



**COLLEGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF HISTORY AND HERITAGE
MANAGEMENT**

**A HISTORY OF ANFILLOO DISTRICT, QĒLLĀM WALLAGGA,
Ca.1941-2000**

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JULY, 2021

JIMMA

**A HISTORY OF ANFILLOO DISTRICT, QELLAM
WALLAGGA, Ca.1941-2000**

**A THESIS SUBMITTED TO THE DEPARTMENT OF HISTORY AND HERITAGE
MANAGEMENT IN PARTIAL FULFILMENT OF REQUIREMENT FOR DEGREE
OF MASTER OF ARTS IN HISTORY**

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Title A HISTORY OF ANFILLOD DISTRICT, GELLAM
WALLAGGA ca. 1941-2000

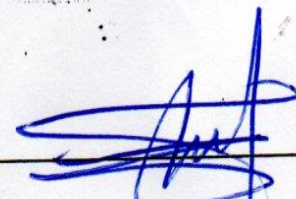
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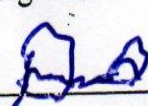
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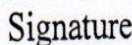

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Key to Trans Literation System

I. The seven Ethiopian alphabetical sounds are symbolized as follows:

Amharic	Afaan Oromoo	Example
1st ቤ=	Ba	<i>Räs</i>
2 nd ቡ=	Bu/	<i>Bungä</i>
3rd ቢ=	Bii	<i>Fitäwuri</i>
4th ባ=	Baa	<i>Gämbälä</i>
5th ቤ=	Be	<i>Bègi</i>
6 th ብ=	Bi	<i>Birhänü</i>
7 th ቦ=	Bo	<i>Bokkä</i>

II. Palatal Sounds are represented as follow

Amharic	Afaan Oromoo	Example
ሻ	Sh	<i>Šàwà</i>
ሻሻ	Ca	<i>Čiqasum</i>
ኘ	Ny	<i>Qèñàzmäch</i>
ኘኘ	—	<i>Giràzmäch</i>
ጃ	J	<i>Dèjjàzmäch</i>

III. Glottal Sounds

Amharic	Afaan Oromoo	Example
ቀ	Q	<i>Qàbàlè</i>
ከ	K	<i>Kabbadaa</i>

IV. Dental Sounds

Amharic	Afaan Oromoo	Example
ጠ	X	<i>Xäfi</i>
ጸ	Ts	<i>Tsèhàftè tizàz</i>
ጺ	D	<i>Därg</i>

V. Labial Sounds

Amharic	Afaan Oromoo	Transliteration
ጠ	M	<i>Màtëbä</i>
ጸ	Ph	Dämphä

II. Afaan Oromoo basically has ten vowels; five short and five long:

Short Vowels	Long Vowels	Example	Meaning
A	Aa	<i>Aabba</i>	Father
E	Ee	<i>Eeboo</i>	Spear
I	Ii	<i>Miilla</i>	Foot
O	Oo	<i>Oomisha</i>	Product
U	Uu	<i>Uumaa</i>	Creature

III. Long vowels or short vowels can change the meaning of the words

Example:

<i>Qara</i>	Sharp
<i>Qaaraa</i>	Chills
<i>Lafa</i>	Land
<i>Laafaa</i>	Soft

V. Sequence of more than two vowels is possible only if separated by glottal (‘).

Example: re’ee Sheep

VI. Afaan Oromo consonant (phonemes) are geminated or stressed by doubling the similar phonemes, and clustered by devoicing two different consonants. For example, 'b' in *gabbara* 'bride wealth'.

VII. There are five phonemes used in the thesis which are represented by paired alphabets.

These are ch, dh, ny, ph and sh.

ch - palatal, affricate, voiceless, example in *garbicha* 'slave'

dh - alveolar, implosive, example in *dhadhaa* 'butter'

ny - palatal, nasal, example in *nyaata* 'food'.

ph - bilabial, voiceless, ejective, example in *hirphuu* 'helping'.

sh - palatal fricative voiceless, example in *Shan* 'five'

VIII. The consonantal phonemes of Afaan Oromo include the following ejectives in addition to ph:

c - Palatal, voiceless, affricate example in *Čawwaa* 'name of minority group.'

q - Velar, voiceless, example *qara* 'sharp'.

x - Alveolar, voiceless, example in *xannacha* 'gland'

Acronyms

ADADO	Anfilloo District Agriculture and Development Office
ADEFDO	Anfilloo District Economic and Finance Development Office
AGP	Agriculture Growth Production
AMB	Agricultural Marketing Board
AMC	Agricultural Marketing Corporation
CIP	Coffee Improvement Project
DA	Development Agency
ECFF	Environment and Coffee Forest Forum
EGC	Ethiopian Grain Council
EOC	Ethiopian Orthodox Christianity
EPRP	Ethiopian People’s Revolutionary Party
ETB	Ethiopia Birr
FTC	Farmer Training Center
JARC	Jimma Agricultural Research Center
NGO	Non-Governmental Organization
OLF	Oromo Liberation Front
TPLF	Tigray People’s Liberation Front
WUA	Water User Association
YAHSM	<i>Ye Amirachoochi Hebrat Sira Mahiber</i> (Producers’ Cooperatives)

Acknowledgments

First, I would like to glorify the almighty God for his perdurable kindness and guidance in my life starting from my first cry on my birth. This thesis is the result of two years of postgraduate efforts at Jimma University. Several people and institutions participated in the completion of the thesis directly or indirectly. Those who have directly or indirectly contributed towards the paper achievement deserve my honest thankfulness and indebtedness. First of all, I would like to express my deepest gratitude and heartfelt thanks to my thesis advisor, Ketebo Abdiyo (PhD, associate professor), who gave unreserved scholarly advice and guidance in shaping and correcting my thesis from the beginning up to the completion of the thesis. His scholarly comments and good suggestions are without any hesitation are vital ingredients in constructing the paper in this form. My thanks also go to my respected co-advisor, Hailu Gelena (PhD candidate), who has made a significant contribution in shaping the first draft of my thesis. I found him very cooperative, keen, and a scholar who is determined to help others with all his potential. I would also like to extend my gratefulness to Reda Nemo (PhD candidates at Jimma University) privately advised and edited the thesis without hesitation.

I am very grateful to men and women who have participated in the study my informants and staff workers of all offices that helped in providing materials and information related to the topic of my thesis. My deepest appreciation also goes to my beloved family, particularly to my father, Maammoo Taqabbaa, and my mother, Uffatii Abbabaa, for their overall encouragement and support throughout my education career. I also owe special thanks to my beloved elder brother, Tamasgeen Maammoo, for his moral and financial support. Last but not the least, my owe goes to my cousin's son, Taddaala Wandimmuu, who advised and supported me to attend a Regular Program of MA Studies.

Abstract

The objective of the study is to reconstruct the major historical developments in Anfilloo District in areas of economic, political, social, and cultural aspects from 1941-2000. The need to look back at the historical background of a history of Anfilloo is very crucial. On the one hand, the area has long history of the study area has long history in different administrative system, still the attention or concern given by scholars and researchers to the subjects are very little or low. Indeed, there are few works produced on some aspects of this area merged with other nearby District Sayyoo Oromo. Nevertheless, these works have no specificity and depth/comprehensiveness on the study. That is why this research work was conducted to fill the gap left by different written documents. The study employed the qualitative research method. Primary sources were collected using interview from the elders (Maanguddoo) of the study area and secondary sources were collected from Libraries of Jimma University, Wällëggä University, and Institute of Ethiopian Study (IES), Addis Ababa University. Interview was held with different offices in the District. The selecting of informants was done by focusing on the, age, and maturity of their knowledge on background of the study area. The data were analyzed by categorizing thematic analysis, and linking approach through narrative. The major socio-economic Anfilloo is coffee production with subsistence of agriculture. In the District, coffee production was well practiced by the farmers of different Qàbàlè s. For its attraction coffee is connected to different ethnic groups from neighbors to long-distance migrants. The immigration of different ethnic groups from various areas was made of the interaction with the society through buna Qixxee, Beeshoo, and coffee harvesting. The interaction with the periphery people of Anfilloo was more stabilized during the administration of Lij Bantii Waggaa with the support of Lij Tolina Burii. During this time Lij Tolina participated in the unity of Maccaa and Tulamaa. Relation with periphery people like Komo, the Majang and the herders of Nigeria (The Fallaata) deeply focused on the side of economy. Orthodox Christianity was introduced to Anfilloo District by Qees Cherinat Walde Mariam and Qëñàzmäch Danu Xiichaa and planted the first church (St. George) in Henachee Qàbàlè, in 1904. Islam religion was introduced in an area from Jimma by Haji Umar Usman (Abbaa Joobir 1909. Lastly, protestant was introduced by the dwellers of the region Tekile Walde Mariam in 1950-1954.

Preface

This thesis deals with the history of Anfilloo District from 1941-2000. The year, 1941 has been taken as the landmark for this study due to the date of the withdrawal of Italy from Ethiopia, and the reestablishment of Busäsë under the administration of *Lij Bantii Waggaa* from the Busäsë Dynasty. While 2000 was the time when new government of Ethiopia (EPRDF) started to change agricultural activity among the society of the District supported the people by knowledgeable person, the period of farmers started to cultivated coffee massively, and full fill infrastructure in the District like road, school and religious equality and freedom of religion were took place in the District. Despite the presence of scholarly works on Qëlläm Wëllëggä, the history of Anfilloo District has not yet been well studied and documented. The existing works, which have been carried out by some historians and linguists are either few or not pertinent to the topic a history of Anfilloo. Thus, the purpose of this study is to fill the existing gap like, establishment of Anfilloo District, the major socio-economic changes that have evolved in Anfilloo District since 1941, the Oromo people interaction with non –Oromo peoples in the District, when and how Christianity and Islam introduce into the District, changes and continuities in social, economic, and cultural aspects of the people of the study area in the period and center to periphery relation looked like in Anfilloo.

In this thesis, the major historical events were discussed chronologically and thematically. The study was conducted through the standard methodology using qualitative methods and collecting data from primary and secondary sources. Yet, these sources are not sufficiently available in Anfilloo District. Hence, sources from different areas were also incorporated. Due to the Corona pandemic worldwide, instability of the society, persistent war, lack of infra structural, lack of social services such as constantly closing and restriction of the withdrawal of money from the bank, transportation problem (closing of the road), and on and off the offices in the study area were the problems of the study. Moreover, information from archives were also another problem, yet, the archives used in most chapters were collected from the ruling class of Busäsë private owners and, Wëllëggä archives and culture offices, as well as oral information. Even though, these problems existed, the researcher withstands and sacrificed the harsh conditions and completed the thesis.

The study was organized into five chapters. Chapter one deals with the background of the study area: physical and geographical setting, the peopling of the District, and the historical background. The second chapter presents the economic development of the Anfilloo District. Chapter three describes the administration of Anfilloo District during post liberation period (1941-1974). Chapter four focuses on the reform of the Därg on the side of economy, politics and social. Chapter five deals about the historical development in the District during the first decade of Ethiopian Peoples' Revolutionary Democratic Front, (EPRDF) (1991-2000). The present study has tried to cover its scope using different sources and the findings of the research are very vital and shed light for scholars and baseline for further investigation. Hence, the study is significant to reconstruct a history of Anfilloo District with respect to culture, language; political organization and economic activity. Thus, the thesis benefits the people of Anfilloo District, and the historians to understand the economic, political, social, and people interaction in the region with major changes from 1941 to 2000.

CHAPTER ONE

BACKGROUND OF THE STUDY AREA

1.1. Geographical and Physical Setting

1.1. 1 location and General features

The District of Anfilloo is located in the western parts of Qëlläm Wëllëggä zone of Oromia National Regional State, which is bordered by Sayyoo District in the East, South Sudan in the west, southwest by Gambeellaa regional state, Gidami District in the north, and Yemalogi Walal District in the northeast. By the absolute it is located at 8°10'58"N-9°21'53"N latitude and 34°07'37" E-35°26'53" E longitude and an elevation ranging between 500-2200 meters above sea level.¹ Muggi town is the capital of Anfilloo District, is located 694km from Addis Ababa, 71 km away from Gambeellaa Regional state, and 42 km from the zonal capital, Dambi Dolloo town. The total area of the District is 1572km square.² According to the National Census of 2007 report, the population number of Anfilloo District is 77,151, of whom 39,486 were males and 37,670 were females. From this total population, 7,853 or 10.18% are urban dwellers.³ The majority of inhabitants were Protestants, with 63.74%; Ethiopian Orthodox Christianity 26.52% and 8.84% were the followers of the Islamic religion.⁴

According to oral sources of the region, indigenous religion was absorbed by the other religions. The three largest ethnic groups reported in Anfilloo District are the Oromo 89.66%, the Amhara 4.6%, and the Mao 4.46. Afaan Oromo is spoken as the first language by 95.4

¹ Reda Nemo, "Microbial quality, physic chemical characteristics, proximate analysis, and antimicrobial activities of honey from Anfilloo district" (Jimma University 2021), "Ethiopia journal homepage: www.elsevier.com/locate/fbio, p.2.

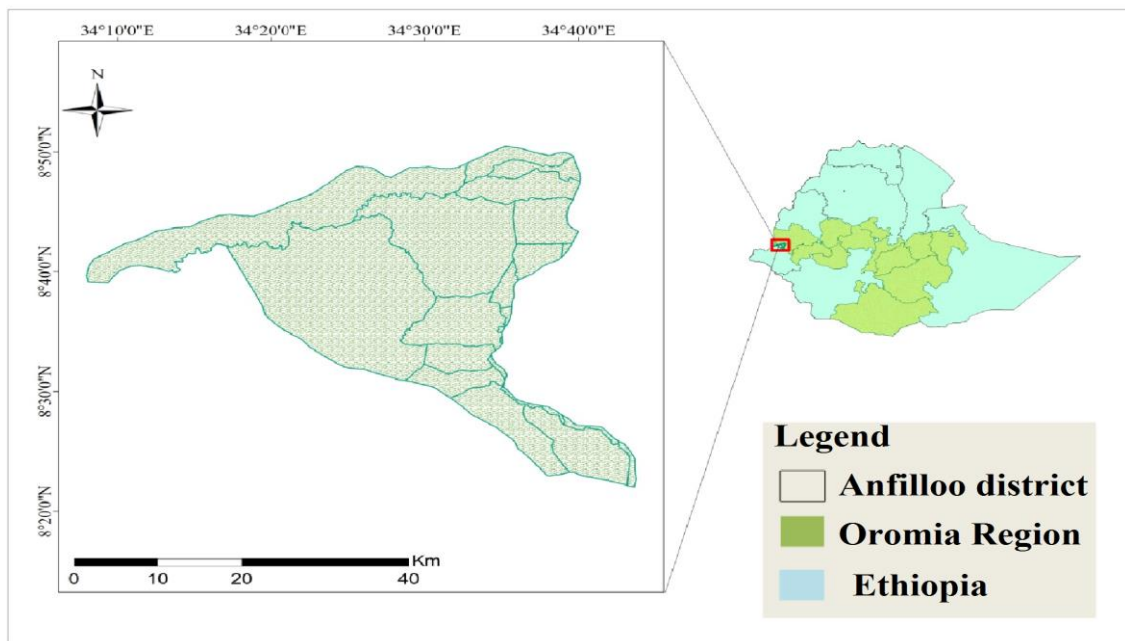
² Anfilloo District Finance and Economic development office (ADFEDO), "Socio-economic Profile of Anfilloo District, 'Manuscript', (Anfilloo, 2011), p.2.

³ *Ibid.*

⁴ *Ibid.*

of the population of the District, Amharic by 2.92%, and Mao by 0.64 %.⁵ Anfilloo District is consisting of 23 *Qàbàlè* with three administrative towns and Muggi is the major town of Anfilloo District. According to the data obtained from an unpublished document, Manuscript, which is written by the Anfilloo economic development office, entitled "The socio-economic Profile of Anfilloo District"; the total area of the District is 157,200 hectares.⁶ Anfilloo District has three ecological and climatic zones. Based on the altitude of the area, it has highland, *baddaa (daga)* 27.64%; middle, *badda-daree (Wäyyna-däga)* moderate climate 7.75%, and lowland, *gamojii (qolla)* 64.6%. The annual rainfall of the District is 2,141mm. As the District has enough amounts of rainfall and moisture, it has suitability for agricultural production which attracted people to settle there.⁷

Map 1: The Geographical Map of Anfilloo District



1.1.2. Topography

The topography of the District is characterized by various landscape structures like rocky plateaus, gorges, and many ups and downs relief features.⁸ Geographical setting of flat

⁵ Central Statistical Authority, *Population and Housing Census: Analytical report on Oromia region*, (Addis Ababa, 2008), p.9.

⁶ ADFEDO, p.3.

⁷ *Ibid*, p.4.

⁸ ADFEDO, p.8.

plains, small mountains rising from the plains was covered by dense forest. The prominent peaks are listed below in the table.⁹

Table 1: Different Small Mountains Located in a Different area of the District

Name of the mountain	Location (Qàbàlè)	Meters above sea level
Bungä	Ashi	2200
Tobi	Dawo	2110
Baallaa	Ubbur Shollaa	2000
Awunji	Shebel	1900

Sources: ADADO, Muggi.

Figure 1: Bungä Mountain located in North-East Anfilloo District



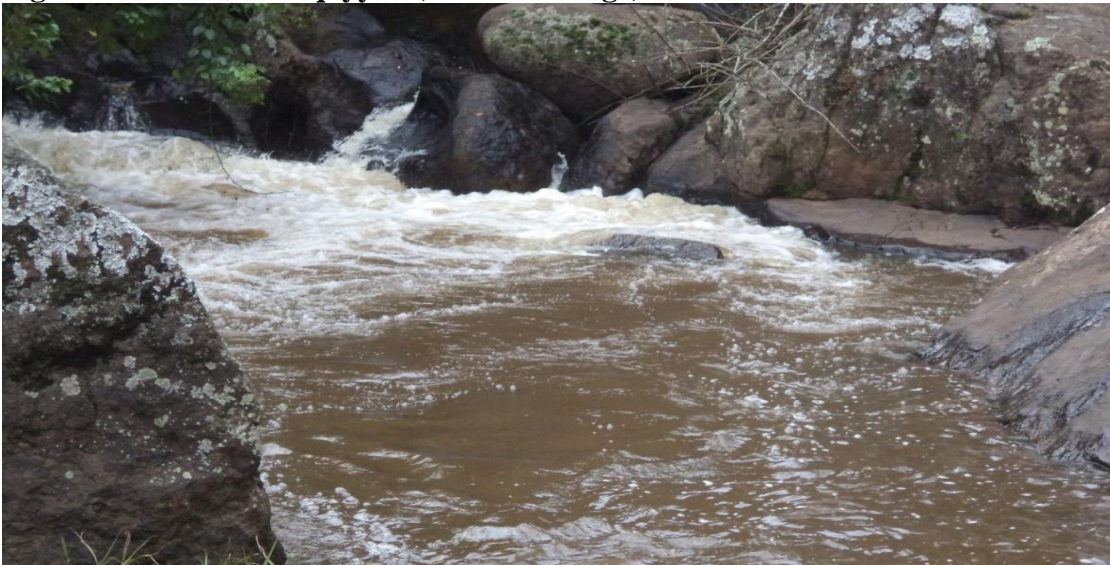
Sources: Source: Photo Taken from Anfilloo Agricultural office on June, 2020.

⁹ *Ibid.*

1.1.3 Rivers

Anfilloo District generally lies within an altitudinal range of 500-2500m above sea level. Its highest and lowest points lie in specific areas of Suddi *Qàbàlè* and Waba –Eba *Qàbàlè*, respectively.¹⁰ The District has different rivers for draining like the Eega, Caamo, Agami, Gatti, Sabbu, Yawi, and HursaYaaga, Garee and Bocii.¹¹ According to the profile from the agricultural office, there are 285 springs water identified which have been mostly used for drinking water, whereas the other rivers are mostly used for irrigation of the dry season */Bonee/* and sanitation purposes.¹² According to the District’s Culture, Tourism, and Communication office, the District has also several tourist attraction sites and cultural heritages. For instance, the natural bridge connected two *Qàbàlè* of the District over the river Eega which is called Nooraa Waaqayyoo located between Yallii, Waba *Qàbàlè* and the natural forest of Garjeedaa, Yaarer in the north part of the District and Daanye man-made forest in south Anfilloo, could attract tourists and generate income for the District.¹³

Figure 2: Nooraa Waaqayyoo (Natural Bridge)



Source: Photo taken during fieldwork by the researcher, on October 23/2020.

¹⁰Anfilloo district Agricultural Development office (ADADO), *Haala wali galaa Aanaa Anfilloo*” (General information about Anfilloo District), (Anfilloo, 2011), p.5.

¹¹*Ibid.*

¹²*Ibid.*

¹³ Informants: Mazgabuu Fayisaa, Daagiim Baqqalaa, and Geetachoo Baqqalaa.

Most of the rural villages (22 villages) including Muggi town have been known for coffee production. Of the 22 villages, 10 of them are registered under Garjeedaa forest that is known by Farm Africa and registered as a natural forest of East African natural location.¹⁴ The low land areas of Anfilloo District are also covered by the long grass and *acacia* grassland of the low land of Gambeellaa and the South Sudan border.¹⁵ Related to this, the landscape and the climatic condition are more favorable for cereal crop production. The natural long trees and rainy shadowed forestry also cover the high land areas of the Anfilloo District. These are mostly advantaging for coffee and honey production. Hence, the ecological land feature and climatic conditions of the District favored the District to become one of the Districts in Ethiopia known for its cash crop production.¹⁶

1. 1.4 Vegetation

Anfilloo is known for its natural vegetation and most parts of the District are covered with dense forest. There has been a diverse ecosystem, which has supported an amazing variety of plants from afro-alpine to gallery vegetation; this shows as the District has diverse relief and climatic conditions.¹⁷ The forests are tall tropical thick trunk hardwood, which has long height, a broadleaf forest with ground cover shrubbery is found in most of the District.¹⁸ Of the parts of the District, South West and Northern parts are highly covered with forest. About 157,200 hectares, of the total area of the District, is covered by natural vegetation out of which high forests constitute about 39,718.5 hectares while woodlands, shrubs, bushes, and savanna compose about 53,665.535hectares.¹⁹

¹⁴ ADADO, p.11.

¹⁵ *Ibid*

¹⁶ *Ibid.*

¹⁷ *Ibid.* 12.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

Figure 3: Garjeedaa Natural Forest



Source: Photo Taken from Anfilloo Agricultural office on June, 2020.

1. 1.5 Wild Animals

Garjeedaa forest is which is the composition of natural forest at the North of Anfilloo is protected by Government is stabilized the weather of the District and contributed for the availability of continuous rain in the District. Farming and cultivating plants in the District are concentrated for food, livestock, and different purposes.²⁰ Regarding wildlife, there are different species of wild animals in the District. Some of the major types of these animals are elephant's lion, leopard, tiger, buffalo, warthog, bushbuck, otter monkey, ape, duiker, hyena and different variety of birds live in the District.²¹

Furthermore, the existence of Garjeedaa forest in the District made the area to known for bee keeping and honey production. In most parts of the District, the dense forest area was more facilitated for the conservation of coffee Arabica and indigenous trees.²² Apart from *Coffea arabica*, the Garjeedaa forest is a habitat for different species of animals among which

²⁰ *Ibid*, P.13.Informnts: Masgabuu and Daagiim.

²¹ *Ibid*.

²² Informants: Masgabuu and Shuumaa Dibaabaa.

arboreal and species of bird are the most dominant. Besides, West part of the District is covered by savannah grass and short tree which is scattered and located at the edge of South Sudan borderland at the vicinity of Bocii and Garee River is the home of different wild animals.²³

1.1.6 Types of Soil

According to the data obtained from the agricultural office, there are three types of soil in the District, such as loam soil, clay soil, and sand soil.²⁴ Most of the time people used different mechanisms to keep up the fertility of the soil in farming activity. The people of the District are practicing both traditional and modern methods to protect soil from erosion. Of the traditional methods of soil conservation, the people of the District have been using animal manure and coffee hull to get sufficient yields.²⁵ According to informants stated traditional method is the more prefer for increasing soil fertility. In this method people also used two mechanisms for animals dung to increase soil fertility.²⁶ The first method is throwing the animals dung at the plotting land or distributed in the farming land. The second one is making composite using the scientific process by collecting the dung in the hole adding with the ash and leaves, stored in the hole for six months up to seven and used for agricultural activity.²⁷ In the District of Anfilloo, the coffee production area and dense forest region have good fertile soil.²⁸ This is due to the absence of severe erosion and the presence of the dead body of the plants in the forest area, which increased soil fertility.²⁹ According to oral informants, several *Qàbàlë* of the District such as Yaarer, Garjeedaa, Suddi, Ashi, and Dawoo Tobbii have fertile soil as they are located in the coffee production area. According to available data on land utilization, in the Anfilloo District, about 157200 hectares of land were

²³ Informants: Caalaa Nagumee and Daagiim.

²⁴ *Ibid.*

²⁵ Informants: Shuumaa and Caalaa.

²⁶ ADADO, *Haala Itti fayyadama Xaa'oo Uumaamaa*, Anfilloo, 2000, (Traditional Usage of Fertilizers Anfilloo, 2000), p.10.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ Endalkachew Dina, "A history of land Tenure and Agriculture in Wëllëggä 1941-1991" (PhD dissertation , History,2016, Addis Ababa University) , p.180.

covered by crops both annual and seasonal crops, and grazing land was about 3600.6 hectares respectively.³⁰ The particular areas under forest, swampy and wetland, degraded infertile land and arable land in hectares were show below.

Table 2: Type of Land Use in Anfilloo

Number	Types of land use	Unit	1999	2000
1	Cropland	Hectares	59,125	59,125
2	Grazing land		3,600.6	3,600.6
3	Forest land	“	39,718.5	39,718.5
4	Swampy and marshland	“	7,71	771
5	Degraded barren land	“	6,15	691
6	Arable land		49,560	49,300
7	Others	“	3,809.9	3,993.9
	Total	“	157,200	15,7200

Source: The Information Taken From Anfilloo District Land Office by the Researcher on July, 20/2020.

1.1.7 Nomenclature of Anfilloo

Anfilloo was established in 1919 by the traders of long distance trade of Gambeellaa.³¹ Regarding the origin of the name of Anfilloo people have usually linked it with the religious practice of the southern Mao groups. Besides, there are different views from other groups of people. According to oral tradition, the name Anfilloo was originally the name of the people today called Mao. As to them, the name Mao is a pejorative term, which imposed on them by others. Thus, they have an assertion, as the District name is original the name of the people who today called Mao.³² Some writers used the term as it is used for both the language and people, who speak the language of Anfilloo, but it is also used for the name of the District. In some written literature, however, the term is used to distinguish Southern Mao from Northern

³⁰ADFDO, p.12.

³¹ ADCTO, *Seenaa hundeeffama Magaalaa Muggii*, 2010. (Foundation of Muggii Town,2010),p2.

³² Informants: Guuttataa Qanahaa and Birhaanuu Ejjetaa.

Mao.³³ The term Anfilloo came from the name of the place where the people currently live.³⁴ According to Amanuel, the word Anfilloo originated from the term Anfaallo a traditional cleansing ritual of the people of the District. According to local elders of the District, it is the Oromo term which *Affeelle Nyaanna* or *Affeelloo Nyaanna* (which means let eat after cook it) gradually changed into Anfilloo. Besides, there is an oral narrative that relates the etymology of the name Anfilloo to the Gumuz's term which means "a hidden place." As to this narration, the people Gumuz used to call the people who refused to pay tax to the central government and hide in the dense forest.³⁵

1.2 Historical Background of Anfilloo

1.2.1 Population Composition in Anfilloo

Ethiopia is the land of various nations, nationalities, and peoples of complex cultural make-ups of which each justifies its species in geopolitical, historical developments, socio-cultural, legal practice, and language.³⁶ Although, the existence of these nations, nationalities, clans, and peoples with their identities and value is incontestable, the exact number and the real lifestyle of many among the gross are hitherto a matter of research. Some of the socio-cultural and political changes were as some others kept most of their traditional and original mode of life. To have a clear picture of the history of Anfilloo District, a close examination of the background of early settlements is significant.³⁷ The Busäsë Omotic-speaking groups and the Mao Nilotic speakers inhabited in Anfilloo some of those people were lived along the border of Sudan.³⁸ Particularly, in Anfilloo different ethnic groups were/are inhabited in different *Qàbàlë* of the District such as the Oromo, Mao,

³³ Zalealem Leyew, "Gwama, a Little-known Endangered Language of Ethiopia: A Sketch of its Grammar and Lexicon" (Linguistics, Addis Ababa University), p.1.

³⁴ Girma Mengistu, "The Busäsë of Anfilloo, QellamWallaga Historical Study" (B. A. thesis, History, AAU, 1970), p.5.

³⁵ Fiixee Birrii, *Aadaaf Seenaa Oromoo Wallaggaa*, (History and culture of Oromo of Wallagga) p.39; Informants: Guttaataa and Phaawuloos Tolasaa.

³⁶ Tadesse Tamrat, *Process of Ethnic Interaction and Integration in Ethiopian History: The Case of the Agaw*, *The Journal of African History*, Vol. 29, No, 1 (Cambridge University, 1988), p.1.

