



**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES  
DEPARTMENT OF HISTORY AND  
HERITAGE MANAGEMENT  
GRADUATE PROGRAMME**

**A HISTORY OF HARO SABU TOWN (ca.1953-2010s): KELLEM  
WOLLEGA ZONE, OROMIA REGION**

**A THESIS PRESENTED TO THE DEPARTMENT OF  
HISTORY AND HERITAGE MANAGEMENT OF JIMMA  
UNIVERSITY IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS  
IN HISTORY**

**BY: BIJIGA TASHOME**

**November, 2022**

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<b>TABLE OF CONTENTS</b>	<b>PAGES</b>
<b>TABLE OF CONTENTS</b> .....	I
<b>LIST OF TABLE</b> .....	III
<b>LIST OF FIGURE</b> .....	III
<b>KEY TO THE TRANSLITERATION SYSTEM</b> .....	IV
<b>ACRONYMS and ABREVIATIONS</b> .....	V
<b>ACKNOWLEDGEMENTS</b> .....	VI
<b>ABSTRACT</b> .....	VII
<b>PREFACE</b> .....	VIII
<b>CHAPTER ONE</b> .....	1
<b>1. INTRODUCTION</b> .....	1
<b>1.2. Urbanization in Africa</b> .....	4
<b>1.3. Urbanization in Ethiopia</b> .....	5
<b>1.4. General Background of the Study Area</b> .....	9
<b>1.4.1. Geographical Location</b> .....	9
<b>1.4.2. Handcrafts and Industry in the Early Time of the Town</b> .....	13
<b>1.5. Haro Sabbu during the Italian Period (1936-1941)</b> .....	15
<b>1.5.1. The Process of Italian Occupation</b> .....	15
<b>1.5.2. Administrative System and Socio-Economic Aspects</b> .....	16
<b>1.5. 3. Resistance Against the Fascist Rule in Haro Sabbu Town.</b> .....	18
<b>Chapter Two</b> .....	19
<b>2. Haro Sabbu from Its Foundation to1974</b> .....	20
<b>2. 1. Naming</b> .....	20
<b>2.2 The Peopling of the Town</b> .....	21
<b>2.3. Foundation and Early Growth of Haro Sabbu</b> .....	22
<b>2.4. Settlement Pattern</b> .....	24
<b>2.5. Haro Sabbu Town From its Foundation to Revolution (1953-1974)</b> .....	26
<b>2.6. Religious Institutions in Haro Sabbu Town</b> .....	27
<b>2.6.1. Orthodox Religion</b> .....	28
<b>2.6.2. Introduction of Islam in Haro Sabbu Town.</b> .....	30
<b>2.6.3. Protestantism</b> .....	32
<b>2.6.4. Introduction and Expantion of Seventh Day Adventist Religion</b> .....	34
<b>2.7. Housing Service</b> .....	34

2.8. The Growth of Haro Sabbu Town During the Imperial Period .....	36
2.9. Agriculture and Trade.....	39
2.10. Impacts of Coffee Cultivation and Marketing.....	45
2. 11. Manufacturing and Small-Scale Industry .....	48
2.12. The Service Industry.....	49
<b>CHAPTER THREE</b> .....	51
3. Haro Sabbu Town from 1974 -1991 .....	51
3.1. Administration of Haro Sabbu Town during the Dergue Regime .....	51
3. 2.Cooperation of the People in the Town.....	54
3.3. Haro Sabbu Town and its Reaction to the Derg Regime.....	56
3.4. Voluntary Association in Haro Sabbu Town. ....	59
3.5. Micro Financial Institutions.....	62
<b>CHAPTER FOUR</b> .....	65
4.Town’s Administration, Income and Municipal Services .....	65
4.1. <i>Kebele</i> Administration .....	65
4. 2. Comfortability of the Town.....	66
4. 3. Infrastructural Developments of the Town .....	68
4.4. LiveStock Production .....	70
4.5. Livestock Market.....	71
4. 6. Town Invironmental Cleaning Problem .....	73
4. 7. Social Services Found in Haro Sabbu Town .....	73
4. 7. 1. Health Service .....	73
4.7. 2. Education Service.....	77
4.7. 3. Road Service.....	80
4.7. 4. Telecommunication Service .....	82
4.7. 5. Postal Service.....	84
4.7. 6. Electric Service .....	84
4.7.7. Technical and Vocational Educational Training (TVET) Service .....	85
4. 7. 8. Water Service .....	86
Glossary .....	88
<b>BIBLIOGRAPHY</b> .....	91

## **LIST OF TABLE**

Table 1: The Type of House and its Ownership in Haro Sabbu Town-----	35
Table 2: Housing unit Distribution by Ownership and its Purpose in 2010-----	36
Table 3: Manufacturing Industry in Haro Sabbu Town during the 1960s-----	48
Table 4: Health Service of Haro Sabbu Town to 2010-----	71
Table 5: The Type of Vehicle Are Legally Registered in the Town, 2010-----	76

## **LIST OF FIGURE**

Figure 1: The Map of the Kellem Wollega Zone Districts-----	10
Figure 2: Locational Map of Haro Sabbu Town-----	13
Figure 3: Early Quarter of Haro Sabbu Town-----	25
Figure 4: The Early Police Office of Haro Sabbu Town-----	35
Figure 5: First Generrator of Haro Sabbu Health Center-----	70
Figure 6: Elementary School Constructed in 1956 -----	74

## KEY TO THE TRANSLITERATION SYSTEM

There are Five Paired Phonemes that are formed by Two Different Consonants. These are: ch, dh, ny, ph and sh. Two of them, ch and sh, Have English Equivalent. In Order to Facilitate Typing and Reading of Phonetic Transcriptions the Following Simplified Phonetic ‘Consonant’ and ‘Vowel’ Symbols Have Been Used:

### I. CONSONANTS

Three of them have no English Equivalent. These are: dh, ny and ph Which Have Different from English Consonant Sounds.

Example: Dhadhaa- Butter

Nyaata- Food

Again, c, q and x Have also Different Sounds from the English Consonants While the Remaining Have Almost the Same Sound as English Consonants. These Three Could be Read as Follows:

Example: Caffee- Meadow or Traditional Gadaa Oromo Center

Qawwee- Gun

Xuwwee- Pot

In General, [C] Instead of [ts]

[q] Instead of [k]

[x] Instead of [t] Have Used in this Paper.

### II. VOWELS

Afaan Oromoo has Basically Five Vowels (Short and Long). These are; a, e, i, o, u and aa, ee, ii, oo, uu. Length in Vowels Brought in Meaning Change.

Example: Lafa- Land

Laafaa- Loose/Soft

In Addition, More than Two Vowels are Possible if Separated by Glottal

Example: Sa’aatii- Clock

## KEY TO AMHARIC TRANSLITERATION SYSTEM

The Seven Sounds of Amharic Alphabets are Represented as Follows

ቦ = Bă

ቦ = Bé

ቦ = Bu

ቦ = Be

ቦ = Bi

ቦ = Bo

ቦ = Ba

## **ACRONYMS and ABBREVIATIONS**

ATEA-	Alam Tafari Elementry School
BA -	Bachelor of Arts
CSA-	Central Statistical Agency
Dr-	Doctor
EECMY-	Ethiopian Evangelical Church Mekane Yesus
EPRP-	Ethiopian People Revolutionary Party
ERA-	Ethiopian Road Authority
ESLCE-	Ethiopian School Leaving Certificate Examination
MA-	Master of Arts
MTT-	Maria Theresa Thaler
NALA-	National Archive and Library Agency
NGO -	Non-Governmental Organization
OECD-	Organization for Economic Cooperation and Development
OLF-	Oromo Liberation Front
ONDF-	Oromo National Democratic Party
PhD -	Doctor of Philosophy
PMAC-	Provisional Military Administrative Council
SEM-	Sweden Evangelical Missionaries
WPE -	Worker's Party of Ethiopia

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## **ABSTRACT**

*The main objective of this thesis is to reconstruct a history of Haro Sabbu town, Kellem Wollega Zone from 1953 to 2010s. The thesis attempted to explore a history of Haro Sabbu town. It investigates about social, economical and administrative condition of the town starting from the time of its foundation, Imperial period, Derg period and post Derg up to 2010s. The 1953 is a turning point in the history of the town because of the building new District and its center shifted from Kabba to Haro Sabbu. While the year 2010s is a landmark due to the name of the town Alam Tafar replaced by Haro Sabbu. During the Derg rule with the establishment of new institutions and steady population increase, the town saw unprecedented spatial expansion. Nevertheless, this spatial expansion of the town was not compatible with infrastructure and facilities. After 1991, the municipality was granted autonomous self-administration status and the town's development has been speeded up. The study attempts to fulfill the existing historical gaps in the Town during the period understudy. The establishment, expansion, and development of big towns were highlighted in historical studies on Ethiopian urbanization that have been done thus far. Due to these, the urbanization process of small towns such as Haro Sabbu Town and the like got little or no attention from these studies. Thus, by supporting the urban historiography of Ethiopia in general and Wollega in particular which many researchers overlooked this historical study fills the gap Also provided a source for other scholars who are interested in studying urbanization at the same time this researches serve as a springboard for other historians but also contribute to enriching, reconstructing, and expansion of national history. Primary and secondary sources on the study area are however scanty and therefore, fulfilled by oral information. All data gathered have been organized and grouped, carefully arranged and crosschecked. Then the data have been analyzed, described, interpreted, and narrated chronologically and thematically.*

## PREFACE

This thesis focused on assessing the history of Haro Sabbu Town from 1953-2010s. So far historians did not conduct any study on the history of Haro Sabbu Town, and it was the interest of the researcher to fill this gap and conduct historical research about the social, economic, political, religious, institutional and administrative history of Haro Sabbu Town. The thesis has four chapters. The first chapter deals with the geographical setting and the historical background of the study area. The second chapter of the thesis deals with the early foundation and growth of the Town to the 1974 revolution. The naming of Haro Sabbu Town, settlement patterns, developments, and a history of the Town from 1941-1974 are explained. The third chapter deals with the history of Haro Sabbu Town under *Darg* regime from 1974 to 1991 and social institutions including the voluntary association of the town. The last chapter deals with municipal services, and Social services of the Town. Thus, attempts have been made to utilize available sources like archives, published and unpublished documents as well as oral informants. The primary sources used to reconstruct the history of Haro Sabbu Town included manuscripts and archival materials from Haro Sabbu Town Municipal Office and Dalle Sadi Culture Tourism Bureau. When I conducted the thesis, I faced several problems and challenges mainly in collecting the archival sources in the *Wareda* and *Awurajja* because they were either destroyed or burnt during the changes of government. Furthermore, unwillingness to provide the existing documents is also seen due to political turmoil in the area throughout the year. Due to the above problems and others, I feel that I did not develop the most comprehensive history of Haro Sabbu Town and thus, the study does not claim to be complete. But I believe that the thesis provides modest information on the town. It can also give various informations for further study.

# CHAPTER ONE

## 1. INTRODUCTION

### 1.1. Background of Urbanization

In accordance with various academic disciplines and the level of socioeconomic development of the nation, the term "urbanization" had multiple connotations. One of those meanings is urbanization, which is the practice of permanently concentrating a large number of people in relatively small regions to establish towns or cities.<sup>1</sup> On the other hand, urbanization encompasses changes to people's way of life in addition to the process through which people are drawn to towns and cities. A center of settlement where most residents started their livelihoods in non-agricultural economic activities like trade, industries, and other secondary and tertiary economic sectors is referred to as an urban area from an economic perspective.<sup>2</sup>

The term "town" has no clear-cut definition the same thing as that of the word urbanization. This is because an area or settlement considered a town by some may not be considered as town by others.<sup>3</sup> Urbanization could be seen as a process of rise and development of cities that signify substantially altered people's way of life from agrarian to the industrial society. Although a significant number of cities existed before industrialization, urbanization played a role in the transformation from a rural way of life to a city system; followed by frequent social ties and physical proximity. Cities developed through natural population increase and migration of population from rural to urban centers.<sup>4</sup>

According to Max Weber, "cities are products of commercial activities."<sup>5</sup> At least 50% of people in industrialized nations lived in cities by the middle of the 20<sup>th</sup> century, but the majority of people in developing countries, especially in sub-Saharan Africa, were concentrated in rural areas. This pattern suggests a connection between urbanization and the growth of the industry. Louis Wirth stated in a commentary on early 20<sup>th</sup> century urbanism that "cities are remarkable facts of a modern period."<sup>6</sup> The development of urban centers required improved transportation systems almost as much. These elements, along with a

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<sup>1</sup>Abbas Olukunni Owoade, "Rapid Urbanization and Coping Strategies: The Case of Lagos, Nigeria," (MSc Thesis, Stockholm, Department of Urban Planning and Environmental Division of Union and Regional Studies, 2007), P. 1

<sup>2</sup>Louis Wirth, "Urbanism as Way of Life", *The American Journal of Sociology*, Vol.44.No .1. The University Chicago Press, 1938, p.5.

<sup>3</sup>Gist and L.A.Halbert, *Urban Society: 4th Edition*. New York, 1956, pp. 23-27.

<sup>4</sup>M.Weber, *The city*, New York, 1992, p.1212

<sup>5</sup>M.Weber, *The city*, New York, 1992, p.1213

<sup>6</sup>L. Wirth, "Urban as Way of Life" *American Journal of Sociology*, Chicago, 1938, p.6

suitable ecological foundation, a well-established economic sector, and relative technological advancements in both agricultural and non-agricultural industries<sup>7</sup>

The development came about due to an abundant increase in productivity, which was indeed the result of using ‘energy and machinery’<sup>8</sup> Medieval Europe was characterized by the increase in the number of towns rather than their expansion in size.<sup>9</sup> After the medieval period, the growth of the urban population became increasingly evident mainly in the political and religious centers of Europe.<sup>10</sup> By and large, during the period preceding the industrial revolution, Europe was dominated by agrarian life.<sup>11</sup> However, the sustained technical and Economic transformation which was to become later the basis of the industrial revolution had already been working towards the growth of urban centers of population and generally towards the pace at which rapid urbanization was to take place.<sup>12</sup> The industrial revolution then brought about enhanced urban transformation with long-lasting effects all over the world. The relation between economic progress and urbanization was in fact, of much importance as urbanization became synonymous with economic growth.<sup>13</sup>

These relationships have evolved to their maturity in the presently developed countries of the world after the industrial revolution.<sup>14</sup> Industrial development in Europe had a significant effect on the process since developments of far-reaching outcomes were to take place in the fields of urbanization following the industrial revolution.<sup>15</sup> Consequently, large-scale urbanization began in Europe.<sup>16</sup> The high rate of urbanization in developing countries has been less the work of economic development and industrialization than the result of rural poverty which pushed out farmers from their native habitat.<sup>17</sup> It was also clear that towns and

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<sup>7</sup>James H. Jonson, *Urban Geography: An Introductory Analysis*, Oxford, 1967, pp.12-13.

<sup>8</sup>Kingsely Davis, ‘The Urbanization of the Human Population,’ In Gerald Breese, (ed.) *The City in Newly Developing Countries: Readings on Urbanism and Urbanization* London, 1969, pp.8-11.

<sup>9</sup>G.H.Johnson, *Urban Geography: An Introductory Analysis*, Oxford, 1967, pp. 8-10.

<sup>10</sup>Gideon Sjoberg, *The Pre-Industrial City past and present*, New York, 1960, pp.65-66.

<sup>11</sup>Kinsely Davis, ‘The Urbanization of the Human Population,’ pp.8-11

<sup>12</sup>G.H. Johnson, *Urban Geography: An Introductory Analysis*, Oxford, 1967, pp.1- 4

<sup>13</sup>Gideon Sjoberg, *The Pre-Industrial City Past and Present*, New York, 1960, p. 67.

<sup>14</sup>Davis, p.11

<sup>15</sup>Johnson, p.5

<sup>16</sup>Kebede Mamo, ‘The Role of Imperialism in the Making of Ethiopia (1868-1974),’ (BA Thesis, Department of Political Science and International Relations, A.A, University, 1936), pp. 12-16.

<sup>17</sup>Eshetu Chole, ‘Urbanization and its Effects on the Rural Ethiopian Economy,’ (ed.) M. Ettaway, ‘Urbanization and its Effect: A Text with Integrated Readings,’ Department of Sociology: Addis Ababa University, 1976, pp. 186-187.

cities existed in different parts of the world long before the effect of industrialization relation was felt. This was a case in regions list affected by this revolution.<sup>18</sup>

The turn of developing countries for rapid urban growth was only to come in the second half of the twentieth century.<sup>19</sup> One of the major historical developments of the 20<sup>th</sup> century, which attracted and is still attracting the attention of the World scholars, is the growth of urban centers both in number and population. The century is particularly unique for the tremendous growth of urban centers and the unprecedented concentration of huge populations in relatively few centers.<sup>20</sup> In 1950, the urban population of developing countries was only sixty percent of the total population.<sup>21</sup>

This jumped to 30 percent in the early 1980s, and it is estimated that by the end of 20<sup>th</sup> century, it will reach the level of 43 percent.<sup>22</sup> The overall urban population of developing countries grew from 280 million in 1950 to over 1.5 billion in 1990.<sup>23</sup> By the end of 20<sup>th</sup> century, more than two thirds of the urban population of the world is expected to be developing countries. This will happen in these countries where the great majority of the population will still continue to be rural.<sup>24</sup> Currently, almost half of the World's population and three-fourth of Westerners live in cities. In the period between 1960 and 1992, the number of city dwellers in the world increased by 1.4 billion.<sup>25</sup>

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<sup>18</sup> Akin L. Mabogunje, *Urbanization in Nigeria*, London, 1968, p.34

<sup>19</sup> Kebede, p.14; Eshetu, p. 186.

<sup>20</sup> Akin L. Mabogunje, *Urbanization in Nigeria*, London, 1968, p.19

<sup>21</sup> Eshetu Chole, "Urbanization and its Effects on the Rural Ethiopian Economy," 1976, p. 187

<sup>22</sup> Kebede Mamo, "The Role of Imperialism in the Making of Ethiopia (1868-1974)," (BA Thesis, Department of Political Science and International Relations, A.A, University, 1936), pp.16-19.

<sup>23</sup> Kebede, pp.15-17

<sup>24</sup> Anthony O'cannon: *The African City*, London, 1983, PP. 25-27.

<sup>25</sup> Kenneth Little, *Urbanization as a Social Process, An Essay Movement and Change in Contemporary Africa*, London, Poston, 1974, PP. 8-11.

## 1.2. Urbanization in Africa

Even in Africa, the least urbanized continent in the world, there has been variation in the rate of urbanization from one region to the next and from one country to the next. Nevertheless, Africa has seen the fastest expansion in urban population globally.<sup>26</sup> This is a result of both the migration of individuals from rural to urban areas as well as the disparity in birth and mortality rates.<sup>27</sup>

The colonial period brought urban development. The European colonialists came to Africa as colonial masters of the continent in the late nineteenth century and opened the way for the foundation of new urban centers. European colonization, which took place in almost all parts of Africa, brought western economic enterprise and the market economy which began to influence African life.<sup>28</sup>

This economic enterprise and market economy required urban facilitation to which the Europeans were accustomed in their metropolitans. European settlement gradually evolved into urban centers; and other towns grew due to specific economic activities such as coal mining, for example, in South Africa.<sup>29</sup> The European colonizers constructed rail way lines and roads, which became additional factors for the emergence of new urban centers. In the process, already existing settlement areas were, absorbed into newly emerging towns, and new urban centers had also been founded.<sup>30</sup>

The first and most massive effort of the Europeans to penetrate to the major resource areas of Africa was through the opening up of routes of penetration which was the construction of the railway lines to link the port towns with the hinterlands.<sup>31</sup> The period from 1885 to 1931, when the colonizers were actively delimiting their spheres of influence in Africa, were characterized by a great era of railway construction in Africa.<sup>32</sup> By the beginning of this

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<sup>26</sup>Mabogunje, p.20; United Nations Economic Commission for Africa, "Size and Growth of Urban Population in Africa," In Gerald.(ed.)*The City in Newly Developing Countries: Readings on Urbanism and Urbanization*, (London, 1969), pp.128-139.

<sup>27</sup> Mabogunje, *Urbanization in Nigeria...*, pp.42-43

<sup>28</sup> Mabogunje, *Urbanization in Nigeria...*, p.44

<sup>29</sup> Kenneth Little, *Urbanization as a Social Process, An Essay Movement and Change in Contemporary Africa*, London, Poston, 1974, p.8.

<sup>30</sup> Mabogunje, *Urbanization in Nigeria...*, p.45

<sup>31</sup> Anthony O'cannon: *The African City*, London, 1983, p.25.

<sup>32</sup> Alan C.G. Best, *The Swaziland Railway, A Study in Politico-Economic Geography* Michigan, 1966, p.1;

century, the railway system in West Africa had already looked like a system of coastal rivers draining the continent to the sea.<sup>33</sup>

Khartoum was linked with Port Sudan; and Nairobi with Mombasa. In the case of this region, therefore, the main focal points of urban agglomeration, economic activities, and political power were not the coastal towns but the interior ones.<sup>34</sup> There are, however, a few exceptions to this rule as Daresaleam and Maputo, for example, developed as coastal urban centers following the tradition of West Africa. On the other hand, there were mushrooming urban formations along the railway routes leading to the interior of Africa.<sup>35</sup>

Nairobi in Kenya, Dire Dawa, Adama, and Bishoftu in Ethiopia are a few examples of this development.<sup>36</sup> In the case of Ethiopia, the country was not colonized by Europeans and the influence from Europe was not direct. However, the case of Ethiopia was not much different from the rest of Africa as far as the changes which spread all over the continent were concerned in the fields of Urbanization.<sup>37</sup> Even though Europeans did not come, to Ethiopian territory as colonial masters, they were undoubtedly successful in exercising indirect influence. They came as experts in different fields such as military affairs, arts and crafts, health, and commerce; and they enhanced the changing trends in Ethiopia within the context of developments in the rest of Africa. The military experts were responsible for giving military training while the traders were particularly active in providing armaments which were in great demand by Emperor Menelik for the accomplishment of his conquests expansion. European advisers were also responsible for the introduction of modern facilities to the country, particularly, the construction of the Djibouti-Addis Ababa railway line.<sup>38</sup>

### **1.3. Urbanization in Ethiopia**

Aksum one of the largest towns of the early medieval world emerged before the introduction of Christianity and blossomed during the Christian era. The main channel of communication with the out side world was the Red Sea, which brought people and goods to Aksum not only from Arabia, the North, and the Mediterranean region but also from the south and the Indian

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<sup>33</sup>Brunn and Williams, pp. 250-252.

<sup>34</sup>*Ibid*, p. 250

<sup>35</sup> Anthony O'cannon: *The African City*, London, 1983, pp.27-29.

<sup>36</sup>*Ibid*, p. 28.

<sup>37</sup>J. Comhaire, "Urbanization in Ethiopia," *Dialogue*.I. I, Ocyober, 1967, p. 26.

<sup>38</sup>Recharad Pankhurst, "Menelik and Utilization of Foreign Skills in Ethiopia," *Journal of Ethiopian Studies*, V,I, January 1961, pp.29-32.

Ocean.<sup>39</sup> While its emergence could be attributed to the internal development of the society in which it was founded, its further growth and development must have been enhanced greatly by its wide-ranging international contacts through trade.<sup>40</sup> The Zagwe dynasty was founded in about the middle of the twelfth century and ruled over most parts of the former Aksumite empire from its capital at Adafa (later Lalibala) until it was over-thrown by yet another dynasty around 1270. During the Zagwe period, it might be said that there was a revival in architecture with the continuation of some of the technological advances already achieved by Aksum.<sup>41</sup> Medieval Ethiopia showed no significant development of urban development when we compare the period with the Aksumite and Zagwe periods.<sup>42</sup>

Even though the isolation hypothesis is invalid for medieval Ethiopia, one may safely state that the foreign contacts of Ethiopia by then were not strong enough to inspire great developments in the political and economic spheres.<sup>43</sup> Thus, no strong urban centers could emerge beyond relatively small market towns and the mobile political camps of the period.<sup>44</sup> Until about the beginning of the seventeenth century, these centers and market towns served as political and economic bases for local and long-distance trade which was the backbone of medieval Ethiopia.<sup>45</sup> Pankhurst gives us the period from the fifteenth century to the early nineteenth century stating the "political and to lesser extent commercial factors... led to the emergence over the centuries of a succession of military camps, embryonic or static capitals, and trading centers."<sup>46</sup> The emergence of Gondar, which later became a famous capital of Ethiopia, was the outcome of the gradual resurgence of the urbanization process in the country.<sup>47</sup>

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<sup>39</sup> Anthony O'connor: *The African City*, London, 1983, p.29.

<sup>40</sup> Tadesse Tamrat, *Church and State in Ethiopia 1270-1527*, Oxford, 1972, pp.7-16.

<sup>41</sup> Tadesse, pp.53-54; Ronald J. Horvath, "The Wondering Capitals of Ethiopia, *The Journal of African History*, x291969, p.213, Seltene Seyoum, "A History of Bahir Dar Town 1936-1974," Thesis Department of History, A.A.U., 1988, P.2.

<sup>42</sup> Jonathan Baker, "The growth and Functions of Small Urban Centers in Ethiopia," Uppsala Africa Institute, 1990, p.43; Tadesse, p.268

<sup>43</sup> Kebede Mamo, "The Role of Imperialism in the Making of Ethiopia, 1868-1974," (BA Thesis, Department of Political Science and International Relations, A.A.U., 1986,) P.1

<sup>44</sup> Akalu Wolde-Michael, "The Impermanence of Royal Capitals also in Ethiopia," *A Reprint from the Year Book of the Association of Pacific Coast Geographers*, xxviii, 1966, pp.151-154.

<sup>45</sup> *Ibid*, p. 152.

<sup>46</sup> Pankhurst, *History of Ethiopian Town...*, p.317.

<sup>47</sup> Donald Edward, Crummey, "Towns in Ethiopia, The Eighteenth and Nineteenth Centuries," (Mimeo) in *His-Mescellanea I IES*, PP.233-134.

Pankhurst also noted that the decline of the power of the monarchy in Gondar in the second half of the eighteenth century and the consequent rise of various autonomous regional rulers actually led to the growth of several local capitals such as Dabrator in Begemidir, Antallo, and Addigrat in Tigray, Bichana and Dima in Gojjam, Ankobar, Angolala and Dabra Birhan in Shawa.<sup>48</sup> In south-West Ethiopia, such centers of the different states in the region and also assumed an important economic position since they were located on the lucrative long-distance trade routes and rich agricultural zone.<sup>49</sup>

Those internal factors were the end of mobile life and the beginning of a sedentary way of life, population growth, the institutionalization of local parties, the revival of long-distance trade, and the growth of the local economy due to increase in agricultural production and abundance of natural resources were the factors for the main actors for the birth and growth of towns in south-western than that of emperor Menelik territorial expansion to form modern Ethiopian empire.<sup>50</sup>

Emperor Menelik was credited with initiating the areas process of urbanization in Ethiopia.<sup>51</sup> Menelik's conquest was followed by relative political stability and effective administration which led to the growth of the already existing urban centers and the foundation of new ones. During the period, therefore, we see a relative acceleration in the pace of urbanization in Ethiopia.<sup>52</sup>

One of the most important vehicles of indirect influence by Europeans in Ethiopia was the railway line built between Addis Ababa and Djibouti. The construction of this line reflected the desire to exploit the resource of the hinterland of Ethiopia through the port of Djibouti. Construction started in 1897 and was completed in 1917. It naturally led to the emergence of many railway stations which were gradually transformed into sizeable urban and market centers. These centers include Dire Dawa, Awash, Matahra, Mojo, Bishoftu, and Aqaqi.

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<sup>48</sup>Pankhurst, *History of Ethiopian Towns...*, p. 319.

<sup>49</sup>Mordechai Abir, *The Era of the Princes, The Challenge of Islam and the Re-Unification of the Christian Empire, 1769*, pp.76-85.

<sup>50</sup>Tesema Ta'a, "The Process of Urbanization in Wallaga, Western Ethiopia: The Case of Naqamte," *Journal of Ethiopian Studies* Vol. 26. No.1. Institute of Ethiopian Studies 1993, p.61

<sup>51</sup>K. Ishwarn, *Urbanism and Urebanization Lence*, T. Brill: International Studies in Social Anthropology, 1964, p.66.

<sup>52</sup>Akalu Wolde-Michael, "Urban Development in Ethiopia (1889-1925) Early Phase," *Journal of Ethiopian Studies*, XI,I, January, 1973, pp.1-5.

