URBANISM AND URBANIZATION AMONG THE OROMO OF WESTERN ARSI, THE CASE OF KORE TOWN.

BY

MASHO HIRPO

ADVISOR; BADGE F (PH.D)

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE'S STUDIES

DILLA UNIVESITY

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN HISTORY

DILLA, ETHIOPIA

NOVEMBER; 2022

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Masho Hirpo

College of Social Science and Humanities

Approved by Board of Examiners:

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Internal Examiner	Signature

Key to Transliteration system

1. The following symbols are used for the translation of words in this thesis.

Vowel	Example		Ahmaric equivalent	
1st order	በ	Bä	Qäbäle	ቀበሌ
2nd order	ቡ	Bu	rubi	ሩብ
3rd order	ቢ	Bi	bila	ቢላ
4th order	ባ	Ba	Ras	ራስ
5th order	ቤ	Bé	Bét	ቤት
6th order	ብ	Be	ber	ብር
7th order	ቦ	Bo	Bolale	ቦለሌ

2. Palatalized sounds are represented as follows:

ሸ	šä
ቸ	Čä
ኘ	ñä
ዠ	Zhä

2. Glottal zed sounds are represented as follows:

ቀ	Qä
ጠ	Tä
ጨ	Čä
ጸ/ፀ	Şä
ጰ	Pä

2. It must be noted that “I” will be suffixed to the letter only if the letter is vocalized or stressed. The letter “I” is not required when the six forms is the last letter of the word.
3. Example

መምህር	Mämehir
እድር	Iddir

4. Oromo couplet verses proses are written according to the new introduced alphabet (Qubee)

Afan OromoVowels

Short	long	Example	English meaning
a	*aa*	*Gaala*	Camel
e	*ee*	*deeme*	go
i	*ii*	*diimaa*	red
o	*oo*	*roob*	rain
u	*uu*	*guduruu*	carlining hair

Glossary

The meaning of the Afan Oromo and Amharic words the listed in or phrases not Glossary were explained in the part of the thesis.

Afaan oromoo terms

Aadaa _____ custom traditional or sometimes culture

Aanaa _____ house hold

*Abbaa bokkuu*_____ father of scepter

Abbaa gadaa _____ Gada leader

Adde _____ tittle of respect for women

Allo _____ customary code

Anomaa _____ relation through descent

Arfaasaa _____ Autumn

Arsomaa _____ Arsi hood

Asena _____ the girly entere the house of boy in order of marry

*Atetee*_____ traditional oromo female deity

*Baddaa*_____ high attitude

Baddaa Daree _____ mid altitude

*Birraa*_____ spring

*Bona*_____ Winter

Butta _____ Abduction

Dhala _____ inheritance

*Gabaa Kamisaa*_____ market on the Thrusday

Gabbara _____ dowry

Ganna _____ Summer

Gosa _____ clan

*Gudifacha*_____ gain children through adoption

*Gursumeti*_____ the women that married after divorced former husband

*Hawat*a _____ the way of marriage which known as pursuation

*Obbo*_____Mr

Oolomaa _____ neighborhood

Qoraa _____ investigate of justice

Qoree _____ Hawk of the tree

*Siqee*_____ straight thin stick

Sodomaa _____ the relation through affinity or marriage

Waaqa _____ God of Oromo people

*Walgaraa*_____ marriage through girl exchange

*Yaa'a Gadaa Shanaan*_____ Five gadaa assembly

Amharic Terms

Ato _____ Mr

Awaji _____ proclamation

Aweraja _____ sub- province

*Balabats*_____ land owner

Balambaras _____ head of the amba a low level administrative tittle

Chisanna _____ more land unable to pay tribute

Dirijit _____ organization

*Gabbar*_____ tenant

Gabi _____ income

*Gullit*_____ small market

*Iddir*_____ traditional helping association

Irsha _____ farm land

Kebele _____ sub- district

Ketama _____ small town

Limat _____ development

Mameher _____ a religion teacher in chrsitain religion

*Mirt*_____ farming production

Naftanna _____ the person who equippied with fire army

Safar _____ quarter

Samon _____ way of gain land through church leader

Teji bet _____ mead house

Tela bet _____ local hear house

W/Ro _____ the respect tittle of women

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Preface

The thesis explores the history of Kore town in present west Arsi Zone from the time of its establishment up to 2008. The town was established as a market prior to the coming of Italian to the present area of Kore town. The coming of Italian to give the chance for the development of small town in its present area. The thesis has six Chapters. The first Chapter is deals with the Geographical background of the study area. The Second chapter is deals with the overview of the history urbanization. The third chapter explores Kore town from the foundation to the 1974 revolution. The fourth chapter explores Kore town during the era of the Marxist junta 1974 - 1991. The chapter five is deals with the Kore town in the post- Marxist era, 1991 up to 2008. The chapter six tries to give brief account about urban tries to give brief account about urban social spectrum. There are no published and unpublished written documents on the history of Kore town by scholars. But there is one BA thesis which was done on the history of the town by Mohammed Hiko at Jimma University in 2011. Even this BA thesis is not well organized.

Different sources are employed to write up this thesis. Most parts of the researcher are based on the oral sources. Oral information was collected carefully, analyzed and interpreted well. It was collated from the eye witness informants and participants in the historical event they relate. The role of written materials is also high in the writing of the history of the town. Literature related to the history of Kore town has been also used.

In writing thesis, the problems I faced was the absences of archival material which was related to the history of Kore town neither in Tsahaf Tezaz Wolde Maskel Tariku research center nor in National Ethiopia Archive and Library Agency(NALA) and in Kore Municipal Office. Until the year 2005, Kore *woreda* (district) was put under Kofale *woreda* (district) and reduced to the *kebele* level. As a result, all letters and other archival material were destroyed during the movement because of question of Kore as woreda (district). In addition to this, there were the strikes in the town at different times. During those strikes, the people destroyed and robbed the office. Due to this, archival materials in the office were burnt down by the people at different times. I hope that, the thesis will help other researcher to reconstruct the history of Kore town and its environments.

Abstract

This study deals with the history of Kore town from 1936-2008. It study about social economic and administrative themes' of the town starting from the time of its foundation, Italian occupation, Imperial period, Derg and Post Derg up to 2008. Before the coming of Italian to the area of present Kore town, the market place was ruled by Abba Gadaa of Doda clan and Ali clan and also ruled by, ato Finqabo and nagadras Waldeyas ruled the town respectively until the Italian occupation. Following the coming of Italian to area, the power of ruling market was transferred to Italian. As they come to Kore town, Italians removed the past governor called Negadres Woldeyas and assigned their own ruling system. The Italians tried hard to expand different social services such as school, health center and constructed road as well. The post Italian occupation was the land mark in the history of Kore town. During the Derg period, town of Kore was not the center of woreda. It was the center of kebele. During the post Derg period, in 2005, Kore gained the status of woreda. As a result, Kore town become the center of Kore district. In the town different social service are developed from time to time. In the process of writing thesis, sources such as oral sources, published and unpublished materials were used. To write the thesis, there are different challenges that I faced. Above all, I was challenged by the absence of archive materials which is related to the history of Kore town. The thesis argued the factors that limited developments of Kore town such as maladministration, corruption, the nearness of Kore town to Kofale town and existence of people strike in the town.

CHAPTER ONE

1. INTRODUCTION

During the Menelik expansion and after the occupation of Arsi by Menelik forces many command posts were emerged as a military strategic place. This site eventually grew to ketemas. As a result, many ketemas such as Dodola, Kuyera, Adaba, Kofale, Guguma, Shashamane, Hasasa, Nagele Arsi, Kore, Shire and other were emerged in Western Arsi by Menelik forces. This condition also true for the establishment of Kore town which is founded as garrison center by Menelik soldiers and later developed to ketema [1]

The absences of compressive written account of urbanization in Western Arsi scholars gave little attention to the history of Kore town. Even though Kore is one of the oldest towns in west Arsi, thereis no sufficient written account on the town.[2]

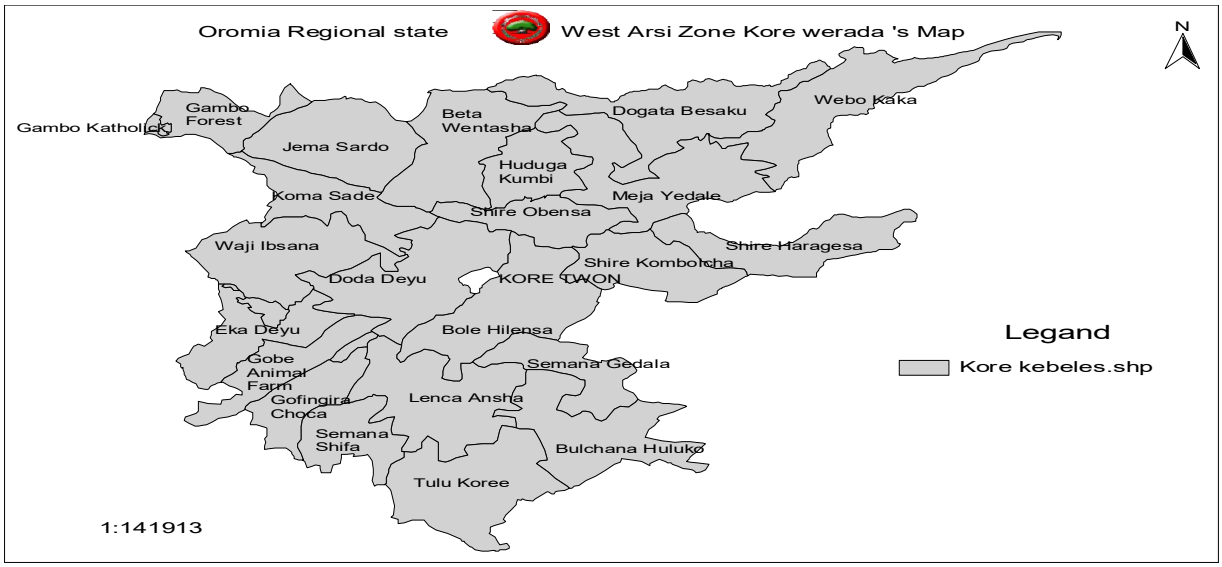
1.1. Geographical Background of the Study Area

1.1.1. Location, Area and population

Kore town which my study is concerned is found in the southern parts of Ethiopia. Today Kore town is surrounded by two kebele such as north and North West Doda Deyu and south and south east Bole Hilensa. It is the administrative center of Kore woreda (district).The wareda consist about twenty kebeles, while the kore town consist about two kebeles[3]

[1] Nageso Haji" The history of kofele Town" BA Thesis (Mada wolabu 2011), p.5
[2] Ibid. p.6
[3] Socio- Economic survey of Kore District p. 5

Geographical Map of Kore Woreda.



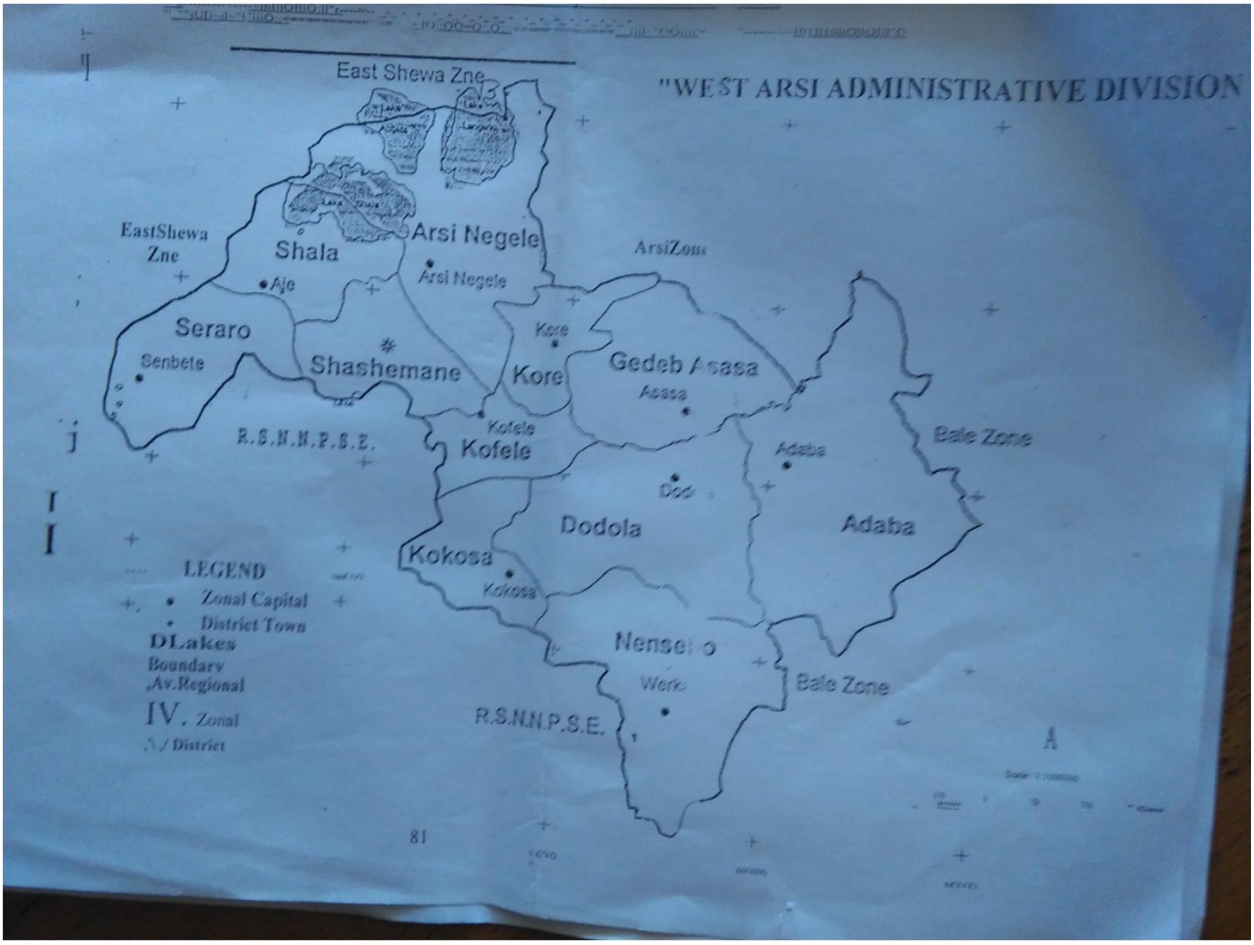
Source: Socio-Economic Survey of Kore District, 2020, p.3

Kore woreda is located in the southern part of Ethiopia at a distance of 298 km south east of Addis Ababa, the capital of Ethiopia and 47 km east of Shashemene town the administrative center of west Arsi zone. Kore woreda is formerly found under Kofele woreda. Kofele woreda is formerly found under Chilalo Awaraja. Today, both Kofele and Kore district are found under west Arsi zone of Oromia regional state.[4]

Relatively, kore district is bordered on the south by kofale, on the northwest by Negele Arsi, on the north by Arsi zone and on the east by Gedeb Asasa. The absolute location of the Kore town is 7˚12′′3"-7′37′′, north latitude and 38˚55′14′′-38˚58′′longitude.[5]

[4]Socio- Economic survey of Kore District pp. 4
[5]Mohammad Hiko. “The History of Kore town”.BA thesis (Jima University, History 2011).

Geographical Map of west Arsi Zone.



Source: Socio-Economic Survey of Kore District, 2020 p.4.

Most of the people who settled in Kore district are the Arsi Oromo. Arsi Oromo is one of the Oromo branches inhabiting in the present day Arsi, western Arsi, Bale, Eastern Shoa, Hararge, Bale and Borana. They are descendent from a single individual called Arsi *(Arsie*). The Arsi had two sons which were called Siko and Mando. Siko was the second son of Arsi and had five sons. Those are Bulala, Wachala, Jawi, Waji and Elan. Mando who was the elder son of Arsi had seven sons. They are Raya, Hawatu, Kajawa, and wanama, Uta, Wayu and Beltu (Aroji).[6]

[6] Alemayo Haile, *History of the Oromo to the 16th c*, Finfinne, 2006, p.220. Abbas Hadji, "History of Arsi." BA thesis (Addi Ababa university, History, 1982), p.17; Abdurhman Kebeto, "Allo Arsi: the institute of customary laws in upper Wabe Shebele."BA Thesis (Addis Ababa University, History, 1991), p.5.

According to oral tradition and written materials, the Arsi Oromo of Siko branch crossed the Wabe River and settled in the area of present day Arsi while Mando remained in Balé. But, there is the settlement of Mando tribe in Arsi particularly in Kore district. Most of the people who live in Arsi Kore are from the tribe of Uta and Wayu. They are the two brothers of Mando. The Uta and Wayu of Mando settled on the road from Addis Ababa and pass through West Arsi and extended on the main road that moves from Addis Ababa to Balé. The Uta people settled in the eastern and northern parts of Kore district. They include the *gosa* (clan) such as Gofingira, Huduga, Awandala, Gonosa, Doda, Chofira, Eka, Qafitu, Ali, Shire, Ibsana, Mokona and Ashu. The wayu settled in the western parts of Kore district. The clan of wayu which is found in the Kore district includes Gomora, Sa'imana, washarmina, Chatmana, Abosa and others.[7]

The Arsi of Kore migrated from place to place during the hard time with their cattle.Fore example, the Uta and Wayu who settled in Kore and Kofale migrated to the area of Gadaab Asasa with their cattle. This was done especially during the time of drought, poverty, and when there is fighting and war in their area.[8]

Oral tradition and written sources indicated before the coming of the Oromo, there was the presence of Hadya and Sidama people in the area of present Kore and Kofale district. When the Arsi crossed the Wabe River, the Hadya people left their lands and fled to other area.[9] In the fighting between Arsi and Hadya, Arsi defeated Hadya. Arsi people destroyed the house and property of Hadya people and occupied their land. Some of the Hadya were assimilated to Arsi Oromo by the process of *gudifacha* and *mogasa* and accepted the Arsi Oromo social organization by adopting the Arsi moiety-clan lineage structure.[10]

In addition to Hadya people, Sidama was another people who settled in the area of present day Arsi Kore before the expansion of Arsi into the area. Ketebo indicated the presence of Sidama people in the present dayKore and Kofale. Accordingly there isa *Tullu* (a form of small mountain) which is called Tullu Semma in Kore district. Around this *Tullu*, there was a woven

[7] Alemayehu, pp.224-227; Adisho, p.2 and Informant: Kaka Ombe.
[8]Socio-economic Survey of kore town, 2020, p.8.
[9]Abbas, p.17.
[10] Gemechu J. Geda, "pilgrimage and syneretism: religious Transformation among the Arsi Oromo of Ethiopia", PhD thesis, cultural studies (Bayereuth University,2013),p.23; Informant: Kaka ombe.

cloth made up of cotton worn at night by Arsi and Sidama people. Therefore, Sema was a sidama term that may be used during that time by the Sidama people. Later Sidama people lost Tullu Sema because of the expansion of Arsi Oromo to the area during great expansion of Oromo people in 16th century.[11]

Table one: The nation and nationalities live in Kore district in 2020.

No	Name of ethnic groups	Male	Female	Total
1	Amhara	3263	3625	6888
2	Sebat bet Gurage	92	101	193
3	Sodo Gurage	293	383	676
4	Silte	77	75	152
5	Kambata	137	165	302
6	Alaba	-	4	4
7	Oromo	85245	85225	170470
8	Warji	4	4	8
9	Sidama	113	486	599
10	Others	219	200	419
	Total	89443	90265	179708

Source: Central Statics Authority 2005, page, 208.

1.1.2. Topography, Drainage system and Climate

The geological survey shows that, Kore district is characterized by the plain, hilly, valley and Georges. The district is geologically sub divided into Abbay formation, alghe group and Belete uen formation. Out of this Belete uen formation is the largest and consists about 98.6% of the total area of the district. It is followed by Alghe group and Abbay formation which constitute 1.2% and 0.2% respectively. [12]

Attitudinally, the district is found on the area of high elevation. It extended from 2000m relatively the lowest elevation to 3050m the highest elevation above sea level. Kore district is the

[11] Ketebo Abdiyo, "A Historical survey of Arsi-Oromo (ca.1910-1974)." MA Thesis (Addis Ababa University, History, 1999), pp.4- 5.
[12]Socio-Economic survey of Kore District, p.11.

sources of many rivers. Two major rivers basin which includes Anjelalo basin and lakes basin with large number of intermittent and perennial rivers drain away from Kore district to other areas.[13]

Table two: Names of rivers originated from Kore town with their sources.

No	Name of rivers	Sources
1	Totolamo	Gofingira Chocha
2	Layaha	Between Arsi zone and Kore woreda
3	Remesa	Dare Danisa
4	Tula	Awandala
5	Ashoka	Shire Bole
6	Anjelalo	Awandala
7	Wafitu	Between Gofingira and seimana Clan
8	Guracha	Gonosa
9	Anjelalo xiqa	Awandala

Source: Adisho Tuse, p.9;

The upper catchments or the head water of those rivers are belongs to Kore district and drained off to nearby neighboring district such as, Arsi Nagelle, Asasa, Kofale, Heban Arsi and Arsi zone. Among them, the rivers such as Ashoka, Laya'a and Anjelalo are used for irrigation.[14] There are four main seasons per year in the district of Kore. They are summer which is locally known as *Ganna.* Autuman which is locally known as *Birra*, winter which is locally known as *Bona* and spring which is locally known as *Arfasa*. Rain fall in the town is seasonal over time. There is a long and heavy summer rain in the district. Even though there is large amount of rain in summer season, there is short and moderate rain in Auttumn and spring season. Winter is characterized by little or no moisture in the district of Kore. The district received the monthly mean rain fall of 700mm and annual mean rain fall of 1200mm.[15]

[13]Adisho Tuse, "A socio-cultural survey of Kofele district with a particularly reference to Arsi Oromo."BA theses (Addis Ababa universitys, Socio; ogy, 1988), p.9.
[14] Kore district Agriculture office, 2000, file number 4
[15]Socio-Economic survey of kore District, file number, 14.