³⁷ Informants: Daggafaa Cawwaqaa and Awwaqee Baacaa.

³⁸ Lambert Bartle's, *Oromo Religion Myths and Rites of the Western Oromo of Ethiopia: An Attempt to Understanding*, (Berlin, 1983), p. 24.

Busäsë, Majang, and Komo. The Komo and Majang were the minority groups sparsely lives South West of Anfilloo District at Sombo Garee area between the Ethiopia and South Sudanese border.³⁹

According to different sources, before they inhabited the land of Anfilloo, Mao was settled in and around Dambi Dolloo area like Gaara Mao, Tullu Mao, and some areas of Tullu Walal and later they settled in Anfilloo District. Before fusing with a different ethnic group Mao speak Nilo Saharan language.⁴⁰ The living area of different Mao groups in the western part of Ethiopia confused many researchers and observers.⁴¹ Concerning the original homeland of the Mao and the etymology of their name, Daniel Ayana states:

*The Mao was one of the ancient subjects of pharaonic in Egypt, hostile to foreigners, with no knowledge of agriculture. The early European travelers in the region referred to Mao as Amama name found on a pharaonic inscription in Aswan about the Egyptian pacification of the region. The European travelers picked up the name from the Sudanese Arabs who used it to refer to Mao.*⁴²

Different researchers have different views concerning the original homeland of Moa. For instance, Fiixee Birrii traced the original homeland of Mao as the Republic of Congo where they migrated to Kafa and later settled in Wëllëggä.⁴³ Since the concern of the topic is not about the origin of the people it is enough to discuss the issue. Yet, the Moa is one of the peoples who inhabited the area. The Anfilloo Mao is generally of differing skin color, the majority having wooly or crinkly hair and being of medium height. Generally speaking, they have dark skins and flat noses. Unlike the Mao, in appearance the Busäsë strongly resemble the neighboring Oromo and strictly speaking it is impossible to differentiate a Busäsë from an Oromo.⁴⁴

³⁹ *Ibid*, p.26.

⁴⁰ Informants: Eliyaas Laaloo, Caalaa and Yohaannis Dabalaa.

⁴¹ Alexander, p.87.

⁴² Daniel Ayana, " Land tenure and agriculture in Sayyoo- Anfilloo western Wallaggaa, Ethiopia 1884 -1974" (PhD dissertation, History, University of Illinois, 1995) ,p.44.

⁴³ Fiixee, p.40.

⁴⁴ Girma, the Busase of Anfilloo, p.1.

Busäsë (Bushasho) was another Omotic speaker in the history of Anfilloo who lives in the region with the Mao people. Different scholars have different views on the origin of Busäsë. Of the scholars, Lange traced the origin of Busäsë to Yemenites. As to Lange, the Busäsë came into Ethiopia and settled in Kafa for the first time. Later they migrated to different parts of Ethiopia including Anfilloo. Hence, he traced their origin outside Ethiopia.⁴⁵ On contrary to Lange, Fiixe Birri asserted that the descendants were the Portugal soldiers who came to Ethiopia to fight against the forces of Ahmed Giragn on the side of the Christian forces. The remnant of the war settled in Kafa and gradually after the increment of their population they started moving into different parts of the country crossing the Gojeb River.⁴⁶ Fiixee Birri reason out the bridge built by the Busäsë was located at Fiche which is called Nooraa Busäsë (the bridge of Busäsë) prior five hundred years ago.⁴⁷

The Busäsë immigrants prefer the area for the ample rain or sufficient rain fall and strategic for both livestock and agriculture. However, Busäsë people were not succeeded with the early settlement of Tullu Walal area.⁴⁸ During the Busase established ruling class in Anfilloo and exclusively held political rights over the kingdom of Anfilloo which existed as an independent kingdom from at the end of 17th century 1974.⁴⁹ Even today, the Busase family enjoys the *Bàlabbät* ship over the prosperous and productive District of Anfilloo, particularly noted for its coffee production.⁵⁰

During Oromo expansion the Busäsë inter into the land of Anfilloo and started to establish their ruling Dynasty in Anfilloo.⁵¹ The people of Busäsë highly defend the expansion of Oromo in Anfilloo to avenge their eviction of Tullu Walal area at early Oromo expansion and they used different mechanisms to prevent their boundary to keep from Oromo, which is called *Qotaa Diinaa* (evil trench).⁵² For the coming of Busäsë in Anfilloo there is no reason

⁴⁵ Lange, Warner J. *History of the Southern Gonga. (South Western Ethiopia)*, Wiesbaden, 1982.p.66.

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*

⁴⁸ Girma, Busase of Anfilloo, P.2.

⁴⁹ *Ibid*, Informants: Guuttataa, Taarikuu Odaa and Birhaanuu.

⁵⁰ *Ibid*,

⁵¹ Girma, Busase of Anfilloo p.3.

⁵² Informants: Guuttataa, Taarikuu and Birhaanuu.

why they released Kafa and migrated in the southwest is unknown.⁵³ Anfilloo is also known by the name Torban Anfilloo (The seven of Anfilloo) concerning the seven clans of Anfilloo there are different argumentative ideas in the description of the genealogy of Anfilloo people. Fiixee Birri also stated the genealogy of Anfilloo clans were Tokko, Illallo, Innaaqqoo, Battoo, Seenboo Busäsë, and Warriniho.⁵⁴

Jibril Ahmed argued that what Fiixee Birri was recorded in his work ordered the seven clans of Anfilloo, Tokko, Uddo, Battoo, Shimbo, Goshiro, Abeniho, and Warriniho.⁵⁵ Concerning this argumentative oral tradition and the manuscript in tourism and cultural office realized the view of Fiixee Birri. Workitu Ketema also stated none Oromoo were intermingled with people of Oromo in the Gibe region area where Garoo /Bosha people inhabited in Ennaria, Omoo- Naaddaa and Guuma. The Gaaroo of the Gibe region also highly defense the Oromo expansion in the Gibe area was similar to the history of Sayyoo Oromo in Qëlläm, particularly in Anfilloo.⁵⁶ None –Oromo groups that were settled in central Ethiopia were the Omotic speakers and Nilotic speakers. Those people have their economic activity and political structure, especially the Omotic group established the Dynasty which has its organization to rules the other groups of Nilotic speakers. However few in numbers of Nilotic groups above 65 years in Anfilloo spoke their original language. This narration was argued that Tesema Ta'a was described in his work that they abandoned their language and shifted to Omotic groups and later dominated by Afaan Oromo.⁵⁷ However, oral informants refused the view of Tesema realize as it is their original language.⁵⁸

⁵³ *Ibid.*

⁵⁴ Fiixee, p.39.

⁵⁵ Jibril, p.8.

⁵⁶ Workitu Ketema, "Ethnic interaction between Jimma Oromo and the surrounding Omotic state, 1880-1974" (MA thesis, History, Jimma University, 2014), p.15.

⁵⁷ Tesema Ta'a "The political Economy of Western Central Ethiopia: From the Mid -16th to Early 20 centuries," (Ph.D. Dissertation, Michigan State University, 1986), p.36.

⁵⁸ Informants: Eliyaas and Yohaannis.

The major Omotic groups that emerged from Abbay and Gojeb River are included the Gongga, Ennaria, and Damot.⁵⁹ The Busäsë people of Anfilloo were a high kinship with the people of Bosha Innriyaa, Sheka, and Kafa.⁶⁰ Later these groups were adopted Oromo culture, religion, and accepted the character of Oromo as a whole. During this time all Nilotic groups were organized under the rule of Omotic groups, these groups include Agadi, Gabato, Majangir, Shilluk, and Mao are the major people who were ruled under the Omotic groups.⁶¹ Additionally, for this occasion, the Busäsë of Anfilloo was the people who organized the kinship of the ruling Dynasty over the Mao groups of Anfilloo.⁶² Different scholars and some accounts demarcate the associated place of the Busäsë as it is only Anfilloo, like Tesema Ta'a and Negaso Gidada stated the animate area of Busäsë people was only in Anfilloo and they established the Dynasty in Anfilloo District. Within the recent research, some historians investigated the living area of Busäsë out of Anfilloo. For instance, Deressa Debu also argued that the Bosha (Gaaroo) were situated in the Omo Naaddaa area and the Gaaroo of Omo Naaddaa were the pre settler people of the area.⁶³ According to Deressa Debu, the Oromo faced defensive from the Gaaroo of Omo Naaddaa during their expansion. Anteneh Wasihun also realized that the animate place of the Busäsë was not limited only in Anfilloo with the history of Sayyoo Oromo in Qëlläm, but also lives in the history of Guuma kingdom of the Gibe region.⁶⁴

The Oromo people are various and have lived in both Ethiopia and the Horn of Africa for a very long time.⁶⁵ They have a common ancestry, language, and territory. Oromo people are a large ethnic group and the population of Oromo lives in Anfilloo is large one than other

⁵⁹Abebe Ano, *The Shinasha relation with other Gongga people. Star Journal of science, technology, and arts.* Volume.3, No, 1(Wallaga University,2012), p.119

⁶⁰Tsega Endalew, *Christian Influence on Shinasha tradition*, p.4.

⁶¹*Ibid*, p.38.

⁶²Fiixee, p.39.

⁶³ Deressa Debu," *Agro-Ecological History of Omoo-Naaddaa*" (MA thesis, History, AAU ,2008), p.23.

⁶⁴Anteneh Wasihun, "Religious History of the Kingdom of Guuma, South West Ethiopia 1855-1970" (MA thesis, History, Jimma University, 2018), p.9.

⁶⁵Tesema Ta'a, "The Oromo of Wallaggaa: A historical survey to 1910,"(MA thesis, History, AAU,1980), p.1.

ethnic groups. According to Negaso, have stated different Oromo clans were inter to Anfilloo during *Mootii Gimbii Gaaroo* eight kings of Mao and Busäsë who rule up to Gobana and Oromo people occupy the land of Anfilloo in 1886.⁶⁶ Some Oromo clans were settled in Anfilloo mixed with the Mao and Busäsë people and the Oromo adopted the non-Oromo group through *Moggasaa* and *Gudifacha*. In the region, the vast method Oromo intermingled with other ethnic groups was the marriage System and adopting some attractive agricultural economy than hunting and gathering. From the Oromo clan Tumme, Garjeedaa, Adami, Aallee, Bonayya, Garbaili, Jidda, and Jireen are the Oromo clans added to Anfilloo during Oromo expansion. After the Oromo clan settled in the region the *Meedhicha* of Garjeedaa became and took the Dynasty over Mao and Busäsë. After the Oromo clan took power over the region some clan of Anfilloo gets priority among the *qaalluu* of *Shaancigahi*. Before the Oromo population movement and expansion, the majority of the Mao and Busäsë group who occupied the area were driven out to the forest of Anfilloo from the place of the first settled. However, in the settlement patterns of Anfilloo area, the Busäsë people highly defense the Oromo expansion in the District of Anfilloo up to the 19th century.⁶⁷

1.2.2. Administrative History to 1941

The formation of the Busäsë kingdom was the result of domination over the other ethnic groups in which adjoining territories came under the control of the King of Busäsë. This process took place in the early from the expansion of Busäsë into the region up to the end of the 19th century, in particular under the different King of Anfilloo.⁶⁸ The kingdom was characterized by a high degree of organization in which the king and his assistance decided on all-important matters.⁶⁹ The inner circle of power was composed of the Busäsë group. Mao has had no access to power, but they have clan representatives. The two groups differed in their main economic activity. Busäsë were cultivators, whereas Mao were hunters and gathers, the Oromo people adopted them into agricultural activity. Power structuring in Anfilloo kingdom was hierarchically organized and kinship was focus only on the male side.

⁶⁶ Negaso Gidada, *History of the Sayyoo Oromo of South Western Wallaggaa, Ethiopia 1730 to 1886*, (Frankfurt, 1984), p.8.

⁶⁷ Tesema, *the political economy*, pp.39-45.

⁶⁸ Informants: Yohannis Mul'ataa Qabeessaa Mul'ataa and Birhaanuu.

⁶⁹ *Ibid*, Girma, *The Busase of Anfilloo*, p.7.

In the administration system classification of the responsibility was took a place through the supreme king called *Taaroo*.⁷⁰

According to their classification, king *Taaroo* was known by the name *Ballee Taaroo* (*Mootii Ballee*) or the king of *Ballee*, and the subordinate kings were known by the name *Maheniho*. Next to *maheniho*, there was clan representatives called *Dichiniho*, which were selected from each clan of Mao.⁷¹ According to their different title their activity in serving society is different, it means the responsibility of *Dichiniho*, *Maheniho*, and *Balle Taaroo* is dissimilar. *Maheniho* the advisor of Supreme king *Balle Taaroo* and *Dichiniho* has a council, which is known by the name *Mashamo*.⁷²

All are responsible for their given title according to the commandment of the *Ballee Taaroo* and every clan and sub-clans have *Niho*. According to the clan the base of Mao clan was divided into four clans, Uddo Niho, yimbri Niho, Shefer Niho, Sharif Niho, those all clans had responsible for their clan administration.⁷³ Additionally, to facilitate economic development Shäka Rašo (chief of desert) and Gäni Rašo were used their power structure tax collection from the region.⁷⁴

⁷⁰ *Ibid.*

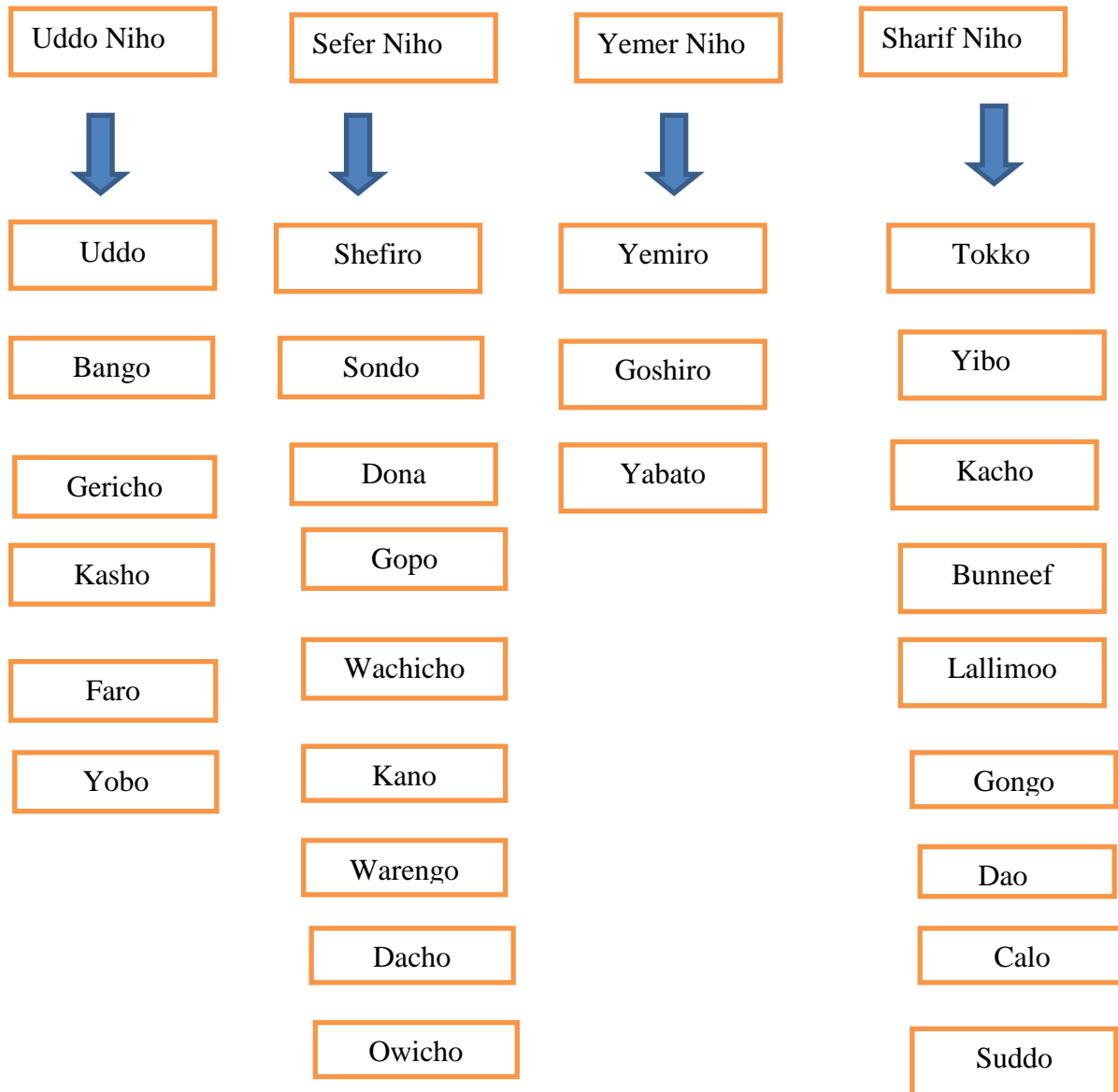
⁷¹ Amanuel, Alemayehu, “Documentation and description of the grammar of Anfilloo” (PhD dissertation, Linguistics ,Addis Ababa University,2014), p.10. Informants: Caalaa and Dhiheessaa Gammadaa.

⁷² *Ibid.*

⁷³ Girma, The Busase of Anfilloo,p16.

⁷⁴Informants: Eliyaas Laaloo and Yohannis.

Figure 4: The Classification of *Niho* and Mao administration



Sources, The information taken from; Guuttataa and Kabbadaa Wagga, on October, 2020

The election of the *Niho* has its criteria, that the society first checked and balanced the attitude of the elected person beyond the culture of the society, the motivation of the person in his age, confidentiality, and the ability his orator skill is the major criteria for choosing the *Niho* in the clan and sub-clan of Anfilloo.⁷⁵

⁷⁵ *Ibid*, p.24.

Classification power administration of Mao were depend according to the clan or Balbala, because the Busase the arranged to simplify the administrative system. According to Amanuel have stated in his thesis the last decline of *Dichiniho* election of Anfilloo was concluded after the pre-*Dichiniho* has died 20 years ago and the system was replaced by the modern political system and the case that it became speed up the downfall of the power structures.⁷⁶ As discussed earlier to study the history of Anfilloo District was a study about the ethnic group that lives in Anfilloo District. For the establishment of Busäsë Dynasty, both Mao and Busäsë are important people to reconstruct the history of Anfilloo. As the previous discussion, the kingdom of Anfilloo changed the dynastic name to the Oromo name after Gimbii Gaaroo. The assimilation non-Oromo people were intermixed with Oromo and adopted Oromo name.⁷⁷ The Italian fascist occupation in QëllämWëllëggä took place in 1936. The occupation was made possible because of reducing the Busäsë superiority over the different ethnic groups and discontent with the *Bàlabbät* and *Néftägn* in Qëlläm and Anfilloo.⁷⁸

Yet, the coming of Italians was more facilitated for the Mao people to grant their rights through the Italians. However, there is no unified resistance against colonial rule. The only notable who refused the Italian rule in Dambi Dolloo area was Oliqaa Dingil. In Anfilloo District all people welcomed the coming of Italians except Busäsë people.⁷⁹ As oral informants told me, the Italians occupation in the area of QëllämWëllëggä had both positive and negative legacies on the socio-economic and political development in Qellam, particularly in Anfilloo.⁸⁰ What people of the District appreciate the occupation of Italy was from here that they operated to avoid the superiority of Busäsë people over Mao and other ethnic groups in the District. The Shawan *Néftägn* explorers and their followers returned to tenants. People were also supposed to pay only the tithe, slaves, and slavery was abolished. To prevent slavery, they declared there should be no more slavery and restricted who

⁷⁶ , Amanuel, p.14.

⁷⁷ A D CT, Settlement of Anfilloo people (*Haala qubsuma ummata Aanaa Anfilloo*), p.10.

⁷⁸ Raga, p.57.

⁷⁹ Informants: Tasfayee Oliqaa, Yohannis Mul'ataa and Qabeessaa Mul'ataa.

⁸⁰ *Ibid.*

participated it would be penalized.⁸¹ As a result, the slaves of the region were freed from the imposition of Busäsë. Henceforth, the Italian occupation for the five years created more advantages for the development of Dambi Dolloo town. During this period, the settlement of Italia in Sayyoo helped for the independence of Qëlläm *Awräjjä*, because before the coming of Italia Gimpii town was served as the Qëlläm *Awräjjä* town.⁸² Before the Italia Greek communities and local traders settled there only to collect trade items from lower traders.

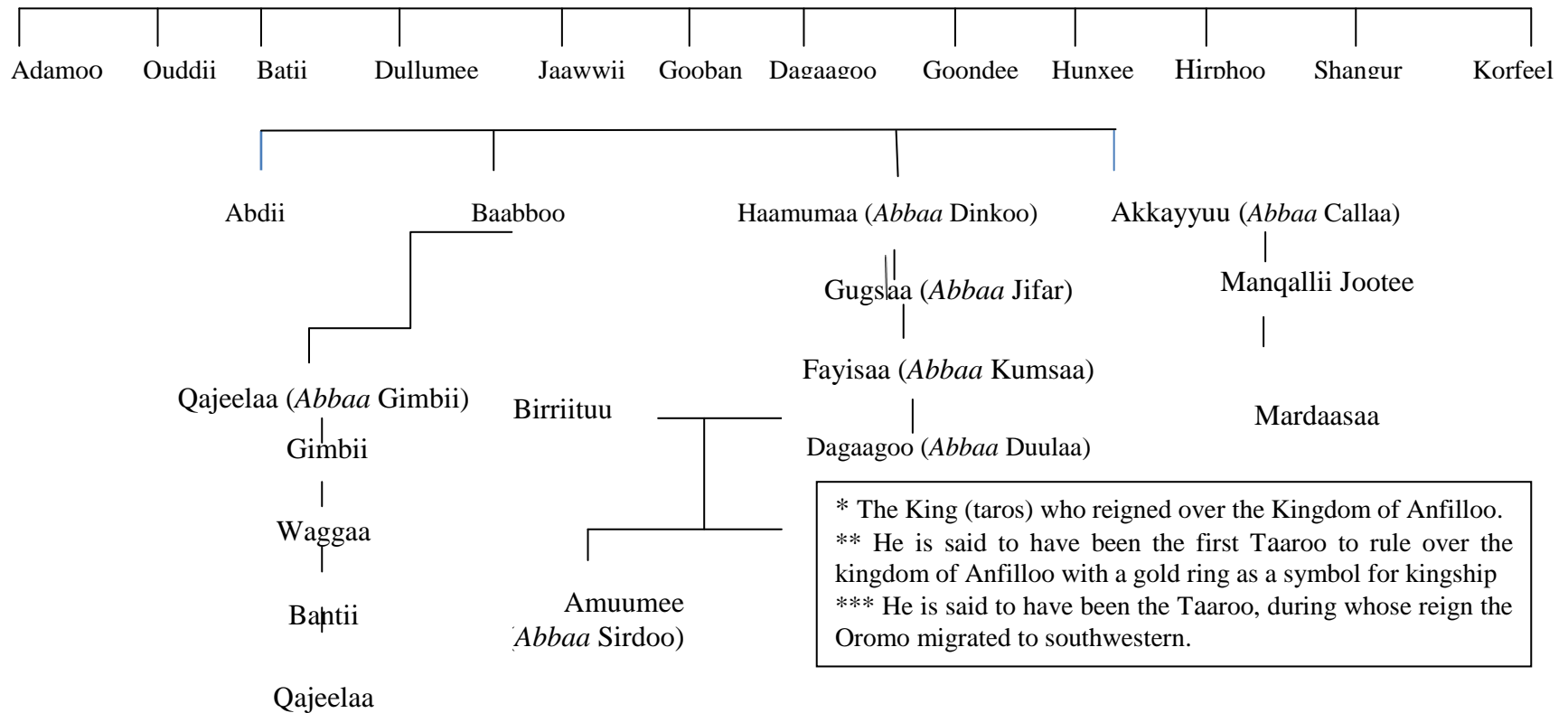
⁸¹ *Ibid.*

⁸² Amanuel Ale, p.25.

Figure 5: List of Anfilloo kingdom

List of the Kings of the kingdom of Anfilloo

- Gochi *
- Goddi *
- Machi
- Minjo *
- Togo *
- Tao *
- Gaaroo *
- Gimbi *



Source: Adopted from G

Girma Mengistu.

CHAPTER TWO

ECONOMIC ACTIVITIES OF ANFILLOO UNDER THE PERIOD OF STUDY

The Anfilloo People practice several economic activities during the period under discussions. Such economic activities have been not only bases of livelihood but also part of peoples' socio-economic culture. The major economic activities of the area include agriculture, trade, handcraft, apiculture, and others. This chapter discusses the major economic activities of the study area which had been dominantly practiced during and before the study covered.

2. 1. Agriculture

Human beings were shifting from hunting and gathering agricultural activity due to population and climate change. Anfilloo economic activity, farmers produced different crops like; *teff (Ergrostist tef)* maize (*Zea mays*), wheat, (*triticum*), barley (*hordeum*) sorghum (*sorghumvulgare*). Those types of crop produced in Anfilloo are for subsistence food only.⁸³

According to Tesema Ta'a, the Oromo were quite familiar with highland environment and agricultural practices long before the 16th century. However, it is essential to stress that even in the early face of the sixteen-century expansion; the Oromo did not rely exclusively on animal husbandry.⁸⁴ Therefore, the economic life of the Anfilloo people was primarily based on livestock herding and crop production.

Though, Agriculture has been the dominant economic activity in the Anfilloo District during the scope of study.⁸⁵ As we have indicated in the first chapter, most of the Anfilloo land was and still is covered by the dense forest which has assisted the region for coffee production. Its sufficient annual rainfall was moderate for any production of other crops as well.⁸⁶ According to the data obtained from the Agricultural Development office of the District, there are different types of crops produced by the peoples of the District like cereal crops,

⁸³ ADADO, *Gosoota miidhaan nyaataa Aanaa Anfilloo keessatti oomishamanii*, (Types crops produced in Anfilloo),2010, p.3.

⁸⁴Tesema Ta'a, 2014, p. 145.

⁸⁵ ADADO. *Gosoota miidhaan nyaata Aanaa Anfilloo*, p.5.

⁸⁶ *Ibid.*

vegetables, pulses, fruit, and vegetables though coffee production has been more practiced in the whole *Qàbàlë* of the District during and after 1991.⁸⁷ The communities of the area have been producing food crops and coffee as cash crops in the District of Anfilloo during the period under study, especially after the down fall of *Därg* regime because the new government EPRDF had been facilitated the modern agricultural methods and distributed professional's agricultural wisdoms.⁸⁸ In the District, the mixed farm was well practiced by the farmers of different *Qàbàlë*. Because the climatic condition of the District has been favorable for the rearing of domestic animals. Thus, the people of the District practiced both crop production and animal husbandry.⁸⁹

The economy of Anfilloo land is based mainly on subsistence agriculture by cultivating small plots of land during the period of Emperor Hailesillassie I and the *Därg*.⁹⁰ Within the study area has similar agro-ecology climate. The dominant economic activities of the Anfilloo people are the cultivation of coffee, Chat, and other cereal Crops had been higher rocketed during the period of EPRDF. However, in Anfilloo besides coffee, high amount of the cereal crops like barely wheat, pulses (beans and peas), vegetables such as onion, cabbage, are cultivated. Within the zone, coffee are produced on large scale, accounting more than two third of the total cultivated land.⁹¹

To the Anfilloo peasants, coffee based agricultural practice is their survival strategy. In addition, maize and different types of fruits likes mango, papaya, banana, are grown. As informants stated that, coffee was one of the agricultural products cultivated on large scale in the earlier times.⁹² It seems probable that following the advent of protestant missionaries among the Anfilloo in the 1950s and its subsequent religious influence, the cultivation and using of tobacco declined at large.⁹³ Before the incorporation of the Anfilloo land into the modern Ethiopian Empire after 1880s, the Anfilloo people consumed coffee which was

⁸⁷ ADADO, *Haala Walii Galaa Aanaa Anfilloo*, P.13.

⁸⁸ Amanuel, p.25.

⁸⁹ *Ibid.*

⁹⁰ ADEFDO, P.23.

⁹¹ *Ibid.*

⁹² Informants: Awwaqee, Taarikuu and Birhaanuu..

⁹³ *Ibid.*

grown naturally. However, the economic importance of coffee as a means of income generation was begun later on.⁹⁴ It was after 1970s that the Anfilloo economy started to be dominated by coffee.⁹⁵

2.1. 1 Animal Husbandry

Most Ethiopian farmers used animal's products for different purposes.⁹⁶ Animal husbandry was and still is another economic activity of Anfilloo District which is practiced by different ethnic groups.⁹⁷ From these ethnic groups, Oromo people were the majority groups who used animal's products. This economic activity was used for emergency problems when coffee production and products declined. For instance, people used animal's products like butter, milk, curd, and meat at various times. Butter is and was, especially used for multi-purpose needs in the District such as for eating and selling at the market for earning cash.⁹⁸ The people of Qëlläm Wallaggaa, particularly in Anfilloo reared a type of cows called *Saawwa Diinaa* (cattle of the enemy kind of cows that Mao was used). The *Saawwa Diinaa* in Qëlläm Wëllëggä was a hybrid of the Oromo cattle and that of the Oromo prefer the *Saawwa Diinaa* for the uniqueness of potentiality of giving quality milk.⁹⁹

Oral informants and the literature show that the place of origin of these cows was in Bure in Illubabor at a site particularly called Mocha.¹⁰⁰ As Endalkachew Dina cited Mitiku Tuchos work, Gaanqaa people have used such cows' products depending on the color of cows. For instance, they did not use the products of *Saawwa Daammii* (brown color) and red and spot on the body. This is why they believe that such kinds of cows' products would cause a

⁹⁴ *Ibid.*

⁹⁵ *Ibid.*

⁹⁶ Mehari Alebachew, *Traditional agroforestry practices, opportunity, treats, and research needs in the high lands of Oromia, central Ethiopia. International research journal of agricultural science and soil science* Vol.2(5), pp.194-206;2012.

