



## **Historical survey of Bule Hora Town from its Foundation to Present**

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### **Abstract**

*Varies studies had been conducted in the study area but no historical research on the history of Bule Hora town was done. Thus, this study aimed to document the history of Bule Hora Town from its foundation to present. To achieve this goal, an attempt was made to collect authentic data sources from local elders and archival materials. The analyses have been made on oral interviews and different archival documents to maintain its validity and originality through examining and cross checking primary and secondary sources. Thus, exploratory research design was used to address the aim of the study. The study has encompassed from the foundation of Bule Hora Town to the present. Therefore, the study has identified that the town was founded as a garrison town during the expansion of Menelik to the area but the Imperial official Dejazmach Balcha Safo had renamed the town from Kuku to Hageremariam in 1921. It has been used until recently as the name of the town. The town had shown expansion and growth throughout the imperial period from village town to big town due to different determinant factors like the rise of modern bureaucracy, the period of Italian occupation, the land tenure system and the introduction of cash crop production and marketing. The growth and development of the town was very slow, however, major development and change in Bule Hora Town was observed after the imperial and Derg regime. The social service industry like the rise of municipal administration, improvement in road and transportation, telephone and postal service, electric service, financial institutions, education, hotel and motel and housing service in the town have made its expansion. Other developments in micro industry and enterprise and social institutions have widely been increased in the town with continuous change and improvement. Finally, Bule Hora Town become an important hub of commercial, educational, political and social service delivery hub for west Guji community in particular, and the surrounding Guji and Borana adjacent woredas as well people who travel across Bule Hora Town along Addis Ababa Kenya road in general. Therefore, the government and stakeholders should keep their role in improving socio-economic activities of the town for better development.*

*Key words: Bule Hora Town, Foundation, Economic Development*

## 1. Introduction

### 1.1. Background of the Study Area

Urbanization is mode of human settlement, which is characterized by dense settlement pattern and the livelihood of the citizens basically rests on non-agricultural activities such as manufacturing, commerce and the provision of different services. It is also a settlement pattern where the physical and social infrastructures are better supplied, unlike in rural settlements. Furthermore, it is also a settlement characterized by cultural diversity due to the agglomeration of people of heterogeneous cultures. The concept of urbanization goes back to the ancient civilizations as settlements grew into sizable agrarian settlements along the major river valleys (banks): Euphrates and Tigris Rivers in the Mesopotamia, Indus River (India), Yellow River (China), and Nile River (Egypt). Eventually, the urbanization process has undergone a number of developmental stages right from the Greco- Roman times.<sup>1</sup>

In Ethiopia, urbanization is the recent historical event, however, it must be remembered that throughout most of its history, Ethiopia was said that have had only limited urban development. With the exception of Aksum and Lalibela, urbanism seems to have been a limited event before the Gonderine period, which began in the first half of the seventeenth century. In the first half of the seventeenth century, the Christian kingdom was said to have established its capital in the north western part of Gondar. However, in the preceding period, Gondar was declined to be served as social, political, cultural, religious, economic center of Ethiopia. This was happened due to the rise of prolonged religious disputes that provoked by the intervention of European Jesuit missionaries. Such religious upheavals further consolidated by the then centrifugal tendency that were fostered among the regional nobles, and further accelerated by the restiveness of the royal garrisons. Therefore, the rural part of Ethiopia known by existence of some scattered magnificent Churches and monastery buildings, which were among the few massive structures that were constructed by famous *Abbuns*, regional kings, priests, expatriate missionaries, and etc.<sup>2</sup>

The twentieth century is a period when there can be said to have been an 'urban revolution ' in Ethiopia. However, regardless of whether the issue is one of the relationships between the evolution of the modernization and urban growth or of the patterns of urbanization since 1900s, it would be going too far to establish a direct link between the two phenomena in the case of Ethiopia. Even

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<sup>1</sup> Kalkon, S. *Seeing is Believing: The Power of Visual Culture in the Religious World of Ase Zarayakob of Ethiopia(1443-1468)*. Journal of Religion in Africa Vol. 32, 2003. PP.403-421

<sup>2</sup> Kalkon, pp.403-421

though in some instances, urban growth has contributed to infrastructures, and towns became centers of social, religious, political, cultural, economic, and others affairs, as in the case of towns that grew on the side of Djibouti rail way line such as Mojo, Adama, Kaliti, Dire Dawa, and etc.<sup>3</sup>

In the first half of the 20<sup>th</sup> century, the process of urbanization proceeded as a result of the establishment of military garrison by the forces of Emperor Menelik II. Initially, in search of tactical location for expansion campaigns, in Shewa, Menelik was intoxicated by uneven European firearms supplies had controlled most of the important strategically locations. Gradually these conquests had paved the situation for establishment of settlement which later grow into urban center. Consequently, Bule Hora Town was founded like other garrison towns that were emerged mainly in the south and south western part of Ethiopia.<sup>4</sup> Menelik's southern campaigns, which had been initiated in the 1880s and 1890s, ended with incorporation of both complex states and cephalous societies.<sup>5</sup> It is true that the formation of Ethiopian empire would have not expected without incorporation of the southern people into central government of Menelik II.<sup>6</sup>