Regarding to temperature, the driest months in the district are January and February. The coldest months are December and November with 12°c and 5°c average and minimum temperature respectively. The month of April is the hottest month in the district with 15°c average annual temperature and 22° c maximum temperature. The district has two major agro climate zones which include *Dega* and *Woina Dega* agro climate. About 85% of the Kore district is grouped under *Dega* agro climate zone while only 15% is grouped under *woina Dega* agro climate zone.[16]

According information obtained from agricultural office of Kore district, the soil resource of Kore district are classified into Eutric Notosol, pellic Vertisol and Orthic Acrisol with the rest being composed of swamps and marshes rock, stone and sand. The large amount of Kore district soil is made from clay soil. It varies from 40%-75% of the total area of soil found in the district. It is followed by silt soil and sand soil which contains about 20%-45% and 3%-15% respectively.[17]

Due to the existence of good climate, the district of Kore is rich in natural vegetation. According to some written literature and oral sources, hundred years ago most parts of the district was covered by very dense and indigenous natural forest. However, due to increase of demands for crop lands, expansion of construction, fire wood, population growth, and others;such dense forest in district almost have been lost[18]. The well-known types of tree found in the Kore district includes; hindesa or Tid, hexo, birbirsa, suke, abay, wolensu, adam, kombolcha, leman, ejersa, mokanisa, reji, sokoru, and the other trees which are not mentioned above are available in the district. In addition to natural forest, there are many manmade forests in the district. The well-known manmade forest in the district includes koma Lepisi and Gobe forest which are found at the outskirt of Kore town and covered about 525 hectares.[19]

The diverse climate and topographic phenomena have provided a wide range of natural environment which gives favorable habitant to a wide variety of fauna and flora in the Kore district. There are various types of wild life in the district. Among them cheetah, hyena,

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[16]*Ibid,* p.13.
[17]*Ibid*, p.15; Kore district Agriculture office, file number two; Adisho Tuse," A Socio-Cultural Survay of Kofele District with a particularly reference to Arsi Oromo." BA Thesis (Addis Ababa, Sociology, 1988), p.11.
[18]Informant: Adam Turi and Hasan Jibicho
[19]Socio-Economic sirvey of Kore *Woreda,* 2018, p.17.

porcupine, monkey, ape, olive baboon, grant gazelle, greater flamingo, African fish, eagles, bush buck, and others are the well-known in the district. However, due to uncontrolled hunting and destruction of natural habitat, population growth in the district and related human activities; there is a rapid decrease of wild life in size, species, and distribution.[20]

1.1.3. Economical Life

Economically, the people of Kore district are engaged on mixed agricultural economic system. The rural settlers of the district are highly depending on animal husbandry and crop production.They moved from place to place in search of pasture land. The district is known by livestock animals such as cattle, goat, sheep, horse, mule, and others. In the Kore distric, there were about 110794 cattle in 1989.[21] Following the incorporation of Arsi by Menelik army, the Arsi of Korepeople changed their economic system from pastoralist to mixed agriculture by adopting from Amhara and Šhäwa Oromo.The types of crop produced in Kore district includes; wheat, barley, bean, pea, potato, enset, maize, cabbage and different vegetarians. Enset is the stable food that was borrowed from Sidama due to the interaction of Kore people with their neighboring Sidama.[22]

1.2. Historical Background

1.2.1. Historical Development and Socio-Culture of Kore Town

Before the establishment of Kore town, the present-day area of Kore town was served for local elders as meeting places and where the local justices are carried out. It is also the place where local elders used to penalize the criminal who did not act according to the norms, cultures and values of the society.The place is also served as the governing center for Uta-Wayu clan their indigenous egalitarian social, cultural and political system called Gada. Due to the above reason, the place were locally called "*ya'aa Qoraa*"means; a place of investigate justices. The name of Kore town also derived from the "afaanOromoo" word called "Qoraa" means; investigate

[20] *Ibid,* p.18.
[21] Teshome Adero, "The development of cattle population in Arsi Administrative region." BA Thesis (Addis Ababa, university, sociology, 1996), p. 1; Spencer J.Trimigham, *Islam in Ethiopia* (London, 1965), p.207; Jewaro Sero, p.8.
[22] Jewaro, p.8; Girma Negash, "Arsi and Sidama." MA thesis (History, Addis Ababa University, 2001), p.6.

justices. According to oral tradition and evidences of written materials, the Arsi Oromo in general and Arsi of Kore in particular have strong relation among themselves. They made relation through anoma (relation through descent), *sodoma* (relation through affinity or marriage), *Arsoma* (Arsi hood) and *oloma* (neighborhood). Arsoma refers to the cultural homogeneity among Arsi Oromo and the Allo (customary code) of the people of Arsi.[23] Through the system of *Arsoma*, the people of Arsi Kore expressed their unity, integrity, solidarity and interdependence among themselves. In addition to the above, the Arsi support each other when there is conflict with their neighborhood on pasture land, water, and other resources and other problems rising between them. This is true for Arsi of Kore when they support each other during their fighting with Sidama peopleon land, water and other resources. They also support each other during the time of emergence, work, marriage, funeral, and other social issues through the system of Arsoma.[24]

Like other groups of the Oromo and Arsi, the Oromo of Kore practiced an egalitarian ruling system known as Gadaa system.[25] The unique system of Gadaa system of Arsi Kore is the autonomy of each clan in its observance of Gadaa system by having its own Abba Bokku (father of scepter). They did this to avoid too much control of the power by *Abba Boku*. The Abba Boku had a judicial and political power. It was elected by the election that took place within eight years based on his ability, achievement and his acceptance before society.[26]

The ruling system of Gadaa lost its acceptancesas a result of Menelik expansion to the south, south east and south west.[27] A serious campaign did took place between Arsi and Menelik's force between 1882-1886, until the Arsi Oromo were defeated by Menelik's army which was led by Ras Darge at the battle of Azule.[28] The battle of Azule where the Arsi were defeated reduced

[23] Teshome Amanu, "The Rise and Expansion of Islam in the Bale of Ethiopia: Socio-Cultural and politicalnad inter religious relation", MA Thesis, philosophy (Norsk Laererakademi, 2008), p.30.
[24] Ketebo, p. 8.
[25] *Ibid*, p.15.
[26] Almaw Kifle, "Historical Survey of Arsi-Sidama conflict", BA Thesis (History, Addis Ababa university, 1999), p.4.
[27] Terje Ostebo, *A History of Islam and inter religious relation in Bale*, Sockhalm, 2005, p.32.
[28] Bahru Zewde, History of Modern Ethiopia, London, Athens, Addis Ababa, 1991, p.63.

Arsi peasants into the gäbbar system. The battle also brought multi changes in Arsi through politically, economically and socially.[29]

The majority of the people who inhabited in Kore town are Arsi Oromo. They are people who follow the same culture and come from the same origin. Most of them are from the tribe of Uta and Wayu. The other inhabitants in Kore town are ethnic group such as Amara, Sidama, Gurage, silxe and few others. Afan Oromo is the most dominant spoken language in the Kore town.[30]

There are also a minority and well discriminated people such as Chawa and Wottile in the town. Regarding to the population of the town, there is no exact data of number of populations in the town currently. But, according to the document available at Kore town and central statics authority (CIA) report of 2007, the total population of Kore town is about 17285which consist about 9125 males and 8160 females. Kore town is a place where different religious and cultural practice is observed. Arsi Oromo is predominantly the followers of Islam religion. This also true for the people of Kore town where the larger portion of population is the followers of Islam religion. There are also the followers of other religion in the town. Smaller section of the inhabitant follows waqeffanna religion; a belief in "*Waaqa*" (God); which is the indigenous belief of Oromo people. There are also of Christianity (Ethiopian Orthodox Christianity, protestant and catholic) in the town [31]

In the early foundation of the town, there are only grass roofed houses in the village. However, gradually some development had been seen in the town and the size of the village developed. After the Italy occupation in 1941, there were some developments of infrastructure in the town. After the liberation of Ethiopia from Italy, and Emperor Hailesilassie was reinstated to power, there were some developments in the town through economically, socially and politically [32]

[29] Geda Melba, *Oromia: An Introduction to Oromo people*, Khartum, 1988, pp.54-55; Addis Hiwet, Ethiopia: From Autocracy to Revolution, p.13.
[30] Socio- Economic survey of Kore District pp. 12
[31]Haji Kedir, "Magnitude and Immediate Outcomes of physical Partner Violance against Women in Kofele Disrict, Arsi Zone, Oromia, Region." B.Sc. public Health Thesis (Addis Ababa university, 2004), p.23.
[32]Informants: Sinbiro Wako and Feleke Zewdine.

1.2.2. Inhabitants of Kore Town

Following the occupation of Kore by Emperor Menelik's army, different ethnic groups migrated to the Kore town for economic and administrative reasons.[33]The earliest settlers in Kore town were the merchants of Silte. According to oral tradition, the Silte merchant comes to Kore in 1907. There were controversial ideas on the reason why the Silte settlers came to Kore town. Some people suggested that, the Silte merchants settled in Kore town when they want to Sheik Hussein pilgrimage by passing through area where they took rest and later started settling in the town permanently.[34] The second idea which explains the coming of the Silte settlers to Kore town was because of the trade. The Silte merchants made trade up to Balé by passing in area. They took rest at Kofale town and later expanded to the Kore town and permanently settled there.[35]They built their house in the Kore town. Later, the area which they made house and settled was known as Silte*säfär*. Turi Tula *Bäläbäts* of Gongira clan settled them by giving land to them. They converted him to Islam.[36]

At the early time of their settlement, Silte people and Wollo live together peacefully with the Amhara and Christian Gurage whose religion was Christianity and ruled the town together. Later on, the conflict between Muslims of Silte and Christian of Amhara and Gurage started. Those Christian who ruled the town during the time blamed *azan* (call to Allah) as disturbing noise of Christian court. But, all of the *Azan* time did not match with the time when the court is active. The ruler of Kore duringthe time *Negadras* Fenkebo ordered the Muslims of Silte to leave the townin 1909. By respecting the order of Fenqebo, some Silte people leave the town and moved to Shire an area found in Kore district. But, some people of Silte left in the town by asking permission for short period of time and going for appeal to *Ras* Abate the governor of Arsi and Kembata.[37]

By looking their appeal letters, *Ras* Abate asked their job. They told him as they were traders. He replied and asked them about their praying system. They told him as they pray five times per day and as the *azan* time did not disturb the court of Christian ruler. *Ras* Abate sent two people to

[33]Socio-Economic Survey of Kore town, 2020, p. 3.
[34]Informants: Sheik Mohammed Dire, and Sheik Badir Ibrahim.
[35]Informants: Kaka Ombe and Haji Bude.
[36]Informants: *Sheik* Badiru and Sheik Mohamed Dire.
[37]*Ibid.*

check their jobs and their praying time. These two people returned to *Ras* Abate by gathering information. It was after this time that *Ras* Abate allowed them to stay in Kore. He wrote a letter to N*egadras* Fenkebo which allowed the permanent settlement of Silte people in the Kore town. In addition to this, *Ras* Abate appointed their own leader Awel Kamal as the leader of Silte people in Kore town.[38]

During the Italian colonization, the Silte people were affected by Italian because they suspect them as anti-Italians. The Silte move to Hasasa an area which is found in Tijo clan by the offer of a religious person known as Abdela Hakim in 1930s. Later, they returned to Kore town by the permission of Italian government. By passing in such problems and stage, the Silte people are settled untill today in the Kore town in the area called Silte *säfär.* My informant describe that, there is the migration of Silte traders to Kore town on the line of their old relatives until recent time.[39]

The second settlers were Gurage traders. They came to Kore for trade purpose. The Gurage traders brought different items such as salt, cloth and other materials and exchange with butter and honey from Kore. Most of them came from Sodo Gurage and Sebat bet. Due to the strategic location of the Kore town, the existence of peace and stability in the town area and the absence of other towns in the area, the Gurage merchant started settling in the Kore permanentily.[40] They have a good relation with the Amhara because both of them were the followers of Christianity. As a result, the power of ruling the town was given to the Gurage *negadra*s such as *Negadras* Fenkebo in 1902and *Negadras* Woldeyas in 1915. Merchants such as Qudale, *ato* Dubale, *ato* Wondafarash, *ato* Damissie, *w/ro* Aynalem and others came to Shire town after the liberation of Ethiopian from Italy.[41]

The other ethnic group that settled in Kore town starting from the time of establishment as a town was Amhara. The first groups of Amhara were come to Kore during the time of occupation

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[38] *Ibid*; Informant: Sheik Mohammed Abba Gari and A letter addressed *ato* Fenqibo to allow Kofale and Kore Muslim traders to live in Kore town, july, 19/1911.

[39] *Ibid.*

[40] Socio-Economic Survey of Kore town, 2018, p.1 and Informant: Haile Adino.

[41] Informants: Kaka Ombe and Bale Tusa.

of Arsi by Menelik's force. Later, they built their own house from grass roofed and settled in the town permanently. The other groups of Amhara comes town after the battle of Adwa and Segele[42].

After those two battles, the government settled the soldeirs by providing the land as reward. Among those soldiers; *Basha* Charinat, *Basha* Teka, *Basha* Tefera, *Qañazmach* wolde Tsadik, *ato* Alemu, *ato* Ishetu mulat, *ato* Wonde Birhan Nigatu, *ato* Nado woldetsadik, Dajanu Mesafint, Aychilu Woldeyas, Bezabih Wolderufael and others were who come to town and settled permanently.[43]

The other group who settled in Kore town was Šhäwa Oromo. The earliest Šhäwa Oromo came to Kore town by becoming the soldiers of Menelik during Menelik's occupation of Arsi. The government also sent them by making officials in the Kore town. Later, they offer their relative in to the area. As they come to Kore, most of them settled in rural area and participated on the agricultural activity by controlling the fertile land of Kore. Due to their similarity in religion with Amhara which follow Christianity, the Šhäwa Oromo had good relation with Amhara than Arsi which follow either Islam or traditional religion. The Arsi was against Šhawa since they come and settled from other area. As they accumulated more money from agricultural product, they started settling in the town.[44]

The Somali groups were another ethnic group who settled in Kore town before the coming into power of the *Derg*. They came to the town through trade via Balé. Following the decline of the monarchy, they evacuated the town and moved to Somali via Balé. There were also few Tigrians, Walayta who mostly participated on labor force in the town, Gamo who mostly participated on making hand craft, Hadiya, and kambata.[45]

[42]Getacho Regasa," Historical Survey of Chilalo Awraja, MA Thesis in History (Addis Ababa University, 2006), p.71.
[43]Informants: Sheik Badiru and Adam Turi.
[44]Informants: Nuguse Haileyesu and Hassen Mohamed.
[45]Informan*ts*: Bale Tusa and Husen Nabi.

Table three: The list of ethnic groups settled in Kore town.

No	Name of Ethnic groups	Male	Female	Total
1	Amhara	891	1116	2007
2	Sebat Bet Gurage	68	75	143
3	Sodo Gurage	241	320	561
4	Silte	42	47	98
5	Oromo	2309	2046	4355
6	Burji	1	-	1
7	Tigray	35	36	71
8	Wolayta	22	41	63
9	Dorze	7	-	7
10	Others	13	26	39
	Total	3628	3708	7336

Source: National Census of 1994, p.239.

There are also a well despised and discriminated people called *Chawa* and *Wottile* in the rural area of Kore district and Kore town. The *Chawa* people mostly settled in the rural area of Kore in the clan of Seimana. The Chawa were participated on the hide whips and tunned skin. Due to this, the Arsi segregated them by refusing to eat from them and to marry their girls.[46]

The *Wottile* are another group that were despised and discriminated by Arsi of Kore people. They largely settled at the out skirt of Kore town on the road to Kore town. They were locally known as Wottile Koma. They participated on the hand craft by making the materials such as Pot, backing pan of injer from clay. In general, both *Chawa* and *Wottile* contributed by making hand craft and suppliying to dwellers of Kore town and its area. The Arsi Oromo despised the job of Chawa and Wotile by saying as follows:

Afan Oromo	Gloss
Chawa mana cabbie	the funner's house of basalt
Wotile mana faaraa	the potters of mud house

[46]Informants: Habib Sero and Abbas Hadji, p.6.

Balchaa mana jabbii[47]Balcha the owner of calves

They said this because *Chawa* tunned the skin by basaltic rock and wottile made pottery. Economically, most of the settlers of Kore town were based on the trade and Agriculture. But, there are some people whose economic activities were based on hand craft.

Table four: Settlers of Kore town with their occupation in 2007.

No	Types of occupation	Percent %
1	Trade	56
2	Farmers	18
3	Daily workers	5
4	Government workers	20
5	Others	1

Source: Socio-Economic survey of Kore town, 2018, p.9.

Most of the houses found in Kore town were made from corrugated iron and found on the main road that passe from Addis Ababa to Bale Robe and around the area of market place. In 2018, there was about 4251 house in Kore town.[48]

Table five: The ownership of the house found in the Kore town in 2018.

No	Ownership	Quantity
1	Individual house	4652
2	Government house	38
3	*Kebele* house	152
4	Others	22
5	Total	4864

Source: socio-Economic survey of Kore town, 2018, p.9.

[47]Informant*s:Nado Tusuru, Husena Tusuru, and* Desta Roba.A History of Kofale*Wäräda*(District)1941-1991, MA thesis (Haramaya University History 2013). P,82

[48]Socio-economic survey of kore town, 2020, p.9.

Table six: The types of service given by the house found in the Kore town based on the data collected in 2018.

No	Types of service	Quantity
1	For residential	4213
2	Trade	613
3	Residential and trade	592
4	Office of the government	32
5	Others	27
	Total	4864

Source: socio-Economic survey of Kore town, 2018, p.10.

1.2.3. Language spoken in Kore Town

There are two most spoken languages in Kore town. They are Afan Oromo and Ahmaric. The introduction of Ahmaric language into Kore town was related with the coming of *naftañña* to Kore town and its sorrounding during Menelik expansion. During the past governments, it had been served as the working language in the town. Like other parts of Oromia, Afan Oromo which has many speakers in the town was suppressed by old regime. This condition was changed after the fall of *Derg* in 1991. On this event, Afan Oromo replaced Ahmaric language as a working language of Oromia regional state in generally and Kore town in particularly.There were also few speakers of Gurage, Sidama, and Tigragnalanguege in the town.[49]

Table seven: list of language spoken on Kore town.

No	Name of languge	Male	Female	Total
1	Amharagna	1694	1532	3226
2	Sebat bet Guragegna	23	18	41
3	Sodo Guragegna	42	52	94
4	Afan Oromo	3106	2826	5932
5	Tigragna	18	16	34

[49]Haji Kedir, "Magnitude and immediate outcome of physical partiners against women in Kofele."Bsc Thesis (Addi Ababa University, public Health, 2004), p.14.

6	Wolaytagna	7	24	31
7	Gamo	5	-	5
8	Gofegna	1	-	1
9	Others	8	25	33
	Total	4904	4493	9397

Source: National census of 1994, p.308

1.2.4. Cultural Practices in Kore town

Kore is a town where different cultures are observed and practiced. One of such cultures is the marriage system. The culture of marriage is a well-respected culture in Arsi of Kore in general and Kore town in particularl. In Arsi, the married girl is considered as the daughter of the clan. Therefore, the clan of married girl receives an amount of money which is called *birrii gosaa* (deary). The marriage did not take place among the same clan.[50]There are different types of marriage system among the Oromo of Kore. The first is *gäbbära* system. It's a condition where the family of the bride grom gives cattle or money to the family of bride. It's the most common in the area of Kore town. The second form of marriage system inKore town is known as *walgara (*exchanging system*)*. It is the exchanges of girls with other girls. Some times the father also exchanges his doughter with other wife. Today, the *wolgara (*exchanging system*)* marriage system is decreasing from time to time[51].

The third type of marriage is known as *Butta* (abduction). It is the condition where the girl is taken by the the boy forcefully without her interest. The fourth type of marriage in the town is known as *Dhala* (inheritance). It's a condition where the wife of dead person is inherited or given to his brother or his relative person. The fifth type of marriage is known as *Asena*.[52]It is a condition where the girl entere the house of boy in order to marry him without the interest of the boy. According the culture of the Arsi in generally and arsi of Kore in particularly, it is difficult

[50] Baxter poul Trevor William, *Some Preliminary observation on the types of Arsi Song Wellu* (Rome: accadamy nationale, 1974) p. 810. Addisho Tuse, p.48.
[51] Daniel Derese, p.38.
[52] Woliyi Kebeto," Tension in polygamous families in Oromia Region, Arsi Zone: with a particular Referance to Kofele *Woreda",* (Addis Ababa, Sociology, 2005), p.5, *Informant*: Halima Lenjiso.

to return the girl who comes to boy house by *asena* system to her home rather than pursuing the boy to marry her.[53] The sixth type of marriage is known as *Hawata* (pursuation). It's the condition where the boy and girl marry each other without the knowledge of their family. Today, this type of marriage system is wide spreading on the area of Kore town.[54]

The seventh types of marriage are known as *membeto* (hirpha). It's the marriage system up on the death of some ones wife. As a result, her family gives her sister to the husband as a replacement to the former wife without any payments. There is also a marriage system which is known as infant brother hood; in which the friend of different clan gives their infants son and doughter for future marriage in order to strength their future relation.[55]

In Arsi of Kore district, the married woman can with draw from her marriage if life is not good under him and she can marry other person. After being married, she is known as *Gursumeti*; which means, the women that married after divorced former husband. Marrying more than one wife was common among Arsi of Kore. They married for reason such as to control land in other area, for prestige, to have more chidren and others[56]

1.2.5. Culture of Mourning Rite in Kore Town

Like other people, Arsi of Kore town supported each other's during the time of mourning. They treat the family of dead person, support financially and buried the dead person without dividing themselves based on religion and ethnicity. There are different burial place for the followers of each religions in the town that was given by Kore municipalty.[57]

Atete Tradition

Atete is the other cultural prictice that is pricticed by the Arsi of Kore town. During the *Atete* system, those women carry the stick called *siqe*. The women carried out *atete* system when there

[53]Haji Kedir, p.46.
[54]Jewero sero, p.9.; Dniel Derese, 81.
[55]Informants: Hirpo Sero and Haji.
[56] AsmeGiyorgis, *YeGalla Tarik (History of Galla),* p.9. G.w.B.Hunting Ford, *Galla of Ethiopia: The kingdom of Kafa and Janjaro* (London, 1955), p.38.
[57] Informants: Abddela Sado and Haji.

were no rain and if there is war, famine and drought. The women believed *atete* tradition as the intermediary between man and God.[58]

If there were the absence of rain, the women carried out Atete tradition by saying the following statement:

Afan Oromo	Gloss
Ateete roobee lolaase	God rained and drink the cows
Roobee lolaasee saayya obaase.[59]	

The *atete* system also carried out by women of neighborhood against man who hit or insult women of their neighborhood. It is also held when women who gave birth to child would be offended by their husband before they reaches sixth months.[60]

[58]Informant: Halima Lenjiso; Daniel Derese," Continuity and changes in the status of women: the case of Arsi Oromo living in upper Wabe Valley" (Dodola), MA. Thesis in Social Anthropology (Addis Ababa University, 2002) p.45.
[59] Informants: Halima Lenjiso and Barite Bulo.
[60]Abdurhman, p.50.

CHAPTER TWO

2. AN OVERVIEW OF THE HISTORY OF URBANIZATION

2.1. Overview of World Urbanization

Urbanization was started during the time of ancient Mesopotamian civilization with the beginning of agriculture which includes the domestication of animals and plants during the Neolithic revolution. According to different sources, there were many large towns found along the bank of Tigris and Euphrates Rivers in Mesopotamia. Among them the most known towns was Uruk, which had more than 50,000 populations. It was followed by the emergence of other towns in China, India, the Nile valley and southeast Nigeria[61].

Most of the medieval cities had emerged in Italy and France in the absence of strong national governments. Most of towns were used as the centers of powerful government and used as the capital of the nation or country. The development of medieval towns was characterized by the developments of construction such as palace, bank, stock exchange, which greatly contributed to the development of the towns. The emergence of long distance trade resulted inthe emergence of towns along the trade route. The people exchanged their goods coming from rural areas. The traders of towns started relation with other towns in long distance trade and brought goods and experiences from other towns. Through gradual development, those towns have developed into cities.[62]

The towns of medieval period were dominated by the construction of barrows, which represents religious institutions. Different Cathedrals were built and gave township structure to the towns. During industrial revolution, many towns had emerged and developed in Europe due to the migration of people from rural areas to urban centers in search of job.[63]

2.2. An Overview of African Urbanization

Even though many scholars related the developments of African urbanization with the legacy of colonization, there were towns in pre-colonial Africa. The towns such as Alexandria and Cairo in

[61]John R.Short, *A Introduction to urban Geography*, London, Boston, 1984, p.7.
[62] Magaret L. king, *Western civilization: A social and cultural History,* second edition, 2003, p.477.
[63]Short, p.15.