⁹⁷ Informants: Wandimmuu Taqabbaa, Maammoo Taqabbaa and Tasfaayee.

⁹⁸ *Ibid.*

⁹⁹ Endalkachew Dina, p.212.

¹⁰⁰ *Ibid.*

disease called leprosy.¹⁰¹ According to Oromo informants, livestock keeping has been part of the Oromo culture from time immemorial.¹⁰²

Traditionally the fertility of cows has had a reflection on the culture of the society. For instance, *Saawwa Dhaabbii* was the traditional practice in the community. Cows after giving birth started to be milked after 9 days; from the ninth day to the thirtieth day the milk was collected with high respect.¹⁰³ After the final collection of curd (condensed milk), the ceremony of *Saawwa Dhaabbii* took place with guests or neighbors. The curd and the milk collected before *Saawwa Dhaabbii* was called *Dhuuga*. The *Dhuuga* was collected in the container called *Qabee*. The *Qabee* was washed with different herbs like *Kusäyë*, *baqarii*, and *éilädëmi* and smoked with a tree called *Qoräsuma* practiced by the Sayyoo Oromoo, brought at the market for selling to the Anfilloo people. During the ceremony of *Saawwa Dhaabbii*, *buna qalaa* and porridge is the most respected cultural food served during the ceremony.¹⁰⁴ The next morning *Saawwa Dhaabbii* mothers cut a wet tree called *Abbayyii* and *ulaagaa* from the local and stand at the top of the bedroom, later she took *silgaa* to massage the back of the cow and disseminate with green grass called *coqorsaa* and as the guests came for the ceremony took place to eat and drink.¹⁰⁵ Not only cows were reared in Anfilloo. In the District people who could not buy goats, sheep, or cows would get from others who had and reared them. . This is called *Qixxee* (equal) to use the products of animals equally with *Abbaa horii* the owners of the animals).¹⁰⁶

The major livestock which had been reared in Anfilloo District included; cattle, sheep, goats, horses, mules, donkeys, and chickens. They were and still are being reared in the District and with traditional and modern techniques had practices after 1991.¹⁰⁷ Animal production played a great role in the District for socio-economic development to solve emergency problems of

¹⁰¹ *Ibid.*

¹⁰² Informants: Raagoo Lamuu and Qabeessaa

¹⁰³ *Ibid.*

¹⁰⁴ Informants: Tasfee Ittaanaa, Uffatii Abbabaa, and Baaccuu Roorroo.

¹⁰⁵ *Ibid.*

¹⁰⁶ *Ibid.*

¹⁰⁷ Informants: Maammoo, Wandimmuu, Faqqadee Kabbadee and Tasfaaye.

people and they used the income from animals to overcome challenges before coffee were harvested.¹⁰⁸

2.1.2. Apiculture

Honey production is also another economic activity of the people of the District of Anfilloo and they played an important role in the economy of the area. The harvest of honey varied from year to year and from place to place depending on climatic conditions and other factors affecting the bees.¹⁰⁹ For the production of honey people also used traditional and modern methods particularly from 1995. The majority of the people of Anfilloo have been used traditional organic honey production using beehives and by collecting honey from the caves of trees, rocks and the holes (*daamuu*).¹¹⁰ The beehives were placed often high up on the branches of trees and possessed various individuals. As the oral informants noted that, a person could own as many as 100-200 beehives and often more and an ordinary peasants could have 30- 50 per year.¹¹¹

The contribution of honey in the economy of the Anfilloo District has had played its pivotal share, because the people preferred to get honey as it is/was an organic one.¹¹² For instance, honey collected from different low land areas such as Shebel, Yallii, Yatti, Kuuroo Waba, and Dollaa was a unique one in the Anfilloo District. According to the information obtained from oral informants, the uniqueness of the honey collected from those *Qàbàlè s* made is useable for traditional medicine to against different diseases stomach ache and cold. This type of honey is traditionally called by the society of the District *Grawwa* honey.¹¹³ During the time of *Grawwa* honey had collected the people of the Anfilloo District and other areas like, Dambi Dolloo, Gambeellaa and others had been enjoyed on the *tej* of *Grawwa* (*Daadhii Eebicha*).¹¹⁴

¹⁰⁸ *Ibid.*

¹⁰⁹ Informants; Biyyanaa Adabaa and Shaanqoo Galchaa.

¹¹⁰ *Daamuu* is a kind of honey that was produced by the small bees never bites in the hole and which is black and has no wax.

¹¹¹ Informants: Caalaa, Biyyanaa, and Iddosaa Bashiraa.

¹¹² Informants: Yohaannis, Qabeessaa and Biyyanaa.

¹¹³ Informants: Addaamuu Solomoon, Aklilu Degaa, and Zinaabuu Qanahaa.

¹¹⁴ *Ibid.*

Apiculture makes more advantages for the low income and landless people in the District, because of the prices increase time to time.¹¹⁵ Honey production is not only for economic activity, but also used as it is there major economy in Anfilloo District.¹¹⁶ However, food insecurity has been witnessed in the District that generally cultivated coffee more than other crops. To overcome this problem, people also fled to the low land area for two purposes. Firstly, they collect honey from the low land and secondly, they produce maize and fast growing crops.¹¹⁷ Though, the people of the District which involves on these activities used traditional loading methods. For transportation, they made an instrument called *Makkacho*.¹¹⁸ *Makkacho* is made from a wet thick tree and circled and tied with rope and facilitated as it is comfortable to carry things at the back humans, by using this instrument they collected their production from the farmland. Probably they practiced this loading system during the long-distance trade with their neighbors.¹¹⁹

2.1.3. Coffee Production in Anfilloo District: An Overview

Coffee is an indigenous plant to Ethiopia, particularly in the southwest part of the country. Many believe that coffee was first discovered in either part of Jimma and Kafa provinces that are located in the southwestern part of Ethiopia.¹²⁰ Ethiopia is known for the origin of *Coffea Arabica* and its production. Coffee plays a vital role in generating foreign currency for the country at a high level.¹²¹ Ethiopia's coffee is produced in the different parts of the country, which is a tropical area.¹²² In Anfilloo District, production of coffee is produced in different systems like forest coffee, semi-forest coffee, garden coffee, and plantation that made the

¹¹⁵ *Ibid.*

¹¹⁶ *Ibid.*

¹¹⁷ Informants: Maammoo , Takluu Taqabbaa, and Masgabuu.

¹¹⁸ Informants: Caalaa and Biyyanaa.

¹¹⁹ *Ibid.*

¹²⁰ Geremew Haile, *Discourse of the Oorigin of Ccoffee*,(Finfinnee: Ethiopia, 2015), p.82.

¹²¹ Aboma, p.7.

¹²² *Ibid.*

District was uniform with all types of the coffee production system, which is well-practiced in Ethiopia before and during the period under discussion.¹²³

The introduction of coffee to Wällëggä has been from either Jimma or Kafa or both of them. However, as its familiarity and relations to Jimma or Kafa, the production of coffee is not as early as Jimma or Kafa.¹²⁴ Coffee was introduced to most Part of Wällëggä region, as a cash crop, in the early 20th century.¹²⁵ From the Wällëggä, only one region Anfilloo which is found in the southwestern parts of QëllämWällëggä had been started coffee production and made a great contribution for the other parts of Wällëggä.¹²⁶ But, from there the Anfilloo got the tradition of growing coffee before other peoples of Wällëggä. According to Daniel Ayana's writing, one early historical study shows the people of Anfilloo as the descendants of the Kafa people. The people of Anfilloo are called Busäsë who is said to have come from Kafa, might be responsible for introducing coffee in Wällëggä either by bringing it from Kafa or by domesticating it after they found it in the forest of the region.¹²⁷

Therefore, this might have made the Anfilloo people, the Busäsë, to be a pioneer in growing coffee in Wällëggä region before the twentieth century.¹²⁸ So, we can say that the seasonal movement of laborers from East Wällëggä and other parts to Anfilloo to collect coffee as well as the expansion of trade with Anglo – Egyptian Sudan through Kurmuk had contributed to the introduction of coffee growing practice in Eastern and other parts of Wällëggä in the first quarter of the twentieth century.¹²⁹ In addition, areas that had trade relations with Kafa,

¹²³ Aboma Bulcha, “Ethno Botany of shade trees in coffee plantation system in Anfilloo Ddistrict, Qellem Wällëggä Zone, Western Ethiopia”, (Masters of Science thesis, Addis Ababa University, Biology,2016), p, 27.

¹²⁴ Dagnachew Tolessa, Coffee and Food Crop Production in East Wallaga in the 20th Century: *An Overview, American Research Journal of History and Culture*, Vol. 3, and No.1.

¹²⁵ *Ibid.*

¹²⁶ *Ibid.*

¹²⁷ Daniel Ayana, Coffee and Food Crop Production for Self – Sufficiency, the Case of West Wallaggaa, *An Outline: Proceedings of the Third Annual Seminar of the Department of History* (Addis Ababa University, 1986), P. 47.

¹²⁸ *Ibid.*

¹²⁹ Negaso,p.82.

Illubabor, or Jimma had developed or acquired the experience of the coffee plantation from these countries.¹³⁰ Thus, the coffee was sold in the market found along the Ethio-Sudanese border and also taken to far eastern parts of Wällëggä to be planted by inhabitants.¹³¹ Although, coffee plantation in the study area likes that of the coffee of Jimma and Kafa, the coffee had been grown by nature in the dense forest of the District.¹³² The trade involvement of the Mao and Busäsë people had been contributed for the expansion of coffee plantation for the other Wällëggä region. During that period, the Mao and Busäsë participated on the trade activities with West Wällëggä via Inango to Fadashi like coffee and Ogio (*Crondalio*).¹³³ As Fiixe Birri stated that, "A black people that belong to Congo nation who had been migrated to Kafa forest of Ethiopia and settled to as their home."¹³⁴ After a long period of time, because of unknown reason some of the groups expand to Qëlläm Wällëggä, which is the present place of Anfilloo District. According to oral informants and Fiixee stated that, coffee plantation emerged in Anfilloo forest with the settlement of this people to the study area.¹³⁵

According to oral sources, the Busäsë people settled the law land area of Anfilloo and they asked the elders of Sayyoo Oromo as they bless the place where they settled as it became a forest.¹³⁶ Soon after the Oromo elders blessed them the place where the Busase settled, the locust came and eat grass. Later on the bulky grass which had been covered the land had clean from the area of the place where they settled and different types of birds come from the Kafa area to eat locusts and different types of tree fruits and plants were grew up from the manure of the birds around Shebel *Qàbàlë* and Waba.¹³⁷ From those *Qàbàlë* coffee expanded to different parts of Wällëggä. According to oral sources the origin of coffee of Anfilloo was around the Waba *Qàbàlë and Dawoo Tobbii Qàbàlë*.¹³⁸ As the traditional view

¹³⁰ Informants: Sobbooqaa and Ambawuu.

¹³¹ Fiixee, p.37.

¹³² *Ibid.*

¹³³ Negaso, p.80.

¹³⁴ Fiixee, p.39.

¹³⁵ *Ibid.*

¹³⁶ Informants: Guuttataa, Daggafaa and Agabbaz..

¹³⁷ *Ibid.*

¹³⁸ Informants: Awwaqee and Sobbooqaa Hiikaa.

of Anfilloo the historical background of the coffee plantation would be interrelated to the nations of first comers of Mao and Busäsë live for long years in Anfilloo District.¹³⁹

From the Busase descendants the Gaaroo clan would have been migrated to live at the boundary of the District in the *Qàbàlë* of Waabaa Eebbaa and the Dawo Tobbi which is located South and West edge. In these two *Qàbàlë* they adapted to living and these societies started to coffee plantation.¹⁴⁰ As oral informants indicated that, the starting of the coffee production in the study area had officially proclaimed by the central government in a modern methods after 1973.¹⁴¹

However, in the history of coffee in the study area, the period when coffee harvesting system in the traditional way had been started is unknown in the study area.¹⁴² However, after scientific harvesting technology of coffee production gave recognition by the central government after 1973, the farmers of the District were more benefited from supply of different types of coffee seed line released from Jimma Agricultural research institution brunch at Muggi (JARC). *Arabica* coffee which is found in Waba Eebbaa naturally covers a land of area around 30 hectares. The Anfilloo coffee also spread from those two places Dawo Tobbi separated place called Daanphaa and Waabaa Eebbaa.¹⁴³

The organic of Dawoo Tobbi *Qàbàlë* covered the land of the area around 600 hectares of land naturally, which is bounded by the government body from its origin.¹⁴⁴ However, for its quality, the coffee of Dawoo Tobbi selected by the farmers for its yielding capacity.¹⁴⁵ Anfilloo District has moderate agro-ecology for coffee production. And for this reason; most of the farmers of the region were prefer to cultivate coffee rather than other crops after the JARC was established in the study in 1973.¹⁴⁶ In some areas of the District, which was agricultural land, were converted to coffee land after reforest by the farmer. From the total

¹³⁹ Informants: Shuumata Bal'a, and Agabaz Aagaa.

¹⁴⁰ *Ibid.*

¹⁴¹ Informants: Sobbooqaa and Ambawuu Mokonnaan.

¹⁴² Informants: Kabbadaa Waggaa Agabbaz and Daggafaa Shuuluu.

¹⁴³ *Ibid.*

¹⁴⁴ Informants: Sobbooqaa and Ambawuu..

¹⁴⁵ *Ibid.*

¹⁴⁶ Informants Daggafaa Shuuluu, Sobbooqaa and Agabaz.

hectare land of the District, the potential of Anfilloo coffee land was 65930 Hectares and the amount of coffee exported from the District was 17000 tons per year in recent period.¹⁴⁷

Figure 6: Dämphä, the Origin of Coffee in Anfilloo



Source: Photo taken from ADADO on June 23/2020

2.1.4. The Place of Coffee and Coffee Production

The attitude of the society of Anfilloo was very attractive towards coffee and they gave high priority to produce it.¹⁴⁸ The family transferred the coffee land to their children as inheritance and advised their children to cultivate coffee for the development of the economy of their descendants before and after the period under study.¹⁴⁹ People speculated that the income from coffee would help reduce poverty, for instance, to motivate a team of work (*daado*).

¹⁴⁷ ADADO, *Gabaasa Waggaa buna Aanaa Anfilloo* 2000, (Annual report of coffee exported from Anfilloo ,pp.4-5

¹⁴⁸ Informants: Dhiheessaa Gammadaa and Caalaa.

¹⁴⁹ Informants: Birhaanuu Alamuu, Wandimmuu and Faqqadee.

During the team work did the group of team used different song-poems which had been encouraged and motivated each other and they said to cultivate coffee so widely and productively. In this regard, they sang one of the following songs:

Afaan Oromo

Buna dhaabneen Kubuuri
Isayyuu dhaabneen kuma afuri
Aramneen waggatti si'a Afuri
Bu'anneen keesha dhibba afuri
Maal godhu ija afuri
Inni sendee qabe sussuqee
*Deega Qabee rurruee.*¹⁵⁰

English

cultivated coffee is a variety of Kubur
 If cultivated four thousand coffee plants
 hoeing is four times a year
 If collect four hundred sacks
 What is the value of small coffee cultivation
 A person who cultivated Sende coffee
 He did not see poverty

During harvest, the farmers told to the workers as they kept the safety of the coffee plants by songs.

Afaan Oromo

Kotee quba sararaa
Buna hincabsin adaraa
*Isa qote ni mararaa.*¹⁵¹

English

A man who have strip fingers
 Never broke Coffee plants
 It is priciest for the cultivators

2.1.5. Constraints of Coffee Production in Anfilloo District

As I have discussed above, Anfilloo District is one of the District from the Wällëggä who produced coffee for national level in high amount after 1991. However, the people of Anfilloo neither have been beneficially from the coffee production as like that of other regions of Ethiopia or others who had been produced coffee in large amount during the scope of the study. As I gathered information from the local elders and ADADO, the people of Anfilloo does not beneficially from coffee because of internal and external factors. Under this sub topic I have tried to reconstruct the factors that hindered the people of the study area as they have not been advantages from coffee production as Jimma or other coffee produced in mass throughout the period of discussion. High borrowing from an individual is the factor discouraging coffee production in Anfilloo. The government should look at ways of finance

¹⁵⁰ Yonas Seifu ,”A historical Survey of Jimma Town 1936-1974“ (MA thesis, History, AAU) , p.54.Informants: Shaanqoo, Daagiim and Tasfaaye.

¹⁵¹ Informants: Faqqadee, Tasfayee Taqabbaa, and Fiqaaduu Loluu.

the farmers used during the harvest of coffee and summer time.¹⁵² Reasoning by the Cooperative society's assumption continues to take the credit share. Coffee production costs have decreased from time to time, because of the agreement between the local trade with private wealthier to benefit from the farmers and to increase their profit.¹⁵³ Most parts of the rural area of Anfilloo were affected with poor road infrastructure also has significantly contributed to the costs of input due to high transport costs from coffee land to each house until the final sales of coffee. As the District of Anfilloo crisis facing the coffee producers, production, in danger prices, failing coffee quality in case of unseasonal rains, disease early 1974 coffee grower area in Ethiopia was affected by the Coffee Berry Disease (CBD) was reduced the production of coffee in Wöllëggä, Kafa, Sidamo and Illubabor.¹⁵⁴

Specifically, the impact of coffee quality of the low land area negatively affected the quality and coffee price during the regime of Emperor Hailesillassie I and the *Därg*.¹⁵⁵ Small holder coffee farming, which has been an important pillar of the Ethiopian economy for centuries, has been confronted with various problems both internal such as weather and biological related risks, weak markets, insufficient infrastructure, insufficient research and extension, shortage of farmland and external (Coffee price decline, increasing food and others prices), which pressure growth of energetic and commercially oriented small holder coffee subsector before 1973.¹⁵⁶ One of the problems of coffee growers voiced during the coffee harvesting season was the lack of available assistance and day pickers in the District are challenging the farmers.¹⁵⁷ Because, the low cost payment of the amount of daily salaries of daily pickers made a great disadvantage of coffee pickers. The daily costs would have been pay for those day pickers in medium who involved on the grower's payment amount being on average 25-

¹⁵² *Ibid.*

¹⁵³ Informants: Caalaa, Daagiim and Agabaz.

¹⁵⁴ Informants: Maammoo, Takluu and Faqqadee.

¹⁵⁵ Mebratu Alemu Senbeta, "Production Efficiency, Risk Perceptions and Choices of Governance Structure along Coffee Supply Chain in South-Western Ethiopia", (MA thesis, Agricultural Economics and Agribusiness, Haramaya University, 2017), p.5.

¹⁵⁶ Taye Kufa, *The contribution of coffee research for coffee seed development in Ethiopia*, *Journal of Agricultural Research and Development* Vol. 1(1). pp. 009-016, December 2011 Available online <http://www.e3journals.org/EJARD>.

¹⁵⁷ Abu Tefera, Ethiopia coffee annual report (AA, 1980), p.4.

30 ETB per day labor cost.¹⁵⁸ Likewise, very little evidence has been documented about how improved on the risk management in the coffee sector might result in the improvement of small holder coffee growers' performance along the coffee supply chain in south-western coffee-growing areas of Ethiopia.¹⁵⁹ According to the District, the opportunity of the farmers get from coffee production is the specialty of coffee (organic) from its wet to dry it is a source of income especially after 1995.¹⁶⁰

Farmers in the area are interested in using an improved coffee production system and encouraging their indigenous knowledge of coffee production; because they were imagine that with existed potential indigenous knowledge on coffee production improves their production. However, wild animals also challenge coffee production in Anfilloo, especially the area have been covered on the dense forest before and during the era of study. The main obstacle of coffee growing in different separated *Qàbàlë* was monkeys; apes, black apes, and birds were the hard ones from its early plantation to yielding.¹⁶¹ The influence of wild animals was especially hard for the safety of coffee from March to April when the rainy season enter; especially monkeys broke the coffee plants. This was which negatively affected the individual farmers' economy. The influence also hardly expanded like *Qàbàlë*: Yaarer, Dawo, Garjeedaa, and Suddi.¹⁶²

One of the problems of coffee growers voiced during the coffee harvesting season was the lack of available assistance and day pickers in the District through the era of discussion, especially during the date of EPRDF, because of the inflation of economic crisis.¹⁶³ There are cooperatives in the District at the level of *Qàbàlë* which have members and worked with the total number of cooperatives, such as Lalisa Haara, in Henachee, General cooperative in Yaarer, Ash -Suddi and Dulli cooperatives are given services to the members during the time

¹⁵⁸ Daniel, p.13.

¹⁵⁹ *Ibid.*

¹⁶⁰ Informants: Maammoo, Takluu and Faqqadee.

¹⁶¹ *Ibid.*

¹⁶² Informants: Daagiim and Awwaqee.

¹⁶³ *Ibid.*

of *Därg* and EPRDF.¹⁶⁴ Coffee is an important cash crop in achieving economic or food security in the household after 1973. To the amount that participation in the fair-trade market via cooperatives can allow families a wider range of options economically, there is a possibility of making a tangible variance at the household or community level before it was challenged with corruption.¹⁶⁵

2.1.6. Trade

Trade is another economic activity of the District where the commodity of the trade is dominated by the products of the natural resources of Anfilloo forest before and after the study date covered. In the trading system, people of Anfilloo used different items, which are naturally obtained from the forest of Anfilloo, like honey, animals' skin, ivory; Ogio (Cronalio) and coffee are the main commodity one before the rise of *Därg*.¹⁶⁶ The opening of Gambeellaa trade port in 1904 changed the socio-economic lives of QëllämWëllëggä area particularly in Anfilloo and it diverts the attitude of the different merchants as well as to observe the natural resources of the region.¹⁶⁷ The establishment of trade relations with Gambeellaa region after 1904 minimized the long journey low land area between Qëlläm Wëllëggä and west Wëllëggä up to Benishangul Gumuz area.¹⁶⁸ Trade-in this region is /was more dependent on organic coffee collected from Anfilloo forest. Trade system took place by bartering or commodity exchange by commodity. The main commodity items enter to Anfilloo as import items from Sudan like; *Abujadi*, salt and perfume is the common one.¹⁶⁹

2.1.7. Poverty and Landless

In Ethiopia, the reduction of poverty the plan of economic growth was challenging with each of them. Economic growth and planning are more visible in the center and urban areas.¹⁷⁰

¹⁶⁴ Informants: Faqqadee, Taarikuu and Guuttataa.

¹⁶⁵ Informants: Faqqadee and Birhaanuu.

¹⁶⁶ Alemu Shui, " Wëllëggä during Italian occupation 1936" (MA thesis, History ,AAU,2002), p. 13.

¹⁶⁷ Informants: Raagoo, Yohaannis and Masarat.

¹⁶⁸ *Ibid.*

¹⁶⁹ *Ibid.*

¹⁷⁰ Jon Harald Sande Lie, Ethiopia: *A Political Economy Analysis, Report Commissioned by the Norwegian Ministry of Foreign Affairs*, (Norway , 2018, p.3.

For the food security problems in the District was depending only on subsistence agricultural production and traditional agricultural practice before the rise of EPRDF. In other cases, the traditional ways of production system, which are not successful, bring economic changes in facts. This problem affected the annual development income and food supply unsustainable improvement of living standard of each household.¹⁷¹ Poverty is also affecting the people related to age groups those who very young and those who very old have higher rates of poverty and those are depending on prime and middle-age years.¹⁷² The basis of poverty lays with their parents or their guardians that poverty in individual levels is calculated in family size and working human powers.¹⁷³

Poverty in terms of households is related to different factors family size, working-age groups, and knowledge status of the producers of cash crops and the low saving culture of the societies of the District. For instance, to serve the dependent, aged group and childhood middle age pays different sacrifices for food, clothes, house, and different basic needs for the dependent. However, following to the rise of EPRDF (1991-2000) to the power, in some areas, agricultural production was harvesting for the usual consummation of household food coverage.¹⁷⁴ On the other hand, the rural community would be depending on this production for all socio-economy necessary families. Concerning this situation in most family food budgets of the households spends in per day higher than their daily income in both town and rural areas. So, people would have been rounded between the poverty line year to year during the period under discussion. The most major cause for the low life standard in the District was high extravagance during and after coffee was harvest.¹⁷⁵ In the year of high yielding of coffee and a little improvement of coffee prices, the other production was doubled than coffee prices. Within a short period, farmers became enjoyable with different local drinks and invite their friends, clothing, feeding over their capacity.¹⁷⁶ The adults were

¹⁷¹ ADEFDO, socio economic profile of Anfilloo, PP.14-15.

¹⁷² Informants: Waaq-gaarii Oliqaa and Alamaayyoo Goobanaa.

¹⁷³ *Ibid.*

¹⁷⁴ *Ibid.*

¹⁷⁵ Informants: Waaq-gaarii , Maammoo, Guuttataa and Wandimmuu.

¹⁷⁶ *Ibid.*

motivated for emergency marriage with the coffee pickers who came from Sayyoo and other areas. During the wedding time, unpredictable ceremonies were carried out by the family.¹⁷⁷ After this entire situation, the introduction of autumn farmers became too failed for unexpected borrowing from local wealthier.¹⁷⁸ The other challenges of poverty problems in Anfilloo District were the time gap of coffee yielding, which means coffee were not given cherry continuously, for this reason until the next time of good coffee year people were challenged with lively hood and especially, small-scale farmer obligated to sale coffee plants to survive the bad life standard of the period.¹⁷⁹ In this District, the most practices by the women were picking coffee at the stores by the fixed prices. To get the job opportunity at the stores, women would have made line early morning at the door of coffee stores to working daily by the payment of fifty birrs for the sack of coffee seed cleaning it for the final market at private wealthier stores in the small town of the District located in Ashi, Muggi and Ubbur Shollaa.¹⁸⁰

The rural lifestyle was not far from town, for instance, the society was challenged with the absence of job opportunities until the winter time and coffee harvesting was reached. The most complex of lifestyle and the cause of poverty was the region is mostly depending on coffee production, losing the saving culture and only depends on the coffee plants and not developed other cereal crops production works as a whole.¹⁸¹ At the time the society gained coffee it is passed away to pay the borrow (*Araaxaa*) of private wealthier. So, they would have no prospect to save money in cash. On another hand, the main challenge for the economic development of the District was the main land for crop production was far from the center of people settlement. For instance, fertile land which could produce a good production was challenged with the transportation system and such subsistence food produced by the people transported to the home center by pack animals, who had no pack animals carry on his/her back.¹⁸² It is hard to see and to speak it was mostly in a large member of family

¹⁷⁷ Informants: Phaawuloos , Yohannis, and Faqqadee.

¹⁷⁸ Informants: Biyyanaa, Shaanqoo and Tasfaaye.

¹⁷⁹ Informants: Wandimmuu, Maammoo and Alamaayyoo.

¹⁸⁰ Informants: Siisayee Magarsaa and Masarat Guutamaa..

¹⁸¹ *Ibid.*

¹⁸² *Ibid.*

children from eight to ten years carried on their back to support the family walk on foot around forty kilometers from their home still and the period under investigation.¹⁸³ Having favorable climatic conditions and fertile soil the District of Anfilloo different types of crops should be produced in the District till to days.

During the period under discussion (1941-2000), the people of the study area had been involved on the agricultural productions that are practiced in the District were the production of cereal crops or food crops and coffee. Cereal crops, produced in the District are subsistence and only for the consummation of the family of the households.¹⁸⁴ That is mostly harvesting around the low land area between South Sudan and Anfilloo around the Garjeedaa Dawo, Yaarer, and parts of Gambeellaa border *Qàbàlë* like Dollaa Shor, Shebel, Waba Kuuroo, and Yatti.¹⁸⁵ The most common cereal crops produced in the District for survival are barley, maize, sorghum, wheat and *Degussa*.¹⁸⁶ According to the informants indicated these food crops are supplementary advantages for the producer's households because food crops by themselves would be used to change with what they did not produce around their homestead.¹⁸⁷

However, the crop produced by the farmers of this District cannot cover the annual food consummation of their family from the production of cereal crops of their farmland. To solve such problems most of the food crops are coming from other Districts like Sayyoo, Gaawoo Qeebee, Qaaqee, and Machaara, and West Shawa. This District mostly gaining high rainfall and is covered by natural forests, coffee plants, long trees, moist air conditions, and as well as a living host of wild animals.¹⁸⁸ Besides, the farmers especially depend on the coffee plant and the agricultural activities are not uniform from one plot of land to another plot of land.

¹⁸³ Informants: Caalaa, Shaanqoo and Biyyanaa.