The South and south-eastern peripheries were inhabited by the Borana, Guji, Somali, Gebra, Konso, Amaro, Koyra and Burji clans respectively, all engaged in pastoral and mixed economic systems which had been less suitable or favorable conditions to establish urban way of life. Even though there had been trade interaction among them, they failed to develop town which developed as a commercial rendezvous for highlander and lowlander who lived in somehow similar circumstances. Following the rise of central government control Bule Hora emerged as social, economic and political center.<sup>7</sup>

Bule Hora was founded as a garrison town following Menelik expansion to the southern Ethiopia and southern frontiers after 1890. Northern settler who come as central army and civil servants occupied vast land and introduced *qalad* system mainly as means of land tenure. This had facilitated rapid settlement in and around Bule Hora and later the establishment of Bule Hora Town. Bule Hora, formerly named as Kuku, officially established as garrison town in 1915 E. C. by *Dejezmatch* Balcha Safo (Balcha Abba Nebso), Governorate general of Sidama Teklay gizat. Its former indigenous name also changed to the new Christian name Hager Mariam. *Dejezmatch* Balcha Safo was the founder of the town who was one of Menelik's Oromo war lords and authorized to administer the region in favor

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<sup>3</sup> UNESCO. General History of Africa-Viii Africa since 1935 University of California Press, 1993.pp.380-386

<sup>4</sup> Teshale Tibebe. The Making of Modern Ethiopia, 1896-1974. 1995. The Red Sea Press. p.32

<sup>5</sup> Fernyhough, T.D. *Serves, Slaves and Shifta. Modes of Production and Resistance in Pre-Revolutionary Ethiopia*. Rohobot Printing Press. 2010, p.49.

<sup>6</sup> Bahru Zewde *A History of Modern Ethiopia 1855-1991* second edition, 2002 AAU, p.16

<sup>7</sup> Ibid, p.20

of central government of Ethiopia. *Dejezmatch* Balcha was the product of Christianized Shewan Oromo who was primarily identified himself as Amhara and then began to fight his Oromo brothers in favor of the expanding Amhara forces. According to the legend of that time, the number of inhabitants was estimated to have been no more than 300-400 people and settled on 1-2 hectares of land around Bule Hora and others.<sup>8</sup> Therefore, this study assessed the history of Bule Hora Town from its foundation to present.

## 2. Materials and Methods

For this study the researchers have employed an exploratory research design because the information was collected from the source by examining or by fact-finding. To accomplish the intended historical research the researchers have employed both primary and secondary sources of data. Oral informants from the residents of the study area and various districts of west Guji zone especially based on authenticity, reliability and validity of source were selected and interviewed based on purposive and snowball sampling techniques. Archival materials at local level to the national level were collected and interpreted. Relevant published and unpublished materials from the governmental and non-governmental organizations or institutions were referred. Finally, findings from oral sources, archival sources and written documents were cross-check and careful analysis and interpretation of sources made to reconstruct the history Bule Hora Town from its foundation to present.

## 3. Result and Discussion

### 3.1. The Foundation of Bule Hora Town and its Nomenclature

According to the oral tradition, before the occupation of the study area by Guji people, Bule Hora Town was inhabited by the Borana clan. But during the reign of emperor Menilik, the Guji people began to move to the southward and come in to conflict with the Borana *qalluu* (leader). This enforced Borana qallu to move to the south. During the warfare Guji Aba Gada had defeated Borana *Qalluu* (leader) called Kuku at the present place of Bule Hora Town. Consequently, the Guji people settled there and named it as Kuku. Eventually, settlement was created and the town was flourished and stationed by people during the reign of Lij Iyasu and took the name Hagere Mariam. Then during the reign of Hailesillassie I, the region had been under the Sidamo *awrajas*.<sup>9</sup>

Oral legend of Guji community also suggest that during the foundation of the town, a criminal was sentenced to be hanged at the Kuku town based on the court decision of the time. While hanging the criminal, the rope was cut off and the man was saved. They also hanged him and the rope was cut off

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<sup>8</sup> Informants: Tsegaye Miju, Satana Magada and Morkata Waqo

<sup>9</sup> Informants: Dukale Gose, Adula Gose and Berri Gose.

once again. This was happened three times repeatedly. The man whispered "*Waaqi nabaaseeraa nabaasa!*" Meaning let you save my soul, for I am saved by my God. At this time, all the visitors and the soldiers were surprised by what had happened. Then, they left the man to live. Based on this, *Dej. Balcha Safo*, the governorate general of the Sidamo *awrajas* renamed the town as "Hagere mariyam" meaning the country of saver of life.<sup>10</sup>

During the Derg regime, the town was grown and became district. But the name Hageremariyam, did not get acceptance by the Guji people until 1991. Later on, the Guji renamed it as Bule Hora Town. "Bule" means residing whereas "Hora" means the state of being prosperous. The combination of the two terms meant the residence (place) of prosperity. The name Bule Hora was first coined in the town by the owner of a private clinic called Mr. Oda Wako he was formerly a health official at Yirgalem hospital but later came to his birth town and opened his clinic naming 'Bule Hora Clinic' in the center of the town in 1992. In the mid-1990s with public concession the name Hagere Mariam was renamed as Bule Hora Town.<sup>11</sup>