Egypt, Jenne- Jenno on the inland of Niger River, Timbuktu in ancient Mali, Gao in ancient Songhai and towns emerged in Nigeria, Ghana, Ethiopia Zimbabwe and others were good examples of towns that emerged and developed in the pre- colonization period. Most of the towns of the pre-colonial Africa served as market places, religious centers, and admnistrative center.[64]

But, many African towns had emerged during a colonial period. The towns such as Casablanca and Oran which served as the bases for French naval forces, Ibadan, Lagos, and other African towns were well developed after colonial conquest of Africa. The African towns were developed during colonial period for different purposes. Some of them were established because they were used by colonizers as port or rail junction points. The towns such as Lumumbash in Democtratic Republic of Congo, the Upper Belt in Zambia, and Johnsberg in South Africa were developed as a result of the existence of minerals in the area.[65]During the colonization period, there was a high flow of people from country side to towns. Those white settlers, who came to Africa, also settled in towns. As a result, the population of African towns increased. A good example is the increament of population in the towns such as Lagos in Nigeria, Dakar in Senegal and Nairobi in Kenya.[66]

2.3. An Overview of Ethiopian Urbanization

The History of urbanization in Ethiopia had started during the pre- Aksumite period. It was the time when small towns emerged as a cultural and economic center in the first millennium BC. The well-remembered cultural and economic centers of the pre Aksumite time includes; Yeha, and Hawelt- Malazo.[67]Aksum and Lalibela are served for the palaces of king during the Aksum and Zagwe dynasty respectively. During the medieval period, the urbanization history of Ethiopia was characterized by the absence of fixed urban centers which resulted from political instability of the period. This period was also characterized by the interruption of the urban

[64] Philip Curtin, *African History: From earliest time to Independence,* London, New York, second edition, 1995, p.509.
[65]*Ibid*.p.509.
[66]*Ibid,* p. 508.
[67] Nibret Nega, "The town of Agaw Gimjabet from its Foundation to 1980", B.A thesis (history,Addis Ababa University, 20011), p.3.

tradition of Ethiopia[68]. Most of the existing towns during the medieval period have served for political and military purpose but not for economic purpose. It was the centers of palaces and church but not the centers of market and trade.[69] The isolation policy of Ethiopia known as the close door policy which lasted from 17thcentury to 19th century combined with Ethiopian policy towards the development of urbanization retarded the urbanization development in Ethiopia. Unlike many colonized African countries whose urbanization was influenced by colonialism, the pattern of cities and towns in Ethiopia continued with its backwardness.[70]

The early 20thcentury was the land mark for the development of urbanization in the history of Ethiopia. Different factors were contributed for the development of the towns in the early of 20th century Among them; the beginning of Menelik's territorial expansion, the division of the country into small unit which was governed by nobles and military chiefs, centralization of bureaucracy under ministerial system of gvernment, the growth of communication and transportation, and the construction of Addis Ababa to Djibouti rail way were well known.[71]Many towns which have served as political and military centers emerged as market centers. The towns such as Mekelle, Addis Ababa, Dassie, Debra Markos, Asmara and others saw fast development. The towns such as Dire Dawa, Mojo, Bishoftu, Adama, Harar and Akaki, emerged as a result of the construction of Addis Ababa- Djibouti rail way.[72]

2.4. An Overview of Urbanization in Westren Arsi

The emergence of town in the southern Ethiopia in generally and west Arsi in particularly was related with the occupation of the regions by Menelik army which was followed by the establishments of garrisons in order to maintain and control the peace and security of the newly conquered regions. Those garrisons place were later developed into *Katemas*which become

[68]Richard punkhurst, *History of Ethiopian Towns from the middle age to early of 19th c,* Vol.1 (wiesbadan Franzssteinerverlg, 1982), p.137.
[69] Shifara Bekele(ed), *An Economic History of Ethiopia,* Addis AbabUniversity, p.303; Richard Punhrust*, An introduction of Economic History of Ethiopia* (England,2006), p.137.
[70] Nageso Haji, "History of kofele town." Meda Wolabu University, 2006, p.4; Bahru Zewde, *Modern History Of Ethiopia 1855-1974*, London, Athens, Addis Ababa,1991, p.84.
[71]Ibid, p.303.
[72] Ibid, p.305; Bjrta n Gunilla, "Migration to Shashemene:Ethnicity, Gender and Occupation in Urban Ethiopia", Uppsala:Scandinavia institute of African studies, 1985, p.78; Mokonen Tamiru,"The History of Garrison town in Girawa 1889-1974", BA thesis(History, Addis Ababa university, 1988), p.25.

towns.[73]The garrison centers in Western Arsi include; Dodola, Kuyera, Adaba, Kofale, Guguma, Shashamane, Hasasa, Nagele Arsi, Kore and Shire. Many settlers including administrators, church men and office workers settled in the towns with their family.[74]

The main focuse of the study, Kore town had served as the market place before the coming of Italian occupation. Later, during the period of Italian occupation, Kore town had served as the camp for Menelik's soldiers. This was resulted with the developments of the market place into town. In the process of developments, Kore town passed through different processes. It shows sluggish growth process until the middle of the 1930s. There was relatively growth during the Italian occupation of 1936-1941. After the restoration of the monarchy in 1941, there was rapid growth of the town due to its formation as the Gobe cattle breading between Kore and Kofale district. In the 1960s, the town developed at the faster rate because the government ordered the establishment of municipality to administer the town under appointment of the mayors.[75]

Following the decline and fall of the monarchy in 1974, the Derg government reduced the status of Kore town from the administer center of mayor to kebele due to the shift of Kore under the Kofale administration rule. This was resulted with the decline of Kore town economically and politically.[76]

[73] John Markakis, *Ethiopia: Anatomy of a Traditional policy,* Addis Ababa, 2006, p. 197; Addis Hiwet, *Ethiopia: from Authocracy to Revolution* (London, 1975), p.13.
[74] Getacho Regasa," Historical survey of Chilalo Awraja." MA Thesis (Addis Ababa University, History, 2006), p.71.
[75]Nageso, p.5. ; Getacho Regasa, p.73.
[76]Informants: Kaka Ombe and Abdo Shubisa.

CHAPTER THREE

3. KORE TOWN FROM THE FOUNDATION TO THE 1974 REVOLUTION

3.1. The Origin and Growth of the Town of Kore

It is the administrative center of Kore district. Today, Kore town is surrounded by two rural *kebeles* such as: North and North West DodaDeyu and south and south east Bole Hilensa. Kore town is found at the distance of about 298km from Addis Ababa and 47km far from Shashamene the administrative center of west Arsi zone.[77]

Before the establishment of Kore town, the present-day area of Kore town was served for local elders as meeting places and where the local justices are carried out. It is also the place where local elders used to penalize the criminal who did not act according to the norms, cultures and values of the society (*yaa'a Gadaa shanan*) a place of five *Gadaa.* The place is also served as the governing center for Uta-Wayu their indigenous egalitarian social, cultural and political system called *Gadaa*. [78]

3.1.2. Namingof the Study Area

Concerning the nomenclature of Kore town, oral tradition and written source forwarded different idea. According to the first assumption, the word Kore is comes from the name of trees which is locally known as *Qoree by Afan Oromo*. This trees found around the present area of Kore town. Under this tree, the elders meet in order to investigate justice and solve different problems happened in the area. The second assumption on the nomenclature of the name of Kore town also derived from the "*afaan Oromoo*" word called "*Qoraa"* means; investigate justices.[79]

Before the establishments of Kore as market place, the area today inhabited by people of Kore town was covered by different types of grass such as *goggorro, allandu, lanca* and tall grass which is locally known as *maqala*, *coqorsa*, *micicca* and others. It's served as the grazing land for the local people for their cattle. This is due to the fact that the life of the people who settled there was depends on herding of animals such as cattle, goat, sheep, horse, donkey, mule and

[77]Socio- Economic survey of Kore District pp, 4
[78]Socio- Economic survey of Kore District pp. 12
[79]Socio- Economic survey of Kore District pp. 12

others. Oral tradition shows that, it was the place where different wild animals are found. The person such as Wako Ana, Ramato Bicesa, Kusa Findiga and Falama Cakeri were some of them who settled in the area of present day of Kore town before its establishment as town. Later on the people of the area especially from the clan of Doda and Ali mana cleared the dense forest of the area for the purpose of grazing and agriculture which led to the destruction of wild life from the area of Kore town.[80]

According to informant, the place of present area of Kore town served for local elders as a meeting place where local justice was carried out. It's the place where they penalize the criminals who did not act according to the local norms, values and cultures. The place also served for the governing center for each other through their indigenous egalitarian social, cultural and political system called *Gadaa* system. The assembly meets on a fixed day in a week. This day was known as *Guyyaa Yaa'aa* (meeting day). Due to the above mentioned factors, the place is called "*Doda*" (Doda assembly). Doda is one of clan of Arsi Oromo which settled widely in the area of Kore town.[81]

Through time, some influential elders from Doda clan and Ali clan had convinced the community to establish the market place among the Doda clan. Among the elders Wako Ana from Doda clan and FalamaCakeri from Ali clan played a great role in founding of market place of Kore. They established the market after they made meeting among themselves. The meeting was led by Wako Ana and Falama Cakeri; the *Gadaa* assembily leader of Qoma clan during the time. All local *Gadaa* leaders were organized and approved the proposal of Wako Ana and Falama Cakeri to establish market in their clan. They selected four people who facilitated the establishment of market and control the day today activity of the market. The committee members were led by Falama Cakeri. In the process of establishing the market, the contribution of Falama Cakeri was great. He made traditional bed from wood and cattle skin at the center of market under the shadow of tree. Later, he built small grass roofed house at the center of market.

[80]Informants: Hamid Amhed; Socio-Economic Survey of Kore town, p.3.

[81]Informants: Qixe Tusa and Kaka Ombe.

He did this to signify that, every individual who came to market are under his protection and no conflict among the buyers and sellers, no fear of robbers and so on.[82]

Market was founded in accordance with the law of *Bokku* in 1907. On the day of its first establishment, they hanged the black sheep and prepare drinking which is locally known as *Dadi* and blessed the new market by Abba *Gadaa* and *Qallu*. They selected the area of present day Bole Hilensawhich is the current market center for market purpose. The name given for the newly established town was not Kore. They named it as Shire Obensa or *Baada*a Turi Tula (market place of Turi Tula). It is also sometimes called as *gabaa barakata* means market of blessing. This is the name given to the market by sellers and buyers because they buy and sell their materials peacefully; they became beneficiary from what they sold and bought and were happy. Thursday was selected as the market day which continued until today.[83]

During the time of its establishment as a market, there was no residential or commercial house in the market area except the bed of Falama Cakeri. The sellers and buyers should get the permission to sell and buy from Falama Cakeri. Before they enter into market they collected their materials in front of Falama Cakeri and asked for his permission. Then, Falama Cakeri gives the permission to them by saying as follows.

Afan Oromo	Gloss
Baga nagayaan dhuftan	Welcome! [To the market*]*
Nagan walirra bitadha gurguradha.[84]	Buying and selling peacefully

After they finished the buying and selling process, the people did not leave the market place without the permission of Falama Cakeri. Rather, they collected their goods in front of Falama Cakeri and asked to get permission to leave. Then, he gave permission giving the following blessing.

Afan Oromo	Gloss

[82] *Ibid*.

[83] Socio-Economic Survey of Kore Town, 2020, p.2 and Informant: Kaka Ombe

[84]Informants: H/Garite Unge, Qixe Tusa, Bale Tusa.

Baga nagayaan bitattan gurgurattan	thank you for selling and buying
Nagayaan gara mana keessanitti gala	well go back to your home
Torbanis nagayaan debi'aa[85]	come back next week in peace

It is after this permission that the sellers and buyers leave the market place. To knows the condition of the market, the *Gadaa* assembly of Doda clan meets each other on the next day. The objectives of their meeting were to identify the strong and weak side of the market. The report was given by Falama Cakeri and three other committees which were elected during the establishments of the market. In addition to keeping peace and stability in the market, the assembly of Doda clan had the responsibility of keeping the security of sellers and buyers outside the market on the road to their home. If the sellers who returned from the market or come to the market were robbed by brigands in other clan, the Doda assembly reports the issue to the elders of that clan to investigate the issue. Then elders of clan where the sellers or buyers were robbed by robbery search the robbery and penalize him. [86]

The year 1907 was the land mark in the history of Kore town. Because, it is the time when the army of Menelik came to that area and started ruling the market by taking the power from the *Gada a*ssembly of Doda clan. As they come to the area of present day Kore town, Menelik's army selected Kore as their garrison and camped there.[87]The selection Kore as a garrison of Menelik army was because of social values the place had and strategic location of the town. In order to control and check the surrounding area, they stationed and camped for security purpose in the area of present day of Kore town. This was followed by the settlements of soldiers of Menelik and their respective nobility. The soldiers and nobility started building of the house fromgrass roofed hut in the area around the present day Qudis Silase church or on the way to newly established youth center. The building of the house formed a clustered which gives the rise of typical settlement pattern of the town. [88]

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[85] *Ibid.*

[86]Informants: Kaka Ombe and Husein Nabi.

[87] *Ibid*.

[88]Nageso, p.9.

Most of Menelik soldiers who came to Kore were followers of Orthodox Christianity. Right after the establishments of Kore as a village by them, priests were sent to provide religious service to the soldiers and their family. This was followed by the construction Silase Churchof on the western direction of the town in 1910.[89]

The coming of Menelik's soldiers to the area of Kore town was followed by the coming of many settlers Amhara to the town. Menelik settled *melkañña* in the area currently known as Bole Hilensaand elected *Nagadras* Fenkebo from Gurage to rule the town by assuming the power from the Doda assembly in1922.[90]

In order to control revenue from trade in Kore town and trade route pass in Kore town, the government established the *kela* (custom) in Kore town. The custom was established by *Negadras* (head of merchant) Woldeyas who was assigned to establish the custom in Arsi provinces in 1915. He collected the taxes from caravan traders and sent to the central government.[91]

In the early years of the foundation of the town, there were few grass roofed houses in the village which were not well organized. However through gradual process, the size of village was expanded rapidly. It was followed by the developments of different quarters in the town which helped village to transform itself from more divided settlement into a functional town. By depending on their ethnic groups, different *säfär* or quarters were established in Kore town by new comer's ethnic groups such as Gurage, Amhara, and Oromo. They named *säfärs* as Denbañña *säfär*, Arada *säfär*, and Bole Hilensa (Ali *säfär)*. The name Ali*säfär* was named from the clan of Ali who settled in the area of Kore town. This *säfär* was later changed to Sidamo *säfär* because most of the settlers were the merchant of Sidamo. [92]

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[89]Informant*s:* Maringeta Tilahun; Feleke and Husein Mude.

[90]*Ibid.*

[91]Getacho Badada, "History of Asalla Town from its foundation to 1991", MA Thesis (Addis Ababa University, History, 2009), p.15.

[92]*Ibid.*

The second *säfär* was called Danbañña *säfär*. It constitutes all area surrounding Silase church up to the lines road to Shire. This area was inhabeted by influential persons such as *Basha* Agonafi, *Balabat Tafar Tadase*, *Basha* Tefera, and others prominent person who were loyal to government. The third *säfär* was known as Arada; an area which was found around the Saturday market and inhabited by relatives of *Negadras* woldeyes who was appointed as administrator of Kore town next to *Negaderas* Fenkebo in 1915. He ruled the town and its surrounding area still the arrival of the Italians in 1930s. Around their residential areas, some settlers of Amhara, Gurage and Silte started engaging on small Business such as *Teji*, *Tella*, shop and others which sreangth the trade in the town. Through time, participants on local Business increased. But, the introduction and developments of local business was so late when we compare it with the old age of the town.[93]

As mentioned above, the construction of the house was started after the coming of Menelik's forces to Kore town. *Nagadras* Woldayas started distributing the land to people.[94] Unlike other ethnic groups such as Amhara and Gurage who settled largely in Kore town, the number of Arsi settlers was few. According to oral tradition, there are different reasons why Oromoof Kore were not settled in the town at early establishment of the town. The first reason was that, the *näftañña* did not allow Arsi Oromo to settle in the town. The second reason was that, since Arsi Oromo economically depends on agriculture particularly on cattle breeding, it was not possible for them to settle with their cattle and they believe that the town is not good for the health of cattle. Therefore, there were few Arsi Oromo in Kore town at the beginning of its establishment. Most of them were indigenous *Bäläbät* (those Arsi who owned the land) who accepted the Christianity and adopted the culture of the *näftañña* for the sake of power.[95]

3.2. Development of Kore Town from

3.2.1. Kore Town during Italian Occupation (1936-1941)

In the history of Ethiopia, the year from 1936-1941 was the time when Ethiopia was occupied by fascist Italy. The Fascist Italian government fought against Ethiopia on different battles at

[93] *Ibid;* Marigeta Tilahun and Habibi Sero.

[94] Informants*:* Nado Tusuru and Amina Kadir.

[95] *Ibid; Informants*: Cile Isixafanos and Haji.

different time and defeated the Ethiopian army which led to the final collapse of Ethiopia under Italian rule. In order to control the area; they made the camp in different towns.[96] This is true for Kore town where they made their own camp in the Southern parts of Kore town around the present day Gobe cattle breeding. The place had served for multi-purpose such as for their residential, military training, office for their administration and others.[97]

The Italians contributed to the development of Ethiopian urbanization by establishing new town and developing the existing towns. The Ethiopia urban got the structure of town. Since their army controlled the town than rural area, they gave more attention to the development of the town.[98]As they come to Kore town and its surrounding area, they removed the old officials elected by central government from the power. This was the time when *Nagadras* Woldeyas, who ruled the town of Kore from 1915 up to the coming of Italians to the town was removed from power. They were replaced by new officials who were loyal to their administration system. As a result, they appointed *Qañazmach* Ababa wolde Tsadiq as the chief administrator of Kore town and its surrounding area.[99]

Before the coming of the Italians, the people of Arsi Oromo in general and Kore in particular were discriminated against socially, politically, and economically by the rulers of time. Due to this, the Arsi Oromo people accepted the Italians as a counter against the *näftañña* system except few *Bäläbäts* and individuals who were beneficiary from the rule of the *näftañña*. To facilitate their administration system, the Italians stood on the side of Arsi and encouraged the Arsi against Amhara and other ethnic groups who were loyal to the central government. They abolished the *gäbbar* and corve labor system.[100] As a result, the Arsi of Kore became beneficiary from the Italian rule. They had encouraged the religion of Islam which was mostly followed by Arsi

[96]Addis Hiwet, *Ethiopia: From Autocracy to Revolut*ion, p.86.
[97]Informants: Iyasu kebede; Ishetu Taklamariam.
[98] Guille Bjertan, p.79; Bahru Zewde, society, St[98] Addis Hiwet, *Ethiopia: From Autocracy to Revolut*ion, p.86.
[98]Informants: Iyasu kebede; Ishetu Taklamari ate and History, p.485.
[99]Informants: Negash Haile Yesusand Haji Bude.
[100]Informants: Kaka Ombe ; Abbas Hadji, p.62; Ketebo , p.33; Donald Crummey, *Land, Society in the Christian Kingdom of Ethiopia: from the thirteen to the twenteen century*(urbana, Chicagouniversity of Illinois press, 2000), p. 234.

Oromo. They have built a Mosque known as the Kore mosque to the Muslims in the town. In other side, they discouraged Orthodox Christianity.[101]

Within their five years rule, the Italians played a great role in expanding different social services in the towns of Ethiopia in general and Kore town in particularly. Italians contributed a lot by expanding different social services on areas like road construction, health and education.[102] According to oral tradition, there were Lepse Hospital and also Shire and Gobe primary schools in Kore District, in neighbor town before the coming of the Italians. Later, the Italians started teaching under the tree. At the end of their rule, they also built the other school which known as Kore primary school.[103]

During the time of Italian occupation, the Italians rule was confined to urban area due to the existence of patriotic resistance in the rural area. In order to control the rural area, they had constructed roads for their own purpose but it indirectly benefited the Ethiopians. This was also true for Kore town where the Italians constructed many roads which connected Kore town with other towns. These roads include; the roads from Kore to Kofale, and Kore to Hasas which was started by Hailesilassie and finished by Italians. [104]

As they came to Kore town, the Italian government controlled the trade route that passes in Kore town and collected the taxes from the merchants of Kore town and its surrounding area. They had arrested the local *Bäläbats* and *näftaññas* especially who opposed them. Even though theruling system of Italians was relatively better to Arsi as we compared to that of the *naftañña* system, they forced the local people to give them honey, milk, horse for riding and sometimes cattle, goat and sheep for meat. If the people refused to fulfill their word, they punished the people[105]. Kore people expressed their grievances against the Italians as follows:

Afan Oromo	Gloss
Fardi Adiin laga gadi	white Horse by the river

[101]Informants*:* Kadir sado, Garite Unge; Ketebo Abdiyo, p.33.
[102]Tefera Daguefe, p.61; Nageso Haji, p.13.
[103]Informants*:* Haji Bariso Gemed and Kaka Ombe.
[104]Informants*:* Kelil Kawo; Tefara Degufe, *Minuties of an Ethiopian century*, (Addis Ababa, 2006), p.65.
[105]Informants: Hirpo Sero, and Haji Bude.

Warra adii amma badi[106] you, the whites leave the scene now.

After the liberation of Ethiopia from Italian occupation, the camp of Italian in the Kore town started to serve as School.v

3.2.2. Kore Town during the Post Liberation Period (1941-1974)

The return of Emperor Hailesilassie from abroad after the interruption of his power by the Italians for five years 1936-1941, brought new governmental structure in the country. Following his restoration, the government made new proclamation in 1943and issued in *Negarit Gazeta*. Accordingly, Ethiopia was divided into12 Sub-provinces, 60 *woreda* (district), 339 district *meslanes*, and 1176 *meketel meslanes*. This proclamation was in place up to 1946, until it was replaced by a new proclamation. According to the new proclamation, Kore was bought under Chilalo Sub-province.[107] During the time, the present day Korewas divided into three sub-centers which includesDoda, Hindesaand Shire. All of them had their own administration but centrally managed under the newly appointed administrator named *Qañazmach* Woldesemayat from Ticho center.[108]

By 1960s, Kore became sub district under Kofale district in Ethiopia. The administrator of the town and district was elected by the governments from other places. During the early establishment of Kore town, the residents of the town built grass roofe house. Later those individuals with high living standard started to build their house from coggurated iron sheet. Those individuals with low living standard made a fake on local people of Arsi to change their house from grass roofed to iron sheet. They burnt their own house at the night in need of helps from the local people by the name of criminal. As a result, most of the grass roofed houses were burnt. In the next day, all resident of the town and surrounding area was ordered by the town administrators for meeting to identify the criminals and to assess the extent of damage caused on the property of house owners. This was locally called as "*awuchacing*".[109]

In the process of criminal identification, it's difficult to recognize the criminals. Since the town administrators and government were on the side of those *näftaññña*, they ordered all town resident

[106] *Ibid.*
[107] Ketebo Abdiyo, p.94.
[108] Nageso Haji, p. 13.
[109] Informants: Kaka Ombe and Tashite Kusa.

and surrounding Arsi Oromo to build new house by contributing the money. In such case, the *näftaññ*a settlers become beneficiary from this method while Arsi Oromo was the victim of the causes because, they were considered as a criminals and punished physically on one side and built the house without making problem. By doing such fake, most of the town resident of Amhara and Gurage changed their house from grass roofed to corrugated iron sheet which led to the change of status of house in the town.[110]

But, all of the urban dwellers have not changed their house from grass roofe to corrugated iron sheet through compensation by burning their house. Those who were economically rich and *Bäläbats* are already changed their house from grass roofed to iron sheet before the method of burning house was started. [111]

Until 1950s, the spatial structure of Kore town was confined in settlement called Arada; the place where the settlers settled for the first time which is found in the southern parts of the town. The expansion of the town into different direction started in 1950s. In 1965, the administrator of Koretown, Ifirem Tadase and mayor of Kore municipality Ifirem Shibiru ordered the expansion of the town. They agreed to move market places from the old center of Bole Safar to Laga hari; an area found in the northern parts of Kore town on the way to Asela road. Surprisingly, the settlers of Arada whose majority of them were from Amhara, Gurage and Silte opposed the movements of the market place from Arada to Laga hari. Ifirem Tadase and TadasaHamese appealed to the Emperor by explaining the reinstance of Arada settlers to the new plan. Later, the emperor allowed the expansion of the town to different directions and market place was moved from Arada to Laga hari. As a result, all governmental office including court, police station, town municipality, finance, and others moved from Arada area to Laga hari. The big market in the town was established in Laga hari and held on the day of Thursday; while the old market of Arada lost its importance and become small market. [112]

Until the coming of Ifirem Tadase who was the first Arsi born leader of Kore town into power, there were few Arsi Oromo who had residential houses in the Kore town. By looking the condition, Ifirem Tadase ordered Arsi people to have their own house in the town and started

[110] *Ibid.*
[111] *Ibid;* Informants,: Anota Bude, and Hirpo Sero .
[112] Socio-Economic Survey of Kofele town, 2016, p.2; Informant*s:* Mustefa Dalu.

distributing urban land to them. According to my informant, he did this to counter weight, the balance of Arsi Oromo and other settlers especially Amhara and Gurage who dominated and controlled the town. [113]

When market place and different governmental office moved from Arada to Laga hari, the Arada area lost its greatness. Following this, some Amhara and Gurage who were economically better moved to Laga hari area. However, most of the settlers of Laga hari were from Arsi Oromo as planned by Mohammed Ali. Under the rule of Mohammed Ali, the town showed a remarkable development than ever. The member of urban dwellers was added from time to time due to the migration of many Arsi from rural to urban. The increment of the number of population in the town had created over crowded settlement around the market place and main roads. This created problems between Kore municipality and individual land holders on the surrounding area of the town because; the town was surrounded by the arable lands of individuals.[114]

In the meantime, Hamido Bariso the governor of Kore District ordered the individuals to leave the land for the Kore municipality to expand the town. But, the new order was resisted by the *näftaññа* and *Bäläbats* who refused the plan of Hamido Bariso. Later the angered Fisaha reported the isSue to the governor of Chilalo Sub-province. In 1967, Daniel the governor of Chilalo Sub-province visited the town and recognized the problems. Finally, he ordered the individual land holders in the surrounding area of Kore town to leave the land for municipality through substitution. The land was given to those who lose the land in the town in the rural area. This allows the expansions of the town in to different directions.[115]

During the time of Emperor Hailesilassie, there were little developments of social service in the town. In 1942, the Emperor visited the town when he returned from visiting Gobe cattle breeding. The residents of the town appealed to Emperor to get different social service such as water, school, health care, electricity, and others. The emperor promised to open school first and the other social service later. By fulfilling his promise, government opened school in Kore town in 1962. Through gradual process, the government fulfilled social facilities such as clinic, water

[113] *Ibid*
[114] Informants: Feleke andMaringeta Tilahun.
[115] Informants: Qixe Tusa and *Maringeta* Tilahun.

supply, electricity and the road that connected Kore town with Gobe cattle breeding and with Kofale was constructed in 1962. In 1974, Kore town got the first master plan which was made on paper by the request of the urban dwellers.[116]

However, there was unfair and exploitative socio-Economic relationship among Arsi Oromo and *Näftañña* in the town. The *gäbbar* system was highly developed in the town and surrounding areas.[117]The *naftaña* settled in the town of Kore and its surrounding areas in different ways. The first way was by the system of *Balawulata (*loyality*)*. In such way, the land was given to Amhara who fought with Oromo on the side of government and proved the superiority of Amhara over Oromo. Consequently, individuals such as Nado wolde Tsadiq whose father was killed many Oromo, Dajanu Mesafint who was the soilder of Meneliik, Ayichilu Woldeyas who was the soldier of Hailesilassie, Bezabih Wolderufael, soldier of Hailesilassie, Zewdine who served as the soldiers of Hailesilasilassie and Wondebirhan Nigatu was some of them who accumulated land as reward from the government in the town of Kore and the surrounding areas. [118]

The government gave many a *gashas* (one *gasha* is equal toforty hectors) in the rural areas in which they made *gäbbar* system on their lands. Prior to the coming of the Derg, they started selling their lands to the Oromo people with high price. A good example of this was the work of Nadow wolde Tsadik who sold all his land found in the rural area to Arsi men. When he sold his lands, he said the following statement.

