

# Coffee and Food Crop Production in East Wallaga in the 20<sup>th</sup> Century: An Overview

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**Abstracts:** *Coffee planting is not an easy task. It needs great care starting from planting coffee seedlings until it grows and give fruits and even afterwards. We can say the works related with coffee plantation is both time and labour consuming.*

*This paper focuses on the production of coffee and food crops in East Wallaga, Ethiopia, in the twentieth century. It tries to discuss two main ideas: the introduction and production of coffee in East Wallaga and the main features of crop production in the area. Even though there are works that done on coffee, most of them are focus on West Wallaga region. The attention given for East Wallaga is very little. Therefore, this work tries to fill this gap that left by other written materials so far and contributes something in enriching the knowledge related with coffee in East Wallaga.*

*The paper deals with the general views of the origin of coffee, its introduction to east Wallaga, its production and its social and economic contributions to the local people of the region and to the country as a whole. It also tries to discuss the local laboring system in the production of coffee and the impact of land measurement system on the coffee production in the beginning of the twentieth century.*

*In addition to coffee, the paper also deals with some ideas with production of crops since the area of East Wallaga is one of the richest regions of Ethiopia where a variety of crops are grown. The paper also discusses the relation between coffee and food productions and their impact on the local farmers. Lastly, it mentions some important factors that endanger the East wallaga peasants' self- sufficiency position.*

*In writing this paper, the researcher was unable to get literatures that are directly related to East Wallaga region in relation to the topic. However, I tried my best in using other different literatures that are indirectly related to the region. The researcher also used some oral informants to fill the gap that created by shortage of written materials concerning the area I focused on.*

**KeyWords:** Production, Coffee, Indigenous, District, Awraja, Wallaga, Naqamte, Teff, Anfilo, Busase, Buna Misiracho, Dabbo.

## INTRODUCTION

Coffee is a well loved drink. The stimulating effect of its aromatic beans has made the crop desirable in a way that ordinary food products do not satisfy.<sup>1</sup> One of the interesting things in the history of coffee is perhaps somewhat legendary; story of its introduction and production into the region of Arabia called Yemen, about 275 AD by the Persian Warriors.<sup>2</sup> However, long before the Persian conquerors, there is sure knowledge that the first use of coffee was aborigines of African forests.

The story of coffee has its beginnings in Ethiopia, the original home of the coffee plant, coffee arabica, which still grows wild in the forest of the highlands. While nobody is sure exactly how coffee was originally discovered

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as a beverage, it is believed that its cultivation and use began as early as the 9<sup>th</sup> century. Some authorities claim that it was cultivated in Yemen earlier, around 575 AD. The only thing that seems certain is that it originated in Ethiopia, from where it traveled to Yemen about 1600 years ago, and from Arabia it began its journey around the world.<sup>3</sup>

Kassahun also expresses the same idea in his writing by saying that coffee arabica is undoubtedly the native crop (tree) to the highlands of south – west Ethiopia and even interpret that the word coffee is derived from the word 'Kaffa'.<sup>4</sup>

*As a result of being the original home of coffee, Ethiopia's economy also highly depend on it. In 1989, coffee accounted for 63 percent of the country's export. It also contributes to about 20 percent of the government's revenue. About the 25 percent of the entire population depends directly or indirectly on coffee for its livelihood.*<sup>5</sup>

The Ethiopia's provinces of Kaffa, Jimma, Ilubabor, Wallaga, Harar and Sidama are producing a large proportion of the arabica coffee in their forests and plantation fields of their fertile and beautiful region.<sup>6</sup>

So, as it is mentioned above, Wallaga is one of the provinces of Ethiopia where coffee grows well. Its natural climate becomes suitable for the plantation of coffee in most parts of its districts. Along with coffee, the province of Wallaga is also very suitable for the growing of different food crops. Cereals, grains, vegetables and fruits are grown by the peasants of the province in all of its districts (Woredas). Animal husbandry is also common in Wallaga. Cattle are the most domestic animals reared in the region, but whose herds also include goats, sheep and donkeys. As a result the farmers of Wallaga practice mixed agriculture, that is, animal rearing and crop production.

The earlier vast Wallaga region of Ethiopia is now redivided into four zones or provinces, namely: East Wallaga Zone, West Wallaga Zone, Qellem Wallaga Zone and Horo Guduru Wallaga Zone.