Bule Hora Town had been under the administrative zone of Borana. But recently, it became an independent Zone of west Guji in June, 2016. The zone comprises about ten districts namely Abaya, Gelana, Kercha, Surro, Kojewa, Melka Soda, Hambala Wamana, Dugda, Bule Hora city administration and Bule Hora rural administration or *wereda*. Bule Hora is bordered with Melka Soda district in East, Surro district in West, Kercha district in Northeast, and Dugda Dawa district in South. The district is situated at 467 kilometers South of Addis Ababa. The most inhabitants of the districts are the Guji community who engage in agriculture as a principal economic activity and pastoralist as a supplementary economic activity. With the exception of the rural areas, the town is composed of different ethnic groups as Oromo dominantly, Amhara, Burji, Gedeo, Konso, Guraghe, Walayta, Sidama and other minor ethnic groups.<sup>12</sup>

### 3.2. Physical Growth and Economic Developments

Small towns which were established as urban centers have shown a spontaneous physical growth and process of urbanization. There are four stages of urban development occurred in more developed world: urbanization, suburbanization, dis urbanization and re-urbanization. The factors promoting urbanization vary within and between different parts of the world. According to Knox (2005), urbanization in more developed world was a result of economic growth while urbanization in

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<sup>10</sup> *Ibid*

<sup>11</sup> Informants: Cari Galgalo, Girja Godana and Jarso Galgalo.

<sup>12</sup> The Report from Administrative Office of West Guji Zone, Oromia Region, 20017

less developed world has mainly resulted from demographic growth that preceded economic development. The rate of urbanization is very fast in developing countries.<sup>13</sup>

In context of Ethiopia, towns existing in agricultural regions should be strengthened to serve the rural region. The expansion and development of towns should be in line with plans for agricultural development. In this regard, the development of market towns and service centers require special emphasis. However, the significance of these roles is determined by a much wider economic, social and political context, including the nature, competence and accountability of managements located in such urban centers.<sup>14</sup>

In 1930s new towns were said to have grown from the small village. A number of satellite towns along the rail way line like Akaki, Bishoftu and Adama met most of the requirements for further urban growth. Since 1930s the other known town in the south west Ethiopia called Jimma has grown rapidly as an important center of coffee production. In the east Ethiopia, Dire Dawa has grown from a railway depot to the most important economic center for the country.<sup>15</sup>

In 1970, Ethiopia had about two dozen towns with a population over ten thousand. Most of these towns were well on their way of becoming significant urban centers and are developing the socio economic development and administrative tradition for this role. Similarly, Bule Hora Town which was established along Addis Ababa Moyale road had begun to show significant growth and change in the late 1970s. By virtue of its status as district administrative center, the numbers of state agencies and public institutions have shown increment. It became the place of residence of a sizable body of officials and state employees whose salaries constitute a major factor in the town economy. Throughout imperial period there was only one primary education except Norwegian primary school and clinic. The town did not have health center, hospital and clinics, which intended to serve the residents. Dominantly the town experienced with Norwegian missionary activities that includes school, clinic and other services. The town's economy is dominated by trade and agricultural activities. Rural urban flow contributes considerable economic revenue to the town. In the post 1990s in terms of social services the town has become educational center offering secondary, technical and

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<sup>13</sup> Knox, Paul L., 2012. *Urbanization: An Introduction to Urban Geography*. 3rd ed. Pearson Education, Inc. USA, P.9.

<sup>14</sup> Tegegne Gebre Egziabher. 1999. *Towards an Urbanization policy in Ethiopia*. In *Migration and Urbanization in Ethiopia*, Proceedings of the Second Annual Conference by Association of Ethiopian Geographers, January 29-30, Addis Ababa, p.43.

<sup>15</sup> Dagm Alemayehu. *Historical Survey of Limmu Genet town from its foundation to present*, International journal of scientific and technology research vo.06.Issue 07. July 2017



professional education. Other social services such as hospital, hotels, films, sport clubs, etc. are found exclusively in the town.<sup>16</sup>

Although the town has accelerating the pace of development in post 1990s, the urban growth and urban infrastructural development are lagging behind compared to the age of Bule Hora Town. Hence exploring the history of Bule Hora Town in the context of physical growth and economic development are the main concern of this study.