¹⁸⁴ Informants: Birhaanuu, Caalaa, and Awwaqee. .

¹⁸⁵ *Ibid.*

¹⁸⁶ *Ibid.*

¹⁸⁷ Informants: Wandimmuu, Mazgabuu and Birhaanuu.

¹⁸⁸ Daniel, sociology of Educational Rresearch”,(Manuscript, Muggii,1993) ,p.23.

For this reason, the wild animals have been eating the crops from the farmland the nearer to the natural forest.¹⁸⁹

The Other problem of the rural society in Anfilloo District was the traditional view that was transmitted from their elders culturally. According to oral sources before twenty-eight years ago means before 1980 ago the inhabitant of this District was not known that harvesting crops on the farm lands,¹⁹⁰ Only they know buying the sack of corn that coming from the above-mentioned Districts and Zone, they didn't know that sack of maize would be loaded one hundred kilograms in fact as a family. Because, they used only the adopted buying traditional measurement method called *Koobbayyaa Mätëbä*. Fifteen *Koobbayyaa* was measured one *Quunnaa* and one *Quunnaa* must measure ten kilograms.¹⁹¹

Besides, according to oral tradition, in the history of this District, the population of that generation was buying food crops from the market by exchanging commodity by commodity.¹⁹² That is coffee was exchanged by the powder of maize and coffee equally because the coffee price was reduced from time to time during the period of investigation.¹⁹³ People prefer to exchange coffee with powder of maize and this situation was continued up to 1990. In this District, the people started to harvest regularly after the *Därg* was collapsed and understand the agricultural activity.¹⁹⁴

2.2. Other Socio-Economic Activities

2.2.1. Handcrafts man ship

Hand craftsmanship is the skill of wisdom that helps to make different materials for different purposes. The study area is rich in handcrafts man ship starting from long before the scope of the study. The raw materials which were commonly used for handcrafts man ship were available in the District and the neighboring regions still today.¹⁹⁵ The general living area of

¹⁸⁹ *Ibid*,p.24.

¹⁹⁰ Informants: Guuttataa, Kabbadaa and Hunibbaachoo.

¹⁹¹ Informants: Dhiheessaa, Wandimmuu and Mazgabuu.

¹⁹² Informants: Alamaayyoo, Shuumaa, Raagoo Lamuu.

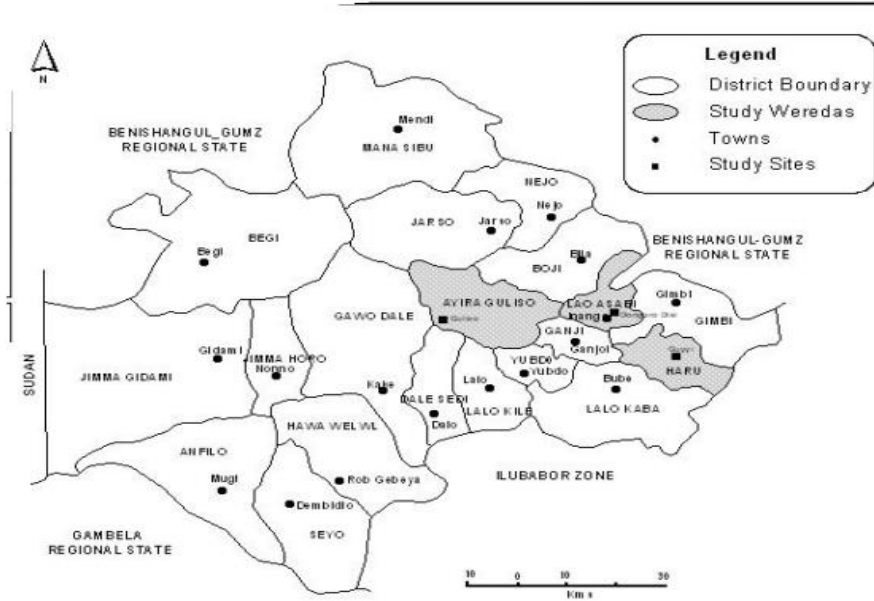
¹⁹³ *Ibid*.

¹⁹⁴ Informants: Caalaa, Birhaanuu and Raagoo.

¹⁹⁵ Informants: Biyyanaa, Shaanqoo and Agabaz.

the artisans has existed in some particular areas of Anfilloo District. Different artisan's lives in Anfilloo *Tumtuu* or blacksmiths weavers, and pottery are residing in different areas of the region, like Gobbi, Henachee, Yaarer, Dulli, Muggi town, Dollaa, Gerechoo, Shebel, and Waba Eebbaa.¹⁹⁶ The handcrafts are made different types of the instrument according to their wisdom.¹⁹⁷

Map 2: West Wällëggä and Qälläm Wällëggä Districts



Source: Bulaa, p.3.

2.2.2. Blacksmiths (*Tumtuu*)

Traditional tools used for different purposes are made in the District before and after the period of study. The traditional tools for clearing weeds from agricultural fields were mostly made by the blacksmith are *Billaa*, *Qottoo* (an ax), and digging tool (*Gasoo*) most of these implements were locally produced by the blacksmith or *Tumtuu*.¹⁹⁸ The society in Anfilloo has been an agricultural society and involved in crafts. Traditionally held the crafts, some of which completely declined and some of the verge of vanishing at present highly flourished

¹⁹⁶ *Ibid.*

¹⁹⁷ Daniel Tafarraa, “sociology of Eeducational Rresearch”,p.5.

¹⁹⁸ Informants: Abaataa Baaroo, Qabeessaa, and Raagoo.

and developed among the Anfilloo in the past.¹⁹⁹ These were metalworking, pottery, woodworking, and basketry. Metal work is performed in different *Qàbàlè* of the District and villages through the date of investigation.

The smiths can produce different agricultural tools since they know about making iron, like an ax, digging tools, and spears.²⁰⁰ This metal provided the community with different purposes. For instance, with spears hunting, axes, and *Billaa* for cutting timber and clearing agricultural land, and hoes and plows hares for cultivating the land.²⁰¹ Inhabitants in the region being studied had experience in using an ax with an angular handle to clear farm land and make different agricultural or home service tools.²⁰² There was also a large ax with a straight handle used for cutting and splitting heavy woods, this was existing in the home of every peasant. For hoeing purposes, an instrument called *Billaa* is preferable among the society of Anfilloo.²⁰³

The blacksmith also used their manufacturer for the exchange and self-use and mostly they use it for commercial.²⁰⁴ The community prefers the smith manufacture tools often by the special order for the durability gave orders for the tools they wanted to make.²⁰⁵ However, those groups of handcrafts were challenged with the different situations in the community, by their name called *Ganda warra Tumtuu* (the villages of blacksmith).²⁰⁶ By this time, those people were people hid themselves to practices such kind of jobs, especially the youth under 35 years were not allowed themselves for such metal works in the District. Although, there were no specialists in wood working, but some skilled workers were practiced the appropriate kind of wood for different purposes for house services by hand. Woodworkers in

¹⁹⁹ Daanii'eel Sociology of education.25.

²⁰⁰ Informants: Maammoo and Tasfaayee .

²⁰¹ Informants: Nabiyyuu Eliyaas, Dhiheessaa, Abaataa, and Caalaa.

²⁰² *Ibid.*

²⁰³ *Ibid.*

²⁰⁴ Informants: Yohannis, Maammoo and Alamaayyoo.

²⁰⁵ Informants: Masarat, Maammoo and Wandimmuu.

²⁰⁶ *Ibid.*

Anfilloo made various types of objects like a bed, door, window, table, box, desk, and gabatee.²⁰⁷

2.2.3. Weaver

The wisdom of the people of Anfilloo developed in the area was the weaving activity. The weaving activity also developed in some villages of the area like Shebel and Muggi. The traders of the region and other areas came to Anfilloo bought the clothes, which were produced by the Anfilloo; this type of clothes is called *Gaabii* that is white.²⁰⁸ As the testimony of the oral informants, the weaving activity was grouped according to their clan lives in the villages like Gayi Bayisaa, at the village of Gabaa Kamisaa, Duubee Bultum, and Fayisaa Komo from Gabaa Sanbataa.²⁰⁹ The artisans are made different types of clothes ornaments instruments from the skins like a bag, belt, and mat.²¹⁰ In the social life of Anfilloo the artisans were overall from the clan of Oromo, those people were living together in the District through their good participation in the society.²¹¹ According to the information obtained from the local elders, the weavers had been blamed and neglected by the local peoples for centuries. However, after 1991, the situation had been radically changed by the contributions of the new governments to teach the peoples on the issues of the traditional wisdoms and they encouraged those who have been traditional wisdoms like weavers, black smith, pottery and the like.²¹²

2.2.4. Pottery

Potter makes different materials in houses with different shapes and played a significant role on the economic activities of the study area during the period under discussions. The potter made materials from clay soil, like pot, griddle, and pot the production of pottery involves a series of actions surveyed by the potter. The skill includes the collection and preparation of raw materials involves mining and collecting the clay, separating and massage it, and

²⁰⁷ *Ibid.*

²⁰⁸ Informants: Guuttataa, Taarikuu , and Hunibbaachoo Adaal.

²⁰⁹ Informants: Hunibbaachoo, Birhaanuu and Aklilu.

²¹⁰ *Ibid.*

²¹¹ *Ibid.*

²¹² Informants: Guuttataa, Taarikuu, and Hunibbaachoo Adaal.

removing all the impurities, shaping and forming placing the treated clay on potter's shaping it, smoothing, polishing, slipping, decorating, firing at the final of the production.²¹³ Pottery was limited to the caste group of the women in a fixed area where the clay soil is existed in like Gobbi Michael and Gobbi Shaari *Qàbàlè*, it means the potter was not live in all *Qàbàlè* of Anfilloo, but they live in an only separated area.²¹⁴ The pottery of Anfilloo District was not satisfied with the clay soil which was the manufacture of pottery involves a series of procedures followed by the potter. The technology includes the collection and preparation of raw materials involves mining and transporting the clay, separating and massage it, and removing all the layers, shaping and forming, placing the treated clay on potter's wheel, shaping it, finishing the surface burning and smoothing, polishing, slipping, decorating, firing well for the durability of the objects they made.²¹⁵

²¹³ Informants: Girmaa Kumaa, Ambawu and Ibraahim Ahmed.

²¹⁴ Informants: Hunibbaachoo and Birhaanuu.

²¹⁵ Informants: Ibraahim Ahimed, Guuttataa and Taarikuu.

CHAPTER THREE

ANFILLOO DURING POST LIBERATION PERIOD (1941-1974)

3.1. Administration System

After the withdrawal of Italian occupying forces, Haile-Selassie restored his administration system after 1941.²¹⁶ In Anfilloo, the restoration power of the emperor brought about the restoration of dispossessed land by the Italians especially among the Busäsë people. Anfilloo began to serve as a District administrative entity and Muggi town was selected as the headquarters of that administration.²¹⁷ During the post-independence period, the government tried hard to bring back the pre-Italian occupation servants and the pre-1941 *gabbar- Néftägn* oppressive system. This system reestablished the domination of the Busäsë over the people of the region.²¹⁸ The ruling of Busäsë dynastic power was given to the senior clan of Busäsë and passed to the junior clan if the senior clan had no male successor to take the golden ring. The classification of the Busäsë Dynasty had three main categories.²¹⁹ They are stated below as follows:

1. Balbala *Abbaa* Diinkoo (the clan/ lineage of *Abbaa* Diinkoo)
2. Balbala *Abbaa* Ifoo (The clan of *abbaa* Ifoo)
3. Balbala *Abbaa* Callaa (The clan of *Abbaa* Callaa)

Abbaa Diinkoo was a senior among the whole Busäsë people. It was not advisable to transfer power to the junior clan. For this reason,²²⁰ the final ruling Dynasty from *Abba* Diinkoo clan was Amuume Fayisaa who ruled up to 1923. The *Abbaa* Diinkoo stopped being the ruling Dynasty because of the absence of a male for the throne. From the clan of *Abbaa* Ifoo, Qajeelaa Baaboo came to rule Anfilloo. Baaboo was anointed at Henachee *Qàbàlë* located in the north part of Anfilloo.²²¹ During his reign, he relocated the palace from Garjeedaa and transferred it to Henachee after 1923.²²² As soon as Qajeelaa took power to rule Anfilloo he

²¹⁶ Informants: Hunibbaachoo, Guuttataa and Taarikuu.

²¹⁷ *Ibid.*

²¹⁸ *Ibid.*

²¹⁹ ADCTO, ‘‘*Seenaa Lij Bantii Wagga*’’ (‘‘A Biography of *Lij Bantii Wagga*’’) , p.22.

²²⁰ *Ibid.*

²²¹ Informants: Kabbadaa, Hunibbaachoo and Guuttataa.

²²² ADCTO, Biography of *Lij Bantii*, p.18.

applied two major strategies, which were commented by the elders of the Busäsë clan. First, he decided to pay tax and debt borrowed during the *Abbaa Diinkoo* in 1886.²²³ Secondly, to protect the boundaries of Anfilloo, the responsibilities had been taken for the petty local kings. While king Qajeelaa was accomplishing his responsibility, he died in after his death his son Gimbii Qajeelaa wore the golden ring in early 1935 and afterward ascended the throne, and went back to Garjeedaa. According to oral tradition, Gimbii Qajeelaa ruled Anfilloo and continued to accomplish what his father planned to execute. During Qajeelaa Baabboo and Gimbii Qajeelaa, the tax was paid to both the ruler of Leeqaa Qëlläm (Jootee) and Leeqaa Naqamtee (Moroda) and paid debt during the war between king of Anfilloo and Jote Tullu to Sheikh Khojole of Asossa.²²⁴ The tax which was paid to both Leeqaa rulers was slaves and gold.²²⁵ The administration of Busäsë was not limited only to Garjeedaa, but Garjeedaa helped the Dynasty as it was the center for the ruling class and the palace was built in different areas there like Henachee and Gabaa Kamisaa.²²⁶

Figure 7: Photo of Gimbii Qajeelaa



Source: photo taken from *Ato Kabbadaa Waggaa* the grandson of Gimbii Qajeelaa, on November 8/2020

²²³ *Ibid.*

²²⁴ *Seenaa Lij Bantii Wagga*, (Biography of Lij Bantii Waggaa), p.15.

²²⁵ *Ibid.*

²²⁶ *Ibid.*

After the death of Gimbii Qajeelaa, his son was not mature enough to wear the golden ring, to solve this *Lij Bantii Waggaa* proposed in 1941, and *Balaambaras Dheeressa* was appointed as an assistant.²²⁷ In the post-independence period, Muggi was selected as the administrative headquarters of Anfilloo District, administrative and finance offices were opened there. The traditional ruler of the Busäsë was also appointed to govern it. *Fitäwuràri* Gimbii Qajeelaa was appointed to collect tax from *çiqashum* in different *Qàbàlë*.²²⁸ Tax collectors were given the mandate for the collection of taxes and tributes in the District appointed by the central government.²²⁹

There were no changes in the Districts despite the establishment of infrastructure in the post-colonial period from 1941-1974. Additionally, the local *bàlabbät* obstructed road construction from Gimbii *Awräjjä* to Qëlläm *Awräjjä* bribing concerned government officials. This was the case because the local *Bàlabbät* believed that “if the infrastructure was facilitated for the region, the central government might control the wealth of Qellam.” Thus, the local *Bàlabbät* sin Qëlläm was not willing to facilitate pavement of the road to the region.²³⁰ Many cultural practices had been sidelined with the introduction of modernization and globalization.²³¹ Following the Italian departure, Emperor Haile Selassie followed the land granting policy and at the same time attempted to solve land tenure tribulations. To this effect, in 1941, the Emperor proclaimed to outlaw the *gàbbär* system.²³²

The *gàbbär* system was implemented in different way in the District. It followed, the eviction of peasants from their lands and the government took the largest portion of land and transferred to local chiefs were granted the right of land and lined the *gàbbär* under each *bàlabbät*.²³³ According to the system, one third of the product from the land offered for the

²²⁷ *Ibid*, p22.

²²⁸ Appendix I memorandum of the land grant of Emperor Hailesillassie for the local *balabats* of Anfilloo by the municipality of Qellem *Awräjjä*, which was obtained from a personal account.

²²⁹ Informants: Raagoo and Wandimmuu.

²³⁰ Informants: Birhaanuu, Wandimmuu, and Faqqadee.

²³¹ *Gadaa Journal, Institute of Oromo Studies (IOS), Jimma University, Volume1, No 2(June 2018,)* p.78.

²³² ADCTO, *Seenaa Lij Bantii Waggaa*, p.17.

²³³ Informants: Raagoo, Qabeessaa and Yohaannis.

government. The local *bàlabbät* gave first chance to their line age or clan was only arranged their own lineage group having the responsibility of serving the system at local level.²³⁴ In the course of time different methods were used by the settlers to evict the peasant from their lands. The known *bàlabbät* in the District were *Qëñàzmäch* Danuu Xiichaa and *Fitäwuràri* Akkattii Igguu, under those chiefs *čiqasum* were lined to facilitate for tax collection.²³⁵

The *bàlabbät* had interaction with the government due to collect what people produced for the government. During this time, the government had not the potential to pay salary in cash for the *bàlabbät* main profits were labor services rendering by the local people individually or in-group.²³⁶ Moreover, their respected position would give the *bàlabbät* internal satisfaction. Since they were both religious and government leaders of their own respective areas, the local people gave priority to them and to their families in all social activities.²³⁷ The imperial government allowed the existence of various *čiqasum* in selected area of Anfilloo, due to facilitate the way to collect what needed from the people, and implement different tasks to accomplish and transmitted the instructions of the government to the people.²³⁸ They attended the government officers when they visited different areas and inform when the people refused. The emperor was conscious lined the *čiqasum* that to control people through under the administration of Busase Anfilloo.²³⁹

3.2. Anfilloo during the Administration of *Lij Bantii Waggaa*

Gimbii Qajeelaa was one of the kings of Torban Anfilloo, the current Anfilloo District. Gimbii failed under Menelik, they become *Fitäwuràri* to govern Anfilloo. Bantii Waggaa was the grandson of *Fitäwuràri Gimbii* Qajeelaa. Bantii Waggaa was born in 1919 in a place called Henachee in Anfilloo. He became Anfilloo leader in 1942. He was the youngest administer to came to power at the age of twenty-three. He succeeded his grandfather,

²³⁴ Informants: Daagiim, Agabbaz and Daggafaa.

²³⁵ *Ibid.*

²³⁶ *Ibid.*

²³⁷ Informants: Maammoo, Wandimuu and Solomon.

²³⁸ *Ibid.*

²³⁹ *Ibid.*

Fitawuràri Gimbii Qajeelaa. His father, Waggaa Gimbii died when Bantii was young.²⁴⁰ Bantii had three siblings but he was the oldest of Waggaa children.

According Torban Anfilloo Power transferring, the king of Torban Anfilloo passes over the power to the oldest son. If the son is not alive, the power goes to the grandson. Even though Waggaa was the oldest son of Gimbii, he, unfortunately, passed away and hence Bantii was lucky enough to come to power in 1942.²⁴¹ *Mootii Warqee* (King of Gold) is like a crown, which the newly succeeded king is given a Gold ring and finger ring. It is special and only the Torban Anfilloo king is ornamented with Gold. That is why the Anfilloo people called the king Mootii Warqee. Bantii's administration was not success full since the Torban Anfilloo administration already has fallen under the Hailesillassie government.²⁴² It was said that Bantii had plans and strategies for the development of the area.

The plans were establishing schools in different parts of Anfilloo, expanding mechanized agriculture, and basic access to services to the area.²⁴³ Bantii was attending school in Naqamtee. When he visited his family during the vacation, he observed that school and big farms were very necessary for the region.²⁴⁴ The community was not having adequate food so it was important to have a big farm in which the people could have enough food.²⁴⁵ The people in this area also were not getting an education so it came to Bantii that building schools were one of the basic needs. When he was leader, Bantii was then agreed to build a modern school in Muggi, where the current high school is located with the German Organization.²⁴⁶ He built weather roads that connected different parts of Anfilloo and Dambi Dolloo to Gambeellaa road were built during Italian invention but Bantii was helping to pave this road during his administration.

²⁴⁰ Biography of *Lij* Bantii Waggaa, p.30. Informants: Kabbadaa, Taarikuu and Ibraahim.

²⁴¹ *Ibid.*

²⁴² *Ibid.*

²⁴³ Informants: Kabbadaa Waggaa, Taarikuu and Ibraahim.

²⁴⁴ Informants: Ibraahim, Hunibbaachoo and Birhaanuu.

²⁴⁵ *Ibid.*

²⁴⁶ ADCTO,p.23.

Bantii's ambition was to modernize the area and mobilizing the people for self-administration. He did not have the intention to fail under the Hailesillassie government because he had to keep the legacy of the Torban Anfilloo kingdom. He was participated as a member in; modern political administration called the *Ye Mi'irab Oromo confederation*.²⁴⁷ But the Hailesillassie government was working on to crash Bantii's political visions and strategies.²⁴⁸ The government was the sole enemy to Avoid Bantii. The period was when the Italian war was ended. The Hailesillassie administration decided to give Torban Anfilloo lands to the Italian war experts. Qadida Wandabee and Colonel Alamu Qixxeessa were the Italian veterans who were sent to Anfilloo to confiscate land without the consent of Bantii Wagga.²⁴⁹ The two individuals were also appointed to govern Anfilloo which means Hailesillassie already weaken the Torban Anfilloo and sent his messengers to the area.²⁵⁰

These people asked Bantii to hand over the administration but Bantii's grandfather was alive. The grandfather went to Finfinnee and met Hailesillassie. He showed Hailesillassie the agreement he made with the Menelik about the land and administration, which Menelik already permitted *Fitäwura* Gimbi. Then Hailesillassie allowed Bantii to stay as an administrator. The Hailesillassie Government was very suspicious of Bantii that Bantii was disobedient to the government. Some snitches were planning to overthrow Bantii.²⁵¹ For instance, the falsely accused Bantii that he was training armies in a place called Waba Eebbaa with the partnership of the Sudanese government.²⁵²

Bantii was prisoned for one year. After he was released, he was restricted to stay around the imperial building in Finfinnee. After this restriction for one year, he was allowed to go back to Anfilloo. After he came back to Anfilloo, he organized his administration and another administrator in Qëlläm to discuss how to organize an armed group to fight the government.

²⁴⁷ *Ibid*, p.25.

²⁴⁸ *Ibid*, pp.26-27.

²⁴⁹ ADCTO,P.34.

²⁵⁰ *Ibid*,p.26.

²⁵¹ Informants: Kabbadaa, and Taarikuu Odaa.

²⁵² Informants: Phaawuloos, Kabbadaa, and Birhaanuu.

He met with Fikre Mariam Kumsa to establish one political organization.²⁵³ This political organization was called the western Oromo confederation. The movement was remarkable, but Bantii died accidentally. His death was very controversial. He left Muggi and headed to Dambi Dolloo for a meeting. After the meeting, he planned to go to Finfinnee. When he arrive Gimbii *Awrajjä* it was late in the night and then he decided to stay in a Hotel in Gimbii. It was said that identified individuals broke into the room and bit him to death. But others still said he was killed by a car accident. Some also believed he was killed by the government. It was so sad that Bantii's ambition was short-lived. It was believed that Bantii was very smart and courageous he could transform Anfilloo but he failed to full fill.²⁵⁴ After the death of Lij Bantii Waggaa his brother Kabbadaa was played a great role in the development of the District through different ways like education services for the people. Henceforth, his brother helps him as regent *Ato* Kabbadaa Waggaa send an application to the municipality for the development of the District on July 8, nineteen sixty-seven.²⁵⁵

²⁵³ *Ibid*, Biography of *Lij* Bantii Waggaa, p.30.

²⁵⁴ *Ibid*.

²⁵⁵ Appendix II, supportive letter written by the Ethiopian government chamber of deputies for the establishment of the municipality in Muggi town, July 8, 1967.

Figure 8: Photo of Lij Bantii Wagga, the grandson of Gimbii Qajeelaa



Source: photo taken from Ato Kabbadaa Wagga Photo Album on November 8/2020. 8/2020

Afaan Oromo

*Yaa Bantii Caammaa Killoo
Yaa Balabbaata Anfilloo
Bantii Dhugaa Mootanii?
Waan dur Jaatamaa
Qarshii Shan Shani gootanii
Biyya jaldeessaf Booyyee
Biyyaa canoof Qalamee
Sheebbaa Alamii gootanii?
Gaafa Bantii Koo du'ee
Aduun dukkanan ooltee
Marmareen hidhaatti ooltee
Raggaatuun Dallanaa ooltee
Dhaltiin Mar'ataa ooltee
Weenniin daggalaa ni soomtee
Cabii yaa funyaan Gindii
Duris nuf qottaa mitii
Dhumii Duriyyee Gimbii*

English

Lij Bantii whose shoes are like bowl or lid
you the Bàlabbät of Anfilloo
Bantii, have you ruled truly.
Things were precious in previous
Why decrease its value?
A place where monkey and pigs were lived
A place ape and black monkey were lived
Is Sheebbaa is a country?
When Bantii was died
The sun never raised
Marmareen (mother of Bantii) was be tied
Raggaatuun (Wife of Lij Bantii) was annoyed
The cows were bleat
Colobus Monkey in forest cause to fast
Broke the mouth of the yoke
Never plow for us
Reduced the rudest of Gambi's

<i>Duris nuuf toltaa mitii</i>	You never positives for us
<i>Dhiiga Bantii Waggaa dha</i>	The blood of Bantii Waggaa
<i>Saree Gimbiitu Harraabee</i>	The dog of Gimbiu was lick
<i>Reeffa Bantii Waggaa</i>	The dead body of Bantii Waggaa
<i>Warra muggiitu Awwaalee</i>	Was buried by the people of Muggi
<i>Gumaa Kabbadaa Baasaa</i>	Blood feuds of Bantii was paid by his Brother Kabbadaa
<i>Kan baatu Makiinaasaa</i>	His car was carried
<i>Kan oofuu shufeerisaa.</i>	the driver was himself

3.3. Land Tenure System and Taxation

After liberation, the land tenure system is the means or the system of acquiring land, landholding, and include land management.²⁵⁶ Land advance is the most challenge in Anfilloo during the restoration of the power of the imperial.²⁵⁷ For instance, the government grants the right of landholding to the person who participated in war obtained the land.²⁵⁸ The type of land given to the soldier was called *Zamachi* land.²⁵⁹ The land tenure systems and land tax collection processes passed through different changes. The Imperial regime made several changes to land tax collection and the land tax system after liberation in 1942 had classified the land into three major categories namely *Lam* (cultivated), *Lam-Xafi* (semi-cultivated), and *Xafi* (uncultivated).²⁶⁰ Accordingly, the government imposed on people through the local chiefs of the Busäsë and with the support of *Néftägn*.²⁶¹ The Southwest part of present-day Ethiopia was mostly controlled by the local community up to the end of the 19th century. With the observation of the region by the imperial government body the periphery land which is moderate for coffee production and the fertile area was controlled by the imperial government through the facilitator of the local *Bàlabbät*.²⁶² Immediately the

²⁵⁶ Ketabo Abdiyo, *The political economy of land and Agrarian development, the Arssi region since 1941* (Route ledge, 2018) , p.14.

²⁵⁷ Informants: Ibraahim, Faqqadee and Birhaanuu.

²⁵⁸ *Ibid.*

²⁵⁹ *Ibid.*

²⁶⁰ Informants: Raagoo, Birhaanuu and Caalaa.

²⁶¹ *Ibid.*

²⁶² Tola Gemechu, *Medium scale forest land grabbing in the South Western high lands of Ethiopia: Impacts on local livelihood and forest conservation*. p.5.

government allowed for the request of *Räs Mesfin Silashii*.²⁶³ The government took the more fertile land with the help of local landlords which continued up to the mid-1970s.²⁶⁴ However, besides that the newcomers from a different region controlled much fertile land next to the government, and used different mechanisms to get vast lands through purchasing from a small level farmer and bought coffee cherries on the coffee tree by prolonging the duration time they used as they needed.²⁶⁵ The land tenure system in Wällëggä *Ṭäqelay* -gizat particularly in Qëlläm was rent for the representative of the government. *Ato Dheeressa Tolasaa* was who rent vast land from Wällëggä *Ṭäqelay gizät*. In general, the central government focused on the centering on the land classification for tax collection in the region.²⁶⁶ But the government responded to the quest of a person according to their needs in the Wällëggä provinces.²⁶⁷

The land taxation was carried out according to the category of the land. By this method, the local rulers called *Aṭbiya-dañña* also acquired the right to collect land tax from the people.²⁶⁸ The landlord-tenant relationships gradually emerged among the people. The landlord can expel the tenant as the will of his interest and even there was no memorandum assigning the tenancy.²⁶⁹ Mostly the agreement may reject by the landlords. However, some tenants had written agreements with landowners. According to some of my informants, the tenants were also expected to observe the plot lands of the landlords served during holidays by slaughtering in the area of landlords' houses.²⁷⁰ Additionally, land taxation was carried out

²⁶³ Appendix III, the letter of permission to grant land to *Ras Mesfin Silashii* forest of Anfilloo or in Sayyoo by the ministry of agriculture to Wällëggä *tekley Gezat*. January 27,1950.