In this seminar paper, I tried to write some aspects of coffee and food crop production in East Wallaga in the period of the twentieth century. Even though I am unable to get literatures that are directly related to East Wallaga in relation to my topic, I tried my best in using other different literatures that are indirectly related to the zone. I also used some oral informants to fill the gap that created by shortage of written materials concerning the zone I focused on.

### COFFEE PRODUCTION

From some regions of Ethiopia that produce coffee the Wallaga province is one of them. Its Tropical climatic conditions with high annual rainfall which ranges between 1000 mm to 2000 mm and high altitude that varying between 1600 meters above sea level and 3000 meters above sea level makes it suitable for coffee production. However, this does not mean that all provinces or districts of Wallaga produce coffee in equal amount. As Daniel Ayana indicated in his topic "Coffee and Food Crop Production for Self – Sufficiency: The Case of West Wallaga, An outline", only the three formerly called *Awrajas* produce coffee.<sup>7</sup> These *awrajas* are *Ghimbi*, *Qellem* and *Naqamte*.<sup>8</sup> At present, these former *awrajas* were restructured into provinces with their own districts under their administration. From these three provinces, the former two (*Ghimbi* and *Qellem*) has relatively produce larger amount of coffee than that of the last (*Naqamte*). According to Daniel, *Naqamte* produce limited production of coffee that serves mainly for the local consumption. Therefore, *the Qellem and Ghimbi awrajas* are responsible for the high production of Wallaga coffee that transported to Addis Ababa for export.<sup>9</sup> However, the amount of coffee production of *Naqamte*, which is the capital city of East Wallaga, is dramatically increased in the 2<sup>nd</sup> half of the 20<sup>th</sup> century.<sup>10</sup> As a result, the province's production is not served only for local consumption, but also for exportation as other coffee producing regions were doing. Also, the National Coffee Board recognized

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the region as one of the coffee producing regions of the country and assigned a Senior Field Officer who directs and manages field activities in Wallaga, as it has done to other coffee producing regions of Ethiopia. Ato Amare Gebre- Medhin, who had an adequate training in agriculture, was assigned in 1967 by the board to manage coffee production in Wallaga.<sup>11</sup>

The *Qellem* and *Ghimbi awrajas* are located to the western part of the Wallaga region with fifty percent of the total population of the region as the figure showed by the Central Statistical Office in 1970. But, *Naqamte* which is found in central part of the region constitute only twenty percent of the total Wallaga population in 1970s. However, recent population figures show that *Naqamte* holds the highest population than the others because of different social and economic developments in the area which attracts people towards it in addition to fast population growth. Anyway, the figures show that these main coffee producing regions had majority of the Wallaga's population and also how much the coffee cultivation has the power to attract people towards it.

The *Wallaga* region also produce different kinds of crops like *teff* (*Eragrostis teff*), maize, barley, sorghum, *nug*, elusine, pea and beans and others with considerable number of rearing domestic animals like cattle, sheep, goat, donkey and horses which help the process of their agricultural productions. Coffee is the major cash crop of the area that followed by sesame which began to follow coffee as a cash crop.

The East Wallaga province also is not far from this truth. Its different districts produce different kinds of food crops and coffee. However, *teff* (*Eragrostis teff*) and maize are the major food crops of the area. And as my informant, out of its seventeen districts (*woredas*), *Sassiga*, *Diga*, *Guto Wayyu*, *Tsigie*, *Gidda*, *Limmu* and *Ebantu* are known for their coffee production.<sup>12</sup>

### INTRODUCTION OF COFFEE TO EAST WALLAGA

Coffee is an indigenous plant to Ethiopia, particularly to the south – west part of the country.<sup>13, 14</sup> Many believes that coffee first discovered in either parts of Jimma and Kaffa provinces which are located in the south – western part of Ethiopia. The Wallaga province is one of the neighboring provinces for them. It is not as much very far from them and was connected with both provinces in long distance trade that related one with the other. These economic relations could have enabled the introduction of coffee to Wallaga from either of Jimma or Kaffa or both of them. However, as its proximity and relations to Jimma or Kaffa, the production of coffee is not as early as Jimma or Kaffa. Coffee was introduced to most of the Wallaga region, as a cash crop, in the twentieth century.<sup>15</sup> Only one region, *Anfilo*, which is found in the south – western parts of Wallaga, grown coffee before twentieth century.<sup>16</sup>

