JIMMA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

AGRO-ECOLOGICAL HISTORY OF ABE DONGORO DISTRICT, HORRO GUDURU WALLAGA ZONE Ca.1941-2004

BY:

TARIKU RAGASSA HULUKA

JIMMA, ETHIOPIA

JUNE 2017

Jimma University

School Of Graduate Studies

Agro-Ecological History of Abe Dongoro District, Ca.1941-2000s

A Thesis Submitted to the School of Graduate Studies of Jimma University

In partialfulfiliment for The Requirements of the Degree of Masters of Arts in History

By: Tariku Ragassa Huluka

Advisor: Tsegaye Zeleke (PhD Candidate)

Co-Advisor: Yonas Seifu

Jimma, Ethiopia

Table of Content

Content **Page**

List of Table

Content **Page**

Acknowledgements

First, I am grateful to the almighty God for he has a reson for my existence and agracious help though out my life. Many personalities and inistitutions directly or indirectly contributed in various ways for the finalization of this thesis.First and for most,my special gratitude goes to my advisors;Mr.Tsegaye Zeleke and Mr.Yonas Seifu, for their valuable guidance and supervision.They have unfailingly guided me through my work;sacrificed their precious time reading the paper and critically commented on successive drafts.I would like to thank the department of history and heritage manegment of Jimma University, granted me the chance to pursue my graduate studies. My appreciation is also due to Sekela preparatory school for the modest material support to conduct the reaserch. I must express my deepest gratitude to my friend for their moral support during prolonged years of studies.Iwould like to thank all my sister and my brother Takele Ragassa for his moral and financial support.

I would like to acknowledge the role of my wife Abonesh Asafa who not only material and financial support but was also aconistant source of encouregment. Her love, hard work and full support have immensely contributed to the success of my graduate work.

Finally, I would like to acknowledge all my informants who gave me information and institution, in Abe Dongoro, Horro Guduru Wallaga Zone Cultural,Tourisim and Agricultural offices in providing me with valuable sources.

Preface

Eventhough the study of Agr-Ecological history has attracted may researchers in the past years,the attention given to the study of agro-ecological changes in specific district like Abe Dongoro is still insiginificant.In this paper,I attempt to reconstruct the agro-ecological history of Abe Dongoro District from c. 1941-2000s . My study tries to discuss or asses the geographical location, agricultural and environmental issues interrelated in Abe Dongoro.It also tried to asses how demographic pressure brought considerable impact up on the agro-ecological features of Abe Dongoro. Even though agro-ecological history is very vast to be covered in this small paper or research,I hope that the thesis can be a step towards the reconstruction of a complete history on the subject.

Any how, the work was not easy to fulfill dueto the following reasons.Firstly,my oral sources,up on which the research has highly depended,have their own short comings:it would be affected by informants attitude,their,out look and memory.Secondly lack of any major works concerning the topic of agro-ecology eve in the zone of Horro Guduru Wallaga in general and Abe Dongoro district in particular is the major problem to construct my paper. Dueto this problem it is difficult task to construct the specific agro-ecology of Abe Dongoro. This indicates my works are some times generals of Horro Guduru Wallaga Zone.

Archival documents which were collected in *Tullŭ Wäyyŭ* town and Shambu have been very recent and the earliest one is subject to damage.In any case,however,I was able to construct some documents from varies offices at *Tullu Wäyyŭ* and Shambu town. For the demographic aspect,data gathered from the Centeral Statistical Authority Online.There are prominent informants,who have good knowiedge and experiences on most of the topics to be discussed in this research.The information was collected during my field work from December 2008E.C up to March 2008.It is on the bases of these kinds of information that I have attempted to write the paper.The paper is divided in to four chapters.The first chapter tried to introduce physical and historical background of Abe Dongoro .Chapter two tries to describe the features of demographic change since population pressure is the main factor in agro-ecological change.The third chapter describes the history of agriculture in Abe Dongoro district. Under this chapter I faced agreat problem because historicizing agriculture in to history need great care and effort. Finally,in chapter four,Itried to asses the agro-ecological problems of Abe Dongoro by dividing in to man made problem and natural problem.

Abstract

The placeAbee Dongoro is the area where the Mecha Oromo lives in all over the district starting from earlier.The name Abe Dongoro is named from two Oromo Clans 'Abe' and 'dongoro'. Abee is the fourth son of Horro of Jawwi and Dongoro is the 6th son of Ibantu both Horro and Ibantu was the son ofJawwi.Then the name of Abe and Dongoro was named with the name of above mentioned Oromo clans.Abee is the place located eastern direction starting from Ambacha river.Whereas,Dongoro is the name of place located south of Ambacha river up to Angar qal'a (Angar xiqqaa) river.Before the year 1991 some places is today found in Horroo district like Loti Anno (Harŏ Shŏxê) and Baqale , Burkitu Oborra kebele were apart of Abee Dongoro starting from the Reign of Haile Sellasie.In the post 1941-2000s period there is acontinious resettlement programme by diffirent Ethiopian rulers . The settlement is mainly from shawa during the emperial rule especially from Baċo area .During the Derg regim there is ageat settlement program mainly from Wollo, Gojjam and Tigrai.During this period all 31 kebeles of the district accepted the new settlers with cota.There is also asettlement in todays FDRE government, the settlers were from Hararge and Arsi area.

Asaresult of this settlement and traditional land use the agro-ecology of Abe Dongoro was seriously affected.This thesis examines the agro-ecological history of Abe Dongoro by focusing on the local information. It attempts to describe chages in the demographic and landscape. It also give attention on changes population settlement pattern, land use pattern, crops types and vegetation typs.It analyzes how the area Kwnon for its coffee, maize and sorghum. It also describes the lack of infrastructure for the peoples living in the district. From this the lack of tranisportation system,absence of hospital,veterinary medicine for their livestock and lack of market for som remote areas from their admnistretive tow of Tullu Wayyu.Farm tools and production technique is also apart of my study in this research. Backward technology and farming techniques greatly affect the peoples and their production was very low still today except investors in the low land (gammŏjjï) areas of the district.

Transliteration

I.Palatalized sounds in Afan Oromoo are represented as follow;

SH	=	ś			
CH	=	ċ	dacha a	=	daċaa
NY	=	ṅ	Xaafii	=	ṫafi
Q	=	Q̄	suphe	=	suƥe
X	=	ṫ			
PH	=	ƥ			
DH	=	Ď			

II. Long Vaule Sounds in Afaan Oromoo are represented as follow;

Aa	=	ä			
Ee	=	ê	laafaa	=	läfä
Ii	=	ï	gammoojjii	=	gammȍjjï
Oo	=	ȍ	baarentuu	=	bärentŭ
Uu	=	ŭ			

Acronomy

CBD - Coffee Beary Disease

CSA - Centeral Statistics Agency

DA - Developmental Agents

EPRDF - Ethiopian Peoples Republic DemocraticFront

FDRE - Federal Democratic Republic of Ethiopia

OCTAB - Oromia Cultural Turizim Bereau

CHAPTER ONE

1. Abe Dongoro: Geographical and Historical Background

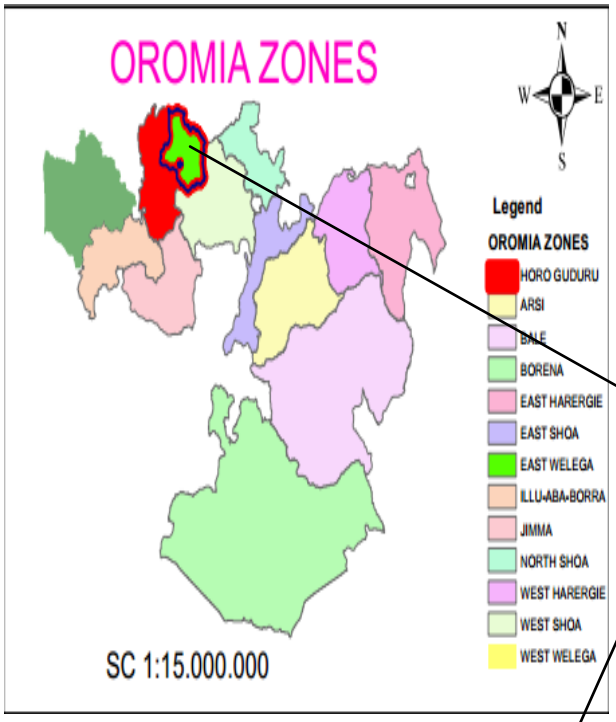
1.1. Physical Setting

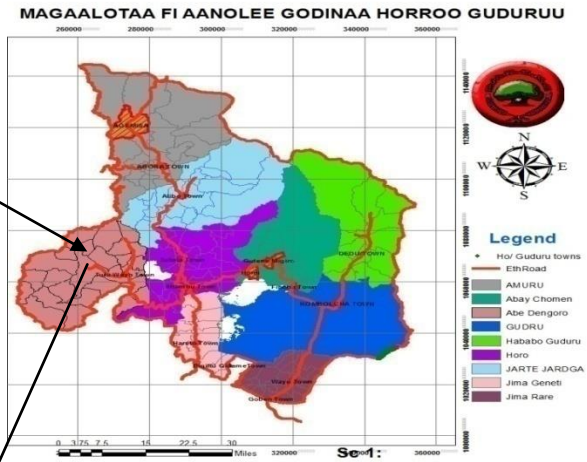
1.1.1. Location

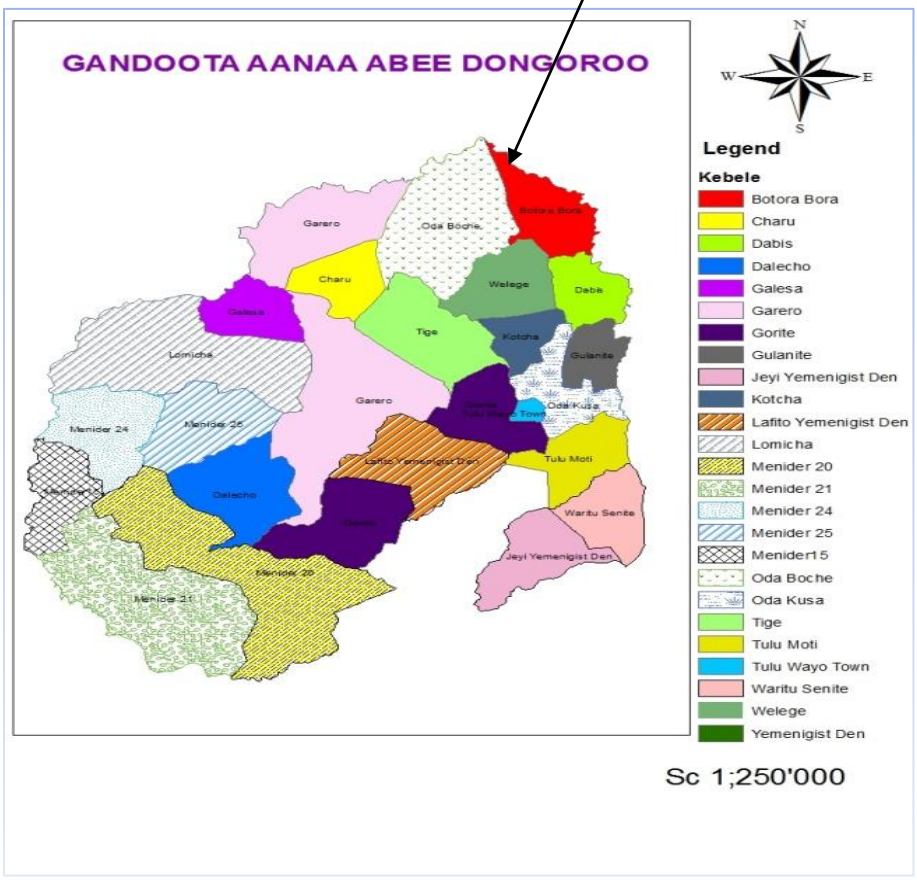
Abe-Dongoro is located in western parts of Horro Guduru Wallaga Zone of Oromia Regional State. Is bounded by Horro District in the east, Angar Gute district in the west Jardaga Jarte district to north, Gudaya Bila district in the southern direction. Its astronomical location extends between $9^{o}30'\ ^{0}$N latitude and $37^{0},00'\ ^{0}$E longitude. As a whole, it has 1096.3-km^2 total land area. It ranked 3rd from the Horro Guduru Wallega Zonal districts.[1]

Abe Dongoro district has different types of physical landscape with varied elevation. Its physical feature also shows moderately dissected valleys and plains. There land forms have been related to past geological events like fissure eruption of volcanic materials. The district has some mountains that were formed by pressures in the crust of the earth. These mountains include *Tullŭ Läftò, Tullŭ utò, Tullŭ Gurbà, Tullŭ Aradò, Tullu kàrrà, Tullŭ Wandò* and *Tullŭ Bòrgê* (mount *Borge*) was the highest elevation in the district with an altitude of 2592 meters above sea level (masl). The lowest elevation of the district is found in the western parts at the place called *Amba 15 (mender 15*) with the elevation of 1331 meter above mean sea level. The average elevation of Abe Dongoro district is about 1816.5 masl the variety inaltitude resulted diffireces in tempreture and Agro-ecological zone.[2]

Locational Map of Abee Dongoro







1.1.3. Climate and Agro-Ecological Zone

Abe Dongoro shares southwestern Ethiopian climatic conditions. As compared to other parts of the country rainfall starts earlier in March and ends late in October. The first three months i.e March, April and May has moderate type of rain and June, July and August has a high rainy season. At the beginning of September and all the months of October the amount of rain dicreases.[3]

Abe Dongoro has a tropical high land climate, which is characterized by heavy rainfall at high land areas of the district and moderate type of rainfall at its low land areas. It has unfair distribution of temperature. At the highland areas of the district prevails medium temperature of 15^0C and the western low land (*kola*) regions of the districts varies from 20^0c-29^0c. Its temperature was high at the dry season (January, February and March).The temperature of these region had been increasing from year to year because of deforestation.[4] The amount of rain fall (mean annual rain fall ranges between 700-2500mm). Rainfall is very abundant in the high land areas of the district. Large parts of the Abe Dongoro District receive the highest amount of rain fall from May to September and slight showers rain from March to May. A dry season comes in the district from December to February. The coldest months are from October to December, while the hottest month extends from February up to April with temperature going up to 29^0c.[5]

The temperature of Abe Dongoro is greatly modified by altitude. The natures of the topography coupled with other environmental features of the district have resulted in a variety of agro-ecological zones. Based on altitude, the classification of the land in the district in to three agro-ecological zones is viewed. These are high land (*baddä*), middle high land (*badda-darê*) and low lands (*gammòjjï*). The high land covers 2.73% of the total land area. The lowlands convers about 86.33% and *wayina Dega or Badda dares* covers 10.94% .These agro-ecological zones as described by the district office of agricultural, are sub-divided in to three categories as follows.

Gammòjjï (lowland area): - this is a lowland area in the case of Abe Dongoro between 450 and 1650 masl. It covers 86.33% of total land area. The temperature is hot, usually between 20^0C and 29^0C. It has dry weather with medium rainfall. This agro-ecological zone is mainly concentrated in and around western parts of the district were *mender or qe'ê* during the *derg* re-settlement

program were situated. This area was located between the western directions of Lomiċa Mountain, extends up to Anger Qal'a River from the west, and stretches to *sibu-sire* and Bila District from the south.

Badda darê: - this covers 10.94% part of the district with moderate climate. It is considered as a mid high land area. The annual rainfall in these area ranges between 800-1300mm. It is also characterized by relatively warm temperature.

***Bada (kola*)**; - this is high land area that ranges between 2000 and 2800 masl and cover 2.73% of the district. The amount of rainfall is estimated between 1100 and 2500 mm per year. The mean annual temperature ranges between 12^0C and 16^0C.[6]

1.1.4. Drainage

Abe Dongoro is has different typs of rivers in its many parts. The most important rivers flow from different directions of the district and drains to the western part. Some rivers in Abe Dongoro is dominated by varies rivers like Angar *qal'a* or Angar *xiqa*/Little Angra/, Arjo river, Garchi river, Gorocan /*Qocoran* at the western parts of the district, Dilbi and Handode rivers were some mojer rivers in the district.

The eastern border of Abe Dongoro is separated from Horro district by Garchi River. *Laga* Girma and Ambacha rivers were the main tributaries of *Garċi* River. Starting from June to September, this river isolates the traders of Horro from Abe Dongoro because of high volume of water difficult for cross and absence of bridge on the river. There are also mineral waters in the Abe Dongoro like *hora* jahi, *hora* bilfe, *hora birbirso, gòdà mirgò laga horà* dalole and *tulki*. The people used most of the mineral waters and many of them were good source for wild life in the district.[7] However, most of the above-mentioned rivers have high potential for irrigation. Large amounts of rivers have high potential for irrigation in west parts of the district especially in *kola or gammòjjï* area. However,land under irrigation is very little.Some high land areas of the district practiced cultivation of sugarcane and banana with the using small stream in their around.[8]

1.1.5. Soil

Abe Dongoro has various types of soil. The district is dominated by Red, Black and Brown soil type. *Biyyo guraċa* (mollisol) refers to dark top soil with high organic matter . It is the most fertile soil that covers most parts of Abe-Dongoro. There are also *kὸtiċa* and *Bὸlalê* on the summit under forest or newly deforested area. This soil is suitable for all crops growing in the district even with out fertilizer. *Biyyo Dïmà* (Nitosol) sometimes called *Dïmilê* or *Bὸlalê* describes red soil with low organic matter, low fertility and exposed due to soil erosion. This type of soil is commen in Abe Dongoro high land (*badda*) and *badda darê* area .*Lafa cirraċa* (sandy soil) soil occurs on the summit where there is high rate of erosion. It exposed after the removeal of red soil (sub soil) due to erosion. Of this type of soil, Black soil (biyyo *gurraċa*) covers large part of Abe Dongoro District. [9]

1.1.6 .Vegetation

Abe-Dongoro has relatively good natural vegetation and many of its part are covered with dense forest.According to Abe Dongoro Agricultural Office, there are about 13412.55 hectares of natural forest. There have been a diverse ecosystem, which has supported an amazing variety of plants from afro-alpine to gallery vegetation; this shows the diverse relief and climatic conditions. These forests were tall tropical thick trunk hard wood, exceeding 38 meters in height, a broadleaf forest with ground cover shrubbery is found in most part of the district. The southern parts of the district are highly covered with dense forest. From the northeastern, the ċato sacred forest is one of the greatest parts of the district. There is also high forest coverage in the areas of Lage, Lomiċa, *Botoroborä*, Tige and Gareoro. Generally, Abe-Dongorö district was first in terms of forest coverage from Horro Guduru Wallaga zone.[10]

Table1:- The common indigenous plant species in Abe-Dongoro

Oromo Name	Amharic Name	Scientific Name
Abbayyi	*Qalawa*	Maesa Ianceolata
Adami	*Qulquwal*	Euphorbia spp.
Baddêssa	*Doqima*	Syzgium guineensis
Bakkannïsa	*Bisannä*	Corton macrosstachys
Birbirs	*Zegiba*	Podocarpus gracilior
Birbirï	*Birbira*	Millettia ferruginea
Bosoqa	*Azamir*	Bersama abissinica
Dannisä	*walkiffa*	Apodytus dimidiate
Ďummŭgä	*Sansal*	Anthatoda sehipesana
Ebiċa	*Girawa*	Vernonia anygdalina
Ejersa	*Wayira*	Olea hoth setter
Gättirä	*ŧid*	Juniperous procera
Gösŭ		Syzygium spp.
Gorä	*Injörrï*	Acacia meliferia
Harbŭ	*śölä*	Ficus species
Hadhêssa	*Irêŧ*	Aloe calidophylla
Hêxö	*Söső*	Hagenia abyssinica
Hänqŭ		Embeli schimberi vatake

Hagamsa	*Agem*	Carissa edulis
Hȍmiï	*Tikur inchet*	Pygeum africanum
Incinnï	*Incinn*	Triumfetta pilosa
Kȍbȁ	*Koobaa*	Agawa salicitolia
Kośommi	*Koshem*	Morus mesosygia
Lêmmana	*Qarkahȁ*	Bamboo spplarando docax
Lȍkȍ	*Salaċaṅ*	Miospyros abyssica
Mêxxï	*Zambaba*	Bosquia propros
Q̄ararȍ	*Qararoo*	Aningeria adolfic feriderici
Q̄aqï	*kega*	Rosa abyssinica
Q̄obbȍ	*Guuloo*	Ricinu communis
Q̄ilxŭ	*Warka*	Gnophalocaroparonson
Sigidȁ	*Wȁyirȁ*	Oleawelwifichi
Sombȍ	*Sombȍ*	Ekbergia capensis
Xaxessa	*Imbus*	Allophylus spp.
Waddessa	*Wȁnzȁ*	Cordial Africana
Walênsŭ	*Korċ*	Erythrina brucei

Sourse:Deressa Debu,2010,pp.6-7 ,BulaSirika,2008,p.12 Aemayehu Augna 2016, p.28 , Lamesa Margo,20134,p.2,Dasaleg Fufa,2013,p.39,Informants :Sori, Jane and Dink

1.1.7. Wild life

Abe Dongoro district is also rich in wild life resources with many varieties.