Afan Oromo	Gloss
Dukkanti Lafa bitti (Arsi)	the bewidened buy the land
Jiini lafa gurgura (Amhara) [119]	the enlightened sell it.

Above all, the land owners forced *chisañña* to pay more amount of money from their lands. If the *chisañña* was unable to pay the money, they punished him by different ways. The second

[116]Magazine prepred on the kore junior celebration, 2003, p.11.; *Informant:* Haile Adino
[117]Informants: Kaka Ombe and *Maringeta* Tilahun.
[118]Informants: Kaka Ombe Guye, Abdo Shubisa.
[119]Informants: Kaka Ombe and Hamid Amhed.

way in which *näftañña* acquired lands in Kore town and its surrounding area was through their service in the church of Orthodox Christianity. This land was called *samon.*[120]

Following the coming of the Menelik's soldiers to Kore town, different religious person came to Kore town in the name of providing religious service to the soldiers and other Christian settlers in the town. Since Orthodox Christianity was the only well respected religion in the country during the time, the government sent priest by giving the land as a payment for their services. In such case, the person like *mämeher* Tilahun, *mämeher* Mokonen, *mämeher* Gabra Yesus, *mämeher* Gebra georgis and others acquired the lands in the town and surrounding areas. [121]

The third ways of acquiring the land was by the name of *mirt Bäläbäts* (they were the Arsi Oromo who were loyal to government and ruled their own clan on behalf of government). In such case, the local *Bäläbats* such as *Grazmach* Turi Tula of Gofingira, Turbe Woticha, the Bäläbatsof Seimana clan, *Qañazmach* Turi Tula and later his son *Balambaras* Wako Turi of Gofingira clan and others accumulated more land in rural area and town. Finally, such *gäbbar* system was ended in the country in generally and from Kore in particularly following the decline of absolute monarchy.[122]

[120] Siegfried pausewang, Peasant*, Land and Society: A social history of land reform in Ethiopia*; London, munchen 1983, p.25. Teshale, p.80.
[121]Informants: Maringeta Tilahun and Qixe.
[122] Informants*:* Kaka Ombe and Abdo Shubisa.

CHAPTER FOUR

4. KORE TOWN DURING THE ERA OF THE MARXIST JUNTA 1974-1991

4.1. Kore Town under the *Derg* Rule

The 1974 Ethiopian revolution resulted in the coming to power of *Derg.* This was followed by socio-political and economic change in the country. In the struggle against exploitative system of Emperor Hailesilassie, the Kore town students also played a great role like student of other parts of the country to end the power of absolute monarchy. [123]

As they came to power, the government of *Derg* reduced Kore town from the center of sub district administrative to *kebele* administration by unknown reasons. The whole district of Kore was put under Kofale district. By opposing the measure taken by the government, the people of Kore town organized themselves to appeal to government. They made the committee from both urban dwellers and rural area of Kore. That committee includes*; Ato*Getane W/ Gorgis, *Ato*Getiye Farade, Kaka Ombe, *Ato* Tibabu Mokenen, *H/Gamede Tise*, and *Ato Jarso Saqaqo*.The people collected money from all parts of Kore and send their committee to the central government. But, the people of Kore in generally and elected committee did not get positive responses from the government. It continued to be ruled under Kofale district until 2005.[124]

As a result, the physical expansion of the town was negatively affected by the measures taken by the government. The socialist policy of military government nationalized urban land, urban house and extra private land of farmers.[125] The wealth of individual in the town was limited by government. The expansion of the town was neglected. The town dwellers found it difficult to have more than one house in the town. The properties of the Emperor's family were confiscated. The peasants abandoned to construct new residential house in the town. The government banned the free trade. In the town, the military government nationalized many house from individuals such as *Balabat Tafari Tadase*, *Balambaras* Wako Turi, Falama Caqari, Getane W/Gorgis, Funano Itiso, Abebe Gebre yohanis, *Hamsa Alaka* Berihun, *Shambal* Bezabih and others. In addition to this, government nationalized different shop, hotels, local drinking house, residential

[123]Informants: Abdo Shubisa and Kaka Ombe.
[124]Informants: Kaka Ombe and Beriso Gemeda.
[125] Siegfried Pausewang, p.113.

house and others property from the people who were suspected as the supporters of Hailesilassie regime.[126]

During the Red Terror, the government killed many people in Kore town without any trial. Government killed many people who were suspected as anti-*Derg* and who were loyal to the former government of Hailesilassie. Some of the victims of *Derg* in Kore town include; *Ato* Mulugeta Sahlu, the owner of Kore steel industry, Falama Cakari, Wabe Koroso, *Fucaro Dube Huduga*clan and others. Some of the target of the *Derg* was released the town and moved to other towns. The leader of Kore during the time *Ato* Ketema Destawas responsible for the killing of those people in the Kore town.[127]

According to my informant Kaka Ombe, there was a committee which was made by government who signed and ordered for the killing of people. Those who were the victims of killing were taken to the centers of market on the day market and killed before the people. If someone opposes the action, they killed him/her without any question. [128]

4.2. Major Urban Developments of Historical Significance

4.2.1. Developments of Trade in Kore Town

The area of present day Kore town was the center of trade route for the merchant of Gurage, Balé, Walyta, Silte, Sidama and others. According to Benti Getahun, there was the trade route that started from Ginir and passes in the Gasera, Robe, Goba, Adaba, Dodola, and Kofale and entered Shashamane which continued upto wolayita and Gofa.This trade route also have contribution for Kore town, because of Kore town under the Kofale district since2005. [129]

Before the coming of Menelik's forces, the area of present day Kore town gave only the market service. Trade activity of the Kore town with the surrounding village and other neighboring towns was started at early time of its establishment as a market place. The merchant of Kore towns used pack animals such as donkey, mule and horse. They made trade with Shirka, Gobesa

[126]Informants: Haile and Kaka Ombe and letter written to the Arsi provinces to protect and control the property of Eperor's family (available in NASA), file number. 47085/05.
[127]Tefera Deguefe, *Minuties of An Ethiopia Century* (Addis Ababa, 2006), pp. 420-426; Bahru Zewde, Society, State and History, p.428.
[128]Informants*:* Kaka Ombe and Abdo Shubisa.
[129] Benti Getahun, "History of Shashemene towm from its establishement to 1974", MA thesis (Addis Ababa University, Historys, 1988), p.25.

in sidamo, Bale, Guji, Borena, Alaba, and Harar and to the neighboring towns such as Shashamene, Dodola, Asasa, Adaba, Guguma, Kofale and moved as far as Addis Ababa. They brought peeper, spice, traditional medicine, and others. Some traders brought honey from Harena an area found in Bale by low price. The most common items of trade that were exported from Kore town to other towns were butter, honey and cattle.[130]

Before the introduction of currency as medium of exchange into the area, the people used barter (exchange of goods with goods) system. The rural area brought their product such as butter, milk, grain product such as barley, maize, wheat and others to the town and exchanged with product such as salt, cloth, and others.[131]The people also exchanged animals with other animals. However, due to the introduction of money oriented taxpaying system (instead of surplus product and labor service), the people began to use money as a medium of exchange transaction after 1945.[132].

There were strong trade relation between rural and town. At the beginning of its establishment, the big market of Kore town was took place on the Sunday. Later, it was changed to the Thrusday following the change of market place from *Arada* area to *Laga hari*. Today, the market days of Kore town are both on Sunday which is the small market and Thrusday which is the big market. What makes them different is that, market are attended by few people and mostly attended by retailers. It is not attended by other traders who come from outside Kore area. But, on the Thrusday market, different products that are greater than Sunday market came to market. It's the only market in which the people sell their domestic animals such as cattle, sheep, goat, horse and others.[133] Unlike Sunday market, the Thrusday market was attended by different merchant who come from outside Kore area. In addition to the market of Thrusday and Sunsday, there is also small market on each day starting from 7:00 pm which is locally known as *Gullit* or *Qoci* in the area of Bole Hilensa. By attending those two markets, the rural population supplied their products to town.[134]

The early trade in Kore town was not controlled by the Oromo of Kore. Rather it was controlled by migrant settlers such as Silte, Amhara, Gurage, Somale, and others. The Silte merchant was

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[130]Informants: Kadiro Tusamo and Sheik Mohamed Dire.
[131] Richard Punhrust, *An introduction to Economic History of Ethiopia*,(England, 2006),p 260.
[132] Girma Negash, p.37.
[133]Informants: Hirpo Sero and Haji.
[134]*Ibid*.

the first merchant who comes to Kore area. Following their settlement in Kore town, they established small business such as shop and food house. According to Yonas; the trade route of Silte traders that pass in Kore town and moved up to Asela started from Jimma and moved east ward by crossing Ghibe, and then pass in Kambata, Alaba, Shashamaneand entered Kofale and Kore town and continued by crossing Shire, Karsa,Bokoji, and moved up to Asela.[135]

The second group of merchants was from Wollo. They came to Kore town in different times. The first group of wollo merchant came following Menelik's expansion into Kore are during *kifu Qan* (great famine) period. The second group was settled in the town after the restoration of the monarchy. Like other groups, they participated on trade activity in the town. They started producing local drinking such as *Teji, Tela, Arak*e and open small shops. The Amhara merchants who were non- wollo were also participated on the trade activity in the town. They brought the materials such as hide and skin, butter, honey and animals such as cattle, goat and sheep from Kore town and sold to Addis Ababa. They also export product such as *teji* and *Arake* to Addis Ababa, Shashamane and other neighboring towns. From other towns, they bought different types of clothes, such as *Abuja did* and sold to the resident of town and surrounding area. [136]

The third groups of merchants were from Gurage. They came to Kore town through trade. Most of the Gurage traders participated on producing drinking items such as *teji, Arake, tella* and opened small shop in the town. The fourth groups of merchants were Somali merchants. They came to Kore town for trade via Bale. They brought product such as perfume, incense, spices, traditional medicine, and cloth to Kore town. Later, they settled in Kore town and established shops. The most known merchant of Somalia include; Abdurraman Hassen, Mohammed Ahimed and Kasim Ahimed. They left the town of Kore following the fall of the absolute monarchy because, their shop and houses was nationalized by the *Derg.*[137]

The Oromo of Kore Kofale and Sidama people have a long history of trade. The Arsi people go as far as Alata Wondo town in Sidama and exchange materials such as Butter and cattle. The

[135] Yonas Seifu, p.5. And Informants*:* Qixe Tusa and Kadir Sado.
[136]Informants*:* Abdela Sado; Sisay Bekele and Habib Sero.
[137] *Ibid.*

Sidama people also come to Kore town through crossing Kofale town and Guguma town which is found on the border of Arsi and Sidama by having their materials such as enset and coffe[138].

Kore town had long history of shop. Oral tradition indicates that, the first small shop in the Kore town was the shop of Getane W/Gorgis which was established in 1930s. This shop was first established in the grass roofed house. After the liberation of Ethiopia from Italy, many shops emerged by the settlers of Silte Oromo, Gurage, Amhara and Somale. The most remembered shop was the shop Tibabu Mokonen, H/Gemeda Tise, Wayu Sakako, Haji Badaso, Cile and others.[139]

After the down fall of Hailesilassie regime from power, the *Derg* nationalized many trading houses, shop, and killed many merchant in the town. A good example of this was a time when the *Derg* nationalized the shops of Tibabu Mokonen, H/Gemeda Tise, Wayu Sakako, Haji Badaso, Cile and others.[140]

. By doing so, *Derg* provided those nationalized shops to the *kebele*. The government established two *kebele*s shop in the town to solve the problems of urban dwellers.[141]The *kebele* shop distributed consumer goods such as sugar, soap, salt and other materials with a low price. In fact, the *kebele* shop did not satsfy urban dwellers rather it benefited committee members. Above all, those materials were not always present in the *kebele* shop when needed. The municipal of Kore town gave warning to the owners of hotels and other service to fulfill all criteria in the hotels. After the decline of the *Derg*, the economic system of *Derg* was replaced by free market which allows the participation of private property in the market. As a result, many shops emerged in Kore town by having different goods. The most remembered were the shop of Tibabu Mokonen, H/Gemeda Tise, Wayu Sakako, Haji Badaso, Cile and others. There were also the expansions of trade activity in all aspect in the towns. [142]

[138]Girma, p.38.
[139]Informants: *Maringeta* Tilahun.
[140]Informants: *Maringeta* Tilahun.
[141]Informants: Haile Adino and Husen Mude.
[142]Warning given to the owner of Hotels and other service industry (Available in Kore Municipality) and Informant: Haile and Feleke.

4.2.3. Impact of Agriculture on Kore Town

Agriculture played vital role in the economic developments in Kore town. The Arsi people who mostly practiced pastoralist economic system adopted mixed farming following the Menelik occupation of Arsi.[143]According to the Kore district agriculture office, about 95% of Kore district population is engaged on agriculture and generate their income for their house hold consumptions to sustain their level hood. Moreover, the agricultural sector is believed to become a source of capital accumulated for the process of establishing the future of development in the town. The district agriculture have been suffering for many years from the use of traditional farm implementation and subsistence farming system as well as limited use of modern input that resulted to the sectors poor performance that is low productivity of the sector. This led to the absence of growth in the town. The rural area of the Kore town supplied agricultural product such as barley, wheat, enset, corn, Bea, pea, and animals such as cattle, goat, sheep and others to the town for food and other services.[144]

Due to the existence of good climate in the Kore district, the government established agricultural institutions around the town. One of such institution is Gobe cattle breeding improvement center. The center is located in Arsi zone Kore district at about 288km far from Addis Ababa. It's located between Kore and Kofale town. It is found on about 11km from Kore town on the Southern direction. The center was established by collecting different species of animals such as sheep, goat, horse and indigenous and exotic cattle for meat production for about thirty years on areas of 4722 hectors and supplied to the town of Kore and other parts of country. [145]

The Gobe Cattle breeding is bounded by *kebeles* such as Gofingira Gurmicho in south and east, Gofingira Chocha in east, Kafitu kebele in north and Ekka and Ashu clan in west.[146]The land for institution was taken from *Qañazmach* Turi Tula *Bäläbats* of Gofingira clan. According to informants, the government ordered *Qañazmach* Turi Tula to establish the cattle institution. Later, *Qagnazmach* Turi Tula collected the cattle from each clan found around Gobe area. The institution was started by 10 cows and three man power. But, within a short period of time, both

[143]Gabru Tereke, *Ethiopia Power and Protesat*, Red Sea Press, 1996, p.29.
[144] Kore *woreda* agriculture office, file no 4, p.6.
[145] Magazine prepared on 50th year celebration of kofele junior school, p.21.
[146]Informants: Abdo Shubisa and Kaka Ombe.

the number of cows and workers has increased.[147] In 1958, the number of workers in the institution grew to fifty and in 2000 it reached about one hundred workers. The exotic cattle have come from England, Sweden and United States of America.

The main objectives of Gobe cattle breeding was to improve milk production by upgrading a genetic potential of local Arsi Kore cattle breed by crossing with high yielding exotic cattle by using artificial insemination techniques and producing 50% cross breed in calf heifers and distributing them to surrounding farmers and urban dwellers of Kore town. Gobe Institution supplied milk to town. In 2000, the institution distributed about 714 calf heifers for milk production and 809 cross breed bullock for the surrounding people. In the same year, the center had about 2000 local and cross breed animals. [148]

The organization was controled by the centeral government. Its officials were elected from the centeral government. Some of the officials that ruled the institution from the time of its establishement includes; Haile Garbi (the first leader of the institution), Kebede Zeleke, Assefa Haile mariam, Dr Mulalem Kase, Getacho Haile Mariam, Tafara Ayana, Asfa Getahun and others. In addition to cattle breeding, the Gobe cattle breeding and improvement institution participated on the planting of tree which became the house for wild animals. These forests become the sources of fire wood for the dwellers of Kore town. Today the institution was destroyed during the rebellion against the government in 2015, because the government sold the institution to the private owned Mr Tsegaye and the communities lost the benefit which gain from the institution. The selling of this institution affected the local people due to the increment of price of the improved cattle.[149]

In order to increase the income of the town, the people of Kore town participated on planting trees. One of the good examples was the forest of Gambo which was located on the North west direction of the town on the way to Heban Arsi woreda. This forest was planted by the settlers of Kore woreda Jema sardo and Qoma Sade kebeleson five *gasha* or 200 hectars on the land which is not good for crop production.Each person was ordered to plant 120 trees. Later, the forest became the sources of income for the people of Kore town especially to those of Korepeople.

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[147] *Ibid*.
[148] Magazine prepared on the 50th celebration of the kofele junior school, p.21.
[149] *Informant*: Abdo Shubisa and Feleke.

Under the rule of *Derg*, Kore ruled under the Kofale district the forest was put under government control. After the decline of *Derg*, the government of Ethiopia took the forest without the interest of peoples. The district leader during the time, *Ato* Kadu Buli transferred the forest to government. As a result, the people of Kore lost large amount of money which they get from the forest. [150]

The settlers of Gobe cattle breeding area also planted the *zigb*a tree on the Kore –Kofale road which was located on the South eastern parts of Kore town on the way to Kofale town. They planted the tree in cooperation with the government during the time of Hailesilassie.It becomes the sources of income for those who participated in planting.[151]

4.2.4. Cottage Industry

Due to uneven distribution of industry in our country, there is no big industry in Kore town. The earliest form of small industry in the town was Grain mill. The first grain mill in the town was established by *Ato*Bariso Nuguse. The name of the grain mill was known as Bariso grain mill. It was established in the area traditionally called of present day Laga hari. According to the informant, the mill gives the service of one sack of barley (100kg) by one birr.[152]

The second grain mill in the Kore town was the grain mill of Tashome Demisse which was known as Tashome grain mill. It was said to be the biggest grain mill in the town. It was established in the area of Silte*säfär*. It had about six mills that grind the grain. The third grain mill was the grain mill of Idiris Kabato. It was locally known as Idiris grain mill. It was founded on the area of Mazoria. Later, different grain mill was established in the different parts of Kore town by different individuals. [153]

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[150] *Informant*: Feleke and Iyasu kebede and letters written to Arsi province on30/11/1975 to protect the trees and other property in the town (available in NALA), file number. 10355/05.

[151]*Ibid*.
[152]Informants: Hamid Amhed and Husena Tusuru.
[153] *Ibid*.

Table eight: List of grain mill in the Kore town with the area they are found.

No	Name of grain mill	Area they found
1	Bariso grain mill	Laga hari
2	Tashome grain mill	Silte säfär
3	Idiris grain mill	Mazoria
4	Cile grain mill	Mazoria
5	Abdelagrain mill	Mazoria
6	Ukegrain mill	Mazoria
7	Jaldo grain mill	Laga hari
8	Mohammed grain mill	Mazooria
9	Sh/ Husen grain mill	Mazoria

Source: Informant: Hamid Amhed and Husen Tusuru.

Next to the grain mill, the other forms of small industry established in the town were metal work industry. The well known person in making metal work in Kore town was known as Mulugeta Sahlu. The name of his industry was known as Mulugeta *Birata Birat* (metal work). He made different materials such as knife, agricultural materials, construction materials, arrow, and others. Finally, Mulugeta was killed by *Derg* which left Kore town without metal work industry. [154]

After the fall of the *Derg*, the Gobe cattle breeding established shoes making cottage industry from skin of cattle for their workers. The Gobe cattle breeding workers take the shoes from the instution and sold for the communities. They hide and distribute the shoes by low price for the Kore and neighbor communities.[155]

The other forms of small industry were wood work industry. It was established in 1993. They made materials such as bed, chair, table, house hold material and smooth the timber. The second and the third was opened in 2000 and 2002 and started providing the above mentioned service to the urban dwellers and surrounding rural areas. Both of them are established in the area of *Laga hari*.[156]

[154]Informants: *MaringetaTilahun* and Feleke.
[155]Informants: H/Garite Unge, Umar Bariso.
[156]Informants:Hussein Nabi

Kore seed improvement factory was the only government owned industry established in Kore town. It is located at the outskirt of the town on the ways to Shashamane town. As institution, it was established in 1970. But, it started its work in 1971. Oral informants describe that, the institution was first proposed to be establish in Balé. Thanks to the absence of electricity in the area, they changed their idea to establish in Kore town. This was the reason why the institution was first called as Balé Seed Improvement until it changed its name to Kore seed improvement.[157]

In the process of establishing institution, the participation of people of Kore district in general and Kore town in particularl were high. They collected wood for construction and built one *addrash* (hall). Before the construction was completed, the dwellers ofKore town gave one house in the Kore junior school for the reserve of their seed. After the end of construction, the government named the institution as '*Ba mengist Irsha Limat Minister ye Ethiopia Mirti Zari dirijit Ba awaji*. This literally means, in government agriculture development of Ethiopia, seed improvement institution. In 1986, the government changed the name to Ethiopian Seed Improvement. The institutio acquired seed supply from Gofar Agricultural development, Serofta Agricultural development and Balé Agricultural development.[158]

The institution started its work by few workers. In 1995, it has about 563 permanent workers and 106 temporary workers. In 1994, the institution was controlled by rural development minister. The institution helped the dwellers of Kore town especially those with low income. The urban dwellers get the second hand barley by low price from institution for food.[159]

Some of the objectives of the institution are; to increase improved seed on governmental and private agriculture place, to produce the improved seed and distribute to farmers, to teach the farmers how to improve their farming system and to keep the quality of seed by studying in libratory. The types of seed that is improved in the institution are; barley, wheat, cabbage, teff, bea, pea, corn and others.[160]

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[157]Informants*: MaringetaTilahun*; magazine prepared on 50th celebration of kofele junior school, p.25.
[158]*Ibid; Informant*,: Yirda Mengesha.
[159] *Ibid.*
[160] *Ibid.*

Kore seed improvement institution was directly ruled by central government. Its officials were elected from central government. The managers of the institution starting from the time of its establishments were: *Ato* Nigussie Legese, Solomon Nigatu, Kahsahun Shawul, Yonas Sahlu, Mulugeta Kahsa*, W/ro* Abebe Daribe, and Yirdawu Mengasha. The institution has its own head office in Addis Ababa. It has store in Asasa, Dodola, and Bale Robe in addition to Kore. The Kore seed improvements do its work in cooperation with other institutions such as Kulumsa which is found in Asalla, and other governmental institution in Ethiopia.[161]

Following the fall of *Derg* from power, the robbers and some local people try their best to take the materials in the institution. But, the people of Kore town and surrounding area save from the hand of robbers. The committees were from urban and rural area to protect the Kore seed improvements. The urban dwellers committee includes: *Balambaras* Bekele Danbala, Mekonnen Chekol, Anbo Fanta, *ato* Lakew Berihun and *Marigeta* Tilahun Gabra yesus.The Kore seed improvements institution produced about 500,000 *kuntal* (sack) seed between 1986-1995. In addition to improving the quality of seeds, Kore Seed Improvement also participate on planting the tree and distribute it to surrounding people.[162]

In Kore town, there was the development of handcraft starting from the time of its establishment. One of such hand craft was cloth making. The most known cloth maker in the town was *Ato* Goncho who came to Kore town from Gamo. He made different types of close such as *Gabi*, *tibab*, T-shirt, and others from cotton and distributed by low price to the dwellers of Kore town. The wottile people had a long history of pottery making. They were the people who mostly settled in the outskirt of the town. They make household materials such as Pot, backing pan of injera and saucepan from soil and sell to the urban town.[163] The Oil factory was established by private person in the town. The owner of the factories was *Ato* Bariso Nuguse. He established the factory in Mazoria area[164]

[161]Informants*:* Yirdaw Mengesha and Nado Tusuru.
[162]*Ibid; Informants*: Maringeta, and Nado Tusuru.
[163]Informants: Kaka Ombe and Ishetu.