#### 4. Major Changes and Developments in Bule Hora Town Since 1941

##### 4.1. Religion and Religious Institution in Bule Hora Town

The end of eighteenth and the beginning of twentieth century's brought pervasive socio political transformation throughout Oromo land in general and Guji in particular. Thus, south western Oromo groups exposed to adopt new political power hierarchies. As a result the previous indigenous or egalitarian and republican form of socio political system which is commonly called as Gada system was replaced by the centralized feudal monarchial system. In mean time the traditional religion in which the society believes in one supreme sky God '*Waaqa*' and ritual ceremony manifested by the people and spiritual father called '*Qaalluu*' had begun to be influenced by newly arriving religions. As a result most of the societies were submitted to these religions.<sup>17</sup>

Among new religions Christianity and Islam are the main. Southward expansion of Christian highland kingdom initiated the introduction and expansion of orthodox Christianity. Christianity especially orthodox religion was widely propagated in Bule Hora Town and its surrounding with the coming of northern settlers and soldiers of the imperial regime. The first Orthodox Church was set up by *Dejazmach* Balcha Safo the governorate general of Sidamo *teklay Gizat* in 1922. Accordingly, St. Marry church was built by the order of Dej. Balch and nobilities of Bule Hora Town. Until the coming of gospel missionaries to Bule Hora Town in 1940s and 1950s orthodox was the only Christian sect in the town. Now about four orthodox churches are serving the Ethiopian Orthodox Church (EOC) followers in the town. These are St. Marry church, St. *Arsama* church, St *Estifanos* and St. John the Baptist church. The other sect of Christianity introduced in Bule Hora Town is Protestantism. The arrival of Protestantism was trace back to the first decade of 1920s with arrival of European missionaries who came to Bule Hora Town and its surrounding. The prime objective of this missionary organization was for humanitarian purpose or for aid and donation to the community. The history of expansion of protestant Christian church could be studied in two ways. These are

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<sup>16</sup> Informants: Cari Galgalo ,Girja Godana and Jarso Galgalo.

<sup>17</sup> Andargachew, p.7.

Protestantism through donation and Protestantism through conversion. Humanitarian organization under international Lutheran mission had widely supported the local community in medical supply, education, clothing, food supply, material supply and as source of employment especially for the low economic level class of the society and physically disabled group of the society. Therefore, the humanitarian attitude of the missionaries had impressed those benefiteres and attracted to Protestantism. Accordingly, most people began to attend voluntarily the Sunday service which was an especial day of missionaries to teach bible, pray, praise Christ and feed the weak. This had continued until the establishment of the first protestant church called Mekane Eyesus Evangelical Church (MEEC) in 1950 by missionaries in Bule Hora Town. Since 1950, conversion became the only means to expansion and propagation of Protestantism. Predominantly the community of Guji Oromo was traditional religion followers who believe by the existence of one sky God called *Waaqa*. Therefore, the teaching of missionaries about God, Christ and salivation through one God had attracted most people to be converted to Protestantism. Other people from Muslim and orthodox religion also converted to Protestantism.<sup>18</sup>

Protestantism has been widely expanded with the coming of European missionaries to the Guji community in general and Bule Hora Town in particular with the main objective of preaching Gospel. For instance a Norwegian Evangelical Mission was established at Bule Hora on 15 August 1950 by KarlBogetvedt who worked from a little rented house inside the town, with residence, school and clinic in the same building. The mission's activities in Bule Hora continued up to the late 1980s. Missionary propagation in Bule Hora Town and its environment has resulted introduction of some modernization schemes for social services like modern education, health stations, and modern transportation. In March 1950 a group of Swedish missionaries traveling to the Burji brought the first motorized vehicles seen in the town since the Italian occupation.<sup>19</sup>

The first protestant church, which was founded by Norwegian missionaries, was *Mekane Eyesus* Church located in 03 kebele or locally named as *mission sefer*. Besides the spritual service it was also known by providing health service, elementary education, electric supply and telegraph service in its compound called Mission. After the down fall of Imperial regime the right and freedom of religion was kidnaped until the establishment of democratic government after the down fall of Derg regime. As stipulated

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<sup>18</sup> Informants: Gobena Saba, Ture Dukale and Cari Galgalo.

<sup>19</sup> Lindahl, Bernhard, *Local History in Ethiopia*, The Nordic Africa Institute, 2005



and guaranteed by the FDRE constitution, many churches have been constructed in Bule Hora Town.<sup>20</sup>

The introduction of Islam to Bule Hora Town and its surrounding was not a recent phenomenon; there were Muslim followers in the town even during its establishment. In fact, the imperial regime did not pave a virtuous situation for its expansion. Muslims residents did not have praying place (mosque) to manifest their religion until the construction of the first mosque in the town. In 1960s, the Muslim community had constructed the first mosque especially some personalities like Haji Ali Binda, Shieh Hussen Gana, Shieh Umer and others played great contribution.<sup>21</sup>

The first mosque in Bule Hora Town was a huts house which serves the Muslim community as pray place and Islamic teaching. The first religious clerk were Arabs and Somalis who had stationed in the town as merchants specially shop owners for instance the Arabs like Sala Jehen. After rise of Federal Democratic Republic Government of Ethiopia, the equality of religion has been maintained and protected by the constitution; as a result, Islam has propagated and expanded rapidly in the town and in the environments of Bule Hora Town. Now about six Muslim mosques have been serving the Muslim community of Bule Hora Town.<sup>22</sup>