Table2: wild life species

Oromo Name	Amharic Name	Common Name	Scientific Name
Awaldigessa	*Misxiballi*	Aardvark	Melivore capenisis
Borofa	*Bohor*	Bushbuck	T. Scriptus
Bosonŭ	*Dikkulà*	Red buck	Redunca fllvorufula
Bòyyê	*Asamaa*	Bush pig	p. Porcus
Currê	*Ambărayilê*	Lesser kudr	T. Imberbis
Ďaddê	*Jàrt*	Crested porcupine	Hystrix galeata
Gafarsa	*Goś*	African buffalo	Syncerus caffer
Gadamsa	*Tilliqu Agaazen*	Greater kadr	T. Strepsiceros
karkarrò	*Karkarro*	Warthog	P. aethiopicus
Hillêttï	*Xinċal*	Abyssinian hare	L. Habissinicus
Jaldêssa	*Zinjarò*	Anubis baboon	Papio Anubis
Kuruβê	*Midaku'à*	Red duiker	C. Natalenisis
Lênca	*Anbassa*	Lion	Panther leo
Loyà	*Shalamaxmăx*	Common genet	Genettagenette
Nàċa	*Azzò*	Crocodile	Crocodiles niloticus

Osolê	*Shikòkkò*	Rock hyrax	p. capensis
Qamalê	*ŧòtà*	Grivet	C. Aethiops
Qêrransa	*Nabir*	Leopard	Panther pardus
Sardïda	*Qabarò*	Common jackal	Canisaureus
Waràbessa	*Jib*	Spotted hyena	Canisaureus
Wennï	*Gureza*	Colubus monkey	Colobus abysinicu
ŧiriǹii	*ŧiriny*	African civate	Viverra civetta
Yeyyï	*Takula*	Wild dog	Lyceon bictus

Source:Bula Sirka 2008,p.18,Informants:Dinka Tore Mekonnin korme, Zarihu Itana and Magarsa

There is also small wild life's living in different forests of Abe Dongoro; especially tree living animals are common in different parts of the district like monkeys, Apes etc

Table3: Varaties of birds in Abe Dongoro District.

Oromo Name	Amharic Name	Common Name	Scientific Name
Arrägessa	*kŭrä*	Pied crow	Corvus albus
Culullê	*Cilifit*	Swallow failed kite	Cholictinia rioccuri
Cuquliisa	*Wamay*	Starling	Lamprotornis chloro petrus
Däkiyyê	*Dakkiyyê*	Duck	Anassparsa
Gägönï	*Gagon*	Sacred ibis	T. aethiopica
Gogorri	*Q̄öq*	Francolin	F. levellanti
Hŭmmö	*Erkum*	Nubian wood pecker	Campetherenubica
Maködï	*Irgib*	Speckled pigeon	Colombia guinea
Rumicha (Joge)	*Ximbaansä*	Egyptian vulture	N. porcro peterus
Sololi'ä	*Jigrä*	Tufted guinea fowl	N. meleagris

(Source: Deressa Debu ,2010,p.8 and Informants: Mekonnin Korm and Sori Fayisa)

There are different kinds of insects and snakes. Those wild life's, birds and insects were concentrated in dense forest of low land area of the district. The wild life like lion, buffalo, tiger were in danger because of hunting from district especially from Horro and Gudaya Bila. These wild lifes were hunted for personal fame or glory. Animals like Reedbuck, Bushbuck, pig and greater kadu (*Gadamsa*), red duiker *(kuruβe*), warthog (*karkarrö*) were hunted for food. Animals

like grivet, monkey, pig and crested porcupine are hunted to protect crope fields from damage like maize, barley, wheat and *teff* on the field.[10]

Animals like buffalos, lions and leopard are on the extinction because peoples not give care for the animals. In the forest clearing techniques using fire and the continuous resettlement programe during the rign of Haile sellase, Derge and the EPRDF arises additional factor for reducing of wild animals in thedistrict.As aresult of above mentioned problem wild animals in Abe Dondoro with the destruction of forest the living condition of wild animals becomes in danger. The high land indigenous people of the district from *tullu mòti* and *wïrtŭ sêntaa kebeles* also a factor for the destruction of the low land forest. Those people used shifting cultivation in forest of the low land in the areas like. *Tullu Utò*, *Tullŭ Laftò* and *Sàdin*. The people of high land slashed and burn forest and cultivate maize for one year and another forest area for the next year.Even the people of high land area of the District call as laga boqqollò meaning the place of maize the slashing and cutting of forests for the purpose of maize causes agreat forest distruction in the distrct [11]

1.1.8. Mineral Resources

As is true for the zone as a whole, Abe Dongoro was not well assessed regarding its mineral resources. As a result, there are only few minerals namely iron, sand stone, marble and mineral water. One important resource of Abe Dongoro is iron ore (hematite and limonite), locally *Gordana sibilà*. Gordana stands for the ore while *sibila* mean iron or metal. Iron is also called *sibïla gurràċa*, black metal. This ore is located in w*alagê*, one of the 22 lower administrative unites of the district. *Walage's* elevation varies between 1778 meter at *laga suβê* and 1820 meter around hamlets of ironworkers and farmers.[12]

The second large important mineral resource found in Abe Dongoro is mineral water or *horà*. The *horà* or mineral water is very important for livestock. The peoples of the district used this water for the drink of animals like cattle, donkey, horse and mules. This mineral water is located in different parts of the district. Sume mineral waters found in the districtare as follows;

- *Hora* Jahi found in *wïrtu sêntà kebele*
- *Birbirsŭ Nŭnŭ* in Dabisi
- Bilfe and Gunci in I*do* Boṫi

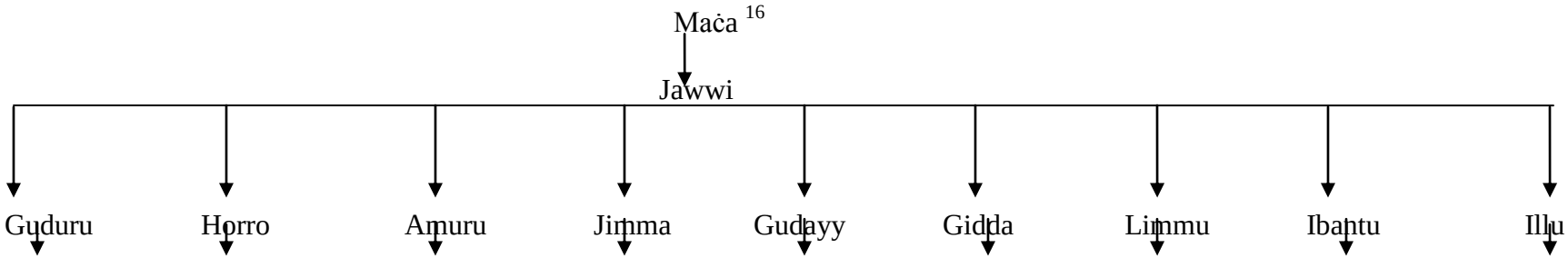
- *Gòdà Mirgò* in Walagê
- *Laga Horà* in Botoro Bora
- Dalole in Gulante and
- Tulki in Garero

As we compared Abee Dongoro with other zonal district of Horro Guduru Wallaga, it is very rich in mineral waters and other districts like Horro and Jardaga Jarte used the waters of Abe Dongoro for their livestock drink. They also have minerals like marble in the district, in the *kebeles* of *Tullu Mötï* near Karra Mountain and *Iddo Boti*. However, not well exploited for economic use.

1.2. Historical Background

In the first half of the 16th century, the Oromo people began a successful expansion and its movement from diffirent directions of Ethiopia. By that time, the Oromo were well organized under the gadaa system and had upper hand over their adversaries. As aresult, they managed to expand their territories in different directions.[14] The Oromo are divided into five sub-moieties that extended from the Bòrenà and Bärentŭ moieties: the Sabbo and the Gona, the Maċa and Tulama, the Rayya and Asaboo, the Siko and the Mando and the Ittŭ and Humbana. The first three sets belong to Bòranà and the second two sets are branches of Bärentŭ. The Region of Meċa includes most parts of Northern Shawa, Wollega, Illubabor and the Gibe region. The Oromo has multiplied in to different moieties and sub-moieties. Among these different moieties, one is known as Maċa Oromo and the father of Maċa is Rayya. The term Meċa represents wide and large number of Oromo population.[15]

The Genealogy of the Jawwi of Maċa.



Meloles	Eight Gutas	Halelo	obonos	Tutis	Habebe	Sapera	Anou	Debssi
loyas	Abayes	Beras	Gellas	Sayos	Borro	Gutto	**Wayyu**	Hajesso
vamiles	Abiles	soddo	Gumbos	Leqa	Obora	Berisso	Illu	Melka
Sirbas	*** Abee**		Hariros		Ejeru	Kubbe	Billi	Suppe
Luku	Abey				Gendo	manki	Jegga	Bunno
Ilamu	Gudaya				Or	Anno	***Dongoro**	Tobba
	Ashayas				Jidda	Dimma	Alito	Mettu
Handersa	Foggas				Cheleya	Harru	Jomotto	Gore
	Gebbass			Kiramu	Sirba	Ugga	Yaya	sire
	Two Akakos					Indibo	Homma	
	Birbirso					Denge	Gobbu	
	Daddo							
	Oborra							

(Sourse;Oromia Cultural and Turizim Biraeu),p.156

The above genology show that the Maċa Oromo those settled in different parts of Oromia today. From the above-mentioned clan of Oromo Abe Dongoro district was inhabited by, Abe, the fourth son of Horro and, Dongoro, the sixth son of Ibantu. The capital city of Abe Dongoro, *Tullu* Wayyu is also named after the second son of Ibantu. Wayyu lived around today town of the district. Elders tell that the name of Abe Dogoro came from two names "Abe" and "Dongoro". Abe is the place located east of Ambacha River, which is in Horro district and Dongoro is the land located west of Ambacha River up to Anger *qal'*a (Angar *ṫiqa*) river. The name Abe Dongoro is given with the mixture of these two areas Abe and Dongoro. This district was inhabited by the Meċa Oromo.The leaders for long, under the Imperial period were Fitawurari Wirtu Dingo. Wirtu Dingo has a title of *Fitawärï*. He administered the district from 1916 up to 1941. Between these years Abe and Dongoro were under his power. With the end of *Fitawrärï* Wirtu, his son Abera Wirtu becames the administrator of Abe Dongoro. Under *Fitawrärï* Abera Wirtu, there were different administrators in different parts of the district. The rulers had their own land called *qalada*. The administrators of the district under the leader of Abera Wirtu include the following.

- *Barànbaras* Gutama Debis Administrated Boṫi
- *Berànbaras* Daċasa Galata admistered Abu or Botoro Bora
- Uggum Aga admistered Malkee
- Giramaċ Adal admistered Dabisi
- *Barànbaras* Tolera Sibilu admistered Amato or Kotiċa
- Akäkò Amdila Bidu admistered *Ido* Kusä [17]

The granting of land during this time were for people who participat on different battle fields. The seat of the rulers of Abe Dongoro, *Tullu Wayyu* town was founded in 1944 with a name of *gabä walafi*, which means the market of Friday. Before Tullu Wayyu was founded as a town of the district, the father of Abera wirtu, Fitawurari Wirtu Dingo used Tsahayi Teferi as acapital city of the district.According to my informant Dinka Tore, the name Tsahayi is the name of Haile Sillases daughter.For the rememory of Haile Sillasies son Wirtu Dingo named his capital Tsahayi Teferi now called Wirtu Centa.After the death of Wirtu Dingo his son Fitawurärï Abera Wirtu changed the capital to Tullu Wayyu for its strategic place and fertile soil. Large areas of the land in Abe Dongoro was covered with forest but with the eve of Haile Silases decline the self-settlers

of Amhara people from northern Ethiopia start to settled in Abe Dongoro with the interest of Abera Wirtu. According to many informants, different administrators of *qalad* including Abera Wirtu himself give great respection for the Amhara settlers of the time. Because they treate and respect Fitawurärï Abera Wirtu than indigenous Oromo living with him for long period. Even they serve him as aguared.[18]

CHAPTER TWO

2. Demographic Profile of Abe Dongoro

2.1. Introduction

Population and agro-ecological issues have been strongly correlated. People have been the predominant agents in agro-ecological changes and profitable from the process. People have taken the lion share in causing agricultural expansion and environmental transformations. Agriculture and its history should be a combination of a much wider ecological history, which reconstructs human relationships with the physical environment. Population issues should be seen as main parts of the agro-ecological studies. Therefore, in order to understand the agro-ecological development processes of Abe Dongoro, it is essential to deal with the demographic issues. Because Abe Dongoro population characters have revealed variation since 1940s with the argumentation of the impacts on the agro-ecological feature of the districts. It has displayed persistent agro-ecological changes because of the population pressure.[1] Hence, understanding the total size, distribution pattern of the population in the district is important for a sound analysis of its agro ecological features. However, numerical evidence is not fully available for the assessment of the historical demography of Abe Dongoro. Until the 1984 National Census there was no reliable information or data about the population of this district. After ten years, the second national census was conducted in 1994. Hence, for long time, information on Ethiopian population had been primarily approximate. National estimates also only trace back to the beginning of the 20th century. A few have considered taxation figures and a number of figures to guess population size but most of them simply relied on very limited observation. In case of Abe-Dongoro, even partial and simple counts (such as vital registration and sample survey) for some practical purposes like military employment were not also under taken. Even simple estimation figures are meager for Abe-Dongoro before 1984. Thus, because of the lack of statistical data, it is difficult to determine the population size of Abe Dongoro before the census of 1984. The direct demographic evidence for Ethiopia is also vague to provide definitive support for any explanation. Nevertheless statistical support is scares for Abe-Dongoro's demographic development over the long period, qualitative information suggests a number of important demographic trends. Because of the lack of full data,I must rely on indicators of

demographic change as a whole. I shall only a little describe and discuss some aspect of the population of Abe Dongoro based on indirect assumptions, through estimations, and recent census. However, it seems that all are useful to show the trends of population changes.[2]

2.2. Background of Ethnic Composition

Elders states since the settlement of the *Maċa* Oromo at *Oda Bisil* in the 16th century. The *Maċa* people lived in unity under a common *bokku* for long year until this area was incorporated in to the Menelik's Empire of Ethiopian in the late 19th century. The separate of the Meċa from the Tulama had actually started with the formation of the *Afre* confideration or the four (Horro, Guduru, Liban and Caliya) and the *Sadaċa* or the three (Akako. Obo and Suba) confederations.The emergence of an independent *Afre* confiderance brings us to the major focus of our study because Abee Dongoroo is fourth of Horro clan. The *sadaċa* group moved out by crossing the Gibe River to now the present Jimma area. The *afre* group also set out in the west direction to present day Wollega administrative regions. According to the custom of the Oromo tradition the eldest son in their family (the *hangafa*) remained at the *qabiyye* (land of their fathers)[3].

Thus, when the *afre,* and *sadaċa* groups set out to a new areas like Jimma and Wollega, those Macha groups remained on the residence of their fathers under the tradition law called *Makko Billi* and other historical traditions. *Makko Billi* was claimed in *Maċa* tradition as a great lawgiver and the Messenger. His law well maintained in the tradition. The *Gada* system provided their cultural, socio-economic and administrative systems, which enabled the *Maċa* Oromo to retain their unity. Before their incorporation of into the Ethiopian Empire, the Oromo of the region led their life by their own tradition and lived independently. Following the conquest of the Menelik army or forces that known as *neftegna* began to settle in the region.[4] The peoples of Abe Dongoroo also resisted the Italian fascist like other areas of Horro Guduru Oromo. During the Italian Occupation 1936-1941, the Oromo of Wollega region denied the rule of Italian in Horro *Awurajà ŧakilay gizat*. They resisted the Italian rule under the man called *Q̄agnazmaś File* Mandara. File Mandara's residence was in present day of Jimma Rare district but, he resisted the Italian rule in areas like Horro, Amuru, Jardaga Jarte, Abe Dongoro, Jimma Ganati, Abay ċoman

and Jimma Rare. He was tactician and had many soldiers under him. Still today, the people of the area is said to have sang the folloing song of Oromo (*gerarsa*);

Afan Oromo	English
Ani Filee Mandara	File Mandara
Gurbaan coomman qarqaraa	reside near Choman River
Yoo Horro dhufuu baate	Horro did not come
Yoo Jimmis dhufuu baate	Jimma did not come
Yoo Abeen dhufuu baate	Abee did not come
Yoo isheen dhumuu baatte	She (Italians) does not disappear
Hamaasaniin daggalaa	Italian forces were numerous like forests
Meeqa cireen danda'a?[5]	How can clear them all?