[164]*Ibid*.

Table nine: Summary of small manufacturing found in Kore town in 2008.

No	Name of factory	Number of factory
1	Food and drinking	15
2	Cloth and leather working	1
3	Wood working	3
4	Chemicals and plastic work	1
5	House materials and office material producers	25

Source: Kore town Trade Office, fie no, 3, p.5.

4.2.5. Service Industry

Following the coming of Amhara and Gurage merchant to the Kore town, few *teji* and *tella* house were opened in the town. During the Italian occupation, the Italians built a form of hotel which was called captain hotel for their own service. The first modern hotel in Kore town was established following the restoration of monarch in 1941. This hotel was known as Chilalo Hotel. It was built in 1952. The owner of the hotel was known as *Ato Cile*Isixafamos.It started its service in the area of Bole Hilensa. Due to the expansions of the town into different direction, the hotel was transferred from *Arada* to *Laga hari*. The hotel has 6 beds. It gave the service of selling food and drinking. Different government official who came to the town for official duties from central government and Sub-province took rest in this Hotel. Since *Ato Cile* Isixafamoshas no son; the owner of the hotel was transferred to her nephew *ato* Abebe Zawdine. Due to its nearest to the different office of Kore district, the hotel is providing service still today.[165]

The second hotel established in Kore town was known as Bariso hotel. The owner of the hotel was known as *Ato* Bariso Nugese. The hotel had about eight beds. It was said to be the first hotel where night club and prostitution was started in Kore town for the first time. The hotel provides service such as food from meat, beverage such as beer, Wisk and gin. Due to its strategic location near to the Sunday market and main road that pass from Kofale to Asel, the Hotel becomes the greatest hotel in the Kore town during the Derg and Hailesilassie time. In the recent

[165]Informants: *Maringeta* Tilahun and Taddesa Bulo.

time, due to the emergences of different modern hotels, it lost its acceptance in the town. In 2005, the building of the hotel was failed.[166]

The third hotel in the town was known of simagne Bekele hotel. The owner of the hotel was simagne Bekele hotel. It's the first hotel which was established by the female in the town. It was established. It had about six beds. It's found around the area of Bole Hilensanear to Sunday market. It provides the service of prostitution and night club. Next to hotel, *W/ro* Zenebech built the Hotel by exporting the butter from Kore to different town such as Shashamane and Addis Ababa. [167]

[166] *Ibid.*
[167] *Ibid;* Informants: Haile Adino.

Table ten: Summary of Hotels found in Kore town in 2008 with their owners and the area they found.

No	Name of of hotels	Owners of hotels	Area they found
1	Chilalo	Cile Isixafamos	Bole Hilensa
2	Bariso	Bariso Nuguse	Laga hari
3	Abule	Adule Jundi	Laga hari
4	Uta Wayu	Waliyi	Bole Hilensa
6	Ayub	Ayub	Bole Hilensa
7	Qanan	Irbu Mude	Mazoria
8	Gada	Kasim	Mazoria
9	Waltahi	Abdo Jata	silte säfär
12	Uta	Shimalis	Mazoria
13	Oda	Ishetu	Mazoria
15	Wabe Shabale	Dube Wabe	Arada
16	Siko Mando	Sa'u Unge	Mazoria

Source: Kore district Trade office, 2018, file number.3.

According to the above table, most of the Hotels in recent time were found in Mazoria area. This was due to the shift of market place from *Arada* to *Laga hari* which were mostly settled by Arsi Oromo. In adition to this, Mazoria *säfär* is found on the main road that passes from Shashamenne to Asela and From Kore to Kofale town. The Chilalo and Bariso which were the most influencial hotels during 1990s disappeared. Today, the building of Uta Hotel is giving service for commercial bank of Ethiopia.[168]

The other earliest forms of service industry in Kore town were the *Tela* and *Teji* house. According to my informant, the *teji* and *tela* service started in the town before the occupation of Ethiopia by Italy. The first *teji bet* was said to be started by *W/ro*Simegni Tesema. The name of *teji bet* was known as *awraja* (Sub-province) *Teji bet.* The second *teji bet* was opened by *w/ro*Fantu Ababe known as Kore. The name of *Teji bet* was known as mother *teji bet*. Both of

[168]Informants: Asha Makura and Fano Mamo.

them exported their *teji* by the name of Kore*teji* up to Addis Ababa. After the liberation, many *teji bet* was opened. The most known of them includes" Bekele Habte*teji bet*, Dawit Taso *tej bet,*Tesfaye*teji bet*, Mamite*teji bet*, Asegedech*teji bet,* Feka Buirka *teji bet*and others were opened. During the Derg time*, teji bet* such as *W/ro*Simegni Tesema*teji bet*, Fantu Ababe number two *teji bet*, Bekelech *teji bet*, Andinat *teji bet*, Yeshumat *teji bet* and others were opened. Most of theowners of *teji bet* werefrom either Amhara or Gurage.[169]

Like *teji, Arake* and *Tela* were other common form of local drinking items in the town. The governor of Kore such as Mohammed Ali was made their best to stop the alcoholic drinking such as *tela* and *Arake* because of the expansion of crime and illegal sex in the town. He took different measures on those people who produce *Tela, Arake* and *Teji* and those who drink by coming from urban and rural area. Unfortunately, his attempt to stop such drinking was unsuccessful and drinking of those alcohols continued.[170]

4.2.6. Urban Land Use and Its Problems

The coming of *näftañña* into the area changed the condition by expropriating the land and power from individual people and introduced a private land system in the town and surrounding area which continued upto the introduction of new urban proclamation in 1975.[171] At the early time of its establishement, the power of controlling and distributing urban land use was left in the hands of *nägadras* who ruled the town.[172]

Due to the coming of *naftañña* and the introduction of private land use, the indigenous people get *siso* (one third) and most of the land was controlled by *Bäläbäts.* In addition to this, large amount of land was controlled by government, new settlers, official and priest either as reward or by other means. The indigeneous people were reduced to tenant and forced to give service to the officials and the sons of *Bäläbät*.[173] The town got the township character and structure

[169]Informants: *Taddasa Bulo and Adam Turi*.
[170]*Ibid.*
[171]Nageso Haji, p.15; Mammo Hebo, p.352.
[172]Informants: Kaka Ombe and Sulxan Dule
[173] Addis Hiwet, *Ethiopia: From Authocracy to Revolution*, p.34.

underItalian rule.It was during the time of monarchy that the expansion of the town started under the leadership of Mohammed Ali.[174]

After the restoration of monarchy in 1941, the government introduced the towns municipality on urban which regulated the municipality would control all lands which were found with the municipal boundry. As a result, Kore town got the municipality which control urban land and assumed the power of distributing land to the people. In 1974, the first master plan was made on paper buy the request of urban dwellers and Kore municipal office.[175]

The popular revolution of 1974 reversed the positive attitude that monarchy had on the *Bäläbäts* and *näftaña* system. The government nationalized extra lands that were controlled by land lords and *näftañña*. Following the coming into power of the EPRDF party in 1991, the expansion of the town continued ever than before.[176]The problem of the land use in Kore town was on the land distribution. There were the practices of corruption in the town by municipal officers when they distributed the land.[177]

CHAPTER FIVE

5. KORE TOWN IN THE POST-MARXIST ERA, 1991 -2008)

5.1. Changes in the Administrative and Physical Environment

After the restoration of monarchy, the government made different proclamations in different years. The 1945 proclamation gave government's power to control the municipal and its

[174]Informants: Kaka Ombe and Qixe Tusa.
[175]Informants: Husen Mude and Qixe Tusa and letter written to the Arsi province on 10/ 12/ 1975 to control the urban land(available in (NALA)
[176]*Ibid.*
[177]Informants: Hamid Amhed and Nado Tusuru.

functions. The other proclamation was made in 1947 and gives full power to municipalities to control the town.[178]

Kore town gets the municipal status in 1958 by the request of urban dwellers. The government appointed the municipal officers and sent to rule the town[179].The government gave different powers to municipal officers. The power of the municipal officers includes; keeping peace and security of the town, controlling the political activity of the town, directing and organizing members of municipal office, administrating the town and giving and dismissing the license of the merchant in the town. Those municipal officers were responsible to the municipal council which was the highest organ of town administration. The municipality started its work in the present day office of Kore district court.[180]

The mayors of Kore town starting from the time of its establishment as municipality includes; Ifirem Shibiru (first municipal mayor of the Kore town), Haji Shanku, Gundo sakuri, Gobena Elema, Dalu Ireso , Hamid Gadala, Xafa Tuse, Ahmed Ture, Jamel Kadiro, Musa H/Waliyi.[181] According to informants, Kore town was divided into different *säfärs* (quartes) which was ruled by *säfär shum*.They were elected from urban dwellers and stay on the power by depending on his work. This means, the urban dwellers have the power to drop them from the power if he/she is not good at his/ her work. The *säfärs* in the Kore town were as follows:

Säfär shum in Kore town have different responsibility. Some of them includes; applying laws and order that comes from above, supporting municipal council in the process of collecting taxes, solving the problems among the urban dwellers, ordering the people if there was public meeting and others.[182] One of the rulling systems during Derg was establishing urban dwellers association which was known as *kebeles* (neighbor hood association)[183]. In 1976, Kore town was divided into two *kebeles* and named as Kore 01 and Kore 02. Qidus Silase Church was the boundry between two *Kebele*. Kore 01 Kebele includes the area of a *mazoria* and*Laga hari*. *Kebele* 02 includes the area of present day of *Arada*, Silte*säfär*, parts of *danbaña säfär* and parts of *Geja*

[178]Kefyalew Tessema, "History of Awasa Town", MA Thesis (Addis Ababa University, History, 2010), p.93.
[179] Getacho Regasa, p.73.
[180]Informants: Feleke and Kaka Ombe.
[181]Socio-Economic survey of kore town, 2020, p.5.
[182]Informants: *MaringetaTilahun* and Abdo Shubisa.
[183] Siegfried, p.114

säfär. It is found on the southern parts of Kore town. The first leader of kebele 01 was known as Waritu Gesha.[184]

During the *Derg* regime, urban dwellers have the responsibility to elect the municipal officers by depending on the nomination of Kore district administration and later by the worker party after 1984. After the decline of the *Derg*, municipal office was transferred from the former place building of Kore district court to new office that was built in front of the court. The new municipal office was constructed by the government and participation of the Koredistictpeople.[185]

5.2. Municipal Revenue

The taxation system started in Koretown starting from the time of Menelik expansion into the area of Kore town. During the time, the government officials and Gurage *Nagadras* collected taxes from the urban dwellers.[186] The people paid taxes in the form of kind such as butter, honey, barely and sometimes domestic animals such as Cattle, Goat, Sheep, Horse and others.[187] The governments send Ababe Haile as the first tax collector into Kore town. Most of the collected taxes were paid for the soldiers of Menelik who settled in the town and the left was send to the government.[188]

To collect tax from the merchant that pass in the Kore town, the government established a custom in Kore town. By depend on the quality and quantity of their materials; all of the merchant who attended Kore town were obligated to pay the taxes to government.[189] When Kore town get the status of municipality, the process of collecting tax was controlled by the Kore municipality. All in habitant of the town were ordered to pay tax to municipal either monthly and annually by depend on their types of job and property.[190]The finance system started in Kore town in 1956. Its first office was in the area of Ali *säfär*.[191]One of the sources of revenue for Kore

[184]Informants: Gabra Amlak Guye and Bariso Gemeda.
[185] *Ibid*.
[186] Informants: *Maringeta* Tilahun and Ishetu.
[187]Teshale Tibabu, p.85*; Bahru Zewde, society, state and History*, p.109.
[188]Richard Punkhurst, p.179; i*nformant*, Feleke Zewdine.
[189]Informants: Bariso Gemeda and Sinbiro Wako.
[190]Informants: Qixe Tusa; Yonas Seifu Historical Survey of Jimma Town, p.90.
[191]Informants: Kaka Ombe and Adam Turi.

town from the early time was the tax collected from market Arada (Sunday) and *Gaba Kamisa* (Thrisday market). [192]

The other sources income for Kore municipality were; income from urban land, water charges, building taxes, taxes on bateirs,business license, contract, vehicles, electricity, sell of immovable property and others. From urban land, government collected three birr from 4400 care metre in the 1917. But, it increase from time to time. In 1981, the dwellers paid ten birr for 800 care metre.During the *Derg* time, the government controlled all trade activity in the town and limited private property which was resulted with the decreased of income which gets from traders.[193] Due to the movements of many government workers during the *Derg* time from Kore to Kofale, the town lost the revenue that gets from the workers. Many urban dwellers werealso migrated to other town. After the decline of the *Derg,* the custom was installed on the area of present day *kellasäfär*. [194]

Table eleven: The sources of revenue of Kore town from 2006-2008.

No	Source of Revenue	2006		2007		2008		Average	
		Birr	Cent	Birr	Cent	Birr	Cent	Birr	Cent
1	Urban land	564000	00	690000	00	696697	00	650232	33
2	Residential house	220000	00	240000	00	389505	00	283168	33
3	Market tax	65000	00	122320	00	231120	00	139480	00
4	Cattle tax	76000	00	110514	00	219000	00	135171	33
5	Shop tax	88000	00	120180	00	147000	00	118393	00
6	Trade tax	120440	00	156987	00	198075	00	158500	67
7	Construction permission	78360	00	86000	00	121000	00	95120	67
8	Emergence revenue	45560	00	86000	00	11600	00	82520	33
9	Inheritance	35298	00	71879	00	96956	00	68044	45

[192]Informants: Abdureman Burka and Solomon Bahru.
[193]*Ibid* and land tax receipt (personal possession).
[194]Informants: Mohammed Hassen and Beriso Gemeda.

	revenue								
10	Sanitation	40246	00	69000	00	68265	00	59170	00
11	property transfer	36200	00	66000	00	81543	00	61247	67
12	Admission of land	33364	00	67000	00	78000	00	59454	67
13	Carrying material	45380	00	76999	00	89000	00	70459	67
14	Others	52220	00	82660	00	96614	00	77164	67
	Total	1500068	00	2045539	00	2628775	00	2058127	3

Source: socio-economic survey of Kore town, 2018, p.19.

5.3. Kore Town in the Late Twenty Century

In the history of Ethiopia, the year from 1991was the time when the military government was overthrow from power and the new government known as EPRDF (Ethiopia People's Revolutionary, Democratic Ftont) came to power. The year 1991 was crucial for Korepeople in general and Kore town particularly. During the time, Kore town regained the status of sub-province which they lost during the time of *Derg*. Following this, Kore town which was reduced to the center of *kebele* become the center of sub-province. The people made a committee for requestand sent to the central government. Unlike *Derg* which refused to answer for requesth of people, the EPRDF responded to the question of the people and promised to re establish the new district in Kore.[195]

When the sub district was reorganized to Kore the people became happy and started facilitating through their committee. They collected money from the people of Kore district to build the office which was destroyed during the *Derg* time. The committee includes; *ato* Hassen Gemeda, *Marigeta* Tilaye Gabra Yesus, *Shanbal Basha* Wonchako, Yisma Nigatu, Birhanu Girma and Nigusie Haileyesus.[196]

After the coming into power of the EPRDF in 1991, there were relatively better developments of different social service in the town. Different school werse opened by the government and non-governmental organization in the town. The first health center was established in 1995. The bus station was constructed in the town in 1995. Due to the change of economic system from

[195]Informants: Maringeta Tilahun and Abdo Shubisa.
[196]*Ibid.*

socialism to free market in the country, the trading activity in the town was stimulated. As result, different hotels, restaurants, bars and other service industry were established in the town than before.[197]

Table twelve: the summery of list of officials who ruled Kore district from the time of its establishment as district.

No	Name of officials	Year they ruled
1	Hamida Bariso	2005-2008
2	Kadir Haji	2009- 2011
3	Mi'eso Ebiso	2012- 2015
4	Isa H/Ahmed	2016- 2017
5	Abdi Husen	2018- 2020
6	Kadir Kiso	2021- 2022
7	Ahmed Ture	2023- present

Souece: Socio-economioc survey of Kore town, 2023, p.9.

According to the above table, there were no rulers of the district until 2005. This was happened due the demotion of Kore from district level to *kebele*. During the *Derg,* the government made Kore district under Kofale sub until it regained the level of district in 2005. Most of the administrators of the district during the time of Emperor Hailesilassie and *Darg* were not from Oromo ethnic group.[198]

After the decline of *Derg*, the power of ruling the town was given to Oromo.When Kore was established as one of sub-district under Kofale Sub-province, Kore town become the administrative center of KoreSu-district under Kofale district. It was selected as the center of the sub-district due to strategic location of the town on the main road from Kofale to Asela. In 1965, Kore town obtained the township status and restructured. This was realized through the pressures of urban dwellers and administrators of the district such as *Ifirem Tadase.* The dwellers of the town organized and elected committee by collecting of money from each settlers of the town and sent their committee to the governor of Kofale under Chilalo sub-province for appeal. After

[197]Informants: Jeyilan Adem and Hamid Amhed.
[198]Informants: Bale and Qixe Tusa.

looking their appeal, the governor of Chilalo sub-provinceagreed to discuss the issue with the central government. Within the short period of the time, the government provides the township status to Kore town. Following this, Ifirem Shibiru was appointed as the first mayor of Kore municipality.[199]

[199] Ibid; informant: Haji Beriso Gemeda.

CHAPTER SIX

6. URBAN SOCIAL SPECTRUM

6.1. Evolution and Growth of Religious Institutions

6.1.1. Christianity

Another religion which is not indigeneous to the Kore town was Christianity. It was introduced to Kore town by the soldiers of Menelik who came to the area during the Menelik expansion into Arsi.The government sent two priests known as *Mämeher* Damissie and *ato* Tasama in order to give religious service to the soldiers. The priests tried their best to evangelize the local people and converted some people especially *Bäläbats*and their family to Christianity.[200]

Due to the absence of churchs in the town at early time, they attended the church of Wajagirat which was found in Sidama and sometimes simply celebrated in the small huts. In 1910s, they constructed a form of church from grass roofed. The designer of the church was *Ato* Bekele Shibiru. In 1950, the Christians in the town discussed to build new church from corrugated iron. The idea was encouraged by *Qañazmach* Wondeberani Haile and *ato* Tilahun Fikedu, the administrator of Kore town during the time. The Church was constructed by Bekele Shibiru They collected money from Christian dwellers in the town and built the church called Silase church. They brought *Tabot* (arch of covenant) from Shashamene. The *tabot* was brought by *mämeher* Kidanu Wondimagagne.[201]

The priest of the church from the time of its establishement includes; *mämeher* Tedese, *mämihre* Gabresilassie, *mämiher* Nigussie, *mämeher* Wondimagane,*mämeher* Habtamu, *mämhre* Habtasilassie, Jambaru and Tilahun and others. In 1984, an overall building of church was made by the participation of people. The idea of rebuilding the church was initiated by a church leader of the time *marigeta* Tilahun Gabrayesus. They made committee which consists of six persons. Those committee include; *Ato* Ishetu Mulat, *Ato* Adino Takile, *Ato* Damissie Bedane, *Ato* Arage

[200] Nageso Haji, p.25.

[201]Informants: Kaka Ombe and Taddesa Bulo; Kore Qiddus Gabriel Beta Christian Amataw, Amharic Bullet prepared for celebration of 100 years of Kore Qidus Gabriel Church in 2008.

Wakane, *Bälambaras* Bekele Denbala, and Tadese Dase. There was also a burial place for the the followers Orthodox Christianity in the compound of the church.[202]

The other branch of Christianity pricticed in Kore town next to Orthodox Christianity was protestant. For the first time, the followers of protestant religion came to Kore area in 1930s by a Swedish missionary. As they came to the area of Kore town, they converted well known person such as *Ato* Petros Dule and Yohanis Chakiso.[203] Due to the existence of reaction from the followers of Orthodox Christianity, it becomes difficult to the followers of protestant to enter and establish their own church in the town. They established small Church and School on the land of *Grazmach* wayu Chakiso *Bäläbats* of Koma clan during the time. In the school, they thought the children about religious and other subject. The name of established church was known as Lutheran church.[204]

During the time of Italian occupation, the missionary were expelled from area of Kore town by Italian government.[205] In 1947, they returned to the area of Kore town and established small Church in the area of Gobe; an area found out skirt of Kore town on the way to Kofale town on the land of Bariso Roba. They started converting the people. They thought the religious education and academic subject in paralell under the tree. [206]

In 1950, they entered and built their own Church in Kore town in the area of Mazoria. The name of the church was known as Lutheran church. Mr Lidya and Mr Anderson were the servants of the church during the time. Following the decline of the *Derg* government from power, different branches of Protestant such as *Mulu Wongel* (full Gospel), *kali Hiwot*, and Mekana Yesus were introduced in to the town. In 2008, there were about eight branches of Protestant in the town. Out of them, Full Gospel has the largest followers in the town and followed by Mekana Yesus.[207]

Table thirten: The branches of protestant church in Kore town in 2018 with the area they lacated.

No	Name of church	Area they found in the town

[202]Informants: Maringeta Tilahun and Ishetu.
[203]Informants: Kaka Ombe and Taddesa Bulo.
[204]*Ibid.*
[205] Fikadu Gurmesa, *The Gospel movement in Ethiopia*, Addis ababa, 1999, p.340
[206]Informants: Kaka Ombe and Sisay Bekele.
[207] *Ibid*.

1	Mulu wongel	Laga hari
2	Lutheran	Mazoria
3	Makar	Kulumsa säfär
4	Ganat	Arada säfär
5	Qali Hiwot	Kella
6	Masereta kirisos	Kella
7	Makana yesus	Kella
8	Hawariyat	Ali säfär

Source: Informant: Kaka Ombe.

The third type of Christianity that was practiced in Kore town was Catholic. The followers of catholic religion come to Kore town in 1987 from the Jigessa catholic branch which is found in Shashamene. As they came to Kore town, they requested the administration of Kore district to get land. The adminiration of Kore district during the time Ifirem Shibiru provide the land for the building of Catholic Church around Mazoria area on the road to kore town. They built churh in the next year.[208]

In addition to giving the religious service, the church played a great role in developments of social service in the town. They built school which is known as Kore Chatholic School. They constracted different recreational place including the first and the only stadium found in the Kore town and its surrounding area by 1.5 million. Above all, they contributed by supporting and encouraging female and disable people in the town.[209]

There were also the followers of indigeneous religion of Oromo people called *Waqefanaa* in the Kore town. Before the introduction of Christianity and Islam in the Arsi Oromo in generally and Arsi of Kore in particularly, the indigeneous people were the followers of Waqefanaa religion. [210]

Tablefourten: List of Religion practiced in the Kore town in 1994.

[208]Informant: Feyisa Gemeda and Magazine prepared on the50th years of Gobe junior school, p.17.
[209]*Ibid*.
[210]Informant: Huse Nabi and Dirrin Damissie, *Oromo Wisdom in Black Civilazation* (Finfinne, 2011), 180.

No	Name Religion	Male	Female	Total
1	Orthodox	2034	2320	4354
2	Protestant	189	243	432
3	Catholic	34	21	55
4	Islam	3508	3306	6814
5	0thers	5	5	10
6	Traditional	-	-	-
7	Not stated	-	-	-
	Total	5770	5891	11665

Source: National census of 1994, p.356.