But, from where the *Anfilos* got the tradition of growing coffee before other peoples of Wallaga? As cited in Daniel's writing, one early historical study shows the people of *Anfilo* as the descendants of the Kaffa people. The people of *Anfilo* are called *Busase* who are said to have come from Kaffa. These people, the *Busase*, might be responsible for introducing coffee in Wallaga either by bringing it from Kaffa or by domesticating it after they found it in the forest of the region.<sup>17</sup> Therefore, this might have made the *Anfilo* people, the *Busase*, to be pioneer in growing coffee in Wallaga region before twentieth century. So, we can say that the other parts of Wallaga, including East Wallaga, might have learnt the coffee growing practice from these people.

The seasonal movement of laborers from East Wallaga and other parts to *Anfilo* to collect coffee as well as the expansion of trade with Anglo – Egyptian Sudan through Kurmuk had contributed for the introduction of coffee growing practice in Eastern and other parts of Wallaga in the first quarter of the twentieth century.<sup>18</sup> Also areas which had trade relations with Kaffa, Illubabor or Jimma had developed or acquired the experience of coffee plantation from these countries. Thus, the coffee was sold in the markets that found along Ethio- Sudanese border and also taken to far eastern parts of Wallaga to be planted by inhabitants. As a result, Unlike that of the coffee of Jimma or Kaffa, which have forest coffee that grow naturally in the forest,<sup>19</sup> the East Wallaga's coffee

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are largely planted by man, not naturally grow in the forest. Daniel, in his writings, discusses this aspect as the following:

*"The fact that coffee was introduced recently from other regions imply that most of the coffee trees were planted.*

*In other words, forest coffee was not very important, except in Anfilo, where there seems to be substantial amount of it."*<sup>20</sup>

### COFFEE PLANTING

Coffee is not sown as it has done in other cash or food crops like *teff*, maize, barley or other crops. But it is planted from its seedlings which will finally grow into coffee tree. There are two ways of getting coffee seedlings: one from nursery and the other by uprooting the seedlings that grow under forest coffee or previously planted coffee.<sup>21</sup>

The nursery of coffee seedlings is often small plot of land that could be irrigable during the dry season and has tree to provide shade. The coffee beans are sown on this land to be grown as the seedlings which grown for three or four years over the nursery after which they were planted. During the harvest season, it is obvious that some coffee beans fall to the ground and some of them grow as coffee seedlings during the rainy season. The rainy season of the area is from June to September with high rain fall in the months of July and August. Before these coffee seedlings were replanted, they have to be first planted in the nursery for two or three years. Most of the coffee trees that obtained in such process are relatively short and with many branches. The coffee beans are harvested from these branches, so the number of the branches is highly advantageous as it could yield many coffee beans. Therefore, one can safely say that the larger the number of branches the larger the amount of coffee to be harvested from a coffee tree. Also, these types of seedlings are said to grow successfully when they are replanted on the farm though some of them might die. On the market, the price of this type of coffee seedlings (that obtained from nursery) is higher than the price of the other type seedlings that I will discuss next. The price is because of its good quality and the higher chance to grow up.



**Figure1.** A coffee seedling at a nursery

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The second way of obtaining coffee seedlings for plantation is by uprooting the seedlings that grow under previously planted coffee or forest coffee as I have mentioned above. The difference from the first one is that, in this method the seedlings were directly planted on the coffee farm after being uprooted. This means, they were not taken to the coffee nursery for further care to improve its quality. This type of seedling which directly obtained from coffee field has few branches with long main roots. By default, its few branches directly results in low yield during the harvest. In addition, this type of coffee seedling has higher chance of dying. Therefore, coffee seedlings that obtained from nursery are by far better than the one that gained from the coffee farming directly. However, it is up to the awareness of the coffee peasant or farmer and the ability to buy the seedlings that obtained from nursery to use and to have better product.

