian government after liberation was to recognize the administrative branch es : the education, the trade , the army and different as social mans. The first school of modern education in the kurfa chale town was opened in the 1955 ,and was named Kurfa chale primary school .though the school was opened in the town the people did not use it effectively, because of the largest of the teacher was foreign teachers were the british nationals .18

Nevertheless there are some development change occurred in this period the kurfa chale town could not gain the needed growth and sustainable development change .These were due to dominational the feudal lords as the lands in this town area and its neighboring area collected in the hand of feudal lords .<sup>19</sup>

The people are subjected to the feudal lords. Landlord was the impoverished the peasant ry through taxation, rent and other customers dulls . Following the down fall of the imperial regime as different feudal lords left the area the chance opened for the development of kurfa chale town .<sup>20</sup>

#### **2.5 KURFA CHALE TOWN DURING MILITARY RULE (1974-1991)**

According to Calla mumad the 1974 revolution brought about relatively better sociopolitical and economic atmosphere after deposing the feudal system . the goals and strategies of the derg regime were to establish the socio- economic and political through various campaign it's was called Zemach .However, the people suspected the Zemach and they have symbolized the period .<sup>21</sup>

During the regime kurfa chale town surrounding saw main change that nationalization of the land and extra houses and the declaration of the abolished land Lord institutions .the land lords were confiscated their property especially extra houses and agricultural crops integrates and land land they occupied given to the other population in the town .<sup>22</sup>

During the period of the derg regime the kurfa chale town was gradually developed greater than during the period of the emperor Haile Sellase I .When the derg came to power the land Lords withdraw and the land was distributed among the peasant (land to the teller) a plot of land were allocated in the kurfa chale town for the people .<sup>23</sup>

The derg regime policy of the education was relatively systematic and more modernized than the farmers of the Hailese regime. During this regime adult education was begun which is often known as Meseret Timirhirt.<sup>24</sup>

The education policy of the derg regime. The objective of the adult education was to reduce illiteracy throughout the country. The residents of the Kurfa Chale town were also benefited from this policy.<sup>25</sup>

During the derg regime religion and traditional rituals in the Kurfa Chale town were immediately affected. According to my informants as informants report the derg regime confiscated religious. The young generation and adult men were forced to go to the battle field of the war without their interest. Many families lost their fathers and brothers and suffered by many problems.<sup>26</sup>

## **CHAPTER TWO**

### **END NOTES**

**1 . Informants : Adem Waday and Omer Ahmed and Administration document of Kurfa Chale town.**

**2 . Kurfa Chale Municipality source**

**3 . Ibid**

**4 . Ibid**

**5 . Kurfa chale Administration document office, Informants Mohammed Yusuf and Ame Yuye**

**6 . Ibid**

**7 . Kurfa chale municipality source**

**8 . Informants : chala Mumad and Named hassen**

**9 . Ibid**

**10 . Informants : Mumme Abdula and Jemal Hassen**

**11 . Informants : Abdureman Omer and Jibril Yusuf**

**12 . Ibid**

**13 . Tadessa and Girma, Ethiopian History, p.165**

**14 . Kurfa Chale Administration Documents**

**15 . Ibid**

**16 . Informants : Mohammed Hassen and Mukter Abdula**

**17 . Informants : Mohammed Omer and Abro Yuye**

**18 . Ibid**

**19 . Ibid**

**20 . Kurfa chale Woreda education Bureau**

**21 . Informants : Abdella Adem and Aliyi Mussa**

**22 . Informants : Mesfin Tagane and Alemu Girma**

**23 . Kurfa chale municipality source**

**24 . Ibid**

**25 . Ibid**

**26 . Ibid**

## CHAPTER THREE

### 3 . THE DEVELOPMENT OF SOCIAL INSTITUTION AND SOCIAL SERVICE

#### 3.1 . SOCIAL INSTITUTION.

##### 3.1.1 RELIGIOUS INSTITUTION.

Before the introduction of the christainity and Islam , the oromo people generally practiced their own religion which they called it has<< Waqeffana>>. According to their beliefs in the black color of it created, the oromo nation pray for the blessing of God and referred for black creator of all oromo gives the supremacy and preference for black from other colors because of its belief. In this religious << Qallu >> was served as high (priest) link between the oromo and Waqa. These Qallu were highly respected and they could involve in non religious affairs of the society . 1