According to the above table, the majority of the Kore town people were the followers of Islam. This is due to the fact that the majority of Arsi people who occupied the surrounding area of Kore town are the followers of Islam. It is followed by Orthodox Christianity and protestan respectively.[211]

6.1.2. Islam

Before looking about the introduction of Islam into Kore town and its surrounding area, it's good to see about the introduction of Islam into Arsi. Many scholars provide different idea on how Islam introduced into Arsi. Trimingham explains that, Islam was introduced in to Arsi due to their relation with the sultanet of Bali and Dawaro during the great expansion of Oromo people of the 16th c. As a result; Arsi accepted Islam.[212]. Others scholars described that Islam was introduced into Arsi by commerce through Harar and Somale. Cerulli relates the expansion of Islam into Arsi with the coming of a saint called Sheik Hussein.[213]The time when Islam was introduced into Kore town and its surrounding area was unknown. But, some sources indicated as the *Awa* clan like Awligana and Seimana which widely settled in Kore accepted Islam as far as 16thc.[214] Haberland shows as Islam was introduced into Kore area in 20th c. Oral tradition

[211]Informants: Habib Aman andSheik Badiru Ibrahim.
[212]Spencer J. Trimingham, *Islam in Ethiopia,* London, Oxford university press, 1952, p.253.
[213]Cerulli, *Folk of Literature of Galla* "Harvord African studies" volume VIII (Combiridge Harvord University press, 1922), p. 88.
[214] Abbas Hadji, p.64.

traced that, in the 20th c, the *Bäläbat* of Gofingira *Qañazmch* Turi Tula called *Ulama* (religious person) from Didain eastern Arsi to convert him into Islam.[215]

In Kore town, the first Muslim resident came and settled from Silte and wollo. They built a *Masgid* (mosque) to worship their God (Allah). These Silte residents built mosque around the area of present day Telecominication and Chilalo Hotel. The name of the Mosque was known as *Qadimi* mosque. There was stream which was constructed by Sheik Sabir (Lallabe) by diggining the land. He was the first *Muzin* (the person who call for pray) of the mosque. The stream was used for the washing during the *salat* (pray) period.The elders explain that, the water did not use for the alcoholic drinking such as *araqe* and *Tela*. During the rule of Iyasu, the Muslim in Kore town worshiped their God (Allah) without any pressure from Christians.[216]

As they come to Ethiopia, the Italians burnt Silte mosque because they suspect the Silte people as anti-Italy. Later in 1938, the Italian government promised to build the Mosque.This was what they did in other parts of Arsi to ecourage the followers of Islamic religion aginst Christians.[217] After two month, they build a Mosque for the Muslim which led to the building of Silte mosque for the second time near the present day of Muslim burial place. The well-known Muslim person during a time Sheik Ahmed made a proposal to move the Mosque from burial place and constructed in the area of its present day. The land for the Mosque was taken from H/Husen Kadir. It was constructed from grass roofe. When the road passed on the mosque, they moved it little far and constructed for the fourh time. It was constructed from steel. To expand and improve the quality of the Mosque, they built new Mosque in 1962 using stones and cement. [218]

The Imams that served the Mosque from the beginning incudes: Sheik Ali Abdurhaman from Silte Sheik Ahmed Wollo from wollo, Sheik Kadir Husen from Silte, Sheik Issa Umar from Silte, Sheik Abdela Hussein from Arsi, Sheik Hussein Ahmed from wollo, Sheik Badir Ibrahim from Silte, Sheik Kedir Tusa from Arsi.The following person was served as the muazin of the

[215]Von Eik Haberland, *Galla Soud Athiopiens*, Statugart, 1963, "notes on the History of southern Ethiopia people", Paris, 1975, p.37; .*Informant*: Sheik Mohammed Dire.
[216]Informants: Sheik Badiru Ibrahm and Sheik Mohamed and Background Information of Jimma Masgid (available in Masgid of Jimma in Kofele)

[217]*Ibid*, Temam Haji Adem," Islam in Arsi South east Ethiopia Ca. 1840-1974", MA Thesis history, Addis Ababa, Addis Ababa university, 2002, p.41.
[218]Informants: Sheik Badiru Ibrahim and Sheik Mohamed.

mosque starting from the time of its establishement. They were: Sheik Sabir, Sheik Hussein Hashim, Sheik Hussein Ahmed, Sheik Mohammed wollo, Sheik Nazim Jabal, Sheik Mohammed Bushura, Sheik Badiru Ibrahim, SheikTahir Abdela, and Sheik Mustafa.[219]

The Second Mosque was established in 1994 in the area of Laga hari. In 2008, there were several mosques in the Kore town. There are also *Madarasa* (Islamic school) in the town which give Islamic education to the Muslims.

Table fiften: Name of the Mosques found in the Kore town.

No	Name of the Mosque	Area they found
1	Qadimi	Silte säfär
2	Huda	Mazoria
3	Salem	Mazoria
4	Mubarik	Mazoria
5	Nasir	Mazoria
6	Al himani	Laga hari
7	Hakim	Silte safar
8	Hamiza	Mazoria

Source*:* Informant: Sheik Badiru and Sheik Mohammed Husen.

6.2. Urban Social Institution

Iddir, Ikub and *Mahber* were good examples of urban social institutions that were practiced in Kore town for long period of time. These institutions were not indigineous to the Arsi people. Ketebo argued that, it was introduced to Arsi by Amhara and Shoa Oromo who settled in Arsi following the occupation of Arsi by Menelik's army.[220]Before the introduction of that institution, the Arsi Oromo supported each other by the system of *Arsoma (*Arsi hood) in many ways. [221]

One of the social institutions introduced to Arsi by Amhara and Shoa Oromo was *Iddir*. It is a self-association that wasestablished to give mutual benefit to its members in the time of

[219]*Ibid*.
[220]Getacho Regasa, p.70 and Ketebo, p.83.
[221]Informants*:* Haji Beriso Gemeda and Ketebo, p.83.

problems.[222] The first *Iddir* was known as *DanbaññaIddir.* It was established in 1949. It's named from the area which was called *Danbaññasäfär*; which stretched from St. Gabreal church to the line to Kore town. The area was called as *Danbañña* because most of settlers of the area were soldiers who were loyal to the government during the time. It was established depend up on the settlement of the people. The first leader of the Danbañña Iddir was known as Ishete Mulat and his vice was known as Wolde Oda. Later, Mangistu Haile Mariam and Maringeta Tilahun Gabra Yesus have served as the leader of *Danbañña* Iddir respectively. [223]

They collected 0.10 cents per monthes on the day of month19th. This day was decided by the members. Later, during the *Derg* time, they started collecting on non- work day due the fact that many members of *Iddir* were government workers. On the day of collection of money, they prepared bread and *Tella* and eat together. They give about 300 birr to the members during the time of hardship. At the beginning, the Danbañña *Iddir* started its work by ten members. Through gradual process, its members grew up. The Danbañña *Iddir* has its own internal rule and regulation. If the member had made problems, they pass in different stages to expelle him/her from the membership. My informant confirms that, on the first stage they give advice to the problem maker. Then, they give warning and they punish him/ her about ten birr. The final step was expelling from the membership of *Iddir*. [224]

The Second *Iddir*in Kore town was known as Ali or arada *Iddir*. It's named as Arada because it's founded by the *Arada* settlers and Ali people who dominantly settled in Arada. They are clan found in Kore district. The first leader of the Arada *Iddir* was known as Wolde Tsadik (Abba Mando). It was established at the beginning of 1950s.The member's collected 0.10 cents per month on the day of 19th. Following the death of Wolde Tsadik, *Ato* Mulugeta Qondal and Mokonen Chekol was elected as leader of *AradaIddir* respectively. Like Danbañña Iddir, the Arada have its own inernal rule which was similar to the Denbagna *Iddir*. [225]

The third established *Iddir* in Kore town was known as *Gejja Iddir*. Its name was derived from the *säfär* called *Geja* which stretched from *Arada* to Laga hari. It was established in 1957. The first leader of the Geja *Iddir* was known as Abule Woticha. Like Arada and *DanbaññaIddir*, the

[222] Getacho Regasa, p.70.
[223]Informants: *MarigetaTilahun* and Ishetu.
[224]*Ibid:* Informants, Bufaro Bude and Haji.
[225] *Ibid.*

Geja Iddir collected 0.10 cents per month on the day of the month 19th as decided by the members.[226]

In the 1975, the three *Iddirs* such as *Danbañña, Arada* and *Geja*came together and formed Andinat Iddir. All of the *Iddirs* had the aim of helping member when the members are sick, face man made or natural problems, and death. During the *Derg t*ime, the government enters in the *Iddir* by forcing them to give the *Iddir* propert such as money and tent for the Government Issue in the name of country help. This led to the decline *Iddir* in the town. Following the decline of *Derg,* many Iddir emerged in Kore town. Among them Kela *Iddir*, Laga hari*Iddir* and Kulumsa *Iddir* were the well-known.[227]

Ikub is another social institution practiced in Kore Town. The people organized themselves and collected a certain amount of money. It is sometimes organized by the people who were unable to save in Bank[228].Oral informant shows that, *Ikub* was started in Kore town in 1940s. During the time, many people in the town changed their house from grass roofed to coggurated iron. By such system, they organized and started *Ikub* to build their house by rotation. They sometimes organized based on ethnic identity, religion affilation, settlement pattern and occupation.[229]

6.2.1 Water Supply

Before the construction of the water supply in the town, the people of Kore town used different stream such as Timket bahir, and Copa sream. They also dig the well and used for the house hold consumption.[230]Those streams which were used by the urban dwellers were always missused by cattle and other factors. This led to the introduction of much water disease such as Colera, Ameba, typhoid and others. The urban dwellers of Kore town asked to get pure water at different time. But, they cannot get positive answer from the government on the time. When the Colera was brokeout in the town, the first water supply was installed in the area of Mazorianear to present day of Lutheran school in 1968.[231] It was installed by CADU organization and the Kore

[226]Informants: Taddesa Bulo and Husen Nabi.
[227]*Ibid;* Informants: Maringeta Tilahun.
[228]Siegfried pausewang, p.189.
[229]Informants: *Maringet*a Tilahun and Tedese.
[230]Nageso, p.22.
[231]Injformants: Kedir, Maringeta and Feleke.

municipality. Unfortunately, the installed water supply was not enough to meet the demand of urban dwellers. The installed water supply produces about $16m^3$per day.

The water supply was installed by digging the well which deep up to 250 meter. About six bono of water was installed in the town in the area of Kella, Mazoria, Laga hari, Geja, Silte, and in the compound of Ato Tashome Damissie House. In 2000, there were about 300 people who owned individual water tube in their house. Starting from the time of its establishment, the water supply in the town was controlled by Kore town municipality. In 1995, it was transferred to the water supply office.[232]

6.2.2. Health service

For long period of the time, the people of Kore town used a traditional medicine to cure themselves from diseases due to the absence of modern health center in the town.[233] The first clinic in the Kore town was established by the Sweden missionaries in 1947. They founded the clinic in the area of Laga hari behind the Lutheran school. They provided service to the students who learned in the Lutheran School and sometimes to the urban dwellers. Later, many private clinicswere opened in Kore town. The first private clinic in the Kore town was the clinic of Hailu Jambare. He came from Amhara in the specific area of Ankober and opened the clinic in the area of Bole Hilensa. He provided good service to the urban dwellers and the surrounding rural area of Kore district. Due to this, he was well appreciated by the people of Kore. The people said the following statement about him:

Amharic	Gloss
ይተካከልእንጂዛፍአያወጣምፍሬ	Trees would not bear fruit
የህዝቡመድሃኒትሀይሉጀምበሬ[234]	Haile Jambaru is essential for the people

[232]*Ibid.*
[233]Informants: Aman Churiso and Iyasu Kebede.
[234]Informants: *Maringeta* Tilahun and Feleke.

The second clinic in the Kore town was established by *hakim* Kebede. The name of the clinic was known as kebede clinic. He established clinic in the area of Arada in 1950. The third clinic was the clinic of Tamirat Bashaka. He founded clinic in the 1959 *Arada.* The name of the clinic was known as Tamirat clinic. The private health facilities might somewhat met the demand of those who can afford to pay the cost of hospitalization, treatment and medical. For the majority people who cannot afford to pay high pricesfor the private clinic was difficult.[235]

To solve the problem, the government constructed small health center which was the first governmental health centre in the Kore town in 1964. The health center was officially began its work in 1966. But, the health center was unable to meet the demand of the Kore population. During the *Derg* time, the government reestablished a health center in the Kore town in the compound of present day of Kore town municipality. The leader of the health center was known as Tedese kebede. To meet the demand of the people, the health center provides the service by low price. Two additional private clinics were established in the town in the area of Mazoria *säfär.*[236]

Following the decline of the *Derg,* new health centers were established in the area of Laga hari near Laga hari market. It was established by the government and participation of Kore people in 1995. In the process of building health center, the leader of Kore distict *Ato* Jemal Jarso played a great role by encouraging the people of Kore distict and requesting the government. The health center is providing the service such as labratory and easy surgery. However, the health center was not fulfilled by all materials such agood laboratory and there were the shortage of trained man power. Due to the bsence of Hospital in the town, the people moved to other towns such as Yirgalem, Kuyera, Awasa, and Addis Ababa for higher surgery and examination.[237]

There were different factors that brought the health problems in the town. Some of them includes; low level clean water supply, lack of self-hygiene, lack of environmental sanitation, presence of transmitted disease and others. According to the information gathered fromKore distict health office, the most known diseases in Kore town and its surrounding area includes; pneumonia, diarrheal (non-blood), acute febrile illness, acute upper respiratory, infection,

[235]*Ibid.*
[236]Informants, Feleke and Ishetu.
[237]Informans: *Maringeta* Tilahun and Aman Churiso.

typhoid firer, Trauma which includes injury and fracture, dyspepsia, acute bronchitis, infection of skin and subcutaneous tissue.[238]In addition to the government owned health center, there are five private clinics and two pharmacies in the Kore town in 2006.

Table sixten: The private Clinic and Pharmacies found in the Kore town in 2008.

No	Name of clinic	Types of health care	Area they found
1	Mada wolabu	Clinic	Mazoria
2	Eka	Clinic	Arada
3	Nuredin	Clinic	Mazoria
4	Dr, Abdela	Medium Clinic	Arada
5	Jemal	Pharmacy	Arada
6	Pool	Clinic and pharmacy	Laga hari
7	Dr, Gudeta	Medium clinic	Laga hari

Source: Kore Distict Health Office, file number five.

Table seventen: The number of Health Institution found in the Kore town in 2005-2008

No	Types of health institution	2005	2008
1	Lepisi	-	-
2	Health center	1	1
3	Medium Clinic	-	2
4	Pharmacy	2	4
5	Drug store	-	1
6	Clinic	2	3

Source: Koredistict Health Office, file number ten.

[238]Survey of Kore District Health office, 2018, file number four.

Table eighten: Number of Medical person who providing service in the town by government and institution in 2005 and 2008.

No	Medical person	2005		2008	
		Government	Private	Government	Private
1	Doctor	-	-	-	2
2	Health officer	3	1	4	1
3	Pharmacies	2	1	3	1
4	Laboratory technician	2	-	2	-
5	Sanitary	1	-	-	-
6	Health assistance	4	-	4	1
7	Nurse	6	12	6	15
8	Health extension	2	-	2	-

Source: Kore distict health office, file number ten.

6.2.3. Education

For a long period of time, Ethiopia experienced traditional education. In such case, the role of Ethiopia Orthodox Church was great starting from the time of introduction of Christianity into Ethiopia in the 4thc.[239]This was true for Kore town where the traditional education was practiced by bothOrthodox Church and Islam religion. Before 1940s, the Orthodox Church provides traditional education to the settlers of Kore town. The Church thaught children who followed Orthodox Christianity. There was a tradiotional education that was given by Muslim in the town in Silte Mosque. [240]

Modern education was introduced into Ethiopia during the time of Emperor Menelik. Accordingly, the first modern School was opened in Addis Abab in 1908 and named as Menelik II School. Later, the modern education was expanded into different towns of provinces such as Harar, Dire Dawa, Dassie, Mekele and others in 1930s.[241]After liberation of Ethiopia from

[239]Bahru Zewde, *Pioneers of change in Ethiopia*, Addis Ababa, 2002, p.20.
[240]Informants: Sheik Mohammed Dire, *Maringeta Tilahun* and Feleke.
[241] Bahru Zewde, *Modern History of Ethiopia*, pp.108-109; Bahru Zewde, *pioneers of change in Ethiopia*, pp.23-27.

Italian occupation, Emperor Hailesilassie gave more attention for the developments of modern education. As a result, many school s were opened in different parts of the country.[242]

Oral tradition shows that in 1940, a person known as *Alaqa* Kalamwork thaught both traditional and modern education parallel in the area of Shire. In 1941, the government sent four teachers. They made the house which had four doors from grass roofed in the compound of present day Shire Junior School. The director of School was as Nuguse Getahun. The vice director was known as *W/ro* Zerfu. In 1942, Emperor Hailesilassie came to Kore town to visit the Gobe cattle breeding. When he returned from Gobe, the emperor visited the School. The student, teachers and local pople welcomed the Emperor.[243]

The Emperor promised to build the School in Kore town. Later, by keeping his promise, the Emperor sent about 8000 thousand birr for the building of School. In 1961, School was built and named as Kore junior school. It is sometimes called as Kore primary school because the place was used as the office for the Italian during occupation. In the 1962, the teaching and learning process started in the school. The School was constructed by Britain engineer and the material for building was transported from Sweden.[244]

When the School started giving service, about 104 students who learnt in the grass roofed house were transferred to the newly constructed school and 46 students newly started grade one. The school opened up to grade five in 1962. In 1964, for the first time, grade eight studentstook national examinations. Unfortunately, all of them were failed. In 1966, about six students took the exam. But, only one student was passed the exam. Then, the government closed grade eight in Kore town and send students to Kofale town. [245]

Table nineteen: The number of students who learned in Kore Junior School from 1962-2008.

No	Year	Male	Female	Total	No	Year	Male	Female	Total
1	1962	149	1	150	32	1976	1065	500	1565
2	1963	175	5	180	33	1977	768	511	1279

[242]Crummey, p.236.
[243]Informants: Anota Bude, Teddeme and Kaka Ombe
[244]*Ibid.*
[245] Magazine prepared on the 50th year celebration of kore junior school, p.13.

3	1964	189	5	200	34	1978	1037	519	1556
4	1965	200	20	220	35	1979	1297	600	1897
5	1966	201	30	231	36	1994	1551	593	2144
6	1967	202	40	242	37	1995	1392	612	2004
7	1968	200	59	259	38	1996	1090	621	1711
8	1969	202	49	251	39	1997	1039	623	1662
9	1970	201	75	276	40	1998	768	547	1315
10	1971	210	78	288	41	1999	835	595	1430
11	1972	205	80	285	42	2000	807	516	1323
12	1973	280	100	390	43	2001	1226	586	1612
13	1974	322	90	412	44	2002	1155	576	1702
14	1976	431	90	521	45	2003	1155	576	1731
15	1977	500	106	606	46	2004	1232	540	1772
16	1978	631	110	741	47	2005	1302	567	1805
17	1979	656	112	768	48	2006	1560	905	2465
18	1980	812	103	915	49	2007	1826	1050	2876
19	1981	892	145	1037	50	2008	2240	1295	3535
20	1982	669	216	885	51				
21	1983	697	200	897	52				
22	1984	642	401	1043	53				
23	1985	740	397	1137	54				
24	1986	961	399	1360	55				
25	1987	965	416	1381	56				
26	1988	966	412	1378	57				
27	1989	1035	432	1467	58				
28	1990	786	419	1207	59				
29	1991	1197	453	1650	60				
30	1992	1239	539	1775	61				
31	1993	1441	519	1960	62				

Source: The Archive of Student admission of Kore Junior school from 1962-2008.

From 1996, the numbers of students declined due to the opening of many junior schools in the rural area which supplied student to it.

In expanding modern education in Kore town, missionaries have played great role. They opened the first school in 1950s in the compound of *Baranbaras Wako Turi*. The student who were from the Oromo ethnic group who were well discriminated by *naftañña* system. The followers of Orthodox Christianity were not allowed their children to educate in the Missionary School because they dislike the missionary and their religion protestant. Some of the students who learned in the Missionary School during the time includes; Jarso Dulecha, Yohanis Chakiso, Bariso Chakiso, Gabo Wako and others.[246]

During the Italian occupation, the Missionaries were expelled from Ethiopia by Italian government. In 1960s, the Swedish missionaries returned to Kore town. As they returned, they opened School from tentand started teaching student under the tree in the area of Shire in the compound of Bariso Roba. They settled there because the followers of Orthodox Christianity refused to allow the establishment of protestant Church and School in the town. In 1969, they entered town and opened the second School in the Kore town next to Kore Junior School. The name of the school was known as Lutheran School .The first director of the School was known as Mr Anderson.The School started teaching with fifteen students.[247]

Starting from1950, the missionaries expanded a literacy program in the Kore town and surrounding area. The first School was found in the area of *Laga hari* and the Second was found in the area of *Mazoria*. [248] The director of literacy compaign was known as Jalata Jafaro. To express his work, the people said about him as follows:

Amharic	Gloss
ታላቅብርሃንበራአምናናዘንድሮ	Great light shines this year and last year

[246]Informants: Kaka Ombe, Feleke Zewdine and Bashiru Zewde, pioneers of change, p.23.
[247]*Ibid*.
[248]Inormants: Abdo Shubisa and Anota Bude.

የቀለምቀንድነውጃለታጃፈሮ[249] Jalata Jafaro the pioneer modern

Of education.

He prepared three different types of books which have different examples and symbols to teach the students. The school continued giving the service to the society until the decline of Hailesilassie from power. During the Derg time, it continued its work for two years. Later, the *Derg* closed the schools and started their own literacy program. After the fall of the *Derg* from power, the Missionaries opened many school s in the town and the surrounding area.[250]

The second governmental owned school in Kore town next to the Junior School was opened in 1976. The name of school was known as Kore 02 or Ali School. It was named as Ali because most of the settlers near the school were from Ali clan. At the beginning, the School started teaching process in the office of Kore distict police and court office whenthey were transferred their office from Ali *säfär* to Laga hari an area of their present day. Additional classes were built by the participation of urban dwellers of Kore town.[251]

For long period of time, there was no secondary school in Kore town. Due to this, Kore student who finished grade eight were forced to learn in the neighboring Secondary School such as Kofale, Shashamane, Asalla, Adama and others. Those students with low income stopped their education on grade eight. To solve the problem, the dwellers of Kore town appealed to government to get Senior Secondary School. Later, the government promised to open the school and started construction in the Kella *säfär.* In 2003, the student started grade 9th in Kore Junior School. They built two blocks each having four classes for student and one block for director office and staff. In 2004, when the building was completed, the teaching learning process was started and those students who learnt in Junior School were transferred to the new building of Senior Secondary School.[252]

Following the change of educational curriculum in Ethiopia in 2001, Kore Senior Secondary School was reduced from grade 12to grade 10. Those students who finished grade 10 were

[249] *I*nformants: Gebra Amlak and *Maringeta* Tilahun.
[250] *Ibid*.
[251]Informants: Feleke and Haji Bude.
[252]Desta Hirpo, "*History of Kofele senior secondry school and preparatory school*", BA thesis (Mekelle University, History), 2010, p.30.

started attending school in neighboring school such as Kofale, Shashamene, Bokoji, Asalla and others due to the absence of preparatory school. Those students with low financial income were unable to attend the preparatory. Later, the people of Kore town organized and made committee from urban dwellers and appealed to the government. The committee includes; *ato* Abdi Husen, *ato* Kaka Ombe and Kadir Kiso. The committee collected money from urban dwellers and rural area of Kore distict. The preparatory school was built by the participation of Kore people and government. They built two blocks each of them have four classes. Finally, the preparatory school was started in Kore town in 2008.[253]

After the decline of the *Derg*, many schools were opened in Kore town. As oppossed to this, Lutheran School was closed because the missionaries stoped their service on education. The former house of School was today used for religious purposes.[254]

Table Three: The name of Schools found in Kore town in 2018.

No	Name of school	Year of foundation	Grade
1	Kore number 1	1962	1-8
2	Kore number 2	1980	1-8
3	Catholic	1996	1-4
4	Luteran	1950	1-6
6	Kore high school	2004	9-12
8	Watara tun	1999	1-6
9	Ammar	2000	1-4

Source: KoreDistict Educational Office, 2020, file number 2.