Although the above song of File suggests his hopelessness to continue the fighting, this saying indicates that a large number of Italians in different direction of Wollega tried to control the region. The Oromo in Horro Guduru Wallaga call him in every direction and he defeated the enemy within short. After the defeat and evacuation of Italy from the country in 1941, the feudal administration of Emperor Haile Selassie I was reinstated. Following the restoration of the emperor ,the absolute monarchical rule over the district was continued like in other regions. Thus, the trends of resettlement over the district continued. The settlement program during Haile Silassie in Abe Dongoro was self-settlement especially from Wollo. This is because of dense forest and averaging land (uncultivated land) in the district. Later, during the *Derg* regime due to the 1984 famine in Wollo, the Amhara people came to the region for resettlement. Because of this cumulative effect ethnic composition of Abe Dongoro district was intermingled . Abe Dongoro populations were estimated in 1960s', Oromo (96%) and Amhara consists of (4 %.), many of them were settlers from Amhara region.[6]

2.3. Settlement pattern and Social Organization

The arrangement of social residence in Abe Dongoro has been affected by the relief or topography, climatic conditions and historical elements. Due to its closeness and strategic location within the historical site of the Maċa Oromo center, *Oda Buluk* and its favorable climate. The natural endowment around *Harbu* senta or *wirtu* senta, *Tullu mootii*, *Handode* area and the construction of Shambu- *Tullu Wayyu* road make the condition densely settled on the diameter of 10 to 12 kilometer distance from the road. The two towns of the district *Tullu Wayyu* and *Tullu Gaana* and four small towns in western parts of the district *mender* 20, *mender* 15, *mender* 21 and *mender* 25 were also located on the road of *Tullu Wayyu*- Guttin and they were center of market social-economic and administrative activities. In the mid latitude (*Badda darê*) and the high land (*Badda*) areas peoples were highly concentrated and densely populated, to some extent there is relatively closer settlement pattern in *Badda* and *Badda daree* regions of the district. While the structure of settlement in *Kola* or *gammoojjii* area was scattered settlement existed. As the result of climatic condition and prevalence of diseases such as malaria in the low land areas of W*obamċ*, *Darartu*, *Miċire*, *dalaċo*, *tullŭ läftŏ* areas of the district, there were scattered small homesteads in some areas. In other place very far apart hamlets exists, but there are densely populated along small village established by the 1984 settlers of Amhara along the *Tullu Wayyu*-Gutin road, in *Tullu Gana* and *mender* 15 or *qe'ê* 15.[7]

These homesteads existed here and there in some places in unified form, but in other place, in a single separated hat surrounded by fences of small indigenous trees, the society mainly settled adjacent to hillside. However, in the village area, in adjusent of main road especially, Dongoro-Shambu road were areas where people settled densily. This feature was important characteristics of the region up to the villagization and resettlement program of the *derg* .[8]

The basic element of Abe Dongoro community was based parental lineage. The homestead included the number of closed families one or two descendants. The father of family had an authority over his homestead. When the father died, the eldest son took the power of his father. The society governed by the traditional law of *makko billi, makko billi* was born in western Shawa region. Among his principles, that concerned law of Oromo nation's man keep their unity and respect each other. The law was stated as:

Afan Oromo

Obo cooraaf safuudha

Ilimi abbaaf safuu haa kennu

Saalfiidhaa fi ulfina intalli

Haadhaaf abbaaf haallaattu

Niitiin abbaa manaa isheef safuu haa laattu.[9]

English translation

Youth should respect elder

Ason give respection for his father

The sons should give respect for their mother

Wives should feel respection for their husband.

The Oromo of Abe Dongoro social organization depended up on the centrality of lineage similar to other Oromo groups in other areas. The smallest unit of social organization was family. This is the most significant pattern of social organization among the Oromo community. In the kinship the smallest unit was the family (*màtï*) symbolized by the father of the house. The *màtï* progressed in to the closest kin shipmen (*balbala*) and then to clan (*gosa*).This structure was based on the parental lineage. The authority and respect were called as *sanï.* The main *sanyii* that lived in Abe Dongoro are Amuma, Guta, Akkayyu, Daragὸtï, Akaakoo and the like. The collections of homesteads according to their close kinships settlements that consist of many homesteads come together and form a kind of corporation in socio-economic issues. Some of the socio-economic relationships between the communities involved co-operation in different cultural ceremony. There was also different mechanisms of conflict resolution among the antagonized groups/ individuals. The elders of Abe Dongoro (*Jarsa biyyà*) are greatly respected they look social affairs between society in the quarreler and for marriage locally called *jarsumma*, they decided on criminal person /groups/ to pay the compensation to the hurted or victim of the objects. *The Guma* (compensation of blood) for the case of murder is also solved with *jarsumma*. In the case of *guma* the kinships expected to revenge their enemy (murder) or his

relatives until *guma* (blood compensation was paid).The *guma* payed in the form of mony or cattle.After the *Guma* (compensation) payed there is no revenge between the two. Because of this, the two group live together peace fully.[10]

2.4 .Abe Dongoro During Derg Regime (1974-1991)

The 1974 Ethiopian Revolution that erupted suddenly ended the power and authority of Emperor Haile Sillasie. Opposition to the Imperial government broke out in February 1974, from teachers, taxi driver, urban dwellers and soldiers were. No one of the Ethiopian regions and society was not affected by the revolutionary turmoil of the period. However, the initiative to force the Emperor to step down and take power was taking by the military. This was because of their relative organization and absence of political party to take the responsibility of providing effective leadership. On September 12, 1974, Emperor Haile Sillasie was deposed by military group who called itself the *Derg*.[11]

After the *Derg* controlled power of Ethiopia traied to bring some social changes and land reforms.But this program alone not give solution of Ethiopia all in all the need for land reform, its application. Most proposals those proffered by socialist countries counseled moderation in order to maintain production. The *Derg*, however, adopted a radical approach with land reform proclamation on March 1975, which nationalized all rural land, abolished tenancy and put peasants in charge of enforcement. No family was to have a plot larger than ten hectares and no one could employ workers. Farmers were expected to organize peasant associations one for every 800 hectares which would be headed by executive communities responsible for enforcement of the new order.[12]

The main objective of land proclamation was to redistribute the most important economic asset the land and political power among the ordinary people. When land and other privet property were nationalized, the process was not peaceful. The *Derg* who encouraged class struggle, ordered the peasants to confiscate the property of land lords through violent action.[13]

In the period between 1974 and 1991, the *Derg* made significant change in the socio-political and economic order for the country. One of the most important changes was the measure it took regarding the land tenure system of the country. Among these reforms, the 1975 land

proclamation was the most important one. The end of serfdom and *corve*e labor together with land nationalization had a great significance in dismantling the structure of the old feudal government whose administrative and economic structure had been based on land peasant's relationship. More over in the country, where the majority of the population was engaged,the proclamation also has significance beyond dismantling the political economy of feudal government. The reform created a great excitement among the population of country in general, Abe Dongoro in particular.[14]

After the land reformation proclamation of 1975, the *Derg* appointed *Ato* Mitiku Kenea to implement the reform in Abe Dongoro District. The land lords and official of the old regime however, organized resistance against Mitiku and his plan to implement the radical land reform program. They also confronted the *Zemach* (participants of the Development through cooperation campaign), who were sent to the region in 1975 to spread revolutionary like "*Ethiopia tikidem"* (Ethiopia first).Thousands of university and high school students and their teachers were sent out to the country side to organize and teach peasants about the aim of the revolution. Before the land reform of the 1975, the campaigners arrived at Nekemte and briefed studying about the condition of peasantry in the district. After this they spread to *Uke kersa* and *Balä Bared* state farm areas for mobilizing peoples. During this campaign different high school students were killed by Malaria and hunger . Most of Abe Dongoro students whose learnig in Shambu high school and their teachers were a part of Uke *Qarsà* and *Balo Bareda* campaigns which is located near Nekemte in East Wallaga today.[15]

Following the land reform, the *Derg* directly appointed the *awuraja* and *Warada* administrators. During *Derge* Abe Dongoro was under Horro Guduru *Awraja* and named as Abe Dongoro *Woreda* (district). Accordingly Abe Dongoro was successively administrated by different administrators those responsible for the *Derg* governors. They carried out activities like maintenance of peace and security and controlling institutions like police, prison supervise government tax and customs collection, excited and presided over the collection of *woreda* council members, coordinated and controlled the activities on sectors like agriculture, education, health and infrastructure. In spite of this the administrators spent much time in carrying out the objectives of central government or its party, such as pushing peasants to join the party and recruitment of troops for military service in the district. During this recruitment of soldier they

were fighting with farmers in every *kebeles* of the district.Some *woreda* leaders during d*erg* was sequentially; Olani Gicho,Abara Barkessa,Alamayehu Guta and Mitiku Kenea. Indeed, the public administration in the country was characterized by the dominancy of the center over the periphery.[16]

2.5. Villagization and Resettlement in Abe Dongoro

The Derge government assumed that increasing agricultural productivity could be realized through the formation advanced cooperatives. To this end, the government agitated peasants on join producer cooperatives and also provided such institution moral and material support in order to attract the peasants to be members. Nevertheless, the attempt to convince peasants to join producer cooperatives voluntarily was a failure. Therefore, the government declared the villagization program as one means of expanding communal farms.[17] Villagization has the objective of grouping scattered farming communities in to small villages of several hundred households. Each villagization in Ethiopia has a long history, with dramatic impacts on rural populations and was a key component of the *Dergs* socialist agricultural collectivization policies. It also believed that the scattered rural villages were a hindrance to the development of social services and infrastructure by the state. Thus, villagization program in general political, social and economic problem of the period.[18]

The villagization program of the *Derg* began in Abe Dongoro in 1986/87. Although the *cadres* of Abe Dongoro tried to teach the people about the program, they were Unable to convince peasants. Peasants were opposed to leave their original place to which they had strong attachment. As a result, they strongly resisted the implementation in their area. Even in some areas of Abe Dongoro district, peasants took up arms and resisted the officials on the eve of its implementation in 1986/87.

For instance, according to informants, immediately after hearing about the resistance, the police forces from the Shambu town were sent to the district and kept the people under control. However, the police of the *Derg* forced collectivization, villagization, recruitment of the youths develop hatred against the *Derg* region.[19]

Resettlement was another challenge that took place in Abe Dongoro District. The term resettlement was not new in the context of Ethiopia in general Abe Dongoro in particular. The last three successive governments of Ethiopia have all carried out resettlement projects with different objectives and with varying intensity. For instance, in the 1960s and 1970s there were a few settlement schemes run by Emperor Haile Sillasie. Nevertheless, these were invariable small in size and were mainly designed to achieve specific objectives. The first of these was to rationalize and use government owned land and thus raise state revenue. The second was to provide additional resources for the hard-pressed northern peasantry by relocating them to the southern region (where most government land was located). The settlers comprised of landless peasants, evicted tenants and shifting cultivators and urban employed.[20]

In the case of Abe Dongoro, resettlement was first established during the imperial rule in 1965 EC. In 1965, Shawa Oromo and Amhara settled in Abe Dongoro district. Subsequently, *Derg* also resettled the Amhara settlers from Wollo, Gojam, Gonder and Tigria regions. The settlers during *Derg* were large in number and spread over 31 *kebeles* of Abe Dongoro. All *kebeles* of the district took the settlers with Quota (share) and treat them for long period. The cause for the settlement program of 1984/85 was to solve the famine. However, after the famine most of the settlers returned to their homeland. Once again, in 2004, people relocation took place due to the famine in oromia region, the Arsi Oromo of *marsi* area and Hararge zone settled in Abe Dongoro. This settlement program was conducted to solve the problem of the settlers, by resettling in fertile and vacant land of Abe Dongoro. The settlement program took place in two places of Abe Dongoro, in *Hȍmȁ Gȁlessȁ* and *carŭ* areas. These two settlement areas were today developed in to *kebeles* called *Homȁ Galessȁ* and *Carŭ kebele*.With the come of settlers during different reigm forest was cleared for arable lands. This in turn causes change in climate changes.[21]

Table 4: Abe Dongoro Settlers in 2004 from Arsi (Marsi) and Hararghe zone.

Kebeles	Number of homestead			Number of families			TotAL number of settlers		
	male	female	total	male	female	total	male	female	total
Homa galessa	553	29	582	977	1393	2370	1539	1413	2952
ċaru *kebele*	393	11	404	793	531	1321	1186	542	1728

Sourse: Abe Dongoro Admiistretive office 2016.

The EPDRF government for two years sponsored settlers of Abe Dongoro. The government supplied food, sheep, cow, farming and household equipments. [22] Beside, the legal settlers, there are also the continuous follow of peoples from Amhara illegal settlers starting from 1985-2000 in ten(10) *kebeles* of Abe Dongoro. From the 22 *kebeles* of the district, southwestern and western *kebeles* are exposed to these illegal settlers. Those illegal settlers in the district caused a problem of forest destruction unless they shoot the police and the militia of the district when they order them to stop clearing of forest. They come to the area with war weapon from their homeland. With these war materials, they kill animals and for some cases boundary conflicts they killed themselves and indigenous people of the area. Even they not pay tax for the government. When the administrators of the district call them for the measure, they resist and fight with the police and the militia. Because of this resistance, many illegal settlers and the police officers of the district killed while they were fighting with them in the *kebele* of *Dalacho* and Lomicha in 2003.[23]

2.6. Collective Labor Institution in Abe Dongoro

In many African societies, one of the benefits of being member of the community is the access of providers to the labor of the other community members on non-cash basis. For instance the work of farm land (*qotisa*), harvesting (*hàamà*) weeding (*arma*), building house *(mana ijarsà*) was done based on the cooperation and communal basis. Abe Dongoro was not peculiar from this cooperative sprite. As oral informants indicate *dabò, dàdò* and *qabò* were the well-known collective labor institution in Abe Dongoro district. Concerning the working groups, Abe Dongoro people put the sprite as, "*Jiruu namaa dhaqxee hin laggamiin (hin dhiilba'iin)*" after you go to some body's work, do not work badly. This show that they shared a common concern and values to motive the members of the working group song was sung to create strong feeling of competition among the workers.[24] The song sung also helped them to keep momentum and moved for word together without lagging behind. From the song sung on harvesting of *teff* them song as follow;

Afaan Oromo

"*Xaafiin Jiga baddee mataa namure jetti*

Niitiin dhirsa qoccoltee mataa na ure jetti.

Shororsen xaafii haama yoon koore waasiin waama

Ganna dhoqqee keessa baatee bona hongee keessa hin baatu."[25]

English trasilation

The *teff* says the man cut my head

When I fall dawn wrongly

Wives said my husband broken me, after she insulted him

I hurvest teff very hury

The teff stayin rainy for long
However, not live long in dry.

Dabö is the community known as labor pooling institutions in Abe Dongoro. They used *dabö* when they were ardent to accomplish a task at a given time. For instance, in case of weeding cereals, farming, harvesting peoples used *dabö*. *Dabö* may have up to 20 – 40 members and was used for different works. It was also the duties of *abbà dabö* to provide sufficient food and local alcohol called *tella (farso*) for the work force at midday at the work place and after the end of the work at the *abba dabös* house. Able bodied and very old men exclusively carried out labors. Whereas, women were busy in preparing food and *tella* for the workers because *dabö* was much bigger than *dädö* in term of labor force involved and duration of time. The participation of *dabö* was pre informed by *abbö dabö* before two or one week. [26]

Dädö was also another cooperative work activity mainly composed of young people. They worked for one turn by turn for three to four hours a day. Unlike *dabö*, the member of the *dädö* was composed of six to seven participants. This type of working groups did not spent long time and not much provision of drinks and food. *Dädö* was carried out to a void scoring sun or to do other work during the remaining time of the day. *Qabö* is another type of working cooperative and it is different form *dädö* due to its time. The *Qabö's* were working type starting from morning up to two or three. [27]

2.7. Trends in Population Growth

The trends in population increase in Abe-Dongoro have problems because there are no exact data that show the number of its population from 1940s to1984. The History of population was not constant or fixed; it persists continued under dynamic changes. Before the 1940s the population augmentation perhaps not active or even stricted. The natural resources of the district were not exhausted. More than 50 percent of the land of the district was covered by dense forest with large, big and tall trees in which wild life freely exists in the area. The increasing of population mainly stimulated with the coming of Amhara settlers from 1960s up to 2000s, Elders related the rising of population of Abe Dongoro mainly the derg resettlement program of 1985. They point out a number of factors that attributed for the radical changes of population pattern. The acceleration of population growth in this period was result of a number of factors such as: The immigration of people from different parts of Ethiopia mainly from Amhara to the district. The

environmental of the indegiounes Oromo people has been affected by new settlers Christianity and political system. They abandoned their indigenous tradition of maintaining natural resources and become the sedentary agriculturalists. The expansion of cultivation, the improvement of health care services, the increasing of the fertility rates even through the numerical evidences was not available. The qualitative information's indicate as commutative impacts of all causes the increasiment of the population of Abe Dongoro district. Based on some estimation figures the percentage of immigrants in Abe Dongoro area reached about 13 percent from the total population of the districts in the 1980s. Eventually, the rate of population growth is still low in national level, the birth rate is assumed as 1.8 percent in 1960s. By 1970s and 1980s, the population of Ethiopia has increased by a steady rate.[28] At the beginning of the *Darg* regime, the people of Abe Dongoro estimated at about 24,096 with 14,016 males and 10080 females. Nevertheless, with the *Derg* resettlement program of 1985 the population of the district raise to 32274 of these male 17123, females 15351.[29]

According to 1994 national census report, Abe Dongoro district has a total population of 39042, of which 19382 were male and 19660 were women. From this population 1000 were urban dwellers.[30] However, according to the 2007 census report of Ethiopia, Abe Dongoro has 67017 population number .From these population 34126 were male and 32891 were female. The urban inhabitants of the distric were 2519 and from this1269 were male and 1250 of them were female.[31]According to the latest census information 2013, Abee Dongoroo has an estimated 74124 from these 38224 were male and 35900 were female.In administrative town of the district, according to the 2007 CSA 2519 the total population resides in *Tullu Wayyu* town. From this estimated people 1269 of them were male and 1250 were female population. The majory of the inhabitants in the district are adhrents Orthodox Christianity with 56.11 percent, while 36.24 percent were Mulsim, 6.23 were Protestants and 4.37 percent observed traditional beliefs.[32]

2.8. Land Tenure System and Tenancy in Abe Dongoro

In Ethiopia in general, in Wollega in particular the rules to hold, measure and use land have changed from time to time. This is because land has been one of the most highly valued

possessions of human society. Up to the collapse of *Derg*, there was a different type of land tenure system practiced in Ethiopia in general.[33]