Seedlings of coffee are planted in a row. This helps the farmer to weed easily and to clear unnecessary plants under the coffee tree. Coffee trees are not planted in sparsely way since it makes the further caring activities, which I mentioned above, very difficult. The space between the planted seedlings varies from place to place depending on the fertility of the soil. If the land of the coffee farm considered being fertile, the space between the seedlings is mostly one and half meters while if the land was considered to be poor in fertility, the space between the seedlings become only to one meter. The justification for this varying space between the seedlings is that; if the soil is fertile, there is a great chance of the seedlings to grow and fill up the spaces by their branches which enable the peasant to have good harvest. And the coffee seedlings on low fertile soil are expected to have small and shorter branches and given only one meter of space to each other.<sup>22</sup>

After plantation, other cares should follow for the next years. Weeding to remove the undergrowth and cultivating the soil to soften it are the most common activities in the area.

Coffee trees usually bear fruit that is coffee beans, in the third year after their plantation. Of course, the amount of beans they give is relatively low when compared with the following years. However, the farmer fill happy of that and collect the beans with great hope of harvest for the following years. The coffee that collected in this year is locally known as "*Buna Misiracho*"<sup>23</sup> literally it is to mean 'the first coffee harvest that tells good news'. This coffee is not sold in the market, but consumed by the farmer's family, relatives and neighbors. In the fourth and fifth years the farmer might have get better yield since most branches of the tree might start to give fruit. However, the first full harvest is reached on the fifth or sixth years when all the newly planted trees of coffee began to give coffee berries on all of their branches. Hence, as one can see, coffee growing is both time and labor consuming.

### TYPES OF COFFEE FARMS

In East Wallaga, there are commonly two types of coffee farms. The first one is called garden coffee and the second is plantation coffee.<sup>24</sup>

The garden coffee is found near the resident of farmer on a plot of land allotted for coffee. This plot of land usually found behind the house of the farmer which enables the coffee farm to get better care, repeated weeding and manures as a fertilizer. The size of garden coffee farms is smaller. This type of coffee farm also gets shade from big trees like acacia, albizzia and others that planted around the home for the purpose of fencing and protect the home. As a result, the yield from garden coffee is better than the yield of the same size of coffee field away from the farmer's house.

The second type of coffee farm in East Wallaga is known as plantation coffee which is usually grown in the forested areas and in the valleys with large trees. Such coffee farm usually located far away from the house of the farmer ( $\geq 1$  kilometer away from home). The first activity to start plantation coffee is to clear the undergrowths or small plants on the land selected for coffee plantation by ignoring the larger trees to provide shade to the coffee seedlings. This work needs large human labor so that a number of people involved in it.

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The labor was usually gained from the members of the farmer's family, which is the most important source of labor the farmer repeatedly used, co-operative labor, which is locally known as '*dabbo*'<sup>25</sup> and paid labor. The farmer of plantation coffee may use some of these labor sources or all of them in combination as the need arise. The fertility of the soil or land determines the space between the seedlings of coffee as we discussed earlier. This type of coffee farm does not get manure as fertilizer, unlike that of garden coffee. This was because of its far location from the home of the farmer. The dead seedlings that died during plantation process are substituted by new one.



**Figure2.** A flowering coffee Arabica trees

### LABORING SYSTEM IN COFFEE PLANTATION

As we have said above, coffee plantation is one of the main agricultural works that needs huge human labor. Even though it has some variations, coffee needs great human labor starting from its stage of seedlings until it grow into coffee tree and give coffee beans and even afterwards. This need of human labor cannot be satisfied by only a farmer or even with the whole number of his/her family with an average family number of five or six members. So, the coffee peasant must draw a method by which he/she able to get this large human labor that coffee needs.

Human labor was needed at different stages of coffee plantation like making the land ready for planting coffee seedlings on it by clearing unnecessary plants and grasses, planting the seedlings on row, weeding and clearing undergrowths, softening the soil by cultivating it, watering and also in the process of harvesting the coffee berries. According to Daniel Ayana, the need of maximum labor time seems to be the first five to ten years after which the peasant could gather with minimum labor contribution.

The need for human labor highly complicated when the time of coffee planting and weeding overlap with the time of food crops' weeding, ploughing or sowing. This put great pressure on the peasants who grow coffee and other food crops at the same time. In order to overcome such problems the peasant must budget his/her time and labor and also use the social co-operative works like '*dabbo*'. The peasants of East Wallaga have also developed such experiences of helping one another in times of high field work pressure.