Harar was one of the earliest muslim centre in Ethiopia and Horn of Africa to wards the middle of 17 century . Islam founded its way of via the Arab peninsula Abadir umer AR-Rida settled in the historicity of Harar . Suffice it to mention the sultan of Harar with out those alliance withking of Fasilades of Gondar in the 16 century was indispensable to repal the invention .2

Kurfa chale town was one the Muslim and Christain religious society .there lived together for long period of time . Even if the introduction of Islam and Christainty in the town the population learned to their society . The prayers and learning of Islamic religion was introduced in the kurfa chale town in 18 century .3

Even if the introduction of Islamic religion in the town had along history , it stayed under period of stagnance in the regime of Haile sellase and Derg .the introduction of christainty in .Of Christianity to kurfa chale town had along , unlike the other part of the country it was introduced during the territorial expansion of menelik to Eastern Ethiopia .4

Kurfa chale town are both Muslim and Christianity society .That is mosques for Muslim society and church for Christians .There were two church in the town and three mosques with in the kurfa chale town . Among that one church was established around 1916 and located in qesemba kebele in 01 .Among the mosques of the Anawar masjid was the largest masjid in the town. It was located kebele 02 .5

### 3.1.2. Cultural Institutions

There are many types of cultural by the Oromo of the kurfa chale town. Among these cultural s .The first one is marriage. The most important cultural practice in the town . The traditional ly there are three types of marriage among the Oromo of the town like : Kadhimana( fiance), Fedhi ( agreement) ,and Butii ( Kidnap) .6

Kadhimana is the most known from the marriage for the long period of time in this town .It was arranged by both families of the boys and girls .the family of the boys make is sure that the girls parents does not have an other Kadhima. Both parents count their genealogical line back to seven generation to make sure that the families are not related to each other by blood .lastly the parents boys make contact with the girls parents through elected elders .7

The second types of marriage is called Fedhii. This happens when the boy and girls love each other with out the knowledge of their parents . It occurs when the boys remain bachelors for several reasons .The third types of marriage called Butii . Among the people kurfa chale town and its surrounding areas. Its under taken when the girls parents and her unwilling to agree . this types of marriage is some times known as Forcefully marriage . but today it has been abandoned being considered as illegal .8

The second one of the is also different cultural wearing and hairstyle among the town . Traditionally during the marriage ceremony both women and men wear white cultural dress and apron respectively in line with the fulfillment of other material are necessary for marriage .But today these cultural wearing styles are not common among the people due to religious factor and the introduced of various foreign cultural fashion in the town . 9

Among the cultural food of the kurfa chale town is porridge (marqaa) and Injera (lafiso) . the most known for along peri of of time particularly during the wedding ceremony bring made from Maize, Sorghum and wheat and prepared with butter, milk and honey . These days cultural foods is mostly known in rural areas ..But this cultural used in the town different ceremony . 10

The last of the cultural of oromo in kurfa chale town was traditional cooperation locally called Walda or Mahabar (Association ) all people were help each other at the time of problem particularly in occasion of death accidents .11

## **3.2.Social Service**

### **3.2.1 Education**

Modern education in Ethiopia developed during 19 century by Menelik and Emperor Haile Sellasie . Emperor Menelik assumed the modern education would help to create trained personal that are required to develop the modern state machinery .Therefore he opened the first modern government school named Menelik school in 1908 . But the development and growth of modern education became more pounced after 1941 end of the Italian occupation in the century .12



The traditional educational in the kurfa chale town like as mosques and church education started before foundation of the town .The mosques and church education had long history in the town .It was started before foundation of the town during the expansion of Islamic religion in the Eastern Hararghe and it played a great role in enabling the people educated with the knowledge of the religion and during the territorial expansion of Menelik in Eastern part of the country .13

In kurfa chale town the modern education began during the regime Emperor Haile Sellasie regime after the establishment of the kurfa chale elementary school in 1955 E.C . Due to the fact the interest of society for education grown exponentially and additional class was constructed and the level of education was grown the transformed from grade 6 to grade 8 existed for long period of time . During that time students who passed the exam went to the neighboring towns like Girawa , Haromaya and Harar to continued their secondary education .14

### **3.2.2 Health Centers in the town**

Health services was looked base at the number of health professionals .the related to with the people to get a service in the town. Before the establishment of health centers in the kurfa chale town the people was got service went to the Girawa , Harar and also used traditional methods .15

During the derg regime kurfa chale town got health services from the government clinic .but it was not much as organized and fulfilled by different facilities until the end of the derg regime . it was also health servicesmore or less served the people lasted for short period of time . 16