Thus, the railway increased the urban bases of Ethiopia.<sup>53</sup> Although the reign of Emperor Menelik might be said to have laid the foundation for urban centers in various conquered parts of the country, it was during the brief Italian occupation of Ethiopia (1936-1941) that more intensive urbanization began to take place.<sup>54</sup>

The Italians came with European technological know-how and above all, with their sophisticated urban experience, which they imposed on the traditional Ethiopian urban structure.<sup>55</sup> In their attempt to pacify and administer the country effectively and to exploit the country economically, the Italians transformed the already existing urban centers and villages into advanced urban centers. They also founded new towns of their creation.<sup>56</sup> Since the Italian occupation, towns became objects of special attention increasing numbers of people abandoning the drudgery of rural life for the squalor of the towns. This clearly reflects a basic change of values which seems to have persisted to the present.<sup>57</sup>

After liberation, the restored government of Emperor Haile Sellassie continued to build up on the field of urbanization, as far as possible, and enhanced the urbanization process.<sup>58</sup> The establishment of hydro-electric power stations at different times and places particularly along the course of the Awash River has had its contribution to the urbanization process of the country. Supported by foreign capital, the government also introduced several import-substitution industries in the 1950s and 1960s. The locations of these industries and their neighborhood became important urban centers.<sup>59</sup> The appearance of mechanized farming and import-substitution industries, particularly in the rift valley and the overall socio-economic environment of the country between the late 1950s and the early 1970s were all responsible for the growth of the urban establishments.<sup>60</sup>

Even though the archaic socio-economic system did not allow much economic progress in general, particularly, in agriculture, urbanization had already reached a considerable level of

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<sup>53</sup>Baker, '*The Growth and Functions of...*', p. 213.

<sup>54</sup> Jonathan Baker, 'The growth and Functions of Small Urban Centers in Ethiopia,' Uppsala Africa Institute, 1990, p.43; Tadesse, p.269

<sup>55</sup>Alula Abate, 'Demography, Migration and Urbanization,' In Shiferaw Bekele..., p. 123

<sup>56</sup>Baker, 'The growth and Function of...', p. 214.

<sup>57</sup>Baker, p. 292.

<sup>58</sup>Baker, '*The Growth and Functions of...*', p.215.

<sup>59</sup>Kebede, 'Migration and Urbanization...', pp.27-28.

<sup>60</sup>*Ibid*, p. 27.

growth before the 1974 Ethiopian revolution. Nonetheless, Ethiopia has been under taking rapid urbanization since the 1950s. In this process, net migration to urban centers from rural areas accounted for more than 50 percent of the urban population growth. In some cases, it jumped to a high as 80 percent.<sup>61</sup>

The formation of a town in south Western Ethiopia related to the long-distance caravan trade route.<sup>62</sup> Real or imaginary expectations for a better life and job opportunities have also been pulling people from rural areas to urban centers.<sup>63</sup> In contrast to the urban environment, the rural environment of Ethiopia had many complex problems of its own which made life extremely difficult. This situation had the effect of “Pushing” people from rural ones to already existing urban centers or the newly emerging ones in their neighborhoods.<sup>64</sup> In general urbanization in Ethiopia is still in its infant stage, and so it is still too early to fore tell the role of towns in the process of assimilation, the character of the majority of the smaller towns in this country is either urban or modern. In the case of the larger towns, it might be useful to request their composition, the nature of which is a basic factor in their functions as potential channels of assimilation.<sup>65</sup>

## **1.4. General Background of the Study Area**

### **1.4.1. Geographical Location.**

As one of the towns in the regional state of Oromia, Haro Sabbu town is located in the western part of Oromia regional state in Kellem Wollega *Zone* of Dalle Sadi district. Oromia, one of the largest regional states of the country, lies between 3040” and 10035” North latitude 34005” to 43011” East longitude and covers a geographic area of about 364,606 square kilometers and accounts for geographical area of Oromian region almost 32% of the country. Relatively, Oromia is bordered by all regional governments of the Federal democratic government of Ethiopia except the Tigray national regional state.<sup>66</sup> Kellem Wollega which is represented most by Dambidollo was the zonal town that had ten districts including the study area, Dalle Sadi district with the seat of Haro Sabbu town.<sup>67</sup>

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<sup>61</sup> Alula, p.292; Kebede, “Migration and Urbanization...,” p.34.

<sup>62</sup> Mohammed Hassen, *The Oromo of Ethiopia: A History of 1570-1860*, (Cambridge; Cambridge University Press, 1990), PP. 135-137

<sup>63</sup> Kebede, “Migration and Urbanization...,” pp.35-36

<sup>64</sup> John Markakis, *Ethiopian Anatomy of a Traditional Policy*, 1975, p. 20.

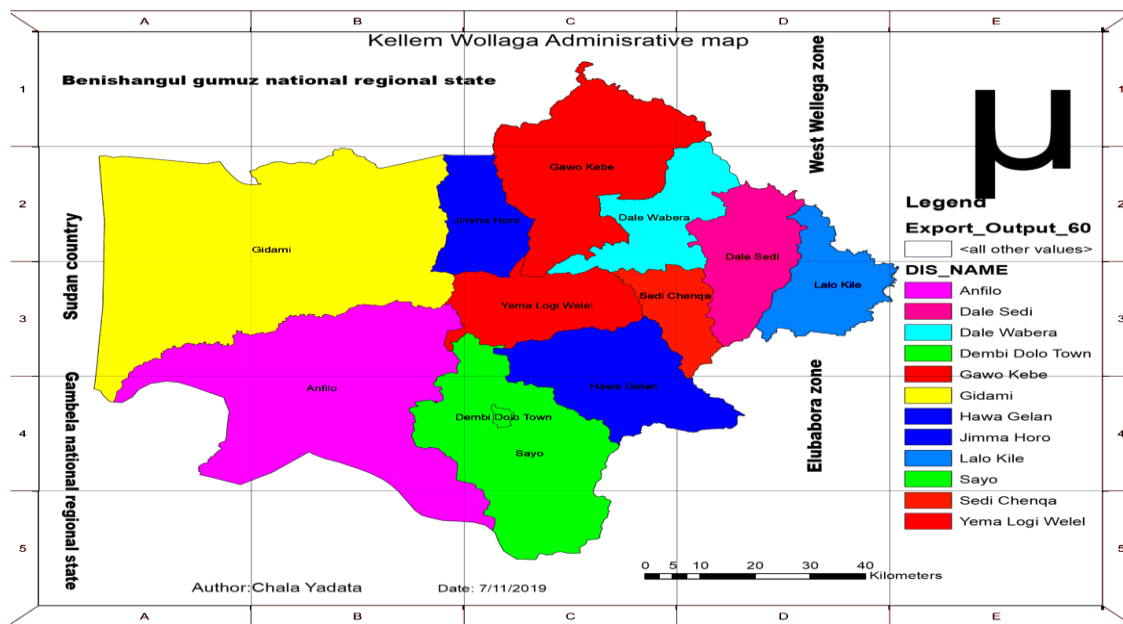
<sup>65</sup> Kebede, “Migration and Urbanization...,” pp. 36-37.

<sup>66</sup> Informants: Daniel Chala; Araga Nagari ; Magarsa Kumsa; Assaffa Tarfasa

<sup>67</sup> *Ibid*

Dalle Sadi district was one of the oldest districts found in Kellem Wollega Zone. Geographically, the district is located from the capital city of Ethiopia on the Western direction with a distance of 579 km and 90 km from Dambidollo. The town of Dalle Sadi District, Haro Sabbu is situated between 8<sup>0</sup>37'N-8<sup>0</sup>41'N latitude and 35<sup>0</sup>13'E-35<sup>0</sup>14'E longitude.<sup>68</sup> Haro Sabbu town was one of the parts of the Kellem Wollega towns (sub-towns) and was in turn one of the six *awurajas* (sub-provinces) of Wollega administrative region. In this period (1953-2010) Kellem *awuraja* was sub-divided into ten districts. These are Sayyo, Anfillo, Hawa Galan, Yemalog Walal, Jimma Horro, Gidami, Gawo Kebbe, Dalle Wabara, Dalle Sadi and Lalo Kile with their towns.<sup>69</sup>

Figure 1.1. The Map of the Kellem Wollega Zone



Source: From the Municipal Office of Dalle Sadi District, Made by Chala Yadata on 7/11/2019.

Geographically, Dalle Sadi district is divided into two as we can be seen from its name Dalle and Sadi. It's dividing line was Oda Oncho. The area beyond the Oda Oncho (to the North) is

<sup>68</sup>''Raga Bu'ura Aanaa Dallee Sadii,' Document of Dalle Sadi District..., pp. 8-9

<sup>69</sup> *ibid*, p. 8.

known as Dalle whereas the area to the south and south–west is called Sadi. Haro Sabu is the capital of the district.<sup>70</sup>

The relative location of Dalle Sadi is between different districts like Ayira district in the North-East, Illubabor *zone* in the South, Ayira and Lalo Kile in the East and North-East, Dalle Wabara in the West and North-East.<sup>71</sup> (See appendix VII). Also, the relative location of Haro Sabbu town is between different *Kebeles* like Gonsi Daraba, Arere Gandaso, and Arere Lakku in the East, Gonsi Daraba in the West, Awetu Gandaso in the South, Gonsi Daraba in the North and North-West and the town covers around 1044.84 hectares.<sup>72</sup> (See Appendix v). Those rural *kebele* supply agricultural products to Haro Sabbu town including food crops, oil crops, vegetables, and cash crops like; maize, *teff*, *nug*, peas, wheat, barley, coffee, finger millet, sorghum, chat, mango, lemon, banana and the like.<sup>73</sup>

Dalle Sadi district covers around 64,600 Square kilometers and had land endowed with natural resources and good climatic conditions. The district had twenty-seven rural *qabale* and three towns including Haro Sabbu town, the study area. The climate condition of the district ranges from *daga*, *wayena daga* to *qolla*. Accordingly, *daga* covers 36 percent of hectares north of the district; *wayena daga* and *qolla* cover around 34 percent and 30 percent hectares respectively at the central surrounding areas of Haro Sabbu and southern direction.<sup>74</sup>

Haro Sabbu, which is the subject of the thesis, is situated in the western direction of Ethiopia in Oromia regional states with a distance of 579 km from Addis Ababa on the western and 90Km from Dambidollo in Kellem Wollega *Zone*. Haro Sabbu town is located on the busiest road heading to the major western Ethiopian cities of Gimbi, Naqamté and Ambo towns to Addis Ababa.<sup>75</sup> Altitudinally, Haro Sabbu town ranges from 1700-1800 meters above sea level and thus the town is situated on a plain landscape. And its total annual average rainfall is extending from 1050-1200 mm in which the town receives maximum rainfall during the

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<sup>70</sup>''Tolera Fikiru,''*Qeerransa Bokkaan Dhaane*,''(History of Shoramu Yaddressa) *Seena Qees Shooramu Yaaddressaa*,''Sinidduu Achaamillee Shooramu, Finfinnee, 1996, pp. 26-31.

<sup>71</sup>Informant: Magarsa Kumsa; Shibbiru Wadajo; ''*Seena Hundeeffama Magaalaa Haroo Sabbuu*,''Data of Haro Sabbu Town..., p. 11.

<sup>72</sup> (See Appendix v).

<sup>73</sup>Informants: Daniel Chala; Araga Nagari ; Magarsa Kumsa; Assaffa Tarfasa

<sup>74</sup>Informants: Kebade Siyum; ''*Seena Hundeeffama Magaalaa Haroo Sabbuu*,'' Data of Haro Sabbu town..., p.7.

<sup>75</sup>Infonmants: Amansa Guta and Birasa Bekele

summer season from June to September. The temperature condition of the town varies with the seasons.<sup>76</sup>

The average temperature of Haro Sabbu town ranges from 19 °c to 39 °c. Among the four topographic regional identification that exists in Ethiopia. Haro Sabbu town has a temperature of *wayena daga* and thus, the town is potentially conducive for agricultural activities and raising animals. Since Haro Sabbu town lies in the climatic *Zone* of *wayena daga* it is also considered ideal for human settlement.<sup>77</sup>

The present-day area in which Haro Sabbu town was founded is known for its abundance of natural resources including fertile soil with vegetation, different streams in which local people call it *Burqitu* (stream) like; *Burqituu laga Abbaa Wandimmu* (Abba Wandimu's River stream), *Burqituu laga borxaa* (borta's River Stream), *Burqituu laga haadha Kabbadaa* (*Haadha* Kabbada's River stream), *laga Obbo Wakjira* (*Obbo* Wakjira River), *laga Gembe* (Gembe River), *Mender Sost* (*Mandar Sost* River), *laga Ogiyo* (Ogiyo River), *laga Mardafo* (Mardafo River), *laga Awetu* (Awetu River) and *laga Qile* (Qile River). Those stream areas still support Haro Sabbu town with drinking water as well as for hygiene also washing cloth, recreation others. According to informants, people started to settle nearby those streams which later help and led to the foundation of Haro Sabbu town.<sup>78</sup> Also, Haro Sabbu is rounded by a meadowland known as Borta.<sup>79</sup>

Currently, Haro Sabbu town is serving as the seat of Dalle Sadi *Wareda* (district) administration. Administratively, the town is divided into two *qebele* from the 1990s i.e.01 *qebele* which is commonly known as *Aroge Katama* (*lit.* oldest town). There is no exact data of the number of town dwellers under the period.<sup>80</sup>

Figure: 1 Location Map of Haro Sabbu Town

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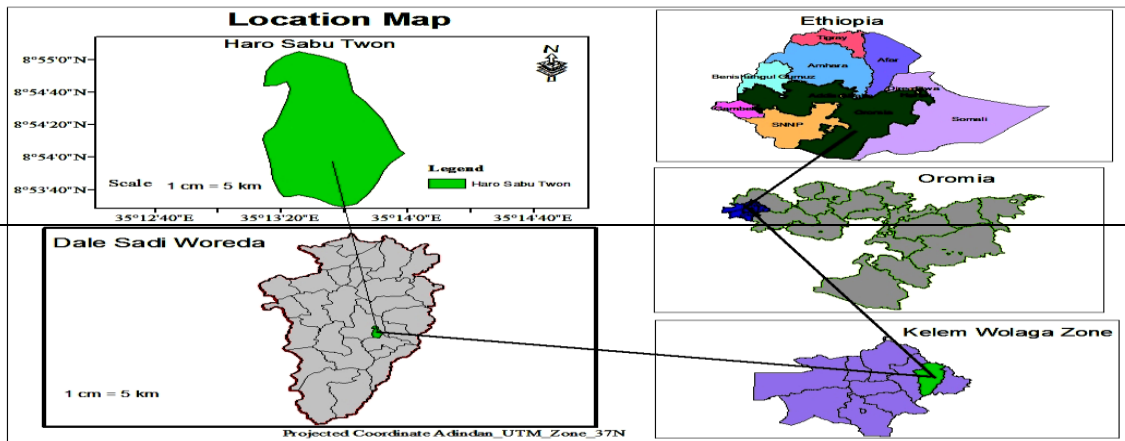
<sup>76</sup> Document of Dalle Sadi District..., 2009, p. 6.

<sup>77</sup> Informants: Araga Nagari; Birasa Bakala; Daniel Chala

<sup>78</sup>''*Raga Bu'uraa Aanaa Daallee Sadii*,'' Document of Dalle Sadii District..., p. 6); ''*Seenaa Hundeeffama magaalaa Haroo Sabbu*, ''(Data of Haro Sabbu town..., p. 9.)

<sup>79</sup> Informants: Sisay Naggase, Shibbiru Wadajo; Magarsa Kumsa

<sup>82</sup>''*Raga Bu'uraa Aanaa Daallee Sadii*,'' Document of Dalle Sadii District..., p.16.



(Source: Haro Sabbu Town Municipality, 2001)

According to the information obtained from the Central Statistical Authority in 2007 the population of Haro Sabbu town dwellers was 10,243. Of the population, 4454 reside in 01 *qabale* and 5789 reside 02 *qabale*.<sup>81</sup> The census also indicates the number of males is 5043 and females 5200.<sup>82</sup> The documents also verify that the female population is slightly higher than the male population.<sup>83</sup>

Not long after the settlement of the people, there emerged in Haro Sabbu Town a small bi-weekly market, held on Saturday (*Gaba Sambata*) and Wednesday (*Roobii*). The market attracted people from the surrounding rural areas. In due course, the market became a small village consisting of several houses and a large number of residents. Farmers brought their agricultural products to the market to exchange them for small finished goods and implements.<sup>84</sup>

#### 1.4.2. Handcrafts and Industry in the Early Time of the Town

Tolera gives a detailed report on agricultures of the area, agriculture product of the region included cereals such as barley, maize, *daguja*, *teff* and millets in large quantities. Also cattles and horses were among the animals raised there. *Coriandrum sativum* (*ogiy*) and

<sup>81</sup> Informants: Tarfasa Gada; Bulcha Dibaba; ‘‘*Ragaa Bu’uraa Aanaa Daallee Sadi*,’’ Document of Dalle Sadi District, 2009, p. 7.

<sup>82</sup> Federal Democratic Republic of Ethiopia Population Census Commission Central Statistical Agency; The 2007 Population and Housing Census of Ethiopia; Result for Oromia Regions part v: Statically Report on Population and Household Sizes of *Kebele*, August 2010, Addis Ababa, pp. 7-9.

<sup>83</sup> Informants: Bulcha Dibaba; Abebe Bizwork; ‘‘*Raga Bu’uraa Aanaa Daallee Sadii*,’’ Document of Dalle Sadii District..., p.11.

<sup>84</sup> *Ibid*, p. 11.

coffee came to the markets from Anfillo. According to some informants, ivory from the forests south and West of Sayyo and Walal Mountain and gold from the Birbir valley in Dalle Sadi 16km from Haro Sabbu was an important article of trade.<sup>85</sup>

Nagaso gives a detailed report on markets, and trade items of Sayyoo (Kellem). According to Nagaso, the most important trading items sold on the markets were cattle, goats, horses, mules, chicken, gold, coffee, ivory, slaves, hides, and skins, civet, cereals, dry vegetables such as beans and peas, agricultural instruments, clothes, domestic implements such as chairs and cups and knives and spears.<sup>86</sup>(See Appendix I).

All these were local products.<sup>87</sup> Arab traders came only up to Kellem whereas trade in the interior of *Leeqaa* and Sayyo was carried on by the local people. Women were also active in trade, but usually only in transporting goods. Means of exchange were bars of salt, iron bars, cattle, and slaves. Foreign articles which came to the markets in 1881 were bars of salt and beads.<sup>88</sup> By 1897, articles such as cloth, firearms, ammunition, bars of salt, marches, needles, colored thread, and glass were exchanged for local products such as ivory, gold, coffee, and civet as well as for slaves.<sup>89</sup> (See Appendix II)

Informants state that large quantities of tools and articles made by craftsmen were owned by the rulers of Sayyo. These included cotton clothes, capes, and gowns made from animal skin, shields from cattle and buffalo skin, plow shares and other plow equipment, knives, spears, rings, made out of ivory or metal, saddles and bridles, and clay and wooden utensils for cooking drinks and for the storage of food.<sup>90</sup> The price of a shield made out of buffalo skin was, for example, ten cows. Some shields cost six cows. Bars of salt were also used for buying shields.<sup>91</sup>

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<sup>85</sup> Tolera Fikiru, pp. 31-36; Informants: Tarfasa Gadaa, Magarsa Kumsaa

<sup>86</sup> See Appendix

<sup>87</sup> Nagaso, pp. 115-121; Pankhrust, R.1965, Trade of the Southern and Western Ethiopia Indian Ocea Parts in the 19 and Early 20th Centuries, *Journal of Ethiopia Studies*, Vol.III.No.2, Addis Ababa, Ethiopia, July 1965.p.31

<sup>88</sup> Informant: Fissiha Taffarra and Dasta Goshu

<sup>89</sup> See Appendix II

<sup>90</sup> Informant: Dasta Goshu and Magarsa Kumsa

<sup>91</sup> Informant: Tarfasa Gadaa and Magarsa Kumsa

There were casts of smiths as clients of almost all clan chiefs.<sup>92</sup>The increase in the demand for equipment for military, agricultural and domestic activities seems to have boosted the development of local manufacturers in Sayyo in general, in Haro Sabbu in particular. Tradition points out that large numbers of craftsmen were found at the different points of rulers of Sayyo.<sup>93</sup>The form of organization of labour and the relations of production still required detailed studies, though.<sup>94</sup>(See Appendix IV)

## **1.5. Haro Sabbu during the Italian Period (1936-1941)**

### **1.5.1. The Process of Italian Occupation**

According to Girma, after forty years of systematic and secret preparation to avenge the battle of Adwa, the Italians have conducted the second large scale invasion of Ethiopia in 1935-1936. After serious war between the Italians and Ethiopia, the Italians got victory at the battle of Maychew. Immediately after the departure of the Emperor Haile Selassie I and Italian occupation of Addis Ababa in 1936, the Italians may be said to have, partially, completed their war of conquest. But the patriotic soon followed and seriously disturbed the Italians throughout their colonial period.<sup>95</sup>

The shame full scare of battle of Adwa, 1896 on Italia by Ethiopian brought the Fascist government to Ethiopia and to avenge this battle as well as to have colonial territories on Ethiopia. The Fascist government which was inspired by the idea of turning to the glory of Ancient Roman Empire violated sovereignty of Ethiopia and waged colonial war on Ethiopia. In 1935 the plan and preparation for war continued and in October 1935 the war started.<sup>96</sup>

The rate of urbanization and significant urban development in Ethiopia had begun to accelerate

particularly during the Italian occupation of the country (1936-1941). These were due to the Italians' colonial economic interest over the country. Thus, Italians initiated building different hotels,

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<sup>92</sup> Informants: Siyum Kabbade, Ato Magarsa Kumsa; Shibbiru Wadajo; ‘‘*Seenaa Hundeeffama Magaalaa Haroo Sabbuu*,’’(Data of Haro Sabbu town...2010), p. 13.

<sup>93</sup> Informants: Garba Wayessa; Tolera Fikiru, ‘‘*Qeerransa Bokkaan Dhaane*,’’(History of Shoramu) *Seenaa Qees* Shooramoo 1884-1952: Sinidduu Achaamillee Shooramoo, 2012, p.25.

<sup>94</sup> (See Appendix IV)

<sup>95</sup> Girma Olike, ‘‘A History of Dalle Sadi District to 1991,History,’’(MA Thesis, Jimma University, 2022), p.72

<sup>96</sup> Bahru Zewde, ‘‘ The Ethiopian Intelligentsia and the Italo- Ethiopian War, 1935-1941,’’*The International Journal of African Historical Studies*, Vol.26.No2. (Boston university African Studies Center, 1993), p.275

schools, hospitals, and roads that connect different regions in which those developments in turn paved for the expansion of the urbanization in Ethiopia.<sup>97</sup>

The South Western and Western Oromia elites formed a confederacy to have a sovereign state. The organizers of the confederation of Osana Jote of Gidami and Hambisa Kumsa later became *Dejazmach* Habte Mariam of Leka Nakamte. These representatives met at Nakamte and elected Hambisa Kumsa (Habte Mariam) of Nakamte to lead the confederacy. The main objective of the confederation was to appeal to the British consul found in Ilu Abba Bor, particularly in Gore for recognition and self-administration of Western Oromo land under British mandate until the region would achieve its independence.<sup>98</sup>

But, these regions generally included Ilu Abba Bor, Wollega, Western Shawa, and the Gibe Oromo regions. In the meantime, the confederation attempted to appeal to the League of Nations through British diplomatic support. Accordingly, in June 1936 the confederation sent a delegation composed of six Oromo notables to the British consulate at Gambella to deliver their message. The main body of the message contains their readiness to defend their territory through military confrontation if necessary, but they sought the British mandatory administration to avoid bloodshed in the area. But their idea became fruitless because the British did not want any conflict with Europeans. So Italians invaded and occupied the whole Wollega including Haro Sabbu in 1936.<sup>99</sup>

### **1.5.2. Administrative System and Socio-Economic Aspects**

They started to use a divide-and-rule system on the people until various patriots were organized by Olika Dingil of Kellem and Abdisa Aga of Najjo.<sup>100</sup> Italians have started to recruit local people into their military unit and administration. The Italian oriented the local people about socio-economic activities through *Kapos* (Italian administrative agent).<sup>101</sup> For instance, in Wollega some areas were named after Italian words one of the areas in

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<sup>97</sup>Bahru Zewdie, “The Italian Occupation of Ethiopia: Records, Recollections and Ramifications,” In *Society, State and History Selected Essay*, Addis Ababa University Press, 2008, pp. 2-3

<sup>98</sup>*Ibid*, p.72

<sup>99</sup>Gammada Ijjigu, “A History of Dalle Sadi District 1974-1991,”(BA Theses, Wallagga University, History, 2017),p.5

<sup>100</sup>Almaz Taffasa, “History of Najjo Town; Foundation, Growth and Development up to 1941,” (BA Thesis, Departemant of History, Addis Ababa University, 1987), pp. 16-19.

<sup>101</sup>*Ibid*, p. 5; Informants: Siyum; Ababe and Tarfasa

Naqamté town at a place called *Katanga* which is still known as a prostitution center was started by Italians.<sup>102</sup>

During Italian occupation, the local chiefs were given autonomy in their lives. The Italians encouraged a revival of a set of believes customs and other traditional ways of life of the people of some areas. They also encouraged the skilled activities of different caste groups or social groups of people who have been undermined among society for a long period. These undermined groups were *Tumtu* (blacksmiths), weavers and potters, *Faaqii* (Tanners) and other group of people who were discouraged by the society.<sup>103</sup>

Despite their great economic value to society, these craftsmen were not given equal socio-political privileges among the society. The Italians however strived to reverse these traditions and gave special entitlement to their skilled activities. The Italians also encouraged the modernity of farming and breeding animal.<sup>104</sup> They wanted to bring about food self-reliance by encouraging the farmers to produce food for consumption than cash crops for trading activities. They also constructed roads and encouraged transportation services.<sup>105</sup> Incidentally the all gravel road from Addis Ababa to Dambidollo was constructed by the Italians during 1936-1941. This road which crosses Haro Sabbu contributes a remarkable role in the future establishment of Haro Sabbu as a town.<sup>106</sup>

The Italians motivated the local people to conserve natural forests and wild animals.<sup>107</sup> The illegal killing of wild animals and cutting trees had been forbidden in and around Haro Sabbu Town.<sup>108</sup> The Italian also eradicated free labourservice and people got fee for every work they performed. In addition to the above events the Italians constructed the road which connects the Haro Sabbu Town with Towns like Lalo Kile, Yubdo, Ayira, and Dalle Wabara and bridges on various Rivers. After the construction of roads and bridges, vehicles like Lorries came into existence to transport trade items such as oil, salt, medicine, and cloth from Addis

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<sup>102</sup>Kebede Gurmu, “A History of Sasiga Warada / East Wallaga / During Twenties Century,” (M.A. Thesis, Department of History, Bahirdar University ,2015), p.40

<sup>103</sup>Girma Olike, “A History of Dalle Sadi District to 1991...,” 2021, p.73

<sup>104</sup>Alemu Shuie, “Wollaga During Italian Occupation 1936-1941,” (MA Thesis, Addis Ababa University, Department of History, 2002), Pp. 10-14.

<sup>105</sup>Girma Olike, “A History of Dalle Sadi District to 1991,” (Jimma University, 2021), p. 74.

<sup>106</sup>*Ibid*, p.73; Informants: Ababe and Siyum

<sup>107</sup> Kebede Gurmu, “A History of Sasiga Warada / East Wallaga / During Twenties Century,” (M.A. Thesis, Department of History, Bahirdar University, 2015), p. 23.

<sup>108</sup> Informants: Ababe Bizuwark, *Ato* Magarsa Kumsa and *Ato* Tarfasa Gada

Ababa to Haro Sabbu and its surrounding. The Italians had their currency called *Liora* (lire) during this time.<sup>109</sup>

### 1.5. 3. Resistance Against the Fascist Rule in Haro Sabbu Town

Patriotic men made strong opposition against the Italian colonial rule and paved the way for Patriotism to defend the country by standing against the Italians.<sup>110</sup> Even though their resistance was unsuccessful in the first two years, popular patriots such as Olika Dingil and famous local chiefs made remarkable a valuable defense.<sup>111</sup>

Although he was not born in the district of Lalo Qile, Oliqa Dingil (1909-1941); the prominent patriot among the whole of Sayyo or Kellem was one of the descendants of Lalo.<sup>112</sup> He belongs to one of the families of Lalo Oromo clan near *Walal* Mountain. Oliqa was born to the Lalo of Dullacho in the village known as *Denta Gare*, in the present *kebele* of *Gurratti Walal* in *Gidami* district. During his early ages, he attended church education and later served as a financial officer at a local level.<sup>113</sup> The first two years of the resistance ended in failure due to lack of weapons, food, and medicine as well as lack of cooperation among the residents of Haro Sabbu and the territory around it. The Italians were militarily superior at the time, with high-quality weapons, a modern communications infrastructure, and well-trained military personnel.<sup>114</sup>

The food source for the patriots was completely exhausted and unsafe.<sup>115</sup> Because of this, multi-nutrient deficiency became a severe issue, forcing the patriots to turn to more primitive means of subsistence including wild animal hunting and fruit harvesting. But in 1941, under the direction of eminent patriots like Olika Dingil, Likasa Wage, and others, the resistance effort persisted as a guerilla activity.<sup>116</sup> When the resistance became strong, the Italians tried

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<sup>109</sup> *Ibid*; Informants: Abbabe Bizwork; Tarfasa Gada; Hundessa Billo

<sup>110</sup> Kebede Mammo, "The Role of Imperialism in the Making of Ethiopia (1868-1974)," (BA Thesis, Department of Political Science and International Relations, A.A, U., 1986), p. 27.

<sup>111</sup> Gafarso Fayera, "A History of Lalo Oromo in the District of Lalo Kile 1870s to 1991," (MA Thesis, Jimma University 2017), p.133.

<sup>112</sup> *Ibid*, p. 133

<sup>113</sup> Altaye Taddase, "A History of Dambidollo Town," (BA Thesis, Haile Sellassie I University, Finfinnee, 1983), p.46

<sup>114</sup> Gafarso Fayera, "A History of Lalo Oromo in the District of Lalo Kile 1870s to 1991," (MA Thesis, Jimma University 2017), pp.132-135

<sup>115</sup> Kenate Negasa, "A Historical Survey of the Oromo of Horroo Guduruu Wallaga ca.1850s to 1941," (MA Thesis, Departemant History, Jimma University, 2013), p. 37.

<sup>116</sup> *Ibid*, p. 13.

to evacuate from the Haro Sabbu town but the road from Dambidollo to Gimbi was closed by the patriots of Kellem led by Olik Dingil. The patriots killed and wounded many Italians who were evacuated from the area<sup>117</sup>

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<sup>117</sup>Informant: *Mato Alaqa* Gadisa Gella ; Tarfasa Gada

## Chapter Two

### 2. Haro Sabbu from Its Foundation to 1974

#### 2. 1. Naming

In the traditional Oromo nomenclature, some areas were named after their clan who were occupied the area before another clan or a well-known person who lived in the area for a long period or due to historical phenomena takes place in the area.<sup>118</sup> In addition to these the name of natural features like rivers, oceans, mountains, or the areas commonly grown trees or plants were also used to name some places.<sup>119</sup>

The name Haro Sabbu town is derived from two words: Haro and Sabbu. Haro is a lake or meadow; there is a lake or meadow around present-day Alam Tafari High School. Sabbu is the name of a person who was known by his cattle possession or he had many cattle in the area. Sabbu Hora was *Abbaa Bokkuu* of Sadi his full name was Sabbu Hora. To provide water for his cattle Sabbu constructed small lake (*haro*). While the lake or *Haro* was the possession of Sabbu, it was said to be Haro of Sabbu or Haro Sabbu. Sabbu Hora was a *Balabbat* of Sadi or Haro Sabbu. Also Haro Sabbu was a pastoral land of Sabbu Hora. He was from a (*Mucoo*) Mucho clan or Mucho of Sayyo. So this place was called Haro Sabbu. So a name of Haro Sabbu was derived from Sabbu or Sabbu Hora and Haro (*Ciisaa Bishaanii*).<sup>120</sup>

There was the expansion of villages around a lake or Haro of Sabbu. The name of the village also became Haro Sabbu. This village was called by this name for a long period. But when they established a center of five *Mikitils* (sub-provinces) on the ceremony the name of Haro Sabbu was changed to Alam Tafari in 1953, by the governor of Kellem province Mokonnin Gannane. When he saw the strategy of the town after the ceremony he discussed some ideas and changed the name of the town to Alam Tafari. This name served up to its change in April 2010s<sup>121</sup>. Also, this town was ruled by a person name Bihon Bokke from 1953 to 1974.<sup>122</sup>

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<sup>118</sup>Culture and Tourism Bureau of Naqamte Town, "The Foundation, Naming and Meaning Naqamte," (Naqamte), 2008. p.7

<sup>119</sup> Lalisa Dabala, "A history of Sire Town," (MA Thesis, History, Gondor University, 2017), p, 32

<sup>120</sup> Informants: Tarfasa Gada; Shibbiru Wadajo

<sup>121</sup> Interview with *Ato* Abbabe Bizwark; Siyyum Kabbade

<sup>122</sup> Informant: *Mato Alaqa* Gadisa Gella ; Tarfasa Gada

## 2.2 The Peopling of the Town

Haro Sabbu town was known for its rich natural resources including a dense forest with various species and wildlife, good and attractive climate, and landscapes of the area that contributed to permanent human settlements.<sup>123</sup>

The early inhabitants were mostly migrants who came to the area for a variety of reasons. The demographic history of the town and its surrounding told that the history of peopling of Haro Sabbu is related to the early settlement of linguistic and ethnic groups. Among the earliest settlers of linguistic groups, the Oromo speakers were dominant. During these early periods, the area was inhabited more by the Oromo linguistic groups.<sup>124</sup>

Ethnicity is an important demographic variable that was taken into consideration in the study of population size and distribution. Early inhabitants of Haro Sabbu town were made up of diverse ethnic and linguistic groups. Based on the 1994 and 2007 census reports ethnically and linguistically, Oromos were a dominant linguistic group of the town and its surrounding. The other important linguistic group of the town in terms of numbers seems to be the Amharic speakers. The Amhara region of Gonder, Gojam and Wello from the north of Ethiopia and Showa from the central part of the country were the source of those linguistic group settlers of the town and its surrounding areas. The majority of Amharic speakers arrived near Haro Sabbu town following the restoration of the monarchical government of Emperor Haile Selassie I in Ethiopia.<sup>125</sup>

The administration reorganization followed by the arrival of newly appointed officials from the administrative center of the country into the town accompanied by soldiers and their families, workers or servants, priests and judges increased the number of Amharic speakers and the linguistic landscape of the town.<sup>126</sup>

There was also an increase in the number of newly arrived and settled linguistic groups in the town between the 1950's and the 1960's. The improvement of transport and communication lines, particularly the construction of the main road that connected Haro Sabbu town with Chanka town and Dambidollo town in particular and the administrative center of the country with South Western Ethiopia in general pulled many of the northerners to come to Haro

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<sup>123</sup> Interview with *Ato* Abbabe Bizwark; Siyyum Kabbade

<sup>124</sup> Girma Oliqa, "A History of Dalle Sadi Warada, to 1991," (MA Thesis, Jimma University, History, 2022), p. 7.

<sup>125</sup> *Ibid*, p.7;

<sup>126</sup> *Ibid*, p.7; Informants: Tarfasa Gada; Shibbiru Wadajo

Sabbu in search of job opportunity, better income and sought a better life. The economic importance of the region following coffee production of the surrounding districts and the town attracted new settlers based on their occupation and ethnic groups.<sup>127</sup>

The other occupational groups were from Gurage and Tigray ethnic groups. The Gurages were active businessmen involved from simple polishing of a shoe and as mobile merchants to permanent shoppers. Small groups of immigrants from Tigray and Amhara engaged in the hotel business, gold smithing, and transport services and also engaged Mosques and Orthodox Churches.<sup>128</sup>

The ethnic composition of the population of the town of Haro Sabbu was heterogeneous character. There were different ethnic groups in the town. Among them the largest numbers of the ethnic groups were the Oromo (84.18%), the Amhara (12.31%), and the Gurage (2.3%); and all other ethnic groups made up 1.21%. Afan Oromo was spoken as the first language. 80 % Spoke the Afan Oromo language, 15% spoke the Amharic language, 3% Guragegna, and the left was spoken by all other primary languages. The majority of inhabitants were Orthodox Christianity with 40 percent of the population practicing the religion, while 30% of the population said they professed Protestantism, 20% of the population said that they professed Islam and the remaining followed the traditional religion or (*Waaqeffata*)<sup>129</sup>

### **2.3. Foundation and Early Growth of Haro Sabbu**

The foundation of Haro Sabbu town had a relation with the road construction from Addis Ababa to Dambidollo. The road from Addis Ababa to Dambidollo was constructed by Italy from 1936 to 1941. This road crossed through Haro Sabbu village. With the starting of the construction of the road some people started selling some things like *tella* and *tejji*. They also expanded their business by opening shops. As a result, small settlement composed of merchants was established.<sup>130</sup>

Also Tolera stated that the period of ruling under *Mootii* or *Abeetuu* was ended in 1886 when it was conquered by Emperor Menelik II through his agent Gobena Danchi.<sup>131</sup> After a short

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<sup>127</sup> ‘‘Raga bu’uraa Aanaa Daallee Sadii,’’ (Document of Dalle Sadi District 2002, p. 7)

<sup>128</sup> Ibid, p.7

<sup>129</sup> Gammada, p. 9.

<sup>130</sup> Nagaso Gidada, ‘‘The Impact of Christianity in Kellem Awurajja, Western Wollega 1886-1941,’’ (B.A. Thesis, H.S.I.U., Addis Ababa, 1970), pp. 12-15.

<sup>131</sup> Tolera, pp. 36-39.

period of incorporation under the Emperor, since then the people of Dalle Sadi began to be ruled under these *mikartil woredas*. They were called Immoo and Sadi *Mikartil woredas*. The *Woina Dega* part of the District were under the Immo *mikartil Woreda* administration by *Girazmach* Tarfa Immiru and the secretary *Ato* Kabbade Gichilla, while the *Qolla* part of the district was under the rule of Sadi *Mikartil woreda* ruled by *Qegnazmach* Amba Tasamma.<sup>132</sup>

As explained by the elders of the town, after 1941 the *Mikitils* of Dalle Wabara, Lalo Qile and Dalle Sadi *Mikartil Woredas* were established. In Order to bring the *Mikartil Woredas* in to center of the people of the Dalle's and Sadi's namely at kabba of *Weizero* Shini Yaddessa, *Girazmach* Zawuge G/Kidan were assigned as the new District administrator and were given the political mandate to establish the District at Kabba *Girazmach* Zawuge was a son of *Ato* Lello Jimma through the Oromo culture as *Guddifacha*. At this newly selected district center, the landowners built eighteen (18) houses from grass and tree to form the center of the new district.<sup>133</sup>

Despite their best efforts, they were unable to advance the plan for building a new district center at Kabba because of dis-agreements between the Immo and Sadi *Mikartil Woreda* administrations. Lello Jimma sent an invitation to *Fitawrary* Mokonnin Gannane, the Kellem *Awrajja* administrator, to Lello or Ogiyo Jarro while they were in this predicament. *Ato* Leelloo Jimmaa underwent baptism to become a Christian, and *Fitawrary* Mokonnin Gannane, the Kellem *Awurajja* administrator, was invited to serve as father.<sup>134</sup>

However, the road was difficult for the automobile to navigate, and the rivers that ran through it, particularly the Mardafo River, made it difficult for cars to get to the event at Lello Jimma on time. *Fitawrary* Mokonnin Gannane went back to Dambidollo because of this issue.<sup>135</sup> When he arrived at *Qegnazmach* Amba Tasamma's residence in Chammo, where he was waiting for him, they made contact and he drove him to his house. *Fitawrary* Mokonin told to him to participate in the Lello Jimma's ceremony and in the case of a road problem he is returning to Dambidollo<sup>136</sup>

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<sup>132</sup> ‘‘*Ragaa Bu’ura Aanaa Daallee Sadi*,’’ Document of Dalle Sadi District, pp. 11-14

<sup>133</sup> ‘‘*Seenaa Hundeeffama Magaalaa Haro Sabbu*,’’ (Data of Haro Sabbu Town, (2009), pp. 2-3

<sup>134</sup> Informants: Ababe Bizwork; Kabbade Karrayu and Seyoum Kebede.

<sup>135</sup> Informants: Ababe Bizwork and Seyoum Kebede

<sup>136</sup> *Ibid*

*Qegnazmach* Amba persuaded *Fitawrary* Mekonnen during their conversation that the construction of a district administrative center in Kabba was not viable, but after the two of them visited the site, they decided to build it in Haro Sabbu instead. This event was the second factor for the establishment of Haro Sabbu town.<sup>137</sup>

Then, in March 1953, various buildings including the district administration, finance office, court, and police station were constructed in Haro Sabbu town on the site of the current Dalle Sadi district finance office complex. In this manner, the Dalle Sadi District was established in March 1953, with Haro Sabbu town replacing Kabba as its administrative seat. Because during the reign of Emperor Haileselassie I, on the ceremony the name of Haro Sabbu was changed to Alam Tafari in 1953, by the governor of Kellem province Mokonnin Gannane.<sup>138</sup> It grew alluring as the road from Addis Abeba to Dambidollo passed through it and was useful for human life.<sup>139</sup> When he saw the strategy of the town after the ceremony he discussed some ideas and changed the name of the town to Alam Tafari. This name served up to its change in April 2010s<sup>140</sup>.

Some people began selling items like *tella* and *tejji* once this route was built, and they also continued to construct homes in the style of huts. Many people, including the rulers of *Mikital Woreda* and merchants, flocked to the Haro Sabbu town once it became the center of the Dalle Sadi region. These people purchased land and constructed homes. Particularly, those businessmen started to advertise retail stores, grain mills, hotels, and other commercial enterprises.<sup>141</sup>

## 2.4. Settlement Pattern

In the history of Haro Sabbu town, the first settlement was *Aroge katama* which is situated in the northern parts of the town (present day of the town) and was grown and expanded initially due to the birth of Haro Sabbu local market. *Aroge katama* had several quarters or *safari* comprising of Lalo *Safari*, *Robi gebeya* (Wednesday market) *Safari*, and Gonsi *Safari*. It is believed that those quarters especially, *Aroge katama*.<sup>142</sup> In the history of Haro Sabbu town

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<sup>137</sup> ‘*Raga bu’uraa Aanaa Daallee Sadii*,’ Document of Dalle Sadi District..., pp.3-4

<sup>138</sup> Informants: Abebe Bizuwork; Seyoum Kebede; Data of Haro Sabbu Town...,p.12.; Document of Dalle Sadi District...,p. 16.

<sup>139</sup> *Ibid*, p16; Girma Olike, ‘A history of Dalle Sadi District..., ‘P. 32

<sup>140</sup> Interview with *Ato* Abbabe Bizwark; Siyyum Kabbade

<sup>141</sup> *Ibid*

<sup>142</sup> Informant: Tarfasa Gada; Siyum Kabade and Magarsa Kumsa

the new *kebeles* like Borta *safari*, Maqa Lello *safari* and Gama Qopha'ina *safari* were considered to nearly the newly born quarters or *safars*.

The increment in the size of the population of Haro Sabbu town was followed by spatial expansions. The primary reasons for the mounting in the number of populations were immigration of the people from the periphery or remote rural area to the town due to its strategic location and conducive environment. The inauguration of governmental offices and none governmental institutions and services in the town was considered the other factor in the expansion and development of Haro Sabbu town, especially in the 1950s.<sup>143</sup>

The growth of the Haro Sabbu town was followed by certain expansion, which is commonly the product of the interaction of different economic, social, political, and physical factors. Even though, Haro Sabbu town was not a large town its expansion did not take place from a single central nucleus point. As already mentioned in the previous discussions in different times, the first urban settlement started around *Aroge Katama* and was followed by other *safari* or quarters right after, the 1960s.<sup>144</sup>

In line with this, the opening of schools in Haro Sabbu town in 1956 brought a landmark in the settlement pattern of Haro Sabbu town. Following the opening of schools in Haro Sabbu town people started to immigrate to Haro Sabbu aiming to have schooling for their children. As a result, the number of populations increased dramatically. At the same time, Haro Sabbu started to serve as a town for Dalle Sadi people. Thus, for administrative purposes, similar offices started to open and different people were appointed in the town to run governmental tasks. The nomination Haro Sabbu as the town of the district was followed by the construction of other different governmental offices which also brought the development of Haro Sabbu town. From time to time as the population of Haro Sabbu town increased the land coverage of the town is expanded into western and eastern directions following the Addis Ababa to Dambidollo highway.<sup>145</sup>

The establishment of health services in the town also helped the development of Haro Sabbu town one step forward in maintaining the health of the society. In the history of Haro Sabbu town, the first clinic was established in 1958. Before the foundation of the clinic in Haro Sabbu, several people in Haro Sabbu and around them died of malaria and other

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<sup>143</sup> Informant: Siyyum Kabbade, Kabade Karrayyu and Ababe Bizwork

<sup>144</sup> Informant: Gaddisa Geellaa;Tarfasa Gada and Magarsa Kumsa

<sup>145</sup> Informants: Kitessa Hiikaa;Tariku Haile; Magarsa Kumsa

communicable diseases. Due to the introduction of modern health services in the town, death rate also decline and thus several patients immigrated to Haro Sabbu to have treatment.<sup>146</sup>

According to the manuscript that tells about the foundation of the town and oldest quarter of the town, according to data acquired in 2010s, the oldest quarter of Haro Sabbu was called Lalo *Safar* was built from mud and wood.<sup>147</sup>

Figure: 2. Early Quarter of Haro Sabbu Town or Lalo *Safari*



(Sorcer: Haro Sabbu Town Municipality, 2001)

## 2.5. Haro Sabbu Town From its Foundation to Revolution (1953-1974)

Haile Selassie entered Addis Ababa on May 5, 1941. The restoration of imperial power marked the end of fascist rule in Ethiopia.<sup>148</sup> When Emperor Haile Selassie returned from exile, Ethiopia was not like the pre-Italian period. The Emperor inherited the administrative framework of the western colonial power. In 1941 as soon as Haile Selassie was restored to his power, his first motive was to restructure the new administrative division in Ethiopia.<sup>149</sup> In 1942, the imperial government announced a decree reorganizing the empire into a new administrative system.<sup>150</sup>

Immediately, after the liberation of Ethiopia from the Italians, the Imperial government of Haile Sellassie issued a number of proclamations to recognize its structures. The proclamation of 1941 announced the re-establishment of the state. Thereafter, the Emperor began to

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<sup>146</sup> *Ibid*

<sup>147</sup> Historical Foundation of Haro Sabbu town...p. 7.

<sup>148</sup> Adinew Abtew, "Political and Socio-Economic History of Asossa Warada 1941-1991," (MA Thesis, Departement of History, Addis Ababa university, 2011), pp.27-30

<sup>149</sup> Adinew Abtew, "Political and Socio-Economic History of Asossa Warada 1941-1991," (MA Thesis, Departement of History, Addis Ababa university, 2011), pp.29-30

<sup>150</sup> Informants: Tarfasa Gadaa; Ababe Bizwork; Magarsa Kumsa; Bulcha Dibaba

consolidate his old ambition to build a strong autocratic government in Ethiopia. To this effect, Decree No.1/1942 was issued concerning administrative regulations. The Emperor appointed governor generals and *awuraja* governors whose functions included the administration of municipalities, and approval of the assessment of taxes, fees, charges, and budgets.<sup>151</sup>

The war with Italian devastated the country's economy and also aggravated the cause. Italian occupation of Ethiopia was characterized by the developments of towns and transportation systems. In addition, in 1940-1950, the Emperor seems to be pre-occupying with rigorous tasks of consolidating to restore his government. However, in 1950 the emperor was in a better position to establish a modernization program in the country. In the late 1950s and 1960s new phase of the country pave for the growth of urban centers as a whole and the urbanization process in Ethiopia due to retain of political stability and the recovery of the economy in the country.<sup>152</sup> Unlike the period of Italian occupation, Ethiopia thus entered to new phase of development which is different from Italian rule.<sup>153</sup>

The inaugurations of administrative restructuring in the country by the majesty of Emperor Haile Selasie I was also followed by political participation even though not through universal suffrage. Accordingly, for the first time Zawuge Gabre Kidan joined the parliament of Emperor Haila Selasie in the year 1955/6 representing the people of Dalle Sadi district in general and Haro Sabbu town in particular.<sup>154</sup> Conditions after 1963 proved favorable for the relatively rapid growth of Haro Sabbu. Among the factors that encouraged the growth of the Haro Sabbu town during this period was the fact that it was used as a center of five *Mikitils* or sub-provinces.<sup>155</sup>

## **2.6. Religious Institutions in Haro Sabbu Town**

The first branch of Christianity that got in to Sayyoo was the Ethiopian Orthodox Church.<sup>156</sup> Scholars claim that the Ethiopian Orthodox Church established itself in Wollega in general during Menelik's conquest and incorporation of the Oromo people. Nagaso and Crummey

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<sup>151</sup>Lalisa Dabala, 'A History of Sire tow...', 'p, 18; '*Seenaa Hundeeffama Magaalaa Haroo Sabbuu*,', Data of Haro Sabbu Town..., p. 18)

<sup>152</sup>Ronald J. Horvath, *Town in Ethiopia*, Bonn, 1968, p.46

<sup>153</sup>*Ibid*, p.75;

<sup>154</sup>Informants: Banti Ifa; Shibbiru Wadajo; Magarsa Kumsa

<sup>155</sup>'*Seenaaa Hundeeffama Magaalaa Hadroo Sabbuu*,', (Data of Haro Sabbu Town..., p. 12.

<sup>156</sup>Nagaso Gidada, 'The Impact of Christianity in Kellem Awurajja, Western Wollegga 1886-1941,' (B.A. Thesis, H.S.I.U., Addis Ababa, 1970), pp. 12-18

argued that the introduction and expansion of Orthodox Christianity in Kellem was part of the incorporation of the area into the modern Ethiopian empire. Thus, the defeat of the Oromo and the introduction of Orthodox Christianity into Wollega went hand in hand jointly.<sup>157</sup> Banti also states that Orthodox Christianity was introduced in Wollega in 1882.<sup>158</sup>

The people of Haro Sabbu town especially the Oromo people had their own religion while they were ruled by the traditional government known as *Gadaa* system. They believe in one God which is known as sky God or "Waaqa Gurraachaa" the *Umma* (creator) of the universe, living and non-living things which live on it.<sup>159</sup> But they considered as bridge to cross the physical world to metaphysical World before the introduction of Bible and Quran to the area. In this period the people of Haro Sabbu town engaged in the worship of god by using *Qaalluu* (kallu) as the current priest. The spiritual life of the people was under the control of kallu (*Qaalluu*). The society paid tribute in cash or in kind to the *Qaalluus* (kallus). Later on the people began to convert their early religion to Islam and Christianity.<sup>160</sup>

### **2.6.1. Orthodox Religion**

Orthodox Christianity was introduced to Wollega in 1882. As explained by my key informant the people of Haro Sabbu town were converted to Orthodox Christianity by proclamation as the people in other regions that the Emperor Menelik II used it as the mechanism to incorporate the Dalle Sadi people in general and Haro Sabbu town in particular under his rule. Orthodox Christianity was the first monophiste religion to be introduced in Kellem Wollega in general and in Haro Sabbu in particular. As argued by Nagaso and Crummy the introduction and expansion of Orthodox Christianity in Kellem Wollega was part of the incorporation of the area in to the modern Ethiopian Empire.<sup>161</sup> Regarding this Negaso and Crummey stated that the governor of Kellem proclaimed that all his subjects should come to Gidami, his administrative center where the first Orthodox Church was planted in Kellem to

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<sup>157</sup>Banti Ujjulu, "Some Aspects of the Consequences of the Christian Mission Method and Contextual Evangelism Among the Oromo of Ethiopia: with Special Focus on Ethiopian Evangelical Church Mekane Yesus (EECMY) 1880-1974," (M.A. Thesis. University of Natal Pietermaritzburg, 1999), pp.21-26.

<sup>158</sup>*Ibid*; Nagaso and Crummey, (1972), pp, 104-105;

<sup>159</sup>Data from Communication Affairs Bureau of Dalle Sadi District..., p. 7.

<sup>160</sup>*Ibid*

<sup>161</sup>Nagaso and Crummey, Donald, *The Introduction and Expansion of Orthodox Christianity to Kellem Awurajja*, Western Wollegga from About 1886-1941, *In the Journal of Ethiopian Studies* Vol. 10, No, 1, Addis Ababa (1972), p.104

be baptized.<sup>162</sup> The governors enforced the people to be baptized by forbidding burial land, torturing, killing those who refused to be baptized.<sup>163</sup>

Nagaso and Crummey clearly pointed out two factors that contributed to the expansion of Orthodox Christianity in Kellem Wollega. First, the two interrelated Oromo traditional institutions, the *Gadaa* system and the Oromo indigenous religion were already weakened to resist the introduction and expansion of Orthodox Christianity. Second, the *Qaalluu* institution was not able to adequately control over the people to form the basis for common resistance to Christianity. Generally, the weakness of the traditional religion, together with the conversion of the ruling class helped to realize the expansion of the Orthodox Christianity religion.<sup>164</sup>

Orthodox Christianity was introduced in Leka Kellem in ca. 1886 when it was incorporated to the realm of Emperor Menelik II.<sup>165</sup> The first convertees to this Christianity were Jote Tullu and his family and his relatives.<sup>166</sup> Beginning from the time the followers of the religion increased in large number. In this way Orthodox Christianity expanded to Haro Sabbu town. The followers of the religion became larger than other religions followers.<sup>167</sup>

In the Surrounding area of Haro Sabbu town, the first Orthodox church was established during the reign of Emperor Menelik II in 1896, founded by *Fitwarari* Yadessa Guma the then *abba Qoro* of Sadi area, 5km from present day of Haro Sabbu town. The Church is called *Bataskana* Giyorgis, it is found at a *kebele* known as Mucho Ogoyo at a particular name called *Gibbi Weizero* Shini. The second Orthodox Church was established in the same period by *Weizero* Shini's son *Qegnasmach* Amba Tasamma at a place called Chamo; 6km from Haro Sabbu town. It is called *Bataskana* Mariyami. In relation to this, a singer lamenting on the event and the incident at a singer's song run as follows runs as follows ><sup>168</sup>

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<sup>162</sup> Data from Communication Affairs Bureau of Dalle Sadi District..., p.9.

<sup>163</sup> Nagaso and Crummey, Donald, *The Introduction and Expansion of Orthodox Christianity to Kellem Awurajja*, Western Wollega from About 1886-1941, *In the Journal of Ethiopian Studies* Vol. 10, No, 1, Addis Ababa (1972), pp.104-106

<sup>164</sup> *Ibid*, p.105

<sup>165</sup> Nagaso and Crummey, Donald, *The Introduction and Expansion of Orthodox Christianity to Kellem Awurajja*, Western Wollega from About 1886-1941, *In the Journal of Ethiopian Studies* Vol. 10, No, 1, Addis Ababa (1972), pp. 104-107.

<sup>166</sup> Nagaso Gidada, 'The Impact of Christianity in Kellem Awurajja, Western Wollega 1886-1941,' (B.A. Thesis, H.S.I.U., Addis Ababa, 1970), pp. 14-19.

<sup>167</sup> Informant: Hika Mardasa; Magarsa Kumsa

<sup>168</sup> Data from Communication Affairs Bureau of Dalle Sadi District..., p.10.

<i>Afaan Oromoo</i>	<b>Gloss</b>
<i>Bataskana Giyorgisi Yadessatu ijaarsise</i>	S.Giorgis Church was built by Yadessa
<i>Jarso gadi ilaalchisee</i>	on the Jarso direction
<i>Bataskaana Maaramii Ambaachootu ijaarsise</i>	S.Marry Church was built by Ambacho
<i>Koomboo gadi ilaalchisee</i> <sup>169</sup>	on the Kombo direction

The expansion of the Orthodox Church continued in Haro Sabbu town during the reign of Emperor Haile Sellassie I in 1956. By then a Church called Bataskana Sillassie was founded in the Western part of Haro Sabbu town. Others Orthodox Churches were established in Haro Sabbu town upto 2010s like, St. John Church south west of the town, St. Michiel Church center of the town, and St. Kedane Miherat Church North of the town. The individuals who gave different services in the Churches, such as Bishop, Priest, Monks and Deacons were from the Amhara people. But gradually the Oromo people started to be trained took the positions. The first priest (*Qees*) from the Oromo in Dalle Sadi was (*Qees*) Nagari Ginjo.<sup>170</sup>

### **2.6.2. Introduction of Islam in Haro Sabbu Town**

In 1880's Mahdist Sudan came to the western Oromian regions. Their objective was to convert the Oromo people in to Islam. In this period an individual known as Shogale or *She-Ho-Jole* came to the place with Mahdist Sudan. When the Mahdist Sudan went back to their country, Shogale or *She-Ho-Jole* stayed in the region and aske<sup>171</sup>d the governor of the area Jote Tullu to live there for future. Jote agreed to the idea of Shogale and gave him Begi of Kutu Golja.<sup>172</sup>

When Emperor Menelik II called Jote to finfinne and imprisoned him at Ankobar *She-Ho-Jole* went to Emperor Menelik II as an elder and mediatore to resolve the problem between the Emperor and Jote Tullu. When he reached there, *Sheik-Ho-Jole* gave for the Emperor a stick made up of Asosa gold as a gift. Instead of solving the problem between Jote Tullu and Emperor Menelik II, Emperor Menelik II confirmed Begi as the possession of *Sheik-Ho-Jole*

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<sup>169</sup>*Ibid*

<sup>170</sup>Informant: Hika Mardasa; Magarsa Kumsa

<sup>171</sup>Data from Communication Affairs Bureau of Dalle Sadi District..., p. 12.

<sup>172</sup>*Raga Bu'ura Aanaa Daalle Sadi* (1983-2002)' Haro Sabbu, p.2

and the people of Begi continued to pay annual tribute to him.<sup>173</sup>. Under this surcumstance Islam expanded to different parts of Leka Kellem including Haro Sabbu town.

Next to *Sheik-Ho-Jole* Islam introduced to Leka Kellem by *Shiek-Alfaki* whose nationality was Nigeria. As She-Ho-Jole, *Sheik-Alfaki* came with Mahdist Sudan to leka Kellem.<sup>174</sup> The objective of his coming was to preach the holy Islam, *Quran* to Sayyo people.<sup>175</sup> When the Mahdist Sudan went back to their country Sheik-Alfaki decided to stay there in Sayyo and asked land to live there. So the governor of the region Burayyu Abba Gosa gave him the place called Minko. Also he built a big mosque at Minko. By under making his center Minko *Sheik-Alfaki* began to expand Islam to different district of the then Kellem *Awrajja* especially to Hawa Galan, Dalle Wabara, Dalle Sadi, Lalo Qile even to North of Ilu Abba Bor *Kifle Hager* a cross Bibir River<sup>176</sup>

As explained by *She-Usman Hasan* and *Imamu Adam* the Islam religion was introduced to Dalle Sadi district in general and Haro Sabbu town in particular by merchants in ca.1910s, and established Mosques at the place of Ogiyo Jarro *Kebele* 5km from Haro Sabbu Town. But in the Haro Sabbu Town, mosque established in 1952 in 01 *kebele*. Additionally, while the people of the area had relation in trade with Muslim people called Ansars, in Asosa, through time the religion came to the region by traders of that time. Then beginning from this time it started to influence the people by religious matters by preaching the *Quran* and constructing Mosques in the district. The number of the followers' became increasing in different *kebeles* of the area. They built mosques in the Haro Sabbu Town, Arere Ogiyo, Gabi Mucho, Gute Jarro, Daraba Ogiyo, Dhaye Awetu, Chamo, Didibe Mardafo, Warra Wale Babbu and Muco Baro up to the year of 2010<sup>177</sup>.The first Mosque in Haro Sabbu town was established by Tigre man who his name was *Sheik Nurusen Mammad* in 1952. *Sheik Nurusen* speached the *Quran* in Haro Sabbu town and its surrounding areas in the 1950s.<sup>178</sup>

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<sup>173</sup>Bahru Zawde, 2002, p.67.

<sup>174</sup>,'*Waajjira Aadaa fi Tuurizimii Godina Kellem Wallaggaa,*' 2016 "*Sagalee Uummata Qellem,*"

(‘Kellem Wallaga Cultural and Tourism Office.The Voice of Kellem’) *Vol.I.* Dembidollo, p. 4.

<sup>175</sup>Atieb Ahmed Dafallah, ‘‘Sheikh Khojele al-Hassan and Bela Shangul 1825-1938,’’(B A Thesis, Department of Education, Haile Sellassie I University, Addis Ababa, 1973), pp.18-21

<sup>176</sup>*Ibid*, p.18.

<sup>177</sup>*Ibid*,(2013), p. 19.

<sup>178</sup>,'*Waajjira Aadaa fi Tuurizimii Godina Kellem Wallaggaa,*' 2016 "*Sagalee Uummata Kellem,*"

(‘Kellem Wallaga Cultural and Tourism Office.The Voice of Kellem’) *Vol.I.* Dembidollo, Pp. 5-8.

### 2.6.3. Protestantism

The Protestantism was introduced into Wollega in two directions.<sup>179</sup> The first direction was through the Eastern Wollega to Bojji Karkarro by a certain priest called Eyostatios who was an Eritrean citizen and an Ethiopian Priest Daniel Dabala in 1898. It was Mekane Yesus Church which was introduced by then. Protentastism then expanded to the former Gimbi *Awurajja* to Ayira Gulliso district and to the former Kellem *Awurajja* to Dalle Sadi District and Haro Subbu town. The Second direction was through the Western Wollega or Kellem Wollega, specifically Dambidollo. In this period the governor of Kellem Wollega was *Dejazmach* Biru Wolde Gabriel.<sup>180</sup>

The coming of Protestantism to Kellem Wollega was accidental. It was related to historical events associated with the rise of epidemic disease called influenza. As discussed by different scholars, *Dejazmach* Birru Wolde Gabriel was the governor of Sayyo (Kellem) starting from 1906. His administrative center was the place known as *Finco* (Fincho) some ninety kilo meter to the West of Haro Sabbu town. During the First World War the disease called influenza epidemic was created in the region. The Sayyo governor family's and his soldiers became victims of the epidemic disease. The ruler appealed to Addis Ababa for medical support but did not succeed due to lack of medical professionals in the country.<sup>181</sup>

Then the governor asked again the British consul based in Gambella for medical help. The British consul responded soon and arranged the medical team to be sent to Kellem. The team was sent to Sayyo (Kellem) with support of United Presbyterian Church of America which had its mission at Nasser, in Sudan. The team was led by Dr.Thomas Lambe and reached Sayyo through Gambella in 1919.<sup>182</sup> After they successfully accomplished their task, when they were about to leave, *Dejazmach* Birru requested them to stay in Sayyo (Kellem). They showed their willingness, but on condition of getting permission to establish a clinic, school, and Christian missionary activity. The ruler allowed them to establish all the three at *Dhanqaa Abbaa* Filipos in current Dambidollo 04 *kebele* in 1919.<sup>183</sup>

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<sup>179</sup>Badilu Aseffa, "The Expansion of Protestantism and Culture Change Among the Sayyo, Western Oromia," Addis Ababa University, 2014, pp.13-16.

<sup>180</sup>Badilu..., p.18.

<sup>181</sup>Badilu Asseffa, (2014), pp.59-60

<sup>182</sup>*Ibid*

<sup>183</sup>Banti Ujulu, (1999), p.69.

This was a turning point in the history of Kellem. Among the Sayyo or Kellem Protestantism had been realized through two interrelated dimensions: Donation and Conversion. Donation played the major role both in the arrival and expansion of Protestantism among the towns' people in Kellem. The promotion of public service and Christian missionary were moved side by side. The praying and Bible study accomplished with the medical and school services in their daily activity beginning from 1922. The Sunday worship continued in Hospital and in School services, which later contributed to the rise of the 'Bethel Evangelical Church (BEC) in Kellem.<sup>184</sup>

Those who first converted to protestantism were people with low social status, the beggars, the patients, the poor peoples who were daily laborers. This meant that the economic status enforced them to follow the missionaries and to accept their objectives through Donation. However, this does not mean that all the local convertees were people with low social status. Rather people with high social status were also forced to accept Protestantism to get public services such as school and medical services.<sup>185</sup> To get these services the people with good social status were forced to go to the station where the missionaries preach and teach the Bible.<sup>186</sup>

Another thing that actually attracts the attention of the society mostly was the language in which the Bible was preached and thought. Afan Oromo was the language of preaching Bible with forced translation to Amharic as the regime obligates them to do so.<sup>187</sup> Those who teach and preach the Bible in Hospitals and schools began to go out to country side to preach Bible. Up to 1954 eighteen preaching stations were established outside the mission compound at Dhanqaa in different districts of Kellem including Haro Sabbu town. The first convertees in the district were the people who live in Arere Cholle *Kebele* and established the first Bethel Mekane Yesus Church 5km from Haro Sabbu town.<sup>188</sup> In Haro Sabbu town Bethel Mekane Yesus Church formed by priest Fayera and expanded to the other area in 01 and 02 *kebeles*. Still 2010s Haro Sabbu town had two Bethel Mekane Yesus Church.<sup>189</sup>

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<sup>184</sup>Daniel Ayyana, (1984), p.69.

<sup>185</sup> Data from Communication Affairs Bureau of Dalle Sadi District..., p. 10.

<sup>186</sup>*Ibid*

<sup>187</sup> Badilu Aseffa, "The Expantion of Protestantism and Culture Change Among the Sayyo, Western Oromia," Addis Ababa, 2014, p. 7.

<sup>188</sup>Badilu Asseffa, (2014), p.73.

<sup>189</sup>Data from Communication Affairs Bureau of Dalle Sadi District..., p. 14

#### 2.6.4. Introduction and Expantion of Seventh Day Adventist Religion

As other Christianity the Seventh Day Adventist religion was introduced to Dalle Sadi district during the reign of Emperor Haile Sellasie I. The first Church of this Christianity was established at a *kebele* called Dhaye Hawetu 3km from the town. It expanded to different *kebeles* in the district like Jajo Akakil, Arere Tullu, Satano Dima, Babbo Tullu Abba Bor, etc.<sup>190</sup> The Churche's expansion was not equivalent with its duration of establishment. Because its followers were few in number even though, the members of its followers were few in numbers, they were persecuted by the *Derg*. The followers of the religion were beaten and imprisoned. Some of them were exiled to the neighboring districts and towns. In Haro Sabbu town there were two Adventist Churches up to 2010s.<sup>191</sup>

The Adventist Church expanded from Gimbi of Wollegga, by two brothers whose names were Daba Aga and Girsha Aga who planted the church in 1945.<sup>192</sup> After they got legal recognition from emperor Haile Selessie, missionaries planted new churches like Seventh Day Adventist Church in Lolo Assabi, about 23 kilometer from Gimbi town to the west.<sup>193</sup>

#### 2.7. Housing Service

During the imprerial period, people who had owned big urban land constructed houses for renting in Haro Sabbu town. Around 97% of the total houses were pr-dominantly mud houses /*chika betoch*/.<sup>194</sup> Few were built with lateral walls and continued roofs which make up only 3%. The houses were built along the main road. Despite the lower quality of houses during the period before the *Derg*, relatively no shortage of houses had been seen in the town as compared to the military period. The *Derg* issued different proclamations concerning houses and land<sup>195</sup>

Figure 3. The Early Police Office of Haro Sabbu Town

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<sup>190</sup>Data from Communication Affairs Bureau of Dalle Sadi District..., p. 11.

<sup>191</sup>Informant: Asaffaa Tarfaasaa; Abebe Bizwork

<sup>192</sup>*Ibid*

<sup>193</sup>Data from Communication Affairs Bureau of Dalle Sadi District..., p. 15.

<sup>194</sup>,'*Seena Hundedeffama Magaalaa Haroo Sabbuu*,'Data of Haro Sabbu Town..., p. 17

<sup>195</sup> 'Wajjira Aadaa fi Tuurizimii Godina Kellem Wallaggaa,' 2016 "Sagalee Uummata Kellem,"

(Kellem Wallaga Cultural and Tourism Office. The Voice of Kellem') Vol. I. Dembidollo, Pp.8-9.



Source: ‘ ‘ *Seenaa Hundeeffama Magaalaa Haroo Sabbuu* ’’, the Data of Haro Sabbu Town..., p. 18.

According to the manuscript that tells about the foundation of the town, in 2005, there were about 2924 houses in Haro Sabbu town. According to data acquired in 2005, approximately 97.9% of all housing units were built from mud and wood. Only a small number of housing units are built with high-quality materials like cement, concrete, and bricks.<sup>196</sup>

Table: The Type of House and its Ownership in Haro Sabbu Town

No	Owner Ship	Quantity
1	Individual house	2710
2	Government	53
3	<i>Kebele</i>	150
4	Others	11
5	Total	2924

Sources: *Seenaa Hundeeffama Magaalaa Haro Sabbu* (Data of Haro Sabbu Town, 2009

According to the table below, most of the houses found in Haro Sabbu town were private houses followed by *kebele* houses and governmental houses respectively.<sup>197</sup> Out of the total housing units, about 3115 which contain about 86.4 % are functionally pure residential

<sup>196</sup> ‘ ‘ *Seenaa Hundeeffama Magaalaa Haroo Sabbuu*, ’’ Data of Haro Sabbu Town..., p. 11

<sup>197</sup> Data from Communication Affairs Bureau of Dalle Sadi District..., p. 15

houses, and 420 which contain about 9.5% of housing units are serving pure commercial functions.<sup>198</sup>

About 52 houses which contain about 1.2% of housing units are serving mixed units for both residential and commercial purposes.<sup>199</sup> There are also different governmental, non-governmental, and religious organizations in the town. These contain about 27 houses which contain about 0.6% of the total house found in the town. Haro Sabbu town is the town where different necessary facilities were not fulfilled yet. Due to its age, most of the houses in the town are too old. This is particularly true of *kebele* houses. Those houses were constructed from poor construction materials such as wood and mud. The absence of maintenance access for those houses also resulted in the deterioration of those houses.<sup>200</sup>

Table: Housing Unit Distribution by Ownership and its Purpose in 2010s

No	Purposes	Housing
1	Residence	2924
2	Commerce	134
3	Mixed-use	30
4	Office	27
5	Industry workshop	8
6	Workshopping	10
7	Others	18

Source: ‘‘Raga Bu’uraa Aanaa Dalle Sadi’’, Document of Dalle Sadi District 2010.

## 2.8. The Growth of Haro Sabbu Town during the Imperial Period

Proclamation No 74 of 1945 divided the town into two groups i.e. town grouped ‘A’ and town grouped under ‘B’. Town grouped under ‘A’ would be run by a mayor who would supervise over the municipality. Town categorized under ‘B’ is declared as townships and they are subdivided into three classes; first, second and third classes.<sup>201</sup> A town which is with well-developed infrastructure is categorized under ‘A’ and ‘B’ town is less developed. For

<sup>198</sup> ‘‘Seena Hundeeffama Magaalaa Haroo Sabbuu,’’ Data of Haro Sabbu Town..., p. 13

<sup>199</sup> ‘‘Waajjira Aadaa fi Tuurizimii Godina Kellem Wallaggaa,’’ 2016 ‘‘Sagalee Uummata Kellem,’’

(‘Kellem Wallaga Cultural and Tourism Office. The Voice of Kellem’) Vol. I. Dembidollo, Pp.9-10.

<sup>200</sup> *Ibid*

<sup>201</sup> Addis Hiwet, *Ethiopia from Authocracy to Revolution, London, Review of Africa Political Economy*, 1975.

example, Addis Ababa, Dire Dawa, Jimma, Gondar, and Harar were categorized under ‘A’ governed by Mayors or *Kantiba*.<sup>202</sup>

Although the town has secured legal status as a town in the 1950s Haro Sabbu had no master plan at that time. This resulted in unplanned construction of the residential house, governmental offices and institutions, and others.<sup>203</sup> In the early years of its existence, the town faced several challenges including the absence of appropriate offices, lack of infrastructure, and a shortage of personnel.<sup>204</sup> In the history of Haro Sabbu town some occupational groups reside in the town during the reign of Emperor Haile Sellassie I were sources of revenue for the growth the town. Chairs, beds, tables, ceramic product from the trees and *buluko* (used as blanket which was made from cotton), metal product like axe and spears are also fabricated by craftsmen who inhabited the town and out side of the town. The administration of the town also collected tax from those commodities so as to boast its income.<sup>205</sup>

Apart collecting money for its income of the growth the town, it gave fundamental solution for the problem arose in the town between Muslim and Christians. For a long period of time even though Muslim people started to live in the town they did not have known cemetery quarters (*bakka awwaalchaa*) and mosque in the town. Thus, inevitable conflict arose between Muslim people and Christians. However, it became a solution for the governors of the town in providing a place for cemetery and a place for the construction of mosques in the town.<sup>206</sup>

The important improvement after restoration was the administrative restructure, thus from 1953 - 1974 Haro Sabbu town administration has reached *Wareda* level which was responsible to *Awuraja*. Inseparably, after the down fall of Imperial rule Haro Sabbu town has achieved the town administration which had contributed in the development and growth of Haro Sabbu town. Especially after the inauguration of the town, other governmental offices and non-governmental services started to flourish in the Haro Sabbu town. Thus, new economic trend like hotel services, grocery, grain mail, bars became expanded in the town

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<sup>202</sup>Lalisa Dabala, 'A history of Sire Town...', p.14; Informants: Aseffa Dilla; Siyum Kabbade; Kabbade Karrayyu; Magarsa Kumsa; Shibbiru Wadajo

<sup>203</sup>Informants: Aseffa Dilla; Siyum Kabbade; Kabbade Karrayyu; Magarsa Kumsa; Shibbiru Wadajo

<sup>204</sup>Informants:Magarsa Kumsa; Shibbiru Wadajo

<sup>205</sup>'*Ragaa Bu'uuraa Aanaa Daallee Sadii*,' Document of Dalle Sadi District..., p. 5

<sup>206</sup>Informants: Siyum Kabbade; Asaffa Nagari

which generally trade and agriculture was the major economy of the Haro Sabbu town during imperial period.<sup>207</sup>

Hotels and shops started to increase in number especially in 1980s mainly after Ethiopian Road Authority made their camp at Haro Sabbu town a place called Awetu Gandaso to restructure and maintenance the Addis Ababa –Dambidollo highway that had been already started by Italians. As a result passengers which came from, Naqamté, Dambidollo, Asosa, Gimbi, Najo, Begi, and Gidami generally from Western region Oromia more rested at Haro Sabbu town and purchased Haro Sabbu town butter which is very popular. The first hotel in the history of Haro sabbu town was opened by private business named Damisse Buzallo and thus Bultum Baguje hotels. The other well-known hotels were Dalle hotel, Oromia hotel, Tsiyon hotel and others expanded in the town.<sup>208</sup> Other private business men also played great role in the development of Haro Sabbu town by establishing grinding mill which was run by water turbine in 1960s. The foundation of grinding mills apart generating income it reduces the movement of people to have such access to go far.<sup>209</sup>

In addition, it was during imperial period that for the first time Haro Sabbu town was electrified by private business men. *Ato* Shawakanna Mulune was the ownership.<sup>210</sup> Even though, trading activity and agricultural sector were the sources of revenue for Haro Sabbu town administrative office which were considered as back bone during imperial era, there were no any other services sectors like, water, electric use, abattor (*qera*), bus station which is considered to be part and parcel of service sector which is served as sources of revenue for any towns.<sup>211</sup>

Above economic importance and sources of revenue for Haro Sabbu administrative town, on the contrary, Haro Sabbu market of Saturday was accused as center of turbulence and chaos for the people of the town. During the imperial era, the market also served a place where the new works of thieves and bandit is highly interconnected from different corner of the town as well as from the neighboring *Wareda* in the name of market. Due to these different illegal activities like embezzlement, hang, abduction and assassination was spread in the towns.<sup>212</sup>

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<sup>207</sup>Informants: Tarfasa Gada; Magarsa Kumsa; Abebe Bizwork

<sup>208</sup>*Ibid*

<sup>209</sup> Informants: Siyum Kabbade; Mammo Chali; Tarfasa Gada

<sup>210</sup>*Ibid*

<sup>211</sup> ‘‘*Ragaa Bu’uuraa Aanaa Daallee Sadii*,’’ Document of Dalle Sadi District...p. 6.

<sup>212</sup>Informants: Tariku Haile; Habte Ligdi

The establishment of various government offices in the town promoted the physical growth of Haro Sabbu in the 1950s and 1960s. These attracted many merchants and job seekers to Haro Sabbu as a permanent and temporal residence. People were moved to the town from various parts of the country as government employees, to carry out administrative activities of the sub-province and other private organizations. These private organizations were the main wage payers and contributed to the economic growth of the town. However, these wage earners were needed for agricultural products from the countryside, especially coffee harvesting areas. Peasants visited the town mostly during the market day to sell their agricultural products and to buy imported items. In addition, many peasants and other government officials came to Haro Sabbu the capital of the *Wareda*, from different *kebeles* to get services at court and other government and private businesses<sup>213</sup>.

Haro Sabbu town in the period between 1953 and 1974 underwent a rapid urbanization process. The population of the town immensely increased from 6,995 in 1968 to 10,628 in 1978. The commercial and political importance of the town led to the influx of people to the town from other provinces of the country. As a result, the town was transformed from a more or less homogenous town to a multi-ethnic community town.<sup>214</sup>

Haro Sabbu and its nearby towns, despite their economic importance, rich agricultural products, and a potentially good market for manufactured goods, did not attract significant investment in the industrial sector. This was because the most private business sectors of the region in the pre-revolution period was concentrated in the towns like Dambidollo, Gambella, Machara, Chanka, Gulliso, Gimbi, Figa, which were the area of cash crops like coffee. Only a few enterprises existed outside of these areas. In the case of Haro Sabbu, the local businessmen of the town were not interested to invest there, but they favored investing in Addis Ababa, Dambidollo and other areas.<sup>215</sup>

## **2.9. Agriculture and Trade**

### **A. Agriculture**

The economy of Haro Sabbu town was almost entirely dependent on its agricultural hinterlands. The comparatively rapid development of the town after established was fostered by its strategic location on the gateway to the rich agricultural region of the West Ethiopia. The immediate rural hinterlands of the town like Gulliso, Ayira, Chanka, Lalo and Yubdo

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<sup>213</sup> Informants: Siyum Kabbade; Mammo Chali; Tarfasa Gada

<sup>214</sup> “*Seenaa Hundeeffama Magaalaa Haroo Sabbu*,” Data of Haro Sabbu Town..., p. 10

<sup>215</sup> Informants: Abebe Bizwork; Fissiha Tafarra

*Waradas* had become famous for their coffee, dagussa, nug, salaxi, corn, and teff and sorghum production.<sup>216</sup>

Also the production of honey and wax in Haro Sabbu town using primitive ways was very common before the establishment of Agriculture institution. For instance, farmers have produced eight kilo grams of honey per year in the traditional way but which the establishment of honey experimental station in Haro Sabbu town Agricultural research center the possibility of extracting honey and wax increased in more than two folds per beehive. To increase the quality production of honey and wax experimentally the institution trains professionals' and provided them among both the town and the rural *kebele's* farmers. This was to produce a better quality of honey and wax in the institution for the town, the local areas and as a country.<sup>217</sup>

It was apparently known that Haro Sabbu obtaining its wealth partly from intensified production of various cereal crops, teff, barley, wheat, Dagusa, millet, beans, oil, seeds, vegetables, root crops, cash crops and other. The town and its surrounding areas were known by producing two crop seasons especially in Dambal, Tullu, Wacho, Awetu, Inee, and Biqila Birbir<sup>218</sup>. The crop that is produced at the summer season highly practiced around the home of the farmer. These crops are like maize, sorghum, and teff, which are grown in the homesteads during rainy season. The other farming system in surrounding area is known as *Bonee* which originated from *Afaan Oromo* term *Bona* which means dry season cropping during which mainly maize are produced. Maize, sorghum and some other root crops were planted in swampy places and river valleys where the land was natural wet. *Bonee* crop were cultivated where water was available for irrigation.<sup>219</sup>

*Bonee* crop farm operation begins by land clearing in October followed by plowing in November and planting between March and April and become ready to harvest in the months of June and July and early August when the peasant faced a scarcity of grain crops. Those who cultivated bonee crops worked throughout the year. In town and surrounding areas to

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<sup>216</sup>Adinew Habtew, "Political and Socio-Economic History of Asosa Woreda 1941-1991," (M.A. Thesis, Department of History, Addis Ababa University, 2011), pp. 13-18.

<sup>217</sup>Dirriba Taffase, "Historical Survey of Sayyo Woreda (1936 to 1974)," (B.A Thesis, 2002), pp.14-19.

<sup>218</sup>Gutama Imana, "A Historical Survey of Land Tenure System in Ayira Gulliso Woreda Central Wollega c. 1880 to 1935," (BA Thesis, Addis Ababa University, 1887), p.13.

<sup>219</sup>"*Ragaa Bu'uuraa Aanaa Daallee Sadii*," Document of Dalle Sadi District...p. 11.

supplement their grains the farmers also grow root crops such as yams (*Ancotee*), Potatoes and onions. In addition to grains and root crops, farmers also grow cash crops such as cotton and coffee. Cotton was also planted in various localities of the region used for making local clothing before the introduction of the manufactured textiles.<sup>220</sup>

## **B. Trade and Trade Route**

When the Sudan traders are penetrated by the Oromo people, long distance trade of the period was replaced by other foreign trader such as Yemeni a Greek in the modern period. The other route was the road between Gojjam and Sudan on the other hand offered on difficulty and traversed by the Greek merchants who purchased coffee, musk and wax. During the beginning of 19<sup>th</sup> century, Benishangul were the central market for commerce for the Ethiopian country. The Oromo of Western Wollegga brought their products to the market such as honey, iron, oxen, and horses and exchange them for salt. In 1881 Bahru Zawde cited that Qumbabe market of Jote was considered probably the largest market in south-Western Wollegga.<sup>221</sup> The Gimbi and Kellem trade was oriented to wards the Sudan and the Oromo merchants exchanged their coffee for salts. The people export coffee to the Sudan through Benishangul. Before the penetration of the foreign merchants in to the interior, coffee was not used as beverage, an item of trade.<sup>222</sup>

Beside agricultural production and animal raring Haro Sabbu was also benefited from local trade and longdistance trade. The caravan traders moved from place to place to buy goods from the market and to sell goods they brought from other markets. The long commercial caravans followed particular routes and contributed much to the growth of the town that they passed through. The long distance trade routes linked Gimbi with western, eastern, northern and central Ethiopian Empire and the Sudan. This enables the area under study to develop strong trade relations with Kurmuk in Sudan, Gambella, Gore, Shewa, Gojjam and Jimma.<sup>223</sup>

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<sup>220</sup> Gammachu Kajela, 'The Building Trade School of Challiya Eekkaa in Ayira Gulliso,' (BA Thesis, Addis Ababa University, 2000), pp.3-4

<sup>221</sup> *Ibid*, p. 35.

<sup>222</sup> Daniel (1986), pp.50-53; Richards Pankhurst, 'Trade of the Southern and Western Ethiopia Indian Ocean Parts in the 19<sup>th</sup> and Early 20<sup>th</sup> Centuries,' *Journal of Ethiopian Studies*, Vol. III, No. 2. (Addis Ababa, 1965), p.31

<sup>223</sup> Gammachu Kajela, 'The building Trade School of Challiya Eekkaa in Ayira Gulliso,' (BA Thesis, Addis Ababa University, 2000), pp.5-7

In pre 20<sup>th</sup> century through the trade routes the British made industrial commodities, slaves, *amole* (salt bars) cotton and coffee reached Gimbi were exchanged for the products of the area such as gold, ivory, civet and handcrafts.<sup>224</sup> See Appendix VI. Depending on the items transported through them for trade, each route had specific name. Accordingly the very popular ones were the *Karaa Sogiddaa* (route of *amole*), *Karaa Arbaa* (route of Ivory) *Karaa Jirbii* (route of cotton) and *Karaa Bunaa* (route of coffee). One of the biggest and the oldest trade route was the Kurmuk trade (*karaa Arbaa*) that reached Dongoro Dissi town in Lalo Assabi district via Asosssa, Mendi and Najjo. The merchants brought ivory from Gidami to Abujedid, mats and blankets from Kurmuk Sudan which were exchanged for coffee, gold, civet wax and the like.<sup>225</sup> (See Appendix III) The trade route played important role in the development of Gimbi town until the central government blocked in order to control in legal trade. Through the route that took its start from Akobo cotton and ivory came from the Gambella, Dambidollo town, Haro Sabbu, Qaqe, Qebe, Guliso, Enango and reached Gimbi town. Items that came via the route that began from, Gabba Illu Abba Bora and cotton and slaves from Akobo was exchanged for *amole* brought by traders who came along the Dangala, Wambera, Limmu, Kamashi and Dongoro route.<sup>226</sup>

The route that connected Dongoro Dissi town with Shawa passing through Gimbi and Nakemte was another important trade route.<sup>227</sup> The Gambelle trade route had vivid influence in stimulating the commodities from the Western world to enter Wollaga in general and Haro Sabbu in particular. European commodities like cloth, sacks etc and Sudanese *amole* were brought to Wollega towns by the merchants along the route and were exchanged for the local items of trade like iron, cotton, wax, animals' skins, hides and others.<sup>228</sup> (See Appendix II) Thus, it linked the area with international markets after the local traders came to contact with Arab traders from the Sudan, ivory and coffee contained to flourish in Haro Sabbu particularly, around Wollegga due to the high demand for ivory and coffee in the area. The significance of ivory at the time enhanced after coffee became an important cash crop in the region.<sup>229</sup>

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<sup>224</sup> See Appendix VI

<sup>225</sup> See Appendix III

<sup>226</sup> *Ibid*

<sup>227</sup> Abraham Goena, "The Foundation Growth and Development of Dongoro Dissi Town from 1848-2000," (BA Thesis, Wollaga University, 2004), pp. 10-16.

<sup>228</sup> See Appendix II

<sup>229</sup> Informants: Tarfasa Gada and Kabbade Karrayyu

At the early stage of development of the region bartering was the dominate form. Later on, it gave way to the use of primitive money, which removed the need for the coincidence of interests 49 of both parts an essential element in case of barter. The initial as a medium of exchange in the area included amole, cotton cloth, gold beads, bracelets, and firearms to a lesser degree. Another important role that both local and long distance trade played was in the sphere of revenue generation for the rulers. According to informants, revenue produced in the form of taxes, customs duties and tributes. Each seller was obliged to pay tax on every market day.<sup>230</sup> Customs duties collected from local traders at *Kellas* (custom gates) stations at the gate of town. The tax were arbitrary levied on the payers and were collected by the *Abba Gaba* (owner of market) who was appointed by the rulers. The first *Abba Gabaa* of Haro Sabbu town was Lammessa Tola. The *Abba Gabaa* (the owner of market) used parts of what he has collected for himself and sent the other part to the ruler of the region through his representatives.<sup>231</sup>

The trade items were cloth, Salt Bar (*Amole*), fuel, metals, local alchohol drink and foods, Yellow tea, coffee, ...etc. According to local tradition, merchants traded as far as Kurmuk. The Kurmuk trade activity was developed due to Ethio-Sudanese peace full relations. The traders of the time, some of them conducted their trade activity using pack animals (mule) and the rest using themselves porters. The overall trade activity and traders were under the management of the head of merchants (Negadras) of the time. Besides the above mentioned, imported items they also imported perfume, Abujadi, Guns to the region.<sup>232</sup>

The Ethiopian local merchants took their coffee to Kurmuk.<sup>233</sup> One pack of *Abujadi* cost 3 Ethiopian birr, one salt bar 25 cents. Tape Record Watches like Seiko (*Seekkoo*), Orient, Rommer, Ories, Citizen, American Kaki, *Dabalani* and High silk were brought through Kurmuk. During that time merchants from different parts of Kellem Wollegga of western Oromia were participated in trade. Those were Jarso merchants, Gimbi, Gidami, Dalle Wabara, Dalle Sadi or Haro Sabbu, Lalo Kile and Begi.<sup>234</sup>

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<sup>230</sup> *Ibid*

<sup>231</sup> Informants: Tarfasa Gada; Habte Fayisa; Kabbade Karrayyu; Asseffa Diillaa

<sup>232</sup> ‘‘*Ragaa Bu’uuraa Aanaa Daallee Sadii*,’’ Document of Dalle Sadi District...p. 16

<sup>233</sup> Guluma Gammada, ‘‘Some Notes on food Crop and Coffee Cultivation in Jimma and Limmu Awurajja, Kaffa Administrative Region(1950-1970), In Proceedings of The third Annual Seminar of the Department of History (Addis Ababa University, 1986), p. 91.

<sup>234</sup> *Ibid*, p.91.

After 1941, modern commercial activities were expanded, quality trade items were imported such as Konien, Philips and Radio. The items were brought by merchants like Mokonnin to Kake market, also merchants like Tewodros and Begashaw from Kake distribute to other local market centers including Haro Sabbu town. In Dambidollo notable merchants were Gambella *Abbaa Boonaa*, Takile Barkessa (Naked name *taajura kaleessaa*) Endale distributed the imported goods to the public and Arab brought goods distributed by Tahir to the public.<sup>235</sup> Local peoples brought salt bars from Gambella to Haro Sabbu, Chanka, Kake and Kebbe faced many challenges; one of this was its distance and lack of food on their way. To reach Gambella from Haro Sabbu they went through Mardafo-Qeto-Gaba Arbi-Metti River-Mugi-Shebel and finally reached Gambella they bought. At Gambella they bought one pack Salt Bar (*Amoolee*) with losents and sold it in Haro Sabbu local market at the price of three cents. On their way to Gambella merchants from Haro Sabbu took maize and teff to Dambidollo and Anfillo towns. One pack of *Abujad (xaaqaa)* bought with the price of 15 to 20 birr.<sup>236</sup>

According to the informants, the known merchants like *Ato Galata Bullo* of Doyyo, *Ato Amante Tesso* of Doyyo, *Ato Tarfasa Gada* of Tullu, *Ato Galata Sima* of Tullu, *Ato Gabbisa Dissis* of Ganji, *Ato Milki Sima* of Jabato, and *Negadras Likasa Wini* actively involved in the trade activity of Haro Sabbu, Chanka, Kake and Kebbe to Kurmuk and Gambella. The local trade including the Greek merchants were produced a local alcoholic produced to sell for the local people of the periphery areas.<sup>237</sup> The merchants exchange one *Dambacha* (local pan contains about 15 liters) *Arake* with one gun at some local market centers like Chanka, Lalo, Kake, Kebbe and Robi Gabeya.<sup>238</sup> One of a Greek citizen, whose name was Muse Kiristos, had been doing the activity by using distillation system produced local alcohol, local people named it *Kulki* produces for long period in Gidami. It is remarkable, however, that despite its location in a relatively rich productive area of west Oromia, Haro sabbu has always been a grain deficit area, importing much of its food from other districts.<sup>239</sup>

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<sup>235</sup> Informants: Tarfasa; Abebe and Kebede.

<sup>236</sup> *Ibid*

<sup>237</sup> Informants: Tarfasa, Seyoum and Kebede

<sup>238</sup> Abraham Goena, "The Foundation Growth and Development of Dongoro Dissi Town from 1848-2000," (BA Thesis, Wollaga University, 2004), p.21

<sup>239</sup> Informants: Abebe; Tarfasa; Kebede and Gaddisa

## 2.10. Impacts of Coffee Cultivation and Marketing

The known cash crop production that is predominately produced in region is coffee. According to Girma, there are two contradictory ideas concerning the origin and cultivation of coffee. Some argue that coffee was first found in Jimma *Zone* of Oromia region in Gumma district in Coche *Kebele* in Kata Muduga locality while the others written reveals that coffee was first originated in Kaffaa and introduced to Kellam wollega by the Busase people. For the first time coffee were begun to produce in Kellem by the Busase people by the two brothers known as Yabbi Busase and Kaffa Busase.<sup>240</sup> The written document adds that Yebbi set out from Kaffa and moving in a north direction finally settled in Tulu wallal while Kafi remained in kaffa.<sup>241</sup>

The South-Western Provienses in general and Wollegga in particularly were important in their economic potentially supporting of and items of trade such as ivory, gold, lion's skin, coffee and other local products. These items of trade were mostly attracting the foreign traders. For instance in the end of 19<sup>th</sup> century the foreign traders began to penetrate from Sudan through Kellem to Kaffa<sup>242</sup>. In additions Dani'el Ayana assert that "Coffee as a cash crop is of recent introduction in to most of this area." Coffee seems to have been introduced to Wollaga mainly from Kaffa and Illubabor. In only one part of the region, Anfilo, South Western Wollaga, was coffee grown before the 20<sup>th</sup> century. Anfilo tradition relates that the coffee grown there had its original from kaffa and the western part of wollaga seems to have learnt the practice of coffee growing from the Busase of Anfilo.<sup>243</sup>

Like many other towns in west Ethiopia, Haro Sabbu was a cash crop center in the region. These crops such as coffee, chat, oxe, salex and *Berber*. Coffee constitutes cultural cash crop resource and played significant role in the socio-economic life of the people of Haro Sabbu and its envirnmetal area. Farmer of the surrounding *waradas* and *kabales* sold their coffee product directly in Haro Sabbu town. The seasonal production of coffee reached its climax

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<sup>240</sup> Daniel Ayana, Coffee and Food Crop Production for Self-Sufficiency: The Case of Western. Wollaga an Out Line, In The Proceeding Of The Third Annual Semanar Paper In The Department Of History, Addis Ababa University, 1986, p.47

<sup>241</sup> Girma Mangistu, "The Busase of Anfillo, Kellem Wollegga, Historical Study," (BA Thesis, Department of History, Addis Ababa University, 1973), pp.5-6.

<sup>242</sup> Bahru Zawde, "Dejjazmach Jote Tullu, A Biography, 1855-1918," (BA Thesis, Addis Ababa University History, 1970), pp.34-35

<sup>243</sup> Daniel Ayana, Coffee and Food Crop Production for Self-Sufficiency: The Case of W. Wollaga an Out Line, In The Proceeding Of The Third Annual Semanar Paper In The Department Of History ( Addis Ababa University, 1986), p. 47

during the mid of November and continued to January and February.<sup>244</sup>The period has combined plentiful production and good price. It was marked by a rise in all economic activities in the town.<sup>245</sup>

The local people of Haro Sabbu town sell their crop product during harvest seasons to pay the rent for the government tribute; they were forced to sell their food crops or coffee, early during the harvesting season. At this period the local market price for agricultural produce was very low. Beside the abundant supply, with respect to coffee, the peasant had to sell the wet coffee cherries at a very low price. Normally, the dried coffee sold to the merchant from February to April.<sup>246</sup>

Seemingly, in Haro Sabbu town, there were traditions of lending to local peasants for repayment in harvesting season. Some of the traditional money borrowing systems are such as agreement to pay it during harvest period with its interest; while the other is *daraaraa*, borrowing to pay in kind from a number of coffee trees for specific time. This borrowing was known as *Araxa* in Afan Amhara. The way of repayment that, the borrower had to collect dry coffee and hand over the agreed amount of it to his credits, these was also *walad agid*; the loaner gave money for borrower with a credit to return it in the specified time more taking the coffee land. However, if the borrower could not pay back the money within the specified time, the creditor can take the land forever and became the owner of the land. Here, every agreement on land took place according to the traditional units of land measurement called *facaasaa* (one fourth of a hectare).<sup>247</sup>

During coffee harvesting season, there was also mismanagement, especially with the respect to the cash obtained from the wholesales of coffee. In the months of November, December, January and February, a large number of coffee yields were sold at the market of Haro Sabbu Town. The money was mainly spent in special gathering, enjoyment, and purchase of luxury material. After observing some administrative report and personal observation of the officials in the vicinity of a town.<sup>248</sup> During coffee harvesting season, service related businesses would

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<sup>244</sup>Tena-Gobena and Keba Urgessa, "Coffee Based Rehabilitation of Degraded Land: The Case of Haru District, West Oromia, Ethiopia," *American- Eurasian J. Agric. And Environ, Sci.* vol.13, no.7, (Jimma University), 2013, pp.27-30

<sup>245</sup> Belletech Deres, "The Economic Viability of Oromia and its Impact on the Politics of the Horn," *The Journal of the Oromo studies* Vol.I, No.1, (Georgia, Middle Tennessee, 1993), PP.31-32.

<sup>246</sup> Informant: Magarsa Kumsa; ' *Raga Bu'uraa Aanaa Daallee Sadii*,' (Haro Sabbu, 2009), pp.1-3.

<sup>247</sup> *Ibid*; Informant: Kabbade Karrayyu; Habte Fayisa

<sup>248</sup> Informant: Shibbiru Wadajo; Siyum Kabbade; Magarsa Kumsa

be reputable or be activated in the town due to the large flow of income earned from coffee. According to my informants, during this season, fashionable clothes were directly imported from Addis Ababa and seasonal clothes sellers would come to the town and go through local markets in Haro Sabbu town. The number of bars, restaurants, tearooms, *talla* and *teji bets*, as well as shops would increase. The town would be crowded not only by rural visitors but also by migrant laborers in transit and by prostitutes.<sup>249</sup>

As a result one of the governors of Haro Sabbu *Awraja*, *Ato* Magarsa Kumsa described the local people in his words as follows. Since coffee production became the main seasonal income of the region, Haro Sabbu shared this resource with the whole region and even with the whole country. However, the main problem with the coffee industry, like many other cash crops, was that the price is not stable. The world coffee market has contributed for fluctuation price at different times.<sup>250</sup> The amount of tax to be collected by the administrative office in a given year depends on cash crop economy which was in turn highly dependent on coffee production. The high tax payers of the town were coffee traders who had a large share of income. A sudden decline in coffee prices also affects income of the town administrative since Haro Sabbu is located in coffee producing hinterlands. If there is a plentiful coffee harvest, the rural economy would get better with spillover effect on the town, whereas if the harvest was low, it affects municipal treasury negatively.<sup>251</sup>

Certainly, all coffee producing regions are affected by international coffee price fluctuations. In Haro Sabbu this had had visible effect on town's finance and on urban development as well. For instance, in the budget year of 1967/8, the office of administrative of a town had collected the annual revenue from business tax more. In general, in spite of the seasonal features of prosperity, coffee production and marketing did have considerable, visible and positive effect on the economy of the town. This will continue to happen in the future.<sup>252</sup>

In the early 1980s, the size of Haro Sabbu town had increased because of various factors. Some of these were the production of coffee, which provided the necessary input for the development of trade. The favourable condition of the region also attracted diversified people

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<sup>249</sup> Daniel Ayana, Coffee and Food Crop Production for Self-Sufficiency: The Case of Western Wollaga an Out Line, In The Proceeding Of The Third Annual Semanar Paper In The Department Of History, ( Addis Ababa University,1986) pp. 48-49

<sup>250</sup> *Ibid*, p. 48

<sup>251</sup> Informant *Ato* Kabbada Karrayyu; Shibbiru Wodajo

<sup>252</sup> Daniel Ayana, Coffee and Food Crop Production for Self-Sufficiency: The Case of Western Wollaga an Out Line, In The Proceeding Of The Third Annual Semanar Paper In The Department Of History ( Addis Ababa University,1986), pp. 48-51

to settle in Haro Sabbu from different directions of the country, and more merchants from outside.<sup>253</sup>

The inhabitants of Haro Sabbu town comprise of diversified occupational and ethnic groups. The early inhabitants were the Sayyo Oromo people. However, following Menelik's conquest; the flow of the northern people was greater than before. Most of them were the Emperor Menelik II soldiers and officials of the imperial regime settled at Lalo Kile. These settlers were when the established of Haro Sabbu town changed their place from Lalo Kile to Haro Sabbu town. After the established of Haro Sabbu town started to increasing the number of the people at the town. Most of them were government officials, merchants and a large number of migrant also came as wedge labor hours to harvest coffee. Meanwhile, the interesting aspect of the urban demography of the town was grown due to the fact that diversified occupational and ethnic groups were settled at Haro Sabbu. However, the dominant occupations were the Sayyo Oromo people.<sup>254</sup>

## **2. 11. Manufacturing and Small-Scale Industry**

Despite its economic importance as a rich agricultural area and despite the presence of a potentially good market for manufactured goods, Haro Sabbu did not attract a significant level of investment in the industrial sector. Infact, very little industrial activity takes place in the town even at present. The fact is that the manufacturing sector in Wollega during the period under discussion was characterized by concentration in one place, the most important being only Sugar industry of Horro Guduru Wallaga. Small scale industries had begun to emerge in Haro Sabbu town during the 1970s and 1980s.<sup>255</sup>

Grain milling was perhaps the oldest industry in the town. The first grain mill was Water driven mill established by, local person who his name was *Abba Milki* on the Ogiyo Daraba River was called *baabura abbaa Milki isa laga Darabaa Ogiyo*. This grain mill moving by the power of the water turbine established on the *Laga Ogiyo* (Ogiyo River) at the northern direction from Haro Sabbu town. But this grain mill was far from the people of Haro Sabbu town. But these people and the people of surrounding area of Haro Sabbu town were used to this Grain mill. The first coffee mill in Haro Sabbu town was *Obbo Getachew Wakshum*

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<sup>253</sup> 'Raga Bu'ura Anaa Daallee Sadii,' (Haro Sabbu town), 2008, p.5

<sup>254</sup> *Ibid*, p.5,

<sup>255</sup> Informant *Ato Kabbada Karrayyu*; Shibbiru Wodajo

coffee Mill; next *Obbo* Wagga Kajela coffee mill and third *Obbo* Birhanu Lamessa coffee mill were existed until in 1990s.<sup>256</sup>

The next Grain mill was established by the local business man who his name was *Ato* Shawakana Muluney at the north of a town in Gonsi Daraba area. This second grain mill moving by the power of generator which had sixty two Mega Watt power. By *Ato* Shawakana Muluney was the two grain mills started at one area. Both of them moving by one generator and gave great service to the people of a town more than *Abba* Milki grain mill.<sup>257</sup>

Regardless of its economic importance as a rich agricultural area, a presence of a numerous natural resource potentially Medium scale industries had begun to emerge in Haro Sabbu town during the end of 1960s and 1970s. They introduced wood work, metal work technology and opened garage at the present day TVET College and began to produce different items from wood and metals.<sup>258</sup>

Table: 1. Manufacturing Industry in Haro Sabbu Town during the 1960s

Number	Type	Total
1	Grain mill	3
2	Metal work	1
3	Wood work	2

Sources: Haro Sabbu Town Monucipality

The above table depicts the small scale manufacturing industries existing in Haro Sabbu town during the *Derg* regime. During this period, since the town was at its old stage the number of manufacturing industries were very few. The sum of existing few small industries themselves were introduced by the local business in the town.<sup>259</sup>

## 2.12. The Service Industry

The history of modern hotel service in Haro Sabbu town was related to the road construction. The project of road construction from Gimbi to Shebel started to construct in 1992. The constructors of this road they established their station near of Haro Sabbu town. This station was known as camb *Awurogodana*. But today using for the military camb. Prior to the, year

<sup>256</sup>Informants: Habte Fayisa; Kabbade Karrayyu; *Mato Alaqa* Gaddisa Gella

<sup>257</sup>“*Raga Bu’ura Anaa Daallee Sadii*,” (Haro Sabbu Town), 2008, p.9

<sup>258</sup>Gamada Ijigu, “A History of Dalle Sadi, History,” (BA Thesis, Wallagga University, 2017),p.15.

<sup>259</sup>*Ibid*, p. 15

of 1992 the period of starting road construction and established its camb, there were no modern hotels in the town. What existed was a few traditional drinking houses (*Taj* and *Tella* places) located in Lalo *safari* and round of police office. Another oldest hotel in the town existing still now was Dalle Hotel, round of the bus station take service for the drivers.<sup>260</sup>

According to informants the earliest hotel established in Haro Sabbu town was Damisse Buzallo Hotel at present day of *Manaharia* (Buss station). Also the earliest *talla* and *taji bet* started by Bultum Baguje was established near of the early police office. Damisse Buzallo was a secretare of *Qagnazmach* Amba Tassamma. According to the informants, Dammise Buzallo was come to Haro Sabbu (Alem Teferi) town with *Qagnazmach* Amba Tasamma and opened Hotel.<sup>261</sup>

The expansion of hotel services in Haro Sabbu was the direct result of the development of commerce, related to the coffee trade and an increase of transportation and communication facilities. Some of the hotels, particularly those regarded to be the best in the town were owned by individuals who were directly or indirectly involved in large scale coffee plantation work in the districts. Haro Sabbu attracted a growing number of merchants from Addis Ababa, Ambo, Nakamte, Gimbi, Gulliso, Ayira, Chanka, Kake, Kebbe, Gidami, Begi, Machara, Dambidollo, Muggi, Gambella, etc. Various manufactured items like soaps, cigarettes, cups, glasses, mirror, sugar, soft drinks, alcoholic drinks etc. were brought from the town. The main local products such as coffee, vegetables, cattle, hides and skins, musk, honey and wax etc. were also bought in from the surrounding country side. The well organized web of markets linking Haro Sabbu to the surrounding markets facilitated the flow of goods to and from the town.<sup>262</sup>

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<sup>260</sup> Informants: Abebe; Nagasa and Tarfasa

<sup>261</sup> Informant: Nagasa Galata; Dagafa Tura

<sup>262</sup> *Ibid*

## CHAPTER THREE

### 3. Haro Sabbu Town from 1974 -1991

#### 3.1. Administration of Haro Sabbu Town during the Dergue Regime

The Provisional Military Government issued proclamations and declarations to be implemented in the country that deals about issue of land and urban houses. Land reform proclamations which were preceded January and February 1975 by nationalization of financial institution and private commercial and industrial enterprise.<sup>263</sup> It was succeeded by nationalization of urban land and extra houses in Ethiopian town in July 28 of the same year. To this end urban land and extra house in the town were nationalized. And the nationalized all extra houses and urban lands should be in the hands of government under the responsibilities of *kebele*. But, Haro Sabbu town when the farmers' association *kebele* was formed by rural land proclamation of 1975, the time administration decided to rule Haro Sabbu under two farmers' association *kebele* Daraba Ogiyo and Gonsi Daraba *kebeles*.<sup>264</sup>

But by the proclamation of land and urban house August 27, 1975 Haro Sabbu town became free from the administration of those farmers association *kebeles* and began to rule by its own administration called Committee. This committee was elected from the people; the chairman of this committee was *Obbo* Dilla Guma. To strengthen the town administration the *Derg* government proclaimed the decree of 1980. Since the time Haro Sabbu became the town ruled under its own committee which had *kebele* 01. Even today, there was not that much good attitude between Dalle's and Sadi's people in current political administration.<sup>265</sup>

The center of Dalle Sadi district, Haro Sabbu's name changed from 1953 to Alam Tafari town. The initial name given by elders was Haro Sabbu but during the celebration of its establishment the administrator of Kellelem *Awurajja Fitawrar* Mokonnin Gannane invited to perform the ceremony, observing the good location of the area, understanding the available of butter and honey, by eating the food full of the butter drinking '*teji*' or '*dadhi*' and changed the name of Haro Sabbu to *Alam Tafari*. Then it was called by this name from 1953 to 1988. When both districts combined together and became *Awurajja* which is called Dalle *Awurajja*

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<sup>263</sup>Davis, Kingsely, "The Urbanization of the Human Population," (ed.) Gerald Breese, *The City in Newly Developing Countries: Readings on Urbanism and Urbanization*, London, 1969, pp. 28-36.

<sup>264</sup>Informants: Tarfasa Gadaa; Siyum Kabbade; Abbabe Bizwork

<sup>265</sup>Gammada Injigu, "A history of Dalle Sadi District," (BA Thesis, History, 2017) pp. 12-

from 1988 to 1991, it changed again from Alam Tafari to Alem by eliminating Teferi from it and served as the *Awurajja;s* center.<sup>266</sup>

After the overthrow of the *Derg* regime in 1991 the Dalle *Awurajja* split into Dalle Wabera and Dalle Sadi districts and the Dalle Sadi district center's name returned Alam Tafari and calling by this name up to 2010s.<sup>267</sup>

Relevant agencies like the Addis Ababa Municipality and the National Statistical Office provided the data required by the drafting committee and probably participated in its proceedings through representatives.<sup>268</sup> The draft legislation was then submitted to the Council of Ministers who forwarded it to the *Derg* without so much as discussing it.<sup>269</sup> The Supreme Organizing Committee wanted to act on it with the greatest possible speed because it sought to pre-empt any under hand dealings by proprietors who had already learnt that the government was about to nationalize land and houses. The law was finally enacted on 26 July 1975, presumably by the Supreme Organizing Committee since, at the time, a lot of the other *Derg* members were absent.<sup>270</sup> Most were away in the provinces mainly engaged in the establishment of peasant associations, redistribution of land, and resolving local differences, and some were receiving political training abroad.<sup>271</sup>

The most important provision of the legislation declared that, as of its effective date (7 August 1975), all urban land and extra houses in general and Haro Sabbu town in particular would become the property of the government.<sup>272</sup> It provided, further, that the government would pay compensation for the nationalized extra houses but not for the land. 'Extra houses' means those which are in excess of what the legislation allowed a person to own.<sup>273</sup> It allowed a person or a family to own one dwelling house, a house or houses needed to run a

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<sup>266</sup>Informants: Abebe; Nagasa and Tarfasa

<sup>267</sup>Informants: Abbabe Bizwork; Hika Mardasa; Kebede Kenea; Tarfasa Gada; *Mato Aleka* Gaddisa Gella

<sup>268</sup>Alen Seged Gesese, "Compensation for Nationalized Foreign Owned Property in International Law with Particular Reference to Ethiopia," Archives of Law Library, Addis Ababa University, 1984, P. 45

<sup>269</sup>Gammada Ijjigu... , p.11

<sup>270</sup>Daniel Weldegebriel Ambaye, "Informal Settlement in Ethiopia, the Case of Two *Kebeles* in Bahirdar City," *United Nations Educational, Scientific and Cultural Organization on The Occasion of the Award of the UNESCO Cities for Peace Prize*, Morocco: Marrakech, 2011, pp. 24-34.

<sup>271</sup>Informants: Abebe; Nagasa and Tarfasa

<sup>272</sup>Population and Housing Census: A Preliminary Report, the Central Statistical Office of Ethiopia, 1984, p. 15.

<sup>273</sup>Regional Government of Oromia, "Oromia Economic Study Project Office: Urban System Development Final Report," 1999, Finfinne, p.138-143

business, and/or a dwelling house or houses for employees of an organization.<sup>274</sup> A most central purpose of such an urban development policy is the provision of adequate housing for urban dwellers, particularly for those that come within the low-income bracket. Housing cannot be said to have been adequate at the time of the reform; but, as the population grew, even more houses needed to be built. The reform recognized this need. It directed the Ministry of Urban Development and Housing, in collaboration with the concerned agencies like the Ministry of Finance and the National Bank, to assist urban dwellers to secure loans for the purchase and construction of houses<sup>275</sup>

Prior to the *Derg* regime landlords, wealth merchants, higher ranking officials and some business men possess more than one house in Haro Sabbu town. After the *Derg* assumed power, all extra houses in the town, which is beyond one house for his/her, own residence were confiscated by government.<sup>276</sup> Those houses became identified as *mana Ganda* (*lit. kebele* house) registered and administered under *kebele* supervision. To this end the *kebele* has authorized to monitor and rent those houses to the needy (renter) from the nationalized houses. As indicators philosophy of socialism to bring social justice, all rent houses in town were reduced in price.<sup>277</sup> Ministry of urban development and land housing determine the size of land allowed 500 square meters but not more than this square meters.<sup>278</sup>

The *Derg* regime was marked by slowdown in the process of urbanization by creating division of labour between producers and consumers. It is also effectively adopted direct control on migration from rural area to the town and from town to towns. In connection with these the mayors that governed Haro Sabbu town through their chains *kebele* administrators up to *Seferi shum* control the movement of people from rural area to town as well as construction of houses by individuals. Thus, like the imperial era no one can easily immigrate to Haro Sabbu town and construct his/her home<sup>279</sup>

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<sup>274</sup>Andargachew Turuneh, *The Ethiopian Revolution 1974-1987: A Transformation from Autocracy to Totalitarianism* Autocracy, Cambridge: Cambridge University, 1993. PP.112-115.

<sup>275</sup>Ronning Balsvik Randi, 'Addis Ababa University in the Shadow of the Derg, 1974-1991, 'Proceeding of the 16<sup>th</sup> Century International Conference of Ethiopian Studies, 2009, pp.260-263.

<sup>276</sup>Donald Donham, 'Old Abyssinian and the New Ethiopia Empire: Themes in Social History,' *The Southern March of Imperial Ethiopia*, Cambridge: Cambridge University Press, 1986, pp.58-64.

<sup>277</sup>Informants: Kebede Kanea; Kabbade Karrayyu; Siyyum Kabbade

<sup>278</sup>Adargachew Turuneh, *Ethiopian Rrevolution 1974-1987...* , p.113

<sup>279</sup>Informants: Siyum Kebede; Abebe Bizwork

### 3. 2.Cooperation of the People in the Town

The other declaration of the military government which was applicable in all parts of Ethiopia including Haro Sabbu town was *Edget Bahibert zemacha* (lit.development through cooperation) and *Hibratesabawinet* (lit.socialism). In this campaign thousands of university and high school students were appointed into all the rural and urban parts of the country to disseminate the policy and ideology of the *Derg* government of revolution.<sup>280</sup>

Haro Sabbu town and its surrounding areas whom are informed about the *Derg* transformation of the town did not resist the campaign. The people of the town and its surroundings warmly received and hosting the campaigners whom they were coming from different. The *Derg* militaries arrived at Lalo Qara and briefed studying about the condition of peasantry in the areas. Most of Haro Sabbu town students whom they were learning at Dambidollo high school and teachers of Haro Sabbu primary school were a part of campaign different high school students were killed by malaria.<sup>281</sup>

The real mission of the campaigners was laid down the administrative, political and economic frame work of *Derg* to the mass of the people .Thus campaigners who went on the *zemacha* were considered as the ambassador of changes.Another program that the *Derg* regime was outlined on a large scale and a nationwide was literacy campaign. Thus, the policy of education commonly called beherawi yémesarté témiherit *zemacha* (lit. national literacy campaign) was launched to fight illiteracy from all Ethiopia.It is apparent that the first initiative of the *Derg* to educate all Haro Sabbu and surrounding areas people was the attempt made by the *Zemacha* students. Since then, a series of literacy campaigns were carried out to reduce the illiteracy figure in Haro Sabbu town. Accordingly, halls and school prepared for classes which it inculcated the dwellers of the town above eight year and below fifty to five years old. This basic education was conducted in Haro Sabbu town twice in week its centers like a hall, *kebele*, and schools. At the beginning some inhabitants were refused to attend the class hoping that nothing to contribute for our welfare economy. However, series attendances

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<sup>280</sup>Bahru Zewde, A History of Modern ...p. 240. Germa Amare, “An Appraisal of the Literacy Campaign in Ethiopia during the Military Regime, 1974-1991”, *Journal, of Ethiopian Studies*, Vol.39, No. ½ , 2006; p.101.

<sup>281</sup>’*Raga Bu’uraa Aanaa Dalle Sadi*, ’’(Document of Dalle Sadi District..., p. 8); Informant: Olika Duressa; Kumerra Barkessa; Bakala Babu

were taken in order to decrease absentism for the success of the campaign.<sup>282</sup> Thus campaigners who went on the *zemacha* were considered as the ambassador of changes.<sup>283</sup>

Nevertheless, through these campaigns, a large number of inhabitants of got at least the chance to write and read. According to my informants, the education campaign was the considered in the history of Haro Sabbu town as the blessing policy in which it went out the dwellers from dark track into the road of light in which substantial number of Haro Sabbu were left from signing finger to writing their name.<sup>284</sup> Informants memorize that in order materialize into broad mass of literacy , twelve grade complete students were obliged to serve the policy of literacy campaign after they taking Ethiopian School leaving Certificate Examination (ESLCE) but also university students and teachers are also participate in this programme.<sup>285</sup> By and large the main theater in the literacy camping of Haro Sabbu town were grade twelve completed student, teachers and some figurative of the university students.<sup>286</sup>

A hall where secondary school established in the town served as the central camp for the *Derg* to disseminate socialism for Haro Sabbu town's peoples and as well as place where basic education was given. In this substantial numbers selected youngsters and some inhabitants were got trained about the policies of the *Derg*. In line with this within short period of time few numbers of inhabitants of 160 the town were involved by *Derg* ideology and thus, cadre were produced that became the proponent of *Derg* policies.<sup>287</sup> In this campaign thousands of university and high schoolstudents were appointed into all the rural parts of the country to disseminate the policy and ideology of the *Derg* government of revolution.<sup>288</sup>

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<sup>282</sup> *Ibid*

<sup>283</sup> Germa Amare, "An Appraisal of the Literacy Campaign..." p.93

<sup>284</sup> "Raga Bu'uraa Aanaa Dalle Sadi," (Document of Dalle Sadi District..., p. 16

<sup>285</sup> Endalkachew Dina, "A History of Land Tenure and Agriculture in Wollega (1941-1991)," (PhD Dissertation, Department of History, Addis Ababa University, June 2 ,2016), p. 223

<sup>286</sup> Informant: Mato Alaka Gaddisa Gella; Shibbiru Wadajo; Siyum Kabade

<sup>287</sup> *Ibid*

<sup>288</sup> Bahru Zewde, *A History of Modern ...p .240.*; Germa Amare, "An Appraisal of the Literacy Campaign in Ethiopia during the Military Regime, 1974-1991", *Journal, of Ethiopian Studies*, Vol.39, No. ½, 2006; p.101

Generally, the prevent of land grant and the impossibility of wealthy merchants to buy land as a result of nationalization of urban land and extra houses negatively affected the construction of extra dwelling houses in the town. Thus, Haro Sabbu town became stagnant for almost seventeen years on the private sector. On the other hand, large number of Haro Sabbu inhabitants were opened their eye by literacy camping of *Derg* regime in which a lot of people get chance of schooling.<sup>289</sup>

### **3.3. Haro Sabbu Town and its Reaction to the Derg Regime**

In 1977 subsequent to the Somali aggression Ethiopian territory, *Derg* government called all Ethiopians to defend their country from the Somali aggression. Soon the *Derg* government proclaimed *Ye Enat Hagar Teri* (Call of the Motherland) in 1977.<sup>290</sup> The people of Haro Sabbu like other parts of the country accepted the request of *Ye Enat Hagar Teri* and responded to register as volunteers to fight in the war against Somalia. As soon as many youngsters who were tightened and engaged by the political ideology of *Derg* also showed their readiness to defend their national interests. Soon at an alarming rate, many volunteers started to register.<sup>291</sup>

On the contrary, the *Derg* regime faced opposition from different corners of the country. Thus, Haro Sabbu town is not exceptional in resisting the one-party rule of the comrade Mengistu Hailemariam. Things that aggravated Haro Sabbu town against *Derg* had been highly mounting when the *Dergs cadre* was unwilling to gather youngsters from town to battle field due to the country's continuous war with the neighboring country following the absence of the volunteers in the town like before.<sup>292</sup> Yet, the political situation of the period was not possible to resist the *Derg* government publically.<sup>293</sup> In May 1983, the *Derg* also declared the compulsory national army that everyone above 18 years old had to serve the national army, which was basically to monitor the government opponent and liquidate the opposition party. Accordingly, teachers and other civil servants were also forced to be registered for the national army. The government began to transport students and teachers

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<sup>289</sup> *Ibid*, p. 101

<sup>290</sup> Markaki and Nega Ayele, *Class and Revolution*, p.173.; An African Watch Report, *Evil Days 30 Years, War and Famine in Ethiopia*, New York, September, 1991, 287.

<sup>291</sup> ''*Raga Bu'uraa Aanaa Dalle Sadi*,'' (Document of Dalle Sadi District..., p. 8

<sup>292</sup> Fantahun Ayele, *The Ethiopian Army, From Victory to Collapse, 1977-1991*, North Western University Press, 2014, p.206

<sup>293</sup> Ronning Balsvik Randi, ''Addis Ababa University in the Shadow of the Derg, 1977-1991,''*Proceeding of The 16<sup>th</sup> International Conferance of Ethiopian Sudies*, (2009), pp.260-264.

from schools to military training institutions. Thus, people forced their children to withdrawal from school due to this trouble.<sup>294</sup>

Different opposition groups in the town began to increase rapidly. The supporters of EPRP (Ethiopian People's Revolutionary Party), ONDF (Oromo National Democratic Front), and OLF (Oromo Liberation Front) were the opposition groups found in Haro Sabbu town. Those above opposition groups were backed by youths of the town, students, government employees and urban rich people where secretly. However, the *Derg* government officials hunt them. The suspected people from above were imprisoned, flogged, and also killed, its one of the indications of red terror in the town.<sup>295</sup>

On the other hand, the Ethiopian People's Revolutionary Party and Oromo Liberation Front had no strong enough members and supporters in Haro Sabbu town. Therefore, red terror was not such severe as other Ethiopian towns. However, Red terror suspected were more-less shipped to Naqamté town, especially Dhidhesa military camp and also sometimes Sanqale military which is located near Ambo town where they tortured or gave them to their political ideology to change their mid. Some high school students of Haro Sabbu town and youngsters whom they were abducted by government officials were deported to Dhidhesa military camp. According to my informants, there was news that several youngsters died there while in training before reach to the battlefield by malaria and other problems.<sup>296</sup> Thus, my informants underscore that Haro Sabbu people show their dissatisfaction and resentment against the hunted, killed, and tortured youngsters of the town by *Derg* government officials through the following poems yet not through the public.<sup>297</sup>

*Afaan Oromoo*

Glossy

*Mangistuu dhala booyyee*

Mangistu son of pig

*Maalif fixxaa soolana ijoollee*

why you kill the youngster

*Aalgaa warshaa dhufa hin oolle*<sup>298</sup>

confiscator will come that hold the

beds /chairs

The above poem was said due to several youngsters died on the battle field and some youngsters were hunted as they were supporters of anti-*Derg*. The last days of *Derg* regime in

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<sup>294</sup>*Ibid*

<sup>295</sup>Informants: Bakala Babu; Habte Ligdi; Magarsa Kumsa

<sup>296</sup>*Ibid*

<sup>297</sup>''*Raga Bu'uraa Aanaa Dalle Sadi*,''(Document of Dalle Sadi District..., p. 14

<sup>298</sup> Informants: Bakala Babu; Habte Ligdi; Magarsa Kumsa

Haro Sabbu town also known as the series meeting in which all inhabitants above fifteen years old was forced to attend a public meeting and to promote the political participation of people under the manipulation of the *Derg* officials. Accordingly, series meeting were continuously held in Haro Sabbu town and ended by taking series attendance regularly. If someone leaves or absent the meeting they are penalized by money or politicized as if she / he opposed the government thus sometimes detained.<sup>299</sup>

The administrative and political systems of the *Derg* government in Haro Sabbu town were characterized by exclusion of the traditional rulers and undermining the culture and identity of the people. Above all the *Derg* politics which were materialist inclination of socialist also did not any room for religious thus, different indigenous religion in the town was weakened and even considered as illegal to worship. For instance, the *Derg* officials banned different *Qaallu* which were found in the town and nearby the town. *Qaallu* was prohibited as it seems to strong fan of feudal older. Not only that but also some *Derg* officials also entered mosque with shoes which was illegal among adherents of Muslim. Thus, *Derg* regime was accused by deteriorating the indigenous religion of the town more than any government or the cultural imposition of other religion. For *Derg* officials those religious places or site is place where opponents were breed and built their network against the government by the name of religion. Furthermore, especially those traditional religions were accused by the *Derg* officials as they were evil for change who were singer of traditionalist in all and reluctant to change for the development.<sup>300</sup> The political and economic ideology of Ethiopian socialism, which it indicates Ethiopia *Tiqdem* (*lit* Ethiopian first)<sup>301</sup>

On the contrary, one of the good things in Haro Sabbu town during *Derg* regime was the protection of peace and security of the town. As a result, the town declared a curfew. To implements the decree through of different structures of the town always *militia*/security forces posted in different gets and quarters of the town that supervises stability of the Haro Sabbu regularly at night. This tends decreased robbery and thieves from town. Those passed the curfew time were punished by money or jailed. But, the curfew passed in Haro Sabbu town was not basically targeted to maintain security of the town rather it was a system that

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<sup>299</sup> ‘‘Raga Bu’uraa Aanaa Dalle Sadii,’’ (Document of Dalle Sadi District,... p.16.); Informants: Oljirra Ofgea; Habte Ligdi; Bakala Babu

<sup>300</sup> *Ibid*; Informants: Kumarra Barkessa; Oljirra Ofgea; Bakala Babu

<sup>301</sup> Andergachew Turuneh, *The Ethiopian Revolution, 1974-1987...*, pp. 87, 117.

designed broke the networks of Ethiopian people's revolutionary party and Oromo Liberation Front whom it was considered as setback in unity of the country.<sup>302</sup>

### 3.4. Voluntary Association in Haro Sabbu Town.

The inhabitants of Haro Sabbu town were made up of different people who had various occupational, religious and ethnic groups. The people of Haro Sabbu town formed relationships and networks through the formation of voluntary institutions they assisted each other at different occasions. Among the voluntary social institution formed in Haro Sabbu town are, *Iddir*, *Iqub*, *Mahiber* and other voluntary social association. *Iddir* is a form of self-help association established for the purpose essentially of mutual support at times of mourning, but also for coordinating efforts to deal with a variety of community concern.<sup>303</sup> The most important survival strategies of the urban population of Ethiopia were *iddir*. It was considered as Poly ethnic voluntary association whose memberships were mainly mutual aid in times of trouble, death, sickness. *Iddir* can be formed in a neighborhood by people of the similar religion or people in the similar work place.<sup>304</sup> The displacement of people from one place and social distraction of social life by enemy attack or disaster also led for the foundation of *Iddir*.<sup>305</sup>

In the history of Haro Sabbu town, the first inaugurated *iddir* was *Balaigzabiher* which held on the day of 29. This *Iddir* was probably established around beginning 1950s which it comprises majorly the followers Orthodox Christianity faith. Informants marked that there was no *iddir* in Haro Sabbu town before Italian occupation and even during the first decade of restoration of imperial era. According to obtained information this association was instigated by religious father of St.Giorgis church *Mamire Tamasgen* and *Mamire Nagasse*. This *iddir* was the pioneer in Haro Sabbu town for the foundation of other association.<sup>306</sup>

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<sup>302</sup>*Ibid*, p. 87.

<sup>303</sup>Informant: Shibbiru Wadajo; Ababe Bizwork

<sup>304</sup>Fekadu Gadamu, "Urbanization, Polytechnic Voluntary Association and National Integration in Ethiopia," A Paper Submitted to International Congress of Africans, (Addis Ababa, 1973), P. 2.

<sup>305</sup>Alula Pankhrust and Damen Haile Mariam, "The "Iddir" in Ethiopia: Historical Development, Social Function and Potential Role in HIV/AIDS Prevention and Control," Northeast African Studies, New Series, Vol.7, No.2, (Michigan State University Press, 2000), pp. 160-163

<sup>306</sup>Solomon Dajane, "Exploring *Eddir*, Toward Developing a Contextual Theology of Ethiopia," *Proceedings of the 16<sup>th</sup> International Conference of Ethiopian Studies*, Ed. By Seven Ege, et al, Trondheim, 2009, pp.535-37, 545

The second *iddir* which found in the town was *Qidame iddir* (*lit.* Saturday Association) which founded around the begging of 1960s. It was considered to be the holistic *iddir* which it comprises the whole residents of the town. It was the first *iddir* that people joined this association regardless of any religious and other difference. All the members of association were forced pay regularly at end of the month fifty cents. The associations primarily support each other without any difference while each member *iddir* faced different difficulties like death, sickness, destruction of property and other problems.<sup>307</sup>

*Qidame iddir* is the largest association found in Haro Sabbu town both in resources as well number of peoples. This association had tents, plates, cups, chairs, and desk. Those materials were given to its members when they had programme like wedding and at the time they faced difficulties like mourning. This *iddir* also provide those materials to the needy with small price. The members of this *iddir* above all obligated to execute box for corpse, excavated the grave and buried the corpse.<sup>308</sup> As time went on following the expansion and growth of town the followers of Islamic religion were increased in Haro Sabbu town which not solely for the foundation Mosque but also led for the foundation of *iddir*. Accordingly, Gurage Muslim *iddir* was founded for the first time among Muslim faith in the town. This *iddir* basically support each other both in financial and spiritually to Gurage Muslim. Following the foundation Muslim Gurage *iddir*, the Oromo Muslim *iddir* was established in the town.<sup>309</sup>

Generally, after passage of time following the expansion and growth of the town various *iddirs* were started to mushroom in town based on religious, ethnicity or clan, neighboring, occupational status, blood ties and other. Therefore, a number of *iddir* is born here and there which is impossible to enumerate.<sup>310</sup> *Iddir*, *Ikub* and *Mabber* were good examples of urban social institution that were practiced in Haro Sabbu town for long period of time. The first and the earliest socio-economic institution in Haro Sabbu town was *Iddir* following gradual increase of population in the town many *Iddirs* were established in the town among these

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<sup>307</sup> *Ibid*, p. 535

<sup>308</sup> Alula Pankhrust and Damen Haile Mariam, "The "Iddir" in Ethiopia: Historical Development, Social Function and Potential Role in HIV/AIDS Prevention and Control," Northeast African Studies, New Series, Vol.7, No.2, (Michigan State University Press, 2000), pp. 135-140

<sup>309</sup> Alula Pankhrust and Damen Haile Mariam, "The "Iddir" in Ethiopia: Historical Development, Social Function and Potential Role in HIV/AIDS Prevention and Control," Northeast African Studies, New Series, Vol.7, No.2, (Michigan State University Press, 2000), pp.312-314

<sup>310</sup> Fekadu Gadamu, "Urbanization, Polytechnic Voluntary Association and National Integration in Ethiopia," *A paper Submitted to International Congress of Africans*, Addis Ababa, 1973, pp. 2-7.

were Haro *Iddir*, Borta *Iddir*, *Mazoria Iddir* and *Mariam Iddir* were the most known in this level of development and member ship.<sup>311</sup>

According to my informant Shibbiru Wadajo, *Mariam Iddir* Was the first *Iddir* association in the Haro Sabbu town of 02 *kebele*.The primary goal of *Iddir* association was remain to preside assistance to the member in time of preside assistance to the member death and loose property and the time of serious illness including difficult contains.*Iddir* institution plays significant role in conflict reservation behalf of members of population beyond it.

The member meets monthly to pay their payment and discussion on a current issue. *Iddir* as a group life in durance usually has a large member ship and the weekly or monthly never ship is minimal and affordable by all.*Iddir* guaranties grieving families for instance the complete assistance (financial or otherwise) they seek in time emergence. *Iddir* members are required to handle funerals and must always be ready to help in Haro Sabbu town. *Iddir* can be established by communality or village at the work place or among friend and family.<sup>312</sup>

The primary objective of *Iddir* helping people in funeral activities which the death of the members occurs the members pay money or other material like wood *Enjera*, coffee and money. In Haro Sabbu town many *Iddir* were established the period of or the year in 1975.Generally, *Iddir* was one of social-economic institution in Haro Sabbu town.<sup>313</sup>*Ikub* was another form of socio-economic institution in Haro sabbu town.It was different from *Iddir*, because of its membership and types. It was types of self help institution depending song village, work place and age group. Among the best known *Ikub* institution in Haro Sabbu town was *watatoch Ikub*, *mariam Ikub*, *Sunday Ikub*, *Friday Ikub*, *men Ikub*, *female Ikub* and *Monday Ikub* institutions were founded in Haro Sabbu town.<sup>314</sup>As a result people with out formal education are not formal education are not join more over, for small payment each week or month, member of the group on a rotational basis. *Ikub* be is one of traditional socio-economic in Haro Sabbu town.<sup>315</sup>

*Ikub* is also an association established by small or large group of people in order to improve their or provide substantial rotating funding for members in order to improve their lives and

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<sup>311</sup>*Ibid*, p.4

<sup>312</sup>*Ibid*, p.6; Informant: Shibbiru Wadajo; Amansa Guta; Ayana Bulcha

<sup>313</sup> Informant: Abbabe Bizwork; Siyum Kabbade; Ayana Bulcha; Mammo Chali

<sup>314</sup>*Ibid*

<sup>315</sup>Eftychia Koehn and Peter Koehn, ''*Iddir* As A Vehicle for Urban Development in Addis Ababa, ''*Proceedings of the First United States Conference on Ethiopian Studies*, Michigan State University, 1973, p. 399.

living condition *Ikub* was well known a social service or institution in Haro Sabbu town as that of other towns became presenting this social service also the main saving of traditional way in the Haro Sabbu town.<sup>316</sup>

### 3.5. Micro Financial Institutions

Movement of capital between Rural and Urban areas is effected through financial intermediaries. In the towns there are different types of financial institutions; formal and informal. The formal institutions included banks and micro finance that provide credit and saving services of a town. While the formal financial institution involve money lenders, friends and relatives, and traditional arrangement and agreements like “*Ekub*” and “*Eddir*” as well as migrant payments. Most households complained that they could not get access to financial institutions (to get loan) unless they had collateral especially house from town and in order to take loan it consumed many times. And they reported the interest was above their capability. Exception with these difficulties, in general the loan was used to create or accumulate additional assets.<sup>317</sup> The past of the *Derg* regime economic policy of socialization had brought production, while sale distribution and retail trade activities under the bureaucratic control of the government. On the other hand participation of the private sector in the economic activities was highly discouraged and hampered by the government. Economic mis-management was another major problem.<sup>318</sup>

State monopoly over the wholesale and retail trade corporations led to resource misallocation of both human and material exhibiting inefficiencies at all levels. This inefficient management proved to be a bottleneck for the proper distribution of goods and services to the people concerned. Not only this, it also paved the way to nepotism, bribery, embezzlement, etc. which spread to the whole nation. The only beneficiaries of this system were the government officials and the merchants who occupied on illegal trade activities.<sup>319</sup>

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<sup>316</sup> Alula Pankhrust and Damen Haile Mariam, “The “*Iddir*” in Ethiopia: Historical Development, Social Function and Potential Role in HIV/AIDS Prevention and Control,” *Northeast African Studies*, New Series, Vol.7, No.2, (Michigan State University Press, 2000), pp.124-127

<sup>317</sup> Berhanu Zeleke, “Challenge and Opportunities of Development in Ethiopia Through Urban-Rural Economic Linkages,” (Degree in Doctor of Literature and Philosophy, South Africa, 2016), pp. 92-95

<sup>283</sup> *Ibid*, p. 94.

<sup>318</sup> Informants: Aseffa Dilla; Habte Fayisa; Mammo Chali; Olika Deressa; Kumarra Barkessa; Oljirra Ofgea.

<sup>319</sup> *Ibid*; “*Seenaa Hundeeffama Magaalaa Haro Sabbu...*,” p. 19.

In during the *Derg* regime the government generally individuals not to have more than one trade license also issuing license in many other trade categories were totally curtailed or reduced on the pretext of shortage of supply. Capital restraints that hinder the development of private entrepreneurship were also imposed. In addition to these the traders were not allowed to open branches in other areas and movement of license from one area to another was also restricted. These restrictions generally discouraged private sectors not to engage themselves in any productive business activities. Also those individual farmers who had interest to build house and want to participate in the business activities were deprived.<sup>320</sup>

Despite the vital role of financial institutions in the development, there was no any government and private financial institution or Bank in Haro Sabbu town except that of Kellelem Province found at Dambidollo Town. Also the people of Haro Sabbu town for many years used to Commercial Bank of Ethiopia in Gulliso town of Western Wollega this was due to the numbers merchants, poorness of trade activities and in active income of the people.<sup>321</sup>

There were weekly markets held on every Wednesday and Saturday at different or *kebeles* like the place of Wednesday market at 02 *kebele* and Saturday market at the place of 01 *kebele* of the town. The traders of the Haro Sabbu also use to the some markets in the Dalle Sadi district and other districts of the surrounding area such as Lalo kile, Dalle Wabara, Sadi Chanka and Ayira districts. There are weekly held on every Wednesday, Thursday, Saturday and Sunday at different places or *Kebeles* in Dalle Sadi District. On the District center the market days are on Wednesday and Saturday and five markets are at 4-8 *kebeles* on similar and different market days out side the district center. For example, at Belam on Tuesday and Saturday, at Lelo *kebele* on Thursday and Sunday, at Setano Dima on Sunday, etc. It was impossible to establish market without the consent of the district administration and workers political party.<sup>322</sup>

Tuesday and Saturday, at Lelo *kebele* on Thursday and Sunday, at Setano Dima on Sunday, etc. It was impossible to establish market without the consent of the district administration and workers political party. Its necessary one markets for the center one to eight *Kebeles* in the

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<sup>320</sup> ‘‘*Seenaa hundeeffama Magaalaa Haroo Sabbuu*,’’ (2007), p. 17

<sup>321</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Asaffa Dilla; Siyum Kabbade; Habte Ligdi.

<sup>322</sup> Informants: Tarfasa Gada; Siyum Kabbade; ‘‘*Ragaa Bu’uraa Aanaa Daallee Sadii...*,’’

district. The Wednesday and Saturday market are very large. Haro Sabbu is the Dalle Sadi district center that served as the focuss for exchange of goods between the highland of Dalle and lowland of Sadi surrounding areas. On these markets different productions like food crops teff, maize, sorghum, bean, peas, root crops and fruits and suger cane. There are cash crops such as coffee, nug, salix, barbare and “*qimama qimam*”. Additionally cattle like cows, sheep, goats, hen, and pack animals such as donkeys, horse, and mule are exchanged on these markets.<sup>323</sup>

When they exchange their crops they used different measurements called kilo gram, glass, cup, (*kubbayyaa, siinii fi saanii*), *Quunnaa, muree fi kuntaala*. According to this town and Dalle Sadi district people, measurement: 1 *Quunnaa* = 15 *Kubbayyaa* = 10kilogram, 1 *Muree* = 75 *Kubbayyaa* = 50 kilogram, 1 *Kuntala* = 150 *Kubbayyaa* = 100 km, Honey measured by “*birillee*” and kilo gram. Also butter measured by cup and glass and kilo gram. 1.5 *birillee* = 1 kilo gram, 2.5 glasses = 1 kilo gram<sup>324</sup> In this activity people especially merchants of different levels may face problems such as lack of money. As expressed above there was no financial institution or Bank in the town in that time. To solve this problem the traders borrow money from each other in different ways or systems. One way was when they borrow money they return the money itself based on their agreement and the second system was called “*Arata*” or “*Araaxaa*” When an individual person faced absent of money he borrowed it (money) to return it in kind after certain period of time. For example, if a person borrowed 100 birr, he borrower may agree to return coffee or other crops at the cheap price. Such kind of activity benefited the lender and may be affect the borrower.<sup>325</sup>

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<sup>323</sup> *Ibid*; Informants: Kabbade Karrayyu; Habte Fayisa

<sup>324</sup> “*Seenaa Hundeeffama Magaalaa Haroo Sabbu*,” (Historical foundation of Haro Sabbu Town..., p. 10; Informant: Magarsa Kumsa; Daniel Chala; Amante Irrana; Tariku Haile

<sup>325</sup> “*Ragaa Bu’uraa Aanaa Dallee Sadi*,” (Document of Haro Sabbu Town, (2009), pp. 1-3; Informant: Tarfasa Gada; Siyum Kabbade

## CHAPTER FOUR

### 4. Town's Administration, Income and Municipal Services

#### 4.1. Kebele Administration

The Municipality of Haro Sabbu was established in 1991. But in 1993 divided to two *kebeles* 01 *kebele* and 02 *kebele*. During of the *Derg* regime, in the year 1970s the town of Haro Sabbu began to be identified from other farmers association and became '*liyyu kebeles* or *ganda addaa*. Then it started collecting its own town's income according to the government instructions. Those from which income of the town began to be collected included: transport, market areas and livestock custom posts. The other important development for the improvement of the quality of urban life was the development and a service provided by the municipality. But providing urban services required appropriate investment and great decision of the concerned municipal officials. Of the service provided by the municipality general market and slaughter house service was the major one.<sup>326</sup>

Before the present location of general market of the town, an area occupied by a car station was the center of market of the town. The market held on Wednesday as a mini market and Saturday as a main market. The place of Saturday market was in 01 *kebele*. Also the place of Wednesday market was in 02 *kebele*. The total area of the both market was approximately less than one hectare. In this general market, bulky commodities ranging from agricultural products to industrial output has sold, especially on Saturday.<sup>327</sup>

The location of the market was appropriate in terms of centrality, accessibility and compatibility. Its topography, slope as well as infrastructural condition were suitable. Also the free or *Carrisee* or mini market was the place of old market left side of car station. The administrative development of Oromia regional state allowed Haro Sabbu to be one of the administrative towns legally. Haro Sabbu town general market needs to expand its size. According to a source from the municipality, the standard market size for 2<sup>nd</sup> level urban area was 1.5 to 2 hectare. The type of market services expected should be open and semi-covered

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<sup>326</sup> Informants: Habte Fayisa; Kabbade Karrayyu; Aseffa Diilla

<sup>327</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

market, shops, and mini supermarkets to sold commodities and food items. To this end, other activities were banned and the area was left only for the purpose of general market.<sup>328</sup>

One of the chairpersons of the town *Obbo Diillaa Guumaa* was known ruler during the time. This was followed by financial warkers, on the bases of law. Due to dramatic population increase, the town became one of the municipal towns in 1981. One of its leaders Dagim Awaqe became chief executive officer of the townthe town was divided in to two town sub-branches namely Haro Sabbu 01 *kebele* and Haro Sabbu 02 *kebele*. The new settlement areas from the center to the Northern direction of the town on the way to Karra Bellam were mostly included to Haro Sabbu 02 *kebele*. Also the former older area became Haro Sabbu 01 *kebele*.<sup>329</sup>

The town increased from its center area where extra houses were nationalized by *Derg* system. The Urban plan institute in 2006 stated that the *Derg* nationalized houses can be business centers if they used probably. As such houses were administrated by the system and then after the income from such houses becam limited. So the houses were deteriorated as they lacked ownership to maintain. So solution by changing the population who were living in the area to the other places began to be searched. So house renewing and constructions of new houses in Haro Sabbu town continued mainly to increase from the center area of ancient to different directions.<sup>330</sup>

## **4. 2. Comfortability of the Town**

These were in North, South, East and Western directions following the road branches. The center of the town was the nucleus of the town from the very beginning. It served as initial distance from Haro Sabbu to Gimbi, Nekemte, and Ambo to Addis Ababa. Also Haro Sabbu to Chanka, Hawa Galan, and Dambidollo to Gambella Also Haro Sabbu to Chanka, Dalle Wabara, Gawo Kebbe, Jimma Horro, Gidami, Begi to Asosa and others can be measured. It also marked the origin where the District's roads branch to different directions. The area is where the population density of the town is high, center of trade activities. From this area the population density of the town and the number of houses began to be decreased as one walks to every direction from the center of the town.<sup>331</sup>

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<sup>328</sup> Gammada Ijjigu, "A History of Dalle Sadi District," (BA Thesis, History, Wallagga University, 2017,) P.18

<sup>329</sup> *Ibid*, p.18; Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>330</sup> Interview with *Ato* Abbebe Bizwork; Magarsa Kumsa.

<sup>331</sup> Interview with *Ato* Habte Fayisa; Magarsa Kumsa; Shibbiru Wadajo; Kabbade Karrayyu

Haro Sabbu population residents made different attempts to overcome problems of long distance faced from Chanka and Lalo Kile areas. In 2005, when electric service began to be planned to Gulliso town from Gimbi (Hydro-electric of Fincha) it excluded towns of Haro Sabbu, Ayira, Lalo Qile and Yubdo. The case created opportunity to the people of Haro Sabbu to apply to the Gulliso Cadres and administrators of the government bodies. For that they organized themselves to present their application elected the representative committees from among themselves. Those representatives were named as ‘the committee of for the Developing of Haro Sabbu town.’ The committee members included: Gadisa Gella, Tarfasa Gada, Abebe Bizuwark, Hailu Girma, Jirata Raga and Bula Ofga.<sup>332</sup>

The committees began to present the applications of the people of the town to Gulliso and Gimbi. The government officials who were from *Chaffe* Oromia came to the area. This was followed by coming of Oromia Regional state President; *Obbo* Abba Dula Gammada came to Haro Sabbu when he was visited Kellem Wollega province. The president listened to the questions of Haro Sabbu people. Discussions were made with the people of the town. Also he answers were given to the people of the town: electric, road, schools and health centers were allowed to the town people that ultimately stabilized the people of Haro Sabbu town and enhanced its growth and expansion. Haro Sabbu town continued to be a center of trade. Government employees, also Merchant’s even farmers began to make their residential place at the town. The opening of additional high school by governmental organization added to the growth of the town<sup>333</sup> Now it has two high School, three elementary school (1-8), one technique school, one KG and four Private KG School taking service in a town.<sup>334</sup>

The Municipal Service has more begun its services in Haro Sabbu town since the beginning of 1990s to provide basic services of collecting taxes from merchants. Apparently, such services were introduced to the town like electricity, garbage collection, markets, slaughterhouses, cemeteries, and libraries of the schools. Taxes, charges, fees, grants and loan are the major sources of finance for development of infrastructure. However, the effectiveness and the magnitude of these sources depend on the effectiveness of financial management and the economic base of the town.<sup>335</sup>

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<sup>332</sup>Intervie with *Ato* Kabbade Karrayyu; Abebe Bizwork

<sup>333</sup>Interview with *Ato* Siyyum Kabbade; Magarsa Kumsa

<sup>334</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>335</sup>Informant: Magarsa Kumsa; Kabade Karrayyu

In the case of Haro Sabbu town, some evidences indicate that during his governorship, *Ato* Magarsa Kumsa did a lot to make Haro Sabbu more conducive and desirable place to live in. Some local sources and the old people who lived during these times argued that Haro Sabbu could have been developed in to the great town, for it shined and flourished during the governorship of *Ato* Magarsa Kumsa. Also *Ato* Magarsa Kumsa was written the paper had thirty two pages its title'' *Ragaa Bu'uuraa Aanaa Daallee Sadii bara 1983-2002/ 1991-2010*'' and stored in the information and communication office of Dallee Sadi district. It has already gained a town plan for its emergence as a modern planed town in the region. Road networks, drinking water projects, communication networks and other infrastructural development was well in progress.<sup>336</sup>

The other achievement of *Ato* Magarsa Kumsa was the establishment of modern sport venues within the town such as football field or stadium.<sup>337</sup>

The commencement of the development of Haro Sabbu town into a great commercials center, which was conceived by *Ato* Magarsa Kumsa, was aborted in 1990s. During his administrative period, the number of dwelling houses has tremendously increased. Anyone that had to be in Haro Sabbu can find rented houses easily. Haro Sabbu can afford strangers permanently or temporarily in order to make their living as entrepreneur, merchants, broker, daily laborer, adventurer, bar maids, prostitutes...etc. For the temporary visitors as well as for the inhabitants of the town private entrepreneurs embarked on buildings hotels, restaurants, bakery, shop, grain mills, coffee mills, and transportation services.<sup>338</sup>

#### **4. 3. Infrastructural Developments of the Town**

The town continued to enjoy such position until the mid 1980s. The most important government organizations and private firms that had significant effect on the development of the town were the district offices such as Ethiopian Electric power, the Postal and Telecommunications offices which were established after 1970s.<sup>339</sup>

These organizations, served as chief centers of operation in the region. But, expansion of corruption in revenue office during the past years, weak tax source identification, subjectivity

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<sup>336</sup>''*Seenaa Hundeeffama Magaalaa Haroo Sabbuu*,'' (2009), p. 2.

<sup>337</sup>Interview With *Ato* Magarsa Kumsa; Siyyum Kabbade

<sup>338</sup>Interview With *Ato* Siyyum Kabbade; Shibbiru Wadajo

<sup>339</sup>''*Raga Bu'ura Aanaa Daallee Sadii*'' , (Haro Sabbu, 2009), pp. 3-6.

of tax assessment, lack of awareness of the tax payers, unwillingness of tax payers, weak exploitation of revenue from the potential revenue source, poor tax documentation, lack of systematic data recording and data base, weak capacity of the slaughter house and its management, illegal slaughter in each corner of the town, weak investment promotion, expansion of informal business and illegal construction, lack of loading and unloading place in lives and poor coordination with stakeholders. Though, Urban and rural areas have traditionally been viewed as a separate and competing districts placed in different areas for planning, development and investment purposes, they were interdependence.<sup>340</sup>

Agricultural growth depends on access to urban market and industrial inputs, while urban industries require raw materials from the primary sector and use the latter as source. Likewise, livelihood of rural and urban areas was virtually interconnected. Haro Sabbu town acts as a node for rendering different services to the hinterland and surrounding residents. The situational location of the town contributes and acts as a node for movement of passengers and freights from Addis Ababa to the hinterland and to the study region.<sup>341</sup>

The economic interactions of Haro Sabbu town with the surrounding districts could be manifested in the form of flows of agricultural and manufacturing goods (marketing linkage) and movement of capital (financial linkage) as well as linkage of services sectors. Rural-urban movement of peoples was caused by either push or pull factors. Peoples moved to the urban areas to sought better life, access to social, economic, cultural and religious services. Most of the time peoples migrate to the town regularly either to be live permanently or to get services such as health, judicial, postal, shopping, and higher educational services.<sup>342</sup>

The volume and diversity of agricultural commodities supplied to the town is largely depends on the economic structure of the town and on the production capacity of the rural hinterlands. The main trading items as discussed earlier included maize, teff, nug, coffee, Vegetables, fruits, cattle, sheep, poultry, honey, butter, etc mainly supplied to Haro Sabbu town from the nearby villages and hinterlands such as, Chanka, Yubdo, Lalo, Ayira, Dalle

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<sup>340</sup>*Ibid*, p. 5; Daniel Ayana, Coffee and Food Crop Production for Self-Sufficiency: The Case of Western-Wollaga an Out Line, In The Proceeding Of The Third Annual Seminar Paper In The Department Of History (Addis Ababa University, 1986), p.47.

<sup>341</sup>Informant: Habte Fayisa; Kabbade Karrayyu; Masfin Galalcha

<sup>342</sup>Informant: Asaffa Dilla; Amansa Guta; Oljirra Ofgea

Wabara and Hawa Galan districts. Urban centers play a significant role in linking rural and urban economies to attain a more balanced development.<sup>343</sup>

Among others, they act as centers for production and distribution of goods and services to their rural hinterlands. In this regard, Haro Sabbu town serve as a center of distribution of manufactured goods and services to the hinterlands. Agricultural inputs such as fertilizer, insecticide, and quality seed are supplied to the farmers in the hinterlands and to the farmers association of Dalle Sadi district through the town.<sup>344</sup>

#### **4.4. LiveStock Production**

As the case elsewhere in the country in general in Haro Sabbu in particular, livestock in the area of a town were considered as a means of asset. Live stock rising was a necessity for the households in the Haro Sabbu area for a variety of reasons. The most important contribution of live stock to agricultural production in many parts of Ethiopia is the use of oxen as draught animals. First the crop production in the Haro Sabbu area is based on oxen plough. The survey results indicated that the majority of the households (36.9%) owned oxen and cow followed by sheep (24.6%).<sup>345</sup>

Second crop and livestock products are complementary in house hold food consumption. Livestock in addition to their importance in agriculture, act as reserved wealth or security for the house hold. House holds keep livestock as a way of accumulating wealth to be used when the house hold needs it most; that is when all the means of getting money have been exhausted. In general, the main livestock types were cattle, sheep goats.<sup>346</sup> Whether livestock was used for home consumption or brought to the market depends on the type of animal. Cow and chicken mainly kept for their produce (milk and eggs) as opposed to goats and sheep which kept mainly for selling or slaughtering.<sup>347</sup>

Chickens were kept for selling or were some times for consumption. Goats are the most commonly consumed and sold livestock. Cattle are valuable assets that rarely sold, and hardly ever consumed. Cattle kept for productive agricultural activities, and also serve as an investment that can provide relatively significant income in bad years. However, a significant

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<sup>343</sup>Interview With *Ato* Ababe Bizwark; Siyum Kabade

<sup>344</sup>*Ibid*

<sup>345</sup>Informant: Daniel; Birasa; Araga; “*Seenaa Hundeeffama Magaalaa Haro Sabbu ...*,” p. 18.

<sup>346</sup>*Ibid*

<sup>347</sup>Informant: Birasa Bakale; Dasta Goshu; Araga Nagari

variation observed in the live stock ownership of households within Haro Sabbu and between the sample households, though they reported that they had different types of livestock. Lack of good rural-Urban linkage is one factor which could decrease the needed income from the crop. Because, if there is no road in some rural areas it's difficult to sell the product in a market. The main crop produced in the Haro Sabbu area was maize, coffee, chat and fruit.<sup>348</sup>

#### **4.5. Livestock Market**

The live stock market was located on the right side of current Agricultural office, near Borta River. According to source from town municipality, cows, oxen, sheep, and goats were the major types of livestock brought to the livestock market, but have the following problems.<sup>349</sup> The market place does not follow the cattle flow direction; the size of the area was too narrow. It was not well fenced which affects the revenue collection of the town. It was also combined with the general market, which was not compatible. From the above mentioned problems, it was easy to understand that the livestock market has been giving function without the standard set for the purpose. Therefore, it needs a standardized live stock market for the future.<sup>350</sup>

The slaughter house was located on the close of the livestock market, left side of the livestock market. Source from the municipality shows, the slaughter house was small in size and has not enough site water supplies and a tank for safe treatment of the waste. This was likely to create health problems resulting from contaminated meat. The slaughtered meat was transported by a traditional open cart driven by horse also by rika on the shoulder. The meat on the cart was easily exposed to contamination and it was unsafe.<sup>351</sup> It is the practice of cultivating, processing and distributing food in, or around a village, town. It involves animal husbandry, agro forestry and horticulture. It is practiced for income earning or food producing activities and it is an integral component of urban economic and ecological system. Urban agriculture contributes to food security and food safety in two ways: first, it increases the amount of food availability to people living in towns, and second, it allows fresh vegetables and fruits and meat products to be made available to urban consumers.<sup>352</sup>

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<sup>348</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>349</sup> *Ibid*

<sup>350</sup> ‘‘*Ragaa Bu’uraa Aanaa Daallee Sadi...*,’’ pp.4-8

<sup>351</sup> *Ibid*, p. 7; Informant: Magarsa Kumsa; Abbabe Bizwark

<sup>352</sup> Informant: Birasa Bakala; Araga Nagari; Dasta Goshu

In addition to these the activity plays an important role in creating job opportunities and generation of income especially for urban poverty group of the town. But the problem was unable to use the potential that the town has in providing fresh vegetables to residents. Based on source from town municipality, the following were a major potential and fertile ground to urban agriculture activities in the town for who were need to participate in the sector.<sup>353</sup>Vegetables and fruits ;Beehive farming,Cattle, sheep and goats fattening and dairy farming and good agro-climatic zone help to participate in the tree plantation investment (avocado,Mango, papaya, etc to expand the service of juice drink for the society and even to export the products). Here, products like tomato, potato, onion, imported from Dambidollo, Gimbue, and from other places. So to produce more products with quality and to satisfy the needs of the society the administration should give an attention to supply the improved agricultural inputs, identify area for urban agriculture, give training for farmers on the adoption of improved agricultural inputs, try to bring modern beehives and improved cattle breeds to expand the service of milk and milk product supply for hotels and for the urban societies and also invite investors to the area.<sup>354</sup>

Table.5.Urban Agriculture by Small Interprises, 2010

N <sub>0</sub>	Type of activities	Number	Number of people involved		Total
			Male	Female	
1	Horticulture	15	66	49	139
2	Dairy Farming	3	7	21	31
3	Poultry	4	5	32	41
4	Cattle Fattening	3	6	23	51
	Total	25	84	125	239

Source: Agricultural Office of Haro Sabbu Town

Beside to this, it was important to see the livestock population found in the town.The establishment of center of breeding of poultry in Haro Sabbu town in 1991, created an opportunity to increase in the number of populationof poultry which took the large portion of

<sup>353</sup>Interview: Shibbiru Wadajo; Magarsa Kumsa; Abebe Bizwark

<sup>354</sup>Informant : *Mato Alaqa* Gaddisa Geellaa; Magarsa Kumsa

service of milk and milk product supply for hotels and for the urban societies and also invite investors to the area.<sup>355</sup>

#### **4. 6. Town Invironmental Cleaning Problem**

Due to the increasing number of population from year to year the urban environment of Haro Sabbu has been deteriorating from time to time and from year to year. Therefore, the municipality of the town was a curtail issue to address in the environmental protection. There was one solid waste disposal sites in the one. The solid wastes were disposed in landfills, which was located in *kebele* 01 along the different types of river. This waste disposal sites were located at incompatible area because they were found just near the edge of river<sup>356</sup>

With the increasing number of the population and the expansion of the town, the proportional distribution of toilets room became inadequate. There were not more than three public toilets which were distributed through the town, one in *manahariya* it had four holes and the others one in 01 *kebele* and one in 02 *kebele*.<sup>357</sup>

#### **4. 7. Social Services Found in Haro Sabbu Town**

##### **4. 7. 1. Health Service**

In Ethiopia, primary health service coverage, through the development of health infrastructures and facilities, has shown significant expansion in recent days. However, utilization of the health facilities is reported to be markedly different from household to household and is generally low. Health service utilization<sup>73</sup> in urban and rural areas was 14 and 9.5 percent, respectively. This means that effective utilization of health facilities depends on demand side factors such as education, information, income and other socio-economic characteristics of intended users.<sup>358</sup> Accordingly, the status of health outcome indicators shows that Ethiopia is among the lowest in the world. Life expectancy at birth is low; infant mortality and maternal mortality rates are high.<sup>359</sup>

The burden of disease, measured by premature death, is dominated by prenatal and maternal conditions, acute respiratory infections, malaria, nutritional deficiency, diarrhoea and AIDS. Indeed, the percentage of fully immunized children increased from 22 percent to 63 percent<sup>72</sup>. The programme is considered the largest of its kind in Africa. It has had about 8 million

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<sup>355</sup> ‘‘*Seena Hundaeffama Magaalaa Haro Sabbu...*,’’ p. 5.

<sup>356</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>357</sup> Informant: Shibbiru Wadajo; Magarsa Kumsa

<sup>358</sup> S. Edwards, ‘‘The Ecology and Conservation Status of Medicinal Plants on Ethiopia’’ What do we Know? In Medhin Zewdu and Abebe Demissie (ed.) Conservation and Sustainable use of Medicinal Plants in Ethiopia, 2001, pp. 46-55

<sup>359</sup> *Ibid*, p.48.

beneficiaries (approximately 7 million in public works and 1 million in direct support) followed by the child support programme of South Africa that has 3.7 million beneficiaries notes that absence of affordable nearby clinics limits women's choice to home-based or traditional treatments and birth attendants.<sup>360</sup>The health status of a household's head and his family members also a good indicator of human capital<sup>361</sup>Those who are found in good health condition are believed to be more efficient in earning income and improving the live of that house hold.In this study, the researcher, classify health center as health extention and other government health center.<sup>362</sup>

The provision of health services in Haro Sabbu town has begun at the end of 1950s by the Eritrean man who was name Gabre Egzeabier Amdebian at present day of *Ato* Addisu shop. The people of Haro Sabbu town and its surrounding areas were used to only a clinic. Also, another clinic established by government sponser in 1971. They set up their headquarters on the site of today's Health Center office, round of Alam Tafari Secondary school. In 1980s during the *Derg* regime the two private Clinics opened in Haro Sabbu town.This Clinic was giving a treatment to the local people at Haro Sabbu and its surrounding areas.<sup>363</sup>

With the establishment of Clinic in Haro Sabbu town in 1971 a town got a generator from government. According to the generator that tells about the starting of the Clinic in the town and using Generator, the power of this generator was 62MW<sup>364</sup>

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<sup>360</sup>*Ibid*; Informant: Kitessa Hika; kabbade Karrayyu

<sup>361</sup>Workineh Shiferaw Oliqa, "A History of Leqa Kellem (1840 to 1941)," (MA Thesis, Wallagga, Wollegga University, 2012,) p. 2.

<sup>362</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>363</sup> Informant: Kitessa Hika; Siyyum Kabbade

<sup>364</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

Figure 5: First Generator of Haro Sabbu Health Center



Source: Photo Shows by Researcher, Taken on 12/3/2022

Source from Haro Sabbu health center indicated that before 1958, there was no health center in the town instead residents of the period gained health services from illegally circulated medicine providers. The first clinic was opened in 1958 in a rented private house, with two health officials called *Ato Yigazu Tarfasa* and *AtoTasfaye Chawaka*. The increase in the number of population and the need of medical care forced the built up of the first health center called Alam Tafar or Haro Sabbu health center in 1990s.<sup>365</sup>

Nevertheless, health problem in the town had been a common problem in the past. Thus, different epidemic disease often attacked the town inhabitants at different period. Since the foundation of clinic in the town most serious disease that frequently found in the clinic were the patients of malaria. It possible to realize that malaria is the most commonly harmful diseases that killed a number of people for years in the town. It is true that to reduce the vulnerability of malaria government of Emperor Haile Selasie was established Malaria Eradication Program at National level end 1950s or1960. The above declaration passed by the government brought to end expansions of malaria country level was pave for the establishment clinic in different areas of the country. To this end Haro Sabbu clinic that had been founded before this declaration materialize the governmental agenda to eliminate

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<sup>365</sup>Informant: Magarsa Kumsa; Kitessa Hika

vulnerability malaria in the town and surroundings community hand in hand to the other health services.<sup>366</sup>

The distribution of health services of the town in the period under study was not more than seven in number. Four private clinics, one government health center called Haro Sabbu Health center and two private drug stores. According to source from health institution of the town the following were problems related to Health Services during the period under study. These were inadequate number of health center in the town, inadequate internal health facilities, unavailability of health posts in the town, lack of sanitation technologies, (e.g. drainage system, waste collection and transportation (waste management system), Prevalence of diseases like pulmonary TB, other water born diseases and infections related to HIV/AIDS, etc and Shortage of medicine and medical instrument.<sup>367</sup>

The first government owned health center was established around the end of 1990s in Haro Sabbu town at the same site where it is still found. Since this period the town and its surroundings have received, been better health related services. However, there is neither private nor public Hospital in the town. However, as a result of insufficiencies of health services in the surrounding areas more people from Gnea Karra Bellam, Chammo, Setano, Marfo, Lello, and Dambal usually visit Haro Sabbu health center.<sup>368</sup>

Patients who were at risk were admitted to Ayira hospital. It was the only hospital in Ayira (Mission Hospital) also some times called ‘*hospitaala misiiyoonii*’, serving for the majority of population in the town and its surrounding areas. Next Ayira General Hospital another nearest Hospital only Gimbi Adventist General Hospital. Moreover, patients from Haro Sabbu town and nearby *kebele* were also threatened at private clinics and at home per time services of health officers of Haro Sabbu health center.<sup>369</sup>

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<sup>366</sup>*Ibid*

<sup>367</sup>Informant: Tarfasa Gada; Kitessa Hika; Magarsa Kumsa

<sup>368</sup>Informant: *Mato Alaqa Gaddisa Geellaa*; ‘*Seenaa Hundeeffama Magaalaa Haro Sabbu...*,’ p. 9.

<sup>369</sup>‘*Ragaa Bu’uraa Aanaa Daalle Sadii...*,’ p.6.

Table: 6. Health Service of Haro Sabbu Town to 2010

No	Name of health center	Total
1	Obbolota Clinic	1
2	Yigazu Clinic	1
3	Samuel Clinic	1
4	Haro Clinic	1
5	Haro Sabbu Health Center	1
6	Sibirat drug store	1
7	Milki Drug store	1
Total		7

Source: Haro Sabbu Health center office

#### 4.7. 2. Education Service

The beginning of modern education in Ethiopia went back to the last years of Menelik's reign. In the year 1908 emperor opened Menelik II schools Addis Ababa which is considered to be greatest attempt to modernize the country.<sup>370</sup> The school started giving modern education with planned to produce educated professional who would dedicate themselves to the modernization of the country and guarantee the Ethiopian autonomous in the international political affair. Subsequently the process of opening of schools had been going until 1936.<sup>371</sup> However, during Italian occupation 1936 – 1941, the expansion of modern education was halted for some time being.<sup>372</sup> On the other hand after restored to imperial throne, Emperor Haile Selasié began to give emphasis to improve on education system of the Ethiopia. To this end in the 1942 Ministry of Education and Fine Arts was established, that tend to foster modern education system in the country.<sup>373</sup>

The education attainment of the head of the house hold, years of schooling by lever were considered. Household heads who have higher education level can ask government and other body about the access of infrastructure because it knows the significance of infrastructure in economy, in political, in social environment.<sup>374</sup>

<sup>370</sup> John Markakis, *Ethiopia Anatomy of a Traditional Polity*, Oxford, 1974, P.144; Richard Pankhurst, *Economic History of Ethiopia, 1800-1935*, Haile Selassie I University Press, 1968

<sup>371</sup> Teshome Wagaw, *Education in Ethiopia: Prospects and Retrospect*. (Ann Arbor: The University of Michigan Press, 1979), pp.28-32.

<sup>372</sup> *Ibid*, p. 29.

<sup>373</sup> *Ibid*, p. 30.

<sup>374</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

But, the introduction of modern education to Ethiopia was not an accidental happening. Rather it was the outcome of the objective conditions in the country. The establishment of a central state authority and permanent urban seat of power, the arrival of foreign embassies, the development of modern economic sector and other conditions were some of the objective conditions that contributed for modern education in Ethiopia. The first informal education was given by the Orthodox Church at a place of called Kabba in St. Giorgis Orthodox Church 5kilo meter from Haro Sabbu town (schools of advanced level education in Orthodox Church) following the Christanization process in Dalle Sadi district.<sup>375</sup>

The first modern education was introduced in Haro Sabbu around 1954. Also, the first modern education in Haro Sabbu town which started in 1954 was formed by participation of Haro Sabbu town and its surrounding people. Also, it was started by few students and taught by only one teacher who his name *Ato* Simesso Denga. *Ato* Simesso Denga was a first teacher of Haro Sabbu town. He was started to teach in the camb of earliest police office. *Ato* Biyon Bokke was allocated a piece of land for a primary school at the left side of Haro Sabbu town. During his governorship opened the first school at the left side of the town. This school gave moral education.<sup>376</sup>

The educational policy during the period of Emperor Haile sellassie supported Amharic teaching in the town. In the 1950s, modern education was introduced to Haro Sabbu town. The first school was built by the participation of local people from hut and tree in the camb of police office. Also, after to years later was built another. This was the local children would be able to read the documents. During my investigation, many of informants who attended at the first built school students can read and write both Amharic and *Geez* alphabets and numbers<sup>377</sup>

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<sup>375</sup> *Ibid*

<sup>376</sup> ‘‘*Seenaa Hundeeffama magaalaa Haroo Sabbuu*, ’Data of Haro Sabbu Town...pp. 8-9

<sup>377</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

Figure 6: The View of Elementary School was constructed in Haro Sabbu Town in 1956



Source: Photo Shows by Researcher, Taken on April 21/2022

According to the manuscript that tells about the foundation of the modern education in the town, in 1954, according to data acquired in 2010, this school was built from mud and wood, also tied with materials like cement and stone.<sup>378</sup> In the 1960s, the SIM stationed at Haro Sabbu opened their second primary school Grade seven and eight. The school taught up to grade Eight.<sup>379</sup> This high school was built and opening after the Alam Tafari Primary School. The second Primary School had 41 boys and 23 girls in grades 7 to 8, with three male and one female teacher (all were Ethiopians). The Alam Tafari Elementary School had 179 male and 123 female students in grades 1 to 6 in 1968, with four teachers.<sup>380</sup>

In 1950s and 1960s, the SEM (Sweden Evangelical Missionaries) started missionary services in Ethiopia; most of them were teachers, mainly primary school instructors. The women generally taught in the first and second grades. Among missionary teachers, some of them were constituted at Alam Tafari Elementary School.<sup>381</sup> Until the opening of the secondary school at Haro Sabbu in 1987, most of students who completed their primary education attended the next level at Dambidollo<sup>382</sup>

<sup>378</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>379</sup> *Ibid*

<sup>380</sup> “*Seenaa hundeeffama magaalaa Haroo Sabbuu...*,” p. 14-16

<sup>381</sup> Informant: Habte Ligdi; Shibbiru Wadajo

<sup>382</sup> *Ibid*

### 4.7. 3. Road Service

In the Ethiopia Road construction was started during the time of Emperor Menelik. For long period of time, the transportation becomes one of the great problems in our country due to the poor development of the road.<sup>383</sup> This was true for Haro Sabbu town where there were the problems of road that connect Haro Sabbu town with the neighboring towns. The merchants used pack animals such as Horses, Mule and Donkeys to product trade with the neighboring towns such as Chanka, Kake, Kebe, Gulliso, Gimbi, Dambidollo and others due to the absence of modern Road and car.<sup>384</sup>

But the road came from the capital city of Ethiopia; Addis Ababa to Dambidollo capital of Kellelem Wollega was constructed by Italy from 1936-1941. This road passes through the center of Haro Sabbu town. But this road itself was not constructed in some what modern way to give service in all seasons up to 1981. Up to its construction in *Derg* regime it improved from time to time in Winter season by the power of the people in the town to give service in dry season it self. The people when they construct or improve the road in period before 1981 there was no any payment for the people.<sup>385</sup>

They had responsibility to do so and obeyed by '*Balabat*' like *Qegnazmach* Amba Tasamma. The importance of this road was that it passed directly through Haro Sabbu town and had given service to majority *Kebeles* of the Dalle Sadi district people. The *Derg* government improved the road since 1980 to give service through out the year. By unknown reasons the road which constructed by *Derg* government was passed out of the Haro Sabbu town by coming through some *kebeles* in Lalo Kile district like Wayyu Badas, Segu, Marfo, *Mander Sost* and Gandaso and left the town to the right at the distance of one and half kilo meter (1.5km).<sup>386</sup>

The Dalle Sadi district administration of the time *Ato* Dagim Aweke was tried to discuss with concerned bodies to bring the road to pass through Haro Sabbu town. But, the Ethiopian Road Authority (ERA), refused to accept the idea. In addition to the district administration movement, the community in the town and around Haro Sabbu town organized them selves

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<sup>383</sup>Gunilla Bdjertan, 'Migration to Shashemene; Ethnicity, Gender and Occupation' Uppsal, Scandanavia Institute of African studies, 1985, p. 94.

