

HDG47 **Nejo** (Nejjo, Nedjo, Neggio, Nego, Neju, Najo) 09/35 [Gz Te WO Gu]
(Neddio) (with post office) MS: 09°30'/35°32' = HDG48, 1868 m
Gz: 09°30'/35°30' 1821 m

Centre in 1964 of Nejo wereda.

Within a radius of 10 km there are at km

- 4E? Villaggio Zappa (gold mine)
- 5E? Lege Gumbi (Laga G.) (hill)
- 5E? Tulu Kami (hill with gold-bearing quartz)
- 6E? Katta Jorgo (mountain)
- 5SE Gidda (Ghidda) (village)
- 9SE Gamalimo (village)
- 5S Metti (village)
- 6W Hidabo Bosona
- 7W Tarfi (village)
- 9W Duju Gundi
- 10NW Gutu Mudema (hill)
- 3NE Gambo (occurrence of iron ore)
- 6NE Katta (village)

geol Peridotites and pyroxenites are indicated near Nejo. A reconnaissance flight to Yubdo was made by Towle in 1955. The terrain between Nejo and Yubdo consists principally of metamorphic crystalline schists and gneisses with some Pre-Cambrian granites and granodiorites. This entire area was flown at an average height of about 800 m above the ground. No abnormal radioactivity was noted.

[Mineral 1966]

"Tulu Kami is located near Kata 4.5 km east of Nejo. It was prospected and explored by the Société des Mines d'Or du Wallega, established in 1901 with headquarters in Antwerp. The concession comprised a circular area of 40 km diameter around Tulu Kami. The gold-bearing quartz intercalations occur in amphibolite schists and outcrop south of Tulu Kami hill as well as at the top and slopes of neighbouring Laga Gumbi hill. Other quartz inclusions striking north 20° west are reported in the south and the west of the above-mentioned area. The mineralization consists of metallic sulfides formed as gold-bearing pyrite and chalcopyrite. An oxidation and cementation zone could be observed."

"The gold content, according to Usoni (1952), was a maximum of 80 g./metric ton in the oxidation zone and 15-18 g./metric ton on the average. The content in the unaltered zone was found to be 5-8 g./metric ton. The deposit was explored 60 m along the length and 80 m across the inclined length of the deposit. Five drifts, four of them on the surface, have been dug. Exploration took place, and after the richest portions of the deposit had been exhausted, the company stopped its operations.

[Mineral 1966 p 209-210]

From about year 1900 onwards numerous owners worked for gold in the area between Nejo and Gimbi. Along the road between these two towns, quartz deposits of various dimensions were observed in the Pre-Cambrian rocks.

Situated 2.5-3 km north-east of Nejo is the locality Gambo. Eluvial debris of magnetite could be observed there (according to M. Hamrla 1963), indicating a primary ore deposit. The lower Alaltu is a narrow valley after it changes its course at Nejo. About 10 km north of Nejo six test pits were dug (in 1936-1941 by SAPIE?), and some traces of gold were found. The lower Alaltu seems to be suitable for hand panning if prospecting were to show enough gold to justify the operation. Sediments near Nejo are assumed to fill local depressions in the Pre-Cambrian rock during a continental lagoonal period and coal is present. There are about twenty outcrops of coal on the left river bank of the Alaltu as well as on the right affluents of the Dilla. Exploration was carried out during 1937-1941. In the immediate vicinity of Nejo near Karsa Creek, a lignite seam has been exposed, with almost horizontal position. At Chancho and Machakani near Nejo occurs a greenish clay associated with coal seams. The kaolinitic clay has suitable properties for use in ceramics.

[Mineral 1966]

- 1880s On 14 October 1888 (most probable date, although 1886 has also been stated) the joint forces of Gobana and Moroda inflicted a defeat on the dervish 'Ansar' (customary term in Wellega for followers of the Mahdi), who were waging a war against the Sibbo Oromo in order to subject them to the Mahdi and Islam. The battle took place at the hill of Guté Dili.
[Arén 1978 p 394]
- 1890s Governor Gebre Egziabher moved his residence from Nekemte to Nejo and built the church of Kidane Mihret there about 1893. It was only the second Christian Orthodox church in the Sibbo province, and priests were recruited from Shewa.
[M Nordfeldt, Bland Abessinienens gallaer, Sthlm 1935 p 152]
- 1900s Hugues Le Roux made his first camp at Nejo on 2 April 1901, having been recommended by Alfred Ilg to go there, to an area which at that time was regarded as unexplored wilderness. It took him 20 days from Addis Abeba to go there, he lost four mules but no people from illness as remedies like quinine were known by this time. They carried the recommendation letter from Dejazmach Gebre Egziabher "like the Holy Sacrament" and it was much honoured "although the ink of the letter fades a little with the distance from the capital". The letter also gave him permission to kill an elephant.
The Frenchman was met by the first representatives at about a kilometre from the palisade of the *gibbi*, and finally by the Dejazmach himself at the gate of the palisade. Gebre Egziabher at this time was some 30 years old. There were plenty of buildings around the *gibbi*. The Dejazmach said that when the peasants were not farming they went to the river and were panning for gold, and he said that he himself had planted 40,000 coffee trees. As *durgo* the Dejazmach gave a white bull and his wife a pot of milk.
Next day, walking for five hours, they visited the place where Monsieur Comboul had stayed for two years and a half, investigating about gold. They found the masonry walls of his dwelling house and the closed shed where there were still chemicals and labelled samples. The place was called Katta, and this name was said to mean approximately "Get away!" in Oromo language. At the river Karsa local people were seen panning for or. In Nejo in the evening, Hugues Le Roux had a farewell dinner for Major Gwynn, who had orders to reach Khartoum before the rains.
There was very strong thunder and rain during the night.
On 4 April Hugues Le Roux discussed seriously with the Dejazmach about where to go, and he feigned to be exploring for the line of a railway. The letter from Addis Abeba said that "He goes to Nejo" but did not specify that he was permitted to go beyond there. As the Frenchman did much mapping, the Dejazmach recommended to ascend the Choki mountain, and camp near there was made on 6 April. Balambaras Desasa was provided as guide. The Frenchman decided to descend to the Abay river instead of going elephant hunting. The about 30-year Balambaras had never been to the Abay. A man by name de Soucy was also part of the group. There was more or less some fighting with the Shankalla near the Abay. On 12 April they were back at Nejo again.
The Nejo market was visited on the following day. There, gold cost 31 times silver, weighed by coins. Local cotton cloth was sold, with red and blue and yellow stripes. On a tribune the market judge was hearing cases. On Easter Saturday (one week later than European Easter) Orthodox priests came to the market to ask for money.
"I estimated our sins at twelve taler." They left Nejo to make further geographical exploration.
[Hugues Le Roux, Ménélik et nous, Paris p 339-359, 391-397]
- In 1901 a concession in the Nejo area was granted to a European gold-seeking company, see under 'Geology' above.
The 'Sixth Galla Expedition' of the Swedish EFS Mission started from Eritrea in late 1903 and was led by Onesimus (Onesimos). They were in Addis Abeba in early 1904.
On 15 April 1904 Onesimus Nesib arrived (first to Nekemte), together with his wife Lidia, children Barnabas, Dina and Tamar, associates Aster Ganno, Feben Hirpé, Habte Maryam Kasa, Ayele Yimer and a boy Matiyas Roro, all of them Oromo.
Onesimus was not fully 50 years but had spent a long time with the Swedish Evangelical

Mission in Eritrea, had translated into Oromo the Bible which was printed in 1899, had studied in Sweden and had supervised the printing of the Oromo Bible in Switzerland (photo in Arén at page 432).

The Onesimus group found Evangelical friends in Boji, but the governor of Wellega, Dejazmach Gebre Egziabher (earlier Komsa), had moved to Nejo. He invited Onesimus to settle close to his residence, gave him a large piece of tax-free land, and built him a house and a school. It was opposite the *gibbi* with its metre-thick walls. By September 1904 there were 20 students. A women's group in the evangelical parish at Asmara (Eritrea) volunteered to sponsor 7 students in the school at Nejo.

[Arén 1978]

In May 1905, after a journey of four months from Asmara in Eritrea, arrived to Nejo Gebre Sillassé Tesfa Gabir (b 1881) and his wife Sendeq Gebre Maryam (b circa 1887). Neither Onesimus nor Gebre Sillassé were ordained within the Orthodox church, so their evangelical efforts at Nejo became a lay movement.

In November 1905 Dejazmach Gebre Egziabher moved his residence back to Nekemte, and he took Onesimus along. His school had as much as 68 students but closed when Onesimus and Aster left Nejo.

[Arén 1978]

While Dejazmach Gebre Egziabher had his seat in Nejo, a 'palace' was built for him in bricks. An Italian company which worked on extracting gold at Ketta (Katta?), an hour's distance from Nejo, built it for him. There was coloured glass in windows, wallpaper on the walls, and even a lightning rod!

[M Nordfeldt, Bland Abessinians gallaer, Sthlm 1935 p 54-55, 64, 93]

1920s Locusts were said to have been unknown in Wellega in the 1910s, but in the 1920s large swarms sometimes came also to Nejo in October-December.

1925 During an inspection tour by mission director Nils Dahlberg in 1925 it was decided to select Nejo as the place for a new station of the Swedish Evangelical Mission EFS. Nils Dahlberg and Olle Eriksson arrived to Nejo on 22 January, and when they met Fitawrari Oljira he wanted them to start a mission station and he promised to supply a site for it, which he also did.

1927 Pastor Martin Nordfeldt (b 1898) with wife Ingeborg (b 1898) and two children and nurse Hilma Olsson moved from Nekemte to Nejo in July 1927. Daughter Gunvor of the Nordfeldts was half a year old at the time. A special gift for the station of about Swedish Crowns 14,000 had been collected by a youth organization DUF in Sweden. The main caravan from Nekemte was in October, when Nordfeldt also started building work for the new mission station. A traditional hut was built, and the Nordfeldt couple and Hilma Olsson moved in there. Nurse Hilma took care of medical work. The site was a spacious uninhabited grass hill with small water courses on three sides. The Orthodox clergy were first openly hostile to the Evangelical mission, but it did not hinder very much as the people in general were grateful for the services they received. The Nordfeldts knew English, German, French, Italian, Amharic (and of course Swedish) and with time also the Oromo language very well. They wrote an Oromo grammar which was printed in the Swedish journal *Le monde oriental*. Their son Bengt was born in March 1929.

[Min mor var missionär, 1988 p 74-78 + Varde ljus! 1934]

1928 Dejazmach Habte Maryam had his residence at Nejo, and therefore the local Oromo did not dare to carry out the week-long offering ceremony which was their tradition to carry out under a huge *warqa* tree in the corner of the mission site. Such ceremonies were in principle forbidden by the authorities.

[Mission source]

Nordfeldt completed a school building (still existing and used by 1966).

Soon after the mission station had been established there were also planted coffee trees. When these were about 4-5 years old some of them died away, probably caused by some root disease.

1929 Nejo became something of an industrial centre when important occurrences of gold were

found in the area in 1929.