²⁶⁴ Appendix IV, the letter which was written by *Ras Mesfin Silashii* for the government body for rent of the Anfilloo forest.

²⁶⁵ Informants: Maammoo, Tasfayee, and Daagiim.

²⁶⁶ Appendix V, a letter written to rent land to Dheeressa Tolasaa by resource management head office, nineteen 59.

²⁶⁷ Appendix VI, the agreement of Wällëggä province administrator to rent the land to *Ato Dheeressa*.

²⁶⁸ *Aṭbiya-dañña* was a local leader of a given area who have the right to collect land tax from the local peoples and who rules the given area under his administration.

²⁶⁹ Informants: Alamaayyoo, Girmaa and Caalaa.

²⁷⁰ Informants: Maammoo, Raagoo and Qabeessaa.

through the labor force for local *Aṭbiya-dañña* paid in cash for the central government. However, the landless peasant gave different gifts to the *Aṭbiya-dañña*, like honey and elephant tusks, which were particularly collected from Anfilloo Qëlläm *Awräjjä* then directly to the central government.²⁷¹ To be *Bàlabbät* the potential of landholding of the private owners is essential in the region because many tenants were lined under the *bàlabbät*.²⁷²

3.4. Socio-Economic and Administrative Conditions

With the restoration to the power of emperor Hailesillassie, the Anfilloo District was established Muggi town its administrative center.²⁷³ With the emergency of the establishment Muggi as a town, the imperial government facilitated precondition for tax collection from the people of the District; for this circumstance's government established finance office for the issue of collecting tax, and Muggi municipality established in early Italian occupation was renewed.²⁷⁴ By the fascination of precondition of tax collection, the administration of the District of Anfilloo tried to apply the new administration structure according to the commandment of the imperial regime. The category of the District was taking place according to where the *Bàlabbät* were settled. The main group of the District facilitated the situation for the taxation system where: Yaarer, Gabaa Kamisaa, Gerechoo, and Shebel are the known ones.

The four groups acted for the interest of the government than the society interest, and the major activity of the groups regulating land, property matter. This was remained from early 1941-1974. A soon as the restoration power the government converted the Italian construction into a school and administrative office. In Ethiopia, government intervention in the agricultural sector was begun during the period of Emperor Hailesillassie I. In 1950 Agricultural Marketing Board (AMB) was formed to stabilize the existing market price as well as managing the export trade of the country.

²⁷¹ Appendix VII A Letter written by the ministry of finance to Wëllëggä *tekley Gezat*, Informants: Agabaz, Daggafaa, and Raagoo.

²⁷² *Ibid.*

²⁷³ ADCTOD, Biography of *Lij Bantii Waggaa*, p.23.

²⁷⁴ *Ibid*, Informants: Masarat and Birhaanuu.

Additionally, the government gave coffee License to the local *Bàlabbät* of the region.²⁷⁵ The marketing Board during the period of Hailesillassie was not effective in its responsibility then forced to replace with a new form of organization that follows a new ideology known as Marxist Leninist after the downfall of the emperor in 1974. The socialist government of the military junta introduced a new institution to control the production and distribution of agricultural products (*Amirachoochi*). This organization is known as Agricultural Marketing Corporation (AMC) which was formed in 1976. Early 1950 imperial government was launched in the region alleviated the problems of food supply like in Gambeellaa. During 1950 to survive life challenges many ethnic groups are settled in Anfilloo to get lands in different villages of Anfilloo District which were more fertile and favorable for both coffee production and other crops.²⁷⁶ The government freed the new settlers from tax payment until they survive the condition of the District and the peasant was strengthening themselves wisely. The interference of the government in the agricultural process encouraged peasants for coffee cultivation gave self-confidence for dependability, the supply of labor, availability of capital, and fascination of both food crops and coffee for the international market.²⁷⁷

²⁷⁵ Appendix VIII, Coffee licensed given for the local *Ciqaa shuumii* by the national market board of Ethiopia.

²⁷⁶ Informants: Fiqaaduu, Daggafaa, and Agabaz.

²⁷⁷ *Ibid.*

CHAPTER FOUR

ANFILLOO DISTRICT UNDER THE *DÄRG* REGIME 1974-1991

4.1. Land Reform

During the *Därg* regime, the land was an important political weapon for the military junta to control peasants and to prolong its administrative tenure. It declared 1975 land nationalization reform that would limit the commoditization of land.²⁷⁸ Land management was held under the representatives of the government to re-arrange land distribution to the landless peasants. According to this policy, private ownership of land, landlordism, and social prestige related to grabbing many *gashas* of land were ended. Accordingly, landlords lost their land and the superiority they enjoyed during imperial times.²⁷⁹ According to oral informants, in Anfilloo District, peasants welcomed the policy of *Därg* to control their land, but landlords were not willing to accept the policy of the *Därg*. Later, with the support of the government, the debates of landlords faded among the society and *Därg* committee.²⁸⁰ Instead, peasants became happy at hearing the Land Reform Proclamation, and expressed their happiness using different mechanisms in different areas and later in various peasant associations of the Anfilloo District. To quote one of their songs:

Afaan Oromoo

English

Haxanxara lafa garbuu

Small branch of a tree at barley place

Itti jabaadhu yaa Darguu

the *Därg* be strong arguu

Iji hiyyessa lafa haa

the eye of tenancies sees the land

Jirbii Ballee isa mukattii

A cotton over tree of *Ballee*

*Nadabarsa Nan duulaa jette dubartiin*²⁸¹

Let as passed for the struggle

²⁷⁸ Abenet Belete, "Development of agriculture in Ethiopia since the 1975 land reforms." (PhD dissertation, Agricultural Economics and Business Management; University of Armadille, Australia), p.160.

²⁷⁹ Alemayehu Kumsa, *The question of landowners ship and it is the implication on the economic development in Ethiopia*, (Charles University, Paraguay), pp.6-19.

²⁸⁰ Informants: Dhiheessaa and Daagiim.

²⁸¹ Informants: Uffatii, Maammoo, Awwaqee and Baaccuu.

The reform of *the Därg* policy of 1975 was the most accepted by the people and it drops light for the landless tenants to access their land.²⁸² The revolutionary directly concentrated to reduce the *Bàlabbät* of the feudal system by the root to save opportunity for the tenants to access agricultural land.²⁸³ Truly, this supports the tenants of Anfilloo from the early revolution of *Därg*. Before *Därg* the land was controlled by the *Bàlabbät* who lives in the District. The *Därg* plan was to dispose of the *Bàlabbät* superiority and redistributes land to the peasant. Anfilloo *Därg* elected the committee to distribute the land to landless people and the committee distributed land to the people according to the remark of the District administration. During land distribution, the *Därg* also gave attention to environmental conservation by protecting the dense forest area of the District like Garjeedaa forest and Metsegeddoo forest that is located North of Anfilloo. However, during land redistribution, the committee of *Därg* was made corrupt for the land distribution to the peasant equally.²⁸⁴

In early 1975, *Därg* was tried to train the peasant through his representatives called *Zämächì* was selected from students completed twelve class, they wear unique cloths, and white cape thought the peasant about the *Därg* or the socialist system in each *Qàbàlè* of Anfilloo.²⁸⁵ During the *Därg* revolution of 1975 *Zamachi* was made different mechanisms to develop the awareness of the peasant. From the mechanisms, they used the continuous meeting to convince the peasant to share the aim of the structure of the *Därg* committee and the land issue and its implementation in Anfilloo.²⁸⁶ Throughout the time, the *Zämächì* faced many obstacles from the local *Bàlabbät* secretly armed, who were hide and buried the guns and bullet. Since the local *Bàlabbät* were armed it is impossible to apply the land reform in the region. For instance, as informants told me, the *Bàlabbät* or *Aṭbiya-dañña* was pricked on the radio when the radio announced the decline of Emperor Hailesillassie and the abolishment of *Bàlabbät* and land proclamation.²⁸⁷ The coming of the *Zämächì* in each *Qàbàlè* made

²⁸² Girma Maammoo, "the economic significance of 1975 land reform and related measures in Ethiopia." (BA thesis, History, AAU, 1984), p.23.

²⁸³ Informants: Daggafaa, Guuttataa, and Daagiim.

²⁸⁴ Informants: Wandimmuu, Tasfayee, and Faqqadee.

²⁸⁵ *Ibid.*

²⁸⁶ *Ibid.*

²⁸⁷ Informants: Phaawuloos and Birhaanuu.

political disturbance among the landlords in Anfilloo and with the interference of the police of the District, the *Bàlabbät* of each *Qàbälë* were captured and walk without shoes on foot up to Muggi police station.²⁸⁸ Gradually the *Zamachi* all Wëllëggä provinces were united with the landlords and the same as the *Zämächì* in Anfilloo.

Endalkachew Dina stated that there is no tangible reason for the unification of landlords and *Zämächì*, but according to oral informants of Anfilloo District, most of the *Zämächì* of the area was from the land lord's family, and later they could not agree with the policy of the *Därg*. After the *Zämächì* was dropped their mission different Districts of Qëlläm, particularly Anfilloo were failed in conflicts.²⁸⁹ The *Zämächì* were dissatisfied with the manual they thought of the peasant and denied to spoke the reality *Därg* want to understand the peasant because most of the *Zämächì* was from the family of *Bàlabbät*. During the *Därg* came to power Asaggid Umar who was administrative of Anfilloo District was migrated to Sudan via Sombo Garee. The flee of Asaggid Umar was supported by the car in the forest of Anfilloo with one tractor and the individual car up to Sombo Garee.²⁹⁰ After the *Därg* policy was hardly applied he started to flee to the vicinity of Sombo Garee River at the village of Komo west of Anfilloo.²⁹¹

Politically he escaped to the vicinity of Sombo Garee negatively affected an organized Komo. As a national, the success of *Därg* and its decree reached at the same time the people through radio, newspaper, and television. The *Därg* centralized on youth, children, the police, industry workers, and the military to succeed with his decree. The importance of media during the revolution was understood the aim of the committee widely and developed the awareness of the people of Ethiopia nationally at the same time.²⁹² For instance, the succession of the *Därg* the great revival of the year 1974 was played a great role by including different social classes. In this revolution, the participants played an essential function that helped the government as encouragement.²⁹³ The decline of the monarchical government

²⁸⁸ Informants: Hunibbaachoo, and Fiqaaduu.

²⁸⁹ Endalkachew Dina, pp.124-126. Informants: Birhaanuu, Masgabuu, and Wandimmuu.

²⁹⁰ Informants: Birhaanuu and Phaawuloos.

²⁹¹ Informants: Mazgabuu, Daggafaa, Phaawuloos.

²⁹² Tsigereda Siyoum, "History of Radio Ethiopia from1974-2000 "(MA thesis, History, AAU,2019), P.32.

²⁹³ Adane Kassie, "Trade unions and the state in Ethiopia, 1946-1991" (MA, thesis, AAU,2018), p.201.

stabilizes the revolution depending on what the *Därg* declare to the countries officially to grant their land and the abolishment of the *Bàlabbät*.²⁹⁴

4.2 Peasant association

At the early establishment of peasant association in Anfilloo District some parts were interested to be the members while the others were not preferred or dislike being the member.²⁹⁵ Gradually, after the others tested the benefits from the association and abolishment of the land lords. Peasant associations were organized at all administrative levels of each *Qàbàlè*. They became organized societal institutions in the post-revolutionary period. According to eyewitness accounts, most of the peasants of the District were happy to be the member of the association in their respective communities during the first years of the new regime.²⁹⁶ Most Peasants were registered under the association. According to the *Därg* proclamation the division of the association was to enable and facilitated the social and economic activity of the District in different ways.²⁹⁷ The activities of the association in perform in particular area of the District was built house, plough and sowing for in individual was the major one. In the District of Anfilloo 23 peasant association was organized in 1983 by the peasant organized under the association the landless peasant gained the land.²⁹⁸ Each peasant associations in the District had leader which was elected by the member and committee.²⁹⁹ Those who had the responsibility of the association were participated in every activity to complete the needs of the member. Additionally, the *Därg* established both women and youth association, but in the participation of development activity they Cooperated united ways.³⁰⁰

²⁹⁴ Informants: Mazgabuu, Daggafaa, Phaawuloos.

²⁹⁵ Informants: Taarikuu, Guuttataa and Birhaanuu.

²⁹⁶ Informants: Agabaz, Wandimmuu and Yohannis

²⁹⁷ *Ibid.*

²⁹⁸ Informants: Qabeessaa, Yohaannis and Wandimmuu.

²⁹⁹ *Ibid.*

³⁰⁰ *Ibid.*

4.3 Development Activities

4.3.1 Cooperatives Services

Cooperatives are an autonomous association of which the *Därg* organized the people to developed economy of social through cooperation.³⁰¹ Although cooperatives vary in type and membership size, all are formed to meet the specific objectives of members and are structured to facilitate the need of the members. The 1974 revolution of Ethiopia had brought different changes in the socio-economic and political order of the country.³⁰² *Därg* was created as a significant landmark adopting the socialist line of development from Soviet Russia.³⁰³ Cooperative knowledge was not developed during imperial Hailesillassie as the *Därg* regime, but the emperor practiced to introduce the cooperative system of European countries. The socialist *Därg* was centralized and believed that cooperatives keep the balance of resources allocation between the peasants.³⁰⁴ In Anfilloo District the government planted cooperative services in all *Qàbàlè* in 1978 according to the area easy to collect the production from each member.³⁰⁵

The cooperatives services first established Kollii *Qàbàlè* and then established in other area according to the *Qàbàlè* was interacted like, Henachee, Yaarer and Ubbur Shollaa cooperative services established in Henachee, Ashi, Suddi , Dulli cooperative services and Dollaa cooperative services were established.³⁰⁶ The aims of service cooperatives in Anfilloo was to fulfill the needs of the peasant through establish shops by the name of cooperative services and distributed goods for the members.³⁰⁷ The service cooperatives supplied materials like, oil, salt, soap, sugar, nail, match and *Abujadi*. Additionally, the peasant gained crops like, maize and teff with low prices.³⁰⁸ At the beginning the members satisfied with

³⁰¹ Kifle Tesfamariam , *Cooperative Movement in Ethiopia: Development, Challenges and Proposed Intervention, Journal of Economics and Sustainable Development*, Vol.6, No.5, 2015 Cooperative Studies, (Mekele University), pp. .38-45.

³⁰² *Ibid.*

³⁰³ Jibril, p.93.

³⁰⁴ In formants: Daggafaa, Dhiheessaa and Alamaayyoo.

³⁰⁵ *Ibid.*

³⁰⁶ *Ibid.*

³⁰⁷ *Ibid.*

³⁰⁸ Informants: Solomoon, Faqqadee and Agabbaz.

cooperatives, but later on in case of the weakness of the leaders of cooperatives and it lacks to fulfill the members interest lack of comfort road connected each *Qàbàlè* and the members withdrew from the association. Generally, the cooperative services in the District were failed after 1980s.³⁰⁹

To avoid the variation among the society *Därg* concentrated cooperate with the peasant and it became the major issue in all landmasses of Ethiopia. Before the *Därg* no more changes in agricultural development and peasant life. For the improvement of both life of peasants and agricultural production *Därg* implement land reform for the fast change of the peasant.³¹⁰ To achieve the strategy *Därg* requires many services through cooperatives ways to pioneer agricultural inputs to the peasant which improve agricultural assets for the peasant production like ant weeding, selected seed, institution of research, Jimma Agricultural research center (JARC) which was established in Anfilloo 1974.³¹¹ The major services distribute by the cooperatives for the members include the provision of the market for their members by purchasing their products saving and credit services and capacity building for training.³¹² Consequently, the absence of improved road infrastructure was the major obstacle to the socio-economic development of the District. The area was highly infected by malaria, which had a countless impact on the life of the society of the low land area of Anfilloo like, Shebel, Dollaa, Waba, Yatti, and the disease Malaria infected the Muggi area.³¹³ From its introduction, the *Därg* military government reduced the traditional cooperative in the society, except the urban center left saving and credit cooperatives in Ethiopia. A modern cooperative of the military government to equalized the peasant through the commonwealth to control prices of the commodities, levy tax all over the landmass of the country.³¹⁴ Since it was established, the cooperatives philosophy was expanded up to the rural area of Ethiopia by different nomenclatures like peasant association, women association, and youth

³⁰⁹ *Ibid.*

³¹⁰ Informants: Daggafaa, Dhiheessaa, and Addaamuu.

³¹¹ Informants: Mitikkuu Tasammaa, Ambawu and Taarikuu.

³¹² *Ibid.*

³¹³ Informants: Aklilu, Shuumaa, Addaamuu, and Caalaa.

³¹⁴ Dagne Mojo, et al *The Development of Agricultural Cooperatives in Ethiopia: History and a Framework for Future Trajectory*, College of Development Studies, (Addis Ababa University), pp.53-54.

association.³¹⁵ Accordingly, every person should have the obligation to participate in association under his category.³¹⁶ The *Därg* government organized the peasant cooperative under *Ye Amirachoochi hebrat Sira Mahiber* (YAHSM) mostly cultivated coffee in different *Qàbàlè* of the District, which was selected by the employers.³¹⁷ The ministry of coffee and tea development with the CIP prevents the problems that pull back the development of coffee improvement during the *Därg* in the cooperatives and individual.³¹⁸ Later cooperatives service was polluted by the corruption and theft or embezzlement of the peasant property secretly because the selection of the responsible person in the cooperative services did not depend on knowledge and simply election, this event itself facilitate the corruption and theft by the few groups.³¹⁹

4.3.2 Cooperatives producers

The agriculture of Ethiopia depends up on individual farms for the long period of time. This type of agricultural activity could not transform the government plan. Product collected from individual farmers was not satisfied the need of household consumption and input for industries.³²⁰ To ease such kind of problematic and increase peasant's production the militarist government initiated to organized peasants under producer cooperatives.³²¹ To overcome the scarcity the government proclaimed the land reform or land right, and the socialist create the state farm by the name of government.³²² As the name producer cooperatives designates, the whole families participated in all association established around their *Qàbàlè* directly to improve economic revolution.

In Anfilloo the government planned to cultivate coffee in vast land through inclusive of the youth association, peasant association and women association though modern ways. To

³¹⁵ Informants: Yohannis, Faqqadee and Phaawuloos.

³¹⁶ Girma Tamasgeen, "the national democratic revolution program of Ethiopia and the development of peasant association", (BA thesis, History, Addis Ababa University, 1982),p.34.

³¹⁷ *Ibid.*

³¹⁸ Appendix IX, The challenges that pullback of coffee improvement in the region from the ministry of coffee and tea improvement to the district.

³¹⁹ Informants: Awwaqee Baacaa, and Agabbaz.

³²⁰ Mengistu Geremew, "History of Wenbera Wàràda," (MA thesis, History, AAU, 2016), p.52.

³²¹ Informants: Takkaleny Teessoo, Birhaanuu and Tasfaayee.

³²² Informants :Awwaqee , Agabaz and Daggafaa.

confirm this objective the state farm in the region the Coffee Improvement Project CIP play great role to make the awareness to the peasant.³²³ This farm activity was carried out at the place of forest and virgin lands in a selected *Qàbàlè*. By this activity, all peasants were participated and people was hesitating the daily duty in field work forcefully in 1977.³²⁴ Lastly, the activity was not succeeded in a good way, because peasant was failed in famine and the peasant never get chance to produce what needed for their lively hood. Finally, the state was not succeeded by cooperative producers, because when the coffee was reached to give cherry, the *Därg* was collapsed and by the emergency proclaimed it decided to share the products to the peasant. However, the share was not equal according to the participation of the peasant and it made variation between the peasant and the socialist *Därg*.³²⁵

4.4.3 Resettlement and Villagization

Specifically the aim of resettlement was to solve the pressure of farmland scarcity in different parts of Ethiopia challenged by drought, famine, and to increase agricultural productivity.³²⁶ Resettlement programs are efforts to move people from areas that have, for one cause or additional, confirmed to be unlivable to areas that are helpful for life.³²⁷ The causes of movement or flee from different region was hunger and starvation, the directions of movement were those that led into areas of plentiful food.³²⁸ The main target of the revolution of *Därg* after came to power was to control the political administration and to change the society life economic, politics and social life of the Ethiopian landmass.³²⁹ However, the revolutionary government plan for re settlement was full of challenges. The major challenges that faced by the revolutionary government had been selected place of low land area. To in light this statement the place where the people settled was not suitable for the

³²³ Daanii'eel Tafarraa, p.7.

³²⁴ Informants: Solomoon, Fiqaaduu and Faqqadee.

³²⁵ Informants: Takkaleny, Maammoo and Wandimmuu.

³²⁶ Messay Mulugeta, "The Impact Of Resettlement Schemes On Land-Use/Land-Cover Changes In Ethiopia." *A Case Study From Nonno Resettlement Sites, Central Ethiopia*, (AAU,2011) *Journal of Sustainable Development in Africa* (Volume 13, No.2, 2011),pp.269-293.

³²⁷ *Ibid.*

³²⁸ Endalkachew Dina, p.280.

³²⁹ Itana Habte, "Administration of Wëllëggä under *Darg* rule 1974-1991" (MA thesis, AAU, 2007), p.19.

people.³³⁰ The site selected for the settlements was the South of Muggi Town Shebel and Yatti during 1984.³³¹ The settlers increased the population of the *Qàbàlè* they settled Shebel and Yatti. The time of the settlement local people of the area supported by giving foods and builds the house for the settlers. The house construction was took place through the turn of each *Qàbàlè*, that had attendance according to the *Qàbàlè*. Additionally the settlers received different foods such as oil, wheat and maize, clothing, medicine and other relief goods to victims of different disasters.³³² Even though, as the oral informants have indicated the area not survived food security, because of poor agricultural activity.³³³ Government settled them periphery of vast land of the District during the resettlement and gradually the settlers expanded their farmland by hoeing grasses for further expansion farmlands and the Settlers were come from Walloo.³³⁴ In agricultural activity settlers used an axe as agricultural materials. The settlers challenged to use ox for farming because, the climate of the area was not favor for cows.³³⁵ The resettlement in Ethiopia was carried out in different area sparsely populated like Wëllëggä, Illubabor, Gojjam, Kafa, Gondar and Shawa. From those region of selected for the resettlement Wëllëggä was the largest region welcomed the highest number of the settlers.³³⁶ However the settlement in Anfilloo was not succeeded, because of the climatic condition of the region the settlers were leave their 1990 and sparsely few in numbers were lives in the region.³³⁷

Table 3: Settlement of People in Some Parts

Region	No of settlers	Total of resettlements in percent
Wallaggaa	253,282	42.7
Illubabor	146,216	24.7
Gojjam	101,126	17.1

³³⁰ Informants: Daagiim, Agabaz and Daggafaa.

³³¹ *Ibid.*

³³² *Ibid.*

³³³ *Ibid.*

³³⁴ Informants: Maammoo, Wandimmuu and Solomoon.

³³⁵ *Ibid.*

³³⁶ Itana, "Administration of Wëllëggä, p.22.

³³⁷ Informants: Faqqadee, Agabaz and Phaawuloos.

Kafa	19,838	15.4
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Source: Daniel Ayana, p.22.

Villagization process is all-inclusive of both positive and negative impacts on human beings and the environment. As it is the most important issue in the socialist *Därg* policy from the beginning of the policy of Villagization, mobilization was warmly carried out in different *Qàbàlè* of the region through the selected committee in Anfilloo.³³⁸ The Villagization process aims to produce the united *Qàbàlè* in a fixed area to facilitate infrastructure for the peasant. To apply the programmed the government started it in 1985.³³⁹ As informant's peasant was dissatisfied with the Villagization movement because the peasant was not interested to displace from the early settlement and was not well stable with sufficient economic development.³⁴⁰

To applied the Villagization process in Anfilloo the committee had the mandates for site selection for settlement and grouped scattered farming communities throughout the District into small village clusters, were to promote rational land use; conserve resources; provide access to clean water, health, education services; and strengthen the security of the government. However, the government was not succeeded to fulfill such infrastructure. During Villagization carried out in this District corruption was passed out by the committee secretly for whom defended to displaced from their first homestead gave cash for the committee to save themselves from un predict building houses and extravagancy.³⁴¹ In this movement, the low-level peasant was negatively challenged in different ways. For the implementation of Villagization, the militia and the committee's measurement were centralized on only poor peasant areas because the wealthier were stayed their first places corrupted money in cash for the committee.³⁴²

The Villagization carried out in the District was full of embezzlement around the house of a peasant, house materials were devastated and out of services, the standard of a house built

³³⁸ Appendix x, report about the Villagization in different *kebele* of the region.

³³⁹ Informants: Tasfayee, Yohannis, and Birhaanuu.

³⁴⁰ *Ibid.*

³⁴¹ Informants: Phaawuloos, Caalaa, and Wandimmuu.

³⁴² *Ibid.*

was less quality and quantity, reduction of a religious center, the peasant lost what they produced around their homestead before Villagization, scarcity of land was reflected and reduction of the production around their houses like, Mango, banana, and other fruits until recent time.³⁴³ The Villagization was disruptive the agricultural production because the time of the Villagization movement was during the planting and harvesting periods.³⁴⁴ There also was concern that Villagization could hurt local resources and individual treasure devastated by the rain.³⁴⁵ Particularly on water and grazing land; accelerate the spread of transmittable diseases, and increase problems and reduction of natural resources like forests in Anfilloo. However, the committee of Villagization was reported to the District.³⁴⁶

4.5.4 Agricultural cooperation

The *Därg* was more concentrated on cooperation work than private economic activity for the whole development's agriculture in Ethiopia in general. The government planned to cultivate coffee in vast land in Anfilloo through modern ways. To confirm this objective the state farm in the region the Coffee Improvement Project CIP plays a great role to make awareness of the peasant. This farm activity was carried out at the place of forest and virgin lands in a selected *Qàbàlë*. By this activity, all peasants have participated and people were hesitated the daily duty in ants fieldwork forcefully in some parts of the region people made crimes in the coffee production area, burning coffee plants were carried out by the peasants.³⁴⁷ Lastly, the activity was not succeeded in a good way, because peasants were failed in famine and the peasant never gets a chance to produce what needed for their lively hood.

Finally, the state was not able to use the products from the state farm and the government shares the products with the peasant. However, the share was not equal according to the participation of the peasant and it made variation between the peasant and the socialist *Därg*. This movement was effected on the natural environment, because the peasants were

³⁴³ Jibril, p.95. Informants: Iddosaa and Birhaanuu.

³⁴⁴ *Ibid.*

³⁴⁵ Appendix XI, the reduction of peasant resources during Villagization.

³⁴⁶ Informants: Caalaa and Birhaanuu.

³⁴⁷ Appendix XII the challenges of Heneche cooperatives members made on the production of by burning with fire.

motivated to grab the land, which was covered by the dense forest of the region in different *Qàbàlè* like Yaarer, Henachee, Suddi, Garjeedaa, Ashi, and different periphery areas.

4.4 Infrastructural Development

4.4.1 Road

With the collapse of public transport, the general Ethiopian transport was organized under private enterprise, which first road proclamation was drafted by *Ato* Mekibeb in 1935.³⁴⁸ Transportation of the period was limited only in the town and to connect the town with the town. However, the transportation system is advanced in the economic prosperity of every country. Yet the role of transportation in political and economic aspects people due to the modern transport system is significant. Today modern road transportation is further revolutionized and every person can travel at supersonic speed and it is speed and it is as well able to path the earth broadly.³⁴⁹ However, transportation has not developed equally in different parts of Ethiopia. Ethiopia is one of the countries whose modern transport system is of recent system phenomenon. It has made attempts to develop road railway sea and air transport as an estimated 90% of the product and 95% of the traveling public use the road transport system.³⁵⁰

There was no moderate improved infrastructure development during the *Därg* regime in the Anfilloo District. The main road was the only one from Dambi Dolloo to Gambeellaa regional state that remained to linked Dambi Dolloo, Anfilloo, and Gambeellaa.³⁵¹ During the *Därg* period, the constructed road allowed the *Qàbàlè* only on the side of the main road of the District. The people of Anfilloo District were contributed save the main road from Dambi Dolloo to Anfilloo by human power and involved in repairing roads that damaged by erosion and flood during the rainy season.³⁵² Yet, there was low road infrastructure

³⁴⁸ Kebreab Tesfai, "The history of General Ethiopian Transport shares compony 1944-1966 (B.A thesis, history,1984), pp.1-4.

³⁴⁹ *Ibid.*

³⁵⁰ *Ibid.*

³⁵¹ Informants: Faqqadee, Tasfayee, Wandimmuu, and Shuumaa.