After the dederregime health center of kurfa chale town was built by government and community participation in the town .According to my informants and health office of kurfa chale , now a days health center gives services for the population like emergency cases

vaccination and family planning including mother care and children examination are also given in kurfa chale health center .17

Around it , the health center has medical workers consisted two health offices nine nurses , two laboratory technical and two pharmacy are arrived in the health center . However the health center has many problem such as quality of the service , shortage of medicine , lack of patients and lack of x-ray in this health center .18

### 3.2.3 Telecommunication Service.

In its history the broad of telecommunication of Ethiopia was established in the 1952 .According to the my informants and municipality of kurfa chale town , the the town was benefiting telecommunication service during the derg regime . After the derg regime telecommunication was fast and effective way of the transition for the business activities and the town population used it .19

### 3.2.4. Water Supply

The water supply of kurfa chale town was one of the important social service in the kurfa chale town.According my informants the people of kurfa chale town were fetched water from the surrounding areas like Jiru bal'ina and Goro Garbi and from the stream near the town.<sup>20</sup>

The source of potable water for kurfa chale town was small string to the western part of it, but as the number of inhabitants increased, it is not sufficient for the whole population. However the pipe water was only extended to a few houses, because of this majority of the town dwellers the foundation of public pipe water was from neighboring areas.<sup>21</sup>

### **3.2.5. Voluntary Association**

In kurfa chale town its foundation, the traditional associations like Iddir, and Ikub were formed by the people of the town, these associations were strong in tolerance and made together work and support one another. Iddir is basically an association of voluntary, which was a traditional association practice in kurfa chale town in funerary association. Ikub is a traditional association for social service, which were used by people to accumulate their money. In kurfa chale town ikub is well known as social service.<sup>22</sup>

## **CHAPTER THREE**

### **End Note**

<sup>1</sup> Informants : Mohammed Yusuf and Ame Yuye

<sup>2</sup> WWW: <http://> Ethiopian Religions

<sup>3</sup> Informants : Mohammed Omer and Abdella Adem

<sup>4</sup> Ibid

<sup>5</sup> Informants : Abdureman Umer and Mika'il Hassen

<sup>6</sup> Informants : Faxuma Usman and Kedija Ame

<sup>7</sup> Ibid

<sup>8</sup> Informants : Abraham Adem and Mume Abdula

<sup>9</sup> Ibid

<sup>10</sup> Ibid

<sup>11</sup> Ibid

<sup>12</sup> WWW:<http://> The Ethiopian Ancient Education

<sup>13</sup> Informants : Haji Amed and Mohammad Amed

<sup>14</sup> kurfa chale Education Bureau. Informant.A to Mohammad Adem

<sup>15</sup> kurfa chale HEALTH Office. Informants.A to Bakri Mohammad

<sup>16</sup> Ibid

<sup>17</sup> Ibid

<sup>18</sup> Ibid

<sup>19</sup> Municipality of kurfa chale town. Informants. Abdi Abro and Mesfin Tagane

<sup>20</sup> kurfa chale Water office

<sup>21</sup> Ibid

<sup>22</sup> Informants :Nuriya Jemal and Medina Abdureman.

CHAPTE FOUR.

#### 4. social -economic Activities of the town.

##### 4.1. Agriculture.

Agriculture is the oldest industry of the country and particular of kurfa chale town .According to the Agricultural office of kurfa chale town ,the agricultural activities are dominant activities in the town next to trade 40% of the town society engaged on agricultural activities and some of them herding their livestock. <sup>1</sup>

Agricultural is the main economic activity of the kurfa chale town and surrounding areas. The agricultural products of the area such as sorghum, maize, barley, wheat and cha crop are produced around this town. The dominant vegetables produced in the kurfa chale town and surrounding areas are potatoes, orange, Bananas and tomatoes , which of production of the town used to also a source of income and food .The agricultural products of the Surrounding areas of the town has been decrease time to time as a result of expanded degradation droughts. <sup>2</sup>

Another economic activity of the agricultural are livestock, which contributed to the economy of the town. The breeding of the different modern cows gives much milk income and also other livestock served providing meat and manure important source of the food and compost .<sup>3</sup>

##### 4.2 . Trade

Trade was the most significant economic activities and contributed a lot of the rapid growth of kurfa chale town. Most of the inhabitants of the kurfa chale town are engaged in trade. The town has good relation and communion with neighboring towns (woreda) like Dawe,Girawa,Harar and Haromaya town. <sup>4</sup>

Economically, as indicated above the town relies on trade as a dominant economic activities followed are conducted in the large and small shops as well as trade activities in Clyde retail trade ,whole seller ,broker trade service and small business. The Merchant neighboring towns and agricultural production to the selling in the town on market day .<sup>5</sup>

According to the informants there are merchants who engaged in coffee, hides, cattle, oxen,goat and different cereals trade and to manufacturing out put in the kurfa chale town.