The Oromo People are original land holding system was established the right of main concern in the occupation of newly conquered land. There are the tradition which tried to establish the methods in the distribution of land to different clans in the district.This is free-setting tradition.According to this tradition the Oromo permited his sons to set fire to the bush turn by turn. The elder son who set the fire to the grass (bush) would follow the direction of the fire. When the fire die due to or another land features, the area became his own *qabiye (*Literally land holding) separated by natural boundary. Others did the same sequentially from elders to younger and formed their own *qabiye*. This land holding system was called *qabiyyê lafà* (land holding right). Every Oromo members settled in the region had their own *qabiyyee* that confirmed by the *abbà gandà* of the clan. This indicates that they held their land. The traditional *qabiyyê* land holding systems of Oromo of Abe Dongoro district remain unchanged until the introduction of land measurement (*qalada*).[34] In the past, the land tenure policy and property rights peasant had dependent mainly on policy exercised by the previous political leaders. For example in the north, that common land tenure system was *rist* and *gult* system. It means that the hereditary ownership of a plot of land that an individual had rights over it, while *gult* was the type under which land grant was given. Individual or institution that held who farmed it and also judicial and administrative authority over these who lived in it. They did not however, have the right to rent the land.[35]

However, in Abe Dongoro district, communal land tenure system was practiced later on communal land tenure was changed with the institution of land measurement. The main goal for land measurement during the region of Emperor Menelik was said to have been a determination of property rights in land facilitate taxation and sale of land. *Qalad* system was introduced by Menelik 1909/10. The proclamations brought about a new system of feudal exploitation of the local peasants by their land lords in Wollega in general Abe Dongoro in particular, up to 1910 the people were still holding their tradition *qabiyyee* land through they paid annual tribute to Menelik.[36]

The unit of land measurement employed was a rope *qalad* which was equivalent to seventeen meter long in Abe Dongoro. The term *qalad* and *gasha* are interchangeably used in the region. Giving a name each gash land was important to identify its quality and to register it for sale or taxation. The emperor did not determined the quality of land based on the fertility of its soil but it was determined based on the number settlers cultivating the land.[37]

Based up on the principle of land measure land was divided in to three main categories, fertile land with a relatively large numbers of settlers, semi fertile land with less number of settler and non fertile or uncultivated land. In the process of land measurement each *gasha* must be categorized under one of the three devision mentioned above. Taxation was also based on the quality of land. Nevertheless, the qualities of land could be changed through time. A *gasha* of land could become tertile if the number of settlers increased as a result of population from one to the other either to escape some cruel land lords or for some other reason. However, once a gash of land was registered as tertile, semi-fertile and non-fertile the tax levied on each gasha did not change in accordance with the changing number of settler.[38]

After the liberation of Ethiopia, the first step of Emperor Haile Sillasie was ensuring the continuity of government revenue. The emperor had declared land proclamation. In this proclamation had been the immediate measure in order to legalize the payment of tribute in cash. In the proclamation, the ownership of the land categorized in to rest (hereditary ownership) government land (maderia) and church land. Haile Sillasies land tenure system was derived from the policy of Menelik. During the regin of Emperor Haile Sillasie, he gave land grant to the members of his army officials, the church and balabats. His policy also highly increased a spread of tenancy.[39]

In 1941 the decree for the limitation of the governor's collection of tax and tribute relieved on the peasants was abolished by regulation to put the province under uniform rule. All the action taken by Haileselassie was to strengethen cash crops,the demand of land and trade. Because of this between 1942-1944 lands measurement was made in the region.[40]

The unit of measurement was qalad and the unit of land measured was known as the gasha meret. Gasha measurement was twelve by eight qaland.[41] Since most of the region was occupied by the forest in place where forests were abundant its measurement was by showing big trees. The

balabat who were descended from earlier traditional rulers can take share of land known as siso. The tribal chief or *qoro* were nominally allocated *asiso* after measurement. The *balabat* can have the right to choose one from the *gaśa* measured land.[42]

In 1950s *Girazmać* Adal Dayas, *baranbaras* Tolera Sibilu, *baranbaras* Dachasa Galata, *baranbaras*, Uggum Aga and *baranbaras* Akako Amdila were a long time tax collectors in the region under the supervision of *Fitawrari* Abera Wirtu the governor of the region.[43] With the exceptions of the *gabarmeret* and *siso* other land were registered as "*Mangist maret*". Later after his father the son of *Fitawirarï* Wirtu Dingo, Abera Wirtu was the leader of *gasha meret* in Abe Dongoro.[44] The church also had land like elsewhere starting from the time of incorporation of the region. In the history of Abe Dongoro, the first church was Abo Dongoro Orthodox Church. This church was established in1898 by *Fitawararï* Minase Araga.The *gabar* had to pay a*srat* (tenth) known as *tith* to the church. The church land was free from taxation.[45]

CHAPTER THREE

3. Agricultural History of Abe Dongoro

Agriculture is the major economic activity of Ethiopia and it has been the engine of most of people livelihood. It had been remained the predominant economic activity in rural Ethiopian society. Agriculture practiced by more than eighty percent of the population and contributed about sixty percent of the gross domestic products in 1960s. Over ninety percent of the value of export was obtained from agricultural goods. Agriculture is also the base for Oromo's economic engagement on which their livelihood is related. Thus the economy of Abe Dongoro has been predominantly depending on agriculture.[1] Agriculture has been the fundamental thing that interact people with their environment to fulfill their livelihood subsistence. The agricultural activity, in the district has been practiced mixed farming. The Arable farming (crop production) and Animal husbandry(rearing of animals). Hence the farming of Abe Dongoro have practiced various types of sedentary agriculture, which has a long history among the people of the district.[2]

3.1. Arable Farming

3.1.1. Natural Condition and Potentialities for Crop Production

The land and climate of Abe Dongoro is predominantly suitable for agricultural production. Due to its climate and soil favorability, various types of cereals and vegetations were produced in Abe Dongoro district. According to my informant all the lands of the district was suitable for crop production except few mountains and valley areas in western part. Specially areas located along Garchi river, Wirtu Senta, *Tullu Moti*, *Botoro Bora*, *Ido Kusa kebeles* were very comfortable for cereals than the reset *kebeles* of the district.[3] The people also cultivates vegetations with irrigation due to the endowed with numerous river and abundant raianfall.[4]

The three Agro-ecological zone of Abe Dongoro is suitable for crop production, but the type of crops produced in *badda* (high land), *badda darê* (mid high land) and *Gammòjjï* (low land) was different because of its climatic need of the cereals .Because different crops need diffirent tempreture and rainfaill.

3.1.2. Types of Crops

A. Cereals

I. Maize

Maize is the main staple food of Africa yet it is not an Africa crop. It was introduced to the continent during the 16th century from Americas, as a part of the substantial ecological and demographic transformation resulting from the Columbian exchange.[5] Although maize started being grown as a garden vegetable in most of Africa, and so also in Ethiopia showed to suitable for agro-ecological conditions in the continent and gradually more widespread field production took off. In Ethiopia, the spread of maize as a stable was slower than in the rest of Africa. Even through the crop seem to have arrived as early as the 1600s, it was not until the 1980s that production took off in the country as a whole.[6] The high preference for *teff* (the main ingredient *injera*), a cereal endemic to Ethiopia, has been the most common explanation to the comparatively late spread. Yet, now, maize has taken the lead in terms of quantity or cereals production in Ethiopia, *teff* still remains number one in a real extent or extent of production, but it is now second in terms of quantity produced, for both categories sorghum (Indigenous to Africa) is ranked third and wheat fourth.[7]

Concerning Abe Dongoro District, maize has however been a dominant crop since earlier. Maize served to ensure food security at critical time of the drought period in the district. During the subsequent rule of *Derg* (1974-1991), with the coming of new settlers and increase number of population the government, state farms were established and started to produce maize in western parts of the district. During the period of Emperor Haile Sillasie, maize was produced only in western parts of Abe Dongoro district. At present however, maize and *teff*, which considered to below and mid altitude crops are grown on the high altitude areas showing the change in climate. This was particulars attributed to deforestation.[8]

Maize is cultivated in over 22 *kebeles* of Abe Dongoro district because it is more vulnerable to deficiency of water, sunlight and nitrogen than the indigenous relatively a drought crop like sorghum, *teff* and millets. The BH 660 variety of maize largely cultivated in western *kebeles* or the low land areas of Abe Dongoro in *Amba* 20, *Amba* 15, *Amba* 20 or *Tullu* Gana, Dalacho this is because of its susceptible to drought.

The land of maize ploughed three to four times in per-preparation period, and then sawed as usual through scattering over the fields. Most of the farmers used their own seeds locally, but the low land peoples of the district used new seed variety. The next step is weed controlled laughing *(bagabagă*) with oxen used and the weeds would be cut with a sickle.Another process that would continued is protecting of maize from wild animals and pests, the main wild animals expected to damage maize include baboon, ape, *Ďaddê* (crested porcupine), swine and berds.[9] Most of the farmers of Abe Dongoro did not use manuring for maize fields as well as crop rotation. On the same field, maize is usually cultivated for three or four years. Some times for about 20 or 30 years. The only reason for changing the crop is a decrease in productivity. Maize is the chief source of food for peoples for living the *gammojjï* (low land) areas of Abe Dongoro people by mixing with sorghum or locally *bŏbê.* Maize is also used for local alcohol *farsŏ*, roasted (*akahi*), cooked (*mullŭ).*[10]

II.Teff

Teff is endemic to Ethiopian and it's found in all regions of the country. As with several other crops, the exact date and location for the domestication of *teff* is unknown, however, there is no doubt that it is very ancient crop in Ethiopia, where domestication took place before the birth of Christ.[11]

Teff was dometicated in Ethiopia well before the Semitic invasion of 1000 to 4000 B.C. it was probably cultivated in Ethiopia even before the ancient introduction of barley. *Teff* seed found by unger in 1866 in the primamid of Daśur and from the ancient Jewish town of Ramses in Egypt (Ca, 1300) were probably E.aegyptiaca or E. pilosa. The word *teff* might have been derived from the semetic word *tefa* because it was not seems good at its early plant .It was applied in Yemen to wild harvested cereals.[12]

Teff is adapted to a wide range of environments and is presently cultivated under diverse agro climatic conditions.It can be grown from sea level up to 2800 under different rainfall,temperature and soil regions. However according to experience gained so far from national yield trials, conducted at different locations across the country, the excellent altitude for *teff* is 1800-2100 meter, annual rainfall of 750-850 millimeter and temperature range of $10C^0$-$27C^0$. *Teff* is day length sensitive and flowers best during 12 hours of day lights.[13]

Most of Ethiopian farmers use traditional varieties of *teff* and these are distributed all over the country. Local varieties such as magna, *durbuċi*, *sargagna*, red *teff* (*xaafii diimaa*), and k*ucho* were the well-known *teff* in the district. The highly productive and major *teff* producing regions in Ethiopia was Gojam and Shawa.[14] In Abe Dongoro *teff* is traditionally grown as a cereal crop. The grain is grinded to flour, which is mainly used for making local bread called *injera* and sometimes for making porridge. The grain is also used to make local alcoholic drinks, called *tela* and *katikala (areke)*. The farmers of Abe Dongoro also used *teff* for feeding of their oxen to strengthen their oxen during plough. Women's also used *teff* for their ceremony of *atete* and *Dhabata Giitti*. During *atete* and *dhabata gifti* local drink was prepared from pure *teff* without mixing with other cereals. *Injera* made from *teff* is traditionally consumed with different kind of *wet* .[15]

Depending on the location and maturity period of the varieties, it is grown during the main growing season from last June up to August. *Teff* requires huge amount of family or hired labor during land preparation, weeding and harvesting. *Teff* performs better both in good and bad years. It grows well in moisture stress and water logged condition better than other cereals. Abe Dongoro farmers preferred *teff* than the rest cereals due to its reliable and low risk crop. Weevils (dànò) do not attack it and other storage pests. Easily they store *teff* for long period. They have common saying "*yoo ta'es daanoo maaltu nyaata?*" meaning if I store for long. I am not wory for weevils. If we compare *teff* with other crops it has fewer diseases and pest problem. In the district of Abe Dongoro, *teff* is produced in high land *kebeles* and mid altitude (*wayina Dega*) regions of the district. The low land areas of Abe Dongoro around *Tullu gàna* are not conducive like the hugh land areas for farming of *teff*. Most of the time the low land area purches *teff* from *tullu wayyu* and Gutin meket for their consemtion.[16]

III. Barley

Barely is one of the largely cultivated crops in Ethiopia and it requires cool climatic condition and altitude above 1900 mean sea level. Barley is cultivated in six high land *kebeles* of Abe Dongoro or *in baddà areas*. *Wirtu* senta, *Tullu moti* and *Idokusa* were the most barley producers in Abe Dongoro. Depending up on the sawing and its maturity period, barleys were divided in to four. There are *samareta*, *uummaa*, *mosnoo* and *firida*. From all of barely type *samarta* was

pluugh in winter season and sawed in May. It harvested in the month of September. Peoples used this type of barley during the shortage of food at month of September and October. The rest two *umma* and *Firid* were sawed in July and August. *Mosno* was the dry season barley and it harvested at November.[17]

Barley is one of the oldest consumed grains in Abe Dongoro area. It is included in the diet of many farmers in the form of *qolo*, *injera*, *porridge*; local alcohol *(ŧela*).*Akahi qori (*roasted barley mixed with butter*)* is the well familiar for the Oromo of Abe Dongoro. Barley production increment in the area might have a positive impact in the health and nutrition improvement of the farmers than the rest cereals.[18]

Processing of barley needs labor to use at the household or for local market; it is also a source of income generation for women. Women can process and sale different products from barley such as kolo, *ŧela* and complementary food to get income and fulfill their needs in the household.[19]

IV.Wheat

Wheat ranks fifth in total production in area and fourth in yield among the principal cereal crops of Ethiopia. Durum wheat, which is produced exclusively by peasant farmers, covers about 60 percent of the total wheat area: the remaining 40 percent covered by bread wheat. Wheat production practices vary across the major growing areas (central, southeast, northern eastern and north high land of the country). The wheat-growing environment can be classified in to two major types: high land cool wet area (greater than 1500 meter, rain fed) and low altitude warm dry area (700 meter above sea level). Rainfall in the high land areas is bimodal and annual totals vary from 600 to 2000 millimeter. Most of the wheat crops produced in Abe Dongoro during the main rainy season, June to July.[20]

The year 1967 up to 1990 has been an important era for wheat production in the district. In this year with establishment of IAR (Institute of Agricultural Research), 1966 and other scientific wheat diversity access to the farmers. Different high land area farmers of Abe Dongoro started farming of wheat in modern way from short period. The discovery of new variety of wheat, they locally call *sańï filatama* facilitated the expansion of wheat production. As result of new seed variety wheat farming started in many of the *kebeles.* However, Abe Dongoro district is less

wheat producers relatively when we compare to the rest districts of Horro Guduru Wollega zone. This is because of large coverage of low land area in the district.[21]

Sowing date is an important factor for optimizing grain yiels of wheat. Sowing date in Abe Dongoro vary from high land area (*badda*) and mid altitude (*badda darê)* area. On the high land area farmers sow at the beginning of July but at *badda* daree the farmers sow ate end of July and beginning of August month. Wheat produced in the district is not much enough for their consumption. Most of the time they porches wheat from Horro traders from Abe.[22]

V.Sorghum

The cultivation of sorghum is unknown but some writers suggest that since sorghum is originated in Sudan (Khartoum) in 6000 BC ,it may have been one of the first plants domesticated to use as human food and as feed for livestock. Now sorghum was widely cultivated in tropical and sub-tropical region. Sorghum is typically an yearly; it grows in clumps that may reach over 4 meters high the grain is small, ranging for 3 to 4mm in diameter. Sweet sorghums are sorghums cultivars that are primarily grown for plants; they are shorter than those grown for grain.[23]

The species can grow in arid soils and with stands prolonged droughts. It has four features, which make it one of the most drought resistance crops of all because it has every long root-to-leaf surface area. Sorghum is one of the major crops produced in Ethiopia and it is the fourth important crops in term of area coverage and volume of production.[24] It is adapted to a wide range of environment, and hence can be produced in the high lands, medium altitude and low land area. In Abe Dongoro sorghum ranked first in term of area of production and volume. In the district except three *kebeles* of high lander, the most kebeles of the district produce sorghum. Due to the districts high coverage of low land area (*gammoojjï)* pave way for sorghum production. The peoples of Abe Dongoro call the sorghum as "*bòbê*". In every low lands of the district used *bòbê* as a dominant food. The grains are used for porridge, "*Nefro*" infant food or *qïtà*, syrup, and local beverages known as *tella* and *Areke*. Also the peoples of Abe Dogoro used, the leaf and stalk are used for animal feed and further stalks are also used for construction of houses and fences. Some peoples also used as afire wood.[25]

VI. Finger millet

Finger millet, Amharic name "*Dagusa*" also known as African millet, is an annual plant widely grown as a cereal in the arid areas. Finger millet is originally native to the Ethiopia high lands and introduced in to the India approximately 4000 years ago. It is very adaptable to higher elevations and is grown up to 2300 meters in elevation. The cultivation of this crop is relatively easy and it has been found to be reliable under circumstances where other cereal crops would have failed due to drought or would have given negligible yeald.[26]

In Ethiopia, finger millet is produced in north Gonder, east Gojam, Some part of Tigrai and Wallaga. The seed should planted in to a well prepared seed bet, not deeper than 2-3cm. Finger millet requires a well distributed rainfall during growth, due to its extensive but shallow root system. It requires with average annual rainfall above 800-900mm.[27] In Abe Dongoro, most farmers produce figure millet but the Amhara peoples of the district have good experience than the Oromo of the area.Areas aroud Garchi river valley, *kotića* area, *Soyoma* and *botorobora* were the most leading places for figure millet production. Finger millet is produced for the use of food and local drinks of *farso* and *areke*.[28]

B.Food Legumes /Pulse/ Crops

Pulse production includes haricot beans, horse beans, soya beans, field peas, rough pea, chik peas. Abe Dongoro farmers produce pulses for different purpose. Pulse production in the district has no equal distribution, they vary from high land to low land area. The high lands people produce horse bean and field peas. The low land area parches these crops from market for *wet* or *śiro*. The haricot beans were the dominant pulse crop in the low land areas of Abe Dongoro. They used for wet the haricot beans instead of field peas and horse beans. Nevertheless, comparatively peoples more interested for food field peas and horse beans than haricot beans.[29]

C .Oil Seeds

Oil seed crops in the district were *noug*, line seed, rapeseed, groundnut, sunflower and castor beans. *Noug* is an oil seed crop indigenous to Ethiopia and holds a significant promise for improving rural livelihood in Ethiopia. It grows on poor but also extremely wet soils. It also contributes for soil conservation. It contributes up to 50 percent of the Ethiopia oil-seed crop. It is one of the major oil crops in Ethiopia with the highest share of area coverage. The oil quality is very high and is comparable to the cooking oil used in the developed country.[30]

In Abe Dongoro, *noug* and rap seed is cultivated in high land areas of the district. Peoples mainly used *noug* for two purposes. One use of *noug* is for getting money. With that money farmers bought fertilizers and house hold materials.*Noug* is also important for increasing soil fertility.. Rapeseed is also cultivated mixing with maize. The leaves of young plants are good source vegetable relish. They also used to grease bread baking clay pan.[31]