³⁵² Informants: Alamaayyoo, Maammoo, Takluu, and Birhaanuu.

development during the *Därg* regime in Anfilloo District still today. There was no suitable road that linked the *Qàbàlè* of the District with the capital of Muggi.³⁵³

Consequently, the absence of improved road infrastructure was the major obstacle to the socio-economic development of the District. The area was highly infected by malaria which had a countless impact on the life of the society of the low land area of Anfilloo like, Shebel, Dollaa, Waba, Yatti, and the Muggi area was infected by the disease Malaria.³⁵⁴ Accordingly, to solve the road problems the peasant of each *Qàbàlè* digging by the human power which helped for linked the *Qàbàlè* with other *Qàbàlè*, only dry season to collect coffee from the service cooperative of each *Qàbàlè*. For this reason, to fulfill the social services Anfilloo was failed underdeveloped during the *Därg* regime.³⁵⁵

4.4.2 Education Service

The expansion of modern education in Ethiopia was related to the missionary activity of both protestant and catholic religions in Ethiopia.³⁵⁶ During his administration emperor, Hailesillassie was high interaction with the missionary for the expansion of education and church, which he has reflected his positive attitudes towards the missionary expansion he assigned and direct them to obtain land for the construction of churches and schools every place of their needs allowed to the missionary.³⁵⁷ Otherwise, the emperor support through financially in Dambi Dolloo.³⁵⁸ The support of the emperor positively encouraged other groups of missionaries into Ethiopian countries like the Baptist Bible Flow Ship (BBFS).³⁵⁹ The main interest of the missionary was not limited only to Finfinnee city and another small

³⁵³ Informants: Shuumaa, Maammoo and Waaq-gaarii.

³⁵⁴ Informants: Aklilu, Shuumaa, Addaamuu, and Caalaa.

³⁵⁵ Informants: Maammoo, Wandimmuu and Masgabuu.

³⁵⁶ Bahru Zewde, *A history of Modern Ethiopian 1855-1991* (James Currey: Oxford, 2002), p.103.

³⁵⁷ Appendix XIII, the letter written to Ethiopian Magistry Tsehaft Tezaza Tefera Worq Wolde, January 1963 by Donald E. Hanna the missionary representatives, for the appreciation of the emperor Hailesillassie for his support.

³⁵⁸ Appendix XIV, Letter is written to the resource management of central government from Dambi Dolloo.

³⁵⁹ Appendix XV, the supportive letter written to Hailesillassie to grant the land from Addis Ababa for church building in early 1973 by the group of Baptist Bible fellowship.

town but remote areas of the country like Gimiraa, Goree, Maji, Pokyo, and Dambi Dolloo.³⁶⁰

It is well known for the church providing education at the church. Accordingly, in Anfilloo District the modern education was not fully expanded, because the traditional mode of life of the District on the side of worship and religious practice was not willing to receive the missionary in the region. Thus, the people of Anfilloo have not welcomed the first missionary inter to the land of Anfilloo. According to oral informants, the missionary first inter to the Anfilloo before the second coming of Italy. The first man called Muse Armido came as a merchant and religious leader during 1919, but the Anfilloo people were not fully willing to welcomed muse Armido, and him also not comfortable with the climate of the region of Anfilloo. When they refused the missionary turns to Sayyoo District East of Anfilloo crossing Sakkoo River via Alemsillassie.³⁶¹

As soon as reach a place called Sakkoo the missionary was welcomed with good reception, Muse Armido facilitated the school places and Catholic Church to build it. From this, the people of Sayyoo and the surrounding people were getting more advantages for education services. The Sayyoo were not getting advantages from the only school but also get health services, water services, and road purposefully. The expansion of modern education in Sayyoo 1919 was the starting point for education services in the Qëlläm, particularly in Sayyoo. Gradually the Anfilloo were lost those advantages by refusing the missionary reception. The missionary target was not limited only to Sakkoo area and the American mission was to build a new school in 1922 at a place called Dhanqaa near Dambi Dolloo Town by the name called Birhana Yesus Elementary school.³⁶² Miss A.B Ashen Burst was the first woman was served as the supervisor in a place where the school was established. The attitude of the missionary was still focused only on the area of Sayyoo District; through the step, the area of Sayyoo was to get advantages of education.³⁶³

³⁶⁰ *Ibid* .

³⁶¹ Ashenafi Mamo, “A history of Catholic mission expansion in Sayyoo district” 1919-1991,” (BA thesis, History, Wëllëggä University, 2014), p.8.

³⁶² *Ibid*.

³⁶³ Informants: Taarikuu, Guuttataa, and Aklilu.

However, the Anfilloo and its surroundings were challenged to attend education at Sayyoo. The problems were continued until the Anfilloo Tigil Firee elementary school was opened. For the establishment of a school in Anfilloo the private's owners played a great role to facilitate school services like *Ato Kabbadaa Waggaa* for this testimony a letter was written to him from the central government to establish a school and made a card to collect money in cash through the representatives.³⁶⁴ Gradually the people tasted the result of education from who sent their children to Sayyoo than the informal education at church level and motivated themselves to established school in Muggi town and upgraded the school up to grade sixth until the feudal government was failed. However, the school established in Muggi was not with the support of a missionary.³⁶⁵

Continuously the *Därg* improve some educational processes after he took the power through the peasant association in the District, Anfilloo Tigil Firee was upgraded to grade eight every *Qàbàlè* was forced to established first cycle education services at *Qàbàlè* level. However, the high school was the main problem for the District, and students attend grades 9-12 at Qëlläm secondary school at Dambi Dolloo.³⁶⁶ This is also the main problem for those who could not attend the school at Dambi Dolloo. Thus, for adult education, *Därg* made a temporary house in every place of the villages of the area as a station. The *Därg* target was to eliminate the illiteracy of the peasant. The central issue of adult education of the *Därg* was thought the basic Amharic alphabetical order and counting the number. Besides its purposes, people were not getting the opportunity to understand what they were learned, because age was on other challenges and the low life standard more complicated the peasant at that time. Mostly, the peasant hesitated for they served their time in cooperation work, in women's associations, and youth associations. For this complexity, the women imprisoned for adult education reflect their problems through song.

Afaan Oromo

Iyya indaqqoo ganamaa
Boftidiiman dubbatee
Biyya Abbaa koottin galaa

English

the sound of cock in the morning
the red snake was shouting
I turn to my home land

³⁶⁴ Appendix XVI, A Letter written from Wëllëggä administrative and education office to *Ato Kabbadaa Waggaa* for school fee established at Muggi on September 29 nineteen 1970.

³⁶⁵ Informants: Kabbadaa, Guuttataa and Taarikuu.

³⁶⁶ Informants: Ambawuu, Awwaqee and Wandimmuu.

4.4.3 Political movement in Anfilloo (socialism and liberation movement)

This section deals with the environmental effects of the *Därg* wars with rebel political groups that weaken the military power in the region. From the early 1987s, the Ethiopian Peoples' Revolutionary Party (EPRP) movement was the tension of *Därg* at that time. They began launching attacks on secrete fighter's settlement areas beginning in 1989 and later the whole part of the region was made conflict with the Oromo Liberation Front (OLF).³⁶⁸ For one year the OLF ruled Anfilloo, elected the committee to manage the District. This was enabled during the transitional government; Anfilloo was under the administration of Gambeellaa regional national state.³⁶⁹ People also agitated with the administration of *Därg* were expressing their happiness through poems.

Afaan Oromo

Mengistu yaadhala Booyyee
Kan Oromoo dhufa hin oollee
*Maaf bossistee haadh ijoollee*³⁷⁰

English

Mengistu who is the child of pig
since the Oromo liberated their nation
why have you cried the mother of children

Through the time when the Tigray people liberation front (TPLF) stabled their power and managed all the territory of Ethiopia, Anfilloo fell under the control of the TPLF during 1992. The peasants were encouraged to enlarge their agricultural production by clearing vast forestlands found in these Districts. Peasants hurried to inhabit virgin lands by clearing forests and expand their agricultural fields for both coffee and crops. This harmfully affected the forest ecology of Anfilloo particularly the areas found covered with natural forest in the region. Anfilloo is located at the periphery of QëllämWëllëggä one. During the *Därg* period, it was fought with like OLF in QëllämWëllëggä particularly in Anfilloo, Tullu Walal, and Abbaa Seenaa forest in Western Wëllëggä.³⁷¹ Throughout the transitional government was established the District faced many challenges from the government. The soldier of *Därg* was

³⁶⁷ Informants: Uffatii, Saaraa Maammoo and Gimjaa Qaqqabaa.

³⁶⁸ Informants: Taarikuu and Guuttataa.

³⁶⁹ Informants: Birhaanuu, Mazgabuu and Daagiim.

³⁷⁰ Informants: Uffatii and Baaccuu.

³⁷¹ Informants: Phaawuloos, and Taarikuu

used modern military armament and modern guns, during this period the tank which the military used to fight the revolt was located in Anfilloo Tigil Firee elementary school.³⁷²

Figure 9: The First Tank Employed to Fight OLF in Anfilloo by the Därg



Sources, Photo taken from Tamaseen photo house on April 20/2020

The slogan of the government called *Abiyot xibbaka* more influenced the life of the people. Various issues forced the failure of the *Därg* towards the nearby 1980s.³⁷³ The major events were why the *Därg* was exerted high autocracy, reduction of human rights, economic problems of the peasant, ant religion or closed all churches and whipping the protestant leader at the market center of the District during market day, the segregation of religion made by the *Därg* cadres allow the orthodox church for few minutes on sandy, while the other people were Studying the newspaper on sandy which reflects the Marxist Leninist theory.³⁷⁴ According to the region the Regime also faced hard challenges from religious institutions and the protestant missionary were not accept the concept of the *Därg* refused the religion, the missionaries preach the gospel at the market. At the end of the *Därg* period, the conflict was formed and the *Därg* was failed in tension because different political parties were emerged and control different parts of Ethiopia from 1989-1990. With the establishment of the new

³⁷² Informants: Awwaqee, Agabbaz and Daggafaa.

³⁷³ Informants: Masarat , Faqqadee, and Birhaanuu.

³⁷⁴ Informants: Phaawuloos, Raagoo, and Qabeessaa.

government Anfilloo District became under the administration of Oromiya national regional estate.³⁷⁵

³⁷⁵ *Ibid.*

CHAPTER FIVE

ANFILLOO DISTRICT IN THE FIRST DECADE OF EPRDF's RULE 1991-2000

5. 1 Agriculture

The government played a great role in agricultural development in collaboration with non-governmental organizations (NGOs). From among the NGOs, working on agriculture, Agricultural Growth Production (AGP) was the most known in Anfilloo District. AGP aimed at achieving a greater balance between targeted support to the poorest rural households and support to economically better households and enterprises in areas with high potential. The AGP focused on scaling up investments and technologies.³⁷⁶ The AGP, furthermore, expanded the rural road network and supported investment in watershed management and small-scale water management and irrigation systems, which would significantly reduce the contradiction in agricultural production and will, enable smallholders to take advantage of new and more profitable prospects from their production.³⁷⁷

The AGP in Anfilloo also promoted well-coordinated donor support for agriculture. The institution gave multi-purpose services for the communities of the District like giving training to the farmers and supporting the development agency (DA) to strengthen the local Farmer Training Center (FTC). The other main objective of AGP was to develop irrigated agriculture, productivity, and management of small-scale irrigation systems.³⁷⁸ Moreover, it aimed at enhancing institutional capacity for irrigated water and crop management through the introduction of improved on-farm irrigation water management, agronomic practices, and capacity development interventions for the smallholder irrigation system.³⁷⁹ At different periods, the development of the Irrigation Water User Association (IWUA) was established.

³⁷⁶ Agriculture Global Practice Eastern Africa 1 Africa Region, International development association project appraisal document on a proposed credit the amount of USD 350 million to the federal democratic republic of Ethiopia for a second agriculture growth project, p.13.

³⁷⁷ Informants: Tsaggaahee Baqqalaa and Mitikkuu Tasammaa.

³⁷⁸ *Ibid.*

³⁷⁹ Informants: Phaawuloos, Masarat, and Faqqadee.

Productivity increase in agriculture is an effective driver of economic growth and poverty reduction both within and outside agricultural sectors. Such productivity increase depends on good rural infrastructure, well-functioning domestic markets, appropriate institutions, and access to the appropriate skill. AGP tried to increase smallholder farmers 'access to input and output markets.³⁸⁰ The value chain developments will influence on-farm productivity improvements through investments in markets and agribusiness, as well as direct producer level interventions as needed. Specific attention was given to ensure female households and married women get benefit out of the interventions by supporting the agricultural input supply system, support to farmer's organizations, supporting agribusiness developments, and supporting market infrastructure developments and management in Anfilloo.³⁸¹ Generally, the AGP-played a pivotal role to develop the economic conditions of Anfilloo by changing the mechanisms of boosting individuals' income by participating in activities like animal fattening, irrigation, and good farming mechanisms.³⁸²

5.2 Forests and Wildlife in Anfilloo District

In a recent time in Ethiopia high capacity of coffee production negatively affected the ecology of the coffee productive area by accelerating climatic change in a different part of Ethiopia.³⁸³ After 1991 when the Därg was withdrawn EPRDF more concentrated on coffee production, encourage people to coffee production, and improve coffee prices and liberalize the coffee sector. In general from the came to power the land proclamation was enable the peasant to control the land vastly. Concerned on the land policy people also used different mechanisms to control farm land .According to the data from the ADADO, the area covered by the forest was 34% before the *darg* came to power. By the gradual change it decreased to 23.62% from 1974 and 1987 it declined to 20.62%. The most case for the deforestation in the region was coffee cultivation and expanding farmland was the major one.

³⁸⁰ Agriculture Global Practice Eastern Africa I Africa Region, p. 14.

³⁸¹ *Ibid.*

³⁸² *Ibid.*

³⁸³Tadesse Woldemariam Gole, *Environment and Coffee Forest Forum* (ECFF), (Addis Ababa:Ethiopia, 2015), p.22.

The peasants were interested to control fertile land in borderland of the area.³⁸⁴ Coffee plantation was the most problematic that facilitated the scramble of forest land in the region, because of the community used the life of the social groups depend on coffee products and the increase of the coffee price time to time and the peasant hopes that as it have advantages than other crops.³⁸⁵ The connection of the marketing system with an organization which was recognized by the law and the government allowed the private owners with each of them such encouragement is also more facilitated for the producer's good prices.³⁸⁶ People of Anfilloo used forests for different purposes. The daily life of the community connects with the forest.³⁸⁷ In Anfilloo rural area, people have mainly depended on forest coffee production, for firewood, for construction, honey production and grazing are the well-known ones.³⁸⁸ The most popular forest area of Anfilloo the Garjeedaa forest which is located at the North of Anfilloo and *Metseqeddoo* forest were the endowment of different wildlife and different variety of wild animals. Some species of plants located in the region were given services for multi-purposes.³⁸⁹ *Abbayyii (MaesaLanceolata)*, *Adaamii (Euphorbia)*, *Ambabbeessa (Albiza)*, *Bakkannisaa (CortonMarcrosstachs)*, *Baddeessa (Sygiumguinsis)*, *Birbirs (Podocarpusgracilor)*, *Eebicha (Vernoniamydalina)*, *Qararo (AninjeriaAdolfic)*, *Waleensuu (Erytrinabrucei)* are located in this forest.³⁹⁰

Generally, human mismanagement of the forest has been imposed on the environment. In the absence of natural regeneration, the existing shade trees will ultimately well-known, reach the post-reproductive stage, and die, exposing the coffee plants to changed environmental conditions and the conversion of forest coffee into semi-forest coffee system continues, most of the coffee forests will be lost, leading to the loss of forest biodiversity³⁹¹.

³⁸⁴ Tesfa Berhanu, "The case of Gargeda state forest in Qellem Wällëggä zone, Oromiya ,Ethiopia" MA tthesis, Geography ,Wällëggä University, 2019), p.29.

³⁸⁵ *Ibid.*

³⁸⁶ Celia petty, et, al *Coffee and household poverty*, 2004, p.8.

³⁸⁷ Informants: Shuumaa and Girma Kuma.

³⁸⁸ Tesfa,p.28.

³⁸⁹ *Ibid.*

³⁹⁰ *Ibid.*

³⁹¹ Aboma, p.10.

The coffee management activity in Anfilloo involves the complete removal of the competing undergrowth, including the seedlings and trees of the canopy trees on annual basis, to increase coffee productivity. This is expressed that the negative consequence of these practices is not only on the forest species arrangement and building but also on the long-term survival of coffee vegetation and productivity.³⁹²Coffee production conquers tree regeneration, reduces tree density and some forest species due to repeated removal of non-coffee plants; and then leads to the dominance of coffee plants in the forest coffee system. In this system too, the coffee population is mainly from the naturally growing wild population. Farmers simply avoid competition from other plants by clearing to make the distribution of coffee.³⁹³

5.3 Access to Land

In the rural area and forest lands, the land holding system has been more or less practiced in accordance with the *Därg* Proclamation of Land Reform of March 4/2975, i.e. utility right for the peasantry under the state ownership. According to oral informants, the landholding system has been practiced in three ways. The first has been the traditional method which involved expanding possession from the farmland to the forest site by deforesting and planting coffee seedlings in the natural forests. There was also land used for common purposes such as pasturelands and other communal issues of the period.³⁹⁴However, forest in the region was deforested for different purposes and transported to Gambeellaa via Shebel *Qàbälë*. The second type of possession was controlling the land for the beehive on the very long trees in the vicinity of low land areas called *Yoogoo*.³⁹⁵ This traditional system was more practiced by the Mao groups who have the wisdom of making beehives. They could control vast lands with beehives in the forest. According to the testimony of oral informants

³⁹² *Ibid.*

³⁹³ Informants: Masgabuu and Girmaa.

³⁹⁴ Informants: Guuttataa, Taarikuu and Birhaanuu .

³⁹⁵ Yoogoo is a type of traditional landholding system in which the Busāsé was used to control vast lands in the forest through beekeeping.

of Anfilloo District, people would buy vast tracts of land with the potential of keeping beehives in different areas.³⁹⁶

This traditional landholding system in Anfilloo took place secretly up now in this method no one can enter the land which has a symptom or the tree which has a symbol shows that it is controlled by the other. Still, now the remote low land area of Anfilloo District, which served for honey production, used the system to prevent their boundary from others.³⁹⁷ However, in this District to get land was very hard for the new generation for house building and both coffee and crop production.³⁹⁸ Because numerous hectares of land was controlled by pre-settlers of the dweller. For instance, every person first settled as *Qabiyyee* can expand his boundary as he needs.³⁹⁹ The coming of the Ethiopian People's Revolutionary Democratic Front (EPRDF) to power in 1991 has serious the issue of farmland and the package of agriculture. After the EPRDF, the government addressed 1996 the issue by passing a decree of land redistribution.⁴⁰⁰

According to my informants, it was a positive response to the demand of farmers.⁴⁰¹ The residual land was taken and redistributed to the mass poor farmers. Some informants agree with this classification though they felt that many innocents were included. However, some people and the present *Qàbàlè* agree that the distribution of plot land and coffee land was not equally distributed to the farmers according to the needs of the people, because the pre-settlers were control vast land from different places especially coffee land and the fertile area. This was made an excessive variation between the small-scale farmers. According to eyewitness accounts informants, the maximum size controlled by the highest groups was estimated to be 50 oxen or up to five hectares, while the lowest small-scale framers were used only half of the hectares.⁴⁰² Because of this grate difference was made to miss understanding of the use of land and most of the people were not prefer to inter the forest

³⁹⁶ Informants: Dhiheessaa, Shuumaa, and Geetachoo.

³⁹⁷ Informants: Masgabuu and Girmaa.

³⁹⁸ *Ibid.*

³⁹⁹ *Ibid.*

⁴⁰⁰ Informants: Faqqadee, Phaawuloos and Masarat.

⁴⁰¹ Informants: Agabaz and Daggafaa.

⁴⁰² Informants: Dhiheessaa and Shuumaa.

land in case of more effort to cultivate in the forest. The major problem of the regions in landholding after the EPRDF came to power was people also controlled the land according to their clan for defensive from their boundary from other clans.⁴⁰³ In addition to this, mostly the people of the other Districts were controlled many lands from Anfilloo, in case of the chain of marriage from a District like Sayyoo and Haawwagalaan.

5.4 Coffee trade and its Marketing cost situation

The coffee sector provides an important source of income for those who participated in its cultivation and trade from a rural area to Finfinnee at the final markets.⁴⁰⁴ Price and market have a high interface in the free trading system. From this interaction, traders and suppliers benefited.⁴⁰⁵ Ethiopia also exported in large quantity from a developing country, up to 45% - 50%. Coffee collectors are more interested to get a commission according to the agreement between the wealthier person and twice from coffee producers or farmers, which had advantages to earn extra profit from farmers.⁴⁰⁶ The agreement between the whole coffee collectors and local coffee traders was sometimes variable one, because, the interest of local traders is to get a high commission from both the farmers and the whole coffee collectors. For instance, the *Qàbàlè coffee* collector agreed with the private wealthier with 370 ETB one (*Saafiyyaa*) or twelve kilograms⁴⁰⁷. According to the measurement of the District 12kg) coffee price the local traders agreed with each of them to minimize the coffee prices 5-10 ETB out of the agreement of private wealthier to increase private profit and facilitated the advantages of the commission from the private wealthier and farmers.⁴⁰⁸

⁴⁰³ Informants: Daagiim, Maammoo, and Wandimmuu.

⁴⁰⁴ B.L Hen Erickson, *Report prepared for the government of the people's democratic republic of Ethiopia, united Nations developments Programmes food and agriculture Organization of the United Nations*, Rome 19 88, p.100.

⁴⁰⁵ Mengistu E. Siyoum, "Price transmission system in Ethiopian coffee market "(Master's thesis, Environmental economics and management, Uppsala), p.4.

⁴⁰⁶ *Ibid.*

⁴⁰⁷ It is the local measurement used for only honey and coffee that known as *Saafiyyaa* in the local languages, and one *Saafiyyaa* of coffee must be twelve kilograms bought 350 -400 ETB, but one *Saafiyyaa* honey measure 25 kilograms.

⁴⁰⁸ Informants: Geetachoo, Ambawuu and Agabbaz.

Additionally, in Anfilloo coffee marketing costs were challenged with a different situation. The major problem was unlicensed traders in rural areas also negatively affected coffee quality, price, cheating the kilograms of farmers and the particular area unlicensed traders collected coffee at the place of the coffee land area were the major problems affecting the farmers coffee for the thief. The result of marketing and coffee price-controlled by local traders and illegal traders built a temporary house for the sales of a local drink called *Araqee*.⁴⁰⁹ Otherwise, to increase the individual profit the whole traders attended the area of the private wealthier distributed money for the *Qàbàlè* coffee collectors and observed by motorcycle and facilitated coffee price according to their interest or needs.⁴¹⁰ To avoid such problems the government used different mechanisms. From each mechanism build the stories in a separated place in each *Qàbàlè* with the support of a development agency. However, the local coffee collectors have not used the story as it is needed.⁴¹¹

Figure 10: The Temporary Store at Market place of Private Traders



The photo was taken by the researcher during fieldwork, on May, 2020

⁴⁰⁹ *Araqee* is kind of alcohol made by the female from different crops.

⁴¹⁰ Informants: Tasfaayee, Siisayee and Wandimmuu.

⁴¹¹ *Ibid.*

5.5 The Role of Cooperative to improve Farmer's Exploitation by private traders

For the above-mentioned reason, the coffee price has remained a source of tension between producers and their trading partner has given the economic difference between the two. For this reason, the governments have from time to time get involved on behalf of producers through various price stabilization mechanisms such as developing, cooperate with the farmers in each *Qàbàlè* with three nearer to each of them.⁴¹² Such method though tried to have recorded and limited success due to various reasons choice from corruption, mismanagement and improves the price of coffee as the District. Additionally, after the Union of Torban Anfilloo was Organized the direct sales system to manage well and benefit the producers, the issue of coffee along the provide sequence will need to be addressed, alongside other certifications given to coffee sales. According to the data have collected from informants, peoples get many opportunities from coffee production by organizing with groups of their locals. The cooperatives in Anfilloo play a great role to solve the problems of the society by giving a loan to the member of the cooperative during the harvest and divert the private owner loan for the society's benefits.⁴¹³

Furthermore, the cooperative organization gives the dividend for the members after the coffee sales price was calculated and direct society as they open their bookkeeping, training assistance records of the loan agreement, cash sales, and advice the way of the social understanding how to manage and save what they get from coffee production.⁴¹⁴ Additionally, the cooperatives union plays a vital role in collected coffee from the farmer through the members from each *Qàbàlè*.⁴¹⁵ The cooperative has two main principles namely to provide organizational support to cooperate and to manage the input of the development and to facilitate the needs of the society through the service cooperatives. For the improvement of the coffee price cooperative made more advantages for coffee producers, the members of the cooperative and the Union facilitated the market linkage from the *Qàbàlè* to an international market network system. The primary cooperatives in Ethiopia are important

⁴¹² Informants: Admasuu Caasaa and Faqqadee

⁴¹³ *Ibid.*

⁴¹⁴ Ministry of Agriculture, *Coffee improvement project, Annual report*, (Addis Ababa, 1986) .p.44.

⁴¹⁵ Informants: Agabaz, Faqqadee, and Caalaa.

participants in the coffee value chain of the country. They produce and harvest the coffee and some of them even make some processing activities like washing pulp, sorting, and finally sell it to their respective unions.⁴¹⁶ The unions process the coffee or further processing. Finally, further processes were packed, transported to their store, and make ready for the export market. Here the unions have different alternatives to sell the products final markets.⁴¹⁷

5.6 Religious Activities

5.6.1 Islam

Religion was an inseparable practice for beings. The introduction of Islam religion in the area of Qëlläm Wëllëggä particularly in Anfilloo, Abba Jifar II allowed the ulamas to the region to preach the rules of holly Quran into Districts of present-day Qëlläm, Anfilloo, and Gaawoo Daallee District in 19thc. In most parts of the region, the ulamas play pivotal roles in the conversion of people to Islam the Sheik from Jimma Haj Umar Usman (A/Jobir) inter in Anfilloo 1909.⁴¹⁸ In Sayyoo area Alfaki Ahmed Umar built Masaraa at Minkoo east of Dambi Dolloo Town. As oral informants and the local tradition Alfaki were helped the people through his pray Allah for any problems and the people of the region prefer to pray with him. During Islam, religion was expanded he encouraged the community of the area to accept the religion in Dambi Dolloo.⁴¹⁹ Thus, the Muslim scholars had made high interaction with other areas of Masaraa like Yaa 'aa in Beghi and other rural of the Islamic center. The introduction of Islam in Anfilloo had advantages for the trade development of the region with other Oromo of Jimma and it made good interaction with orthodox Christianity.⁴²⁰

5.6.2 Orthodox Christianity

Orthodox inters to Anfilloo before Islam and protests religion inter to the area. Before it expanded in different *Qàbàlë* St Gorge church was located in only Henachee *Qàbàlë served*

⁴¹⁶ Alemayehu Asfaw, "Coffee Production and Marketing in Ethiopia", *European Journal of Business and Management*, Vol.6, No.37, 2014, p .115.

⁴¹⁷ Informants: Tsaggaahee and Mitikkuu.

⁴¹⁸ Informants: Ibraahim and Hunibbaachoo

⁴¹⁹ *Ibid.*

⁴²⁰ *Ibid*

as burial place of the whole *Qàbàlë* from 1904.⁴²¹ As Jibril cited Girma Mengistu thesis the Busäsë people built the church at Kollii and people had the behavior of orthodox worship in the region.⁴²² However, my informants Ato Hunibacho Adaal who lived in Kollii *Qàbàlë* for a long time and eye witness argued this idea realizing as the church of orthodox Christianity was firstly built in Henachee, for this argumentative an eye witness account have been said as people were buried from different *Qàbàlë* at Henachee. Until the establishment of the church in different *Qàbàlë* 1959, the burial places of Anfilloo as a whole used Henachee.⁴²³ Gradually the church was built in different places of the District, started informal education by the *Qees or priest* of Orthodox Church. From the beginning, the Orthodox Church located in Gidami was St Merry church 1886 and this was to facilitate for Jote and multiply the followers in Gidami.⁴²⁴

Figure 11: Photo of St. George Church first built in Anfilloo 1904



Sources, photo captured during fieldwork by reasercher

⁴²¹ *Ibid.*

⁴²² Jibril, p.61.

⁴²³ Informants: Hunibbaachoo and Daggafaa.

⁴²⁴ Badilu Asaffa, "The expansion of Protestantism and culture change among the Sayyoo Oromo, western Oromia" (MA thesis, Anthropology, AAU , 2014), p .58 , Jibril, p.62.

5.6.3 Protestant Christianity

The expansion of Protestantism in Qëlläm particularly in Sayyoo was happened during Birruu Wolde Gebriel was the governor of QëllämAwräjjä. As Badilu Aseffa was stated in his work the epidemic disease infected the family of Birruu and his soldier more facilitated the opportunity of treatment from British opened the door for the missionary to inter Qëllämby the interference of the American Presbyterian church Sudan Interior Mission (SIM) by the known missionary called Thomas Lambie early July 11, 1919.⁴²⁵ As I have been discussed in the previous section Emperor Haile Selassie play a great role to support the evangelist this was the support government for education expansion and religious expansion and the SIM was helped the people significantly for the new religion.⁴²⁶ Additionally, the missionary was written a letter to thank emperor Hailesillassie by Donald E.Hanna in 1961 by the missionary representatives.⁴²⁷

After the occupation of Italy in Qëlläm Betel evangelical church in Dambi Dolloo was neglected from worship and preaching. Emperor also supported the missionary in the region and respected in some aspects. A few numbers of churches were built in different villages. Later on, the protestant faced many problems during *Därg* when he announced the Marxist Leninist theory which is anti-Christianity. In this regard the problems have emerged from the government i.e the *Därg* refused new faith religion because the government frustrated the cooperation of religion and the strategy of *Därg* were not allowed to attend any religion when the situation was hardly seen the attention of the community, he takes many measures on religious leaders and the followers. For instance, whipped, arrested, prisoned, and cleaning the disposal in the town by hand in front of the believers. It could be mentioned who paid some sacrifices like Pastor Efram Dhangissa, Evangelist, Mitiku Tasfaa, and Dingataa Tolasaa the known one.⁴²⁸

⁴²⁵ *Ibid*, p.26.