#### 4.3. Cottages Industry.

In addition to the agricultural and trade economic activities of the social group of kurfa chale town who had great contributed for the developed for the town are cottages industry. The cottages industries aralong history in the kurfa chale town and surrounding areas .There are different activities that are related these industry practices in this town like weaving, clothing black Smith and another hands crafts works carried on their specialized occupation in their own homes.<sup>7</sup>

These traditional industries were very useful, before the introduction of the modern manufacturies the industries.For these group industry was very important in the development of the town.<sup>8</sup>

#### 4.4 .The Relationship between the kurfa chale town and Its neighboring towns.

Kurfa chale town starting from its early times to present has a strong contact with its neighboring areas in all economic social and political aspects. Starting from its establishment

this town served as a market place of the eighteen rural kebele where people came together and exchanged their commodities two days in a week Monday and Thursday.<sup>9</sup>

There was also strong relationship between the kurfa chale town and its neighboring towns like Harar, Girawa, Haromaya due to the trade. Until the to day the kurfa chale town remained the supplier of milk, potatoes, tomatoes, etc to those town.<sup>10</sup>

The Administrative structure at the district level stretches from the town to the rural Kebele and the representative meet at the town to discussed on the whole socioeconomic and political religious problems of the people.<sup>11</sup>

## CHAPTER FOUR

### ENd Note

<sup>1</sup> kurfa Chale Agricultural office

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> kurfa chale Administration office

<sup>5</sup> Informants: Named Muktar and Adem Amed

<sup>6</sup> Informants: Muktar Abdulla and Jibril Yusuf

<sup>7</sup> kurfa chale Administration office

<sup>8</sup> Ibid

<sup>9</sup> Ibid

<sup>10</sup> Ibid

<sup>11</sup> Ibid

## **CONCLUSION**

In Ethiopia it was during the pre-Aksumite period in the northern part of the Ethiopia the town was Emerged, but factor decline of the Aksumite civilization around seven century and the several town that flourished in the different areas. In connection to this in the Eastern part of the country the northern the emergence of the town was not known like that of the northern part of Ethiopia due to lack of the access and sufficient written material.

Kurfa chale town was one of the found oromia region in east Hararge zone. It was founded in kurfa chale woreda and it has distance at about 583 kilometres to the east from the Addis Ababa and west of Harar about 58 kilometres. The climate longitude and altitude  $8^{\circ} 20'N$  and  $38^{\circ} 39'E$  respectively with the 1400-1300 metres above the sea level. This are like Garamulata ,Dedero and Gebiba among the highest point.

Before the emergence of the kurfa chale town, the areas was inhabitants by local promo people who engaged in the mixed farmers. There are two reasons for the founding of kurfa chale as a town. The first one reason was the distance from the neighboring towns like



Girawa, Baddeno, Harar and Haromaya. The second reason was one is local inhabitants moved from rural to that area.

Up to the coming of the Italian in eastern part of Ethiopia the development of this town to slow. During the Italian rule there were some development of infrastructures. During the Imperial regime was some give attention to the development and growth of the country through different way such as trade, education, transportation and voluntary association etc.

During the region of military dictatorship, the government adoption of socialist ideology and the subsequent command economy and the price of the good in the town was deterrent in social service. During that time were to established the socio-economic and political through various campaign it's was called Zemacha. The economic activities of the town is dominantly trade followed by agriculture.

## **BIBLIOGRAPHY**

### **A. Published**

Attoh, Aryeetey. *Urban Geography of Sub-saharan Africa*. London, 1997.

Bahru Zewde, *A History of the Modern Ethiopia 1855-1991*, Addis Ababa University press, 2002.

Markakis, John. *Ethiopian, Anatomy of traditional polity*, Addis Ababa, 2006

Mesfin W/Marian. *An Introduction Geography of Addis Ababa*, 1972

Modelski, George. *Cities of Ancient World 300-1200*. Washington University, 1997

Ronald, Horvath J. *Geographic problem* ( journal. Bonn, 1985), P.37

Sergew H/sillasie. *Ancient And medieval Ethiopian History to 1270* Addis Ababa, 1972.