Groundnut is also types of oil seed its species in the legume or "bean" family. The cultivated groundnut was probably first domesticated in the valleys of Peru. It is grown as an oil-seed and grain legume crop. It was a major cash crop and widely grown in all the tropical and sub tropical region for direct use as food, oil and high protein meal.[32]Abe Dongoro especially around *tullu gànà* were chief source of groundnut production. All peoples of Horro Guduru Wallaga Zone parches groundnut from Abe Dongoro markets of *Tullu Wayyu* and *Tullu Gaanaa*. Mostly peoples used the roasted groundnut because of its high content of protein. When some of the people chewed ċat they used roasted groundnut as stimulants.[33]

D. Root, Tuber and Other Crops

Important cash crops in the district includes leafy plants, grounds, cassava, enset, vegitables included potato, sweet potato, kale, onions, garlic, carrot, paper, cabbage, cut flowers; fruits including papaya, orange, lemon, banana, mango and sugar cane. Most of the people in high land and *wayina dega* region produce sugarcane and onion (*qullubbï adï*) for market. Onions were purchased by the low land people because, they used as a medicine for protecting malaria disease. White onion or *qullubbï adï* is very expensive in the market of Abe Dongoro because of high consumption of the low land people in the district. During Automen (*birra*) season, a person

who goes to the low land area should have to carry onion on his hand for the protection of malaria. Physician does not discover this fact but it is adapted by the people of the area.[34]

E.Cash Crops

Important cash crops in Abe Dongoro include sugarcane, cotton, chat, tobacco, coffee and different variety of garden crops like *Zinjibil*a (zinger), ogiyo (*kororima*), from the above cash crop farmers largely produced coffee and *zingibil*. They earn high money from the cash crops produced around their areas. Except coffee and chat the rest crops like *zingible, kororima, sunqo* or *abish* and *dibilal* were cultivated with the force of women's.[35]

3.2 Coffee production in Abe Dongoro

The main commercial crop, coffee Arabica is indigenous to the highlands of Ethiopia and the boma plateau in the Sudan. In both these areas coffee forests still occur naturally at 1370-1830 meter above sea level. It is uncertain how coffee was taken from Ethiopia, where it was harvested from the forest, to the land where it was first cultivated known to ancient geographers as Arabia Felix, the happy or fertile Arabia and known today as the Yemen.[36]

For the origin of coffee arebica, there are different legends. From this, the Oromo legend is most widely accepted one. They claimed that kaldi, the Abyssinian goatherd, found his animals dancing and cavoreting after eating fruits and branch trips of certain bushes. He was curios, tasted the fruits one-day, and was so refreshed and greatly stimulated as to dance along with his goats. Kaldi told this secret to a sleepy monk and asked to try the fruits. The monk then ate of the fruits seeds and he was quickly a better man because he was reinvigorated could pray longer without sleepiness. In spite of religious prejudice and prohibition its popularity rapidly during the 15th and 16th centuries through the Muslim world of the middle east.[37]

The distribution of coffee Arabica in Ethiopia is complicated by the long history of man in this land or ancient agriculture. Shifting agriculture has so altered the genesis of forest succession over wide areas, of western Ethiopian regions.

Ethiopia is one of the major coffee producing and exporting country to the world. The most suitable of exportable coffee producing regions are Keffa, Illubabor, Jimma, Sidamo, Wallaga and Harare.[38]

In Abe Dongoro, the history of coffee production has long period. In the year 1923 E.C the Abe Dongoro traders Buchi Jonga brought coffee plant from leka sasiga *kebele* near Nekemte town. For the first time Buchi planted coffee in one of Abe Dongoro *kebele* called garero, at specific place of *lïlŭ* in Garero *kebele*.

After ten years, another man Alamayehu Minase brought coffee plant from *Illu Ababora* in 1933 E.C. Alemayehu Planted coffee at present *kebele* of *làgê* at particular place of "*dhagaa dhaabaa*". In the year of 1955 E.C coffee plantation was expanded in all over Abe Dongoro.[39] Abe Dongoro coffee also have nickname *làgê* coffee. All peoples of Horro Guduru Wallaga and neighbor districts like Gida kiramu, Limmu, some parts of Eastern Wallaga region also bought *laagee* coffee for drinking. The *làgê* coffee is a quality coffee and more expansive than *leka* or Nekemt coffee. Nowaday coffee is produced all over 22 *kebeles* of Abe Dongoro District, but the most leading *kebeles* in the district was:- *làgê- Tigê*, Garero, Gorte, Walage, Botorobora and Dabisi. Peoples used coffee for different purposes. The people used coffee for serving respected guests. It is a means of gathering neighbors to discuss economic, social and other matters. Religiously, it is a means of "communicating" with God. The two beans are considered as a symbol of true love for pledging parities.[40] Although it is not medically proved coffee has some medicinal value such as a cure for asthma, painkiller but, if taken in excess it is believed that causes some problems such as increasing blood pressure, stomach, un ulcer, heart failure and the problem of addiction.[41]

Table 5 Major Crops Produced in Abee Dongoroo District

Oromo name	Amharic Name	English Name	Latin or Scientific Name
Aajja	*Aaja*	Emmer wheat	
Abishii (sunqoo)	*Abish*	Fenugreek	
Adangu'aarree	*Adenguaarree*	Soya beans	
Atara	*Ater*	Field peas	Pisum sativum
Baaqelaa	*Baaqelaa*	Horse heans	Vicia faba
Bisinqaa diimaa	*Zangaada*	Red sorghum	Sorghum vulgare
Boloqqee	*Boloqqee*	Haricot beers	Phaseoulus vulgaris
Boqqolloo	*Beqqolloo*	Maize	Zeamays
Buna	*Bunna*	Coffee	Coffee Arabica
Daagussaa	*Dagusaa*	Finger millet	Elevsine coracona
Dinnicha	*Dinnich*	Irish potato	Salanum tuberosun
Dinnicha oromoo	*Ye oromo Dinnich*	Oromo potato	Coleus edulis
Garbuu	*Gabsi*	Barley	Herdeum
Geeshoo	*Geeshoo*	Gesho	Rhamus prinnoids
Goodarree	*Godaarree*	Taro	Calocacia antiquorum
Ija raafuu	*Gomonzar*	Papeseed	Brasica napus
Jimaa	*Caat*	Chat	Catha edulis

Missira	*Missir*	Lntils	Lens esculenta
Nuugii	*Nuug*	Nuug	Guzotia abyssinica
Qamadii	*Sindee*	Wheat	Triticum
Qobboo	*guuloo*	Castor beans	Risinus communis
Sumburaa	*Shimbura*	Chick peas	Cicerarietinum
Suufii	*Suf*	Sunflower	Helianthus annus
Camcamee	*Sukkaardinnich*	Sweet potato	Ipomoea potatoes

Source:- McCann, *people of the plow*, P, 267 and 268 and Deressa Debu, P 65, informant, Mekonnon Korme and Magarsa Feyera.

3.3. Farm Tools and production Techniques

The people of Abe Dongoro, similar to other Oromo groups have their own farm equipments and cultivation methods. Some farm tools are *gindï* (beam), *masharà* (hoe), *qonyee* (sheath) and *qambara (*yoke*)*. These farm tools are made up of iron and trees. The fields are ploughed several times with the wooden Ethiopian plough (ox-plough) the number of plough is depend on the type of crops. For example, if the field is prepared for *teff,* it is expected to farm five and above times. The cultivation system of Ethiopian farmers based on the combination of wooden and iron equipment called bean or *gindii* and yoke beam has a king of banded at behind and straight ant front that pulled by pair of oxen by yoke (*qambarri).* At back side (bended) handling and sheath (*maraśa*) Joined. The Ethiopian plow tools has eight parts the beam, (*gindii*), the plow share (hoe), sheath, *babattê* (two wooden ears), Yoke (*wanjo*, and leather strap *(harkiftu*), which facilitate plough deep.[41]

This tool lasted a long no change it through a period rather than change in a type of wood from *homï (*pigium Africanum*), nölê* to ecluduptus, Due to the presence of virgin land or large areas of uncultivated land in the district, the government give land for private investors. Those investors were from different parts of the zone and the district. There are 19 private investors in the

district. Some of the private farmers are using modern way of farming, such as tractors the use of tractors. The Amhara peoples living in the low land areas also used tractor for farming. The rest mid latitude (*badda darê*) and high land (*baddä*) farmers still used oxplow.[42]

The plough is cheap and poor in quality and as the resul; it is useful life is short. The sowing and harvesting of crops is carried out in the most primitive manner and with the simplest kind of agricultural implements. Oxen and horses trampling the outspread sheavels until the grain fall out usually do threshing. Wooden shovels and forks are then used to toss the grain in to the wind in order to separate the chaff from the grain and consequently the final products are short of the standard. The storage room for grain is made of plastered wickerwork and loss due to rodents is extremely high. Weevils attacked most of the time cereals like maize, wheat, barley and sorghums. Due to this, they preferred cultivation of *teff* for storage.[43]

Table 6: Cropping Calendar

Type of Crops	Land preparation	Sowing	Weeding	Harvesting
Teff	March	July-August	July-August	November
Wheat	April	June-August	July -August	November
Barley	April	June-July	July -August	September
Millet	March	June-July	July-November	November
Oats	May	June-July	July-August	December
Maize	January	March- June	April-August	November
Sorghum	February	March- May	May- June	November
Beans	March	July- August	August- September	November
Peas	March	July- August	July-August	November
Noug	March	May-July	July-August	November
Sesam	March	June-July	July-August	December
Rapeseed	April	April- May	July-August	November

Ground net	May	June- July	August	November

Source: East Wollega zone planning and Economic Development: Socio-economic Profile of Abe Dongoro district, P, 17. And informats: Dachasa Galata, Dinka Tore.

3.4. Trends in Production Expansion

Informants related the expansion of Agriculture with the period post 1941 (post Italian period), beginning from Italian period the population of the district continuously increasing from time to time. As the demand for food increased, the increased need for food is satisfied either by shifting to new land area as well as by cultivating the available land under production. Land is less abundant and typified with respected to fertility. Because of demographic explosion, less and less fertile land was cultivated successively, as the result marginal productivity labor was declined. As more and more labor is applied to the fixed land, marginal productivity declines due to, low of diminishing returns the place which food production augments is lower than the pace at which population growths. In the end, production will expand to the limit of available food supplies. So, if population grows on a continues basis per head, food output consumption will be depressed.[44]

Before the period 1941, the population of Abe Dongoro area was relativily small in number. The land in this area was surrounded by dense forest. The population number started to increase following the resettlement program of Amhara and Shawa Oromo people. Then the population continued to increase throughout the period of Imperial rule. As the result when population persistently increased the agricultural land, expansion was continuously accelerated from time to time. Diversified crops planted at different times characterize the cropping pattern of Abe Dongoro. Most farmers grow food, cash generating crops, and keep livestock. The major agricultural inputs in traditional farming system have been land and labor. Persistently increased throughout the period under discussion labor increase has been because of the mounting of population might have been attributed for the expansion of agriculture. Extending in farmland has been lead to large depletion of forestlands to cultivation lands. Due to the increasing of agricultural lands, the forests bushes and marginal lands (uncultivated land) converted in to cultivated land.[45]

With the coming of *Derg* government, forest in Abe Dongoro in very large cleared and given to the new settlers. During this time, all of the *kebeles* in the district was attacked by deforesation. The clearing forest in turn accelerates the change in climate. The forest area of western direction totally changed in to village. There are different villages formed by a *Derg*. Villages established by Derg government were now adays changed in to municipal town, the best example is *Tullu Gànà* town. The increasing number of population in one hand is important but, during the dry season, it is difficult to live in some towns because of climatic change. This climatic change also has direct effect for decrease of crop production. However, with the caming of EPDR, there are few changes like agricultural products and transportation facility. Peoples in Abe Dongoro started to produce crops with modern fertilizers. The accessibility of Agricultural Agents (DA) in different *kebeles* also serves people to produce crops and rear animals with modern scientific method. After the period of 1995 was favorable condition to cereal production in Abe Dongoro. This includes aweriness given by Developmental Agents (DA) to farmers and increasing usage of inputs. Neverseless still agricultural growth has not been moving at the same pace with population growth.[46]

Table 7: production estimated to area in hectares and production (pro) of crops in kuntal.

Type of crop	Production year							
	1987/88		1988/89		1995/96		2002/2003	
	Area	Pro	Area	Pro	Area	Pro	Area	Pro
Teff	825	3909.5	829	4950	920	6322	980	7143
Wheat	165	1122	210	1320	340	3719	510	9894
Barley	210	1428	2030	1840	2951	3846	3270	4697
Maize	1450	20300	3453	20350	670	43641	829	91430
Millet	28	252	3031	261	62	589	140	1380
Sorghum	30	3600	300	4500	544	8740	794	9949
Beans	130	819	130	910	190	1213	370	2106
Peas	40	180	46	254	81	563	210	964

Nong	42	100.8	44	133.9	79	462	198	1336
Rape seed	36	120.6	40	162	58	320	76	744

Source: Horro-Guduru Wallaga Planning office shambu, P, 8

3.5 Livestock Rearing

Livestock production is an important economic activity of the people of Abe Dongoro. The district had with relatively large number of livestock population. The two agro-ecological zones of the district high land and mid altitude are the livestock production area. Livestock production in Abe Dongoro contributed more to household income. Livestock reared in the district were cattle, sheep goat, donkey, horse, and mule poultry. From all livestock's, rearing of the cattle were the first major and the largest in number as well as with its importance. The peoples of the district used cattle for, laughing, for market and for the uses of food. Some low land people used donkey for plow, due to the presence tsetse fly and high temperature in the area. The high land *kebeles* of the district reared sheep, horse and mules. According to my informants, the number of their livestock production was decreased from time to time. These is because of the shorted in grazing land and unfavorable climatic condition from year to year.[47]

Among the district some of the following areas were the most cattle rearing areas like *Wirtu Senta kebeles* of *Wayami* area, *Tullu Koti kebeles* along the garchi river valley. *Iddo Kusa* and *Soyoma* areas, *Botoro Bora kebeles* were important cattle rearing area comparatively to the rest *kebeles* in the district. Lowland areas around *mender* 20, *Dalaċo*, miċire and *Darartu* areas were other places of livestock rearing area, due to expansion of veterinary treatment of the livestock in southern (*gammȍjjï*) areas.

From livestock, sheep, horse and mules were not reared in all kebeles of the district .Those animals were reared in high land *kebeles*. Most of the time buys those animals from Horro distinct for different purpuses. From livestock reared in the district mule are the most expensive animals starting from earl to the present. They used mules for transportation purpose and long life of the animals. Oromo used horse for long transportation before the construction of Shambu-Dongoro road and for different marriage ceremonies.[48]

Starting from the Imperial regime to the present all districts neighbor to Abe Dongoro used mineral waters (*horà*) of Abe Dongoro. There are many mineral water for their animals or livestock. The most used by different farmers were *hora Jahi*. When people used this water for their animals (cattle), they give a care for their livestock due to the presence of large wild animals in the forest. During the night wild animals like lion and Tiger attack their animal in the area around *horà*. With the expansion of population settlement that cause destruction of forest, wild animals that cause for damage of livestock was on the extiniction.[49] So, peoples used the water (*horaa)* freely without any fear of their livestock. There are also different *horas,* in different *kebeles* of the district. This mineral water (*horà*) was not used for human drink; they are called as animal water. Wild animals of the district drink the *hora*. Most of the time hunters of the different district will seach animals around these mineral waters (*horà*).

Livestock has also been kept as a source of cash next to cereals, the new settlers of Arsi and Hara has the ability to treat oxen and sell for market. *Tullu wayyuu,* livestock market (*gabà qadamï*) is source of selling and buying livestock. The market is the center for Horro and Abe Dongoro traders. [50]

CHAPTER FOUR

4. Ecological Conistrents

Ecological problems consisted of serious environmental hazards such as land degradation, loss of wild life and loss of forest resources. Land degradation is loss of soil and water, loss of soil nutrients and biological degradation. The environmental problems resulting in serious threats to livelihood, cause conflict over land resources, depletion of forest cover and disappearance of the wild life. The forest survey by Britain and other forestry experts in the 1940s and 1950s, the forest cover of Ethiopia confined almost entirely to the southern half of the country.[1]

The major part of the forest in Oromia has been destroyed since its occupation by the Ethiopian Empire. It was threated by mismanagement, particularly through the fast expanding state farms and resettlement programs, traditional huntig practice, lack of alternative grazing land and land degradation. After the expansion of state farm and settlement, the southwestern region in general, Abe Dongoro in particular was caused for environmental degradation. Fundamental changes now exist regarding the understanding of natural catastrophes (e.g. flood and droughts).[2] At the time of occupation a large part of Oromia was covered with forest. This has been reduced to the present 5 to 7 perecent.[3]

The agricultural practice in the center, west, east and southern part of Ethiopia was the main source of livelihood of the Oromo and other people. The fact that the agricultural yield from Oromia is the major source of income of Ethiopia. The increasing pastoral human and livestock population is the face limited water, grazing areas and the ensuring environmental degradation under new settlers, the ecology of Abe Dongoro totally changed because the settlers clear forests, woodlands, grasslands and shrub lands to get land for cultivation.[4]

4.1. Ecological Problems

4.1.1. Unpredictable Weather Condition

Writing a perfect historical climatic condition of Abe Dongoro is very difficult, because of the shortage in historical data starting from ancient time to present. However, some official records were available from the district. Oral sources are chiefly valuable in recording the ecological problems which happed in the past because of climatic condition of the area by relating some natural occurrence rather than accurate period. The climatic condition of Abe Dongoro was different, depending upon the altitudinal difference. The high land (*badda*) areas were under suitable climatic condition. They were near to *ċato* forest in Horro. Due to the access of this large and the first forest in Horro Guduru Wallaga zone, high land areas of Abe Dongoro got a moist laden wind that have good chance for rain fall of the district. *Sangi-Dangàb* is also a part of chato forest in Abe Dongoro, which facilitates rain fail. The mid altitude (*badda darê*) is also a place having a good climatic condition, with the availability of dense forest. They give respection for their forest because forest is a shed for their coffee. There is coffee in *badda darê* of Abe Dongoro all over the *kebeles*. The planting of coffee make chance for conservation of trees.[5]

Preservation of tree changed in to danger after the resettlement of peoples from north Ethiopia due to land degradation and drought. The new settlers started to slash and burn trees for crop land. They used the land for crop production not more than three or four year. After four years, change the land of crop to others after clearing forests. Because of clearing of forest the weather, condition of Abe Dongoro changed from time to time. The weather condition of western parts of the district is on the worst situation. Under the normal weather, condition most of high land and mid high land (*badda darê*) area of Abe Dongoro got rain fall from April up to October. Sometimes due to the lack of rainfall and long rainy season the crop production and livestock rearing disturbed.[6]