One of the educational institutions found in the Kore town is Kore Central Training Institution. It was established in 2006. It was located in the North Western part of Kore town behind Kore Seniory Secondary School. They trained the farmers of the surrounding area of Kore town.The institution trained the farmers on different fields such as metal work, pottery work, wood work, cloth work and others. They trained the farmers on the night time by providing the bed service in

[253]*Ibid*, p.31.
[254]Informants: Abdo Shubisa and Anota Bude.

the institution. They done this because, the farmers participated on their own work on the day time. The institution also participated on farming and cattle breeding.[255]

Following the fall of the *Derg,* the institution stopped its work. All property of the institution was robbed by the surrounding people. Later, the government restarted the institution. Regarding man power, the institution began its work by three teachers who were trained by the above mentioned work. Gradually, the number of workers increased and reached about eight in 1991. After 1999, the institution started training the students who finished grade ten. They gave short training for two years. In 2000, the institution was developed from Center of Training to TVT (Technical and vocational Training).[256]

6.2.4. Electricity

In Ethiopia, electricity was introduced for the first time in 19th c. The source indicates that, for the first time, electric motor was installed in Addis Ababa. Between 1950-1954, the electric power were installed at Abba Samuel, Koka, Dassie, HageraHiwot, Woliso and Dabra Birhan [257]

Before the establishment of hydroelectric power in the town, the people used traditional light. The urban dwellers requested the Kore municipality to get electric service. The electric service introduced in to Kore town in 1972 from ShashameneHydro electric power. It gives the service for 24 hours.[258]In Shashamene, there was EELPA (Ethiopia Electric Light and Power Authority) which was divided into two branches such as Southern branch and Shashamane branch. The southern branch was responsible for all area of Southern region. The Shashamenebranch was responsible for the surrounding town such as Jigesa, Sole, Kore, Alaba, Wondo Ganat, Aje, Arsi Nagelle, kuyer, and Shire.[259]

Kore electric power was founded under the Shashamene distict as a satellite. Later in 2008, it become independent and formed as adistict by having its own office in Kore town. In the same year, there were about 2000 power control and seventeen transformers in the Kore town. There

[255]Informants: Abdo Shubisa and *Maringeta* Tilahun.
[256] *Ibid*.
[257] Kahsaye Lemma, "Spatial Distribution of Hydroelectric power in Ethiopiaa", BA thesis in Geography, Addis Ababa University, 1993, p.5.
[258]Informants*:* Beriso Gemeda and Nagawo.
[259]Benti, p.113.

are special areas in the town which needs high energy consumption of electric energy such as Flor mill, Edable oil, Grain mill, Wood work, Hotels and others.[260]

6.2.5. Transportation

In the Ethiopia, the road constraction was started during the time of Emperor Menelik. For long period of time, the transportation becomes one of the great problems in our country due to the poor development of the road.[261]This was true for Kore town where there were the problems of road that connect Kore town with the neighboring town.The merchant used pack animals such as Horse, Mule and Dokey to conduct trade with the neighboring town such as Shäshämane , Sirka, Sidama and others due to the absence of modern road and car. [262]

Oral traditions show that, the first modern road that passes from Addis Ababa to Asela by passing in the Kore town was constructed in 1930s[263] Italians occupied Ethiopia before the construction of the road was finished. Later, thanks to the Italian government, constraction of the road was completed. The Italian government made the roadnotto benefit Kore people. But, for the sake of expanding network into the rural area which was controlled by Ethiopan patriotic resistance.[264]

The Second road that link Kore town with the neighboring town was the road to Gobe cattle breeding and Kore town. This road was constructed after the liberation of Ethiopia from Italian colonization. The government made the road to control over the Gobe Cattle breeding which was directly controlled by central government.[265]The other road that link Kore town with the neighboring town was the road from Kore town to towns found near Asela and in Arsi such as Karsa and Bokoji. This road was constructed following the decline of the *Derg* in 1992 by participation of the people of Kore district. The people of Koretown collected money to build office in the Kore town which was destroyed during *Derg* rule when Kore district was reduced to *Kebele* by transferring the district under Kofale district. As a result, the people collected about 10000 birr and constructed the office. About four thousand birr was left from the building of the

[260]Nageso, p.22.
[261] Gunilla Bdjertan,"migration to Shashemene: Ethnicity, Gender and occupation" uppsal: scandavia institute of African studies, 1985, p.94.
[262]Informants: Qixe Tusa and Husen Nabi.
[263]Informants*:* Kaka Ombe and Iyasu Kebede.
[264]Informants: Gebra Amlak Guye and Maringeta Tilahun.
[265]Informants*:* Feleke and Iyasu Kebede.

office. The committee and people decided to construct the road that link Kore town with the town of Guguma which far about 15km from Kore town.[266]

The first Car that started providing service in the Kore town was thecar of *Ato* Damissie. This Car was first bought for the private service. Later, it started providing service to the between Kore and Kofale town by 0.5 cents. The second Car was the Car of Mekonen Chekol. He bought the car for his son. Unlike the Car of Damissie, this Car gives service between Kore town to Shashamene town, Kore town to Kore town and Kore town to Shire town.[267]

During the Derg time, the problem of the car was hampered the people from moving from Kore town to other town due to the fact that the car of Damissie stopped giving service to the people. To solve the problem, the urban dwellers organized themselves and collected money to buy the car. Finally, they bought the Car by 8000 birr. The name of the car was known as *shantame* meaning fifty because each Kore urban dwellers collected fifty birr. The car contains 10-15 people. It provides service between Kore to Shashamenetown and Kore to Kofale town by one birr. The driver of the Car was known as Galato Sero. Following the fall of Derg, many private Cars were started giving service to the people.[268]

There was no Bus station in the town until 1995. My informant confirms that, the Car stopped on the main road around the Arada market due to the absence of Bus station. The first Bus station was built in Kore town in 1995 in the area near to Silasechurch.[269]

Gaari (horse drawn cart) started providing service in the town in 2002. The owner of the first *Gari* was known Tefera Bekele and followed by Sultan Dule. They provide service in the town and from Kore town to Junior School called Shire. Within a few years, many *Gari* was emerged in the town. As a result, the *Gari* started givingservice into different direction from the town to rural area such as Shire, Shifa, Gobe, Lepisi, and Ashoka. [270]

Starting from the time whenKore town got the master plan in 1974; many additional road was constructed in the town. According to the report of Kore distict road authority, there are about 10

[266]Informants: *Maringeta* Tilahun, Feleke and Adam Sado.
[267]Informants: Haile Adino and Iyasu Kebede.
[268]Informants*:* Maringeta Tilahun and Haile.
[269]Informants: Sultan Dule, Haji Bude
[270] *Ibid*.

km gravel road in the town. Among them, the most known road includes: Arada to Laga hari, Laga hari to Mazori, Mazori to Kore Senior Secondary School, Laga hari to Kella, Kella to Kulums and Arada to Mazoria[271]

6.2.6. Telephone and postal services

Written sources indicated that, the Telephone service was introduced into Kore town in the early of 20th c from the installation of Asalla town.[272] The first worker of the Telephone was known as Ishete mulat. He was sent from Amhara. During the time, Ishete Mulat got two *gasha* of land in the Shire clan as the salary. In 1960, the new network Telephone which was manually operated was established. In 2004, the digital micro wave replaced the manual operator. Before 2004, the telephone service was used in the luxurious communication system and government office. Thanks to the Ethiopian Telecominacation Corporation, the urban dwellers get their own private telephone in their home.[273]

The other communication system is the postal system. In Kore town, the postal system started in the 1970 in the *kebele* house. The first worker of Kore post office was known as *Ato* Iyasu. He took the posta to Asela post office. It was after it reaches Asela in which the post distributed to different parts of country.[274]

CONCLUSION

I have attemted to investigate in this thesis the developments of Kore town from the time of its emergence as a market. It was emerged as a market in the area of *Shire*. Before the establishement of Kore town, the present area of Kore town had served for local elders as a meeting place, where the local justice was carried out by elders of Doda clan. Finally, the market was founded in accordance with law of *Gadaa* system in 1930s. The year 1936 was a landmark in the history of Kore town. Following the coming of Menelik's army to Kore area, different huts were built near the market. The soldiers and nobility started to build house; from grass roofed hut

[271] Kore District Road Authority, 2018, folder number, two, file number three.
[272] Getacho Bedada, p.37.
[273] Informants: Iyasu Kebede and Maringeta Tilahu.
[274]InformantsI: yasu kebede and Abdel Beriso.

in the area. The houses built were formed into cluster which gave rise to typical settlement pattern of the town.

During Italian occupation of Ethiopia, the Italians made a camp in the eastern part of Kore town around the present day Meteorological station. They removed the former officials which were assigned by the centeral government from power and put their own person. The people of Kore town accepted the Italian rule as a counter offensive the against gäbbär-*naftaññ*a system. The Italian government played a great role in expanding different socio-economic services such as road, health center and school s in the town.Under thr Emperor Hailesilassie rule, Kore was established as one of district in Ethiopia in 1958. As a result, Kore town become the administrative center of Kore district. In 1965, Kore town obtained the township status and restructured. In 1974, Kore town got the first master plan.

Under the *Derg* rule, government reduced Kore town from center of distict to center of *kebele* administrative by transferring Kore district under Kofale. Following the decline of *Derg*, Koredistict regained the status of district. As a result, Kore town became administrative head quarter of Kore district.

A different person suggests different reasons on why Kore town did not develop. One of the factors that affected the development of Kore town was the absence of cash crop in the rural area of the town. Most inhibitantes of Kore town depend on cattle breeding and crop production. Therefore, they use the local rural area for their cattle. This resulted in the absence of more trade in the town.

Many people blamed the existence of Shashamene town near to Kore town as one of the factors that hinder the development of Kore. Shashamane town which is today head quarter for western Arsi is far just about 25km from Kore town. Many people preferred Shashamene to Kore because of the existence of good climate. My informants indicate that, there were different forms of corruptions in the town in the area of land distribution in the town, revenue collection in the town and power sharing. Many other ethnic groups which came from other areas largely left the town and its surrounding. Thus, the investment in the town has been affected negatively. The future of town depands on the dedication of the town's administration, district and zonal officials and good governance. Investment activities should be encouraged against all negative adges

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List of Informants

No.	Name of informant	Age	Place of interview	Date of intetview	Remark
1	Abdela Bariso	56	Kore	15/07/22	He was the worker of Kore post office and knows well about the post service of Kore
2	Abdela Sado	65	Kore	9/07/22	He was born in Kore town and well knows about the town.
3	Abdo Shubisa	58	Kore	27/06/22	He was first student in the Gobe elementary school
4	Adam Turi	70	Kore	25/08/22	Well know about Kore town during Haile Silassie derg and current government and worked in Gobe cattle breeding
5	Aman Dule	68	Kore	13/08/22	She was worker in Kore district trade office
6	Amina Kadir	63	Kore	12/07/22	He was served in the Kore gimjabet during the Derg time.
7	Anota Bude	67	Gurmicho	26/06/22	He knows well about the introduction of the protestant religion in Kore town and urban institution.
8	Asha makuria	70	Kore	15/09/22	She well knows the Arsi culture.
9	Bale Tusa	55	Kore	27/07/22	He know when the time of Gurage and Amahara merchants were come to the area

10	Barite Bulo	55	Kore	05/08/22	She was well equipied with the Arsi culture
11	Bashiru zawde	53	Kore	18/08/22	He knows well about the introduction of education in Kore town.
12	Bufaro Bude	63	Kore	25/07/22	She was born in Kofale and lived in Kore and knows well about Kore.
13	Cile Isixafanos	77	Kore	20/07/22	He well knows the time of coming of menelik force to the areas.
14	Diriba Damisse	69	Kore	20/08/22	He was resident in the Kore town and knows well about the developments of town.
15	Fano Mamo	75	Kore	23/08/22	Elder in the Kore town and know well about the town during the past government.
16	Feleke Zewdine	72	Kore	20/08/22	Well know about Kore town during H/Silassie and Derg.
17	Gabre amlak	75	Kore	21/07/22	He is well known elder in the Kore town and knowns about the culture of the Arsi Kore people.
18	H/ Bariso Gemeda	64	Kore	19/07/22	He was well known elders in the Kore town and he knows well history of Kore town.
19	H/ Garite Unge	67	Kore	10/07/22	He was well known elders in the Kore town and he knows well the history of Kore town.
20	Habib Aman	50	Kore	15/08/22	He was served in the Kore agriculture.

21	Habib Sero	56	shashamane	04/08/22	He is working in the Kore culture and tourism office and equipied with the cultures of Arsi.
22	Haile Adino	67	Kore	28/09/22	He is resident in the Kore town and know about the history of town.
23	Haji Bude	60	Kore	22/09/22	He was the first student in the Gobe junior school and knows well about history of education in kore.
24	Halima Lenjiso	57	Kore	9/08/22	She was well equipied with the culture of Arsi.
25	Hamid Ahmed	68	Kore	28/08/22	He was born in Kore and well know about Kore town.
26	Hasan Jibicho	69	Kore	8/08/22	He worked in the Gobe cattle breeding for long period of time.
27	Hirpo Sero	64	Kore	06/07/22	He know about the marriage system of Arsi Kore.
28	Husen Mude	75	Kore	24/03/22	He well knows the coming of Nagadras to the area.
29	Husen Nabi	59	Kore	10/07/22	He is resident in the Kore town and know about the history of the Kore town
30	Husena Tusuru	67	Qore	29/07/22	He knows about history of Islam religion on the Kore town.
31	Ishetu Taklamariam	79	Kore	14/07/05	He was the first student in the Kore junior school and served as the director.

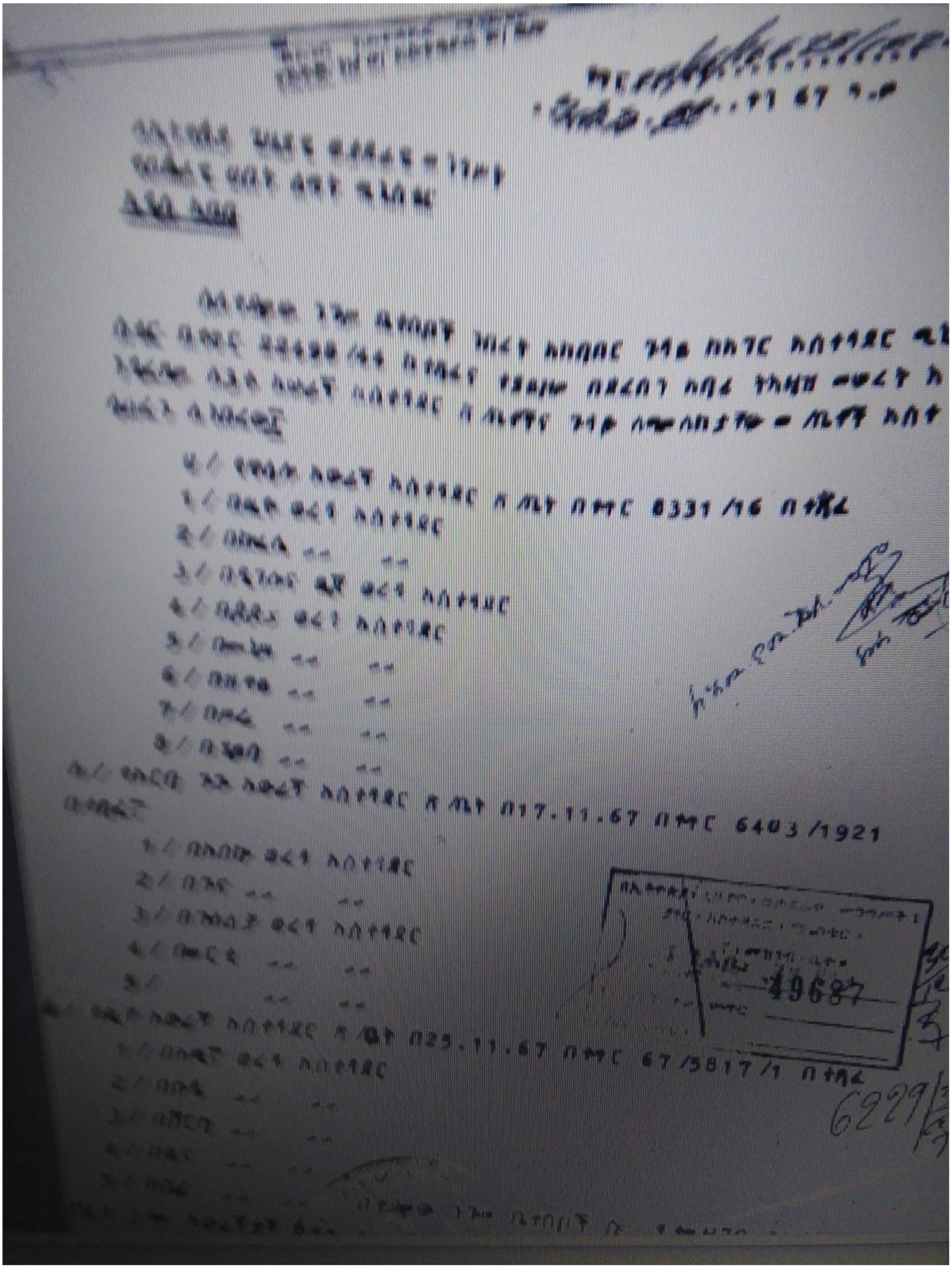
32	Iyasu Kebede	67	Kore	05/07/22	He well knows the Italian occupation and their contribution.
33	Jawaro Sero	51	Kore	24/07/22	He was well equipied with the culture of Arsi.
34	Jeyilu Adam	63	Kore	04/07/22	He worked in the Kore education office.
35	Kadir Sado	59	Shashamane	30/07/22	He well knows the Italian rule in the Kore.
36	Kadiro Tusamo	65	Kore	8/07/22	He well know about Kore town during Durg time.
37	Kaka Ombe	87	Kore	22/07/22	He is well know elder in the Kore town and knows well about the culture of the Arsi Kore people.
38	Marigeta Tilahun	71	Kore	24/07/22	He knows well about the history of Kore town in generally and orthodox Christianity in particularly.
39	Mohammed Hasan	59	Kore	25/07/22	He knows about history of Islam religion on the Kore town.
40	Mustefa Dalu	40	Kore	22/08/22	He is worked in the Kore cultural and tourism office and equipied with the culture of Arsi.
41	Nado Tusuru	69	Shire	25/08/22	Worker in the Kore administration office and served as a leader of Kore municipal office in the past.

42	Negash Haile	53	Kore	14/08/22	He is resident in the Kore town and know the history of Kore town.
43	Nuguse Haile yesu	48	Kore	26/09/22	He is the resident of the Kore town and knows well about the history of Kore town.
44	Qixe Tusa	63	Kore	12/07/22	He was served in Kore culture and tourism office and equipied with the cultures of Arsi Kore.
45	Salamon Badiru	74	Kore	17/08/22	Worker in the Kore district revenue office and knows well about the sources revenue for Kore town.
46	Sheik Badir Ibrahim	77	Kore	2/07/22	He nows about the trade and Islam religion expansion through Kore.
47	Sheik Mohammed Dire	67	Kore		He knows the result about history of relion on the Kore town.
48	Sinbiro Wako	69	Kore	17/09/22	Elders in the Kore town and know about the development of the town.
49	Sisay Bekele	67	Kore	23/07/22	His introduction of the protestant religion in Kore town.
50	Sultan Dule	58	Kore	12/08/22	The first introduction of drwn horse curt into Kore town.
51	Tadesa Bulo	54	Kore	11/07/22	He knows well about the introduction of education in Kore town.

52	Umar Bariso	57	Kore	13/07/22	He worked in the Gobe cattle breading for long period of time.
53	Yirda Mengesha	65	Kore	13/07/22	He know well about Kore seed improvement.

List of Appendices

Appendix	Date / year	Highliht	Remark
I.	2000	Archieve of Kore Woreda Silase church (Available in the church)	
II.			
III.	1917	Urbaan land tax receipt (possessed from individual)	
IV.	22/8/ 1985	warning given to the owner of hotels and other service industry	
V.	July, 1911	letter addressed to Fenqebo to Allow the Kore to live there and pay tax in the past.	
VI.	30/11/1975	letters written to Arsi province to protetect the town property such as tree and others (available in NALA)	
VII.	10/12/1275	Letters written to Arsi province to make Urban land and other property in the town as Government property (available in NALA)	
VIII.	30/8/1975	Letters written by Arsi province to protect the property of Emperor's family (available in NALA)	