1930

In 1930 there was a baptism which was the first time ever that a Swedish missionary baptized a person in genuine Oromo land, which had been the ultimate goal of the EFS mission for generations ("to Galla or die"). A church hut was inaugurated in the same year.

[Mission sources]

William Avenstrup passed Nejo on his way westwards, possibly in May 1930, and happened to join a nurse going to Nejo. On the outskirts of Nejo people in white clothes were gathered, with a little book in their hands, and it was explained that they were there for reception of the nurse (who was two days late). Thirty young men sang from the hymn book. They shook hands and they kissed the feet of the nurse (Hilma or Ruth?) as well as of Avenstrup and formed a procession to the church, where there were pastor Nordfeldt and his wife to greet them.

Avenstrup stayed there for two days and made his camp near the pastor's house. On his first night at this camp there was a terrible thunderstorm, and as Avenstrup was lying with 60 kg of dynamite under his camp bed he was worried about the lightnings, but his nearest man was not willing to help him move it away. Avenstrup carried it away about 200 m himself (naked in the rain), not remembering that his nearest man had 800 rounds of rifle ammunition and as much of shotgun cartridges under his bed!

Ingeborg Nordfeldt was teaching 50 children in Oromo language.

In February some French adventurers had tried to enter Ethiopia from Sudan with a Citroën motorcar. It broke down and the men were caught by robbers who kept them to ask for ransom. One of the Frenchmen escaped and reached Nejo in very bad shape. Pastor Nordfeldt went out alone with his rifle. He did not tell how he achieved it but - even he very exhausted - after a while returned with all the Frenchmen. It was believed that there might have been 500 robbers.

On Avenstrup's last day at the station a local dresser asked the pastor for an advance of 15 taler on his salary. He had intended to marry a woman for 45 taler, which amount he had saved, but now he had found a woman who could sew on a Singer sewing machine, and she cost 65 taler of bride money. The dresser got his advance.

Avenstrup paid a visit to Fitawrari Oljira and his three sons. There was a return visit by Kenyazmach Ouama with a ten-year daughter Tassissa. "The girl was treated to three half-litre cups of coffee and some chocolate and biscuits." Speaking of slave trade in the area it was said that young girls could cost up to 70 taler.

[W Avenstrup, *Abessinien .., (Gjennem .., Oslo 1935 p 85-92) Sthlm 1935 p 79-85]*

Per Sandvik, also one of the Norwegians working with gold mines, passed Nejo around the same time. He described Nejo as a hill very visible for its tall eucalyptus trees and with a two-metre deep trench around from early fortifications. The EFS mission station had its own little hill outside the trench on the southern side. Nordfeldt's little daughter understood Swedish but she always replied in Oromo language. Onesimus Nesib visited while Sandvik was there, and it was a son of Onesimus who was teacher in the school.

[P Sandvik, *I Etiopia efter gull, Oslo 1935 p 51-53]*

EFS mission staff in the 1930s:

Pastor Martin & Ingeborg (b 1898) Nordfeldt (1927-34).

Nurse Hilma Olsson (1927-)

Pastor Josef & Anna Olsson (1931-32).

Nurse Ruth Perman (1932-).

1931

Fitawrari Oljira Debaba died in 1931 (or in 1932?). Fitawrari Biratu, the eldest (but still young) son of Oljira, then became chief of the Nejo area and still was so at least by 1934. [Nordfeldt 1935 p 91]

In 1931 the Nordfeldts were on leave in Sweden and Hilma Olsson was away for illness. When Dr Söderström's family from Nekemte visited Nejo in late 1931 they met Pastor Olsson and nurses Hilma and Ruth.

Pastor Josef Olsson spent his first Christmas in Nejo in 1931. In a letter home to Sweden he tells that the EFS mission celebrated Christmas on the same date as in Europe. On the

afternoon of Christmas Eve 24 December those who gathered drank tea under tent roofs. At 3 o'clock early next morning the church bell rang and at 4 the Christmas matins was held with the little church quite full. Food with *wot* and bread was served around noon, but Christmas Day was on a Friday with fasting, so people became divided between those who thought it was no sin to eat and those who abstained. On Sunday there was holy communion in the Evangelical way, but only 6 individuals were entitled to take part at this early period of the mission.

[Missions-Tidning .. 1932 no 8 p 89-90].

1932 Anna Waller arrived to Nejo on 11 May 1932, to be married to pastor Josef Olsson (the marriage took place in Addis Abeba). Anna fell seriously ill, so that doctor and nurse from Nekemte had to go to Nejo as quickly as possible, and they succeeded to cure her. Nurse Ruth Perman arrived in 1932 so that nurse Hilma should not have to work alone. She is said to have kept pigs, which was unusual in Ethiopia considering Orthodox as well as Muslim culture. She left Nejo in February to work in Nekemte for a while, and she could not return as planned, because she fell ill with dysentery. There were no Swedes at the mission station for a while.

[Missions-Tidning .. 1932 no 47 p 556]

1933 Martin and Ingeborg Nordfeldt returned in January/??/ 1933, and the Olsson family left. There was also U.V. Karlsson in 1933. The mission school had about 100 students.

1934 By 1934 when a mission conference was held in Nejo, there had been constructed at the mission station a church, a school, a clinic with infirmary, and houses for the missionaries. The larger buildings had sheet iron roofs. Fruit trees were planted, and about 75 kg of coffee per year was harvested.

The clinic in 1934 also treated a member of an American scientific expedition; he had an infection in one of his feet. There was no doctor nearer than in Nekemte.

[Varde ljus! Sthlm 1934 p 46-48, 53]

The Orthodox priests were no longer as hostile as before. The clinic was appreciated. A son Per-Göran had been born to Ingeborg and Martin Nordfeldt in Sweden in 1932, but he died from measles in Nejo in 1934. During his burial at the little graveyard near the mission chapel, there was a striking contrast to a local burial party passing there with loud wailing. The Nordfeldts moved to Mendi in 1934.

1935 In 1935 Ingeborg lay in hospital in Addis Abeba and was seriously ill. After leaving Ethiopia, the Nordfeldts worked in Tanganyika, Martin from 1938 and Ingeborg from 1939.

[Min mor .. p 79-81]

Christmas in December 1935 during the war time was celebrated as festively as possible at the EFS mission, with candles and a *tid* Christmas tree in the church. The bell (from Sweden) started ringing already at 3 o'clock in the night before Christmas Day 25 December.

[Hilma Olsson]

1936 The Swedish missionaries at Nejo started packing on 2 July 1936 and preparing to flee. Before that on 5 July Wollete Selassie's little prayer hut on a hill opposite the mission station was inaugurated.

Teaching of six young candidates for confirmation was also started in late July, but on 2 August a message arrived from the British legation in Gore that the Swedes ought to flee as soon as possible, because even the British were leaving. However, confirmation was carried through on 8-9 August, and the missionaries did not depart until 14 or 15 August. ("May they never return," wished the Orthodox priests.)

[M Nordfeldt *in* Jag minns den gången, 1957 p 66-67]

The missionaries travelled to Europe and Sweden via Gambela.

1938 About 3,000 inhabitants, with important market, post, telegraph, infirmary, Missione della Consolata, *spaccio*. In the neighbourhood was *Villaggio Zappa* for the exploitation of a gold mine.

The roads Nejo-Gimbi 57 km and Nejo-Mendi 63 km were listed by the Italians in 1938 among *piste mediocri*.

During the Italian occupation, the mission chapel was changed into a Catholic place of worship, and the Catholic priests tried to convert the Evangelicals. As these had no real leader at that time, the congregation of Nejo deteriorated badly in the next few years. The Evangelicals might gather occasionally in secrecy, and they buried their dead near their houses.

1939 During all of 1939 the EFS in Sweden heard from central Ethiopia only through an American missionary Mr Henry. According to him there was some Evangelical movement in the Nejo area.

1941 After the Italians there was first a British commendant in Nejo. One of his first actions was to return the church to the Evangelicals. After him, however, arrived Fitawrari Danye, and his soldiers vandalized the area. They stole everything of value from the church, knocked the altar to pieces, and used the church building as a stable. In the school and dwelling houses ceilings were torn away, fires were lit on the wooden floors etc. The clinic and several small buildings burnt down.

A new time started when Lij Yemane was appointed governor of the Nejo awraja. This descendant of a noble family stopped all destruction and allowed the Evangelicals to gather for service in the church again. The mission dwelling house was used for his administrative purposes, and the school was opened as a government institution.

[Bortom bergen II p 151-152]

1946 Nurse Hilma was the first Swede to return, about 1946. She had left a tidy house about ten years ago. Now its walls were black from smoke inside, the windows broken and the floor damaged. Of the infirmary there was only the foundation left.

Soon Manfred and Rut Lundgren also arrived (Manfred had been a member of the Swedish Red Cross Ambulance in 1935-36).

1947 The mission school was started again, in the building which Nordfeldt had constructed in 1928.

1948 Nejo got its first full-time missionary teacher in 1948, one year after that the mission school had been re-opened. A 2-year course to educate teachers was started in 1948 with seven students of which five completed the course in 1950. A second course was started, but it was transferred to Addis Abeba. A first course with five students to educate pastors was held 1948-1952, with Manfred Lundgren as teacher.

Financed mostly by private gifts from Addis Abeba, it was possible in 1948 to build again the outpatients clinic and two bedrooms for inpatients.

[Bortom bergen II p 154-155]

The infirmary had 25 beds and no doctor around 1948-49.

1950s *EFS mission staff in the 1950s:*

Nurse Hilma Olsson (b 1896) (1946-55-).

Teacher Stina Ljungberg (b 1915) (1946-60).

Pastor Manfred Lundgren (b 1914) with wife Ruth (b 1912) and 3 children (1946-55-).

Pastor Ingvar Nilsson (b 1920) with wife Brita (b 1921) (1950-1958-) and 2 children, away in Bako for a period.

Anna-Greta Stjärne (-1952).

Nurse Ethel Alfredsson (b 1915) (1950-58-).

Nurse Kerstin Perols (b 1912) (1953-).

Teacher Märta Holmqvist for children of the missionaries (1954-57).

Teacher Filippa Mårtensson (-1958-).

Average annual rainfall 1,892 mm was recorded in 1953-1960.

Letters by post to Nejo had to be addressed to Nekemte and forwarded from there.

1952 The first ordination of Evangelical pastors in the field in Oromoland took place at Nejo on 9 November 1952, with many Swedes from EFS present and Kes Badima representing the Ethiopian side. Those ordained were Ashana, Tasia, Matteus, Jallata and Namarra.