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Peasants also use other systems of satisfying the need of high human labor force. One of these is hiring laborers who came from the surrounding regions for works like weeding and cultivation of the coffee or other food crops. The laborers were paid either in kind or cash. The number of laborers highly increases in the time of coffee harvesting season. These are seasonal laborers who came from regions like Gojjam, Shawa, Gonder and Wallo. However, the number of laborers increases as one move from east to west. As a payment, the seasonal laborers receive ten percent of the total amount of coffee they collected.<sup>26</sup>



**Figure3.** *Ripe coffee berries ready for harvest*

### COFFEE PRODUCTION AND THE LAND MEASUREMENT

In East Wallaga, coffee farm was not measured by the size of the land on which coffee is planted. But, it was the coffee trees which were counted, the figure of which was known by the seedlings when they were planted. So, when somebody wants to know for different purpose the amount of coffee someone possess, it is common to hear “*Buna hundee meeqa qaba?*”<sup>27</sup> However, a number of trees a peasant could possess depend on his/her access to land which was favorable for coffee. The ‘1910 Land Measurement’ reduced most of the peasants of East Wallaga into landless peasant or tenant.<sup>28</sup> According to the land measurement forest areas were classified as infertile. As a result, forest lands were not chosen by the local people to be part of the small plot over which they could have ‘possession right’. Therefore, forest lands were concentrated in the hands of the local landlords who were called “*Abba Qoros*”, government officials and those who could buy the land like rich merchants. In addition, after the end of Italian Occupation of Ethiopia in 1941, most of the forest lands were given to retired soldiers, patriots and government officials as *Maderia*. The land was given just as a reward for their deeds for the country’s liberation. The increasing of the popularity of the coffee growing further makes the inaccessibility of the land for local peasants. And it increased the value of the land which formerly classified as infertile and semi- fertile even for those who were able to buy.<sup>29</sup>

Even the small portion of the land which the local people had possession right over it were gradually dispossessed when they were failed to pay tribute. And for those who paid tribute for that small portion of land was fragmented year after year among the descendants of the owner. So, this small portion of the land used

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for residential area, for growing of garden coffee and maize. Since the land is too small to fulfill the needs of the peasant, the majority of them forced to rent land from the landlords. This makes the peasant to accept the tenancy of his country's landlords.

Generally, after the land measurement of the 1910, the majority of the peasants left with little access to land which further divided to grow different food crops. According to Daniel, an average peasant can grow only one thousand coffee trees on his average land of 0.42 hectares of coffee land.<sup>30</sup>

In East Wallaga, the peasants mostly sell their coffee produce with its husk after drying it in the sun. It was coffee merchants who found in some towns of the province like *Naqamte*, *Sire*, *Gida* and others that buy the coffee from the peasants. Since the merchants had the mill, they first remove the husks of the coffee before they transported it to Addis Ababa where they sell with better benefit for the coffee exporters.



**Figure4.** *Unripe coffee bean:*

In Times of Difficulty Peasant May Collect Such Coffee and Sell it With Very Low Prices.

## FOOD CROP PRODUCTION IN EAST WALLAGA

In addition to coffee, East Wallaga province is one of the major regions of Ethiopia where different crops were/ are cultivated. Cereals, pulses, grains, vegetables and fruits have been cultivated well. The existing climate and the fertile soil of the region make agricultural production possible. East Wallaga is also suitable for other fields of agriculture, which is, rearing of animals. The peasants of the area keep a number of domestic animals like cattle, sheep, goats, mules, donkeys, horses and chickens. The peasants carried out both types of agriculture (crop cultivation and animal rearing) simultaneously.

However, this does not mean that all of the peasants of East Wallaga produce the same type of crops and animals with the same amount or number. Obviously, it is clear that some region of the area may have better yield than the other, both in terms of crops and animals. The cause of the difference might be natural or manmade. Nevertheless, the northern part of Wallaga like *Limmu* and *Gidda* and the Western part Like *Arjo* are well known areas of crop producers.<sup>31</sup>



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The districts exchanged their products through the trade relationships which they had with one another. There are different centers of market in the province. But the greatest market center where the people exchanged their product is *Naqamte*, the capital of the province.