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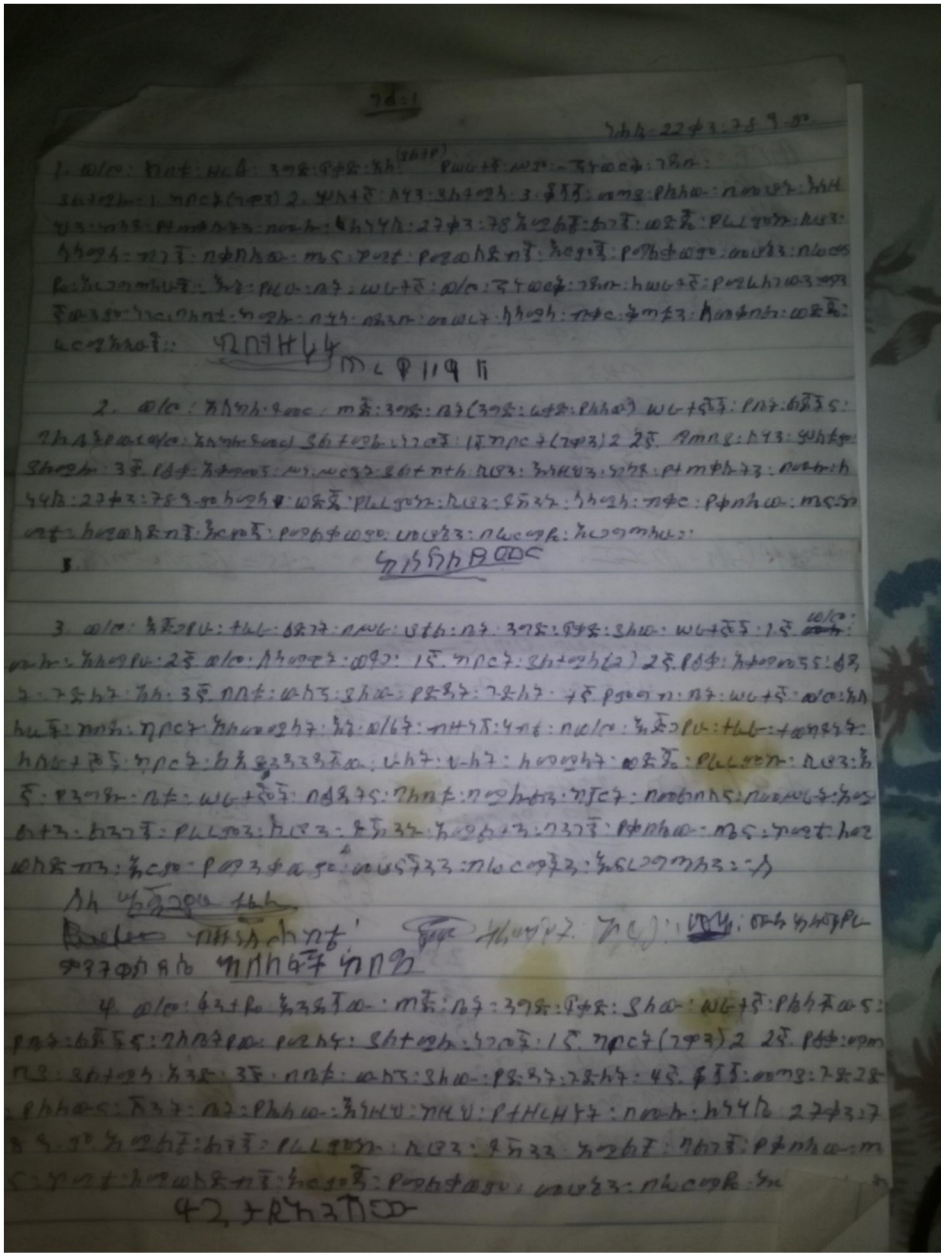
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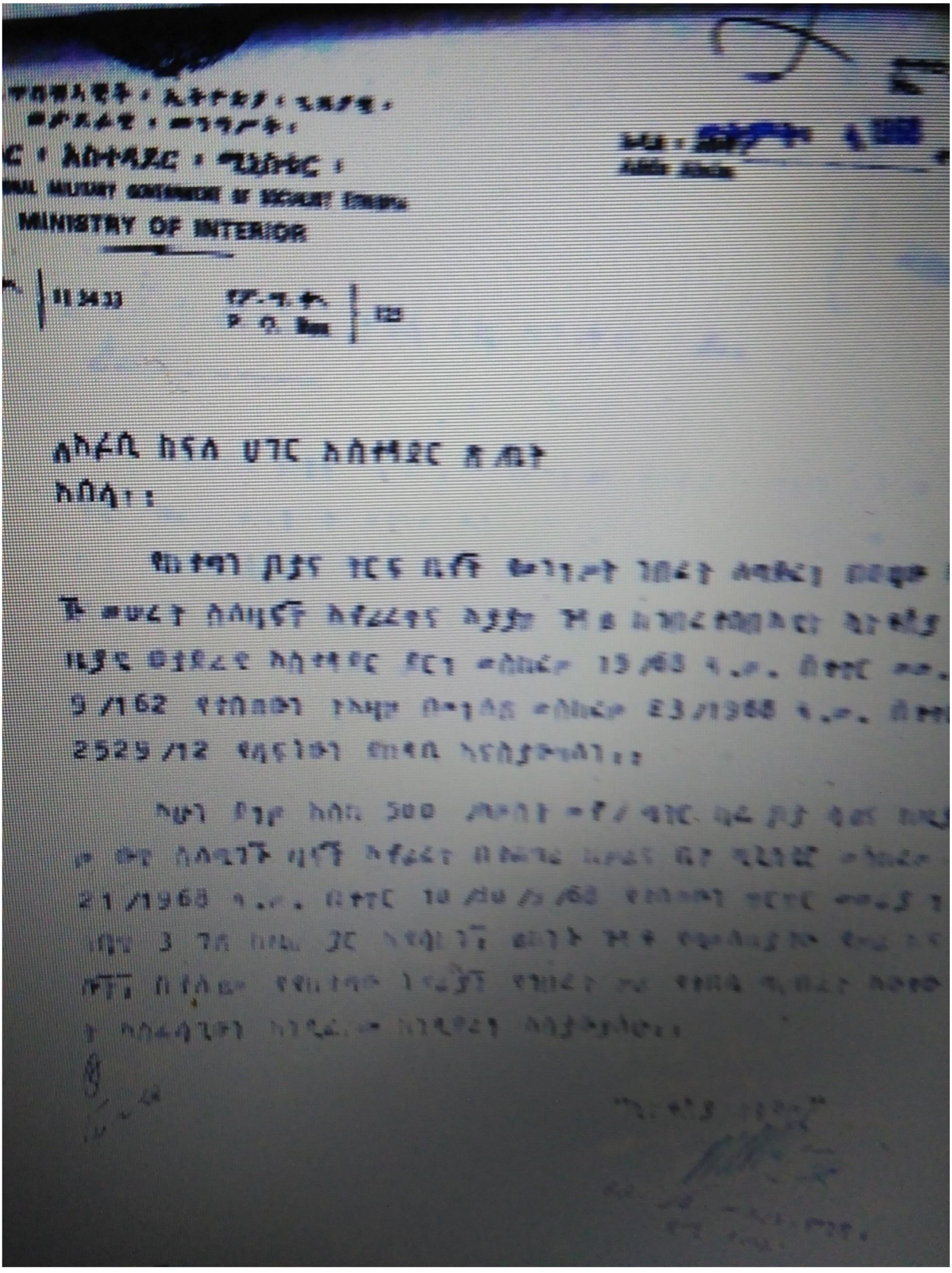
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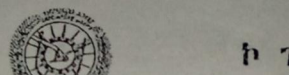
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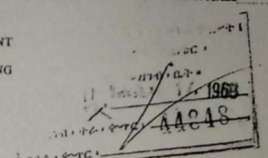
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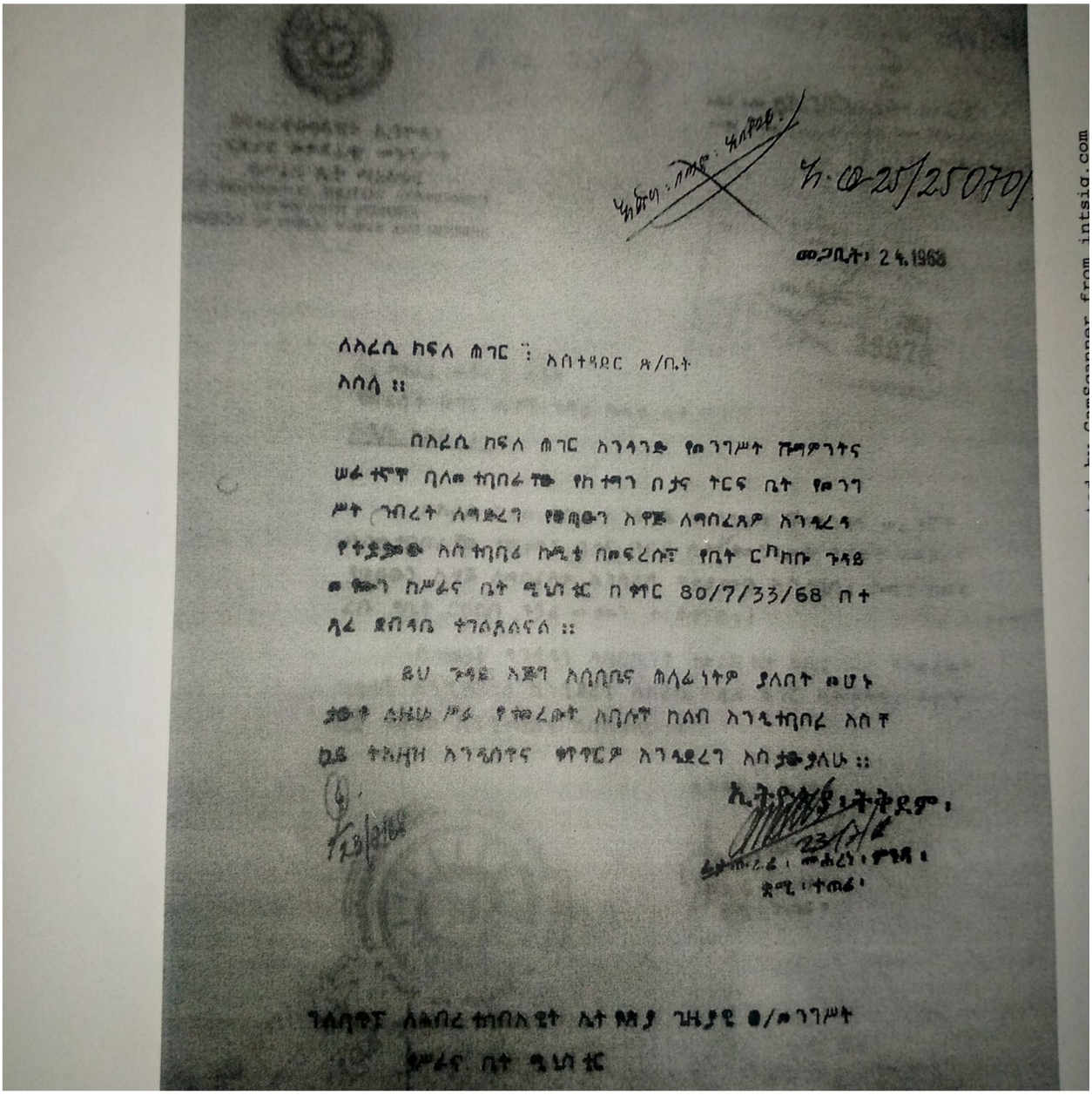
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አሰላ ።

በአረሲ ከፍለ ጠገር አንላገል የመንግሥተ ሹማምንትና ወራቱሮች ባለመ ተከበራቸው የከተማን በታና ትርና ቤተ የመንግ ሥት ንብረት ለማጅረግ የወጣውን አዋጅ ለማስረጻም አንዲሩ የተቋቋመው አስ ተከቢሪ ኮሚቴ በመፍረሱ፣ የቤተ ርስከቡ ጉዳይ መ ጨን ስሥራና ቤተ ሚነ ቁር በ ቁጥር 80/7/33/68 በተ ላረ ደብዳቤ ተገልጸልናል ።

ይህ ጉዳይ አጅግ አስቢቤና ሰላፊነትም ያለበት ወሀኑ ታውቆ ሲዘሀው ሥራ የመረቡት ለቢሶም ከለበ አንዲተከበረ አስ ቸ ኳይ ትእዛዝ አንዲሰጥና ቁጥጥርም አንዲደረግ አስታውቃለሁ ።

ኢትዮጵያ ትጵደም፣
ሬጅመንት ፣ መሐረነ ፣ ምክሻ ፣
ጽሚ ፣ ተጠሪ ፣

ግልባጭ ለአህረ ተከበለ ዊት ሊተ የክ ያ ጊዜያዊ ወ/መንግሥት
ጅምራና ቤተ ሚነ ቁር

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ሚያዝያ 22 1973

ለአርሲ ክፍለ ሀገር አስተዳደር ጸሐፊት ቢት
አሰላ

ቁጥር መ/1612/ሠ21 ሚያዚያ 8 ቀን 1973 ዓ.ም. የተጻፈው ደብዳቤ ደርሰን ተመልክተነዋል፡፡

በመሠረቱ ለክፍለ ሀገሩ ሕዝብ ገንዘብነት ሠራተኛ በጀት መመደብ የሚቻለው በ74 ዓ.ም. የበጀት ዘመን መሆኑን አረጋግጠናል፡፡ ነገር ግን ለሕዝብ ገንዘብነት ተጠቢር "ለሥራው አስፈላጊ የሆኑ መዛሪያዎቻቸ ቢለመሮሩ ቸው ሥራው አልተጀመረም" ማለት ለሕዝብ ገንዘብነት ሥራ የጸሐፊት መዛሪያ መመደብና አገዛንድ ሪፖርቸን አገዚያጠና ጵር ግድረገ አልተቻለም ግለቱ አጣቢን አይመስለንም፡፡

የተሰየ ምክንያት ከልጮረ በቁር በዘሙ ብቻ ክፍለ ሀገሩን ሪፃ የሚያደርገውን አጠርቶ መላክ አስቸገረ ቢከል የማይታመን ነው፡፡ ይህም የሕዝብ ገንዘብነት ሥራ ብቻ ሳይሆን የክፍለ ሀገሩ አስተዳደር ጸሐፊት ቢት ከክፍለ ሀገሩን ከሌላው ጋር በይበልጥ ሰማስተዋወቅ ጥረት አድርጎ የደም ቢሩ በተጨየቀው መሠረት አዘጋጅቶ መላክ በተገቢው ነበር፡፡

በሚደርሰን ደብዳቤና ማስረዳ መሠረት ያለ አርሲ ክፍለ ሀገር አስተዳደር ጸሐፊት ቢት በቁር ሴሎች ክፍለተ ሀገር የሕዝብ ገንዘብነት ክፍል የሌለቸው ሁሉ የቀረበውን ጥያቄ በደስታ በመቀበልና በመተባበር ያለቸውን ማስረዳ አግባኩልን ነው፡፡ የአርሲ ክፍለ ሀገር አስተዳደር ጸሐፊት ቢት የተጨቃንነው ከሥራቸንና ከተሰጠን ኃላፊነት ውጪ ነው ከለሎ ይህንኑ ቸገር ለወሰደ አካል ለማቅረብ የምገደድ መሆኑቸንን አንገልጻለን፡፡

ገ/213/መ25

ጥር 24 1975

ለ ሃሩር ቡ ከፍለ ሀገር አስተዳደር ጽ/ቤት
ሃላባ

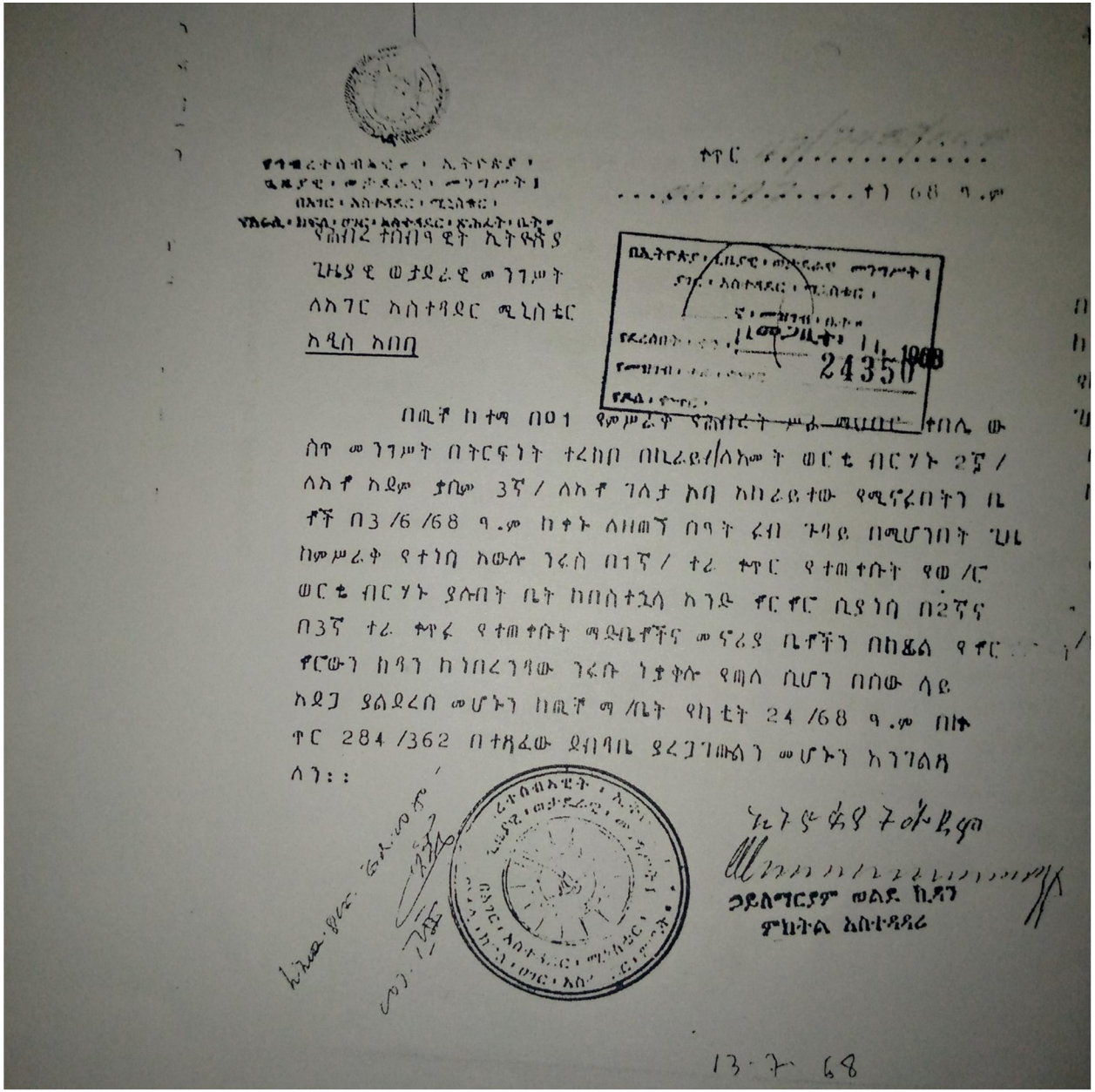
ጉዳዩ:- ስለ መንግሥታዊና ሕዝባዊ ድርጅቶች ዘርዝር ::

1. በርዕሱ ስሉ ተወቀሰው ጉዳይ ለአስቸኳይ ሥራ ተፈልጉ በስልክ ከሙሳ ጉደል መቀረቡ ይታወሰል ::

2. ዘርዝረ ለመ/ቤታችን ሥራ አመችነት ስለሚፈጥርና በመ/ቤታችን ደረሻ ወቅታዊ መዘክር መያዝ ስለአስፈለገ፣ የተሟላ መረጻ መገኘት አንዳለበት ይታመናል ::

3. ስለዚህ ከከፍለ ሰገረ ርዕሰ ከተማ አስከ ዘቅተኛው የአስተዳደር ክልል ያሉ አና ሊኖረ ሲገባ ለጊዜው ያልተቋቋሙ የመንገሥት መ/ቤቶች፣ መንግሥታዊ ድርጅቶችና ሕዝበውያን ድርጅተች ዘርዘር አንዲለክልን አናበስባለን ::

ግ/23 5/75



የኅብረተሰብ ኢትዮጵያ ፣ ዲሞክራሲያዊ ፣ መንግሥት ፣ በእርሻ ፣ አስተዳደር ፣ ሚኒስቴር ፣ ንብረት ፣ ክፍል ፣ ምክር ፣ አማካሪ ፣ ጽሕፈት ፣ ቤት

የሕዝባዊ ተሀዝባዊ ዲሞክራሲያ

ጊዜያዊ ወታደራዊ መንግሥት

ለአገር አስተዳደር ሚኒስቴር

አዲስ አበባ

ቁጥር .....

.....ተን 68 ዓ.ም

በኢትዮጵያ ፣ ጊዜያዊ ፣ መንግሥት ፣ ግብር ፣ አስተዳደር ፣ ሚኒስቴር ፣ ገቢ ፣ ሥራ ፣ ክፍል ፣ የመጋዚት ፣ 11 1968 24350 የፖስታ ፣ ምዝገባ ፣ የፖስታ ፣ ምርመራ

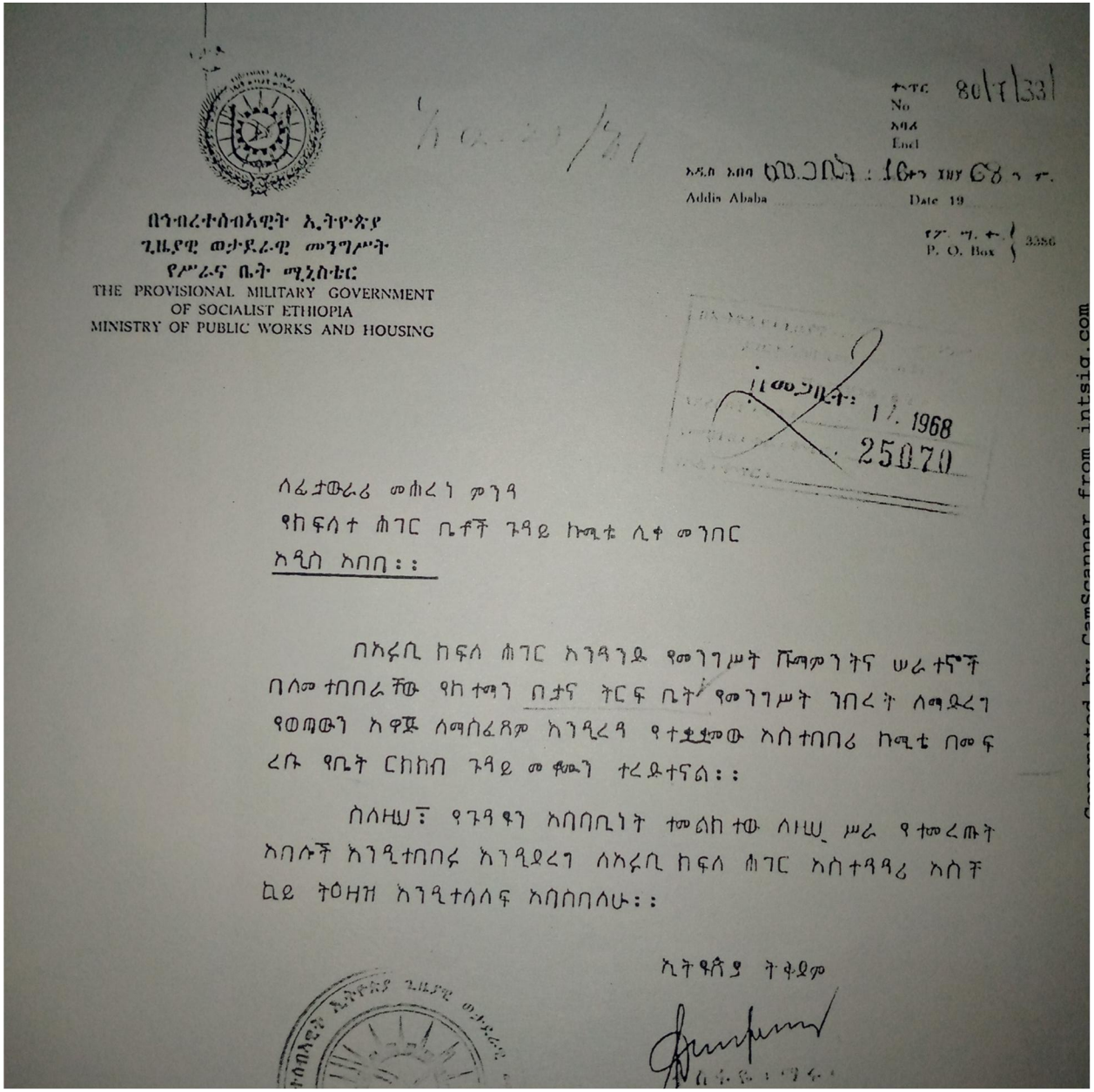
በጢቾ ከተማ በዐፃ የመሠረቱ የሕዝባዊ ተሀድሶ ሥራ ማህበር ተበሌ ው ስጥ መንግሥት በትርፍነት ተረክበ በኪራይ/ለአመት ወርቴ ብርሃኑ 2ኛ / ለአቶ አደሙ ታሹም 3ኛ / ለአቶ ገለታ አበባ አበራይተው የሚኖሩበትን ቤ ቶች በ3/6/68 ዓ.ም ከቀኑ ለዘወኘ በሳት ሩብ ጉላይ በሚሆንበት ጊዜ ከመሠራቅ የተነሳ አውሉ ንሩስ በ1ኛ / ተሬ ቁጥር የተጠቱት የወ/ሮ ወርቴ ብርሃኑ ያሉበት ቤት ከበስተኋላ አንድ ቮርቮር ሲያነሳ በ2ኛና በ3ኛ ተራ ቁጥሩ የተጠቱት ማይዜቶችና መኖሪያ ቤቶችን በከፊል የቮር ቮርውን ከሳን ከነበረንሳው ንሩቡ ነቃቅሉ የጣለ ሲሆን በሰው ላይ አደጋ ያልደረሰ መሆኑን ከጢቾ ማ/ቤት የካቲት 24/68 ዓ.ም በቁ ጥር 284/362 በተጻፈው ደብዳቤ ያረጋገጡልን መሆኑን አንገልጻ ለን::

ኢንስፔክተር ጉዮ

ጋይስግርያም ወልደ ኪዳን

ምክትል አስተዳዳሪ

13-7-68



በኅብረተሰብአዊት ኢትዮጵያ
ጊዜያዊ መታደራዊ መንግሥት
የሥራና ቤት ሚኒስቴር
THE PROVISIONAL MILITARY GOVERNMENT
OF SOCIALIST ETHIOPIA
MINISTRY OF PUBLIC WORKS AND HOUSING

ቁጥር 80/7/331
No
አባሪ
Encl
አዲስ አበባ መጋቢት 16 ዘመን ምህረት ፲፱፷፰ ዓ.ም.
Addis Ababa Date 19
ፖ.ሣ.ቁ. 3386
P. O. Box

ከመጋቢት 17. 1968
25070

ለፊታውራሪ መሐረነ ምንዳ
የከፍለተ ሐገር ቤቶች ጉዳይ ኮሚቴ ሊቀ መንበር
አዲስ አበባ::

በአሩቢ ከፍለ ሐገር አንዳንዱ የመንግሥት ሹማምንትና ሠራተኖች በለመ ተበበራቸው የከተማን በታና ትርፍ ቤት የመንግሥት ንበረት ለማዱረግ የወጣውን አዋጅ ለማሰፈጸም አንዲረዳ የተቋቋመው አስተበባሪ ኮሚቴ በመ ረቡ የቤት ርከክብ ጉዳይ መቖጫን ተረዱተናል::

ስለዚህ፣ የጉዳዩን አስቧቢነት ተመልከተው ለዘጂ ሥራ የተመረጡት አባሉች አንዲተበበሩ አንዲደረግ ለአሩቢ ከፍለ ሐገር አስተዳዳሪ አስች ቲይ ትዕዛዝ አንዲተሰለፍ አስስበለሁ::

ኢትዳሽያ ትቅደም

ጊዜያዊ መንግሥት

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