1953 In the beginning of 1953 the Nilssons had left for Bako and Anna-Greta Stjärne had also left, but around January there were Manfred and Ruth Lundgren with 3 children,

- teacher Stina Ljungberg, and nurses Hilma Olsson and Ethel Alfredsson.
- 1955 There were great difficulties for the EFS mission at Nejo in 1955. Local authorities said that they had been ordered to prevent preaching outside the mission station, but no written order was presented because it was 'secret'. Some Evangelical locals were imprisoned. When the conditions came to the knowledge of the Emperor there was an impartial investigation, and by June 1955 delegates of the congregations returned from Addis Abeba with a decree from the Ministry of Interior that 15 churches in the Nejo-Mendi area (which had not been used for 20 months) could be opened again. After the rainy season these churches one by one were re-inaugurated. At a mission meeting with 2,500 participants in early December 1955 even local officials were present, which showed that the situation had changed much in a few months. Muslim mission was also very active. Around 1955 it happened in Nejo town that about 100 Orthodox girls were married to Muslim men. The mission clinic at times had few patients in 1955, and they suspected that local 'illegal medicine' was the cause. By the 1950s the school had become a junior secondary school with grades 1-8 and about 300 students, of which some 40 were received as boarders.
- [Mission source]
- A 3-year course for pastors, with Manfred Lundgren as teacher, started in 1955. In this second course of that kind there were eight students, described at some length in the source cited here:
- Gemachew Danno*, the eldest, married, had worked in the Ministry of Finance, went to school in Nejo in the 1930s, was a teacher at the EFS school in Mendi.
- Olama Lammo*, the youngest, from Aira.
- Lammersa Bato*, also from Aira, had attended Bible school in Mendi, was educated as carpenter, and was interested in new things.
- Tesgara Goutama*, had been to school in Nejo, known to have an explosive temperament and left the course after 1½ year.
- Goudina Tomsa* (later written Gudina Tumsa), from Boji, went to school in Nekemte and was trained as a dresser at the hospital there. /He later became a top leader of the Mekane Yesus Church but was abducted and executed by the Derg government./
- Abdisa Desso*, the one with the least formal education and with some difficulty to handle English. He had for many years been a teacher and evangelist in the village of Mana Jarti. Every second Sunday he used to walk 6 hours to his home village to preach also during the course.
- Tesgara Hirpo*, had been to Bible school at Mendi, was intended to serve the German mission in Aira.
- Amenu Hika*, had also been to Bible school, was inclined to be a leader.
- ***
- Teacher Manfred Lundgren found that the students always wanted to write answers in English to the written questions in English - they did not know the meaning of words sufficiently well to translate into Amharic. In its third year (1958) this course was moved to Nekemte, with Gustav Arén and Horst Spingies as teachers.
- [Varde ljus! (EFS calendar 1958), Sthlm 1957 p 7-18]
- 1957 Märta Holmqvist left for Sweden on 23 May 1957 after during 2½ years having been teacher at Nejo for about half a dozen children of Swedish missionaries in Wellega.
- 1958 In the beginning of 1958 there was the Nilsson family again, together with Ethel Alfredsson and Filippa Mårtensson. Stina Ljungberg started her third 5-year period in Nejo around September 1958.
- In 1958 the small hospital had 15 beds. During the year there were 780 inpatients and 10,260 outpatients. The school had 1 Swedish and 13 Ethiopian teachers and 316 children.
- 1959 In 1959 a hydraulic ram was installed at the mission station by the Research Section of ESIBT, and its overflow was received in a reservoir with capacity 2,500 litres. It had taps so that villagers could use water from it.
- There were 6 Swedish missionaries and 2,475 registered members of the congregation.

Ingrid Wachtmeister visited as reporter in 1959. When driving up through the eucalyptus grove she saw light-haired Swedish children playing with local children. She found the church and steeple dominating, and thought they were beautifully placed among hibiscus and bougainvillea. The priest's dwelling was almost covered with bougainvillea. Kerstin Perols guided her at the clinic. She heard about malaria, elephantiasis, epilepsy etc. A two-year boy infected by tetanus was kept isolated in a separate hut. His parents were convinced that he would die, and on the third day they carried him away so that he could die at his home.

[I Wachtmeister, *Från det sjudande Afrika*, Sthlm 1960 p 75-76]

1960s

EFS staff in the 1960s:

Pastor Bertil Andréasson (b 1924) with wife Birgit (b 1928) and 4 children (1960-67-).
Ingvar and Brita Nilsson as before (1958-1961), their six children possibly all
born in Ethiopia and two with them in 1960.

Nurse Ethel Alfredsson as above (-1960-)

Nurse Lydia Larsson (b 1913) (1960-66-)

Teacher Ulla Johansson (arrived/returned? around September 1964-around June 1967).

Nurse teacher Ella Sandberg (b 1938) (1961-66-).

Nurse Ingrid Hellman (b 1920) (1962-64).

Teacher Ann-Marie Gunnarsson, SLU volunteer at the school,
3-month stay in early 1962.

Gunnar Johansson, SLU volunteer working with agriculture,
3-month stay in early 1962.

Nurse Anna Lisa Nilsson (b 1927) (1965-).

Miss Ulla Johansson (b 1936) teacher for missionaries' children (1965-67).

Pastor Fredrik Almqvist (b 1936) with wife Margareta (b 1937)
and 1 daughter (-December 1966).

Engineer John Isaksson (b 1926) w wife/nurse Ingeborg (b 1919) (1966-)
and two children born in Nekemte.

Paul Börjesson (for a while late 1966-)

Kjell Lenberg with wife Ulla (-1967-)

A.S. Hansson (-1967-).

Eskil and Gertrud Forslund (-around June 1969).

1960

Swedes at the end of 1960 seem to have been 6 grown-ups and 6 children.
There was one Swedish nurse and two dressers at the clinic.

Stina Ljugberg left for Sweden in July after having worked at Nejo since 1946.
She died in Sweden in December of the same year.

1961

Ella Sandberg arrived around February 1961.

The mission school in Nejo got its first Ethiopian headmaster in 1961.

Family Ingvar Nilsson left after having served 2 x 5 years in Ethiopia.

1962

Fredrik & Margaretha Almqvist with daughter Eva arrived in early April 1962.

Family Bertil Andréasson lhad leave a little later.

1963

There was radio communication between the mission stations
Nekemte-Nejo-Mendi from 1963.

1965

Swedish staff in April 1965 included Lydia Larsson, Anna Lisa Nilsson,
Ella Sandberg, Eskil Forslund.

1966

Swedes in early 1966 seem to have been 9 grown-ups and 3 children.
Pastor Almqvist served the Nejo station itself and Pastor Andreasson
all of western Wellega.

1967

Population of Nejo 3,222 as counted in 1967.

Kjell Lenberg made a visit to Sweden during Christmas in late 1967 and
returned to Nejo, having married Ulla as his accompanying wife.

Dejazmach Moreda Bekere primary school in 1968 had
445 boys and 55 girls, with 5 teachers.

Swedish Evangelical Mission primary school had

275 boys and 127 girls, with 7 teachers.

Swedish Evangelical Mission junior secondary school had 58 male and 12 female students in grades 7-8, with three teachers (Ethiopian).

Swedish Evangelical Mission Teacher Training school in 1968 had 9 male students, all in the first year. Missionary Stina Ljungberg was the leader of this training for a while in the 1960s.

A carpentry/joinery school was started by missionary John Isaksson, and it was financed by a particular group of schools in Sweden.

[Tafvelin & Lundmark 1974 p 220, 222]

An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970.

[SIDA 1971]

1969 A son was born to Kerstin and Karl-Erik Lundgren around March 1969.

1970s *Swedish staff in Nejo in the 1970s,*

belonging to the EFS mission or ECMY if not otherwise specified:

Headmaster Ella Sandberg (1961-back around August 1970-)

Nurse Ingrid Hellman (b 1920) from 1960s but was in Sweden in 1971.

Nurse Lydia Larsson (b 1913) (new period 1970-73)

Pastor Olof Strömberg (b 1935) w wife/teacher Karin (b 1934) and 1 son (1970-).

Building engineer Karl-Erik Lundgren (b 1942) with wife nurse Kerstin (b 1943) and two sons born in Nekemte (1970-73-).

Teacher Kjell Lenberg (b 1943) with wife teacher Ulla (b 1944) and a little son born in Ethiopia. (1967-72-).

Pastor Olof Strömberg (b 1935) and wife teacher Karin (b 1934) (1969-72-).

Nurse Ingrid Åström (b 1943) (1970-73-).

SVS volunteer nurse Gerd Söderlund (b 1931) (-around August 1970).

Eva Sundin (-around August 1970).

Building engineer Tor Forsman (b 1944) with wife teacher Anna-Lena (b 1943) at Nejo Trade School April 1972-73-.

Teacher (*fil.kand.*) Ulla Johansson (b 1936) (1972-73-).

Engineer Per-Olov Lundgren (b 1946) with wife Eivor (b 1946) at Vocational Training School 1973-44-.

Engineer Sune Wikander (b 1921) with wife teacher Barbro (b 1922) at Vocational Training School 1973-74-.

Pastor Yngve Stolpe (b 1931) and wife nurse Rebecka (b 1935) with 4 daughters and 1 son, of the Swedish Church Mission SKM (1974-77).

Nurse Pär-Ove Nilsson (b 1946) with wife nurse Maria (b 1956) of the Swedish Church Mission SKM (1975-83-).

Engineer teacher Inge Rydland (b 1950) with wife nurse/midwife Signe (b 1947) (-1977-83-).

1970 Ella Sandberg arrived back around August 1970 to be headmaster of the Teacher Training School. EFS had three families and one nurse in Nejo in January.

1971 Kjell and Ulla Lenberg with son Martin returned to Ethiopia around March 1971, to work as school secretary and as teacher of home economics.

There was a brick kiln (-1974-).

1976 At its Assembly in Nejo in April 1976, the Evangelical Church Mekane Yesus ECMY discussed dependence of institutions on overseas money and the need for more self-reliance. Readiness was expressed to hand over all big institutions to the appropriate government or community bodies.

[A brief history of the Mekane Yesus Church, 1980 p 65]

1978 There was a petrol filling station of Mobil (-1978-).

1980s *Swedish staff in the 1980s,*

belonging to the EFS mission when not otherwise specified:

Engineer Sture Lundström (b 1956) with wife teacher Margot (b 1956) (-1982-).

Nurse Pär-Ove Nilsson (b 1946) with wife nurse Maria (b 1956)
of the Swedish Church Mission SKM (1975-83-).

Nurse Ingrid Sjölin (b 1945) (1984-86-).

- 1982 A water system for 4,500 users was built in 1982.
A daughter was born to Margot and Sture Lundström in early 1982.
- 1984 Population about 6,200 in 1984.
At Christmas 1984 an Evangelical church was re-opened.
- 1990s Population about 11,100 in 1994 and about 13,700 in 2001.
In 1997 there were domestic EAL flights between Nejo and Addis Abeba
and Jimma. Unpaved runway, length about 1200 m.
A 26-year old farmer, Henok Jonatan, was arrested by government forces in Nejo on 16
March 1995, suspected of being active for the Oromo Liberation Front. He is believed to
have been tortured, along with nine other Oromo prisoners. Their bodies were discovered
on 28 April at Mucha Fugiso, near a military camp and the town of Babo Gambel.
[ION 95-07-01 + Amnesty International, 1996 report]
"Near the town is said to be the oldest gold mine in the world, thought by some to be the
source of the legendary King Solomon's Mines."
[Camerapix 1995]
- text M Nordfeldt, Med vägröjare i Gallaland, (EFS)Sthlm 1934 152 pages,
mostly about the pioneer time in 1927.
- picts Evangeliska .. 1856-1931, Sthlm(EFS) 1931 vol II p 83 mission station;
Missions-Tidning .. 1932 p 99 Fitawrari Oljira with sons and followers,
p 211 Evangelical church and steeple in Nejo;
M Nordfeldt, Med vägröjare .., Sthlm 1934 p 31, 33, 41 station in early period,
63 clinic being constructed, 85 motorcar expedition of Le Blanc,
101, 102 mission chapel, 107, 109 bell steeple under construction,
147 garden of the EFS mission station;
M Nordfeldt, Bland Abessiniens gallaer, Sthlm 1935, p 41 mission school in 1934;
Varde ljus! .. för 1935, Sthlm(EFS) p 47, 51, 53 mission dwelling houses;
J Iwarson, Syner och upplevelser .., Sthlm 1937 p 93 mission station;
Varde ljus! .. för 1938, Sthlm(EFS) p 62 chapel;
J Hagner, Guds under .., Sthlm 1948 p 33 social gathering;
Bortom bergen vol II, Sthlm(EFS) 1954 at p 128[3] mission station,
at 144[2] primitive bridge over Sachi river on Nejo-Mendi road;
A Hofgren, Med Gud .., Sthlm(EFS) 1956 p 312
missionaries' dwelling houses as built in 1928;
N G Nilsson, Det är ju människor .., (EFS) 1966 p 48 school girls;
Mission 100, Sweden(EFS) 1966 pl 27 missionary nurse Ingeborg Isaksson.
- Nejo : Gambo**
At this locality about 3 km north-east of Nejo, eluvial debris of magnetite has been
observed, indicating a primary iron ore deposit.
[Mineral 1966]
- Nejo : Katta (Kata)**
at 6 km east-south-east of Nejo.
According to Quinn (Geological Traverse .. 1962), there are extensive workings at Kata.
The former mill or concentrator is about one kilometre to the south of the Swedish
Mission church. The mining of gold there began some time prior to 1939. At least three
adits and numerous shafts and large pits have been driven. In one of the adits /detailed in
the book/ the first 10 metres exposes sericitic, talcose, chloritic, and carbonatized schists.
In another adit, at least 40 m long, one of the rocks exposed a pale purple, fine-grained
quartz-sericite schist. Numerous owners worked here for gold over the last 60 years.
[Mineral 1966 p 212]
- Nejo : Lege Gumbi (Laga G.) (hill)**
Gold-bearing quartz intercalations occur in amphibolite schists at the top and slopes of

Laga Gumbi.

[Mineral 1966]

Nejo : Tulu Kami

Tulu Kami is located near Kata 4.5 km east of Nejo. It was prospected and explored by the Société des Mines d'Or du Wallega, established in 1901 with headquarters in Antwerp. The concession comprised a circular area of 40 km diameter around Tulu Kami. The gold-bearing quartz intercalations occur in amphibolite schists and outcrop south of Tulu Kami hill as well as at the top and slopes of neighbouring Laga Gumbi hill. Other quartz inclusions striking north 20° west are reported in the south and the west of the above-mentioned area. The mineralisation consists of metallic sulfides formed as gold-bearing pyrite and chalcopyrite. An oxidation and cementation zone could be observed. The gold content, according to Usoni (1952), was a maximum of 80 g./metric ton in the oxidation zone and 15-18 g./metric ton on the average. The content in the unaltered zone was found to be 5-8 g./metric ton. The deposit was explored 60 m along the length and 80 m across the inclined length of the deposit. Five drifts, four of them on the surface, have been dug. Exploration took place, and after the richest portions of the deposit had been exhausted, the company stopped its operations.

[Mineral 1966 p 209-210]

- HDG47 **Nejo** sub-district (-1997-) 09/35 [n]
There were epidemics both of smallpox and of yellow fever in the northern Nejo district in the late 1940s and early 1950s. In some villages single households or even whole clans abandoned their homes for a while but later moved back again. The clans concerned were Demela, Dekotia, Dowja, Dekonsila and Desipak.
[P Wallmark, I högländets skugga, Uppsala/Sweden 1986 p 104]
At the time of the literacy study of Mr & Mrs Sjöström in 1974-1976, Nejo in Gimbi awraja was considered one of the most promising areas for the activities of Yemissrach Dimts Literacy Campaign YDLC. It was the largest of the Literacy Centres in Wellega and reported a substantial interest among both children and adults. Nejo is a cash crop area, coffee and teff being the most important produce. During the last few years, the growing of coffee seemed to have decreased.
[M & R Sjöström, Literacy schools ..., Uppsala/Sweden 1977 p 41]
- nekaha: *neqwa* (Gurage) kind of religious festival for women
- HFE35 **Nekaha** (Necaha) (area), see under May Kinetal 13/38 [+ WO]
- HDH09 **Nekemte** (Lekemti, Lechemti, Laqamte, Lakemti) 09/36 [Gz Br WO x]
(Nakamte, Nakamti, Naqamti, Nakemti, Nacamte) 09/36 [x]
(Nekemt, Nekemte, Naqamet, Lacamte, Laqqamt) 09/36 [Po Gu x]
(Te map: Nekemtie, but Te directory: Lekemti)
(Läqämt) 09°05'/36°33' 2005/2089/2101 m
Centre in 1964 of Nekemte awraja (same as in 1980 Leka awraja?), of Nekemte wereda, and of Sasiga Tsige sub-district.
Within a radius of 10 km there are at km
7-- Dalo (village)
9E Komto (Conto) (with church) 1976 m
5SE Tinfa (village)
9SW Bellam (area)
10N Haro (village)
7NE Maryam (Apt/?/ Mariam) (church)
6-14NE Tuka (Gara Tuca) (mountains) one peak 3110 m
- meteo Monthly rainfall in 1953 was 408 mm in July, 373 in June, 272 in May, 150 or more in April, August, October, but none in December, January.
- 1860s Bekere (Bäkaré), a contemporary of Emperor Tewodros in the 1850s-60s, subjected to his

rule the many families around Nekemte, thus unifying the area under a single family. His son and successor, Moroda Bekere, extended his family's influence and power still further.

[Journal of Eth. Studies vol VI 1968 no 1 p 74]

1880s "By the early 1880s, -- the territory lying around Nekemte -- was ruled by Moroda, son of Bakare Godana. Bakare was said to be the first 'king' (*moti*) to have united the Leka of the Nekemte region, a sub-group of the Mecha Oromo. This group -- inhabited the area bordered by the Angar river in the north, the Wama river in the south, the Gibe river in the east, and the Diddessa river in the west."

When *Ras* Gobena arrived in the region in the early 1880s, Moroda posed "as mediator between *ras* Gobena and the other Leka rulers of the region whom he seems to have persuaded to submit to the advancing Shewan force. In the process, Moroda's opponents, such as the Nole Kabba and the Arjo people, were soon defeated with the help of Gobena's army, while Sibru resistance was temporarily checked. It should also be remembered that Moroda, who had previously submitted to *ras* Daraso of Gojjam in the late 1870s, was convinced by Gobena to keep neutral in the territorial dispute between Shewa and Gojjam -- Moroda was recognized as sole ruler of his territory and appointed *dejazmach* by Menilek."

[A Triulzi in *The southern marches of Imperial Ethiopia*, Cambridge 1986 p 51-55]

When Moroda built the church of Maryam at Nekemte it was the first church in all of Wellega. There was also a church school, attended even by Moroda's son before he was sent to Menilek's court for further education.

[Arén 1978]

Moroda died in June 1889 when his son Kumsa was 18 years old. Kumsa Moroda got a Christian name Gebre Igziabiher. His authority was to some extent curtailed by Menilek.

[Triulzi p 56-57, with photo of Gebre Igziabiher]

"Moroda of Nekemte (reign 1868-1889), once a *gada* official, decided that his holdings in Welega deserved political ties with the powerful northerners.

His son, Kumsa Moroda (reign 1889-1932) agreed, even converting to Christianity in order to satisfy his larger ambitions. As Dej. Gebre Egziabeher -- he had an important role in national politics, managed an autonomous state, and retained some semblance of Oromo political order /see also under Nejo about his activity from there/.

Gebre Egziabeher annually delivered a rich tribute in gold and ivory to Addis Abeba. -- He was able to retain his country's autonomy until his death in 1932, bequeathing to his people a better economy, more educational facilities, and a better communications infrastructure than were available in most of Ethiopia's provinces."

[Marcus 1994 p 106]

1890s Because of the Great Famine of the mid-1890s people came to the Nekemte area to be fed there. Northern soldiers of Menilek were kept at Nekemte and partly fed at the cost of the central government. Even if these soldiers were a burden, Nekemte escaped the much more exacting *gebbar-neftenya* relationship in which soldiers were fed directly out of peasants' labour.

[Triulzi p 60-61]

In the late 1800s the trade route from Addis Abeba to Nekemte took 18 days.

1896 At the time of the battle of Adwa in 1896, Gebre Egziabher was left behind to maintain the security of the Western Provinces. He had a number of slaves under him, although he did not believe in the slave trade.

[Journal of Eth. Studies vol VII 1969 no 2 p 11-13]

"On the 19th /of February 1897/ we arrived at Lekamte. -- We were on the move ten to eleven hours a day. Our food for this time consisted almost exclusively of peas fried in a pan; and for the first days, up until Lent, we ate gazelles killed along the way, for the most part raw, so we did not have to drag them along with us."

"Notified by me of my arrival, the Dajazmach sent all the soldiers at hand to meet me. I already knew Dajazmach Gebra Egziabeher from before. During my stay at the home of Dajazmach Demissew, Gebra Egziabeher was gravely ill. He had a severe fever which he

had caught on an elephant hunt. -- Being of very strong constitution and not having previously been sick, the Dajazmach suffered especially severely from the fever and asked me by letter to help him."

"The Dajazmach is a very sympathetic and intelligent man. He is interested in everything, understands what can interest a European, and recounts very wisely and interestingly the history of his people -- Leka, in view of its hopeless situation, voluntarily submitted to Menelik and now pays him a tribute consisting of 100 ukets of ivory (150 pounds), 500 ukets of gold (about one pound) and a fixed tax for houses and cattle. Moreover, the inhabitants are obliged to maintain the troops of the Emperor who are stationed within the bounds of the region. At the time of the death of his father, Abakumsa (as Gebra Egziabeer used to be called) was christened and had one of his three wives christened and repudiated the rest, giving them to his retinue. Emperor Menelik and Empress Taitu were their godparents. At the christening, he took the name Gebra Egziabeer, which literally means 'God's slave'." /Menilek next year sent him a copy of the Amharic Bible which he had received from missionaries./

Bulatovich tried to hunt elephants with the aid of Bejerond Haile Maryam, a christened Oromo, but he found none. He killed a hippopotamus in the Angar river.

[A Bulatovich 1897, translated by R Seltzer 1993 on www.samizdat.com]

1901 Hugues Le Roux arrived to Nekemte on 26 March 1901 and found it to be a place with much vegetation. Dejzmach Gebre Egziabiher was away hunting elephants, so the Frenchman was received by his second man Wembera, a robust Oromo "with a head like that of an ox". The reception hall had been recently constructed, and Basha Damtew was said to have designed it. There were palisades and "many bizarre and disparate structures". The father confessor was "the most perfect representation of an ascetic I have seen". The head priest of Maryam church was much more vivacious. Both of these were of course Amharas. They went to see the church. Its wall paintings had been achieved in three years' time. There was also a portrait of Emperor Menilek and a painting of the battle of Adwa. Major Gwynn was to buy animals for their caravan, but to obtain porters with the aid of the officials was difficult. One man wanted to sell a three-month leopard to them. In the evening an Egyptian with a sabre and a revolver made trouble in their camp. Next day they departed westwards.

[Hugues Le Roux, *Ménélik et nous*, p 308-320]

1904 The Swedish missionary Karl Cederqvist visited Wellega in the latter part of 1904 and observed that large areas had been laid waste between Nekemte and the Gibé valley and between Nekemte and Gimbi. He laid the blame on slave-trade and on military campaigns of the Shewans. (In spite of edicts by Menilek already in the 1890's the slave-trade was not effectively suppressed until after 1923.)

[Arén 1978]

1905 A central government customs office was officially opened in Nekemte in 1905. There was an ever heavier load of taxes and tribute in Gebre Igziabiher's time. For instance, he complained in January 1905 that his tribute had doubled. Lij Iyasu made temporary concessions when Nekemte had tribute /of gold/ in arrears. When ivory became difficult to obtain, the proportion of gold had been doubled instead. Tribute in the old amount was soon resumed by the regent *ras* Teferi.

[Triulzi p 58-59]

Gebre Egziabher moved back to Nekemte from Nejo in November 1905. He brought Onesimus along with him. For many years the Evangelical teacher Onesimus was accused and seriously threatened by the Orthodox clergy. Dejzmach Gebre Egziabher was ambivalent and did not protect him. The outcome of conflicting wills, however, was that Onesimus could remain in Nekemte.

[G Arén 1978 p 425-429]

The Governor /when?/ ordered one of his officials, Kenyazmach Alemu Wettasew, to construct a bridge over the Didessa river on the route between Nekemte and Gimbi. Those passing across that bridge had to pay a little money.

1907 "The independent character of the evangelistic enterprise on Oromo soil came to the fore

when the leaders gathered for a conference at Naqamté 'after the rains' 1907 to discuss common policy. -- they were working at seven places: Nigusé at Jimma, Boru Siba at Siban, Gebre Yesus and Tegenye at Boji Karkarro, Samuel Danki at Allé Ambalto, Habte Mariam in Sayo, Habte Yimer at Ammaya. Onesimos, Aster and Gebre Sillassé at Naqamté. Nigusé and Habte Mariam had not been able to come, but all the others attended the conference /and a report about Jimma from Feben and Ayele was received/. - they resolved to proceed with their evangelism without hesitation but do it with prudence -- Onesimos was forbidden to run a school, but he was at liberty to read the Bible to people in his own home and to sell and give away both Bibles and other books." Although there was some support from the Swedish Evangelical Mission, this mission does not seem to have noticed the indigenous conference very much.

[G Arén, Evangelical pioneers .., Uppsala 1978 p 431-432]

1916 In 1916 Lij Iyasu's government established the liberty to proclaim the gospel, a little before Ras Teferi Mekonnen seized power and started initiating reforms. One result was that a school for girls could be opened at Nekemte, with Onesimos Nesib's wife Lidia and his collaborator Aster as teachers.

[Arén 1978 p 438]

1922 Dr Erik Söderström (b 1890) with wife Gusti (b 1884) and a sister arrived to Addis Abeba for the Swedish EFS Mission in January 1920. The doctor worked for some months at an American mission at Sayo (Dembidolo). He arrived to Nekemte in February 1922. He knew that the Oromo Evangelical pioneer Onesimus Nesib had worked there for a number of years, and the governor in Nekemte had expressed a wish to have a missionary there and had promised to provide a site for a hospital. He told , however, that mission could not be started without a formal permission from the Government. During the period of waiting, Dr Söderström did medical work under very primitive conditions. (When did the doctor's sister Karin Söderström start working in Nekemte?)

[Mission source]

When the first Swedsh missionaries arrived to Nekemte they could first put up their tent on the site where Onesimus had his home. Onesimus mediated for them to meet the Governor who said that he would give them "the most beautiful hill" in the town as site for their mission.

[Bortom bergen II 1954 p 301-313]

1923 Construction of buildings for the EFS station started in 1923. Dr Söderström wrote in a letter of 6 April concerning the site: "We were allotted a fine hill at a distance of a quarter of an hour east of the town. There is plenty of good building stone on the site. Its border on one side is a stream with water all year round." Residence permit for the doctor arrived by telephone from Addis Abeba to the Governor.

1924 The little mission church in Nekemte with about 150 seats was inaugurated on Christmas Day 25 December 1924 - sixty years after EFS had started planning for mission among the Oromo!

1925 The energetic missionary Martin Nordfeldt (b 1898) with wife Ingeborg (b 1898) arrived in 1925 and started a school, which later was led by Miss Stina Sköld.

1926 Ther first baptism in Nekemte was carried out by Pastor Martin Nordfeldt on 4 april 1926, of a 13-year old boy.

The hospital project became more determined in when a site was allotted and the Swedish architect C. André free of charge made drawings for a 30-bed hospital.

Background of Governor Habte Maryam: "The policy of the Young Ethiopians -- has been persistently to carry out the replacement of the non-Amharic chiefs which is illustrated by the following example. In the region of Nakamti -- the local chief was left in power but made to take an Ethiopian name and title. When he died in 1926/?/ /cf 1932 below/, the then Regent, Ras Tafari, wished to appoint an Amhara to succeed him. The Regent, however, was opposed by the Empress /Zewditu/, and the old chief's son was allowed to succeed his father. After the death of the Empress, strife was stirred up between the young chief /Habte Maryam/ and his followers, so that he found himself in the position of being despised by his own people as the tool of the Ethiopians, and also by

- the Ethiopians as being of inferior Galla origin."
 [Polson Newman, London 1936 p 92]
- 1927 Construction of the hospital started in 1927, but it was not completed until 1931. Supervisor of construction work /from 1928?/ was missionary Olle Eriksson (b 1878). The Ethiopian Government , or rather Ras Teferi personally, promised to finance the hospital buildings if the Mission would provide medical and administrative staff. In recognition of the agreement, the institution was named Ras Teferi Mekonnen Hospital (at the time written Ras Taffari Makonnen).
 [Tafvelin & Lundmark, Ut i all världen, 1974 p 129-130]
 Ras Teferi contributed the site and 25,000 MT taler, while the direction of EFS in Stockholm on 19 April 1928 allotted 25,000 Swedish Crowns for the doctor's dwelling house and for medical equipment.
 Pastor Martin Nordfeldt with family and nurse Hilma Olsson moved on to establish a new mission station at Nejo, with the main caravan leaving on 5 October 1927. This caravan consisted of 65 animals loaded mainly with building materials and some 30 porters carrying table and chairs, a stove, an organ etc. The porters started to give trouble outside the town and were exchanged for other people already after the first day's travel.
 [M Nordfeldt, Med vägröjare ..., Sthlm 1934 p 25-26]
 L.M. Nesbitt went from Sudan to Addis Abeba in December 1927:
 "At a place called Nekempti, a market centre, we were hospitably entertained by a young Syrian trader, Nazrim by name."
 [Nesbitt (1934)1955 p 18]
- 1928 A Danish nurse Dagmar Rose took part in the medical work from 1928. She received her salary from friends in Denmark. She later died in Nekemte and was buried there.
- 1929 Official laying of a cornerstone for the hospital was made on 9 January 1929 (Eth. Calendar 1 Tir 1921) by Governor Habte Maryam, and even Aleka Alemayehu of the Orthodox church was present at the ceremony.
 William Avenstrup was on his way to the goldfields in the late 1920s/?. Near Nekemte they camp on premises of Sheik Hodjeli El Hassan. The Governor presented them with an ox, 50 eggs, chickens, *tella* and bread. Next morning, about 30 men, they visited the Governor, where they were met by other 30 soldiers. The palace was found to be an old-fashioned round single-story masonry building with several similar but smaller buildings around it. There was only one room in the main building, and it was filled with many precious objects. Habte Maryam spoke fluent French. Afterwards they were given a dinner by pastor Olle Eriksson, where Stina Sköld was his housekeeper. Olle had worked for decades in Africa and suffered from asthma.
 [W Avenstrup, (Gjennem ..., Oslo, p 76-79) Abessinien ..., Sthlm 1935 p 71-74]
- 1930s A post office was opened at some time after 1923. The *receveur* of this post office was Desta Woldeyes around 1931.
 Giyorgis Pawlos was postmaster (-1932-) and spelling used at that time by the post was LEKAMPTE. There were mail carriers once a week, arriving Thursday or Friday, but the branches of merchant firms also had their own carriers
 Artist Daniel Twafe was born in 1934 in Nekemte (or at least in that region). He studied in the USA in 1955-1957 and in Paris in 1971. He made more sculptures than paintings and became employed at the National Museum in Addis Abeba.
 [Eth. Artists p 52-53]
 Artist Mamo Tessema was born in 1935 in Nekemte (or at least in that region). He was trained at the Handicraft School in Addis Abeba and went to the USA for higher studies in 1958. He designed ceramics and also wrote some publications.
 [Eth. Artists p 54-55]
- 1931 When the mission hospital was fully completed in 1931, the former clinic premises were used for a school. The hospital had two 10-bed rooms and 3 single-bed rooms. Its pharmacy was the only complete one in all of Wellega.
 Onesimus Nesib died on 21 June 1931. He had been the first one ever baptized in East Africa by the Swedish mission. His grandson Idosa, 10 years old at this time, later became