Teddesse Deressa and Girma Alamayahu. *Ethiopian History from early Aksumite period to the 1974*, Addis Ababa University 1997.

Thomas, David C. *Transformation of cities. Urban Theories and urban life*. London, 2002.

### **B. Unpublished**

Kurfa chale worda "Cultural and Tourism Bureau. En titled the historical information document", p.3-4.

Kurfa Chale worda "Education Bureau. En titled the information of education document", p.6-7.

Kurfa chale town " Administration office. En titled the historical information document", p.1-3.

Kurfa chale town " Health office ". En titled the information of health document", p.7-8.

### **LIST OF INFORMANTS**

<a href="#">Ato Abdella Adem</a>	<a href="#">60</a>	<a href="#">M</a>	<a href="#">Hamle 9/11/07</a>	<a href="#">Kurfa Chale</a>	<a href="#">He was born and live in a kurfa Chale. He was a farmer for a long time</a>
<a href="#">Abduraman Umar</a>	<a href="#">82</a>	<a href="#">M</a>	<a href="#">Nahase 10/12/07</a>	<a href="#">Kurfa chale</a>	<a href="#">He was</a>

					<u>servng as the Imam of the anawer mosque in the town for a long period of time</u>
<u>A to Abraham Adem</u>	<u>65</u>	<u>M</u>	<u>Hamle 15/11/07</u>	<u>Arrojji</u>	<u>He was born a live in a village near kurfa chale town,he was farmer for a long period of time</u>
<u>Ato Adem Wadey</u>	<u>85</u>	<u>M</u>	<u>Nahase 03/12/07</u>	<u>Arrojji</u>	<u>He is apeasant local elder with a long years of residence in the town .He has enough information about thetown</u>
<u>Ato Amed Abdulla</u>	<u>83</u>	<u>M</u>	<u>Hamle 01/11/07</u>	<u>kurfa chale</u>	<u>He is local elder with long year of residence in the area .He give</u>

					<u>good</u> <u>infomation</u> <u>about the</u> <u>town</u>
<u>Ato Bakri</u> <u>Mohammad</u>	<u>50</u>	<u>M</u>	<u>Hamle</u> <u>03/11/07</u>	<u>kurfa chale</u>	<u>He is</u> <u>working as</u> <u>a manager</u> <u>of the</u> <u>kebele. He</u> <u>gathered</u> <u>enough</u> <u>information</u> <u>from his</u> <u>father</u> <u>about the</u> <u>town</u>
<u>W/O Fatuma</u> <u>Osman</u>	<u>75</u>	<u>F</u>	<u>Hamle</u> <u>01/11/07</u>	<u>kurfa chale</u>	<u>She was</u> <u>born and</u> <u>grown up</u> <u>in this</u> <u>town. She</u> <u>was</u> <u>a farmer for</u> <u>along</u> <u>period of</u> <u>time ,but</u> <u>she know</u> <u>about the</u> <u>town</u>
<u>Ato Jibril Yusuf</u>	<u>56</u>	<u>M</u>	<u>Hamle</u> <u>10/11/07</u>	<u>kurfa chale</u>	<u>He was a</u> <u>teacher of</u> <u>elementary</u> <u>school</u> <u>until 1991</u> <u>,but now</u> <u>work in</u> <u>kurfa chale</u>

					<u>education bereou .</u>
<u>W/O Medina Abdiraman</u>	<u>55</u>	<u>F</u>	<u>Hamle 15/11/07</u>	<u>kurfa chale</u>	<u>she was come to the kurfa chale for trade ,she was the age of 22 and late remained there</u>
<u>Ato Mohammed Yusuf</u>	<u>70</u>	<u>M</u>	<u>Nahase 20/12/07</u>	<u>kurfa chale</u>	<u>He was born and grown up in the town and now a lived in the town . He is the special interest in the history of the town</u>
<u>Ato Mohammed Adem</u>	<u>60</u>	<u>M</u>	<u>Nahase 11/12/07</u>	<u>kurfa chale</u>	<u>He was worked in the health service of the kurfa chale until the 1991 ,but he was enough about the service town</u>
<u>W/O Nuriya Jamel</u>	<u>45</u>	<u>F</u>	<u>Nahase 17/12/07</u>	<u>kurfa chale</u>	<u>She was worked in</u>

the  
different  
association  
in the town  
.she is  
known  
about town  
association

:

