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A History of Teppi Town from Its Foundation to 1991

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Key to the transliteration system

The seven systems that are used for name and words of Amharic origin adopted from institute of Ethiopia studies.

III The sounds of Ethopic alphabets are represented as follow

1 st በ	Ba	5 th ቤ	Be
2 nd ቡ	Bu	6 th ብ	Bi
3 rd ቢ	Bi	7 th ቦ	Bu
4 th ባ	Ba		

II Palatalized sounds are represented as follow

1 st	ሻ	Sh
2 nd	ቸ	Ch
3 rd	ገ	Gn
4 th	ሻ	Ja

III Glottalized Sounds are represented as follow

1 st	ቀ	Q,K	4 th	ቀ	Ts
2 nd	ጠ	T	5 th	ጠ	P

General examples

ቀኛዝማኛ	<i>Kegnazmach</i>	ሳሳሻ	<i>azzazh</i>
ገጫ	<i>Gecha</i>	ጠዎህር	<i>Mamhir</i>
ነፍጠኛ	<i>Neftegna</i>	ሰድር	<i>Eddir</i>

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Abbreviations

ELA	Ethiopian Air Lines
IRA	Imperial Road Authority
IPA	Illubabor Provincial Administration
IES	Institutes of Ethiopian Studies
MAA	Mocha Awraja Administration
NALA	National Archives and Libraries Agency
SIDA	Swedish International Development Agency
SNNPR	South Nations Nationalities People Republic
YWA	Yeki Warada Administration

Preface

This thesis presents the history of Teppi town from its inception up to the demise of the Darg regime. Efforts are made to show the contribution of each aspects to the genesis, growth and development of the town from the Imperial up to the end of the *Darg* administrative periods.

This paper is not complete and perfect, but I do strongly believe that it will pave a way for further historical research. Here it is important to indicate the various shortcomings the researcher had faced in the process, i.e. lack of adequate and relevant written documents. Particularly, in recent years uncertainty and political instability in Teppi town, files have been mishandled or totally destroyed. For instance, in Yeki *Warada* administration office files did not exist at all. As a result it was difficult to make full uses of archival documents. In addition, lack of objective oral information sources, shortage of necessary facilities as well as time to conduct the research within a possible short period of time.

Therefore, I have tried to collect whatever is available, visited the national and regional archives and consulted some accounts and letters written to provincial government. I have also used secondary sources like magazines and literatures, after critically evaluating the written and oral information gathered through interviews from knowledgeable persons and participants in different affairs on the issue of town. Then I have begun write up.

Regarding the organization of the thesis it consists of four chapters; the first two chapters deal with the historical background of the town, and assessing the reasons for foundation, growth and challenges to the development of the town. Whereas, the remaining chapters deal with the contribution of socio-economic and political aspects on the foundation and growth of the town, and also the evolution of urban institutions and services in Teppi town until the end of the *Darg* regime.

Abstract

This study deals with the history of Teppi town from its foundation c. 1930 as a small village until the end of the Darg regime. During this period the town developed considerably and became one of the major towns of Mocha district under the former Illubabor Provincial administration. The main factors that led Teppi to become center of the area were the abundance of invaluable resources in and around Teppi and the development of commerce in the region. However, a remarkable growth of the town was witnessed during the post liberation period. This was due to the establishment of the means of transport, communication, the emigration of people to the town and their engagement in different activities. Particularly, coffee had a significant role for the rapid growth of its market and the development of the town. Since the reign of Emperor Haile Sellasse, the creation of many great coffee plantation farms around Teppi and the rural kebles by the feudal lords contributed to the growth of the town. Later on, under the Darg regime also the establishment of coffee plantation projects in the area highly enhanced growth and development of the Teppi. Therefore, the availability of crop production, the development of commerce, the different national programs, the topographic settings of the town as well as its suitable environment for settlement in general played a vital role for the development of Teppi town.

CHAPTER ONE

1.1. Geographical Setting

Teppi town is found in Sheka Zone under the Southern Nations Nationalities and Peoples Regional State, and located in Southern parts of Ethiopia. It is 611 kms away from the national capital city, Addis Ababa; 852kms from the regional capital Hawassa and it is 87kms away from the capital of Sheka Zone, Masha. The town situated at an elevation of 1,200 meter above sea level and it is situated at Latitude and Longitude of 12°N35°32'E in the hot humid low land area. The town receives an annual average rainfall of 1,559mm with maximum and minimum temperature 29.7°C and 15.5°C respectively.¹

Based on the municipal plan office report of 2014 the total coverage area of Teppi town is around 3,665 hectares. The town is sub divided into four *kebeles* such as (01, 02, 03 and 04 *kebeles*.) *Kebele* 01 consists of *Safars* such as *Maksegno Gebya Safar*, *Yekiber Safar* up to *Gonderaoch Safar*. Whereas, *korchaber*, *Gebyamedda* and *Qes Safars* are under 02 *Kebele*. To the south of Airport there is *kebele* 03 which included *Jimma Ber*, *Mizan Ber* and *Selam Safar*. *Kebele* 04 consists of *kullo Safer*, *Gendakori Safar* and *Sheko Safar* in the north- west of the town.²

¹“Teppi National Spices Research Centre Strategic Plan” The plan is worked by researchers of the institute.2014,pp. 10.

²“ Document of Teppi Town municipality report” on 2014, file no.50/96.

The topographic feature of Teppi town is very suitable for urbanization. Around 70% of the town's land is situated in a plane area,³ and the peripheral area of the town adjacent to *Beko* and Shay river is mainly covered by the remnants of Coffee trees and indigenous trees. The trees have been continuously cut for house construction and furniture as well as for fuel consumption and other different purposes. The hinterland of the town is favorable to construct and establish industries and settlement. In addition to this, on the eastern side of the town there is a big river called *Beko* which has always been a major supply of water to the town.⁴

Regarding size and population distribution Teppi is highly populated as compared to other towns and *waradas* in Sheka Zone. The population of the town was 3,4843 during 2013, having a growth rate of 5.6% on the average. The population density of the town is about 957 per km² or 9.57 people per hectare, which is much higher in density than others in the region.⁵

The first settlers were Shekacho, Majang and Sheko and to some extent the Oromo peoples, but now the majority of the inhabitants came from other regions of Ethiopia.⁶

Teppi is the seat of Yeki *Warada* administration and the town is very important for the Sheka Zone administration. Hence, the socio-economic and political

³ "Teppi Town Structural Plan" .2006-2016 .A team work by Southern Nation Nationalities Peoples Regional State Urban Development Bureau.132 pages,p.29.

⁴Teppi Town Structural Plan, pp.50-52.

⁵*Ibid*, p.53.,and Regional Statistical Survey,2013.centered in Mizan.

⁶ Annual report of Teppi town administration office.fol. no 20/12 file no.56.Sheka Zone Administration office, Masha.

attachment of the town's dwellers are with Yeki *Warada*. All of the government offices of Yeki *Warada* are situated in Teppi town. The available services like Bank, Telecommunication, Insurance and other institutions of Teppi are still serving to Yeki *Warada*. Economically the town is also serving as the major market center of Yeki *Warada* which has a great potential for agricultural products and tourism.⁷

According to Yeki *Warada* Rural Development Office the region has ample capacity to produce coffee, varieties of crops and livestock. In addition, the products of Yeki are highly demanded not only for local and national market, but also for international market.⁸

Tourism is also another economic benefit of Teppi town. Fortunately, the town is found near by the location of natural forest which is registered by UNESCO, creating the opportunity to achieve fast development. In addition to this, there are various natural heritages within 15kms radius of the town which have a great potential for attracting local and international tourists. All of these have increased the economic importance of Teppi town.⁹

1.2.General Overview of the Development of Ethiopian Towns

Urbanization has an old history in Ethiopia. Even prior to Aksum there are evidences for the existence of urban centers in various regions of Ethiopia. But the urbanization process didn't proceed fast enough. For long, Ethiopia

⁷Amazine entitled *Maritu* focused on the development of Sheka Zone Administration. Annually published with the help of Melka Ethiopia.vol.11.2001, Availble in Sheka Zone Adminstration.p.5.

⁸*Maritu*, p. 7.

⁹Teppi Town Structural Plan, pp.40-45.

remained a predominantly rural and under urbanized country. Some of the possible explanations given by scholars for the low pace of urbanization includes the ruggedness of the country, political instability, absence of a well organized administrative system and cultural factors.¹⁰

Even though there is a need for further investigation to find out the underlying cases, the above mentioned factors had played their own part with varying degrees in retarding the degree of urbanization in Ethiopia.

It was by the turn of the 20th century that Ethiopia began to witness unprecedented urban development. These changes were directly attributed to the rise of political capitals. It showed a discernable change in scale. The most important factors that accounted for the changes in the status during this period were territorial expansion, the development of new system of administration, communication and commerce.¹¹

Apart from Emperor Menelik's conquest of the southwest and subsequent establishment of garrison towns that led to the development of scores of *ketema* on the newly established territories.¹² The construction of railway line had also increased the diffusion of urbanization process in Ethiopia. Lots of towns developed along the way between Djibouti and Addis Ababa.¹³

¹⁰ Mesfen W/mariam. "Some Aspects of Urbanization in pre-20th Century Ethiopia" *Journal of Ethiopian studies*. 1966, pp.57-58.

¹¹ Akalou W/Michael. "Urban Development in Ethiopia." *Journal of Ethiopian Studies*. vol.11.1973, p.38.

¹² Richard Pankhurst. *A History Of Ethiopian Towns From mid-20th Century to 1935*. vol 2. Franz Stiner Wiesbaden; Stuttgart. 1985, p.191.

¹³ Akalou, p.39.

The above mentioned idea would be attributed mainly to the external factors in analyzing the reason for the foundation and growth of Ethiopian towns. "There has been a consistent tendency to attribute urbanization to one or two exogenic factors without taking into consideration the indigenous socio-economic factors."¹⁴

It is important to investigate both the internal and external factors that brought about significant changes from different dimensions. However, the following issues could be taken into consideration in studying the evolution and growth of towns within rural setting in the west and the south-west of Ethiopia. These are transition to sedentary mixed-farming and the gradual improvement of agriculture, steady population increase, the development of local political power and the flourishing of internal and long distance trade.¹⁵

According to Akalou, the main reason for the growth of many Ethiopian towns was due more to politics than economic factors.¹⁶ But economic issues are mainly reasoned to the foundation of Teppi town. Economic issues, mainly trade, were factors for the appearance of many market centers along the long-distance trade routes in south-western part of Ethiopia during the 19th century.¹⁷

¹⁴Tesema Ta'a. "The Process of Urbanization in Wollega. Western Ethiopia; The Case of Neqmta Town." *Journal of Ethiopian Studies* vol.26.1993, p.59.

¹⁵*Ibid*, p.61.

¹⁶Akaiou, p.68.

¹⁷Amare Fentaw. "A History of Shekacho People, (1898-1974)." (MA Thesis: Department of History. Addis Ababa University.2007) , p.65.

But a great pace of urbanization in Ethiopia was attributed to commercial link that occurred during the 20th Century. As the opening of Ethio-Djibouti railway line led to the development of towns, the opening of Gambella route in 1907 had brought an unprecedented development of trade with the Sudan. This event marked a new chapter for the revival of trade in southwestern part of Ethiopia, thereby leading to the appearance and growth of many towns. Gore town is the case in point which served as the center of import and export items in the region.¹⁸

Regarding different administrative systems they had also their own impact. Particularly, post Italian period we may see important changes in the nature of Ethiopian towns. During this period the Ethiopian government established a variety of programs and offices in the small town all over the country.¹⁹ Generally the combined socio-economic and political factors would have a great effect on the development of Ethiopian towns.

1.3. Historical Background of Teppi Town

Since the days of Imperial regime until the demise of *Darg Mocha*²⁰ *Awraja* had been a district of the former Illubabor provincial administration that was centered at Gore. Later on its capital was transferred to Mettu. Similarly, the capital of *Mocha Awraja* *Andracha* was later moved to *Masha*²¹ for administrative purpose. Before the 1930s, Mocha was divided into four

¹⁸Richard, pp.238-239.

¹⁹Ronald Horvath. *Towns in Ethiopia*, (Far Wissensch Office Geographie; Bonn. 1968), p.46.

²⁰ Mocha is a derogative name for the ex-administration of Sheka, The name was given to explain the productivity of the region which mean immature grain. Informants: Haile Arengo, Walasha Mamo, Haile Kotacho.

²¹Amare , pp. 43-44.

separate administrative units which was led by local elders, these were Yeki, Nonosele, Gecha (Anderacha) and Goderae village heads.²²

As informants pointed out, before Emperor Menelik's conquest Yeki was part of the kingdom of Shekacho in which there were the Sheko and Majang hegemonies in Yeki. During this monarchial administration Yeki village head further sub divided into four *balabat* (nobility) *Gizats* those were Teppi, Bechi, Fedae and Zenki. Therefore, all the balabats of these districts were subordinate to the viceroy of the kingdom who lived in Yeki town.²³

The kingdom of Sheka lost its autonomy in the late 19th Century.²⁴ During this period just after the battle of *Embabo* June 6, 1882, there was a great watershed in the history of Ethiopia. It gave up the scramble of the country among regional lords. Thus it dramatically changed the geo-political balance between the Shewans and the north. Then, the balance of political and military power tremendously shifted in favor of Menelik of Shewa.²⁵

After victory Menelik threw out Tekle Haymanot of Gojjam from the Oromo land, and denied him access to control the valuable internal markets for the export of gold, ivory, slave and coffee from south-western parts of Ethiopia²⁶.

²² Informants: Ato Haile Arengo, Walasha Mamo and Haile Kotacho

²³ *Ibid.*

²⁴ Amare ,p.71.

²⁵ R.A Caulk, "Territorial Competition and the battle of Embabo" *Journal of Ethiopian studies*.1975, pp.85-86.

²⁶ Yasin Mohammed ."A History of Illu Abba Bora, Ca.1889-1991". PhD Dissertation: A.A.U. Department of History .2009, p.39.

The late 19th Century territorial expansion of the Shewa was intended to create a buffer zone. Emperor Menilek succeeded in incorporating the south-western region after commanding his famous generals. Limmu-enarya was taken by *Dajjazmach* Wolde Giyorgis, Gumma and Gera were put under *Dajjazmach* Bashah Aboye, the kingdom of Kaffa and its surroundings were conquered by Ras Wolde Giyorgis, and Goma was occupied by *Ras* Tessema, the famous general of Menelik who was responsible to the conquest of Illu Abba Bora in 1889.²⁷

Subsequently, *Ras* Tessema made his administrative center at Gore. As Yasin Mohammad indicated after the conquest Ras Tessema monopolized the slave and ivory trades of the region, and his conquest greatly aggravated and extended the slave trade.²⁸

After he settled at Gore the *Ras* began to calculate the conquest of Sheka in which slave and ivory were highly available. Regarding the conquest of Sheka scholars put different explanations. According to an eyewitness account of a Frenchman, who accompanied the *Ras* to the border of Gambella region, Langae described the incorporation of Sheka as done through brutal conquest by the Imperial army.²⁹ In addition, in his thesis Yasin also reported the conquest in the same way as Langae noted. He added the place where the force of Sheka

²⁷ *Ibid.*

²⁸ *Ibid.*, p.51.

²⁹ W Lange, *The History of Gonga People in South-west Ethiopia*. Wiesbaden; F. Steiner. 1982, p.21.

was decisively defeated by the Shewan army in late 1898 at the battle of *Gettiba* in central part of the Kingdom.³⁰

Contrary to the above explanation Amare noted that the kingdom peacefully submitted for its own sake. He used popular local sayings to cement his notes. The sayings indicated that the Shewan did not prefer the use of force for the conquest, and *Ras Tessema* rather sent a collaboration³¹ letter to the king of Sheka. On the otherhand, the kingdom was weary of war against the Oromos and Kaffa on the eve of conquest. For this reason, they calculated that collaboration and peaceful submission would gain them the support of Shewan in time of conflict against their neighbours. Consequently, the incorporation systematically succeeded in 1898. Then *Ras Tessema* appointed his famous general *Fitawrari Endaylalu Woldemesqel* as governor of Mocha district.³²

Since the conquest Sheka had been administered under former Illubabor province. Politically speaking, the highest administrative power was vested in the hands of the Shewans. Some times in rare cases the most loyal native balabats

³⁰Yasin Mohammed. "A Historical Survey of Land Tenure System in Highlands of Illubabor c1889." (M.A Thesis: A.A.U. Department of History.1990), p.97.

³¹According to Amare's work *Ras Tesem's* message read as "I have been told you are Christian and Jew, and as you are circumcised, I have not been ordered to subjugate and turn you into tributary. Hence, as I have appointment with Ras Wolde Giyorgis in the land of Gimira, allow me the passage through your land." Amare., pp.60-61., Informants: Walasha Mamo, Haile Kotacho and Haile Arengo.

³²Amare, pp.64-67.

were given positions based on their willingness and service to the feudal establishment.³³

During this feudal administration *Fitawrari Meshesha Bircha* was the first head of Yeki Sub *Warada*. The title of *Mislane was for a Warada ruler, abegaz* for sub *Warada, qoro* and *Chika Shum* for village heads. Accordingly, Yeki had three *Chika Shumes*; these were Teppi, Fidae and Bechi village heads.³⁴

As one informant stated the main task of these lower level positions were collecting tribute and maintaining peace and order in their respective villages. Before the growth of Teppi the rulers and officials of Yeki Warada lived in Yeki town. During these periods Teppi existed as a village centered at *Maksegno Gebeya* near the present *St. George Church* which was surrounded by scattered settlements.³⁵

³³ Informants; Haile Arengo, Walasha Mamo and Fiyssa Godda.

³⁴ Informants: Fiyssa Godda, Bugssa Nati and Merigeta Mekonnen.

³⁵ *Ibid.*

CHAPTER TWO

FOUNDATION AND GROWTH OF TEPPI TOWN

2.1 Foundation of the Town

Teppi before it acquired a township status in the place where it is now, its center and the surroundings were covered by a dense natural forest. This region was inhabited by different wild animals, indigenous trees, spices and coffee with very sparse human settlements in a widely scattered manner. The region hosted different lucrative trade items such as ivory, civet, Rhinos horns and several agricultural crops.³⁶

In the pre-19th century period very few people from the neighboring Illu Abba Bora and Kaffa regions used to come to Teppi for cultural purpose. Informants explained the traditional popular sayings regarding the case for the advent of these people. Particularly, the Oromos of Illu Abba Bora came to the area for two reasons: the first was to hunt Buffalo and returned to their home holding its tail as a trophy locally called "*Faachaa*" and its horn "*Qendi Bora*" as a sign of a hero to gain fame and respect among their society. Those who failed to succeed in killing remained and settled there. On the other hand, those who were attracted by the resources of the region also began to settle in the area.³⁷

³⁶ Teppi Town Structural Slan, p. 40, and Amare, p.90.

³⁷ Informants: Walasha Mamo, Fayissa Goda, Bugssa Nati and Haile Arengo.

Since the 19th century the south-western region of Ethiopia was noted for the revival of commercial activities, where profitable items of trade like ivory, civet, gold, slave and several agricultural products had abundantly existed. Particularly, the Gibe region and its southern areas were the main centers of caravan trade routes.³⁸ The trade routes led to Bonga (in kaffa) from the Gibe-states and it extended southward to Shishinda (in kaffa) and Andracha (in Sheka). Since, the above mentioned items were abundantly found in Tepi and the surrounding regions, many merchants came to Tepi for commercial purpose. Those traders who had a previous knowledge of the region, mainly the Oromo and the Kaficho merchants were highly involved in the trade activities. They encouraged the local people to extract valuable trade items and bring them to Tepi markets from the surrounding dense forest.³⁹

Based on the available information, the main reason for the foundation of villages in Tepi was directly associated with the economic activities. The development of commercial activities in the region brought about the appearance of trade route from Shishinda to Andracha and further south via Tepi. The catchment area where caravan merchants rested for different purposes was the village of Tepi which gradually developed into the main market center.⁴⁰

³⁸ R. Pankhurst. "The Trade of South Western Ethiopia and the Indian Ocean Ports in the Nineteenth and Early Twentieth Century" *Journal of Ethiopia Studies*, 111,2 (July 1965), pp. 157-58, Bahru, p. 153.

³⁹ Informants: Walasha Mamo, Fayissa Goda, Bayssa Nati and Haile Arengo.

⁴⁰ Amare Fentaw. "A History of Tepi Coffee Plantation" (BA Thesis: Department of History, Addis Ababa University, 2001), pp. 14-15.

In Teppi the first village called *Maksegno Gebeya Safar* appeared in the western part of the town. Market centers in many Ethiopian towns took place weekly or bi-weekly in which people gathered at a recognized site for the purpose of exchange of goods and service, almost half of the units occupied by economic activities.⁴¹ The name of the early village of Teppi itself was explanatory for its foundation. It meant a market center that took place on Tuesdays. Gradually settlements began to increase around this market center giving different types of services for the local people and caravan merchants.⁴²

In addition to commercial significance and the availability of valuable resources, the great agricultural producing capacity of the region attracted many people to begin settlement in Teppi and its surroundings. As informants indicated, it was trade that exposed the suitable condition of Teppi to people from different parts of Ethiopia.⁴³

The other factors which paved the way for early settlements in Teppi were the loose administrative condition of its village. As informants described due to the prevalence of malaria in Teppi, the rulers of Yeki rarely visited the town and were unable to rule the area effectively. Using this gap as an opportunity fortune-seekers who were attracted by the resource, and those who hated feudal exploitation from neighboring states, preferred to decide their destiny and began to live in Teppi town. The combined factors attracted many people mainly from Oromia, Kaffa and Amhara regions to the area. It is said that the

⁴¹ Akalom pp. 68-69.

⁴² Informants: Fayissa Goda, Bugssa Nati and Haile Arengo. ,Teppi town structural plan, p. 65.

⁴³ Teppi town structural plan, pp. 66-67, Informants: Fayissa Goda, Bugsa Nati and Haile Arengo.

indigenous people did not resist the coming of these settlers people. Instead, they gave their land to them because they had a tradition of a warm welcome reception to strangers⁴⁴

According to the local tradition and informants indicated that the name Teppi was etymologically derived from the name of Majang leader named “Tappe” who lived in the area up to the 1940s, owning the area around the present Busstation as his private property.⁴⁵

Regarding the foundation of Teppi scholars gave different explanations. Using Encyclopedia Aethopica as a reference, Workneh Getaneh associated Teppi as a military garrison center of the Italian soldiers, and he marked its foundation just after the withdrawal of the fascist army.⁴⁶This justification lacked a clear investigation to have a clear understanding on the foundation of the town, and failed to work on the previous socio-economic and political developments prior the fascist occupation.

Ahmed Hussen also attributed the foundation of Teppi to the establishment of St. Giorgis church in the 1920s and the settlements of great number of Shewans in the town which was facilitated by *Fitawrari* Endaylalu.⁴⁷

⁴⁴ Informants: Merigeta Mekonnen Desta, Haile Arengo, Fayissa Goda and Mekonene Chekol.

⁴⁵Teppi town, p. 65.and “Matogna Amet Neftegna Metasebia Beal“ Masha: 1998, p. 3. , Informants: Fayissa Goda, Bugssa Nati and Mekonnen Chekol.

⁴⁶Encyclopedia Aetopica, volume 4. Wesbadan: Gmbh and Co Ltd, 2010, p. 20., Workneh Getaneh “A History of Majang People”(BA Thesis: Department of History Debub Universty.2004), pp. 22-23.

⁴⁷ Ahmed Hussen. “A History of Teppi Mosque From Foundation to 1974” (BA Thesis: Department of History, Jimma University.2014), P.24.

This is also quite different from the actual sources and informants description. Informants say that a native leader of Majang clan named *Tappe* was who controlled and safeguarded the merchants in his residence at *Meksego Gebeya meda* in the local town. They indicated the foundation of the village in Teppi at around 1911 and grows as a town in the 1930s.⁴⁸

Hence, the foundation of the town can be realized through gradual and steady process. It is difficult to put the exact year for the foundation of a town.

Contrary to the above explanation Amare indicated that Teppi remained as a rural *kebele* without significant development by 1920s and 1930s. For him there were scattered settlements around these rural villages.⁴⁹ Based on the document the area did not acquire a town ship status until 1945. Even by 1945 when the national government proclaimed recognition of many towns of Ethiopia, Teppi was not in the category.⁵⁰

In addition to commerce, since 1950, the administrator of the region had a great contribution for the development of the town. Particularly, the administration of *Balambaras Gedamu Gizaw*, the governor of *Yeki Worada*, is remembered for the establishment of different government and public services. In 1952, he declared that the town's land should not be used as a farm land. Instead he distributed the land to merchants and landlords and ordered them to construct hotels and other facilities. Public services were also established in

⁴⁸ Informants: Fayissa Goda, Bugssa Nati, Haile Arengo and Merigeta Mekonnen Desta.

⁴⁹ Amare "A History of Shekacho..." p. 104.

⁵⁰ Negarit Gazetta, 1945 proclamation based on the recognized towns of Ethiopia.

the 1960s under his governorship such as health, education and air transport services. Gradually, after many efforts Teppi became one of the major towns of Mocha Awraja⁵¹

Therefore based^o on the preceding discussion, it can be concluded that the foundation of Teppi town was related mainly to the growth of market and the involvement in long distance trade on one hand, and the establishment of many political and administrative institutions on the other.

2.2 Growth of Teppi Town

The growth of Teppi town was mainly related to the developments of internal and external economic and political activities. Externally, since the beginning of the 20th Century the opening of an inland trade route to the Sudan via Gambella had a great contribution to the growth of trade in south-western part of Ethiopia. Gore served as a center of commerce for caravan merchants on this trade route. The main items of trade were coffee, Bee wax, ivory and slave.⁵²

As informants pointed out, in the first decade of the 20th century many slaves from Guraferda region, as well as civet, gold and ivory from Teppi market were brought to Gore. Consequently, Teppi had two outlets. These were the route to Bonga market in the south-west and the way to Gore northwards. The economic activities greatly added to the economic and political importance of

⁵¹Y.W.A. No Box number Balambaras Gedamu Gizew, Yeki Woreda Administration report, Hamle, 1952 EC.Masha.

⁵²Bahru Zewde. "Society: State and History" a selected essay,(Addis Ababa University 2008), pp.151-153.

Teppi town.⁵³ During the above mentioned period the development of feudal administration, the maintenance of peace and order and the monopoly of trade by lords in the south-western region directly affected the growth of the town.⁵⁴

The development of external trade of Teppi enhanced the internal trade, which created a fertile ground for the growth of the town. Being at the center, the former village advanced into a town in four directions on the ways to its external linkages. All the four gates had been serving as resting places for merchants and peasants who came from all directions towards the town. In such away the following villages appeared; *Yeki -Bar* (the gates to Yeki town), *Fide-Bar*, *Chingawo-Bar* and *Kaffa-Bar*.⁵⁵

Generally speaking, the trade activities which existed in the town were profitable and made a great contribution to the people living in and around the town. However, despite the flourishing of trade, the town failed to have a well-established service. Although economic advances were made during *Fitawrari Meshesha's* administration in Teppi in terms of the growth commercial activities, until the 1940s it existed as a rural *kebele* without any great change.⁵⁶

Relatively speaking the post liberation decade witnessed some sort of advancement of Teppi town. This was due to the opening of dry weather road

⁵³ Informants: Shifa Abbadiga, Worqu Si'a , Mekonene Chekol and Hussen Ahmed.

⁵⁴ Amare: "A History of Skeacho.." pp. 104-05., Informants: Shifa Abadiga, Worqu Si'a and Hussen Ahemed.

⁵⁵ Informants: Shifa Abbadiga, Worqu Si'a and Hussen Ahemed.

⁵⁶ Amare Fantaw, "A history of Shekocho...." p.121.

from Shishinda to Teppi by the Italians. Consequently, *neftegnoch* and other settler peoples in the region preferred Teppi for its abundant resources. In addition, using this road many emigrants came to Teppi and began to engage in coffee plantation and commercial activities. Later on the growth and development of the town manifested itself; interms of market center of the region, construction of new residential houses, shops, retail houses and the beginning of Air Transport service.⁵⁷

As Teppi expanded its national and regional economic value increased, the former capital of Yeki *Worada*, which was on the hill top of Yeki began to decline. In addition to its economic significance, the topography of Teppi is more suitable for urbanization than Yeki.⁵⁸

Expecting the future possibilities of Teppi in 1960, *Balambaras* Gedamu Gizaw, the governor of Yeki *Warada* transferred the center of the *Warada* administration from Yeki to Teppi. This event also added to the growth of Teppi both in economic and political aspects, while it led to the decline of Yeki.⁵⁹ Based on my field observation, until today Yeki survived as a rural *kebele* with a small number of populations.

As informants explained, in 1961 when *Balambaras* Gedamu constructed his residence at the center in *Meksegno Gebeya Meda*. He gradually distributed the town's land to his followers and associates, and various private houses of

⁵⁷Informants: Mekonen Chekol, Fayissa Goda and Bugssa Nati.

⁵⁸*Ibid.*

⁵⁹*Ibid.*

corrugated iron sheets were constructed. Following his example landlords and merchants of Yeki came to Teppi and were involved in different commercial activities in the town. Therefore, all the above mentioned factors led to the development of Teppi both in size and delivery of its services.⁶⁰

From the year 1966 to 1974 a great effort to modernize Teppi town had been done by a remarkable person named Ato Azene Wube,⁶¹ the governor of Teppi and later on that of Yeki *worada* who is still remembered in the history of the town for his deeds and visions to modernize the town as a viable urban center. Among the most important accomplishments of Ato Azene, the introduction of urban planning in the town along modern lines was very significant. Therefore, in 1969 a master plan for Teppi town was prepared and began to be implemented. Following this to manage the trade and other activities of the town the municipality was established in 1970. Ato Azene was responsible for such developments.⁶²

Based on the master plan the municipality began new settlements in the town since 1970 and designed construction of roads towards some quarters in the town. The municipal office moved the market place further south from its former location. This open market was subdivided into quarters (locally called *medeb* or *tara*). The division was based on the items of exchange in the quarters like *Yelibs* (cloth) *tara*, *Bunna* (coffee) *tara*, *Ya-kabt* (cattle) *tara* etc.

⁶⁰ Amare, "A History of Teppi.....", p.24.

⁶¹ Sheka Zone Administration "Ya Sheka Astedader Ka Yat Wada Yat" A memoir study 164 pages which is written by groups of teachers. *Tir* 1992 E.C, p.104., Informants: Haile Arengo, Bugsa Nati and Mekonnen Chekol.

⁶² *Ibid.*, Informants: Tekola Gedamue Dejene Mered and Assefa Frissa.

These allocations helped the municipality to manage and facilitate tax collection easily from each quarter.⁶³ Whereas, the former *Maksegno-Gebya* existed as a daily market center, since 1970 it was locally termed as *Gullet* and the municipality extended the weekly market to twice a week on Wednesdays and Saturdays. This arrangement had continued until 1991.⁶⁴

⁶³ Ahemed, p.26. , Informants: Tekola Gedamue, Dejene, Mered and Assefa Frissa.

⁶⁴ Ahmed, p.26.

CHAPTER THREE

SOCIO-ECONOMIC ASPECTS OF TEPPI TOWN

3.1 Social Aspects

3.1.1 Demographic Issues and Ethnic Interaction in Teppi Town

The indigenous people of Teppi had lived harmoniously in various separate areas for a long period of time in the region. Until the 19th Century most of them did not experience a sedentary life, they continued to move within the region as a means of a traditional survival strategy. This was particularly the case for Majang people.⁶⁵

However, today diversified people made Teppi and its surroundings a mosaic of people and more than eighteen nations and nationalities live in the region.⁶⁶ First it is significant to look into the settlement patterns and processes. Population settlement could be established in one area in different ways. The first case is the one that happened by the people themselves without external intervention and assistance. This type of settlement is called spontaneous settlement and it was usually established through the interaction of people in one area. Whereas, the second types of settlement is called planned settlement. This took place through organized and well-planned movement of people and resettlement. In our country's context planned settlements were introduced

⁶⁵Stauder J. 'The Majang, Ecology and Society of the South-western Ethiopian People.' (Massachusetts: Cambridge University Press.1971), pp.140-41.

⁶⁶Mohammed Ali "A Historical Survey of Sheko People." (B.A Thesis: Department of History, 2004), p.15.

recently and for long people used to move from place to place to meet their needs as a traditional means of survival.⁶⁷

In case of Teppi, it was based on the advent and the beginning of settlement of the Oromo were said to be the first. But their flow and settlement became steady after the 20th century. And they specifically settled in Darimu, Korcha and Shai villages.⁶⁸

Those who were the main group in the sequence of time to settle in Teppi were the kaffa. They came to the area after they learnt the importance of coffee from Caravan merchants who crossed their land. Then afterwards, they began to gather wild coffee beans and carried on coffee trade, and took it from Teppi to Bonga market. Since they were attracted by the profit they had got from the trade in Teppi they began to live in the town.⁶⁹

After Menilek's conquest of the region the coming of the northerners and their settlement in Teppi increased. They came to Teppi mainly for economic reasons. Since the end of the 20th century most merchants, landowners and town dwellers became the Amahras.⁷⁰ During this time the construction of roads and the development of coffee cultivation around Teppi facilitated the influx of many people from different directions of Ethiopia.

⁶⁷ Yassin "History of Illu Abba Bora....." P.195.

⁶⁸ Informants: Fayissa Godda, Waiasha Mamo and Merigeta Mekonen .

⁶⁹ Informants: Shifa Abbadiga, Worqu Si'a and Hussen Ahmed. , "Yeki Warada Hizeb Asefafer'', Kaffa-Sheka Culture and Communication Office, *Nehase* 1994, Bonga, p.12.

⁷⁰ Sheka Zone Administration, p.66.

Beginning around 1960, as informants pointed out migrants settled in different sections (*Safar* in Amharic) of the town based on occupation and place of origin. Among these settlers the Amharas were greater in number. Due to this, they were divided in to three *safars*. Those who came from Gojjam settled in the east of the town named Israel-*Safar*, while the Woloyes resided in the south called Selam-*Safar*. The northern part of the town was called Yaki-Bar. The Gonderies also lived in the north-west of the town called Gonderwoch *Safar*. Kullo *Safar* was the residence of Walayta, Dawro and Kaffa along the gates to Jimma.⁷¹

Apart from the above cited ethnic groups, those who were small in number were scattered and lived in all sections of the town. And in other pockets of the town we find different peoples' settlement regardless of their ethnicity. This is because the town had expanded and the municipality lawfully gave plots of land to build their own residents for different purpose based on their registration.⁷² Consequently, the town became a melting pot of people and now we find a heterogeneous society in the Teppi.

The population density of the town was very low. Based on the 1965 survey, the population of Teppi was next to Masha among other *Warada* towns of Mocha District.⁷³ A significant population growth of Teppi has been recorded from 1970 onward based on the report written to the Illubabor regional

⁷¹ Teppi Town, pp. 67-68. , Informants: Bugssa Nati, Fayissa Godda and Walasha Mamo.

⁷² *Ibid.*

⁷³ Y.W.A. no.fol.no file. Yaki *Warada* Administration written to Mocha *Awraja* administration, *Hamle* 1965. Masha.

administration. This growth was directly related to the development of economic and political activities in the town.⁷⁴

The population of Teppi had greatly increased following the fall of Imperial regime. Under the *Darg* regime as a response to the famine of (1984-85) in northern Ethiopia, the military government started a well-planned and organized resettlement scheme in western and southwestern parts of Ethiopia. Within one year 24% of the task was accomplished in Ilubabor administrative region. Most of the settlers were people from Wollo, Shewa and Tigray.⁷⁵

A significant number of people settled in Teppi and the surrounding *Warada* under this resettlement program. Based on the report obtained from Yeki *Warada* administration in 1987, the total population of the town was covered by settlers, Amhara followed by the Oromo and Kaffa.⁷⁶

Amharic was the dominant language of the town, Oromifa and Kfinono are also widely spoken. But due to their usual socio-economic interaction with settlers the language of the native people in Teppi is dominated by Amharic and Oromifa languages.⁷⁷

The increment in the dominance of the settlers in the town brought about a gradual evacuation of the indigenous people from Teppi town. Particularly, the Majang left the town towards the neighboring Gambella regional

⁷⁴Ibid, *Hamle*, 1970.

⁷⁵Yassin ‘‘History of Illu Abba Bora.....’’ pp.198-200.

⁷⁶Sheka Zone Administration, p.125.

⁷⁷Teppi Town.....,p.65.

administration.⁷⁸ There are different possible reasons for their displacement. Among the explanations Workneh, Amare J. Stauder reasoned the case from socio-economic and political perspectives.

Workneh attributed the case to economic necessity of the Majang themselves. He noted that when the population increased thereby the forest was depleted. As the life of the Majang depended on the forest, they moved out of the town following the forest.⁷⁹ He lacked a detailed explanation and did not look at the case from different dimensions.

Amare had also attempted to explain the case from social perspective. Marginalization and neglect by the settlers as a reason for their mobility. The settlers even used a derogative name for these native peoples of Teppi town such as "*Mesengo*" and "*Tama*" for Majang, "*Shanqilla*" Sheko and "*Mocha*" for Shekacho Comparative information indicated that the marginality was very strong against the Majang people.⁸⁰

The other scholar, J. Stauder, expressed the reason for the evacuation of Majang from different dimension as follows; 1) They continued to move when difficulties faced them to continue their life; 2) They were continuously raided for a slave trade by the highlanders. So, they preferred fleeing than living nearer these groups; 3) Since 1960, the introduction of large-scale coffee cultivation in Teppi led to dispossession of their land by the highland people; 4)

⁷⁸Workneh, p.26.

⁷⁹*Ibid*

⁸⁰Amare "A History of Shekacho.....", p.109.

The government also used to be on the side of settlers because the Majang only preserved the forest, and hence didn't pay taxes. They were not paying significant taxes to the government and, therefore, the land was given to the settlers.⁸¹

Therefore, marginalization, the scramble for land and resources in Teppi on the other, as well as the government's reluctance to solve their problem seems to have been the case for the evacuation of the Majang people from Teppi town.

But the case needs a detailed and curious research, because ethnic conflict erupted in Teppi town many times until now. The case of the conflict was deeply rooted and brought about the death of many innocent people. Based on the preceding discussion and my field observation among other cases, the question of lack of land of the native people in Teppi town, and their lack of involvement in economic and political affairs in the town seems to have the case for continued conflicts in Teppi and the surrounding regions.

Regarding ethnic interaction in Teppi it is a heterogeneous people which inhabited the town. The social interaction of the people has greatly increased since the opening of all-weather road. It paved the way for the arrival and settlement of many people to the region. Particularly, during coffee harvesting periods many people temporarily came to Teppi.⁸² In Ethiopia in the pre-1974

⁸¹J. Stauder , pp.138-40.

⁸²A.P Wood, "Resettlement to the coffee forest of Illubabor province of Ethiopia" (P.h.D Dissertation in Sociology: Liverpool University, 1977), pp.78-79.

period there was seasonal migration of labor into the forested region of south-western highlands where wild coffee was greatly produced.⁸³

Every year laborers and merchants came to Teppi between October and December. In the subsequent months the town's socio-economic interaction would greatly increased until the outflow occurred. Each year these activities made Teppi to communicate with other parts of Ethiopia.⁸⁴

3.2 Economic Aspects

3.2.1 Impacts of Agriculture, Trade and Industries on the Development of the Town

Agriculture

The foundation and growth of Teppi town was directly related to the development of agricultural economy in Teppi and its surroundings. The hinterland of the town was more suitable for agricultural products. It is said that coffee and spices were widely available in the jungle forests before domestication. But after the introduction, the demand for coffee increased for local and national markets. Henceforth, many people came to the coffee producing region⁸⁵ and brought about a significant effect on the evolution of the town.

⁸³A.P Wood, "Decline of seasonal labor migration to the forested region of Southwestern region of Ethiopia" *Journal of African studies*.A Meslenia in IES, p.14.

⁸⁴Informants: Worqu Si'a, Shiffa Abbadiga and Hussen Ahmed.

⁸⁵Amare, "A History of Teppi.....", p.22.

Until the mid-20th century coffee plantation didn't bring a great impact on the growth of Teppi town. In those periods, it was produced by peasants in the surroundings of Teppi in a fragmented manner. Even the fascist occupation which marked the expansion of coffee plantation in the highlands of Illubabor and there by the growth of towns in the region, did little for Teppi.

But since 1950s, a relative change occurred in Teppi town when government officials, landlords and merchants began to involve in coffee plantation process. Since, coffee plantation requires huge amount of labor, many people came to Teppi from different parts of Ethiopia to engage in coffee farms.⁸⁶

⁸⁶Amare 'A history of Shekacho.....',p.109.

Landlords who had great coffee plantation farms in and around Teppi in the 1960s

Name	Total land hectares	Productive hectares	Kebele
Ato Azene Wube	160	140	Korcha
Ato Abebe Mengesha	105	80	Indiris & Korecha
Ato Adis Alemayehu	120	100	Shosha
Ato Berhane Assaye	40	40	Korcha
Leul Mengesha Seyoum	120	120	Indiris
Ato Zewde Chare	120	120	Korcha
Ato Teklu Tessema	100	100	Indiris
Ato Kidanu W/Giorgis	100	20	Korcha
Ato Asfaw Tegne	80	80	Baye
Ato Leul Seged Ayfokru	40	40	Korcha

Source: Yeki Warada Administration to Mocha Awraja in 1961 Masha. Letter no.24/62

Though the number of landlords who were engaged in coffee farms increased, its plantation and production process was not modernized. During the pre-revolution decade coffee plantation began to be improve when some landlords introduced a coffee plumbing machine in Teppi. For instance, Ato Hadis Alemayhu and Ato Asfaw Tegegn planted the machine in 1972.⁸⁷

⁸⁷Amare ‘‘A History of Teppi.....’’, pp.12-13., Informants: Mekonnen Chekol, Haile Arengo and Walasha Mamo.

Regarding the economic value of coffee, it was sold in Teppi market at a relatively cheaper price. The main reason was lack of road to transport the coffee to the national market. During the 1960s, the landlords of Teppi appealed many times to the Illubabor governor general administration on the prevalent problem of Teppi town regarding lack of road.⁸⁸ Even the Ethiopian Airline began to carry coffee beans since the 1960s from Teppi town. It was satisfactory in creating a better opportunity for coffee producers of the region.⁸⁹

Communication is vital for the growth and development of a town. For long urbanization process in Teppi faced a great challenge due to lack of communication facilities.⁹⁰ But since the 1970s with the opening of all-weather road, Teppi had got a direct contact with the national capital, Addis Ababa. From then on the life of the people as well as the town's socio-economic activities greatly changed.⁹¹

In the post Imperial period the military government's policy had also contributed to the development of Teppi town. Firstly, the 1975 extra-houses and urban land confiscation proclamation helped the masses to involve in the developmental affairs of the town.⁹²

Secondly, the 1978 great national coffee plantation program in Teppi and the surrounding *kebeles* contributed a lot to the growth of Teppi town both in

⁸⁸ *Ibid.*

⁸⁹ Ahmed, p.32. Informants: Haile Arengo, Demissie Dantew and Zewde Shiferaw.

⁹⁰ Sheka Zone....., p.65.

⁹¹ Amare "A History of Teppi.....", p.16. Informants: Haile Kotacho, Zewde Shiferaw and Mekonnen Chekol.

⁹² "Ya katma bota enna terf bottawoch ya mengist la madreg yatderge awaj" 1967 E.C. File no 17 folder no 9402.

population and size. When a large number of migrant labor came to the town, interaction and exchange in local market increased, and thereby it led to the growth of public services like coffee houses, hotels and shops.

In addition to this coffee plantation scheme constructed residential, official and recreational centers in the southern part of Teppi. Consequently, one big quarter in the town named "*Bunna-Tekel-Safar*" appeared.⁹³

Moreover, a great pace of industrial and urban growth was experienced in Ethiopia in the 1970s governmental programs. As a result of cash crop production and rural development program had contributed their share to urban growth. Particularly, coffee one of the major cash crops of the country brought for the emergence of many collecting centers in southwestern region. By the end of the 1970s, the military government established a Coffee Collecting Board in Teppi town. The mission of this Board was buying coffee, fixing its price of coffee and after quality coffee was brought and was directly sold to national market. The Board was the center of coffee producing areas such as Yeki, Metti, Gizmeret and Sheko *Warads*. A great deal of coffee was taken to the national market from Teppi coffee board.⁹⁴

Therefore, the development of Teppi greatly increased. This was owing to its reach coffee production and the expansion of coffee plantation as well as the

⁹³Informants: Mekonnen Chekol, Ali Hamza and Haile Arengo.

⁹⁴*Ibid.*

creation of market center in Teppi which attracted many laborers, traders and investors. It had therefore, contributed to the fast growth of the town.⁹⁵

The other agricultural products that had great contribution to the town's economic development was the availability of different kinds of spices. It is said that these spices were widely found in the forest. Before the coming of different people from different parts of Ethiopia, the local people did not know the market value of these spices. In addition to settlers, many of spices were introduced to the area by the Agricultural Institute of Teppi which was established in 1974.⁹⁶

The spices that were introduced by the agricultural institute were "*Erd*" and "*Ginger*", which had a great economic significance to Teppi town. As a result of this, the market of Teppi come to be active throughout the year. Farmers usually brought their coffee in the summer and *Erd* or *Ginger* in winter seasons to the market.⁹⁷

⁹⁵ Amare "A History of Teppi.....", pp.35-36., Informants: Ali Hamza, Mekonnen Chekol and Haile Arengo.

⁹⁶ A Magazine entitled "Efforts of Teppi Agricultural Research Institute" published in 2021,p.9.

⁹⁷ Informants: Shifa Abbadiga, Worku Si'a and Hussen Ahmed.

Trade and Industries

Trade as an occupation has a long history since antiquities. As has already been discussed in the preceding chapters the trade of Teppi in the internal and external markets had been conducted and expanded by pack animals and human porters without road transportation. It was conducted at the homes of brokers and in the open local market.⁹⁸

Before the liberation period the open market of Teppi had been a converging area of merchants who came from Bonga and Gore. Particularly, since the conquest, trading in slaves and ivory took place in Gore from Teppi. These were sold in the domestic market in the interior and also sent to the outside market.⁹⁹

Commodity exchange was done by Oromo, Kaffa and Amhara merchants. They sold to the town's people items such as textile, salt, sugar, and soap in the Teppi market. In return, they bought ivory, slaves, hides and small amount of coffee.¹⁰⁰

Since the 1941 with the opening of all-weather road and later on Air transport services, the growth of Teppi market and that of the town was enhanced. Hence, exchange of goods in the town greatly improved.¹⁰¹ During the 1960s as informants explained, Teppi served as the center of black market for the local

⁹⁸ Amare. "A History of Teppi..." p. 35.

⁹⁹ Informants: Worqu Si'a, Hussen Ahmed and Shifa Abbadiga.

¹⁰⁰ *Ibid*

¹⁰¹ *Ibid*

products for slave, ivory and animals hide which were brought unlawfully from Goderae, Guraferda and Andracha *Waredas*. Then, these contraband items were taken to Gore and Bonga markets.¹⁰²

There were also imported items to black markets of Teppi including arms as well as various alcoholic drinks and cigarettes.¹⁰³

As informants described the commerce of Teppi more and more expanded since the opening of the all-weather road that joined Teppi to the national market in Addis Ababa. Meanwhile, many commercial activities in the town developed. The Commercial Bank of Ethiopia, which was the only commercial institute in the town until the 1990s, was established in 1980 and played an important role in terms of providing loan assistance and different services to Teppi traders to boost the economic sector.¹⁰⁴

In the post revolution decades a number of businesses were established. Based on the 1978 municipal report there were four wholesalers who engaged in different activities in the town. In general, there were about 2028 traders who were engaged in various types of commercial activities.¹⁰⁵

¹⁰²Ahmed, p. 38., Informants: Worqu Si'a, Hussen Ahmed and Shifa Abbadiga.

¹⁰³ Informants: Worqu Si'a, Hussen Ahmed and Shifa Abbadiga.

¹⁰⁴*Ibid.*

¹⁰⁵Y.W.A. Annual report to Ilubabor Governor General, in Teppi old worada administration office. *Hamle* 1970 EC.

Business established by type and number in 1980/81

Type	Number of services
Hotel	9
Restaurants	10
Textile-shops	19
Retail shops	3
Wood work	6
Bucher	6
Bakeries	2
Wholesalers	4
Groceries	8
Tea and coffee houses	10
Gold smith	1
Tej bets	8
Pharmacy	2
Barber houses	4

Source: Yeki Worada administration annual report to Illubabor governor general, Masha.

The above table shows the growth of Teppi both economically and the delivery capacity of its services. As the reports mention many of the businesses had

shown a fast growth as compared to the Imperial period¹⁰⁶ and brought a great contribution to the development of the town.

Industry

The industrial development of Ethiopia had a long history particularly, handcraft industries. Since, it had been hampered by a wrong traditional outlook and other related factors, the traditional industries were not able to be the basis for modern industries. But they had been serving for the people of Ethiopia for long periods.

To come to the area under discussion concerning industries and its contribution to the development of Teppi as a center of town, we have to begin from the cottage industries. Around the usual market some people produced different kinds of metal works. It is said that knives and spears were mostly produced and were sold in the local market. People who come from the surrounding areas of Teppi bought these instruments from the market. The pottery industry in Teppi was operated by Majang who manufactured the only source of cooking utensils and other equipment like kettle, pots, and others. These industrial outputs were sold in the flourishing weekly markets. Before the introduction of grinding machine to Teppi, the Majang were experts in making grinding mill from stone, which had been sold in the market. All these

¹⁰⁶*Ibid.*

were operated and sold by women. So the Majang women were economically powerful to buy whatsoever they needed from the local market.¹⁰⁷

As informants indicated before the spread of modern textile, the Majang produced different types of clothes from barks of trees. Particularly, the people of Teppi had used a traditional mattress made of wood bark made by Majang called “*Tangi*” which was the best and comfortable mattress for the household.¹⁰⁸

Modern industries in Teppi were a recent phenomenon. The first grinding machine was planted in 1970 by a Yemeni person named Ali-Jibral. There were two coffee washing and grinding machines.¹⁰⁹ But in the post-revolutionary period the numbers of grinding machine increased to four. Though they were very few in number, their contribution to the development of the town was very important.

Industries established in Teppi during 1980-81 were the followings

Types	Numbers	Number labor
Grinding machine	6	16
Coffee pulping machine	4	82
Coffee grinding machine	2	200

Source: Yeki worada administration annual report to Illubabor governor general, Masha.

¹⁰⁷ Informants: Gemeda Bungullo, Bugssa Nati Gatta Garka and Fayissa Goda.

¹⁰⁸ Workneh, p. 35.

¹⁰⁹ Informants: Gemeda Bungullo, Bugssa Nati, Gatta Garka and Fayissa Godda.

CHAPTER FOUR

4.1 Impacts of Urban Institutions and Services on the Growth of Teppi Town

4.1.1 Foundation and Spread of Religious Institutions

Christianity

Christianity has an old history in the region. It is believed to have been preached in the area since the 16th century. Hence, some of the Orthodox traditions used to be practiced by the Shekacho people.¹¹⁰ But the religion didn't have a significant number of followers until the 19th century. Except very few of them in the region, many of the indigenous people in the area had worshipped and highly respected their traditional spirit cult called *Bulleffo* and *Ginebbo*. Local chiefs were considered as divine leaders elected by God. Besides religion they were responsible in governing the people who lived in their locality.¹¹¹

Since the 19th Century the Imperial expansion and its resultant effects of the coming of great number of northerners had its contribution to the evolution and spread of Christianity in the region. In 1898, *Ras Tessema* was responsible for the establishment of the first monastery in Andracha, (the capital of Mocha

¹¹⁰. As Lange noted that some of the Orthodox practices are maintained in Shekacho tradition such as; circumcision, holy day ceremonies and fasting. p.27. Amare, "A History of Shekacho....." pp.8-9.

¹¹¹Informants: Walasha Mamo, Gutta Garka and Bugssa Nati.

awraja) called *Abune Hara*. Subsequently, for the people of Masha in 1905 the church of St. Mary was established.¹¹²

It is said that *Fitawrari Meshesha Bricha*, the governor of *Yeki Warada*, was responsible for the establishment of two churches. In his tour of *Teppi* villages in 1913, he observed many Christians. Particularly, *Qes Abba Gebremariam* used to preach and teach the religion in a small hut which was constructed by the local people in *Qes Safar*. He reported the need of clergies and other necessary things to established church for the people of *Yeki*. As informants explained just before the death of Emperor Menilek the Churches of St. Mikael in *Yeki* and St. Giorgis in *Teppi* were founded.¹¹³

Until Fascist occupation, two different churches had been serving to the people of *Teppi*. These were St. Giorgis and St. Gabriel Churches. The church of St. Giorgis was built near a mountain where the earliest village of *Teppi* was situated. The Church of St. Gabriel is in *Kaffa Safar*, recently at *Jimma Ber* in front of the main Mosque. During the occupation period, the Italians dug a trench on the top of the hill near the church. In fear of this, two churchmen took the "*Tsilat*" and were moving from place to place to save it from the Italian destruction.¹¹⁴

¹¹²Habtamu Worqu, " A history of Abune Hara Monastery in Shekazone ,Andracha Warada"(B.A . Thesis: Department of history. Debub University,2003), P. 42., Informants: Walasha Mamo, Abera Bechior and Bugssa Nati.

¹¹³Habtamu, P. 12. ,Informants: Merigeta Mekonen Desta, Mekonen Chekol and Mulatu Seifu.

¹¹⁴*Ibid*

The churches were administrated by educated men from among those who worshipped the religion and professionally led by ecclesiastic masters. Until 1974, income of the church was obtained from church land (*Samon*) given by the state. But later on, the financial and material sources of the churches were gained from the contribution and offerings of the society.¹¹⁵

Recently the other sect of Christianity which has a significant number of followers in the town is Protestantism. As informants indicated Protestants were not allowed to build their church by the Imperial and Darg regimes. Until 1991 their followers had been leading their prayers in different homes with a great care.¹¹⁶ In 1992 the first Protestant church called the Full Gospel Evangelical Church was opened in Jimma *Ber* behind St. Gabriel church

.The Religion of Islam

The long distance trade of Ethiopia contributed to the coming of Muslim merchants from Bonga market to Teppi villages. But informants confirmed that a significant number of Muslims appeared in the region since the second half of the 20th century. Muslim traders brought their families and relatives from their birth place and facilitated their settlement on the fertile land of Teppi by planting coffee, spices, and fruits together with trade occupation.¹¹⁷

¹¹⁵Habtamu, p.25., Informants: Merigeta Mekonen Desta, Tilahun G/Mikael, Mekonen Chekol and Mulatu Seifu.

¹¹⁶"Teppi town stru....", p.45., Informants: Tarkegn Megito, Tilahun G/Mikel and Mekonen Chekol.

¹¹⁷Informants: Hussen Ahmed, Nassir Arebu, Nurye Hussen and Shiffa Abbadiga.

Although the number of Muslim population increased, they didn't get recognition to build their mosque in the town until 1956. The request to have a place of worship was appealed by nineteen Muslims through their representative named Imam *Hji Siraj*. In 1955 when more than hundreds of Muslims were celebrating *Eid- Arefa* prayer in *Gebyamedda* the governor of *Yeki Warada, Balambaras* Gedamu was invited. After he observed the situation, he promised to give a land to the Muslims in the town.¹¹⁸

Then a ritual place at the center of *Korcha-Ber* and a funeral place in *Selam Safar* had been given by the state at the end of 1955. Consequently, in 1956 the first Mosque was constructed by the Muslims. In 1980 a modern mosque with four Madrassa was constructed by the Muslim community with active cooperation of the local Christians. As my informants estimated $\frac{1}{4}$ of the expense was covered by their Christian brothers.¹¹⁹ This collaboration manifested the solidarity of these two different religions.

In the mosque of *Teppi Qaran* and *Hadith* were taught to Muslims of the town and the surrounding *kebeles* by Muslim clergies, and many of whom are still remembered among the Muslim community for their contribution to the spread of Islamic culture and education in the town. Most of them came from *Jimma, Wollo* and *Kaffa* regions. Among others, the most important are *Sheik Shifa, Shiek Mohammed Nur, Sheik Bashir Abdi* and *Haji Siraj*.¹²⁰

¹¹⁸Ahmed , p.45., Informants: Hussen Ahmed, Nassir Arebu, Shiffa Abbadiga and Nurye Hussen.

¹¹⁹*Ibid*

¹²⁰Ahmed, P. 46., Informants: Shiffa Abbadiga, Nassir Arebu, Nurye Hussen and Hussen Ahmed.

In addition to spiritual life, the administration and finance of the Mosque was led and controlled by a committee whose members were elected from the Muslim community. The major mission of this committee were finding sources of income, resolving conflicts among Muslims, providing all necessary facilities for mosques and madrassa, collecting "Zeka" (charities) and providing it to the needy peoples.¹²¹

After the Ethiopian revolution when the Muslim population increased, the number of mosques also grew to two and they are named Abba-Shifa Mosque and Genda Kore Mosque (1988). All these mosques had been serving the Muslim community of Teppi until 1991. But recently there are six mosques in the town.

4.2 Social Institutions in the town

Social institutions like *Eddir*, *Iqub* and *Mahber* have been the most important urban social institutions in Ethiopia. They were formed by urban dwellers to meet their needs and to solve their personal encounters through cooperation. Among these institutions it is *Eddir* which has existed for long in Teppi town. *Eddir* is a form of self-help association established for the purpose of mutual support at times of bad incidents among its members.¹²²

¹²¹Ahmed , p.46., Informants: Shiffa Abbadiga, Hussen Ahmed and Narye Hussen.

¹²²Informants: Yalew Abebe, Mekonen Chekol and Anemut Enyew.

As informants indicated by the 1950s the first *Eddir* that was established in Teppi was named “*Andenet*”. They didn’t remember any other *Eddir* before this in the town. *Andenet* was founded by emigrants who needed strong collaboration to tackle the prevailing challenges. They named it *Andenet* to address the membership of different groups or unity. The main thing which prompted them to have this *Eddir* was the need for mutual aid among migrants to deal with their major problems like sickness, death and accidental problems.¹²³

Written records indicated that during the *Darg* period there were six *Eddirs* in the town. They were established mainly on the basis of geographic setting and ethnic composition. Concerning service delivery *Andenet* was relatively well-organized and had large members until 1991.¹²⁴

In addition to their mutual help, these *Eddirs* contributed a lot in the development of the town in terms of providing material and financial support. Particularly, they contributed for the construction of roads, health centers and schools in Teppi town.¹²⁵

Iqub is the other social institution which has a significant effect on strengthening the economy of urban dwellers. It is a traditional saving institution in which a fixed amount of money collected from every member each month or week, was given to all of them in turns. Members were organized

¹²³Tariku Gawoto. "The Origin and Development of Edder in Teppi town. " (B.A. Thesis: Department of Sociology.2009), p.10.

¹²⁴Informants :Yalew Abebe, Mekonen Chekol, Zewde Shiferaw and Anemut Enyew.

¹²⁵*Ibid*

mainly on the basis of their occupation or place of works regardless of gender differences. The period of payment would be fixed according to the economic status and income of the members.¹²⁶

Regarding the beginning of *Iqub* in Teppi, it is believed that migrant merchants introduced it to the area. Consequently, this institution played a great role for the emergence of many wealthy merchants who were engaged in different commercial activities in the town. The famous merchant named *Ato Abebe Mengesha* was the prominent leader who brought the wealthy *Iqub* members together since the post liberation period. During the Imperial period and after, there were many different *Iqubs* in the town. Since, there was not any modern saving institution until 1985, the people preferred *Iqub* to strengthen their economy.¹²⁷

The other social institution which appeared relatively recently in Teppi town is *Mahber*. This institution in Teppi was named "*Meredaja Mahber*" (mutual help association). *Mahber* is a voluntary association for mutual-help among members in time of difficulties and unexpected problems. It accommodated different peoples who had diverse culture, wide range of languages and different religions. The only thing that associated them to a *Mahber* was their destined objective. There was also an organization to solve key problems of the town named *Ya Yeki Warada Hizb Yaququame Yalemat Mahebar*. This

¹²⁶Yeki Warda Hizeb Yaquaquamew Yalimat Mewacho Report, The Yeki in habitants organization for development no. file no to M.A.A , In formants: Yalew Abebe, Mekonen Chekol and Anemut Enyew.

¹²⁷Informants : Yirgalem Haile, Tamiru W/Mariam, Taddesse Feleke and Yalew Abebe

association succeeded in solving many problems of the town by collecting contributions from the town dwellers.¹²⁸

Therefore, the social institutions in general in Teppi had been helping in the maintenance of peace and harmonious life, economic benefits, cooperation, and cultural interaction, and they have also undertaken their own contribution in the development of the town.

4.3 Evolution and Development of Educational Institutions

The imperial regime of Haile Selassie I had a better understanding of education as the base for the development of a country in all aspects. For this reason in the prewar period (1935-41) some schools were established in different regions of the country. The Italian occupation interrupted the educational activities. In the post liberation period the imperial regime facilitated the expansion of education even in the provinces and remote areas. Just after liberation, modern school was established in Teppi town in 1945.¹²⁹

Before the establishment of this modern school, education was conducted under the control of the church. *Abba G/Mariam Wonde*, who was a priest and church teacher, used to teach traditional education. He was also assigned by the church to teach the first seventeen students. He taught them Geez and Amharic languages. The area where the school founded was not favorable for

¹²⁸*Ibid*

¹²⁹Sheka Zone Administration, p.35., Informants: Tamiru W/Miraim, Mekonene Chekol and Zewde Shiferaw

children because it was affected by epidemic disease. For this reason, they shifted the church school to the present bus terminal area around the beginning of 1948, renting a small hut from an individual named Belay Hailu Yifer.¹³⁰

Modern educational institution was opened in Teppi in 1954. Here it is important to mention the efforts that were undertaken by *Balambaras* Gedam, who made his utmost efforts in the establishment of educational institution in the town. He was successful in initiating public participation in school construction projects. Then eight schools with rooms and two blocks was constructed. The public awareness about education was changed and this was manifested by increasing number of students. In 1954, there were 26 students. This number increased to 57 in 1963. Though their number increased, student enrollment was meager and dropout cases were numerous.¹³¹

There was no secondary education in Teppi. Students who completed their primary education often went to Gore and Jimma to continue and complete secondary education until 1986. Very few of them had got the chance of attending higher education. Many of them dropped out when they failed to continue their learning.¹³²

¹³⁰ *Ibid*

¹³¹ Amare. "A History of Shekacho.....", p.106., *Sheka Zone Administration* p.65., Teppi elementary school fifty years' Anniversary memograph entitled "Yaberhan Minchoch" un published material and has 56 pages, p.32.

¹³² Informants: Tekola Gedamu, Gudneh Tesfa and Zenaw Kebede. , *Sheka Zone Administration*, p.66.

During the *Darg* regime rapid expansion of schools appeared in *Yekiworada*, which increased the number to about 25 primary schools and one secondary school. Out of these Teppi had 3 primary schools and 1 secondary school in 1896. This itself explained the development of Teppi in educational sector.¹³³

Even though, the number of schools in Teppi increased, student's enrollment was insignificant until the 1980s. Based on the statistical survey in *Yeki Worada* Education Office, the progress that was recorded in the 1980s and 1990s in students' enrollment was only a two percent increment from that of 1970s, This was very low from what was planned to be attained by the Office.¹³⁴ Whereas, in both administrative periods female participation and enrollment was extremely low. Moreover, school dropout was very high which seriously affected the educational progress in the town.¹³⁵

4.4 Transportation and Communication Services

Communication services are key elements for the growth of an urban center. Particularly, developments in transportation and communications have had an immediate and lasting impact on the growth and development of towns in Ethiopia.¹³⁶ Most of the modern means of communications were not established for Teppi town until the mid-20th century. Even transport services were not well-developed. The main obstacle that made it difficult to establish

¹³³ *Ya Berhan Minchih*, p.33., Informants: Tekola Gedamu, Haile kotacho and Zenaw kebede.

¹³⁴ Informants: Tekola Gedamu, Haile Kotacho and Zenaw Kebede.

¹³⁵ *Yeki Warada* Educational Office, A statistical survey on the education activities on *Yeki Warada* Report to Mocha *Awraja* Administration. *Hamele* 1991. , informants: Gudench Tesefa, Haile Kotacho and Zenaw Kebede.

¹³⁶ Shiferaw Bekele, "An Economic History Of Modern Ethiopia" vol .1.CDESRIA Book series.1995,p.310.

road transportation to Teppi town were: the existence of dense forests, many rivers and rugged topography of the land. On the top of that the journey was hazardous and people had been conducting their commercial activities either with the help of pack animals or human porters.¹³⁷

During their occupation period the Italian constructed a dry weather road that linked Teppi with Shihinda in Kaffa and then to Jimma. This road contributed for the immigration of different people to Teppi, and which led to the spread of many agricultural products around Teppi. The existed road was not sufficient for transporting the surplus products of the region to the external market.¹³⁸ Even, the road was difficult for travellers due to the overflow of rivers; bridges were taken away and this caused difficulty to the movements of different items. In such a situation many cash crops perished in Teppi because of the absence of market, and it overshadowed the growth of the town. Particularly, it was a great challenge for the land lords who had established a great investment in the region.¹³⁹

In the 1960s, the reports of the regional administration highly emphasized the problem of transportation, explaining how it affected the people and the development of the town. But the response of the central government was disappointing. Instead of constructing roads they ordered the regional ruler to

¹³⁷ Amare, " *A History of Teppi.....* ", p.32.

¹³⁸ Informants: Tekola Gedamu, Mekonen Chekol and Berhane Tsegaye.

¹³⁹ A report of Mocha District Administration to Illubabor Governor General, File no17 Folder no2365. The National Archives of Ethiopia, Addis Ababa.

be use the existing road after repairing it in a better way by collaborating with the people.¹⁴⁰

After long years of request, when communication between Teppi and the national capital became vital. In the meantime, the development of great coffee plantation and the growing demands for coffee had increased for national and international market. In 1957, the Imperial government allowed Airplane service for the people of Mocha district. Given the plain area and the availability of resources. Teppi was selected as the main Airport station. It was *Kegnazmach* Feleke Zelelew, the Governor of Mocha District that selected the present Airport site, in the northern part of the town. Then he transferred the task of facilitating it to the *Balambaras* Gedamu Gizaw, the governor of Yeki *Warada*.¹⁴¹

The Airport was constructed through the contributions of money and free labor services of the town's dwellers. Especially, landlords showed their commitment for the project by giving a lion's share of the money, and provided their own land without compensation. The indigenous people had also highly participated in leveling the selected field. They cut down very strong and giant trees, and buried them into the field to make it very strong. All these actions showed the peoples' eagerness to tackle the problem of transportation.¹⁴²

¹⁴⁰Amare,"A History of Teppi",P.42., Informants: Ato Mekonen Chekol,Tamiru Wlmanain and Tarkegn Megito.

¹⁴¹*Ibid*

¹⁴²*Sheka Zone Administration*,p.33. , Informants: Mekonen Chekol, Tekola Gedamu and Mulatu Seifu.

The consolidation of Ethio-American relation had also brought a great contribution to the Ethiopian Airlines (ELA) in fostering domestic and national integration. Since the 1960 with the help of America, the ELA had engaged in extending rapid integration of domestic networks. The project focused on the lucrative coffee producing regions.¹⁴³ Given the extensive coffee production, Teppi had got the chance of Airplane communication. In 5, July 1957 the first Cargo Airplane named Dhc6 landed in the town. However, the ELA's passenger service began lately; the charter had carried coffee and other items from Teppi to the center.¹⁴⁴ Regarding the program the plane landed twice a week. But in coffee harvesting periods the plane landed in the Airport at list three times a day.

The airfare often used as a reason to determine the price of coffee in Teppi market. By 1960/61, thirteen birr was the price of seventeen k/grams of coffee (locally named one *feresulla*) which was rather a very low price, but the merchants used the airfare as a pretext to exploit the peasants. Moreover, the peasants had never used the plane as a means of transportation. It was only merchants and landlords who established frequent contact with the center.¹⁴⁵

The ELA started a passenger service in late 1968 and its service was to Addis via Jimma. After one year the ELA changed the former aviation route while it extended its services to other resourceful towns such as Mizan and Maji. As in

¹⁴³Amare," *A History of Tepp*", p.42., Informants: Ato Mekonen Chekol, Tamiru W/Mariam and Tarkegn Megito.

¹⁴⁴Bahru Zewde, *A History of Modern Ethiopian(1855-1999)*2nd. Edition. Addis Ababa University,p.187.

¹⁴⁵ A magazine named" *Selamta*" the 14th publication by ELA, in Addis Ababa , p.4.
Informants: Demisse Damtaw, Zewde shiferaw and Haile Arengo.

the former days the plane didn't return from Teppi to Addis Ababa. Instead it went to Mizan town from Teppi, then it moved to gold mining center termed Maji, again from Maji it returned to Mizan, and then it came back to Teppi. Finally, from Teppi the plane directly travelled to Addis Ababa via Jimma. The service of the ELA was mainly based on the availability of precious items in the town.¹⁴⁶

Therefore, given the importance of resources on one hand and the difficult topography of the above mentioned towns on the other, the Imperial government of Haile Selassie attempted to solve the problem using Airplane transportation. Even though, this transportation had a positive impact on the growth of Teppi town, in terms of becoming the major center of the district it did not satisfactorily in facilitated commerce and improved the life of urban dwellers and peasants of the region.

The people still continued demanding better road transportation. The old aged severe problem of transportation was resolved in the late 1960s. Here the effort of *Fitawrari* Worqu Enqu Selassie, the Governor General of Illubabor provincial administration was very important. He planned to connect the districts to the center. Under his project the road that connected Teppi to Shishinda was accomplished in 1968.¹⁴⁷ The finance was mainly covered by the people of Yeki *Warada* and the imperial government. Consequently, the development of this

¹⁴⁶ Amare, "A History of Teppi..." p.35., Informants: Etagen Teka, Haile Arengo and Mekonen Chekol.

¹⁴⁷ Informants: Demisse Damtew, Zewde Shiferaw and Haile Arengo.

road had a significant effect on the town's dwellers on boosting their economy and there by enhanced the growth of Teppi town.¹⁴⁸

The second road that joined Teppi to Addis via provincial capital, Gore had been constructed during the *Darg* regime in 1981. This was carried out with the help of Cuban assistance, to meet the government's program of Villegization and Resettlement. However, these policies didn't succeed in Masha and Gecha *Waradas* due to the Shekacho peasant rebellion. The plan was implemented very well in Yeki *warada* which enhanced the agricultural production and commerce of the region.¹⁴⁹ Therefore, the opening of this road had a great contribution to Teppi town in terms of leading fast communication to the provincial capital and then linking it to Addis Ababa.

The attempt to connect Teppi with the surrounding resourceful *kebele's* and *warada's* began in 1972, during the administration of Ato Azene Wube, who is still remembered as a modernizer of Teppi town. To implement this project the government had brought Dozer, Grader and Trucks. Though, the plan failed to meet its objective due to corruption and lack of skilled personnel, it was successful in making arterial roads in Teppi based on the master plan.¹⁵⁰

In post revolution period the military government was engaged in rapid road construction. The ERA was reorganized in a new manner to meet

¹⁴⁸A report of Mocha District Administration to Illubabor Governor General. File no 9 reference no 1208 The National Archives of Ethiopia, Addis Ababa.

¹⁴⁹Tamene Mamo, "The Shekacho Peasant Uprising Against Vellegization of Darg, 1988" (B.E.D Thesis: Department of History. Debu University. 2003),p.1., Informants: Haile Arengo, Mekonen Chekol, Mulatu Seifu.

¹⁵⁰Y.W.A annual report to the Mocha Awraja Administrational *Hamle* 1971, Informants: Fayissa Goda, Assefa Friyssa and Haile Arengo.

transportation needs of the country to support agricultural, industrial, development of trade and increase social services by extending the road networks. It was engaged in the improvement and maintenance of main roads, and to integrate the rural roads.¹⁵¹ Under this project many arterial gravel roads were constructed in Yeki *Warada* which linked most of its *kebeles* in Yeki *Warada* to Teppi town.¹⁵²

An extensive road construction was carried out in the region after the 1984 resettlement program of the government. Whereas, four roads were constructed from Teppi to these newly created sites. Therefore, the integration boosted the market of Teppi and thereby the development of the town.¹⁵³

The major obstacle that made communication difficult, after the establishment of several roads, was the absence of passenger service. Except cross-country buses, there was no mini-bus for local transportation. The journey to the small town from Teppi was often difficult and dangerous. Hence, people were carried on cargo with their items. Although they were vulnerable to accidents, they had conducted their commercial activities in terrific ways until recently.¹⁵⁴

Therefore, the building of roads had immense contribution to the change in economic, social and political aspects in the development of the town.

¹⁵¹Abdu Idris, " The Role of Road Transportation and its Impacts on Socio Economic Transformation of Ethiopia" (B.A. Thesis. Department of Economics. Addis Ababa University.1988), p.12.

⁴³*Sheka Zone Administration*,p.32., Informants: Assefa Friyssa, Mekonen Chekol and Haile Arengo.

¹⁵³ Informants: Asefa Firssa: Mulatu Seifu, Haile Arngo, Getachawo Mekonen.

¹⁵⁴Teshome Haile," *Population Pressure: Agricultural land holding and Production in Yeki Warda*" (B.A Thesis: Department of Economics. Service College.1998) p.35., Informants: Haile Arengo. Dejene Mered and Asefa Fryissa.

The other means of communication service that helped the people of Teppi is postal service. According to oral tradition of the area, it was started during the governorship of *Balambara* Meshesha Bircha. But the service was limited to those in official circles and did not extend to serve the public at large or the residents of the town. It was carried out by means of individual who travelled on foot from Gore to Teppi. In general, even though the attempt had begun, the system of postal delivery was traditional.¹⁵⁵

The establishment of Air transportation paved the way for the opening of postal office in 1964. As informants indicated the exchange was very fast since the beginning. During the imperial periods this office contributed a lot for merchants and government officials which were supported by Air transportation service. Until the end of 1991 the office had 385 rented boxes and one collector's box for mail exchange mainly with provincial and national capitals. The services that had been delivered by the office were: sending and delivery of money, sales of envelopes and post cards to the inhabitants of Teppi and the surrounding *kebele* towns.¹⁵⁶

¹⁵⁵Informants: Haile Arengo, Dejne Mered, Asefa Fiyssa, Haile Arengo and Getachewe Mekonen

¹⁵⁶Informants :Tekola Gedamu, Yalew Abebe, Yirgalem Haile and Tarkegn Megito

4.5 Urban Facilities and their Contribution to the Development of Teppi Town

Most of urban facilities had never been established in Teppi before the 1950s. In the subsequent decades, the town showed a remarkable change in population and economy. The essential facilities for human survival were not well developed in the town. People had been challenged by the prevalence of Malaria and frequent outbreaks of epidemic disease. It is said that the most severe epidemic disease broke out in 1946-47 and killed many people in Teppi. Such worst condition made an obstacle on the growth of the town.¹⁵⁷

Until the 1960s there was no health institution. During those periods people had been treated by individuals who came to the town to make their business. The most important persons who had been giving a door to door medical service to the people of the town were *Ato Awole Muzeyin* and *Ato Tadesse Gobena*. Later on through this service *Ato Awole* became a wealthy merchant and he opened a clinic and a pharmacy in 1963 named *Hossana*. Then he left this health center to the professionals and was engaged in other commercial activities.¹⁵⁸

The first modern clinic was opened in 1966 with the help of Swedish International Development Agency (SIDA) and the imperial government. Its opening was a good chance for the people of the town, but the health

¹⁵⁷A report of Mocha district administration to Illubabor Governor General , File no 9 Reference no 1208 The National Archives of Ethiopia Addis Ababa, Sheka Zone Administration...,p .75., Informants: Seyowm Mulat Zenye Alemu and Tekola Gedamu.

¹⁵⁸Informants: Mekonen Chekole, Zenye Alemu, Tekola Gedamu and Seyonm Mulat.

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¹⁵⁸Informants: Mekonen Chekole, Zenye Alemu, Tekola Gedamu and Seyonm Mulat.

institution faced a great challenge when the population of the town increased and the prevalence of different types of diseases. Based on the document of 1968 many people died of malaria and the health center failed to treat the patients. In addition the medical staff, the institutional facilities were not proportional to the population size of the town.¹⁵⁹

Recognizing the serious health related problems and shortage of delivery of services, the Ministry of Health extended the health center and its services in 1988. With the assistance of the national government and contributions collected from the town dwellers, two blocks with twelve rooms were constructed. During this year, addition to public health center two Drug Vendors and four small clinics were in the town. In this regard Teppi had better medical facilities when compared to the towns of Masha and Gecha in the same district.¹⁶⁰

Teppi had a relatively better health center, but the service that was provided to the society was not satisfactory. This was due to lack of Medicine and shortage of professionals. For this reason, many families in Teppi were forced to travel a long distance in search of good medical treatment. Especially, they went to Jimma, Mettu and Addis Ababa. Nevertheless, the health centers had their own contribution in the development of the town.¹⁶¹

¹⁵⁹ . Y.W.A report to Mocha District Administration No file no *Nehase* 1961 E.C.Masha, Informants: Zenye Alemu, Tadesse Feleke, Zenaw Kebede and Haile Arengo.

¹⁶⁰ Teppi Town P 74 , Informants: Zenye Alemu, Taddesse Feleke, Haile Arengo, Zenaw Kebede and Getachew Mekonen.

¹⁶¹ *ibid*

Pipe line water is one of the major facilities of an urban center for a better health of its dwellers. Until the 1980s Teppi didn't have a pure water supply. This was among one of the major shortcomings on the development of the town. For this reason, men and women of Teppi were forced to travel ups and downs to a river to fetch water. The main source of water to the town dweller was *Bakare* stream, situated on the northern part of the town. But the quality of the water was very poor that usually caused water born disease.¹⁶²

As informants indicated, when the number of mead house, coffee bars and hotels expanded, some individuals, who came from the northern part of Ethiopia, began to engage in the selling of the fetched water to the service givers in the town. Those men who were locally named "*Wha Qeji*" (water sellers). Soon, they had become important merchants in the town. In such away hotel and other service facilities expanded in the town. Hence, the incomes were profitable.¹⁶³

The Imperial government didn't resolve the problem of pure water for the people of Teppi, later on during the *Darg* regime in 1978, the municipality constructed the first pure-water hole in the western part of the town with the help of popular participation, and the main reservoir constructed in the center of the town at *Korcha Ber*. The administration of water supply office began to

¹⁶²*Sheka Zone Administration* p.81., Informants: Aseffa Fyissa, Mekonen Chekol, Halie Arengo and Zewde Shiferaw.

¹⁶³ Informants: Aseffa Fyissa, Mekonen Chekol, Haile Arengo and Zewde Shiferaw.

distribute water to different units in the town.¹⁶⁴ Though it began lately, the supply of pure water to the town had a great contribution to the development of Teppi in terms of expanding hotel and other facilities to the town.

Like the supply of pure water and health institutions, electric power is also a major facility to an urban center. Electric service was introduced to Teppi by Ato Azene Wube in 1970. As informants indicated, a diesel generator privately owned by Ato Azene had started to give service for two hours a day. He rented for one birr per month per lamp for the service. Soon after the revolution in 1974 this generator was nationalized by the state and was transferred to the municipality. The electric service delivery was insignificant in giving power to the mass of the town's dwellers.¹⁶⁵

In the post revolution period in 1978, the municipality brought a higher energy generator and extended its service in areas delivery and time of duration.¹⁶⁶

Even though, the facilities in the town showed growth from the imperial period to the *Darg* regime, their services were insufficient to the increasing demands of the town. Among other things, given the economic development, shortage of facilities was one of the major hindrances for the fast development of the town.

¹⁶⁴ *Sheka Zone Administration*. p.81., Informants: Aseffa Fyissa ,Mekonen Chekol, Haille Arengo and Zewde Shiferaw.

¹⁶⁵ Informants: Aseffa Fyissa, Mekonen Chekol, Haile Arengo and Zewde Shiferaw.

¹⁶⁶ *Ibid.*

The Municipality Administration and its Services

The municipality of Teppi was established in 1970. Before that the town didn't have a municipality. This meant that before this year the town's mode of life and taxation must have been similar to that of the surrounding rural units. The municipality was established by *Ato Azene*, the Governor of *Yeki Warada*.¹⁶⁷

Since its establishment the municipality was headed by a mayor who was responsible to the administrator of *Yeki Warada*. His activities were supported by a municipal council. Members of the council consisted of different responsible persons of the town. They were responsible for issues related to taxation, budget allocation and control of the municipal expenses. There were also different departments which were run by officials within the municipality.¹⁶⁸

The main revenue of the municipality was generated from taxes. Under the 1945 proclamation, a municipality was empowered to collect varieties of taxes, and allowed to use the income to improve the quality of life in the town.¹⁶⁹ Although a great deal of revenue was collected every year from the town, the municipality failed to improve the facilities in the town. Corruption was raised

¹⁶⁷Amare, "History of Sheka....." p.104., Informants :Tarekegn Megito, Tadesse Feleke, Senait Tesema and Aseffa Fryissa.

¹⁶⁸Sheka Zone Administration, p.84., Informants: Traekegn Megito, Tadesse Feleke , Aseffa Fryissa and Senait Tesema.

¹⁶⁹Gutema Imana "History of Adama Town from its Foundation up to 1974" (M.A Thesis: Department of History. Addis Ababa University, 1997),p.35.

as a case in the 1979/80 reports, which indicated that there were officials who used the municipal revenue for their personal use.¹⁷⁰

Annual revenue collected by municipality

Types	Year (1978)	Year (1979)	Year (1980)
Trade license tax	10,250	11275	980
Market <i>Madab</i> tax	9275	10265	12075
Livestock tax	8025	8945	10595
Transportation tax	1154	1795	9275
Forest resource tax	7667	9724	2101
Agricultural output tax	18274	18942	10257
Land tax	10265	11200	20245
Others	8924	9275	10295

Source: collected from the reports of *Yeki Warada Administration to Mocha district, Masha*

The major source of income to the municipality was generated from commercial activities followed by land tax and agricultural output taxes. The other source of income was derived from livestock tax. By the 1980s Teppi became the main market center of livestock and many merchants and peasants from surrounding *kebeles* and towns came to Teppi. When the exchanges became

¹⁷⁰ Yeki Warada Annual Report to Mocha Awraja Administration, *Nehase* 1972. Masha, Informants: Dejene Mered, Aseffa Friyssa and Haile Arengo.

very strong in 1979, the municipality arranged a separate cattle market center. It was well-fenced which helped the municipality to collect charges easily from all livestock.¹⁷¹

During the *Darg* period the municipality was successful in facilitating collaboration from each individual to construct roads, health center and school. Most of the roads in the town which developed in the center were constructed through contribution and popular participation of the town dwellers. During this period there was a campaign of cooperative working in the town frequently on fixed days.¹⁷² This campaign had a great contribution to the growth of the town and the municipality played a major role in the facilitation process.

¹⁷¹Informants: Dejene Mered, Aseffa Friyssa and Haile Arengo.

¹⁷²*Sheka Zone Administration*, p.121., Informants: Dejene Mered, Asefa Fryissa, Berhane Tesegaye and Haile Arengo.

Conclusion

Several factors accounted for the evolution of Teppi from a small village to a township status. These factors were related to socio-economic and political issues. The main factor was mainly related to economic development, such as the abundance of invaluable trade items on one hand, the growing demand of these items and the development of commercial activities in the region on the other.

During the post liberation periods the availability of resources and growth of trade, the favorable conditions created by Imperial government for immigrants to be settled and engaged in different activities brought about significant effects on the development of the town. Hence, the growth of the town were manifested in terms of evolution and development of urban services and institutions. But the pace of urbanization process was affected by lack of communication and urban facilities. A remarkable growth had also occurred in the town during the *Darg* regime. This was due to the government's policies and programs in general, and its resultant effects in boosting commercial activities in the town, the improvement of communication and urban services in particular.

Although the above mentioned developments occurred in the town in those periods, a great deal of immigrants and their settlements in the town since the imperial regime created ethnic animosity and intolerance among settlers and indigenous people. Therefore, such related problems overshadowed the fast development of Teppi town recently.

Glossary

<i>abba</i>	'father', a title for ordinary priests
<i>balambaras</i>	'Commander of the gate', a political title below Ras
<i>fitawrari</i>	'Commander of the Army', a title below dejazmach
<i>grazmach</i>	'commander of the left', a political title above balambaras
<i>safar</i>	settlement quarter
<i>negus</i>	king
<i>ras</i>	'head', the highest traditional title next to negus
<i>neftegna</i>	the term derived from naft "weapon", name given to Emperor Menilik's soldiers of northern origin, who later settled in south
<i>samon</i>	church land
<i>mahber</i>	self-help association
<i>awraja</i>	district administration
<i>warada</i>	sub district administration
<i>teqlay gizat</i>	provincial administration
<i>sheik</i>	a spiritual title of Islamic leader
<i>haji</i>	a title which gives to those who went to pilgrimage in Mecca
<i>quran</i>	holy-book of Islam
<i>iqub</i>	a traditional system of money saving
<i>eddir</i>	mutual-help association
<i>kebele</i>	local units
<i>mislane</i>	a title of the ruler of a district

<i>gizat</i>	administrative division
<i>abegaz</i>	a title of the ruler of sub district
<i>qoro</i>	village heads
<i>chekashum</i>	village heads
<i>zeka</i>	charity in a Muslim community
<i>tato</i>	local reader
<i>wana mislenia</i>	local administrative units
<i>tera</i>	as specific area in a market for items
<i>gullet</i>	permanent market center
<i>walasha</i>	a leader of Wollo clan among shekacho
<i>feresula</i>	seventeen kilograms of coffee
<i>Qes</i>	a priest
<i>ber</i>	gates
<i>medab</i>	separate quarters in a market
<i>bakere</i>	a stream in Teppi town
<i>faacha</i>	The word taken from oromyifa means tail
<i>Qendi bora</i>	the word taken from oromyifa means Horn
<i>Tangi</i>	mattress made of wood bark
<i>Bullefo</i>	the traditional cult of Shekecho and Sheko people

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List of informants

No	Names of Informants	Sex	Age	Place of Interview	Date of Interview	Remark
1	Abera Bechiro (Ato)	M	68	Masha	October	He is native to the region and he is well-informed about the Shekacho history and the Scio- economic aspects of the town.
2	Alemu Mekonen (Ato)	M	69	Teppi	November	He was a civil servant in Teppi municipality since its inception and he know more about the income and its organization.
3	Alemu Achemo (Ato)	M	67	Teppi	October	He lived in Teppi since his childhood and he has information on the commercial activates in the town.
4	Ali Hamza (Ato)	M	71	Teppi	October	He was a merchant and came to Teppi for trade. He has information on the commercial activity in the town.
5	Anemut Engew (Ato)	M	67	Teppi	November	He lived in Teppi since his childhood he know the development of infrastructures in the town.
6	Assefa Frissa (Ato)	M	71	Teppi	December	He was involved in different administrative offices during the <i>darg</i> regime but now he is a pensioner.
7	Berhane Tsegaye(Ato)	M	62	Teppi	December	He is a civil- servant in Yeki- <i>warada</i> council and in Teppi known more about the division of <i>safar</i> in Teppi.
8	Bugssa Nati (Ato)	M	71	Sheko	October	He is a native to the area and among the royal family of Sheko people, and he know more about the socio-cultural and historical aspects of Teppi.
9	Dejene Merid	M	65	Teppi	December	He was officer since the <i>Darg</i> regime

	(Ato)					and he has information on the development of urban serves and facilities in Teppi.
10	Demisse Damtew (Ato)	M	69	Teppi	December	He was a civil servant in the department of ELA in Teppi. now he is pensioner.
11	Etagen Teka (W/ro	F	65	Teppi	October	She is a merchant she inherited a big mead house in Teppi which has been serving for the people since empirical regime.
12	Fayissa Godda(Ato)	M	71	Teppi	October	He is a native to the area born from Sheko nationalities .he has deep knowledge on the foundation population settlement and the socio economic development in Teppi.
13	Gatta Garke(Ato)	M	67	Teppi	October	He is a native to the area among the Majong nationalities . He has information on the economy and settlement patterns of the majeng lived in Teppi.
14	Gemeda Bungullo (Ato)	M	65	Metti	December	He is a native to the area among the Majang nationalities, he has information on socio economic aspect of the town lived in Metti
15	Getachew Meknone (Ato)	M	71	Teppi	November	He lived in Teppi since his childhood he was officer in Yeki <i>Warada</i> Administration during the <i>Darg</i> , now he is merchant in Teppi.
16	Gudneh Tesfa (Ato)	M	69	Mizan	December	He was a director of Teppi High School, Head of Teppi educational office and now

						lives in Babaka.
17	Haile Arnego (Ato)	M	74	Masha	October	He is a native to the area from the Shekacho nationality. He was an administrator and officer in Teppi since the municipality organized and up to 1991, now he is pensioner, He has an information on history, Socio- Economic aspects of Teppi, lives in Masha.
18	Haile Kotacho (Ato)	M	76	Masha	October	He lived in Masha, He was a teacher Teppi and Masha he was a students who was learned in Gore during Impirial period, and he has an information on educational activities of Teppi, lives in Mash.
19	Hussen Ahmed (Sheik)	M	70	Teppi	October	He was a Muslim merchant who came from kaffa during the Impirial regime has an information on the trade activities of Teppi town but now retired; lives in Teppi
20	Hussen Yimer (Ato)	M	65	Teppi	October	He is a merchant and came from Wollo, he has an information on socio-economic activities Teppi; lives in Teppi.
21	Merigeta Mekonen Desta	M	71	Teppi	November	He is a priest in Teppi and he has been serving in St. Gebriel church for more than thirty years; lives in Teppi.
22	Mekonch Chekol (Ato)	M	65	Teppi	December	He was landlord before he participated in <i>Warada</i> administration and he has an information on the growth of the town during the imperial period; lives in Teppi.
23	Mekuria Daba (Ato)	M	65	Teppi	December	He lived in Teppi since his childhood and has an information on the growth of the town; lives in Gecha.
24	Maro Kerkes (Ato)	M	62	Teppi	December	He is among the sheko nationality and has an information on socio economic growth on the town; lives in Teppi.
25	Nassin Arebu (Ato)	M	69	Metti	December	He lived in teppi for long and has information on the development on the town; lives in Metti.

26	Senayit Tessemz	F	62	Teppi	October	She lived in the area since her childhood she was the wife of <i>Warada</i> administrators she know about the growth of the town;lives in Teppi.
27	Shifa Abadiga (Ato)	M	72	Bonga	October	He was a merchant who came from kaffa for trade and has information on commence of the area now he is retired; lives in Bonga.
28	Tamiru W/mariam (Ato)	M	69	Teppi	November	He was a teacher in Teppi, he has information on socio- economic aspects of Teppi ;lives in Teppi.
29	Terekegn Megito (Ato)	M	62	Teppi	November	He was a civil servant in Yeki <i>Warada</i> administration during the <i>Darg</i> area; lives Teppi.
30	Tadesse Feleke (Ato)	M	69	Gecha	December	He was a teacher and participated in different administrative office and has an information of socio economic aspects of Teppi;lives in Gecha.
31	Tilahun G/Mickell (Ato)	M	65	Teppi	October	He is a merchant and has information on the development of the town; lives in Teppi.
32	Tekola Gedamu (Ato)	M	65	Addis	October	He was born and grew in Teppi, he is a son of <i>Warada</i> administrator, Balambaras Gedamu has information on the development of the town;lives in Addis.
33	Nurye Hussen (Ato)	M	62	Teppi	November	He was a chariman of a mosque committee, has information on mosque and the growth of the town;lives in Teppi.
34	Zewde Shiferaw (Ato)	M	72	Teppi	December	He lives in Teppi and has information on the development of facilities in the town;lives in Teppi.
35	Walasha Mano (Ato)	M	74	Masha	October	He is a native to the area among the s Shekacho nationalities and has information on the history of Shekacho people and the socio- economic aspect of Teppi; lives in Masha.
36	Werqu Si'a (Ato)	M	71	Gecha	October	He was a famous merchant in Teppi but now retired, has information on the commerce and development of the

						town; lives in Gecha.
37	Yalwa Abebe (Ato)	M	62	Teppi	December	He is a son of rich land lord and merchant of Teppi, has information on the socio-economic aspects of the town; lives in Teppi.
38	Yirgalem Haile (Ato)	M	70	Teppi	November	He was a civil servant in the post office of Teppi but now retired ,has information on the growth and organization of the office; lives in Teppi.
39	Zewde Shiferaw (Ato)	M	65	Teppi	December	He was a civil servant in the ELA, has information on organization of ELA in Teppi
40	Seyoun Mulat (Ato)	M	67	Gecha	December	He was a teacher, director, leader of educational office in Yeki, has information on educational facilities of Teppi; lives in Teppi.
41	Zenaye Alemu (Wro)	F	67	Teppi	December	She was a health officer in Yeki <i>Warada</i> , but now she has her pharmacy in Teppi she know more about the health related problem of Teppi.

Appendices

Appendix I

Quantity of coffee imported to the Sudan, 1918-1932 (in tons)

Year	Total	Via Gambella
1918	3,410	2,418
1919	2,270	1,755
1920	4,219	2,290
1921	3,377	2,279
1922	4,466	3,151
1923	3,605	2,042
1924	4,564	2,559
1925	4,163	2,930
1926	3,183	2,555
1927	3,720	2,459
1928	3,754	3,061
1929	4,604	2,586
1930	6,349	3,858
1931	4,234	1,944
1932	5,093	3,124

Source: Bahru. An Overview and assessment of Gambella trade (1904-1935)

This is to show how the development of trade in the region affected the growth of Teppi market: I have referred this issue in chapter two.

Appendix II

Percentage of Ethiopia's trade along the different route

Region	1911	1914	1917
Eritrea	9.0%	10.0%	12.5%
Sudan	5.0	6.0	10.0
British East Africa	1.0	1.0	1.0
Italian Somali land	1.5	1.5	1.5
British Somali land	3.5	4.0	4.0
Djibouti	80.	77.5	71.0
Total	100.00	100.00	100.00

Source: Bahru. An Overview and assessment of Gambella trade (1904-1935)

This is to show how the development of trade in the region affected the growth of Teppi market: I have referred this issue in chapter two.

Bee wax exported from Ethiopia in kilogram

Year	Via Djibouti	Via Gameblla
1928	293,892	120,108
1929	316,953	149,884
1930	318,606	101,653
1931	340,879	92,035
1932	321,902	104,202
1933	340,033	129,204
1934	224,559	149,950

Source: Bahru. An Overview and assessment of Gambella trade (1904-1935)

Declaration

I, the undersigned declared that this thesis is my original work, and that all sources of material used for this thesis have been dully acknowledged.

Name: Abdu Seid

Signature_____