- the successor of Onesimus.
- 1932 Official inauguration of Ras Teferi Mekonnen Hospital was made on 16 February 1932, although it had already been working for eight months. and about 800 people attended, among them Dejazmach Habte Maryam. He became Governor in that year after his father Gebre Egziabher who died of diabetes. The father had many children but Habte Maryam was the only son who survived him. The Governor had initiated special collecting of money for the hospital.
[Journal of Eth. Studies vol VI 1969 no 2 p 11-13]
The inauguration took place in connection with an EFS conference 5-10 February in Nekemte, with pastor Nils Nilsson as chairman (recently arrived from Sweden).
At this time there was also the doctor's house, the mission church which could take about 90 people, the school with three small rooms, and a boarding house for school girls. The so-called old station was at about 400 m from the hospital. At holy communion during the conference there were 21 participants.
Pastor Uno Karlsson with wife Sally arrived on 5 February 1932. On their journey from Addis Abeba they could go by motorcar during the first and the last day.
[Missions-Tidning .. 1932 no 18 p 211, no 23 p 277-278]
Nurse Greta Nyström arrived around 1932? The Söderström family had a daughter Maja-Greta and they had a motorcar.
Nurse Ruth Perman arrived from Nejo in February 1932 to be stand-in for two other nurses during their vacation. Because she fell ill with dysentery she could not return to Nejo as early as planned. Letter from her in August 1932:
Samuel used to say morning prayer at the hospital, and Pastor Olle Eriksson also visited there every morning. There were two rooms with 12-14 beds each, one for men and one for women (often there were patients having beds on the floor also).
When the letter was written there was one bed with two boys in it, with their heads at opposite ends. Another boy had intestinal worms of four different kinds. Elephantiasis occurred, and several male patients had wounds from spears or bullets. Even lepers were admitted.
In the female section there was a girl who was learning to read while being a patient. One with relapsing fever could be cured. A difference from the male section was that there were some mothers present whose children were the patients. In the corridor walked a smiling 4-5-year boy Marga who had been cured for wounds from burning. Nobody fetched him home so after several months he was still in the hospital.
Outside in the compound were three huts where less seriously ill patients could be housed. Nurse Greta Nyström worked there at this time. Even pastor Eriksson used to help with giving syphilis and leprosy injections, pulling out teeth, etc.
[Missions-Tidning .. 1932 no 47 p 555-556]
- 1933 At the EFS mission there were pastor Uno Karlsson with wife and (arriving when?) Mr & Mrs Kågebo, as well as a Danish woman Anna Bruun to replace Dagmar Rose. The oldtimer pastor Jonas Iwarson who had worked in Eritrea made a farewell visit to Ethiopia in May-June. A caravan journey to Nekemte was made by Iwarson, pastor Nils Nilsson, the family of Doctor Söderström with 5 mules and 35 porters. The doctor had a motorcar in Nekemte, and it is said that if an operation had to be done at night he drove the car to outside the window of the operation room and used the headlights to get enough light into the room.
At this time the Governor had charged an Italian with building a school and a church on his account.
[J Iwarson, Syner och upplevelser ..., Sthlm 1937 p 81-92]
- 1934 The EFS mission church was run down and in bad shape in 1934.
- 1935 Nekemte was the most important town in Wellega. There were nearly 70 foreign residents before the Italian occupation, mostly merchants and missionaries. 23 importers-exporters had agencies there. Most of these business men were Indians, but they included also two Greeks, a Lebanese, and an Armenian. There were two schools offering instruction to 150 students in Amharic and English.

There was a telephone line from Addis Abeba but not further westward.
Director of Customs was Nagadras Teouma Lissan.
Director of the Municipality was Kenyazmach Frandji.
The armed forces stationed at Nekemte were about 2,000 soldiers.
Coffee from the Nekemte region was regarded as better than that from the south and south-west and was the only product exported vis Sudan.

[A Zervos + Journal of Eth. Studies vol III 1965 no 2 p 68]

There was no consular representation.

The trading firms or branches listed by Zervos were:

Mohammedally & Co. (Indian)

Badreddine (Indian)

Akbarally Abd el Hussein (Indian, founded in 1910)

M. & T. Karam (Lebanese)

Akbarally Mohamedally (Indian)

Boghos Ebeyan (Armenian)

S. & D. Panayotatos (Greek)

S. Antonatos (Greek)

Jamnadas Bagouandas ('Banyan')

Akdallaly Fezulally (Indian)

Akbarally Abdullahai & Co.

Papini, carpenter/joiner

Mohamedally Shamsudin

Salehbay Gulamally

Karamally Abdulrahman

Mohamedally Samsaji

Thunald Balsnheker

Jaffarbai Abdulhussein

Abdalbai Moulla

Abasbai Taybally

Fidahussein Abdelhussein

Fidally Abdukayum

Akbarally Samsoudin

Guraham Hussein

There were churches Maryam, Iyesus, Giyorgis, Mikael ...

The Italian Catholic Consolata Mission of Turin had some medical service in Nekemte by 1935, a little before the war, with station at Gimbi.

Zervos mentions some French visitors to Nekemte in the early 1930s:

Capitaine Bruneteau, representing Renault

Prince Sixte de Bourbon

Comte Hector de Béarn

Compte de Prorok, archaeologist

[A Zervos 1936 p 397-400]

1936 "Dedjazmach Habte Mariam Gabre Egziabher -- despatched to the British consul /at Gore/ a delegation of Gallas, including Getachew Zewge and Yilma Deressa (who up to that point had escaped capture by the Italians), to ask the British government to assume a protectorate over the area."

[J H Spencer, Ethiopia at bay, USA 1984 p 81]

The Swedish missionaries who abandoned Nekemte in late June 1936 because of the Italians were Erik & Gusti Söderström with a daughter, Karin Söderström, Mr and Mrs Kågebo, and Stina Sköld (= later Mrs Sköldengren). They were told on 26 June by Dejazmach Habte Maryam that they should flee immediately, and they evacuated to Gimbi on a Saturday morning. The Dejazmach also went to there but returned after a while. Nurse Karin had already seen Italian airplanes in the mirror of her microscope at

the laboratory.

(Concerning the massacre of Italians at the airfield on 26 June 1936, see Boneya.) Nekemte was bombed by the Italians on 5 July. They dropped 19 bombs over the recently constructed school complex of the mission, with machine-gun fire afterwards.

[M Nordfeldt *in Jag minns den gången*, 1957 p 66]

Dejazmach Habte Maryam accepted the Italians and received both Colonel A. Marone who arrived by air on 14 October and the troops of Colonel Malta who reached the town on 24 October 1936, after having marched by foot and mule in twelve days from Addis Alem.

Ras Imru was angered when he was told that Dejazmach Habte Mariam had opened his capital to the Italians. "It is, however, stated in Lekkemt that it was not Habté Mariam himself but other Wellegga *balabats* who were responsible for this. Their aim was to overthrow Habté Mariam and they were encouraged by the Italians."

[Greenfield 1965 p 233]

"This was one prong of a two-pronged Italian movement, of which the second prong was designed to open up Jimma."

[Mockler 1984 p 166]

1937 Post office of the Italians was opened on 5 May 1937 (or 5 April?). Its cancellations first read LECHEMTI*GALLA E SIDAMA, but in 1938-1939 it was LECHENTI. The Italian post office was closed in the beginning of July 1941.

[Philatelic source].

1938 Rainfall 1764 mm was recorded for the year 1938. The climate in Nekemte is more humid than that in Addis Abeba.

At the former EFS mission station, the Italians destroyed the little chapel, the dwelling house and the school. They constructed some other buildings and had started to build a school. The new church started by the Swedes was not ready. The hospital was taken over by the Italians for their own use, so to the extent that local people were treated at all this was outside in a tent.

There were about 10,000 inhabitants, *Commissariato del Liecà*, post, telegraph, schools, bank, various shops, restaurant Bogo. The commercial centre had a wide street with mostly *chicka* buildings for the shops and stores.

There was the octagonal church of Maryam, with an external gallery and a small building in masonry. The distance to the airport was 27 km, see Bonaya.

[Guida 1938]

During the Italian occupation the Catholic *Missione della Consolata* worked on the Komto mountain, two hours walk from the town. ("What strikes one most when looking eastwards from the town is Mount Komto, which stands out by itself from the surrounding landscape.") Italian soldiers took over the Catholic mission station, so they asked that the Evangelicals would receive the homeless girls from there. After this first infiltration the whole Catholic mission moved in. The Italians appropriated the new church of the Evangelicals before it was ready to use.

[Bortom bergen II 1954 p 310-313]

1941 In April 1941 Azaj Kebede Tesemma was put in charge of Patriots in the Nekemte area, and in due time he became the first post-war governor of Wellega.

[Shirreff 1995 p 180, 299]

On 20 May 1941 the Emperor visited Wellega where fighting still went on and Kebede Tesemma was in charge of the Patriots. The Emperor was escorted by a platoon of the 2nd Ethiopian Battalion under Sergeant R.E. Luyt and they had motor transport. They came under shell fire in Nekemte. On their return the transport broke down and it rained heavily. They stayed during the night in a village. Luyt stood guard outside the Emperor's hut all night without having a coat, so he was in hospital for fever a few days later.

[Shirreff 1995 p 277-278]

Immediately following the capture of Jimma on 28 June 1941 "General Cunningham ordered the transfer of the Nigerian Brigade to Nekemte via the well built road running west of Addis Ababa. This strategy closed the escape for the Italian remnants from

Gambela and the general area towards Gore."

[R N Thompson, Liberation .., Canada 1987 p 187]

After the Italians had left, Idosa Gamachi became the Evangelical leader, and he was a grandson of Onesimus. After some time he obtained an annual sum of money for the congregation from the Emperor.

[Mission source]

After 1941 the British captain Wilmut was in command. He ordered the Ethiopians who had become converted Catholics to stop using the church which was not theirs and said that he would keep their large picture of the Virgin and Child until they returned the church bell which had disappeared. The bell did not come back, and somebody destroyed the church door in revenge. Ato Sambeto Bolo made a new door. Captain Wilmut himself attended at the first Evangelical service in the church.

[Bortom bergen II]

Many stories of hardship in an unnamed village near Nekemte in the 1930s and 1940s are told by Tsehay Tolessa, daughter of Tolessa Boru, in *Saeverås* (Swedish edition) 1993 p 13-25.

- 1942 Dr Erik Söderström with wife Gusti and sister Karin returned to Nekemte in 1942, several years earlier than the general restoration of Swedish missions (he had been in South Africa and came from there). This second term for the doctor was cut short when he died from typhus on 10 November 1944 (or returned in 1944 and died in 1945?). Gusti as a widow remained for several years in Nekemte, also the daughter who was about 16 years old when her father died. Restrictions against mission by the Ministry of Education were so severe at this time that some missions lodged formal protests.

When Dr Söderström returned the doctor's dwelling was still standing but all loose objects had been taken away. He saw some of them in homes in Nekemte but could do nothing about it. A building which had been a Catholic convent and later a stable was repaired to become the doctor's house.

[Bortom bergen vol II 1954 p 314-323]

A letter in February told that the Evangelicals had obtained back their church and that there were 95 children in a day school.

Abiy Abebe (b 1918) was Governor General of Wellega 1942-1943 and after that became acting Minister of War. He belonged to one of the leading Shewan families and was briefly married to the Emperor's daughter Princess Tsehay, but she died in connection with childbirth. She had worked for a short time as a nurse at the hospital before her early death.

- 1944 Ras Asrate Kasa (b 1918) was Governor General of Wellega 1944-1946. The two first Conferences of Ethiopian Evangelical Churches, CEEC, were held in Nekemte on 10 December 1944 and in January 1946. Later CEECs were mostly held in Addis Abeba. It was a matter of definition whether the EEC had been established as a church or not, but it was a purely Ethiopian initiative and arrangement.

[Grenstedt 2000 p 89]

- 1946 Ownership of the hospital was returned to the Swedish Mission EFS in 1946, on condition that they would supply a new doctor after Söderström. Nurse Ingrid Hellman (b 1920) arrived.

- 1947 Kidane Maryam Welde Mikael (Chidanemariam Uoldemicael) was *superiore* of the Catholic mission in Nekemte 1947-1949 and thereafter he moved to Asmara.

- 1949 The hospital had one doctor and 150 beds in 1949.

- 1950s Average annual rainfall 1940 mm was recorded 1952-1960. By 1958 Nekemte was one of 27 places in Ethiopia ranked as First Class Township.