## 4.2. Social Service Industry

### 4.2.1. Municipal Administration

As it has been discussed in the previous section of this study the town was founded in 1922 (1915 E.C) by Balcha Abba Nebso. According to the legend of that time, the number of inhabitants was estimated not to be more than 300-400 people and settled on 1-2 hectares of land along the road and others. But the town did not had legal recognition and promotion as town based on the standard of the period until early 1940s. However, with the establishment of new administration regulation declared in the post liberation period the town began to be administered by *Bejerond* or *Gimijabet*. Accordingly the town began to have town administration structure in 1945(1938 E.C.). The first person appointed as governor (*ketema Shum*) was Ato Birhanu Mekicha. In 1960 the town had promoted to the standards of town administration. In 1961, the town got its own master plan from National Carta Plan Agency (NCPA) by taking photo on-air. After this time the town had shown very fast development and growth especially during the administration of Mr. Bariso Dukale who had played a pivotal role in the construction and establishment of basic infrastructures and good public

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<sup>20</sup> Informants: Muhajir Abdo, Bekele Gelana, Abdi Gana and Bogale Cherinet

<sup>21</sup> Ibid

<sup>22</sup> Ibid

services in the town. For instance like schools, Bank, water supply, electricity, road and others. From the establishment of Bule Hora Town up to now no less than fifteen mayors governed the town .<sup>23</sup>

The main sources of income of the municipality it tax at different level, government finance and residences contribution. However, the revenue generating trend of the city in the previous years was very weak. To alleviate such a problem and improve revenue generating capacity of the town the administration has recently taken some measures. Among which the town administration revised and introduced new Municipal tariffs in the year 2011(2004E C.)<sup>24</sup>

The town administration revenue office is one of the sector offices that established to collect only municipal revenues because the town had been under the rural woreda administration up to the end of 2012(2005 E.C.). The office is one of the responsible sectors in the revenue collection. The municipality's recurrent revenues include all recurrent receipts of the city collected from local taxes and non - taxes including fees, service charges, grants, and other compensation and etc. The Municipal service charges and fees include slaughter house or abattoir (*Kera*) service fees; technical service charge; marriage, death and birth certification service fee; bus terminal service fee, and penalties and other fees. The municipal taxation jurisdiction includes business permit tax, market place tax, livestock sales tax and urban land rent. Other town's revenues are derived from the rent and sales of city's property and equipment; and form urban land lease income in addition to revenue funding sources continue to be relatively volatile.<sup>25</sup>

The town is carrying out key strategic CIP projects which are prioritized by the community such as Constructing check dams, gabion and drainage, road, constructing bridge, increasing of electric service coverage and constructing solid and liquid waste management sites. In order to support such projects the town has generated a portion of the amount of budget needed to run the projects. So as to meet such demands, a sustainable revenue collection, to bring a sustainable infrastructure development programs is very essential, however, the revenue generating trend of the town in the previous years was very weak. To alleviate such a problem and improve revenue generating capacity of the city administration has taken some measures recently.<sup>26</sup>

The cost of providing services is determined by local cost factors (labor, material, energy etc.) plus administrative costs for running the municipality activities. For analytical budget forecasting purposes, operational expenditures include: Salaries and wages, vehicle expenditures (Operations and

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<sup>23</sup> Ibid

<sup>24</sup> *Ibid*

<sup>25</sup> *ibid*

<sup>26</sup> CIP

maintenance), electricity (including other energy fuel, operating expenditures including the costs for keeping basic town services going, which must be paid for year after year.<sup>27</sup>

Besides the municipality officials, the community has great role in prioritizing, planning, implementing, monitoring and evaluating projects done in the town. The participation of the community take place through official meeting at the Keble level and consultation committees or city council representative committee members from 3Keble's and sector offices. The members of town consultation committee organized for town consultation. Sub consultation committees organized at the town level as well as at Keble's consult and participate in infrastructure development, in cleaning and greening the city, voluntary fund contribution and keeping and conserving the asset of the city.<sup>28</sup>

#### 4.2.2. Road and Transportation

The history of road and transportation in the district and the town traced back to the Italian period (1936 – 1941).Italian had designed and made gravel road for vehicle transportation from the central part to the south as far as the border across Hagere Mariam [Bule Hora] town. The former route which had been used before Italian was not suitable; it was seasonal road and muddy. The first standardized road that joins Bule Hora Town with other woredas was constructed in1971 during emperor Haileseilasie period. The standardized asphalted road or high way was built by Israelite Solol Bone Company. This company had built the road from Dilla to Yabelo. Whereas Zors(Thors) Italian company built the remaining asphalted road from Yabelo to Moyale. The other road which links Bule Hora Town with neighbor districts like Melka Soda via Kilenso to Dawa was built during the leadership of Bariso Dukale. The first bus station was also established soon in the center of the town or near the present commercial bank of Ethiopia Bule Hora branch.<sup>29</sup>

Road is one of the most important physical infrastructures that facilitates human's transportation and transit but the coverage and quality of roads in the town is very low and currently there is 77 km of all road type. The roads in the town are not to the standard and it includes gravel surfaced collector, earth roads and Addis Ababa to Moyale asphalt road across the town. The collector roads in existing built up areas are not well designed to facilitate easy movement within the town. There is no clear hierarchical arrangement of roads that invites different vehicles from one part of the town to another and thus motorized traffic movement is mainly limited along the main asphalt road.<sup>30</sup>