<sup>384</sup> Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>385</sup> Informant: Magarsa Kumsa; Kabbade Karrayu

<sup>386</sup> *Ibid*

to compensate some necessary materials including birr for the construction of road that wanted to pass through town. Again the wish and interest of the people was rejected. From that time the development of the town and district it self became decreasing. The people of the Haro Sabbu town and surrounding are were ignored what the government wish to implement.<sup>387</sup>

In Dalle Sadi district the seasonal roads conncting Haro Sabbu town with other districts and with *kebeles* to 2010s, also one was 9km which connect Haro sabbu with Lalo Kile district and the other was 22km that connected Haro Sabbu town with Setano Dima *kebele*, also 24km that connected Dalle Wabara pass through Lello and Gute Annani *kebeles* and the others from Haro Sabbu town to Chamo and *MenderAsira Arat* and Bikila Birbir *Kebeles*. Some of these seasonal roads give service only for three to four months in a year. These roads also were constructed by the mobilization of peasants. Generally, because of the lack of road the rural people of the district did not get sufficient service of Hospital and Other health institution on time. Espetially, pregnant women and children were the victim of the problems. Also the rural community couldn't get proportional price for their production and encouraged lack of marketing information and accessibility.<sup>388</sup>

The transport facility between Haro Sabbu and other towns was not relatively better before 2010s. Besides the train, there were vehicles of different types and sizes that connected Haro Sabbu with other towns. However, the intra-urban transport system was very poor. For long, *gari* (horse-drawn cart) transport was the only public transport facility in the town.<sup>389</sup>

The major means of transport that have been rendering services in the town and help to communicate with other rural and urban localities include town buses, taxis, and public transport and freight trucks.<sup>390</sup>

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<sup>387</sup>Informant: Kabbade Karrayyu and Tarfasa Gadaa

<sup>388</sup>Interview with *Ato* Tarfasa Gada and Siyyum Kebede

<sup>389</sup>Informants: Shibbiru Wadajo; Magarsa Kumsa; Tariku Haile

<sup>390</sup>'*Seenaa Hundeeffama Magaalaa Haroo Sabbuu...*, 'p. 17

Table 7: Type of Vehicles which are Legally Registered in the Town, 2010

No	Types	Number
1	Private cars	17
2	Private taxi (bajaji)	12
3	Minibuses	23
4	Trade cars	21
5	Government cars	8
6	Horse cars	14
Total		95

Source: Transportation Office of Haro Sabbu town (Reports Documented in the Store)

#### 4.7. 4. Telecommunication Service

Communication infrastructure like telephone and postal services are the important for social and economic activities of the communities. For Example, telephone is one of the most important means of communication used by traders to obtain recent information needed for trade.<sup>391</sup> Those with cell phones expected to have an access to information, mainly market information from the nearby town. Understanding markets is essential for farmers. Direct access to information on customer preferences and price could determine the practices of farmers attending markets. Based on the market information farmers could be selective to visit the market only in periods when the price is favorable for them.<sup>392</sup>

Before the beginning of modern means of communication, people transmit their message by traveling long distances using camels, horses, mules and on foot. The inaugurations of modern communication system in Ethiopia like telephone, post and telegrams in the year play important roles in the development of town apart reducing difficulties.<sup>393</sup>

Communication is not the same as it refers to the transmission of message rather than carried physical goods and peoples. The earliest form of communication was by the word of mouth, when message was carried orally from one person to another, which led to distortion of information since mis-interpretation or exaggeration easily occurred in the process of transmission. With the beginning of telecommunication, message and news could be transmitted almost simply by the use of telegraph, telephones, cable or the telex system, by

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<sup>391</sup>Imperial Ethiopian, Ministry of Posts, Telegraphs and Telephones, *Seventy-Five Years of Postal Services* (Addis Ababa, Artistic Printers, 1969), pp. 12-16.

<sup>392</sup>*Ibid*, p.14.

<sup>393</sup>Imperial Ethiopian Government, Ministry of Posts, Telegraphs and Telephones, *Seventy-Five Years of Postal Services* (Addis Ababa, Artistic Printers, 1969), pp. 13-15.

which written message sent out from one end of the world can typed at the other end by a teleprinter. Telephone services play a prominent role for the growth and development of any county's economy and used to transfer information from one area to the other. It also facilitates different types of communication and linkage between people.<sup>394</sup>

Haro Sabbu Tele Communication began to provide its services in the region in 1997. Before these years the people of Haro Sabbu and its surrounding areas using to Radio communication of a Clinic This Radio Communication was during the started the Clinic the government gave to the Clinic office. But, during the early of 1990s the town got the wireless telephone. According to source from Haro Sabbu telecommunication office, the earlier telecommunication service of the town was given using old manual technology. Currently, it provides fixed lines telephone, mobile telephone, fax and internet with many interruptions. As to Haro Sabbu local area telecommunication office, although the capacity of the office was limited to provide only fixed phone and cell phone, the overall demand for telecommunication services has drastically increased from time to time. The office further indicated, the cause for the decline of the demand of a fixed line was due to line delivery shortage and increasing demand for cell phone. So the number of mobile users has shown tremendous increment. One of the major problems which people usually feel discontented in telecommunication service in the past was network interruption which always occurred in the town. The main reason behind this network interruption, according to the office was the capacity of cable cabinet to accommodate the capacity of the town<sup>395</sup>

However, according to source from an office, an effort has made to improve the existed problem. In addition to the above problems, the office disclosed that the major problems related to telephone services of the town were lack of accessibility of networks for residential areas, in adequate service provision and the service limited only to telephone than other and Shortage of human power. One of an essential measure taken by the corporation to minimize the major problem associated with telephone services was upgrading the existed telephone services in line with the current globalized world which was essential for the growth of telephone service of the town and its surrounding. This technological expansion was important for the growth of urban sectors as well as improving local administration, the development of trade and small business sectors and also with provision of social services.

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<sup>394</sup>Interview with *Ato Magarsa Kumsa* and *Shibbiru Wadajo*

<sup>395</sup>‘*Seena Hundeeffama Magaalaa Haroo Sabbu...*’, p. 19.

The corporation also committed to deliver a reliable domestic and international communications, including access to the internet services.<sup>396</sup>

#### **4.7. 5. Postal Service**

In Haro Sabbu town, postal service was established during the *Derg* regime. In Haro Sabbu town postal service opened in the camb of Haro Sabbu Clinic at the first time. The post office provided a service in its own office compound but narrow in size. The office has a number of letter collection boxes of around 195 of which some of them are rented others not. The major services rendered by the postal office of the town were: domestic money transfer; mobile and SIM card sell; collecting and distributing of domestic and international letters; renting post office boxes and paying salary for retired. Regarding the pattern of growth of the service, there was a continuous rise in both incoming and outgoing domestic and international letters. However, the development was not as expected and limited only on few service deliveries. Yet, the office should work for the tremendous development of postal service delivery coverage.<sup>397</sup>

According to source from office of postal services of Haro Sabbu town, regarding postal service delivery system of the town, some of the identified problems were: limited service; space requirement less than the standard and logistic problems to receive and send messages affect their activity. The problem needs planning intervention hence, the existing space should need to expand in its present position to arrive at the standard needed for the purpose. Furthermore, it is recommended that the office should diversify its service delivery.<sup>398</sup>

#### **4.7. 6. Electric Service**

The introduction and the use of electricity in Ethiopia proceeded the Italian period. However, structured electric service in the country only instigated during Italian occupation.<sup>399</sup> The Italian corporation known as *Compagnia nazionale imprese elettriche* (CoNIEI) operated diesel, steam and hydro powered electric units.<sup>400</sup> The economic structure of Haro Sabbu town was very weak, the utilization of modern source of energy was limited itself to traditional source of energy that depends highly on the use of natural resources, especially the product of

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<sup>396</sup>Informant: Magarsa Kumsa and Tarfaasaa Gadaa

<sup>397</sup>Informant: *Mato Alaqa* Gaddisa Gella and Magarsaa Kumsaa

<sup>398</sup>“*Ragaa Bu’uraa Aanaa Daallee Sadii...*,” pp. 24-27.

<sup>399</sup>Buli Ejeta, “History of Gulisso Town from Its Foundation to 1974.” (BA.Thesis, History Departement, Addis Ababa University), 1991, pp. 6-8.

<sup>400</sup>Hailu Galana, “A History of Waliso Town from 1927-1991,” (MA Thesis, Department of History, Jima University, 2015), P.85.

forest resources. Among the well commonly known source of energy commonly used in and around Haro Sabbu town according to source from an informant, charcoal, animal manure, farm residual and fire wood were the dominant one. On contrary to traditional source of energy, hydro electric power, solar energy and geothermal power were the modern source of energy.<sup>401</sup>

Electric power was not only for urban areas but also an important ingredient of the rural development agenda and it provide a base for business development. It is an essential part of social transformation, it promote educational facilities, health services, business and administrative activities. It was for this reason that most developing countries including Ethiopia, gave more attention and launched a large scale rural electrification program. Though, the access to the use of electric power supply in urban and rural areas has been far from satisfaction, it needs further expansion to fill the gap. There was a number of private small scale industries involved in different occupational activities following the down fall of *Derg* regime. Based on a source from town municipality the following were small scale industries by types and owner ship in the period under study. Five private coffee mills, nearly eleven private flour mills, four private garages Metal work and wood works.<sup>402</sup>

#### **4.7.7. Technical and Vocational Educational Training (TVET) Service**

The technical school provided training service for student from districts of the Surrounding areas.<sup>403</sup> It is, therefore, necessary to take in to account the number of students who come to the town from other areas for educational service, while planning the future requirements of schools in Haro Sabbu town.<sup>404</sup>

The Technical and vacation training center was established in Haro Sabbu town in 2003. This Technical and vocational training centers play a great role in providing intermediately trained man power which will not only fill job positions in government institutions but also can

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<sup>401</sup> *Ibid*, p. 25; Bilal Muche'' History of the Ethiopian Electric Light and Power Authority 1956-1974, (BA Thesis, History, Addis Ababa), pp. 20-23

<sup>402</sup> Informant S: Magarsa Kumsa; Berhanu Zeleke, ''Challenge and Opportunities of Development in Ethiopia Through Urban-Rural Economic Linkages'' (Degree in Doctor of Literature and Philosophy, South Africa, 2016), pp.92-95.

<sup>403</sup> Bula Sirika, ''Socio-Economic Status of Handicraft Women Among Macca Oromo of West Wollaga, South West Ethiopia, ''(MA thesis, Department of History and Heritage Management, Addis Ababa University, 2008), pp. 4-6

<sup>404</sup> Informant: Sisay Naggasa; Shibbiru and Siyum; ''*Seenaa Hendeeffama Magaalaa Haroo Sabbuu...*, ''p.11.

create job opportunities for self employment and became productive citizens by participating in the private sectors.<sup>405</sup>

#### **4. 7. 8. Water Service**

The water sources service of Haro Sabbu town were *laga Obbo* Wakjira (*Obbo* Wakjira River), *Laga Hadha Kabbada* (*Hadha* Kabbada River), *Laga Gandaso* or *Laga Abba* Wandimmu(*Abba* Wandimmu River) all the Rivers now rounded the town. All these rivers the source of drinking water supply of earlier period of the town which began distributed water service to residents. Though it was out of the scope of study period, for our understanding, the main source of water in the town was River diversion around 4 km away from the town on the northern part at Awetu Gandaso peasant administrative association<sup>406</sup>

According to the office of water and sewerage service of the District, Haro Sabbu town and its surrounding, house holding living in urban housing unit were much more likely to have used safe water, nearly 97 percent and only 2.4 percent from unprotected well or spring and 0.8 percent from River or lake, as a main source of drinking water as compared to house hold living in rural housing units only 18 percent<sup>407</sup>. Though, data obtained about loss of water was limited, the figure shows the trend of water loss was related with old age water transmission line. So, according to the office, water loss was declining from time to time due to maintenance and use of new water transmission line. The number of residents of the town growing in large proportion and the per capita water consumption was less than the standard. Therefore, insuring water demand and quality of supplied water will be one of the important measures and recommendation which the municipality of Haro Sabbu town should take in to account.<sup>408</sup>

In General, according to the office of water and sewerage service of the municipality, the major Problems identified in Haro Sabbu town included: Spare parts for electro mechanical materials, distribution pipe network coverage area was very small, public water point in some place was located on un proper site and the water supply scheme was not covered all parts of the town; especially around the newly expansion part.<sup>409</sup>

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<sup>405</sup>*Ibid*, Kasaye Lamma. ‘‘Special Distribution of Hydroelectric Power in Ethiopia,’’(BA Thesis in Geography, Addis Ababa University, 1993), pp.4-6.

<sup>406</sup>Informant: Ababe Bizwork; Sisay and Tarfasa

<sup>407</sup>Informant: Magarsa Kumsa; Sisay and Abbabe

<sup>408</sup>Informant: Tarfasa Gada and Shibbiru Wadajo

<sup>409</sup>‘‘*Seena Hundedeffama Magaalaa Haroo Sabbu...*,’’pp.11-14.

## Conclusion

Some materials have been produced on the history of Dalle Sadii District up to the 1991. However, the history of the former of Haro Sabbu Town from its foundation up to 2010s has not been given enough attention by the previous researchers. So this thesis is entitled A History of Haro Sabbu Town from 1953 up to 2010s has various significances and the study attempts to investigate the social, economical, cultural and infrastructure of the town during the temporary scope. In the Historical reconstruction of Haro Sabbu Town from its foundation to 2010s, I have endeavored to incorporate its social, political, economical, and cultural and its infrastructure as well as administrative of the town. Haro Sabbu Town acted as the mode for rendering different services to the hinterland and surrounding residents. sectors.

One of the finding of this thesis was identifying factors contributed to the establishment of Haro Sabbu Town as a sizeable village and later town standards. Identifying early settlers of the study region and the surrounding were the second finding of the study. In the establishment of Haro Sabbu as a seat of administration, nobles from central government and land lords of the study region and its surrounding had a role in its foundation. Exploring the role of these persons in establishing Haro Sabbu as a Town is the next finding of the thesis. Another point of this thesis in 1935 the Italian invaded Ethiopia in general and Haro Sabbu Town in particularly. Indeed, the Italians during their occupation period abolished the *naftagna-Gabbar* system and other form the economic exploitation. However, during the last days of the occupation, the Italians began a forced labor regime for their cotton plantation and gold mining in *Awurajja*. With these constructed the road from Addis Ababa to Dambidollo this road crossed the Haro Sabbu Town.

Compared to the reign of Emperor Haile Sellassie it was during *Derg* period and the early time of the EPRDF ruling that Haro Sabbu Town attain some infrastructural development like pure water supply, road expansion both in town and that connect neighboring town, and establishment of secondary school and use of electric light from generators were come in the town. Generally, this study is the first attempt to reconstruct a history of Haro Sabbu Town from ca.1953 to 2010s. However, this thesis is not claimed to complete and comprehensive. On the other hand, it is the strong belief of this researcher, that this study would contribute much to further research to be undertaken on Haro Sabbu Town in particularly and urbanization in Ethiopia in general.

## Glossary

<i>Abbaa Warraa</i>	House holder
<i>Amoolee</i>	Solt Bar
<i>Ayyaana</i>	Cermony
<i>Ato</i>	A civil title given to ordinary people, equivalent to Mr
<i>Abba</i>	Father, a title given in <i>Maccaa</i> Oromo for elders and particularly at Ethiopian Orthodox Church given to a priest or a monk.
<i>Alläqa</i>	Head of the Ethiopian Orthodox church.
<i>Asir-alläqa</i>	A military title equal to commander of ten.
<i>Awraja</i>	Administrative sub- province
<i>Azazhi</i>	Commander', chief of the royal court
<i>Balabat</i>	Landlord or local hereditary chief
<i>Bitwädäd</i>	The highest politico-military title
<i>Balambäras</i>	A military title just below that of <i>Gerazmach</i> .
<i>Çiqashum</i>	Village chief empowered to collect tax during the imperial regime.
<i>. Däbtäras</i>	A spiritual teacher at Ethiopian Orthodox Church
<i>Däjjazmach</i>	A military title below <i>Ras</i> .
<i>Daña</i>	Judge
<i>Därg</i>	The military government of Ethiopia which replaced emperor Hailesilassie
<i>Facaasaa</i>	A traditional unit of measuring of land, equivalent to one fourth hectare
<i>Färäsula</i>	A unit of cereals measurement in Gibe region about seventeen kilogram
<i>Fitawrar</i>	Commander of the Vanguard, a military title below Dajjazmach
<i>Gasha</i>	Unit of land measurement equivalent to 40 hectares
<i>Gibir</i>	Tribute
<i>Gäbäya</i>	Market place
<i>Gäbbar</i>	Tribute paying peasant
<i>Gimja bét</i>	Treasury
<i>Girazmach</i>	Commander of the left, a politico- military title, non hereditary right to Collect tribute from landowners.

<i>Gizat</i>	An administrative unit
<i>Hämsa-älläqa</i>	A military title equivalent to commander of fifty.
<i>Kélla</i>	Legal trade controlling place
<i>Läm</i>	Cultivated.
<i>Läm-ṭäḥ -</i>	Semi-Cultivated
<i>Lij</i>	Child, Honorific title generally reserved for sons of royal family and Of the upper nobility.
<i>Madäriya märét</i> as	A land given as a lieu of salary by the governme soldiers and officials as .emunerfor their services
<i>Mad-bét</i>	Royal “kitchen”
<i>Mahibär</i>	Association
<i>Mämhir</i>	Head of Monastrey
<i>Märiyéta-</i>	A religious title given to the clergy who educate the liturgy
<i>Mikitil Wäräda</i>	An administrative unit below the level of district
<i>Mälkäñña</i> were settled  with the word	A name which the local people used to recall the northerners who  in the Area following the conquest, they used it interchangeably  naftaña.
<i>Misläné-</i>	An administrative unit under wäräda
<i>Naftañña -</i>	The one who carries a gun, soldiers who were Settled in the area following the conquest
<i>Qäbällé</i>	Lowest administrative unit
<i>Qäñazmach</i>	Commander of the right, a political military title above Grazmach
<i>Qoroo</i>	Political title equivalent to Ćiqashum
<i>Ras</i>	A higher politico-military title below king
<i>Sä fär -</i>	Neighborhood or camp
<i>Shäria</i>	Islamic Law
<i>Shéikh</i>	A religious title given to Muslims
<i>Ṭäqelay-Gizat</i>	Province
<i>Ṭägära-birr</i>	Silver printed currency.
<i>Tsihfät bét</i>	Bureau, Office
<i>Wäräda</i>	Administrative unit below Aweraja

<i>Wäyna-däga</i>	Moderate climatic zone.
<i>Wäyzäro</i>	A title given to married women, which is equivalent to “Miss.”
<i>Wähni-bét</i>	Exile
<i>Zäbäñña</i>	Gourd
<i>Zämächa</i>	Campaigner

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### 3. LIST OF INFORMANTS

N0.	Name	Sex	Age	Place of Interview	Date of Interview	Remarks
1	Abebe Bizwark (Ato)	M	63	Haro Sabbu	19-3-2022	He was a participant of students movement to over through Emperor Haile Sellassie I
2	Amansa Guta (Ato)	M	104	Belam	21-3-2022	He knows about a history of Haro Sabbu Town
3	Amante Irrana(Ato)	M	78	Warra Wale	19-3-2022	He knows about Sabbu Hora
4	Araga Nagari(Ato)	M	89	Haro Sabbu	21-3-2022	He was a servant of government in Haro Sabbu Agricultural office
5	Araga Wagari(Ato)	M	59	Haro Sabbu	17-4-2022	He was a worker of Dalle Sadi Agricultural Bureau
6	Asaffa Dilla(Ato)	M	70	Haro Sabbu	22-4-2022	He was a merchant of Haro Sabbu town and born at Lello in the vicinity of the town.
7	Asaffa Tarfasa(Ato)	M	76	Setano Dima	29-4-2022	He was a member of Adventist Church and knows about its history
8	Ayyana Bulcha(Ato)	M	81	Haro Sabbu	11-5-2022	He was a religious a Orthodox and lived at Haro Sabbu for long period
9	Bakala Babu(Ato)	M	67	Bellam	19-5-2022	He knows about amerach the cooperative farms
10	Bakale Fissiha(Ato)	M	65	Haro Sabbu	26-5-2022	He was a Bellamorigin and served at Haro Sabbu Municipality for long period. A valuable informant on municipal services.
11	Banti Ifa(Ato)	M	61	Haro Sabbu	29-5-2022	He was a teacher and knows about culture of marriage in Haro Sabbu town
12	Barkesa(Ato)	M	71	Setano	10-6-2022	He was a militia of Derg also he knows about the area durin Darg regeme
13	Birasa Bekele(Ato)	M	56	Haro Sabbu	13-6-2022	He was an expert of agriculture and natural resource, he knows about the haro Sabbu town
	Bulcha Dibaba(Ato)	M	84	Babbu	16-6-2022	He was Knows about the

14						establishment of the early police office of Haro Sabbu Town..
15	Daggafa Tura( <i>Ato</i> )	M	70	Babbu	19-6-2022	He was a member of Bethel Makane Yesus Church of Haro Sabbu and a victim of Dargue religious
16	Daniel Chala( <i>Ato</i> )	M	84	Haro Sabbu	15-7-2022	He was an expert of agriculture and knows about early haro sabbu town
17	Dasta Goshu( <i>Ato</i> )	M	44	Haro Sabbu	28-7-2022	He was a expert of agriculture also knows about climati condition of Haro Sabbu area
18	Fissiha Tafarra( <i>Ato</i> )	M	51	Haro Sabbu	1-8-2022	He knows about a history of Haro Sabbu Town
19	Gaddisa Gella( <i>Meto Äläqa</i> )	M	78	Haro Sabbu	14-8-2022	A police man and long time resident of Haro Sabbu.
20	Garba Wayesa( <i>Ato</i> )	M	91	Setano dima	15-8-2022	He knows About a history of Haro Haro Sabbu town
22	Kumarra Barkessa( <i>Ato</i> )	M	81	Setano Dima	17-8-2022	He was a member of militias in Setano Dima campaigned to Somal'swar of 1982 and A victim of different proplems in Dargue regime
24	Habte Fayisa( <i>Ato</i> )	M	78	Bellam	18-8-2022	A merchant and a long time resident of the town.
25	Masfin Galalcha( <i>Ato</i> )	M	74	Haro Sabbu	20-8-2022	He was knows about the establishment of Haro Sabbu town
26	Habte Ligdi( <i>Ato</i> )	M	72	Haro Sabbu	21-8-2022	He knows About a history of Haro Sabbu town
27	Hika Mardasa( <i>Ato</i> )	M	81	Bellam	21-8-2022	He knows about introduced the Orthodox religion in the areas
28	Hundessa Billo( <i>Ato</i> )	M	78	Setano	24-8-2022	He was knows during the Italy
29	Kebede Kena( <i>Ato</i> )	M	72	Haro Sabbu	25-8-2022	. He well knows Haro Sabbu from 1960s.
30	Magarsa Kumsa( <i>Ato</i> )	M	70	Haro Sabbu	29-8-2022	Born in the town, he was a mayor of Haro Sabbu Town
31	Mammo Chali( <i>Ato</i> )	M	70	Setano Dima	30-8-2022	About the development of Orthodox Churches in Haro Sabbu.
	Olika Duressa( <i>Ato</i> )	M	76	Haro Sabbu	2-9-2022	He was Amember of peasant association in Warra Wale

32						near of Haro Sabbu town during the Dargue regime and knows about Suchi Mineral spring water and its useage.
33	Oljirra Ofgea( <i>Ato</i> )	M	65	Bellam	3-9-2022	He knows about the formation of all association in Haro Sabbu
34	Kabbade Karrayyu ( <i>Ato</i> )	M	73	Haro Sabbu	4-9-2022	A town born merchant, long time resident at Haro Sabbu.
35	Kantiba Bakana( <i>Ato</i> )	M	79	Babbu	7-9-2022	He was knows about marriage in the areas
36	Kitessa Hika( <i>Ato</i> )	M	75	Bellam	10-9-2022	He knows as the expansions health institution in Haro Sabbu And its surrounding areas
37	Nagasa Galata( <i>Ato</i> )	M	81	Bellam	10-9-2022	He was taught in Mekene Yesus Church during Emperor Haile Sellassie I
38	Shibbiru Wadajo( <i>Ato</i> )	M	75	Haro Sabbu	13-9-2022	Born in the town, also he was a chairman of Haro Sabbu 02 kebele
39	Sisay Naggasa( <i>Ato</i> )	M	50	Haro Sabbu	13-9-2022	He has Knows about the water project of Haro Sabbu town
40	Siyum Kebede( <i>Ato</i> )	M	92	Gandaso	16-9-2022	Born in at village near Haro Sabbu town; knows much about the Italian period.
41	Tariku Haile( <i>Ato</i> )		61	Haro Sabbu	23-9-2022	A teacher also knows about the foundation of Haro Sabbu Town
42	Tarfasa Gada( <i>Ato</i> )	M	83	Haro Sabbu	30-9-2022	He was elder of haro sabbu town , he was Abba Gada of Haro Sabbu he knows history about athe town

## **DECLARATION**

I, the undersigned, declare that this Thesis is my work and that all sources of material used for the thesis have been duly acknowledged.

Name: Bijiga Tashome Kajela

Signature: \_\_\_\_\_

Advisor: \_\_\_\_\_

Co-Advisor: \_\_\_\_\_

Place: Jimma University

College of Social Sciences and humanities

Department of History and Heritage Management







APPENDIX IV

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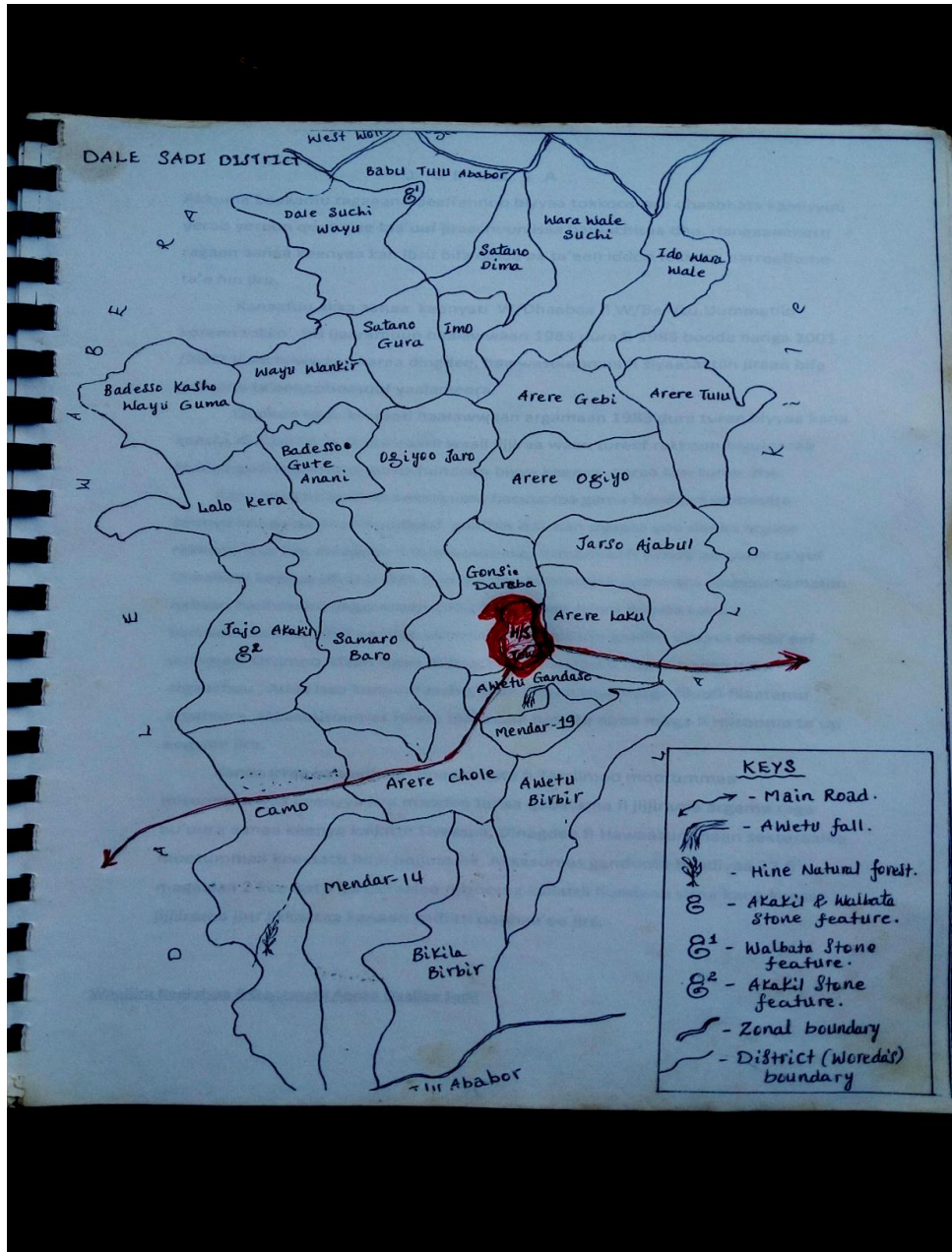
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APPENDIX V





APPENDIX VII