According to my informant, Ato Dereje, the peasants of East Wallaga are self – sufficient in times when there is normal distribution of agricultural inputs like rainfall. This means an average peasant could help his family until the next harvest with some superfluous. By selling their food crops or coffee production, they can fulfill their need of cash. But, there was great fear which endangered their status of self – sufficiency of farmers by encroaching on their produce. The major thing that caused the fear was the rent paid for the landlords and mismanagement of their resource, especially of coffee producers.<sup>32</sup> But, my informants also add the bad tradition of the society, that was polygamous, endangered their self- sufficiency status.<sup>33</sup> This has made a husband to have more than one wife which led him to have many children whom he could not support with his actual resources.

As it is known, the price of food crop fluctuate depend on the seasons as well as demand and supply interaction. In East Wallaga, the price of food crops fall down in the times of harvesting season (November, December and January) because of high supply. The price falls by fifty percent of its price after the season of harvest that is in the months of February, March and April. As a result, to pay the land tribute to the land lords the peasant forced to sell his produce in a very low price and rent claimed about fifty percent of his/her produce.

Some farmers, especially coffee farmers, sold their produce in winter season to the coffee merchants who took the coffee to Addis Ababa for export. At this time the peasant got a considerable amount of cash. But, the peasant did not use the cash in a manageable way so that he and his family able to overcome the social and economic problems that may come in the summer months of June, July and August.

The cash was mostly spent in social gatherings organized for consumption, for example, drinking alcoholic drinks like '*areqe* and *tella*' (local beer) in local bars. The peasant also developed the behavior of consuming and using their production or cash in unplanned way due to the socio – economic system in which they were living. This might be because of low awareness of using their resources in a planned way.

Therefore, these main factors that are land rent, mismanagement of their resources and bad social traditions left the peasant exposed to different social and economic problems. Particularly, during the rainy season, when the previously harvested food crop was finished and the newly sown crops were not ready for expenditure, the problem reaches its worst stage. This condition forced the peasant to go to the money borrowers: a rich merchant, a local landlord or a small merchant, in the nearby village or town to borrow money. The creditors lend money at inflated rate<sup>34</sup>

Among others, these were the most important factors that endangered the peasants' self – sufficiency position.

### LAND SYSTEM AND FOOD PRODUCTION

Depending on its usage and in general terms, land in East Wallaga could be divided into three broad divisions.<sup>35</sup> These were:

#### I. Forest land

it is the land that covered by the forests as the name indicates. Forest lands also include small – tree covered river valleys. Such lands were either under coffee farm or they were reserved for future coffee plantations. They might be cleared also to grow food crops.

#### II. Cultivated land

Such land could be either land under permanent cultivation or the land that cultivated for some years and left

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fallow (uncultivated) for some another years. On the first type of land (land under permanent cultivation), the peasants mostly used it to grow coffee, maize, potatoes, sweet potatoes, anchote (*Coccinia abyssinica*) etc. Also, since it is near to the residence, the land was able to get manure as fertilizers. On the second type of land, usually teff, (*Eragrostis teff*), maize, sorghum, barley and oil seeds like nug are grown. This land was uncovered to crop rotation which is to change the type of grain that cultivated on that land year after year.

### III. Grazing Land

Since the area is suitable for rearing of different domestic animals, as I have mentioned earlier, some amount of land was left for these domestic animals to be grazed by. Such kind of land was called grazing land. When some of the lands under cultivation remained fallow, the size of grazing land increases. But in other times it may decrease. However, in an overall view, grazing land is decreasing from time to time. There were different factors for this. But, the most important factor was the rapid increasing of population from year to year which changed the grazing lands into either residential areas or cultivation land or both of them.

### END NOTES

<sup>1</sup>Kassahun Bante, 2001, *Coffee Production and Management*, Jimma University. P. 1.

<sup>2</sup>*Ibid.*

<sup>3</sup>Selamta, *The In – Flight Magazine of Ethiopian Airlines*, Vol.13, No. 2, April – June 1996. P. 1.

<sup>4</sup>Kassahun, P. 2.

<sup>5</sup>Ethiopia, “World Facebook Central Intelligence Agency, 1995, <http://www.odci.gov/cia/publications/95f act et./html/>.

<sup>6</sup>Kassahun, P.2.

<sup>7</sup>Daniel Ayana, *Coffee and Food Crop Production for Self – Sufficiency, The Case of West Wallaga, An Outline: Proceedings of the Third Annual Seminar of the Department of History* (AAU, 1986), P. 47.