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<sup>27</sup> *ibid*

<sup>28</sup> Informants: Muhajir Abdo, Bekele Gelana, Abdi Gana and Bogale Cherinet

<sup>29</sup> Informant:Muhajir Abdo, Bekele Gelana, Abdi Gana and Bogale Cherinet

<sup>30</sup> Bule HoraTown Transport Office Report, 2016

The other hindering factor in the development of road is that Bule Hora Town is found in the Badaa Magada River drainage basin. There are no perennial rivers that cross the town. However, there are gorges/dry streams in the town that carries flood water during rainy seasons their flow direction is north to south and they join Gobebe River. There is no discharge of these streams during dry seasons whereas the volume of these dry streams may drastically increase during rainy season and floods the low gradient areas close to their banks. Transportation system in the town is only available along the major asphalt highway. Intra-motorized transport service in the town is rendered by 350 *Bajaj* (until January 2017) which accommodates 3 to 4 passengers. This is due to the fact that most of the town is not covered by suitable collector and local roads. The internal access roads are not well surfaced as a result the motorized transport service does not cover the wide range of the town. The *Bajaj* have no terminals they simply share the highway and this contributes to congestions and causes accidents with vehicles passing through the town both on life and properties. There is no non-motorized transport service like bicycles and horse drawn carts, so like most Ethiopian towns walking on foot is the major mode of mobility.<sup>31</sup>

The highway that connects eastern part of the country passes through Bule Hora Town and also it serves as a hub for contraband and chat market both for domestic and abroad this contributes to the movement of a large number of vehicles through the town. The annual average daily traffic volume indicates that about 1,826 vehicles of all types enter into and exist through the town. The Annual Average Daily Traffic (AADT) between 2006-2016 at Dilla, Bule Hora and Yebello vehicle counting station indicates that within these 10 years the traffic volume grew roughly by 3.2%. If this growth rate continues at the end of 2022 (after five years), the current annual average daily traffic volume will be projected to about 3,343 vehicles. This implies that the municipality should prepare standard roads i.e. hierarchically organized road network, bus station, freight terminals, road side parking sites and walkways for pedestrians. Due to no bus and taxi (*Bajaj*) terminal in the town as a result all types of passenger and freight transport load, unload and park on the asphalt highway causes severe congestions and frequent traffic accidents on human beings, animals and property. The traffic volume continues to increase from year to year, therefore, the municipality and the concerned body should allocate bus station in appropriate location and to the standards.<sup>32</sup>

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<sup>31</sup> Informants: Tamiru Dube, Bekele Genale, Muhajir Abdo

<sup>32</sup> ERA, Dilla to Bule Hora vehicle counting station Report, 2016.

#### 4.2.3. Telephone, Postal Service and Electric Service

Telephone service in Bule Hora Town was started during the Hailesilassie regime. Only government institution owned the telephone called *Marbella* from number one to fifteenth. Later some merchants had owned the telephone. The first private owned telephone was number sixteenth (16) this marked the name of hotel called Hotel Sixteen. During the *Derg* regime a small public telephone center was opened for the community. In 2003, Ethiopia Telecom has opened an office and subscribes 617 fixed lines of the 950 capacity, 15,727 mobile, 50 internet and 3 fax services in the town.<sup>33</sup>

The Posta service for the town and district resident was started in 1971. The post office has provided service in very small and narrow office. The location of this post office is not convenient to service delivery. In addition to collecting and dispatching letters, the postal office gives the services of revenue stamp selling, postage stamp selling, distribute express and EMS, SIM card and the like.<sup>34</sup>

Before the installation of hydroelectric power to Bule Hora Town, electric supply was obtained from fuel generator bought by the residents of the town. This power supply had limited service time especially from 06:00 PM to 11:00 PM. In 2005 the town connected to hydroelectric power of the national grid from Bule Hora Town substation. There is high-extension electricity line of 15 KV in the town that requires 7.5 meters clearance or height of way in the plan. The town has 1 km street light coverage. The installation of electric power to the town had wake up the economic and social activities in the town.<sup>35</sup>

#### 4.2.4. Financial Institutions

Bank is one of the financial institutions which deals with monetary transaction, currency exchange, loan, saving, transfer, deposit and other enormous activities to ordinary individuals, merchants, government employee, investors, firms, and government and non-government organizations in general. Bule Hora has got the first bank service in 1982 with the opening of Commercial Bank of Ethiopia Bule Hora main branch. Gradually, additional commercial bank called Goro Dugda was opened for the Bule Hora Town and district residences. Due to high demand of the community the commercial bank has also been giving service in 03 kebele branch. Various private banks also opened in the town these are Abysinia Bank, Dashen Bank, Nib Bank, Oromia International Bank, Oromia Cooperative Bank, Anbessa Bank, Wegagen Bank and Development Bank. There are also two micro finance institutions, which provides financial resource for entrepreneur and encourages savings for