This ongoing climatic change starting from 1985up to percent increases drought,and land degradation. The occurrence of above problem in turn cause change and variability are wide spread in both socio-economic and natural system. This impact include, lowers in agricultural production with crops pending negative effect on food security. The availability of clean

drinking water is likely to decrease due to the increasing evaporation and the increasing variability of rainfall events. The health status of peoples is changed in to bad condition due to the incidences of malaria in areas of the high lands where malaria was previously not endemic. The warming is further cause an increase in cardio-respiratory and infection disease.[7]

The resource degradation and over exploitation of natural resources such as firewood is one of the key issues in association with the environmental decline in the district. According to my informant, during 1970s and before that year, they collect firewood near their homestead, but with increase of population, they go far distance for firewood and building fences. The main natural risk of the area in 1984/85 and 2000/1 in the district was late rain (which means a shorter rainy season), droughts and crop pests. In addition to this problem, the district has been experiencing varieties of adverse condition that under mines threatened the overall food security. Firstly, in 2000 farmers were badly hit by the lowest record level of cereal and coffee prices. Secondly, they following year in 2001, farmers hesitated to use improved farm inputs due to very low grain prices that would not have allowed paying back credits for form inputs. Furthermore, many farmers could not pay back credits any way. Thus, they were forced to sell productive assets, mainly livestock. In 2001, there was avery unfortunate period to most farmers and the situation highly contributed to today's level of vulnerability and destitution. Thirdly,un favorable climatic conditions with delayed on set of rains by six weeks and early cessation by one month in 2002 aggravate farmers' livelihood situation. According to the informants from agricultural office, this year distribution and utilization of commercial fertilizers has declined due to the delayed on set of rain, lack of oxen, lack of adequate marketing facilities and lack of access to credit due to the unpaid debts from previous years.[8]

Normally Irish potato, barley (*samareta*); a short duration variety crops were used by high land people. Following the on-set of rains in June pasture, replenish. But apparently grazing cattle suffered from stomach bloaming *(bokoksä*) due to high rate of fermentation that generates gas (nitrogen), farmers in Abe Dongoro area termed this called stomach blowaming as "bloating storm". It seems that nearly every farmer who own cattle in the area experienced this problem. Farmers took local measures to cure the animals. They combine local alcohol (*areqe)*, a mixture of soap and water solution, edible oil, diesel fuel and some other known ingredients and administer this mixture orally to the animal. When this is unsuccessfully, the belly of the animal

is pierced with a knife to let out the pressured air from the belly. With this problem many cattle's were died and people suffered with this problel.[9]

4.1.2 Soil Erosion and Land Degradation

The degradation of land is caused by the abuse of land beyond its capacity. Out of agriculturally productive lands in the district is very large due to improper use of land. Unchecked population growth and over stocking have resulted in advance on to steep slops to meet the need for food and grazing. This encroachment followed by removal of natural vegetation and improper land use practices has resulted in the degradation of land, eventually converting in to unproductive land. Degradation is caused by human activities andexacerbated by natural process. Often magnified by and closely intertwined with climate and biodiversity loss. Degradation also interplays between climatic vulnerability and land use changes.[10]

Farmers sustain their sources of livelihood by converting natural woodlands in to croplands. Expanding cultivated areas in forestland, this kind of works also increase the rate of deforestation in the district. The illegal settler from Gojam was also a great cause of the deforestation in Abe Dongoro. They settled with their interest in ten (10) *kebeles* of the district. Starting from the year 1985 up to 2002 there are about 14,882 number of settlers settled on 6,326 hectar of land. With the increasing number of settlers, the forests of the districts were also cleared for crop production and for other uses.The administrators of the district triad to control their expansion. However, they protested and conflicting with the police and the militia of the district for long period.[11]

As the result of over population, resettlement and private investors of the district, the land was exposed to land degradation and erosion. This is the reason for drought and shortage of food crops and drinking water for both livestock and human being. During winter season money, livestock's were died with the lack of water and grazing land. This drought is more serious in low land area and previewed in high land.

Table: 8 Land classifications in the district.

Land	Area in Hectare
Cultivated land	50178.96
Pastoral land	11210
Forest land	13412.55
Others	24407.48

Source: District office of Agriculture:

Forest in the district also classified in to different, depending up on its planting. On the base of this forest in Abe Dongoro are categorized as government forest 16686 hectare, people's forest 1811 hectare and, privet forest 5082 hectare. On the use of forest, public forest is the types of forest used by all the people living near the forest. The government forest is the forest where cutting is forbidden but people destroy during night for building houses and lumbering. As the result of deforestation the cordialAfricana or *Waddessa*, Hagenia abyssinica or *Heto*, padocarpus gracilior or *birbirsaa* was largely on the extinction. The available forest in the district was *Tullu làftò* (largest forest), *Tullu* soka, *Tullu Qamadi*, *Tullu mêti*, gabara forest and chato sangi-dangab were the main forest in Abe Dongoro.[12]

4.1.3 Plant, Livestock and Human Disease

The life of Ethiopian people is directly or indirectly dependent on livestock and plant. Different diseases and pests starting from past time attacked cereals and livestock's in Ethiopia. These various diseases of animals, plants and human affected the productivity of agriculture. From plant or crop disease in Abe Dongoro, the most serious one is locust (*awwànsa*). During 1984/85, the locust attacked the total land of all farmers. With in a week, the locust destroyed crops of the farmers. This distraction of crops resulted hunger of people in the area. For this problem government give aid for the farmers. The distraction of pied crow (*qurò*) is also another problem for crop damage. Pied crow damaged maize in field during maturation. Because of pied crow,

different birds, doges and wild animals like grivet, monkey and pig peoples fear for farming of maize and sorghum. The farmers those living around forest area, suffered with the above-mentioned problem and their production became decreased .[13]

Another problem beyond the farmers was livestock and animal disease. Due to the lack of rain, their livestock's were attacked by parasites like *dhulandhula* (water living worm). In every parts of the district their livestock especially caw, oxen, donkey and horses were severely died with worms. This worm inters in to the animals mouth during they drink water. The worms live under their tongue and sacked their blood sacked, specially oxen and caw. The death of oxen leads to the decline in crop production.[14]

Crop disease like fungai (*wàgï*) is another problem in the area. This disease seriously attacked crops like wheat, barley and emmer wheat. This crop problem is common in all over farmers in the whole areas of Horro Guduru Wallaga zone. From all the types of crop wheat is damaged with this disease. Due to the expansion of this disease in all over *badda* and *badda daree* area people farm small plots of land for wheat. Government's triads to spread medicen for controlling this disease, but still the disease affect the production of cereals.

Another problem concerning the cereal crop production was controlling of weeds. Due to large coverage of farmland and uncontrolled some weeds the production and the quality of crops became decreased. Some of the weeds were *bidense pachyloma* (*cuqï*), *bidense paternata* (*hadä*), *snowden spp*. (*mŭjjä*) weeds were the most problem in the fertile soil of the district. Even this type of weed is not conrolled by herbicide (*qoriċa aramà*). Coffee diseases, like coffee berry (collectorichum coffean locally called cholera) have had a significant impact on the smooth flow of coffee production. CBD is a fungal disease that appeared in Kenya in 1922 and spread to coffee producing regions of Ethiopia. It does not kill the coffee trees but result in black, dried empty berries useless for commercial consumption production. Because of this CBD disease coffee products were decreased and coffee became unproductive.[15]

Human disease in the southern and western parts of Abe-Dongoro is also a factor for decreasing in crop production. Malaria disease is very high and serious in Abe Dongoro. Different farmers sleep with this disease at September, October and December months of every year. Even many people were died with malaria places like *Wobamċ*, *Tullu läftŏ* and *Tullu gana* areas were highly

affected by malaria disease. The transmission of malaria is however on decreasing level, because of the treatment of malaria is however on decreasing level, because of the treatment of the disease and awareness has given by extension workers in different *kebeles* of the district.[16]

4.1.4. Lack of effective land right

Since time of imperial, the kings and the ruling elites in Ethiopia controlled land. Because of the expansionist war of the ancient Ethiopian rulers with their neighboring tribes, the state could manage to include vast territories to its rule. The land of the tribes was then made under the control of monarchs and had been redistributed to the favorites and supporters of the king in many times. In any case, the land remained under imperial control. The land properties, distribution to their followers, over time seized the form of private *rist* (hereditary land right) church land and government land.[17]

Land was granted to individual people or peasants in the form of *rist*. The peasants were they allowed using, rent, and inheriting the land to family members. In exchange, peasants were obligated to make different kinds of land related tax payments. Selling the land to non-family members was prohibited. Land was then transferred in the form of inheritance from family to children for generations with over time reduced the size of the farmlands. Land was also provided to the church that was considered as a major all to the imperial power. The church is a major possessor of material wealth . Because of selling salvation in return for treasure and land, perpetuating imperial power over the people. The church played a major role in propagating the mass to obey the king. Obedience to the king was justified in many of the Christian writings and the day-to-day teachings. Land owned by the government was distributed to different people on the condition of serving the state at different levels.[18] in other words; land during this area was used to serve as a means to run the state functionally. The government heavily relied in the land under its control to run the state. This is done in two ways, by giving land in live of salary to those who directly serve the state and by collecting tax tributes in kind from those who farm the land, which it may use for different purposes. Moreover, given in live of salary might be reversed to the state in the event of non-fulfillment of the obligation by the holder of the land. Lands were given to civil servants and war westerners (*maderia* land) in live of salary or pension for their services to the state as long as they continued their services. Land also distributed to

other state servants other than those mentioned above. Generally, it is known as *gindeble* land. Land given to soldier, people who carry tents, cannons or brought horses and mules to war fronts, people who serve the palace as masons, prison guards, gardeners and soon categorized under this tenure. The rest peoples were landless and they serve the people who have the land. So, peoples were under poor condition during the imperial era.[19]

After the 1974-1975 revolution, a military junta (*Derg*) controlled the power by outstanding the emperor from his throne. The *Derg* immediately passed a proclamation that nationalized all rural land and transferred it to ownership. This proclamation (proclamation No. 31/1975) over night abolished the age-old property system and left the land owners empty handed without any compensation. On the other hand, it allowed all the peasants and tenants to maintain and held the land that they farmed and absorbed them from any dept or obligation they owned to the property owners. The law restricted the right to use the land by prohibiting the lease (rent, donation, sale, exchange, mortgage and inheritance (except minor child run) of the land). The land reform was successful in that it generated a lot of support especially from the peasants of the southern region. The administration of land was provided to the peasant associations created in every village of 800 hectares of land. They were tasked among others with distribution of land next, the *derg* enacted a proclamation (proclamation No. 47/1975) that nationalizes all urban lands and extra houses (houses other than those that are occupied by the family for residential purposes). It denied any compensation to the loss of land in urban areas.[20]

As its rural counterpart, it allowed all tenants to maintain and use the houses they rented from land lords and made them free from any rent obligations or dept. The administrations of urban houses were given to *kebele* (sub-districts) and the ministry of housing based on the values of the houses, at the earlier the rural farmers were in better position in terms of production process, deciding what to produce on the land, later erroneous policies and repeated land reforms made them to benefit little from it . The government, as an owner of the land, conducted repeated land reforms as a result farmers lost tenure security. Government had also introduced villagization (putting all rural farmers at one spot irrespective of their resistance), forced resettlement program of Ethiopia during the derg regime had been partly recorded as a history of growing rural poverty, food shortages famine and civil war.[21]Immediately after the revolution and the assumption of power by *Derg* and subsequent land reform it conducted, various insurgent group

lifted arms against the *derg*. The current incumbent EPRDF won the war and replaced the *Derg* in 1991. After the downfall of the derg in May 1991, the new Transitional Government disbanded all collectivization and villagization programs based on the consent of the people. Collective farms were privatized to individual farmers, the government stopped the grain requisition program farmers, and the government stopped the grain requisition program allowing peasants to sell their produce at market value. In December 1992, it adopted a new economic policy where by the government declared that until a new constitution would be in place, land would remain under state owner ship. However, when it finally came out in 1995 (as proclamation No 1/1995), it decided to keep all rural and urban land under public ownership. According to the FDRE constitution, all urban and rural land is the property of the state and the Ethiopian people.[22]

Article 40/3 of FEDRE constitution accordingly, sale, exchange and mortgage of land are prohibited. For all land was under the control of few people who has a position during the derg. New generations of Ethiopia general, Abe Dongoro in particular was still land less. They took share of crop with their labor after farming the land.

4.1.5 Backward technology

Technology is the backbone for the development of all sectors in general and Agriculture in particular. Starting from ancient time to today the Ethiopian farmers used the same types of farming technologies except little area. The only power source for ploughing is oxen power. However, not all households are endowed with oxen. Subsequently farm labor productivity in Abe Dongoro area shows variations. Almost half of the farmers in the district don't own any ox. Those farmers without oxen's take share with farmers that have extra oxen. Land preparation for crop production is carried out using oxen-drawn traditional plough, the "*mareśa*". This method of ploughing needs pair of oxen to pull the *mareśa* subsequently, a farmer that owns a single ox has to join with another farmer and take turns to use the pair. Those who couldn't find mutual partners or don't have any ox make some type of rental arrangements for which they may pay in terms of labour, grain or letting partial use of their points. The major sources of cash for farmers in Abe Dongoro district are sales of crops, animal, animal products like butter, egg, sale of forest products (as fuel wood , construction poles and farming tools). However, animals are sold only

in cases of crop failure, for parches of fertilizers, educating their children's and for family problem.[23]

Improved farming practices such as use of fertilizers and improved seeds are generally lacking. This is mainly because of low income of farmers. Consequently, average yields of the various crops in the area are very low. Except maize, which give good products in deforested land and low land sorghum. In addition, farmers in Abe-Dongoro have their own reasons for not using fertilizers and improved seeds. First the land itself is fertile (*qalji*) as it is supplied by fertile silt (alluvium) from the flood diversion every year and if only the rain fall pattern is favorable, can give good production without applying expensive fertilizers. They also leave the crop residues purposefully and plough it in to maintain the soil fertility, the unreliable rainfall pattern both in quantity and distribution together with the higher prices of fertilizers, improved seeds, farmers tend to avoid a likely risk of crop failure, which may leave them bankrupt. Moreover, farmers relate their discouraging experience of using improved seeds, which did not perform well under their moisture stressed situation prevalence of moisture stress and crop diseases are the main constraints crop production in the area. The erratic and unreliable nature of the rainfall pattering in the district is the primary limitation of crop production. As a result, farmers usually experience poor grain yields or sometimes face actual crop failure. Farmers apply traditional methods to control crop pests and assess. For example, cutting affected plants.[24]

4.1.6 Lack of Basic Social Infrastructure Services

Some villages in the district live many hours away from the nearest basic social services. Still access to these social services are poor, because the road system is poorly maintained and frequently in accessible during and after rains. This shortage of road causes a problem in multidirections. It provides rural people with access to markets and basic social services. Most of the social services in the district were constricted along the main road except few of them. Most of the time the peoples of the area were in problem from the imperial period, Derg and even today. They have no high schools up to 2005. The students learned high school in shambu after long journey. For this problem, many students especially females dropped out their education in high school. The lack of hospital service is another problem behind the people. Still today, the district has no hospital services in their area except a little clinic *(tenatabiya*). The peoples were

treated in shambu and Nekemt hospital. The main market centers in the district are two one is the district head quarter, *Tullŭ wäyyŭ* and the other is *Tullŭ gänä*, which are mainly local trading type. The centers have limited motorized transportation services from the *kebeles* nearer to them. Even the available motorized transport services to some *kebeles* are infrequent that during the rain seasons, the roads became impassable and markets became nearly in accessible. The average distance of the trading areas of market centers from surrounding *kebeles* were found to be 20 km. the most frequently traded goods were agricultural products such as *teff*, maize, sorghum, pulse seed, mango, oil seed, coffee and the livestock, poultry, eggs, butter and honey. None of the major markets was specialized in any particular commodities because of poor accessibility of roads.[25]

More than half of kebeles in district have been travelling on foot and back animals in scattered settlement that contribute to obstacle in the rural villages' youth, women, children and disabled people in accessing some of the basic social services. The cost of transportation are higher for those villages, as the functions of longer trip travelled to work and other activities, the poorer families count, the higher proportions of income spent on transportation. In general, transportation has a great impact for agricultural development and selling their produced cereals to the market. As a result the economic development of farmers decreased.[26]

Conclusions

The study attempted to analyze the agro-ecological atributes of Abee Dongoro district from c.1941-2000s. The study also give great emphasis on the geographical location of the district because land setting have great impacts on the agro-ecology of agivenarea.According to my study in this research the district was divided in to three agro-ecological zone.These are *baddä* (high land area), *badda-darê* (mid highland) and *gammöjjï* (low land).From the three agro-ecologocal zones *gammöjjï* (low land area) consistedof alarge percent of the district by containing 86.33%. Of 22 *kebeles* of the district most of them categorized under lowland agro-ecological zone.

In the district, starting from earlier the Oromo people was indigenous to the area. The Oromo who settled in Abe Dongoro were one of the Maća Oromo clans,Jawi like other Oromo clans, they were ruled by an egalitarian system of government kown as the Gada system. Jawi one of the the macca clans and his sons had established their Gada center at Horro Bulluq about 10 kilo metrs west of Shambu town. Written sources indicate that Oda Bulluq has served all clans of Horro Guduru Oromo for about more than fourcenturies.It was the place where laws were made, rule and regulation improved by the whole clans for all Jawi clans. With the conquest of Horro area by Amhara from Gojjam,especially the surrender of Horro by Nigus Tekile Haimanot decline the Gada system in Horro area and replaced by new Christian Orthodox church.As theresult of Christian orthodox expansion different Orthodox churches were erected Abee Dongoro. The peoples of Oromo also start to accept Christianity as a religion. The first Orthodox church established in the district was Abo Dongoro church. Following the establishement of Abo Dongoro diffirent Orthodox churches were erected in Abee Dongoro.

The Oromo of Abee Dongoro also have their own land holding system like *dagalsaqï, rist (*rereditary land right passed from the descendants*).* The paper also give great attention for resettlement occurred during the reign of Haile Sellasie Dergue and FDRE governments.In addition to legal settiements there are alsoillegale settlements from Gojjam and Gonder for about 20 years starting from1985-2000s. This illegal settlements was also apart of my study.The district also have high potenciality of coffee production from all districts of Horro Guduru Wallaga Zone but the coffee of Abee Dongoro was not for further use except drinking purpose.So, depending on valuable informants Iwrote the history of coffee production in Abee

Dongoro.For long year, due to uts remotest from zonal town of Shambu social service and infrastructures were insuficint for the people living in the district.

Notes For Chapter One

[1]Fayera Gemechu,"The Impact of Road Transportation on Economic Development in Case of Abe Dongoro Wereda," MA Thesis in Geography and Environmental Study, (Addis AbabaUniversity, 2015), p.19 and Temesgen Burka, "Iron Smelting in Wollega, Ethiopia: An Ethino-Archiological Study", MA Thesis in Archeology (University of Bergen,2006),p.27.