<sup>8</sup>Today all the three *Awrajas* are developed into administrative zone or province under the regional state of Oromia which is one of the nine regional state of Ethiopia.

<sup>9</sup>Daniel, P. 47.

<sup>10</sup>Informant: Ato Dereje.

<sup>11</sup>*National Coffee Board of Ethiopia:1957 – 1972*, 1972, P. 12.

<sup>12</sup>Informant: Ato Dereje.

<sup>13</sup>Bula Sirika Wayessa, *Buna Qalaa: A Quest for Traditional use of Coffee among Oromo People with Especial Emphasis on Wallaga*, Ethiopia, 2001, P. 2.

<sup>14</sup>Diriba Muleta, “Microbial Inputs in Coffee (*coffea arabica* L.) Production Systems. South West Ethiopia, Ph.D. Dissertation (Swedish University of Agricultural Science/Uppsala, 2007).

<sup>15</sup>Daniel, P. 47.

<sup>16</sup>*Ibid.*

<sup>17</sup>Girma Mengistu, “The Busase of Anfilo: Qallam Wallaga, A Historical Survey” (H.S.I.U, BA Thesis, 1973), PP. 1 – 6.

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<sup>18</sup>Daniel, P. 47.

<sup>19</sup>Guluma Gameda, *Some Notes on Food Crop and Coffee Cultivation in Jimma and Limmu Awrajas, Kaffa Administrative Region (1950s to 1970s)*, In the Proceedings of the Third Annual Seminar of the Department of History, P. 91.

<sup>20</sup>Daniel, P. 47.

<sup>21</sup>*Ibid.*

<sup>22</sup>*Ibid.*, P. 48.

<sup>23</sup>The first coffee harvest in East Wallaga is known as “*Misracho*”. This coffee is mostly consumed by the farmer’s family, relatives and neighbors. It is not sold, but distributed for near and far relatives as much as possible. This is to share their happiness and to inform that his/her coffee started to give yield and his/her effort finally became successful.

<sup>24</sup>Daniel, P. 48.

<sup>25</sup>“*Dabo*” is a co operative work in which one member of the society helps the other in the time of difficulty or huge works like preparing the ground for coffee plantation. Also when one faces the time of hardship like sever disease, funeral ceremony and other black days people help each other with the tradition of “*dabo*”. Especially, “*dabo*” is common among the farmers of Wallaga.

<sup>26</sup>Daniel, P. 50.

<sup>27</sup>The amount of coffee one possesses is known by the number of trees a person possess which peoples locally call it “*hundee bunaa*”. But the possession does not determined by the size of the land the coffee farm covered.

<sup>28</sup>Tessema Ta’a, *The Basis of the Political Contradictions in Wallaga: The Land Apportionment Act of 1910 and its Consequences*, North East African Studies VI, 1 – 2 (1984), PP. 184 – 188.

<sup>29</sup>*Ibid.*

<sup>30</sup>Daniel, P. 51.

<sup>31</sup>Informant: Ato Dereje.

<sup>32</sup>Daniel Ayana, *Coffee and Food Crop Production for Self – Sufficiency, The Case of West Wallaga, An Outline: Proceedings of the Third Annual Seminar of the Department of History* (AAU, 1986), PP. 52 – 53.

<sup>33</sup>Informants: Ato Dereje and Ato Olana.

<sup>34</sup>Daniel, P. 54.

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### LIST OF ORAL INFORMANTS

NO	NAME OF INFORMANTS	AGE	REMARK
1	Dereje Daska (Ato)	40	Dereje is the son of a well known coffee grower in Limmu district of East Wallaga zone. He has a good knowledge about coffee plantation and now he is studying his MA Degree at Jimma University where I found and interviewed him.
2	Senbeto Amenu (Ato)	25	Though he is young, Senbeto has a good experience about coffee growing which he gained from his family who are farmers. He came from Sassiga district, which is too near to Naqamte town, of East Wallaga zone.
3	Olana Dabal (Ato)	38	Ato Olana has belongs to coffee growing family who lives in Diga district of East Wallaga zone. He himself was growing coffee until he joined university for his BA Degree. His knowledge about coffee is indeed appreciable. I found him in Jimma University where he is now studying his MA Degree in EDPM.

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