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<sup>33</sup> CIP

<sup>34</sup> *Ibid*

<sup>35</sup> EEPCo Bule Hora Branch Annual Report ,2016

investment. The micro finance institutions are very strong in reducing unemployment and accelerating the development activity in organizing youth and providing loan and finance in the town. Accordingly, there are different firms and micro entrepreneurs that have been beneficiaries and simultaneously providing service for the demand of the urban dwellers as well as the country side fellows. Some of these entrepreneurs are Hora construction in Masonry, Sisay and Iyasu in finishing, Jaallatamaa in SCW, Alex and Milkiyas in garment, Nimona in ICT, Daandii guddinaa in survey, Happy in road construction, Sintu in accounting, Girja in auto mechanic and BEI in BIE.<sup>36</sup>

#### 4.2.3. Education Service

Elementary education is the earliest program of education for children, beginning generally at the age of five or six and lasting from six to eight years. In most countries elementary education is compulsory for all children. Basically, the subjects taught are reading, writing, spelling, mathematics, social studies, science, art, music, physical education, and handicrafts. These are often supplemented with other subjects, such as foreign languages. Over the years new subject matter has made the elementary school curriculum more advanced than here to fore. On completion of their elementary schooling, pupils continue their education in a junior high school or senior high school.<sup>37</sup>

The first school that was opened in Bule Hora was a traditional schooling called *Bete Kibinet* under the control of St. Marry Orthodox Church which had a very short span. However the first modern education was opened in Bule Hora Town by Norwegian missionaries in *Mekane Eyesus* church's compound which was called as mission school. The school provided dormitory, food services and material supplies for its students. Most of these students were orphans and students from lower social status of the community. The government financed elementary school was opened in early 1960s which provided the first cycle from grade 1- 6. Among the first renown teacher of this school was Mr. Mamo Dembela. The imperial government had given low emphasis towards education generally in the country and particularly towards the remote and pastoral communities like Guji.<sup>38</sup>

Derg had given emphasis with embracing the motto “down illiteracy”, “education is base for development”, “the educated should teach the illiterate” and others. Accordingly, new national program called *idiget be hibiret zemech* (development through cooperation campaign) was promulgated. To disseminate education throughout Bule Hora Town and district different adult education centers were opened and had provided basic educational services and skill performance teaching and training.

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<sup>36</sup> Municipality of Bule Hora Town's report, 2017.

<sup>37</sup> William W. Brickman. Encarta. Microsoft Corporation, 2009

<sup>38</sup> Informants: Tamiru Dube, Bekele Genale, Muhajir Abdo



Thus, many residents of the town had begun to exercise the four basic literacy skills like writing, reading, speaking and listening even though the majorities were belongs to Afaan Oromo mother tongue affinity.<sup>39</sup>

After the decline of Derg, the EPRDF has adopted a new educational policy with the educational package slogan as well as millennium development goal “education for all”. The government has opened many first and second cycle schools in different corner of the town and in almost all kebeles of the district. In the town there are sixteen elementary schools which are also providing pre schooling education or Kindergarten service for the town community. Among these five are governmental, four are private, five are religious, one belongs to association and the other one elementary school is under the ownership of Bule Hora University for the university community. Namely, the non-governmental elementary schools are like St. Marry, Sinaye, Nakene, Kenean, Mulu Wengel, Kale Hiywet, Mekane Iyesus and Hiwet Birihan. All the non-governmental elementary schools’ students’ teacher ratio and student classroom ratio are to the standard of minister of education which is about one to forty five students per teachers (1:45). The secondary education or high school was opened for the town and district community in 1986. Now there are two high schools and one preparatory school are delivering educational service to the town dwellers.<sup>40</sup>

The tertiary education has been given much attention by the residents and officials of the district and the town in collaboration with regional and federal governments. Accordingly, based on the educational policy of Ethiopia, Bule Hora Technical and Vocational Training Collage (BHTeVT) was opened in 2005. The Oromia state president had set basement for the opening of Bule Hora Teachers Education Collage (BHTEC) in 2006 then after three years construction, the collage began teaching service in 2009. Currently, the collage has been giving teaching and training from level I – level IV for more than 300 trainees.<sup>41</sup>

The FDRE government also opens national university in Bule Hora Town. The basement and the construction was begun 2008. After three years in 2011 Bule Hora University officially received 229 students who were assigned by Ministry of Education (MOE) to attend the regular program. There were total of 356 teachers, management and supportive staffs at the opening year. The presence of educational institution in the town has an enormous value for the residence and business sectors in particular and for the development of the town in general. For instance a number of people on

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<sup>39</sup> Ibid

<sup>40</sup> Ibid

<sup>41</sup> Municipality of Bule Hora Town’s report, 2017

different educational level have got temporary and permanent job opportunity, business firms have multiplied their client for the service they deliver, the town and the area have been visited by different students who come from different region and areas of the country and also by the parents who come for students' graduation ceremony in every year. Meanwhile the values, culture and the fame of Guji people and the town could be introduced to the other national and international communities.<sup>42</sup>