[2]East Wallaga Zone Planning and Economic Development Department, *Socio-Economic Profile of Abe Dongoro District* (Nekemte, 1998),p.2

[3]Feyera and Temesgen, Informant, Zarihun Etana.

[4]*Ibid*.

[5]Temesgen, p.26.

[6]Feyera,p. 22.

[7]Informants: Dechasa Geleta, Zarihun and Mekonnin Negeri.

[8]Informans: Alemu Desta, Dinka Tore and Dechasa.

[9]Informants: Magarsa Fayera, Katama Geleta.

[10]Informants: Kurse Kota and Alemu Desta..

[11]Lemessa Margo, Indigenous Forest Management among the Oromo of Horro Guduru, Western Ethiopia; *Ethiopian Journal of Social Science and Language Studies Volume 1 Number* 2 (, Jimma University 2014), p.15.

[12]Temesgen, p.27.

[13]Informants: Elias Bekele, Jabessa Hirpa and Taku Ayano.

[14]Tesema Ta'a,"The Political Economy of Western Central Ethiopia; From the Mid16th to the Early 20th Centurys," Ph.D Dissertation Department of History (Michigan State University, 1986),pp.44-45 and Alemayehu Haile,*The History of Oromo to Sixteen Century* (Finfinne BrahannaSelam Printing Enterprice,2006),16.p.

[15]*Ibid*.

[16]OCTB, History *of the Oromo to the Sixteenth Century*,(Finfinnee,2006),p.156.

[17]Informants: Sori Fayisa, Garba [18]Informants: Sori, Magarsa and Dachasa

[18]Informants: Sori and Dachassa

Notes for Chapter Two

[1]Tesfaye Tafesse,The Predicaments of Amhara Migrant-Settlers in East Wallaga Zone,Ethiopia:*In proceeding of the 16th International Conference of Ethiopian Studies* (Trondham,2009),p 857 and Alula Pankhurst and Francois Pigiut,*People Space and State;Migretion, Resettlement and Displacement in Ethiopia* (Addis Ababa,2004),pp.148-151.

[2]Tesfaye ,p.858.

3Dessalegn Tolera,"A History of Horro Guduru Oromo,North Eastern Wallaga" MA thesis (Addis Ababa University Dipartment of History, 2010),p.6.

[4]Mahammad Hassan, *The Oromo of Ethiopia;A History 1570-1860* (Cambridge University Press,1990),p.64.

[5]Informants: Olani Gicho, Mekonnin Negeri.

[6]Cherinet Wakwaya,"Land Tenure System and Self- Settled Waloye in Abe Dongoro,"BA Thesis (Addis Ababa University, 1988),p.18.

[7]*Ibid*,p.22.

[8]Alula, p.149, Tesfaye, p.858 and Cheriet,p.21.

[9]Tesfaye, p.859.

[10]Mahammad,p.64,and Sagni Oli ,"Exploratory Study of the Practicies,Opportunities and Challenges of Traditional Metal Working Among The Macca Oromo of Omo-Nada, Jimma Zone," a Thesis(Jimma University Department of Folklory,2015),pp.15-16.

[11]Informant,Dinka, Jane and Sori.

[12]Andargachew Tirune, *The Ethiopian Revolution1974-1987; Atransition from An Aristocracy to Totalitarian Autocracy* (Cambridge University Press,1993),p.34.

[13]Paul Henze, *The Ethiopian Revolution; Mythology and History* (,The RAND Corporation,1989),p.12.

[14]Mariana Ottawa,"Ethiopian Land Reform; From Political Chenge to Economic Development," *In Proceeding of the Eight International Conference of Ethiopian Studies* (Addis Ababa,19899),pp.392-393.

[15]Kebebew Daka, The Role of Cooperatives in Socialist Transformation of Agriculture ,*Institute of Development Research Seminar on Strategies for Socialist Rural Transformation* (Addis Ababa,1978) , pp .4-5.

[16]Informants, Alamu, Dinka and Magarsa.

[17]Kebebew, pp.4-5.

[18]Teklemariam Ayele, *Social and Ecinomical Aspects of Resttlements andVillagization in Konso, South Western Ethiopia (*Addis Ababa,1990),pp.14-16.

[19]Melishachew Fante,"The Impact of Resettlement on Woody Plant Species;The Case of Jawie,Awie Zone,Amhara Region,"MA Thesis(Addis Ababa University,2009),p.11.

[20]Mekonnin Yirga, *Assessiment of the Resettlement Program in Ethiopia; research Study Commissioned by Action Aid Ethiopia* (Action Ethiopia,2007),p.7.

[21]Informant,Jamal Ali,Yesuf Husen and Garba Kumsa.

[22]*Ibid*.

[23]Informants, Sori and Garba.

[24]Informants,Fayera Layo, Jabessa Hirpa and Jane Dufera.

[25]TillSteel macher,The Institutional Sphere Coffee Forest Management in Ethiopia:Local level Findings From Kafa Zone"*International Journal of Social of Forestry volume 2 No 4* (Addis Ababa,2009),p.15.

[26]Informant,Jane,Alemu and Dinka.

[27]*Ibid*.

[28]*Ibid*.

[29]Abe Dongoro Agricultural Office Report(,1988),p.9 and 1984 Central Statistic Agency(CSA) Of Oromia Region VolumeII Number I,233.

[30]CSA Result of Oromia Region Volume I Number IV,(1994),P.203.

[31]CSA Cencus Result of Oromia Region Volume I Number III,(2007),P.13.

[32]Feyera,p.22.

[33]Abe Dongoro Agricultural office, p.17

[34]Temesgen Gebeyehu, History of Land Measurement in Shashamane Shashamane,*Ethiopia,1994 African Journal of History and Culture Volume 1 Number 4* (Addis Ababa,2009),p.67.

[34]Kenate Negassa", Ahistorical Survey of The Oromo of Hrro Guduru Wallaga ca.1850s-1941,"MA Thesis Department of History (Jimma University,2013),p.54.

[35]*Ibid*,pp.71-73.

[36]Carl Fr.HellenCreutz, *Revolution and Religion in Ethiopia; The Growth and Persecution of the Makane Yesus Church 1974-1985*(Oxford Ohio University, 2000),p.234.

[37]Ibid, pp.237-239.

[38]Tesema Ta'a", The Oromo of Wallaga Historical Surveyto 1910,"MA Thesis(Addis Ababa University Department of History 1980),pp.84-85.

[39]Bahru Zewde,"Some Aspects of Post Libration Ethiopia 1941-1950"*In Eightieth International Conference of Ethiopian Studies*,(Addis Ababa Institute of Ethiopian Studies,1984),P.21.

[40]Girma Kassa,"Issues of Expropriation, The Law and the practice in Oromia,"MA Thesis(Addis Ababa University,2011),p.15

[41]Markakis,*Anatomy of Traditional Ethiopia Polity* (Oxford University Press,1974),pp.1o4 -106.

[42]Mahatemesilasse WaldeMaskal, *The Land Tenur System in Ethiopian* (Ethiopian Observer one Number 9), pp. 283 -286

[43]Informant, Fayera, Mekonnin and Jane.

[44]Warku Yadessa, *Seenaa Abee Dongoroo (*The Short History of Abe DOngoro) (Nekemte, 1989),p.4.

[45]Informant, Dachasa, Zarihun and Sori.

Notes for Chapter Three

[1]Fayera,p.22

[2]*Ibid.*

[3]Informants:Jane ,Katama and Alamu.

[4]Temesgen,pp,26-27 and Cherinet,p.19.

[5]Julia Hedtjaran Swaling,"Local Dynamics and External Drivers of Agro-Ecological Changes in South Western Ethiopia",M A Thesis in Geography (Department of Human Geography, Stockholm University,2012) ,p.24.

[6]James C.MCcann,*People of the plow;An Agricultural History of Ethiopia,1800-1990* (The University ofWisconsin Press,2012),p.23.

[7]Julia,p.24

[8]*Ibid*,p.8.

[9]Informants; Mekonnin Korme,Zarihun and Magarsa.

[10]*Ibid*.

[11]Seyifu Ketema,*Teff Eragostis Tef(Zucc)Turotter;Biodiversity Inistitute*(Addis Ababa 1997),p.1.

[12]*Ibid*.

[13]EngdaworkTadesse,*Understunging Teff;AReviewof Supply and Marketing Issues*(Addis Ababa 2009),p.3

[14]*Ibid*.

[15]Informants; Zarihun,Magarsa and Dinka.

[16]Informant,Katama Galata,Dame Magarsa and Tasfa Biranu.

[17]*Ibid*.

[18]Asresie Hassen and Molla Tafara,*Best Fit Practice Manual For Food Barley Production*(Addis Ababa,2015),p.21.

[19]*Ibid* and MCcann,p.44.

[20]Hailu Gebre Mariam ,Douglas G.Tanner and Mengistu Hulluka,*Wheat Research in Ethiopia; Historical perspective*(Addis Ababa 1991),p.19.

[21]*Ibid*,p.78 and Agricultural Office Report of Abe Dongoro.

[22]Informants;Jabessa,Taku and Takele.

[23]Minristyof Agricultare,"Animal and Plant Health Regulatory Directorate*" Crop Diversity Registration Issue No15*(Addis Ababa,2012),p.14., E.G.Damon;Cultivated Sorghums of Ethiopia,*Experment Station Bulletin 6,Imperial Ethiopian College of Agriculture and Mechanical Art* (Jimma,1962),P.6.and Kevin Shillington,*History of Africa* (London,1995),p.16

[24] *Ibid*.

[25]Informants,Asefa Molla,Habtamu Mandara and Adisu Fekede.

[26]Ministry of Africulture,p.58.

[27]*Ibid*.

[28]Informant,Katama,Habtamu and Mekonnin.

[29]Informant, Alemu ,Dinka and Sori.

[30]Ministry of Agriculture," Animal and Plant Health Regulatory Directorate" *Crop Variety Registered Issues No 13* (Addis Ababa,2019),p.106.

[31]*Ibid*,p.115.

[32]*Ibid*.

[33]Informant,Jamal Ali and Sori.

[34]*Ibid.*

[35]Informant,Dachasa,Katama and Mekonnin Korme..

[36]Gordon Wrigley, *Coffee* (New York,1988),p.1.

[37]Kassahun Bantte, *Coffee Production and Management,Jimma University College of Agriculture Department of Plant Science and Horticulture*(Jimma,1995),p.1.

[38]*Ibid*,p.5.

[39] Lamesa Margo,p.16, Informant, Dachasa,Katama and Mekonnin Negeri.

[40]Kassahu Bantte,p.10.

[41]MCcann,p.45.

[42]Informant,Zarihun,Takele and Mekonni.

[43]Ibid.

[44]Abu Gobe," Factor Affecting the Number of Population in *Tullu Wayyu* Town", MA Thesis Jimma University Department of Geography and Environmental Science,2012),p.8

[45]Tesfaye,p.861.

[46]*Ibid*.

[47]Informant,Alamu, .Sori and Dede.

[48]Cherinet,p.41.

[49]Informant,Dinka,Alamu,Magarsa and Lamessa.

[50]Fayera, p.25.

Notes for Chapter Four

[1]Bahru Zewde, *Society, State and History; Selected Essay* :(Addis Ababa University Press, 2008), p.467.

[2]Tesfaye, p.855.

[3]Gada Melba, *Oromia An Introduction to a History of Oromo People*, (Krikhous Publisher, Minneapolis, 1999) ,p.62.

[4]Tegegne Sishaw,"Population Dynamics and its Impact on Land Use/Cover in Ethiopia: The Case of Mandura District of Metekel Zone Benishangul gumuz Regional State,"PhD dissertation(University of South Africa,2014),p.66.

[5]Informants; Dachasa and Katama.

[6]Tesfaye,p.816.

[7]Marius Keler,"Clametical Repot For a Community Level Projects,*" Assessment Report for a Community Level Project in Guduru,Oromia,Ethiopia*(Addis Ababa),p.6.

[8]Dechasa Lemessa, *United Nations Office for Coordination of Humanitarian of Affairs(OCHA)Ethiopia, Surplus Producing East High Land Parts of Eastern Wallaga Zone Badly Hit by Current Crisis*(Addis Ababa 2003),P.4.

[9]*Ibid* ,p.5.

[10]Alemayehu Adugna,"Land Degradation and Adaptive Mechanism in North Eastern Wallaga, Ethiopia ," Ph.D Dissertation in Geography and Environmental Studies (Addis Ababa University,2016),p.6.and Workineh Kelbessa,Traditional Oromo Attitudes Forwards the Environment;*Social Science Research Report Series Number 19*(Addis Ababa 2001),p.41.

[11]Informants;Dede Daga,Bakana ,Habtamu (see also Archive at the Back).

[12]Informants;Zarihun,Mekonnin Korme and Fayera Layo.

[13]Informants; Dinka, Adisu ,Alemu and Sori.

[14]InformantS; Mekonnin Negeri,Jane and Kurse.

[15]Grdon Wrigley,pp.330-331.

[16]Informants;Sori, Jane and Dinka.

[17]Daniel Waldegebriel,*Land Right in Ethiopia;Ownership,Equity and Liberty in Land use Rights* (Rome,2012),pp.1-2.

[18]*Ibid*.

[19]*Ibid*.

[20]Tadesse Kuma, *Trends in Agricultural Production, Technology Dissemination and Price Movements of Out Puts and In Putes; Ethiopian Development Research Institute* (Addis Ababa),p.37.

[21]Dessalegn Rahmato, *The peasant and the State; Studies in Agrarian Change in Ethiopia 1950s-2000 s* (Addis Ababa University Press, 2009), p.173.

[22]Daniel,p.10.

[23]Ephrem Alamerew,Brihanu Fentaw and Seid Ali; *Traditional Rain Water Harvesting system for Food Production:In Case OF Kobo Woreda,North Ethiopia*(Addis Ababa),p.5.

[24]Informants; Alemu, Dinka, Lamessa Dachasa and Fayera.

[25]*Ibid*

Bibiliography

Unpublished Materials

Abe Dongoro Agricultural Office Report.1988.

Abu Gobe.2012.“Factors Affecting the Increasing Number of Population in Agaro Town” .BA, Thesis Jimma University Department of Geography and Environmental Science

Alemayew Adugna.2016.”Land Degradation and Adaptive Mechanism in North Eastern Wollega in Ethiopia “ PhD Dissertation in Geography and Environmental Studies. Addis Ababa University.

Bula Sirika.2008. “Socio-Economic Status of Handcraft Women among Macca Oromo West Wallaga, South Western Ethiopia,” *Ethiopian Journal of Education and Social Science Volume 4 No 2.* Jimma University.

Cheriet Wakwaya.1988.“Land Tenur System and Waloye in Abe Dongoro”BA Thesis Addis Abab University.

Damond, E.G.1962.Cultivated Sorghums of Ethiopia; *Experment Station Bulletin 6, Imperial Ethiopian* College of Agriculture and Mechanical Art.Jimma.

Deress Debu.2010.*Agro-Ecological History of Omo-Nada in Jimma Zone of Oromiyaa; From 1900 to200*0. USA,

Desalegn Fufa.2013.Indigenous Knowledge of Oromo on Conservation of Forests and its Implications to curriculam Development: In Case of the Guji Oromo.” PhD Dissertation In Philosophy in CurriculamDesign and Development”.Addis Ababa University.

Eaet WallagaZone Planning and Economic Development Department.1998. *Socio- Economic Developmet Of Abe Dongoro District*. Nekemte.

Girma Kassa.2011.”Issues of Expropriation, the Law and Practice in Oromia,”MA Thesis Addis Ababa University.

Hedtjaran, Swaling Julia.2012.”Local Dynamics and External Divers of Agro-Ecological Change In South Western Ethiopia,” MA Thesis in Geography, Department of Human Geography.

Stockholm University.

Kenate Negassa.2013.”Historical Survey of the Oromo of Horro Guduru Wallaga ca.1850-1941”MA Thesis Department of History Jimma University.

Keler, Marius.2009 ”.Clametal Report a Community Level Projects;” *Assessment Report For Community Level Project in Guduru, Oromia, Ethiopia*.Addis Ababa

Lamessa Margo.2013.Ethino-Medicinal Exploration of Haanquu Fruit Among the Oromo of Ethiopia.”*InterationalJoural of Research in Sociology and social Anthropology*.Jimma University.

_____. 2014. Indigenous Forest Management among the Oromo of Horro Guduru, Western Ethiopia, *Ethiopian Journal of Social Science and Language Studies Volume 1 No 2*. Jimma University.

Mahatamasillasse Waldamaskal.1983.”The Land Tenur System in Ethiopia, *Ethiopian Observer I No 9*.Addis Ababa.

.

Malishachew Fanta.2009."The Impact of Resettlement on Woody Plant Species; In the Case of Jawie Awie Zone Amhara Region "MA Thesis Addis Ababa University.

Ottawa, Mariana.1989".Ethiopian Land Reform from Political Change to Economic Development" ,*In A Proceedings of the Eight International Conference of Ethiopian Studies*.Adds Ababa.

Sagni Oli.2015. "Exploratory Study of the Practices, Opportunities and Challenges of Traditional Metal Working Among the Macca Oromo of Omo-Nada, Jimma Zone" MA Thesis Jimma University Department of Oromo Folklore.

Tegegne Sishaw.2014".Population Dynamics and its Impact on Land use/Cover in Ethiopia; the Case of Mandura District of Metekel Zone Benishangul Gumuz Regional State", PhD Dissertation University of South Africa.

Temesgen Burka.2006"Iron Smelting in Wollega, Ethiopia: An Ethino-Archeological Study," MA Thesis in the University of Bergen.

Tesema Ta'a.1986."The Political Economy of Western Ceteral Ethiopia; From the Mid- Sixteens to the Early Twentieth Centuries," Ph.D Dissertation.Department of History Michigan StateUniversity.

_____.1980."The Oromo of Wallaga, Historical Survey to1910," MA Thesis .Addis Ababa University.

Published Materials

Alemyehu Haile.1998. *The History of Oromo to Sixteen Century*.Fiifinne.

Andargachew Tirune.1993.*The Ethiopian Revolution 1974-1987; Atranisformation from an Aristocracy to Totalitarian Authocracy*.Cambridge University.

Asresie Hassen and Molla Tafara.2015.*Best Fit Practice Manual for Food Barley Production*. Addis Ababa.

Bahru Zewde.1984.*Some Aspects of Post Libration Ethiopian Studies*. Addis Ababa Institute of Ethiopian Studies.

_____.2008.*Society, State and History; Sellected Essey*.Addis Ababa University Press.

C.McCann, James.2005.People *of the Plow; an Agrarian History of Ethiopia, 1800-1990*. The University of Wisconsin Press.

Dechasa Lemessa.2003.*United Nation Office for Coordination of Humanitarian Affairs (OCHA) Ethiopia*; Surplus *Producing East High Land Part of Eastern Wallaga Zone Badly Hit by Current Crisis*.Addis Ababa.

Daniel Woldegabrel.2012 .*Land Right in Ethiopia; Ownership Equity and Liberty in Land Use Right.* Rome.