⁴²⁶ Paulo's Balcha, A history of Damot Gale Warada 1941-2006" (BA thesis, History, A AU, 2016), p.32.

⁴²⁷ Appendix XVII a letter written to the Imperial majesty's private secretary, Tefera Worq by Donald E. Hanna, April 16/ 1961

⁴²⁸ Girmaa Ittaanaa, "Pentecostalism and new age movement." Oromia, Dambi Dolloo 2012, p.13. Informants: Phaawuloos, Masarat, and Faqqadee.

After the *Därg* was collapsed all evangelical churches es inter in new breaks EPRF made Opposite of Military Junta for the development of every religious institution and chacked the equality of religion. Through the time of protestant mission expansion, the number of believers increased from time to time, the government gave recognition to any religion until it kept the norms of the society. Later the Protestants multiplay their members through preparing conferences at the field area of the school and small town, healing system, supporting the poor, or donation increase the number of believers more and more in Anfilloo.⁴²⁹

5.7 Enter- Ethnic relation in Anfilloo District to 2000

5.7.1 The role of Buna Qixxee, *Beeshoo*, and coffee harvesting in ethnic interaction Anfilloo

Ethnicity is a social phenomenon that is manifested in interactions among individuals of different ethnic groups within a political system where language and cultural exchange are the most well-known characteristic.⁴³⁰ For its location and climate, Anfilloo attracted different ethnic groups to the region, from the introduction of coffee in the region the number of the immigrant in the area was increased from time to time. A large number of immigrants were started to flee to the region from 1941 after Emperor Hailesillassie restored his power. For their settlement, the newcomers from different places controlled different cultivated land.⁴³¹ For its attraction Coffee is connected to different ethnic groups from neighbors to long-distance migrants. The immigration of different ethnic groups from various areas was to overcome different challenges and to get more advantages from coffee grower areas, to solve individual problems, to survive scarcity of land, for a job opportunity, famine, and poverty.⁴³²

On top of these factors, the rapid growth of coffee plantations attracted the community to the region. Most of the time, these events have happened during the cultivation of coffee and its

⁴²⁹ *Ibid.*

⁴³⁰ Siegbert Uhling, *Inter-ethnic relationships in the coffee-growing community*. Proceedings of XV *International conference of Ethiopian studies*, Humburg July 2-3 2003, p.142.

⁴³¹ Informants: Solomon Ayyalaa, Daagiim, and Shuumaa.

⁴³² Endalkachew Lelisa Duressa, the socio-cultural aspects of coffee production in southwestern Ethiopia: an overview (History, Bule Hora University), p.18.

harvesting time. According to the test money of the local elders at the time of harvest, many ethnic groups were migrated to the region from different parts of Ethiopia, like Bahirdar, Gojjam, Wallo, Shawa, and Hararghe. Beyond the neighbor of Anfilloo different local Districts take part in Sayyoo; Hawa Galaan, Alaku Dorgomnee, and Gaawo Qeebbee were migrated to the region to get Job opportunities during weeding time for full filling their needs like clothing, education purposes.⁴³³ There were different mechanisms that facilitated ethnic interaction in Anfilloo District.⁴³⁴ Buna Qixxee was the most contributors to the ethnic interaction among the society of Anfilloo with others.⁴³⁵

According to the local elders have suggested *Buna Qixxee* is the main systematic play fundamental role in the ethnic interaction in Anfilloo with others. The hierarchy of *Buna Qixxee* was tied from local *Qàbàlè* to expand through the cross the country out of Oromiya up to North of Ethiopia with people of Amhara region specifically.⁴³⁶ Mostly *Buna Qixxee* was preferred by the peasants to survive emergency problems, to overcome human labors, absence of the potentiality of harvesting and weeding, protection from wild animals and in case of their age, and mostly to survive emergency problems by the payment (*Qabsisa*) from who received *Buna Qixxee* from private owners.⁴³⁷ Additionally, according to the rule of *Buna Qixxee* the receiver gave 3000-7000 ETB to *Abbaa Buna*.⁴³⁸ The duration time years of the agreement between the two were dependent upon the memorandum between the two and revised according to the interest of *Abbaa Buna* (owner of coffee) after the conclusion of the period the memorandum was rewriting by *Jaarsolii*.⁴³⁹

Beeshoo is another contributor to ethnic interaction in Anfilloo. This activity was well practice after the farmer collected the main coffee beans from the coffee tree the laborers came from different places collected the coffee beans from the land from March to April.⁴⁴⁰

⁴³³ Informants: Solomon, Daagiim, and Caalaa.

⁴³⁴ Informants: Agabaz and Faqqadee,

⁴³⁵ *Ibid.*

⁴³⁶ Informants: Tasfaaye, Wandimuu, and Alamaayyoo.

⁴³⁷ Informants: Maammoo, Alamaayyoo and Birhaanuu.

⁴³⁸ *Ibid.*

⁴³⁹ *Ibid.*

⁴⁴⁰ Informants: Maammoo and Takluu, Jibril, p.106.

Additionally during the time and average each coffee collector or *Beeshaatuu* pickup up to six to seven kilograms of coffee beans per day.⁴⁴¹ People also used this income for weddings, education purposes, clothes and to survive the challenges of life among their family. Concerning the contribution of this *Beeshoo* it tied different ethnic groups through marriage with different areas especially with the Sayyoo Oromo and Anfilloo people are the common practice.

5.7.2. Relation with Periphery People and the Herders of Nigeria (The Fallaata)

The interaction with the periphery people of Anfilloo was more stabilized during the administration of *Lij Tolina Buri* he was one the governor of the Henachee *Aṭbiya-dañña*. By doing so Tolina was made different efforts to respect the boundary of Anfilloo with Sudan, by planting fruits like a mango on the edge of the border through the intervention of Komo.⁴⁴² Additionally, *Lij Tolina* was a supporter of Olike Dingil during his resistance to Italians, he facilitated the place where Olike was stayed himself selves few in numbers of his soldier Italians the place called Dansii. During this time *Lij Tolina* participated in the unity of Maccaa and Tulamaa.⁴⁴³

⁴⁴¹ *Ibid.*

⁴⁴² Informants: Phaawuloos, Birhaanuu and Taarikuu.

⁴⁴³ Informants: Agabaz, Daggafaa and Phaawuloos.

Figure 12: Photo of Lij Tolina



Source: Photo taken from *Lij Tolina's* relatives by the researcher on November, 24/2020

The relation that had developed between the Komo, the Majang, and the Anfilloo completely interlinked only on the side of the economy. The main reason for the relationship was limited only the area of economic sphere was: first the local rulers used systematically the raw materials which they collected from wild animals' products.⁴⁴⁴ Secondly, the living area of both ethnic groups was far from the District and they were considered as lower caste as the attitudes of the society. Thirdly those people were influenced by the different political impacts of different imperial governments. In the social life of community people, the District could not adapt to the people. They only communicate with the people who were related to them during the hunting of buffalo and elephants.⁴⁴⁵ However, the Komo community and the Majang were used went to Muggi market to exchange their respective production like honey during the winter. In agricultural activity, they depend on hunting, gathering, and honey collection. As oral informants have suggested the Komo people were scattered for the political situation of Ethiopia and particularly in Anfilloo. In the history of

⁴⁴⁴ Informants: Agabaz, Awwaqee and Phaawuloos.

⁴⁴⁵ Informants: Biyyanaa, Shaanqoo, and Phaawuloos.

the settlement of Komo, we can see both the Komo of Ethiopia and the Komo of Sudan.⁴⁴⁶ According to the eyewitness account of oral informants, the Komo in Ethiopia at the borderland of South Sudan fled to Sudan for the survival of political challenges of the region they faced in different periods.⁴⁴⁷

Figure 13: Photo of the Komo of Sombo Garee



Sources, photo taken from ADADO, on April 2020

However, before the Komo of Sombo Garee were scattered into Gambeellaa, Sudan, and Toongo area the society secretly practiced trade relations with South Sudan.⁴⁴⁸ For instance, the Komo of Ethiopia obtained different materials like salt from Sudan. With the gradual change, the Missionary Protestants build the church and preach the doctrine of the religion in early 1999. The final reduction of Komo of Sombo Garee was the war of 2000 in which the TPLF was acted on the people most of the house of Komo were burned and the chairman of the period Munaayyoo was captured and flee to Sudan⁴⁴⁹ At the chance, the few numbers of the Majangir were lived-in the area of Anfilloo forest with poor economic activity hunting and gathering, around the border of Gambeellaa and at the vicinity of Sombo Garee river at the border of South Sudan and sometimes they lived around near to Muggii towns like

⁴⁴⁶ Informants: Taarikuu, Yohannis and Maammoo.

⁴⁴⁷ Informants: Phaawuloos and Caalaa.

⁴⁴⁸ *Ibid.*

⁴⁴⁹ Informants: Phaawuloos, Biyyanaa, and Shaanqoo

Qacamii and Wiiraa. In recent times the community of Majangir was challenged with infrastructures like roads, market centers, schools, and religious institutions.⁴⁵⁰ The borderland of Anfilloo was never getting attention from the government and the local community of the region. In the vicinity of Sombo Garee, the Nigerian herders called Fallaata to get more opportunity for their cattle grazing during autumn.⁴⁵¹ According to Anfilloo tradition, those herders has used the vast land between South Sudan and Ethiopia for grazing. AS result, this type of economic activity tied the region with other people of Africa. The main animal they herd in the region was cows, camels, sheep, and goats.⁴⁵² The main interaction between the Fallaata and the Anfilloo people was deep centered on exchanging and sold their cattle at the market of Muggi town.

As my informants and eye witness, the people of Nigeria were not challenged with the gathering of their cows, because the people used traditional medicine to protect their cows to defend them from any danger. Additionally, when they came to Muggi market center they had assistance who understands both Afaan Oromoo and their language, so at the market place they promised who sold their cattle and they advised it is impossible to dishonest on the price.⁴⁵³ Interestingly, what the people of the region were amazing was that the Nigerian herder was sold the dollars at the market of Muggi and this event was practiced on regular market days both Thursday and Sunday.⁴⁵⁴

⁴⁵⁰ Informants: Mitikkuu and Tsaggaahee Baqqalaa.

⁴⁵¹ Informants: Guutuu Firriisaa and Waaq-gaarii Qannoo.

⁴⁵² *Ibid.*

⁴⁵³ Informants: Agabaz, Awwaqee and Phaawuloos.

⁴⁵⁴ Informants: Solomon, Daagiim, and Caalaa.

Conclusion

The study focused on generalizing and analyzing the history of Anfilloo District from 1941-t 2000. It tried to reconstruct a history of the District focusing on local developments based on oral information and archival materials. As a result, the study, compromise that developing a comprehensive history of the district for the period under discussion, has attempted to look into some of the major local developments that had shaped the historical development of the district in a local context. Using the major national outlines of historical development for this period, the study has analyzed the history of Anfilloo district taking into consideration local developments. At the first of the study, major historical developments of the area experienced up to 1941 period are raised and discussed.

However, what is important is that the District in particular in general had been challenged with the political administration of the Emperor. The Italian occupation in Qëlläm Wëllëggä resulted in the abolished the *gäbbar* and the Busäsë dynasty and restored the land taken by the officials and soldiers to the clan. Politically the reform of Hailesillassie was good revival for the old dynastic rules of Busäsë in the District. In aspects of politics, the government stabilized army and distributed the structure of administration system. However, the government agreed with the traditional administration of Busäsë descendants and appointed as *Bälàbbät* in the local villages. The study investigated socially; there were no radical changes in the District beyond the infrastructure for the development during emperor. For instance clinics, schools, roads were the major problems for the economic development of the region. The District stayed under the burden of the *Bälàbbät* fails into different economic problems and such burden made different problems in the District besides the economic development of each individual, because the Emperor Hailesillassie and his imperial government started to work on what they had leftward during 1935. In the effort of establishing a more consolidated centralized political power and expanding the government's economic base, the regime followed actively the task of introducing several administrative- and land-related reforms by classified the land into three major groups cultivated, semi cultivated and uncultivated land.

The study has also found out the downfall of Emperor Hailesillassie and the majority of the people of Anfilloo district welcomed the proclamation of the *Därg* at initial of 1974. The

socialist military junta began to establish its power base by familiarizing several socialist oriented policies that, it thought, were relevant to deal with the socio-economic and political problems of the country. It also analyzed that the people of the District were challenged by the *Därg* programs had introduced like, producers cooperatives, service cooperatives, re settlement and Villagization. However, in both government administrations, there was no radical progress beyond the economy, politics, and social developments of the region. At the end of its government the socialist *Därg* faced challenges from OLF in the region and collapsed leave from the District, OLF tried to administer the District for one year.

The study analyzed the means of ethnic interaction in the district during 1991-2000. The changes was mentioned some socio-economic and changes in the District. The improvement of agricultural sector, the progress reflected attracted the community for agricultural activity, economically; the farmer gets changes from the package of the agricultural sector. During the period after the *Därg* made interaction between the communities with other ethnic groups in the region.

Glossary

<i>Abba</i>	Father; title given to clergy in Ethiopian Orthodox Christianity
<i>Anfaallo</i>	Ritual ceremony of Anfilloo people
<i>Amirachoochi</i>	Producer
<i>Araaxaa</i>	Traditional borrowing system practiced by the people of the region
<i>Arooressa</i>	It is kind of plant that helps for healing the broken body
<i>Aṭbiya-dañña</i>	Local leader who ruled the limited area and the <i>gabbar</i>
<i>Awräjjä</i>	Administrative division of sub-province
<i>Ayyaantuu</i>	Spiritual figure; lucky
<i>Bajironi</i>	In charge of treasure
<i>Bàlabbät</i>	Landlords; local officials served as intermediary between the people and the government during the imperial period.
<i>Ballee</i>	Name which represented by Anfilloo
<i>Billaa</i>	Agricultural instrument used for weeding
<i>Bushsho</i>	The prince by the language of Anfilloo
<i>Caggino</i>	Calendar of the Anfilloo District used to conserve the forest
<i>čiqäšum</i>	Responsible to collect tax from empowered villages
<i>Daammii</i>	Brown color which mostly Oromo used for cows
<i>Daamuu</i>	Kind of honey which was made by the smallest bees in whole
<i>Därg</i>	Ethiopian military government ruled from 1974-1991
<i>Däga</i>	Cold climate zone
<i>Däjjazmach</i>	A military title below Ras
<i>Detsoindem</i>	It is Mao language means earth goddesses
<i>Dichiniho</i>	Clan leader of Moya
<i>Fitäwuràri</i>	A military title meaning commander of the vanguard of a traditional Ethiopian armed force
<i>Gabbar</i>	Peasant who pay tribute to the Bàlabbät
<i>Gëzat</i>	An administrative unit
<i>Halu Baasa</i>	Traditional reconciling by the elders
<i>Qàbälë</i>	The lowest administrative unit

<i>Kubur</i>	Verity of coffee that people prefer for cultivation mostly in Anfilloo
<i>Läm</i>	Cultivated land
<i>Läm-xäf</i>	Semi-cultivated
<i>Lij ‘child,’</i>	Title reserved for sons of the royal family and of the upper nobility.
<i>Maheniho</i>	Adviser of <i>Taaroo</i>
<i>Mäkkächo</i>	loading system used for long distance transport
<i>Manguddoo</i>	The elder of the country
<i>Mashamo</i>	Counselor
<i>Mikìtil Wäräda</i>	An administrative unit below the District
<i>Mootii Warqee</i>	King of Busäsë ornamented by the gold
<i>Néftägn</i>	Soldiers who carry gun
<i>Ogio</i>	It is kind of spices that add to coffee
<i>Qabsisa</i>	Money given to <i>abbaa</i> buna by <i>abbaa</i> Qixxee
<i>Qixxee</i>	Equal
<i>Qoraasumaa</i>	It is a kind of tree that help smoked milking instrument
<i>Quunnaa</i>	Traditional unit of measurement of crops at the market
<i>Shäka Rašo</i>	chief of the desert facilitate hunting process
<i>Gäni Rašo</i>	tax collector from elected from the Mao
<i>Ras</i>	Head the highest traditional title after <i>Negus</i>
<i>Saafiya</i>	Traditional measurement which used to measure coffee and honey
<i>Sit Shawala</i>	Black people
<i>Suruma Leencaa</i>	Kind of plants which traditional herbalist gives for bone injury
<i>Taaroo</i>	The tittle given for king of Anfilloo
<i>Taf</i>	Uncultivated
<i>Ṫäqelay- Gezat</i>	Province
<i>Tullu</i>	Mountain
<i>Wäyña-däga</i>	Moderate climatic zone
<i>Wäyzäro</i>	Equivalent to Miss used for female
<i>Zämächi</i>	Campaign

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List of Oral Informants

S. N	Name	Age	Place of interview	Date of interview	Remark
1	Abaataa Baaroo (<i>Ato</i>)	66	Henachee	12/2/2020	He knows metalwork and he told me the process of metalwork and the types of the instrument he made in the District.
2	Addaamuu Solomoon (<i>Ato</i>)	62	Yallii	22/2/2020	He told me about the value of honey in the economy of the District.
3	Admasuu Caasaa (<i>Ato</i>)	57	Dambi Dolloo	4/2/2020	He told me about the cooperative's roles in Anfilloo District.
4	Agabbaz Aagaa (<i>Ato</i>)	68	Yaarer	8/7/2020	Knowledge able person about the District's situation during the <i>Därg</i> and he know the boundary of Anfilloo
5	Aklilu Dagaa (<i>Ato</i>)	55	Muggii	8/4/2020	He is a merchant in Muggi town and he told me the main items of trade in the region.
6	Alamayyoo Goobanaa (<i>Ato</i>)	70	Dachaa Burqaa	2/2/2020	He told me the role of coffee in Ethnic interaction.
7	Ambawuu Mokonnaan (<i>Ato</i>)	65	Ubbur Shollaa	4/2/2020	He was civil servant and knowledgeable about the District and coffee production and the role of CIP in Anfilloo.
8	Awwaqee Baacaa (<i>Ato</i>)	68	Dunba	2/2/2020	He was a civil servant knowledgeable about the Busäsë kingdom in Anfilloo its impacts on the life of the society.
9	Baaccuu Roorroo (<i>Wäyzäro</i>)	70	Dachaa Burqaa	4/4/2020	She told me about the traditional food practiced in Anfilloo.
10	Biyyanaa Adabaa (<i>Ato</i>)	66	Yaarer	22/5/2020	Knowledgeable about the boundary of the District between Sudan and Ethiopia.
11	Caalaa Nagumee (<i>Ato</i>)	60	Yaarer	22/5/2020	He told me about Halu Baasaa tradition in Anfilloo.
12	Daagiim Baqqalaa (<i>Ato</i>)	60	Dachaa Burqaa	29/6/2020	He told me about the Villagization process in Anfilloo.

13	Dagafaa Cawwaqaa (<i>Ato</i>)	73	Yallii	24/6/2020	He has good memories about the pre 1975 events happened in the district.
14	Dhiheessa Gammadaa (<i>Ato</i>)	70	Dachaa Burqaa	24/6/2020	Knowledgeable about the District history and memorable bout events that happened in the District.
15	<i>Eliyaas Laaloo</i> (<i>Ato</i>)	77	Bunneef	22/8/2020	He told me about the history of Mao in Anfilloo.
16	Faqqadee Kabbadee (<i>Ato</i>)	66	Dambi Dolloo	6/6/2020	He was one of the posts Anfilloo cooperatives head. He has a good knowledge about the establishment of cooperatives in Anfilloo.
17	Fiqaaduu Loluu (<i>Ato</i>)	60	Dachaa Burqaa	27/6/2020	He has deep knowledge about the Därg and he was a public teacher during the period
18	Getachoo Baqqalaa (<i>Ato</i>)	55	Dachaa Burqaa	22/7/2020	He knows the practices during the imperial and Därg periods. He also well witnessed how the Därg administration has affected the life of society.
19	Gimjaa Qaqqabaa (<i>Wäyzäro</i>)	60	Yaarer	22/7/2020	She told me about the process of Saawwa <i>Dhaabbii</i> .
	Girmaa Kumaa (<i>Ato</i>)	58	Bunneef	26/6/2020	Knowledgeable about the event during <i>Därg</i>
21	Guttataa Qanahaa (<i>Ato</i>)	75	Muggii	20/8/2020	The knowledgeable person about the District and he provided me how I can get an archive from the individual.
22	Guutuu Firriisaa (<i>Ato</i>)	60	Muggii	12/6/2020	He was a car driver and he provided me how I can get information about The Nigerian herders on the borderland of Anfilloo, the period they inter the District and he could translate their language to sell their cows or ship at the market of Muggi.

23	Hunibacho Adaal (Ato)	70	Muggii	12/9/2020	He knows about the District history from liberation to the current government.
24	Ibrahim Ahimed (Haji)	75	Muggii	20/9/2020	The knowledgeable person about the introduction of Islam in Anfilloo.
25	Iddosaa Bashiraa (Ato)	55	Yaarer	20/5/2020	He told me the way of interaction between the Komo and the people of Anfilloo in the region.
26	Kabbadaa Waggaa (Ato)	85	Muggii	24/2020	He was the siblings of Lij Bantii Waggaa and he invited me to the photo Album of the Busäsë Dynasty and I collected some photos and archives from his house.
27	Maammoo Taqabbaa (Ato)	80	Dachaa Burqaa	20/6/2020	He told me the role of <i>Buna Qixxee</i> made interaction between the Amhara Oromoo and another ethnic group in Anfilloo.
28	Masarat Guutamaa (Ato)	55	Henachee	20/6/2020	He told me about the protest inter to the District.
29	Masgabuu Fayisaa (Ato)	70		23/6/2020	He told me about the Därg ruling system in the region and the establishment of peasant associations.
30	Mitikkuu Tasammaa (Ato)	60	Muggii	20/6/2020	He was a civil servant and he provided me how I can get a photo of Komo community in Sombo Garee and told me about the relationship between the Komo of Sombo Garee with Anfilloo people.
31	Nabiyyuu Eliyaas (Ato)	58	Henachee	20/6/2020	Knowledgeable about the District of Anfilloo.
32	Phaawuloos Tolasaa (Ato)	67	Dambi Dolloo	23/5/2020	A knowledgeable person and he provided me how I collect the data from
33	Qabeessaa Mul'ataa (Ato)	75	Yaarer	8/6/2020	He told me about the living standard of the community.
34	Raagoo Lamuu (Ato)	78	Yaarer	20/8/2020	He told me about the category of the land in Anfilloo after liberation.

35	Saaraa Maammoo (Wäyzäro)	55	Henachee	7/8/2020	She told me about the process of .Saawwa Dhaabbii.
36	Shaanqoo Galchaa (Ato)	67	Yaarer	24/6/2020	He has the awareness of the people of Fallaata (the Nigerian herders) in the vicinity of Sombo Garee River.
37	Siisayee Magarsaa	50	Dambi Dolloo	30/6/2020	He know about the District interaction with the Fallaata.
38	Shuumaa Dibaabaa (Ato)	66	Yaarer	23/7/2020	He has good knowledge about education during the period of the Därg
39	Shuumata Bal'a (Ato)	88	Gobbi	22/6/2019	He knows about the way of coffee spreads in Anfilloo District.
40	Silashii Dabalaa (Ato)	67	Muggii	22/6/2020	He knows the Mao language and the Därg issue
41	Sobboqaa Hiikaa (Ato)	66	Finfinnee	6/6/2020	He was a civil servant and the first participated in CIP in the region.
42	Takkaaleeny Teessoo (Ato)	66	Dachaa Burqaa	15/6/2020	A knowledgeable person by traditional medicine for different diseases.
43	Takluu Taqabbaa (Ato)	78	Dachaa Burqaa	5/6/2020	He told me the role of buna Qixxee in ethnic interaction.
44	Tasfayee Oliqaa (Ato)	66	Yaarer	23/6/2020	He told me about the impacts of the Därg on the peasant life.
45	Tasfayee Taqabbaa (Ato)	75	Dambi Dolloo	8/6/2020	He told me about the challenges Därg reform.
46	Tasfee Ittaanaa (Wäyzäro)	70	Dachaa Burqaa	8/6/2020	she has rich knowledge on the Bäläbbät of Busäsä.
47	Tsaggaahée Baqqalaa (Ato)	44	Muggii	8/8/2020	He was a civil servant and director of ADADO of Anfilloo and he provided me how I get data from the office.
48	Uffatii Abbabaa (Wäyzäro)	68	Dachaa Burqaa	14/9/2020	She narrates about the role of Därg on the adult's education
49	Waaq-gaarii Oliqaa (Ato)	66	Kosii	8/8/2020	He narrates about the cooperatives in Anfilloo.

50	Waaqgaarii Qaannoo (<i>Ato</i>)	60	Henachee	8/6/2020	He provided me how Understand the means of the Fallaata was inter in the boundary of Anfilloo.
51	Wandimmuu Taqabbaa (<i>Ato</i>)	67	Dachaa Burqaa	22/9/2020	He has good knowledge about the main economic activity of Anfilloo.
52	Yohaannis Mul'ataa (<i>Ato</i>)	70	Yaarer	22/7/2020	He knows about the naming of Anfilloo and the clan of Torban Anfilloo.
53	Yohaannis Dabalaa (<i>Ato</i>)	65	Bunneef	22/1/2019	Knowledgeable about the Mao of Anfilloo and he could speak Mao language.
54	Zinaabuu Qanahaa (<i>Ato</i>)	45	Muggii	16/8/2020	He told me about honey production in the District

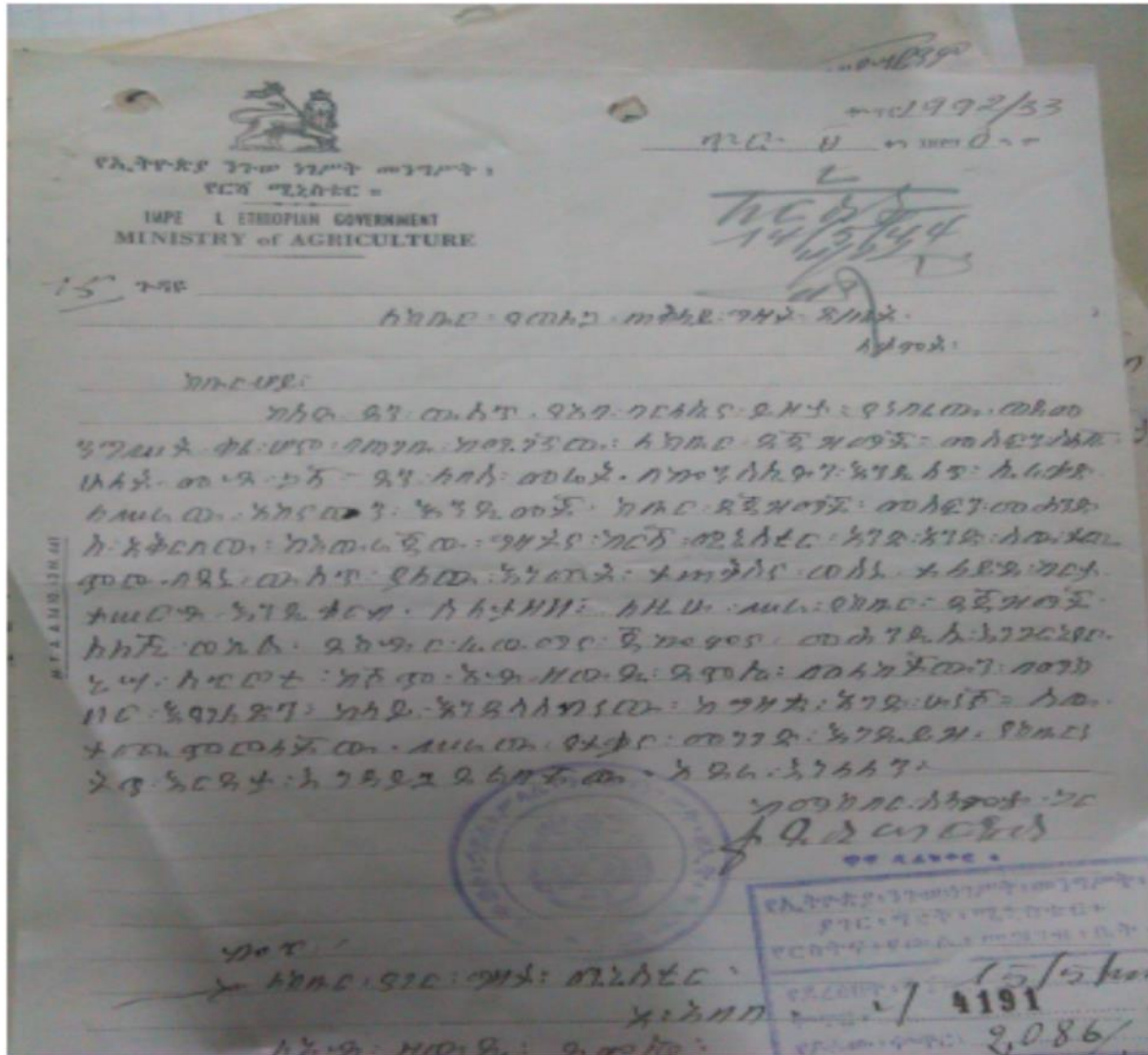
Appendices and the Highlights

S. No	Date	From to	High light	Remark
I	July 30 1959	From Qëlläm <i>Awräjjä</i> municipality to <i>Ato</i> Soboqa Danuu	Memorandum of land grant to the local <i>Bàlabbät</i>	It was the system of the <i>local</i> <i>Bàlabbät</i> control vast land
II	July 8,1967	From higher body to <i>Ato</i> Kabbadaa Waggaa sibling of <i>Lij</i> Bantii	Supportive letter written by the Ethiopian government chamber	It described the establishment of the municipality in Muggi town
III	-	Letter from Ras Mesfin Silashii to center government	The request of <i>Ras</i> Mesfin Silashii for forest rent	It describes about control vast land in the region
IV	-	Letter from ministry of agriculture to the administrative of Wëllëggä province	The respond of ministry of agriculture for the quest of Mesfin Silashii bout the forest of Anfilloo	It was more advantageous for the private owners to control vast land.
V	1959	From Wëllëggä the administrative of resource management to Wëllëggä Ṭäqelay- Gizat <i>Bajironi</i> .	The letter shows that the rent land in Ṭäqelay <i>Gezat</i>	It was made advantage for to Dheeressa Tolasaa
VI	-	From Wëllëggä Ṭäqelay- Gëzat to the imperial government mining board.	The response of the government bout the quest of <i>Ato</i> Dheeressa Tolasaa	It helps <i>Ato</i> Dheeressa Tolasaa to get the fertile land from the region
VII	-	From the ministry of finance to Wëllëggä Ṭäqelay <i>Gezat</i> .	Letter of the ministry of finance to control the products of wild animals	The ministry of finance collected wild animals product from the whole Wëllëggä Ṭäqelay <i>Gezat</i> , especially elephant tusk and lion skin.