Swedish EFS staff in the 1950s:

Dr Stig Lundholm (b 1917) with wife Greta (b 1912) and one child (1951-1956-1971-).

Dr Gunnar Kvissberg (b 1918) with wife Elly (b 1917) and one son (1951-1955).

Pastor Allan Stefansson (b 1923) and wife Signe (b 1921)

and two small daughters by 1956 (1949-1956-).

Nurse Ingrid Hellman (b 1920) (1946-1955-)

Teacher Lisa Svensson (-1953-).

Nurse Margit Håkansson (b 1909) (1950-1963-).

Nurse Karin Söderström, oldtimer (1921-1953-1959-).

Nurse Margit Pettersson (b 1918) (-1953-1963-).

Nurse Ingeborg Järner (-1953-not 1958).

Engineer/pastor John Isaksson (b 1926) and wife

nurse Ingeborg (b 1919) (1954-1972)

Pastor Per Stjärne (b 1895) and wife Valborg (b 1895), oldtimers (-1958-1970-).

Nurse Anna-Lisa Nilsson (b 1927) (-1958-1963-).

Nurse Sally Lundmark (b 1917) (1951-1958).

Nurse Lydia Larsson, more in Mendi (-1959-)

Dr Sigurd Bergström with family, see 1960s (1959-)

- 1951 There were courses for dressers from 1951, and these were extended from 1954.
- 1953 Swedes in Nekemte in the beginning of 1953 were pastor Allan Stefansson & wife Signe and one child, doctor Stig Lundholm & wife Greta and one child, doctor Gunnar Kvissberg & wife Elly and child/children?/, teacher Lisa Svensson, nurses Karin Söderström, Margit Håkansson, Margit Pettersson, Ingeborg Järner.
- 1954 There was a branch (-1954-) of United Oil Mills & Soap Factories, a firm established in 1950. Apart from the governor, police and hospital, the oil factory was the only one having a telephone in 1954, and it was the same with ten numbers in 1956.
- 1955 A public address system was installed in the central square in Nekemte (and in ten other towns) in 1955, used for receiving transmission from Radio Addis Ababa and re-broadcasting it.
- The renovated Mekane Yesus church could not always take all who wanted to come inside for service. The Mekane Yesus congregation was divided into three areas, within which private houses took turns to provide room for public meetings. A youth association had about 60 members. One evangelist was regularly teaching at nine localities around Nekemte. The places for Evangelical preaching had been increased from 12 to 17, but the congregation did not have an Ethiopian priest yet.
- The first group of seven nurses graduated at the hospital, and they were all members of the Evangelical congregation. Two of these new nurses also became employed at the hospital. A second course was on its way, and tests for a third course took place. Visits at the outpatients clinic were 22,572 in 1955, a 10% increase from the previous year. In November 1955 doctor Agner Riiger (b 1914) from the Danish mission, with wife Johanne (b 1909) and a 3-year son, replaced family Kvissberg who returned to Sweden in June. Margit Håkansson was on vacation in Sweden in that year.
- The hospital during a year (by Ethiopian or European calendar?) received Eth\$ 41,110 from the Ministry of Public Health and 15,861 from patients' fees.
- [Mission sources]
- At an Evangelical church gathering in 1955 the seats of honour were given to the governor Blatta Wolde Kirkos, the bishop Abuna Yakob, and an Orthodox nun since the Italian occupation, Gifti Agito. She had been the third wife of a governor and become a widow about 20 years earlier (she was called Gifti Bisha when she took care of the mission nursery in the 1940s). Kenyazmach Gallata was also of a noble family at Nekemte since hundreds of years.
- [Varde ljus! (EFS calendar 1956) Sthlm 1955 p 77-85]
- Abuna Yakob lived as a neighbour of the mission. He used their hospital and sent his children to the mission school, and when he made his own tours to the countryside he distributed books obtained from the Evangelicals. Even so, it was felt that he was slyly counteracting them and promoting the Orthodox Church as much as he could. He sent a letter of warning to Gifti Agito for inviting Evangelicals to have meetings in her home,

but she was not afraid of him.

During Abuna Yakob's lifetime he could also hear the ringing of the church bell and see the electric light on the mission hill. He is said to have called it *gennet*, paradise.

[Bortom bergen II 1954 p 314-323]

1957 The family had been in Nekemte for not quite two years when Mrs Hanne Riiger died of lung cancer in September 1957. She died in hospital in Addis Abeba but was brought back to Nekemte and buried there.

The Stefansson family lived a little above the church in what had been built as a convent by the Italians. It was in bad repair. Signe Stefansson was head of the orphanage which mostly cared for children of leprous parents.

The female Dr Freiman from the German mission was temporarily at Nekemte, and with this arrangement also Muslim women could be examined at the hospital.

The large "provincial market" was held on Thursdays once a month.

[private memoirs of Inga-Maj Lundgren]

UNICEF opened a children's centre in connection with the hospital.

Education of nurses was started /when?/.

1957 In 1957 Haile Sellasie I School was one of 9 provincial secondary schools in Ethiopia (if Eritrea is excluded).

By that time Nekemte was still the end point of the telephone line westward.

The Tafari Makonnen Leprosarium (-1957-) also had a home-school for children of leprous parents.

1958 During 1958 the hospital had 1,048 inpatients and 24,964 outpatients. The hospital at that time had 2 doctors, 3 Swedish and 2 Ethiopian nurses and 5 dressers.

The EFS primary school had 264 children in grades 1-6, with one Swedish and 8 Ethiopian teachers. There was boarding for 18 girls and a home for 24 children.

1959 Provincial Governor General in 1959 was Dejazmach Fikre Selassie Habte Mariam, and his representative was Fitawrari Bizu Work. Fikre Selassie was son and grandson of earlier governors in Nekemte.

Provincial Director was Ato Gessesse Tessema, and Secretary General was Ato Hailu Wolde Mariam.

Provincial chief of police was Lt.Col. Bereket Gebre Medhin (English and Italian speaking) and deputy chief was Lt.Col. Abate Beza.

Sub-province Governor of Lekemte awraja was Fitawrari Demis Kebede.

Town officer of Nekemte was Ato Abreha Bisset.

Among four women of the EFS mission staff in January 1959 there was still old Karin Söderström. There was a Danish doctor Jacobsen. Ethiopian administrator of the hospital was Ato Idosa. There were 930 registered members of the Evangelical congregation.

Ingrid Wachtmeister visited Swedish projects as reporter in 1959:

Doctor Bergström guided in the hospital, explaining that there were three men who had recently been wounded by leopards. He just received a 16-year boy who had got a spear wound through his body. Margit Håkansson was leader of the school for nurses. Karin Söderström, officially retired, was still there working with some accounts. An old female patient Teresa Borossa had cut her throat to try to commit suicide for being so old. She belonged to the 'Shankalla' people and it was believed that they might bury alive people who became too old. Teresa would not be able to recover. Salaries at the hospital to be paid by the Government were several months late. Dr Bergström had to go personally to Addis Abeba to have them paid out.

The visitor saw women prepare food over fires outside the prison as relatives by tradition had to feed them. When Wachtmeister continued westwards, the Danish doctor Karen Jakobsen made company with her.

[I Wachtmeister, Från det sjudande Afrika, Sthlm 1960 p 68-71]

Establishment of the Evangelical Church Mekane Yesus, ECMY, was formalized in 1959 when it also became member of the Lutheran World Federation.

1960s *Swedish EFS staff in the 1960s:*

Dr Sigurd Bergström (b 1922) with wife dentist Karin (b 1920)

and one daughter (-1959-June 1964).
 Pastor Arne Hansson (b 1920) with wife Elsa (b Kågebo 1916)
 and 3 children (-1960-1963-).
 Nurse Margit Håkansson as earlier (-1953-1970-).
 Nurse Margit Pettersson as earlier (-1953-, 1964-1966-).
 Nurse Anna-Lisa Nilsson as earlier (-1958-April 1967).
 Nurse Sally Lundmark as earlier (-1958-1964).
 Nurse Ingrid Hellman, working at Nejo? (-July 1963)
 Nurse Brita Lindberg (b 1929) (-1960-1963-).
 Teacher Gunnel Tyrberg (b 1935) (1960-1963-).
 Britta Lundberg (1960-).
 Doctor Ulla Marklund (1961-1962).
 Engineer John Eriksson (b 1932) with wife Gudrun (b 1933)
 and 3 daughters the younger born 1962 and 1964 (1961-63-).
 Görel Brorsson, SLU volunteer (3 months 1962).
 Ingrid Jönsson, SLU volunteer (3 months 1962).
 Åke Stierna, SLU volunteer (3 months 1962).
 Social worker Barbro Assarsson (b 1929) (1964-1970-)
 Doctor Stig Lundholm (b 1917) with wife Greta (b 1912)
 and a daughter (-1964-1970-).
 Doctor Ingeborg Holmgren (b 1927) (-1964-1965).
 Ethel Alfredsson oldtimer from Nejo (-1964-1966-)
 absent 1967 for a year in Sweden..
 Pastor Eskil Forslund and wife nurse Gertrud (1963-1964-).
 at one period in Mendi.
 Miss Ella Sandberg (-1964-).
 Pastor Rune Backlund (b 1937) with wife Gungerd (b 1936)
 and one daughter and a son born in 1965 (1964-1967-).
 Bertil Andréasson (-1965-)
 Barbro Assarsson (1964-1965-).
 Dr Helena Eriksson (b 1899) of the SKM (1966).
 Engineer Lars Johansson (b 1940) worked at Nekemte without being
 a "real" missionary, with wife and daughter born 1968 (1965-1968-).
 Doctor Nils-Olof Hylander (-1965-).
 Doctor Agneta Magnusson (1967-).
 Laboratory engineer Gunnel Janzén (1967-1969).
 Pastor Per Stjärne, oldtimer (1968-).
 Teacher nurse Berith Ohlsson (1968-).
 Doctor Ödegård with family (1969-).
 Doctor Lars Jacobsson (1969-).
 Engineer Göran Conradsson (1969-).
 Kai Karlsson (-1970)

The Norwegian mission doctor Magnus Tausjø worked for two years at the Swedish Nekemte mission /at what dates?/. Once he received a message that Ruth Perman, who at the time was alone in Mendi/?/ while the other missionaries attended a conference, was very ill and unconscious at the time when the messenger left. The doctor knew that Ruth had heart trouble, so he started on the journey to visit her as quickly as possible. When he arrived the illness was found to be typhus and she could be saved.

[S Hunnestad, Ved åpne grenser, Oslo 1974 p 64]

1960

A branch of the electric authority EELPA had started operation at Nekemte by 1960.
 At Haile Selassie I & Princess Tsehay School 39 students passed
 8th-grade examination in 1960.
 Haile Selassie I Secondary School in 1958 had 64 male students, and
 in 1960 it had 112 male students and one female.

Teferi Mekonnen Hospital Nurses Training in 1958 had 8 male and 20 female students, and in 1960 it had 9 male and 4 female students.

An agreement signed with the American company RCA on 10 September 1960 concerned construction of several 1 kW radio transmitters in the provinces, of which one in Nekemte.