#### 4.2.6. Health Service

Public health protection and improvement of the health of entire populations is served through community wide action, primarily by governmental agencies. The goals of public health are to prevent human disease, injury, and disability; protect people from environmental health hazards; promote behaviors that lead to good physical and mental health; educate the public about health; and assure availability of high-quality health services. Public health systems vary in different parts of the world, depending upon the prevalent health problems. Public health agencies operate local clinics that provide free or reduced-cost medical services to individuals, especially infants and children, pregnant and nursing women, migrant farm workers, and people with drug abuse problems, physical disabilities, and other conditions. These clinics provide prenatal and pediatric care for children who have no regular access to medical care. The clinics might provide visiting nurse and other home health care services for the elders Public health clinics might also offer rehabilitation programs for people addicted by drugs or alcohol.<sup>43</sup>

However, the modern health care and management was not introduced to Bule Hora Town and its surrounding districts until the coming of European missionaries. The Bule Hora and its environment's residents were depends upon traditional medicines treatment for much of the previous period. There are traditional drug which are made of herbs and roots by traditional Eliot. The medicine could be found in two ways the first is by visiting the traditional surgeon or Eliot, they prepare or prescribe how to prepare the healer herb. The secondly, the medicine is freely available on market by traditional Eliot. Most of herbs and roots are found in forest and in places far from people's residents.<sup>44</sup>

The first modern health service center was opened by Norwegian missionary or Mekane Iyesus in Bule Hora Town in early 1950s. In 1975 the government opened public health service center and drug store in the town. This health center was not equipped with modern health care materials and health

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<sup>42</sup> Bule Hora Town Education office report,2015

<sup>43</sup> WHO report, Changing History; Public Health: Geneva, 2004.

<sup>44</sup> Informants: Sheak Hussen Imam, Memire Masresha,

professionals compared with number patients who visited the health center from the town and the country sides. Even the rooms of the center did not accommodate the number of people who came for continuous follow up and bedrest. Therefore, to alleviate the problem especially in the post 1990, the woreda health office and the municipality had made different expansion project and fulfilled important equipment that could match with need of the residents in different time. For instance, the foundation of Bule Hora General Hospital (BHGH) is one of the exemplary to enhance health delivery to the community of Bule Hora Town and its surroundings.<sup>45</sup>

Bule Hora Hospital was founded in 1996 as the standard of general hospital. The hospital provides OPD (continuous follow up medication), pharmacy service, laboratory service, ward and minor and medium surgeries (operations) to the town and neighboring weredas or districts. In addition to the government owned health centers, recently many private health centers have been providing services for the community for instance private clinics such as Teku, Rohobot, Dr. Boru, Dr. Fetedin, Bete Seyida, Brother, Moyale, Betel, Selihome, Central and Merry Hope clinic. pharmacy or drug stores like Aga, Kidane, wakjira, 2F, Odaa, Amen, Gada, Ayidar, Harar, Amanuel and Kaleab drug store. Dental clinics like Dr. Solomon, Betel and Bule Hora are common.<sup>46</sup>

#### 4.2.7. Hotel and Motel Service

The early hotels were established to deliver services like food, soft drink, alcohol drink and bed service. Some of these are still serving the community and guest who came to and crosses the town. They are: Walia hotel, 16 hotel, Uraga hotel, Kuku hotel, Tenaw hotel. Recently, different hotels have been opened and providing standardized services to their customers. These are Idema (Hageremariam hotel), Bule Hora hotel, Birhan hotel, Bethi hotel, Tsehay hora hotel, Tekuam hotel, Sweet bar and café, Abba Gada hotel, Dawa hotel, Selam hotel, Melka Soda hotel, Abenezzer hotel, FA hotel, Keraji hotel and others.<sup>47</sup>

### 5. Conclusion

The process of modern urbanization in Ethiopia began to take shape since the later part of the nineteenth century. The territorial expansion of Menelik (r. 1889 –1913), political stability and effective centralization and bureaucratization of government brought relative acceleration of the pace of urbanization in Ethiopia. Central government expansion to the south led to the appearance of garrison centers known as *Katama*, which eventually evolved into permanent, small-sized provincial

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<sup>45</sup> Bule Hora Health Office report,2015

<sup>46</sup> Informants: Tamiru Dube, Bekele Genale, Muhajir Abdo

<sup>47</sup> Ibid

towns. Accordingly, Bule Hora Town was founded as a result of military expansion. The newly established garrison towns were socially served mainly as permanent residences of government officials, landlords, northern settlers and soldiers. It is true that many towns in southern, western and southwestern Ethiopia developed historically from the garrison. But when it is compared with the history of urbanization in southern, western and southwestern Ethiopia, the history of Bule Hora Town is somewhat different. It combines two elements in which the other urban centers in southern Ethiopia experiences less. First, it was an urban center that built on indigenous beginnings. Second, its growth and internal character came to be closely intertwined with the development of coffee production and trade. In fact only a few cities in Ethiopia have had such a history of connection with indigenous and external dynamics. However, the town had showed a stagnant economic development although had a long year foundation history. It was after 1991 that showed a progressive economic development and urban expansion. Therefore, the stakeholders and residents of the town should work hard for important socio-economic development and future prospect of the town.

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