Dassalegn Rahamato .2009.*The Peasant and the State; Studies I Agrarian Change in Ethiopia 1950s*-2000s .Addis Ababa.

Engdawork Tadesse.2009.*Unrestanding Teff; Areview of Supply and Marketing Issues*. Addis Ababa.

Ephrem Alamirew, Berhanu Fentawu and Seid Ali.2004.*Traditional Rain Water Harvesting*

Systems For Food *Production;In Case of Kobo Woreda,North Ethiopia*.Addis Ababa.

Gada Melba.1999.*Oromia an Introduction to the History of Oromo People*.Kirkhous Publishe, Minnisota.

Hailu Gabremariam, Ddouglas G.Tanner andMengistu Huluka.1999.*Wheat Research in Ethiopia; a Historical Prespective.Addis* Ababa.

Hellen Creuz, Carl.Fr.2000.Revolution *and Religion I Ethiopia; the Grwth and Persicution of the Mekaneyesus Church 11974-1985*.Oxfored Ohio University.

Henze, Paul.1989.The *Ethiopian Revolution; Mythology and History*.The RAND Corporation Studies.

Kassahun Bantte.1995.*Coffee Production and Management Jimma University College of Agriculture Department of Plant Science and Horticulture*.Jimma University.

Kebebew Daka.1978.*The Role of Cooperatives' in Socialist Transformations of Agriculture; Institute of Development Strategies for Socialist Rural Tranisformation*.Addis Ababa.

Markakis.1974.*Anatomy of Traditional Ethiopian Polity*. Oxford University Press.

Mekonnin Yirga.2007.*Assessment of the Resettlement Program in Ethiopia a Research Study Commissioned by Action Aid Ethiopia*. Action Aid Ethiopia.

Minister of Agriculture.2010.*Animal and Plant Health Regulatory Directoret; Crop Diversity Registered Issues Number 13*.Addis Ababa.

_____.2012.*Animal and Plant Health Regulatory Directoret; Crop Diversity Registered* Issues Number 15.Addis Ababa.

Mahammad Hassen.1990.*The Oromo of Ethiopia; History from 1570-1860*.Cambridge

University Press.

OCTB.2006.*History of the Oromo to the Sixteenth Century*.Finfinnee.

Pankrust, Alula and Piguet, Francois.2004.People *Space and State and Migretion, Resettlement and Displacement in Ethiopia*. Addis Ababa.

Seyifu Ketema.1997.*Tef Eragostis tef(Zucc.) Torottor;Bio-diversity Institute*.Addis Ababa.

Shilliington, Kevin.1995.*History of Africa*.London.

Steelmacher, Till.2009.The *Institutional Sphere Coffee Forest Management in Ethiopia: Local Level Findigs from Kafa Zone*.Addis Ababa.

Tadesse Kuma.2004.*TrendsIN agricultural Production, Technology Dissemination and Pries Movements of Out Puts and Inputs. Ethiopian Development Research Inistitute*.Addis Ababa.

Tekilemariam Ayele.1990.*Social and Economic Aspects of Resettlements and Villagization Among the Konso of South Western Ethiopia*. Addis Ababa.

Temesgen Gebeyehu.1994.*History of Land Measurment in Shashsmane, Ethiopia* .Addis Ababa.

Tesfaye Tafesse.2009.*The Predicment of Amhara Migrant Settlers in East Wallaga Zone* .Addis Ababa.

Warku Yadessa 1989.*Seenaa Abee Dongoro.(The History of Abe Dongoro*).Nekemte.

Workineh Kelbess.2002.*The Traditional Oromo Attitudes Forwards the Environmentally Sound Development*.Addis Ababa.

Wrigles, Gordon.1988.*Coffee*. NewYork.

Table; 9 List of Informants

No	Name	Age	Place of interview	Date of interview	Remark
1	*Obbo* Adisu Fekede	40	*Mender*24 (*Tulu Gana*)	6/7/2008E.C	He know about the Amhara settlers
2	*Obbo* Alamu Desta	68	*Wirtu senta kebele*	18/7/2008 E.C	He is well informant about the forest of the lowland area
3	*Obbo* Asefa Mola	71	*Tulu Gana*	4/9/2008E.C	He is migrant from Wollo
4	*Obbo* Bekana Jalata	64	T*ullu Wayu*	11/9/2008E. C	He is chairman of kebele during *Derg*
5	*Obbo*Dachasa Geleta	60	*Tullu Wayu*	6/7/2008E.C	Well knowledgeable expert
6	*Obbo* Dame Biranu	44	*Tullu Wayu*	11/9/2008E. C	He is plentiful information about forest
7	*Obbo* Dinka Tore	58	Wajati	18/7/2008E. C	He is knowledgeable farmers about wild life
8	*Obbo* Elias Bekele	48	Shambu	20/9/2008E. C	He is sufficient information about forest
9	Teacher Fayera layo	41	*Mender* 15	4/9/2008E.C	Knowledgeable teacher about lowland settlers
10	*Obbo* Garba Kumsa	86	*Tullu Wayu*	6/7/2008E.C	He is an illustiret informant about Dongoro
11	Teacher Habtamu Mandara	39	*Derartu (mender* 20)	4/2/2008E.C	He know about *mender* 20s kebele

12	*Obbo* Jebessa Hirpa	43	*Tullu Wayu*	6/7/2008E.C	Well knowledgeable office worker
13	*Obbo* Jamal Ali	61	*Dalacho*	4/9/2008E.C	Migrant from Wollo
14	*Obbo* Jane Dufera	83	*Tullu Wayu*	11/9/2008 E.C	He is well known elder about land holding system
15	*Obbo* Katama Geleta	58	*Tullu Wayu*	6/7/2008E.c	He now about coffee the district
16	*Obbo* Kurse Kota	84	*Tullu Gana*	4/9/2008E.C	Awell known elder *mender* 24
17	*Obbo* Lemessa leta	53	*Wirtu Senta*	18/7/2008E.c	He was an educated farmer and know the high land area
18	*Obbo* Magarsa Feyera	40	*Wirtu Senta*	18/7/2008E.c	Expert in agricultural office
19	*Obbo* Magarsa Leta	56	*Wirtu Senta*	18/7/2008E. C	He know about the wild animals
20	Teacher Mekonnin Negeri	38	*Tullu Wayu*	11/9/2008E. C	Knowledgeable teacher ,he know about the settlers
21	*Obbo*Mekonnin Korme	49	*Tullu Wayu*	6/7/2008E.C	He know about 2004 settlers of Arsi and Harar Oromo
22	*Obbo* Sori Fayisa	66	*Tullu Wayu*	11/9/2008E. C	Well known elder about *Tullu* Wayyu town
23	Teacher Takele Hunde	37	*Tullu Wayu*	11/9/2008E. C	Knowledgeable Teacher about Abe Dongoro
24	*Obbo* Taku Ayano	61	Shambu	20/9/2008E. C	He tell me about rank of Abe Dongoro in area from zone

25	*Obbo*Tesfa Birhanu	40	*Tullu Wayu*	6/7/2008E.C	Well known expert of Agricultural Office
26	*Aadde*Yeshi Husen	67	*Mender 20*	4/9/2008E.C	Settlers from Wollo
27	*Obbo* Zarihun Etana	44	*Tullu Wayu*	4/9/2008E.C	He tell me about forest coverage of the district
28	*Obbo* Tarekegn Tefera	51	*Tullu Gana*	4/9/2008E.C	Settlers from Gojam he know the cause of settlement
29	*Aadde* Mabirate Muliye	56	*Tullu Gana*	11/9/2008E.C	She know about the cause of Settlement from Gojam
30	*Obbo* Mulken Nigus	48	*Tullu Wayu*	6/7/2008E.C	he tell me about derg settlement
31	*Obbo* Sintayehu Demeke	46	*Mender 15*	4/9/2008E.C	Settlers from Gojam

Table 11; Table of Archives (Appndex)

S.N^{o}	**Date of Archives**	**Containts**	**Remarks**
135/2004	2004	Illegal settlers from 1985-2002	Source; Abe Dongoro administrative recored office
827/2003	2003	Aids given for Oromo settlers Of abe Dongoro	Source;Abe Dongoro administrative recored Office
205/2002	2002	Registration of illegal settlers in all over 10 *kebeles*	Source; Abe Dongoro administrative recored office

Table 10; ***Kebeles*** **of Abe Dongoro District and Area in Hector**

No	Name of *Kebele*	Area in Hector
1	*Edo Kusa*	2730
2	*Wirtu Centa*	7426
3	Dabisi	1650
4	Idoboti	1009
5	Botoro bora	4587
6	Tige	5788
7	Gorte	10485
8	koticha	2075
9	*Tulu Moti*	12467
10	Walage	3058
11	Garero	14714
12	Lomicha	13002
13	*Tulu Wayyu*	477
14	Gulante	2033
15	*Qe'e 24(mender 24)*	2512

16	*Qe'e 15(mender 15)*	2293
17	*Qe'e 25 (mender25)*	2403
18	*Qe'e 20 (mender 20)*	2541
19	*Qe'e 21(mender 21)*	3857
20	Dalacho	1857
21	Homa Galessa	2195
22	Caru	1960
	Total Area	109209

Source:Agricultural Office of Abe Dongoro District

Lakka 735/2004

Guyyaa 9/02/2004

Bulchiinsa Gandaa (JJ) Kurkan **tiif**

Dhimmi isaa **:- Qubatoota Seeraan Ala Ilaala.**

Akkuma beekamu Aanaan keenyaa qubatootaa seeraa fi seeraa ala yeroo dheeraa irraa egalee kan keessa jirtu dha. Keesuma iyyuu Gandoolee badiyaa qabnu lafa gamoojii fi haftee bosonaa uummataa fi bosona Mootummaa bal'inaan qaban qubatoota seeraan ala yeroo heduu kan keesumsisan ta'un ni beekama. Kun immoo :-

- *Haftee Bosonaa Manaasuu*
- *Walitti bu'insa ni dabala*
- *Hojii seeraa alaa ni babal'isa*
- *Yakka xixiqaa fi gurgudaa ni babal'isa kkf waan ta'eef gandooleen yeroo amma kana qubatootiin seeraan alaa ni jira jedhame xinxilii qabun keessa tokko ganda keessan waan ta'eef dhimma kana xiyyeeffannoo adda itti kennitan qubatoota haaraa yeroo ammaa gala jiraan irratti tarkaniif seeraa/gara dhufanti deebisu' akka qabdan ciminaan isiin beeksifna*

Nagaa Wajji

G/G

- *Mana Maree Nageenyaa A/A/Dongoroof*
- *Waajjiraa Dh.D.U.O A/A/Dongoroof*
- *Waajjiraa Bulchiinsaa La/Ee/Nannoo A/A/Dongoroof*

T/Waayyuu

QUBATTOOTA SEERAA ALAA AANAA ABEE DONGOROO GANDOOTAA 10 KEESSATTI 1985-2002 TTI QUBATANII JIRAN GANDA GANDAAN KAN IBSU

Lakk	Maqaa Gandaa	Baay'ina abbaa warraa			Baay'inaa maatii			Qaanjaa			Ida'ama			Bal'ina lafaa qabata niiranii
		Dhi	Dha	W/G	Dhi	Dha	W/G	Dhi	Dha	W/G	Dhi	Dha	W/G	
1	Qe'ee 15	53	2	55	111	72	183	30	11	41	194	85	279	Hek, 90
2	Qe'ee 21	602	8	610	1630	1047	2677	182	67	249	2414	1122	3536	>> 1982
3	Qe'ee 20	627	21	648	1262	1299	2561	48	14	62	1937	1334	3271	>> 2000
4	Daalachoo	51	3	54	136	123	259	43	21	64	230	147	377	>> 99.75
5	Loomica	590	12	602	1105	1200	2305	246	81	327	1941	1293	3234	>> 1316
6	Gaareroo	433	15	448	1082	1020	2102	115	95	210	1630	1130	2760	>>757.24
7	Goortee	32	2	34	21	41	62	2	1	3	55	44	99	> 12
8	Tigee	34	1	35	46	61	107	1	-	1	81	62	143	>> -
9	Walagee	36	4	40	100	106	206	15	3	18	151	113	264	>> 8.5
10	I/Booxii	130	5	145	391	336	727	31	26	57	552	367	919	>> 58.27
	Ida'ama	2588	73	2661	5884	5305	11,189	713	319	1032	9185	5697	14,882	6323.76

Waajjira Bu/Nageenyaa A/A/Dongorootti Ku/Ad/Ho/Wa/Bu/Uu/Hi/ittisuu

Amajjii 2002

T/Waayyuu

Lakk 827/2005

Guyyaa 3-07-2001

W/Misooma Q/G/H/Wallaggaa tiif

Shaambuu

Dhimii isaa:-**Waa'ee Qabeenya Gargaarsa Qubattootaaf Dhufee Ilaala**

Akkuma mata-dureen eerame, Bara 1996 irraa eeggalee faalama qilleensaa irraa kan ka'e,Hararii fi Arsii keessatti Lamii rakkoon jireenyaa isaan mudate Gara G/Horroo Guduruu Wallaggaa A/A/Dongoro Ganda H/Gaalessaa fi Caru jedhaman keessatti mootummaan seeraan akka qubatan gochuun isaa ni yaadatama.

Qubattoota seeraan qubatan kanaaf,meeshaa manaa kanneen akka Gasoo,Qottoo,Maqarqoraa,Gajamoo fi ..... akka itti fayyadamaniif mootummaan deeggarsa gochuun isaas ni beekama.

Haa ta'u malee, yeroo ammaa kana meeshaan gargaarsaaf kennamee jiru mana kuusaa dhabee badiif saaxilamee jira.

Waan kana ta'eef meeshaaleen gargaarsaaf qubattoota kanaaf kennamee jiru kun duguugamee osoo hin-badiin qaamni dhimii isaa ilaalu fala tokko akka itti latu kabajaan isin beeksifna.

Nagaa Wajjin!

Gaddafaa Baqqalaa Mijjanaa
Q/G/H/ Bulchaa fi/G Waajjira
Gomaa Aanaa

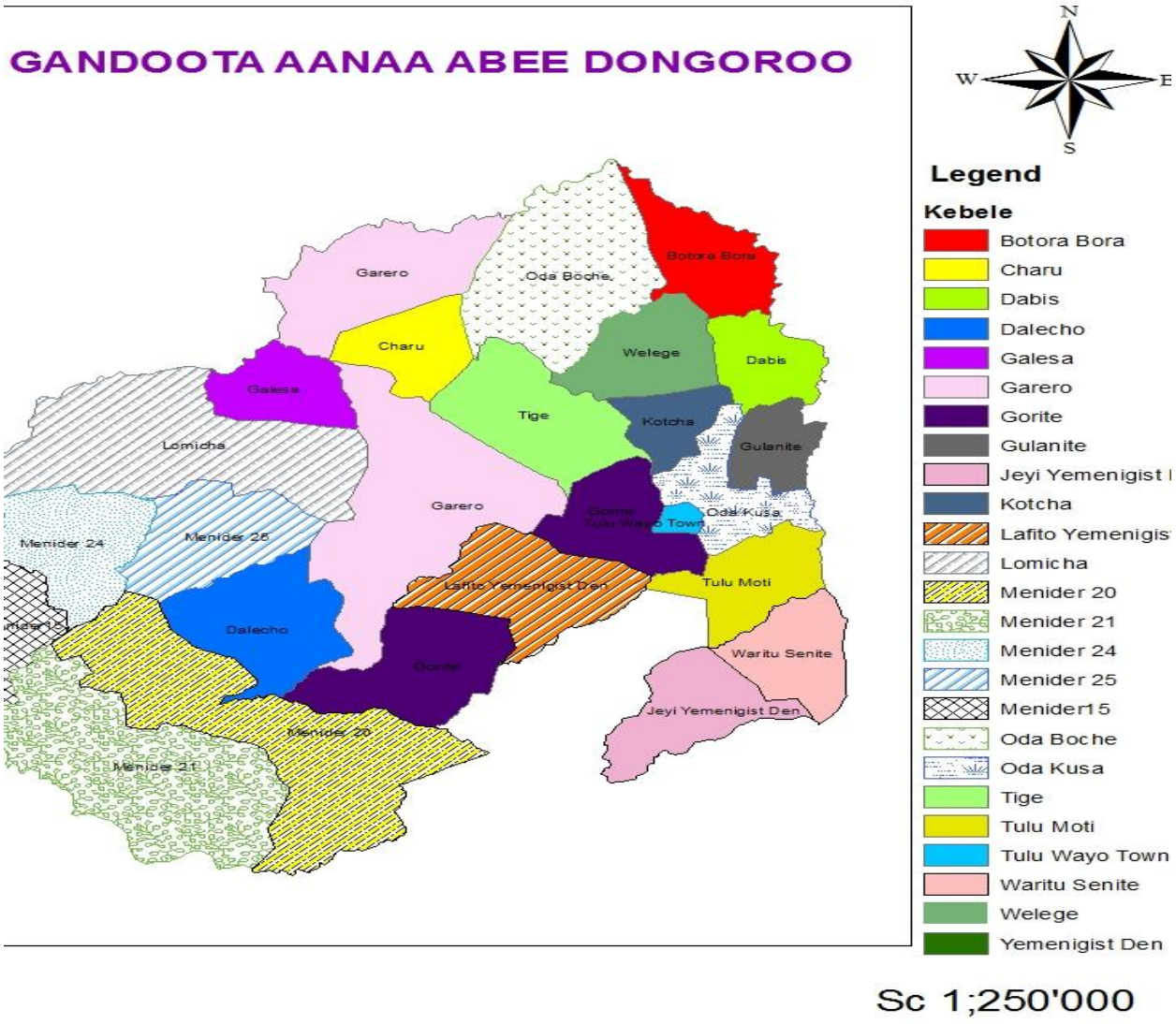
G.G

- W/Q/Ittisa Balaa G/H/G/Wallagaa tiif

Shaambuu

- W/Qophii Ittisa Balaa A/A/Dongoroo tiif
- W/B/A/A/Dongoroo tiif

T/Waayyuu


GANDOOTA AANAA ABEE DONGOROO
N
W
E
S
Legend
Kebele
Botora Bora
Charu
Dabis
Dalecho
Galesa
Garero
Gorite
Gulanite
Jeyi Yemenigist
Kotcha
Lafito Yemenigis
Lomicha
Menider 20
Menider 21
Menider 24
Menider 25
Menider15
Oda Boche
Oda Kusa
Tige
Tulu Moti
Tulu Wayo Town
Waritu Senite
Welege
Yemenigist Den
Botora Bora
Garero
Oda Boche
Charu
Welege
Dabis
Galesa
Tige
Kotcha
Gulanite
Lomicha
Garero
Gorite
Tulu Wayo Town
Oda Kusa
Menider 24
Menider 25
Lafito Yemenigist Den
Tulu Moti
Dalecho
Waritu Senite
Gorite
Jeyi Yemenigist Den
Menider 20
Menider 21
Sc 1;250'000