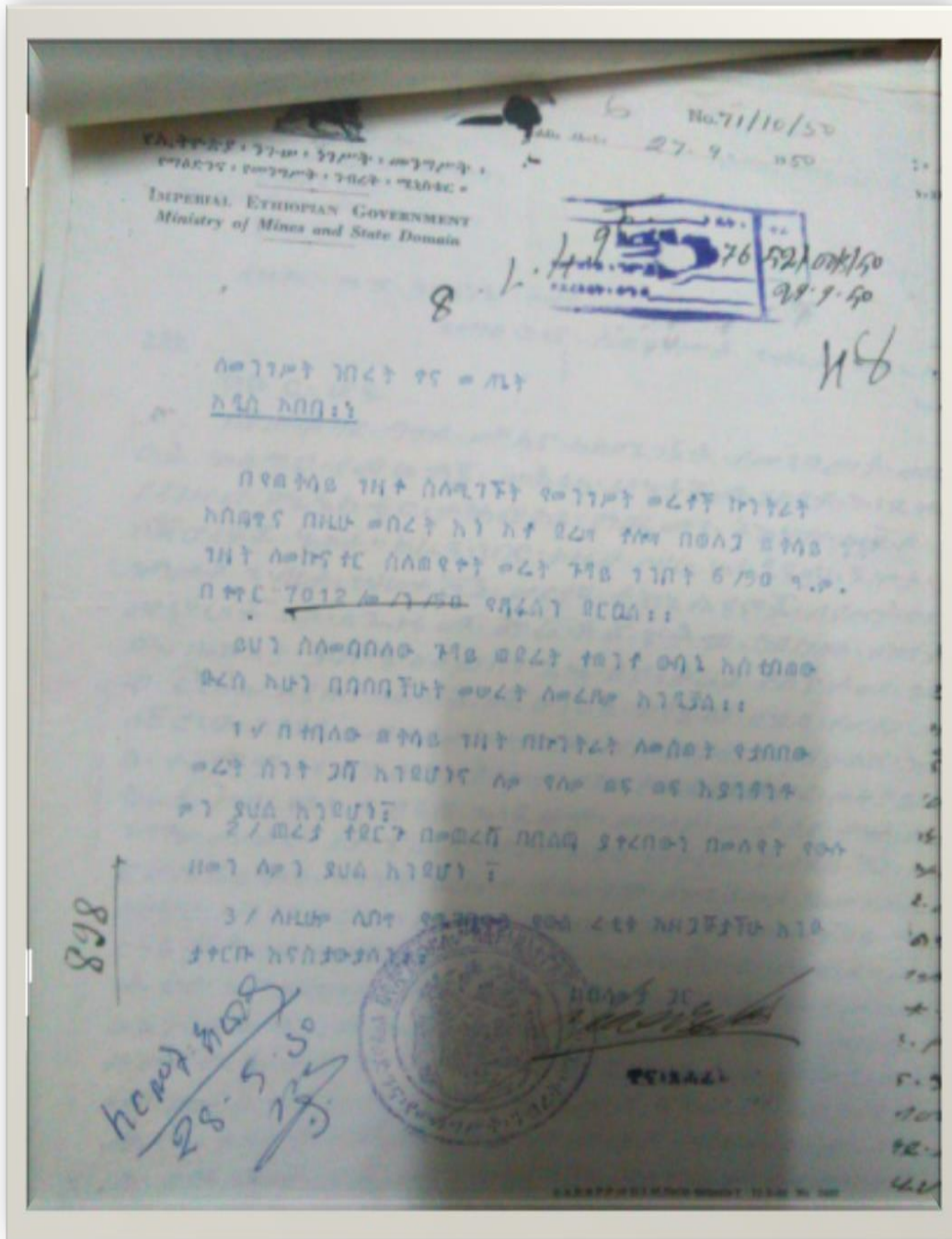
VIII	Coffee licensed given for the local <i>Ciqaa shuumii</i>	From the national market board of Ethiopia to the <i>Aṭbiya-dañña Ato Soboka</i> at Yaarer <i>Qàbàlè</i>	1967	It is used to prevent black market in the region
IX	1979	From the ministry of coffee and tea improvement to the Anfilloo	The letter shows challenges that pullback of coffee improvement in the region.	It listed the problems coffee improvement project in the region
X	1990	From the party of a socialist group in the <i>Awräjjä</i>	The pre-condition of Villagization movement of Anfilloo <i>Awräjjä</i>	The government inforced the peasant for Villagization
XI	1988	The application of Henachee Villagization committee.	Report about the Villagization of Henachee <i>Qàbàlè</i>	It reflects the problems of Villagization
XII	1987	From the ministry of coffee and tea development to the Anfilloo <i>Awräjjä</i> office.	The challenges of Henachee cooperatives member made on the production of coffee burnt by fire.	It shows the unwillingness of the peasant to cooperate with work.
XIII	1963	The letter was written to Ethiopian Magisterial Tsehaft Tezaz Tefera Work Wolde, January 1963 by Donald E. Hanna the missionary representatives, for the appreciation of the emperor Hailesillassie for his supportive.	The letter is written for the support of missionary	It helps the missioner to grant the land from the place of their interest
XIV	-	Responded from Dambi Dolloo resource management to	The letter shows the final of the gift of the material is for the	It listed the bout materials that should have been given to the

		central Government	missionary in Dambi Dolloo	missionary in Dambi Dolloo
XV	September 6, 1965	Letter from fellowship Baptist to open school, church, and clinic in a different part of Ethiopia	The request of Baptist fellowship groups	It helped the people to get the chance of education
XVI	26/2/63	From administrative of Wällëggä Awräjjä to <i>Ato</i> Kabbadaa	archive for the encouragement of school establishment Muggi town and the permission of Wällëggä Ṭäqelay Gezat	It helped the society for the development of the region.
XVII	16/ 1961	A letter was written to the Imperial majesty's private secretary, Tefera Worq by E. Hanna	The appreciation letter for the government by missionary April	It described the agreement between the government and the missionaries

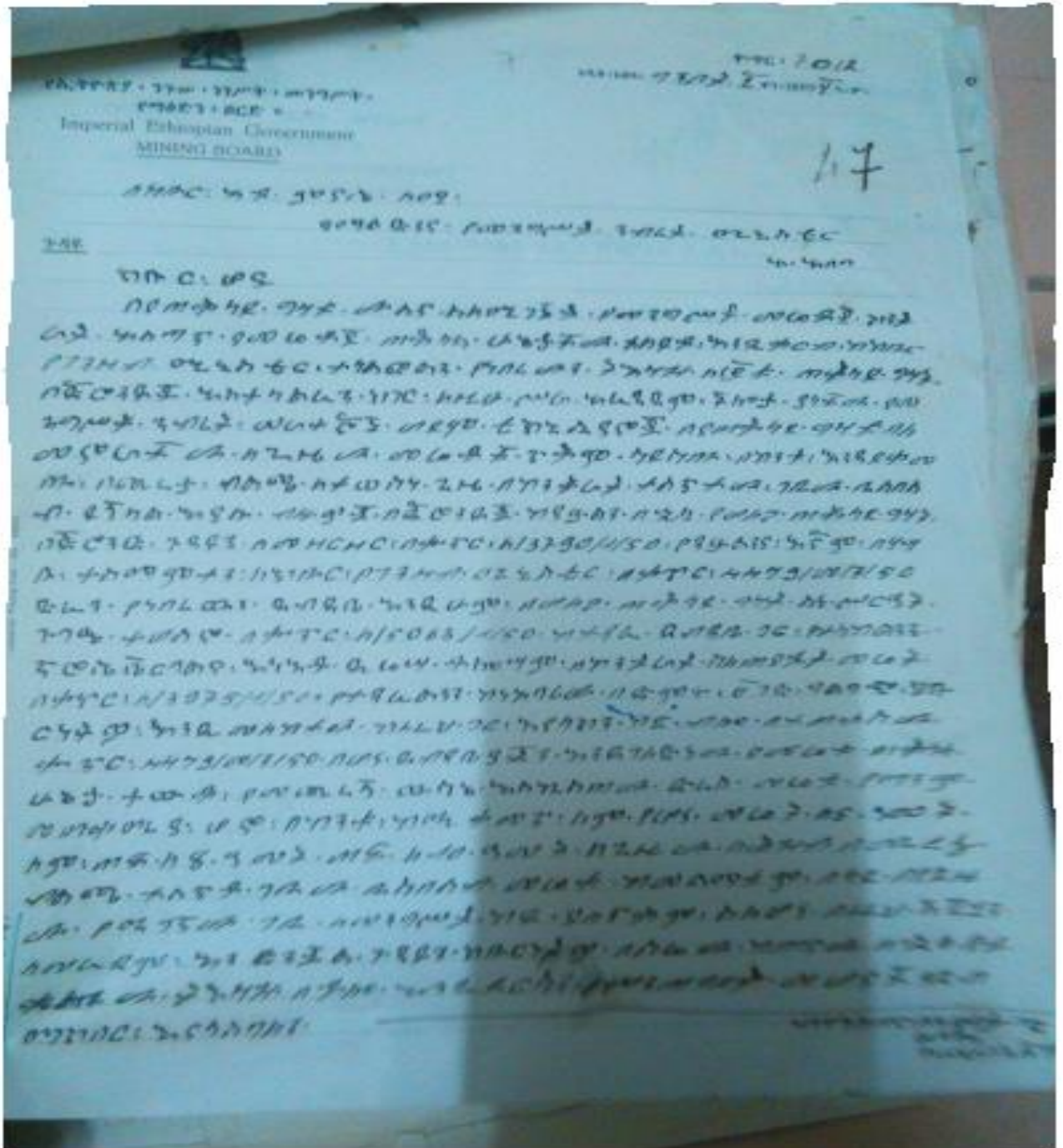
Appendix IV .It is the possession of Wëllëggä archive



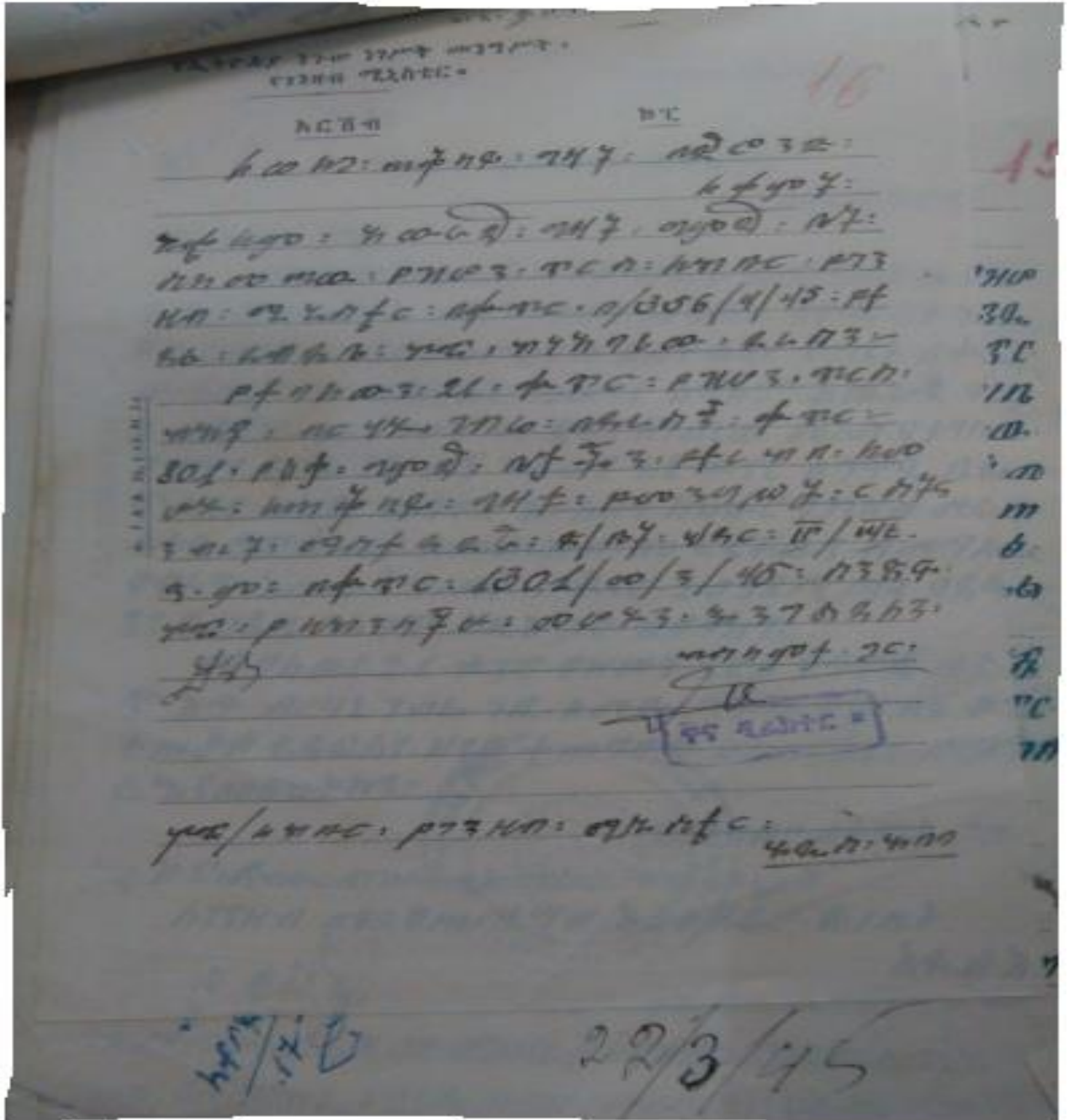
Appendix V. It is possession of Wällëggä archives



Appendix VI. It is possession of Wëllëggä archives




Appendix VII. It is possession of Wëllëggä archives



Appendix VIII. It is the possession of Tasfee Ittaanaa



Appendix IX. It is the possession of ADADO archive center


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 PEOPLE'S DEMOCRATIC REPUBLIC OF ETHIOPIA
 MINISTRY OF COFFEE & TEA DEVELOPMENT
 COFFEE IMPROVEMENT PROJECT

ፖ. ማ. ቁ.) 2594
 P. O. Box)
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ቀን / Date - **ጥቅምት 15 1982**


የሰነድ ቁጥር / No. **9469/ከጥ 82/82**
 ለግዥ አሰ. አባ. ቡ. ሸ. ል. ሜ / ለ ቅ. ለ / ለገት
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ጥቅምት 1982 ዓ.ም. የብድህ ተክል ዝግጅት ወረቀት - 2
ተገኘ

በደቅቶ ስለተጠቀሰው የብድህ ተክል ዝግጅት አሰከ ስር 30/1982
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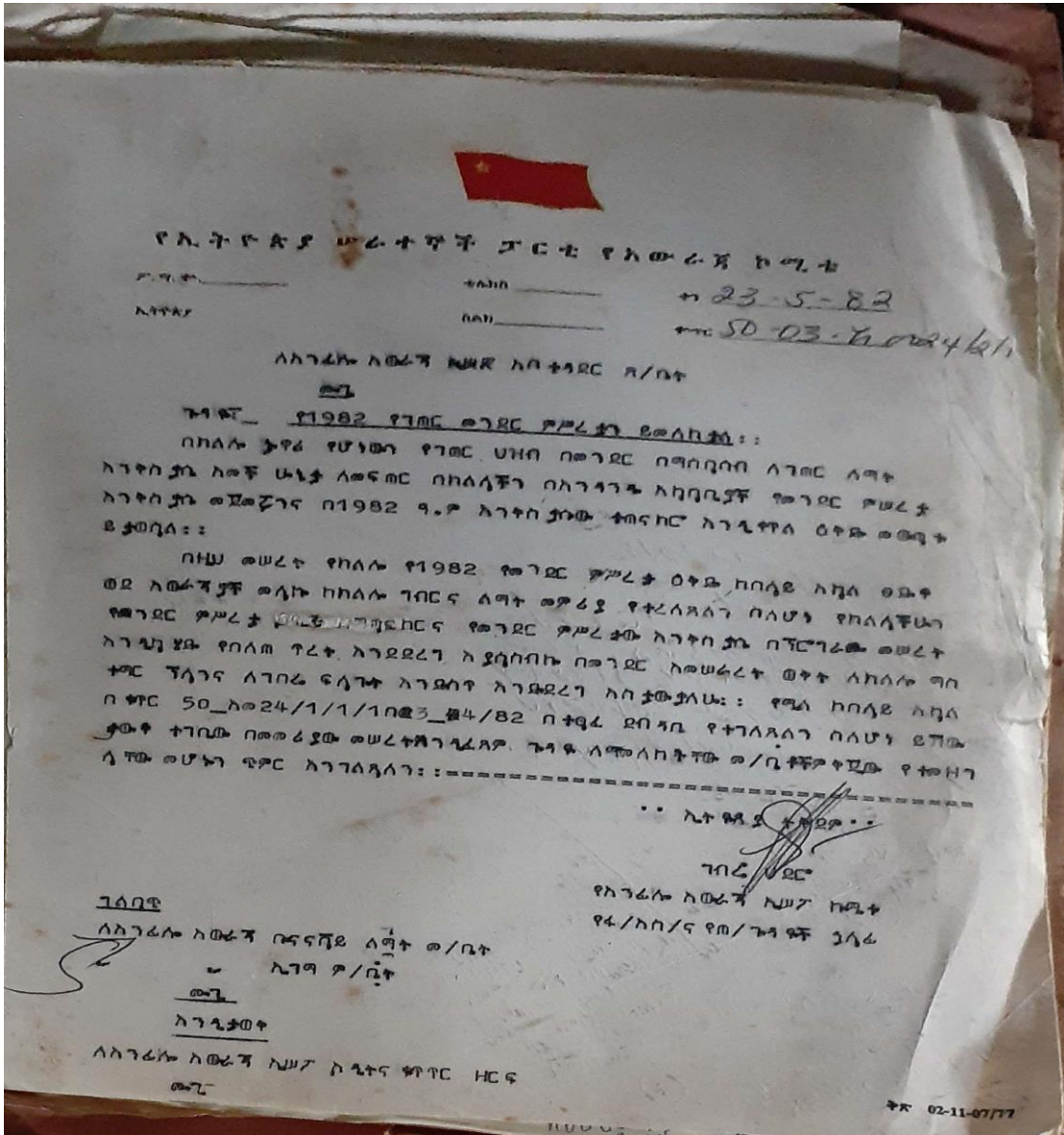
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		ጠቅላይ ስራ	ገንዘብ	ጉዳይ	ገደብ
ሲላም	1584	1908.03	1224.97	528.61	28
አሰጣጥ	2633	3263.17	2356.42	1472.07	45
ወለጋ	1219	1491.44	927.86	499.00	33
አባባ	161	119.75	38.37	30.19	25
→ ጋምቤላ	261	277.81	177.87	126.72	46
ቦረና	120	150.00	57.90	57.90	39
ደቡብ ምዕራብ	1450	2085.91	341.77	341.77	16
ምሥራቅ	550	1205.19	16.72	16.72	2
ከፍ	432	511.54	2.87	-	-
ጠቅላይ	8470	11012.84	5144.75	3032.98	28

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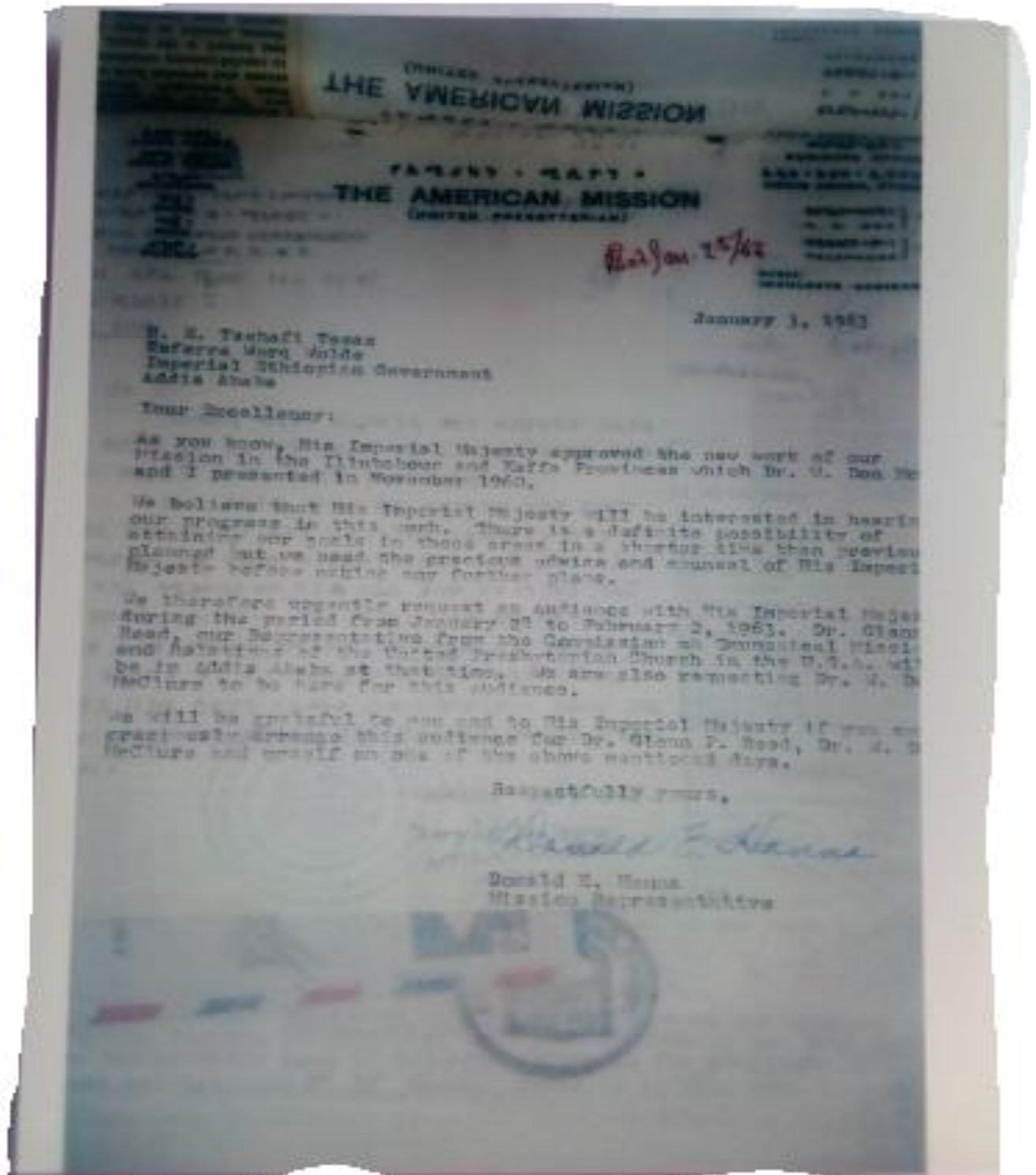

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Appendix X. It is the possession of ADADO archive center



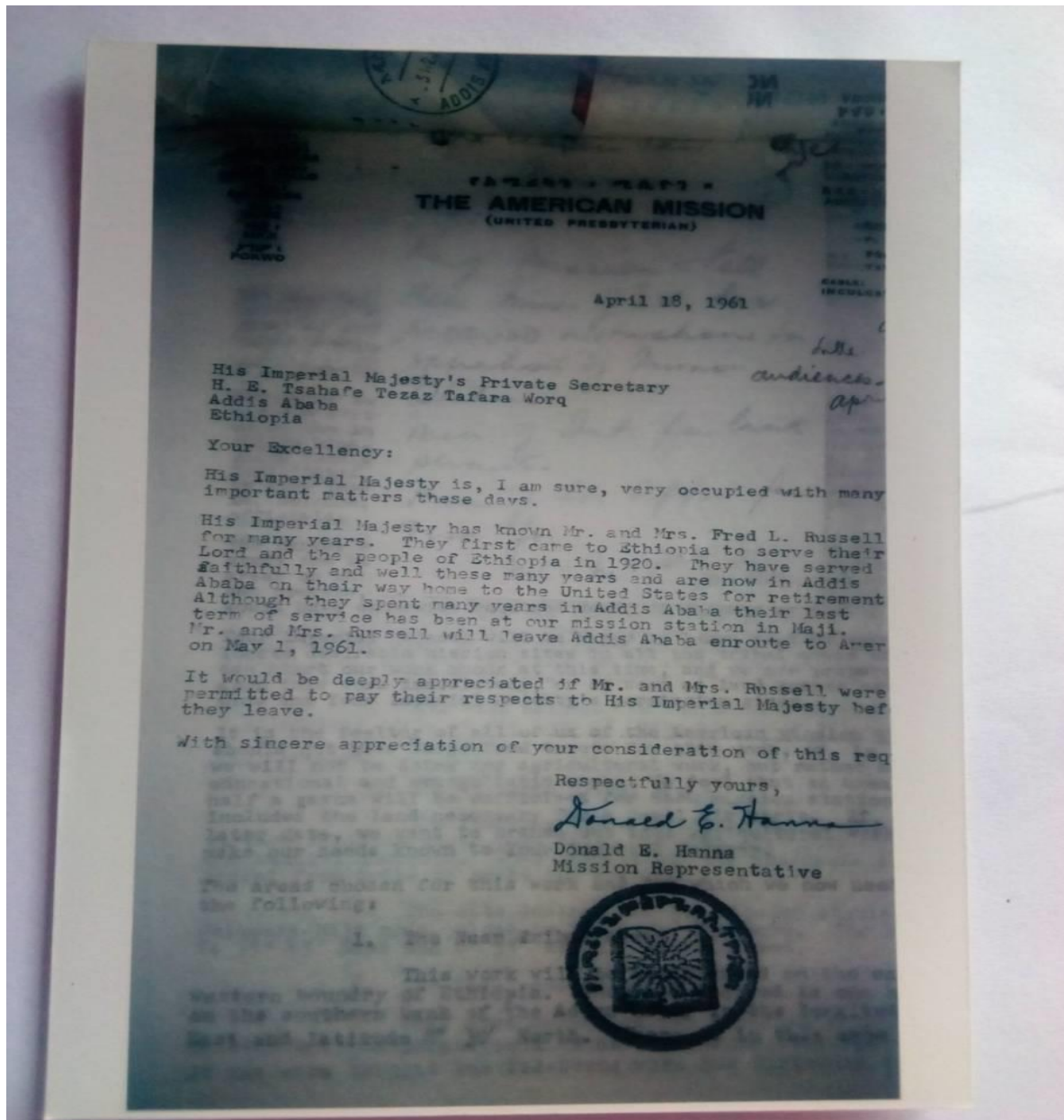
Appendix XIII. It is the possession of protestant missionary



Appendix XIV. It is the possession of tourism and culture office of Dambi Dolloo



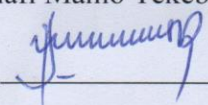
Appendix XVII. It is the possession of protestant missionary



Declaration

I, the undersigned, declare that this Thesis is my original work done under the guidance of Ketebo Abdiyo (PhD), and Hailu Gelana (PHD Candidate), and has not been submitted for a degree in any other university. All sources material used for the thesis has been duly acknowledged.

Name: Ashenafi Mamo Tekeba

Signature:  _____

Place: Jimma University

Date of Submission 29/7/2021