[News]

Karl Göran Burman and Siv Sjölund were married in Nekemte on 24 July 1960.

Gunnel Tyrberg (later married Hylander) was teacher for children of the Swedish missionaries. She arrived around September 1960.

Missionary Britta Lundberg arrived at the end of 1960.

1961 The post used spelling NEKEMT around 1961.

Sigge and Karin Bergström with daughter left for vacation on 14 July 1961.

John and Gudrun Ericsson with daughter Berit arrived around September.

1962 The average daily traffic on the Addis Abeba side in 1962 was 9 buses, 14 cars, and 46 trucks.

Dr Sigurd Bergström was NIB-employed in early 1962 as Provincial Medical Officer and left again (with his wife) around June 1964.

Nurse Ethel Alfredsson returned around May, and around June 1967 she left for a year in Sweden, together with an adopted girl Elisabeth.

Dr Ulla Marklund died on 15 August 1962 from hepatitis/?/ after a couple of weeks of illness and after having worked in Nekemte for only nine months. She was buried there on the following day. Her age was only 30 years.

Colonel Bekkele Gebre Egzi was appointed Chief of Police for Wellega Province on 30 October 1962.

Three Swedish volunteers on 3-month stay were placed Görel Brorsson at the children's home, Ingrid Jönsson at the hospital laboratory, and Åke Stierna at construction of the nurses' school.

1963 The Nekemte-Gimbi road 110 km belonged to the first stage of the Third Highway Program in 1963.

There was radio communication between the mission stations Nekemte-Nejo-Mendi from 1963.

Pastor Eskil Forslund with wife Gertrud arrived in early 1963, and nurse Margit Pettersson left on 13 May and she returned around September next year.

1964 Dr Stig Lundholm with family arrived back around January.

Degitu Tesema (age 22) gave birth to quadruplets at the hospital in January 1964.

The town's first cinema opened on 8 April 1964. A good hotel in the town used the spelling Lekempty Hotel.

Barbro Assarsson arrived around October to work at the children's home.

1965 Official statistics for 1965 say that there were 1,610 owned, 1,310 rented, and 180 unspecified dwellings. Of all dwellings only 20 used piped water, 1,980 water from wells and 1,100 water from streams. No Ethiopian household had flush toilet, 44.5% had pit latrines, and 53.2% had none.

25% of the males and 28% of the females living there had been born in the town.

Another survey by the Central Statistical Office found that of the town population ten years of age and older, there were 3,830 men of which 50.4% literate and 4,710 women of which 17.2% literate. Out of twenty major provincial towns studied, female literacy was highest in Nekemte (mission influence?).

Travel time from Addis Abeba to Nekemte (331 km) was one week in 1953 and 7 hours in 1965, with more than four-fold increase of traffic during that time span. There was no industrial establishment in Nekemte in 1965.

Nils Gunnar Nilsson and Rooney Johansson visited (in 1965?) as reporters for a book on the 100-year jubilee in 1966 of Swedish mission in Eastern Africa. At that time the Swedish nurses lived in small one-family houses, and Barbro Assarsson had the largest bougainvillea of them all. The Backlund family were away for a 3-month leave. A new boarding house for school students had been completed. The hospital had been renovated

and enlarged, but it was usually a problem to get any doctor for it. A new doctor's house was being built.

Engineer/mechanic Lars Johansson arrived first alone to serve for one year. He was not formally a missionary 'but had a missionary's mind'. He intended to marry Margareta in Sweden and return with her for a 3-year period.

[N G Nilsson & R Johansson, *Det är ju människor ...*, (EFS) 1966 p 96-99 with photo of Lars Johansson]

1966 Doctor Helena Eriksson (b 1899) of the Swedish Church Mission SKM arrived in the beginning of 1966, to work at the hospital for 5 months. She had served in India for 29 years until her formal retirement in 1964.

At the hospital in 1966-1967 there were five Swedish volunteers Kerstin Bengtsson, nurse Ulrika Elofsson (b 1940), prescriptionist Elly Ivarsson (b 1942), Göte Ericsson, carpenter Kauko Kumpulainen (b 1941). Ulrika, Elly and Kauko arrived in April 1966.

An elementary school building constructed with assistance from Sweden through ESBU was completed by 1966.

In 1966 it was decided that a contractor would be engaged to design a master plan for Nekemte.

1967 Population 12,691 as counted in 1967, with 66.4% illiteracy.

Doctor Agneta Magnusson and laboratory engineer Gunnel Jansén arrived around January.

Apart from the self-evident public institutions there were in 1967 telephones for Agip, Shell, Total, EAL, EELPA, Nino bar, Princess Ijigayehu Asfa Wossen bar, Princess Mahtsente bar, Samson Fikre Selassie pharmacy, and U.S.I.S.

Of numbers on Ethiopian personal names there were 18 of Christian type and 9 of Muslim type (plus Nuru Bokoro of Oromo type?). Michael Chrysanthou seems foreign and is alone as such, no Indian names.

1968 According to the Central Statistical Office in 1968 the active town population was 30% engaged in sales and 11% in farming. Mother tongue was stated to be 60% Oromo, 35% Amharic, 2% Gurage. There were 14% Muslims. At that time a little over half of the inhabitants were born in Nekemte.

Haile Selassie I primary school in 1968 had 748 boys and 385 girls in grades 1-6, with 21 male and 2 female teachers.

Theological School, regarded as a church school, in 1968 had 325 boys and 161 girls in grades 1-6, with 10 male teachers and one female.

Swedish Evangelical Mission primary school had 194 boys and 120 girls, with 7 male and 2 female teachers (all Ethiopian).

Catholic Mission school (in or near Nekemte?) had had 159 boys and 43 girls in grades 1-5, with 4 male teachers and one female (all Ethiopian).

Medhane Alem mission school (in or near Nekemte?) had 84 boys and 26 girls in grades 1-2, with two teachers.

Haile Selassie I Secondary School in 1968 had 639 male and 113 female students in grades 7-12, with 29 teachers of which 14 foreign.

In January 1968 Nekemte had one government hospital and three mission hospitals of which the EFS-supported pioneer one was the largest, with 120 beds and 3 doctors. The others had together about 200 beds.

The roof blew off from a wing of the Swedish-built hospital in a storm in September 1968. Barbro Assarsson worked there at that time.

There were 4 health centres in Wellega, supervised from the one in Nekemte and each with a 'Gondar team' of one health officer, one nurse and two sanitarians. There were 13 health centres in the province, each to be served by one advanced dresser (with 2-year course) and one elementary dresser (1-year course).

The nurses' school in Nekemte was a 3½-year course after grade 11 of secondary school, and most of the student nurses were male.

From a pharmacy - with a Swedish volunteer - medicine from the capital was distributed in Wellega.

Haile Selassie I Secondary School had 16 students in grade 12 who sat for school leaving certificate in 1968, but only one of them passed.

1969 On 20 April 1969 there was an article about the prison in Nekemte in the Stockholm newspaper Dagens Nyheter. A visiting Swedish student had been able to see it inside through doctor Nils-Olof Hylander.

Ten male nurses were inaugurated into their profession on 3 May 1969 at the hospital, in the presence of Governor General Kassa Wolde Mariam.

The town at the end of the 1960s still had almost no industry. Two grain mills, Temesgen and Beyen, together employed 55 people and the Barba Lumber Factory provided work for 15.

The roads past Nekemte were in principle still dry-weather roads only.

Around Nekemte the cereal *dagussa* (millet, *Eleusine spp.*) was sometimes grown as an emergency crop when other grains failed.

[Ethiopia - the official handbook, 1969]

The oldtimer Per Stjärne arrived at the end of 1969 and was supposed to work for a year in Wellega.

Doctor Ödegård with family arrived around September, also an engineer Göran Conradsson to work as a mechanic at the hospital.

1970s With headquarters of the Central Synod of the Ethiopian Church Mekane Yesus.

Swedish staff in the 1970s

belonging to EFS or ECMY when not otherwise specified:

Pastor Per Stjärne and wife Valborg as earlier (-1958-1970)

Pastor Fredrik Almqvist (b 1936) and wife nurse Margaretha (b 1937) (-1970-1974-) but only/mostly at Nejo?

Nurse Margit Håkansson as earlier (-1953-1970-)

Doctor Nils-Olof Hylander (b 1931 in Ethiopia) with wife teacher

Gunnel (b Tyrberg 1935) he a period for the province (1965-1971).

Social worker Barbro Assarsson as earlier (-1963-1970-).

Laboratory engineer Gunnel Jahnsén (b 1939) (1967-1971-).

Machine engineer Lars Johansson (b 1940) as earlier with wife teacher

Margareta (b 1942) and a child born 1968 in Nekemte (-1968-1978-1983-).

Doctor Ödegård with family (1969-).

Engineer Göran Conradsson (b 1947) at the hospital (1969-1971).

Doctor Lars Jacobsson (b 1942) with wife laboratory assistant

Kerstin (b 1944) and one child (1969-1971).

Teacher nurse Berith Ohlsson (b 1937) (1968-1970-).

Volunteer nurse Eva Bågenholm (b 1943) (-1970-).

Volunteer electrician Åke Eriksson (b 1945) (-Aug 1970).

Volunteer hospital economy administrator Anna Svensson (b 1936) (-1970-).

Volunteer chemist's assistant Margit Svensson (b 1937) (-1970-).

Volunteer laboratory technician Ingrid Wikström (b 1943) (-1970-1972).

Teacher Gunnel Hylander (-1970-).

Teacher nurse Ingrid Björkman (b 1941) (1970-1974-).

Teacher nurse Marta Berglund/-Karlsson/ (b 1944) (1970-1979-).

Doctor Jan-Olof Svensson, young, temporary replacement (1970).

Doctor Stig Lundholm (b 1917) with wife (1970-1973-)

Building engineer Per Joëlsson (b 1943) with wife Birgitta (b 1947) (1971-1974-).

Doctor Oddvar Otterlie (b 1925) and wife Anne-Marie (b 1927)

and children (1971-1972-).

Medical officer Erik Nordberg, SIDA-employed (Nov 1971-Nov 1973).

Nurse Ruth Jacobs (b 1946) (Jan 1972-1973-).

Doctor Staffan Bowald (b 1942) and wife.

Nurse Solveig ... (b 1944) (Sep 1972-).

Nurse Berith Oluma (b 1937) (1972-1973-).
 Doctor Sven Holmberg (b 1935) and wife.
 Doctor Staffan Mjönes (b 1940) and wife.
 Teacher nurse Eva ... (b 1941) (1973-)
 Economist Ingvar Karlsson (b 1945) with wife teacher/nurse Marta (b 1944)
 of the Swedish Church Mission SKM (1973-August 1979).
 Tom Arvidsson (b 1944) with wife nurse Christina (b 1945)
 of the SKM, with one daughter (1974-1975).
 Nurse Iris ... (b 1938) (1974-).
 Pastor Erland Svenning (b 1943) with wife nurse Ing-Marie (b 1945)
 of the SKM, with three children (1976-June 1979).
 Ingvar Karlsson with wife/?/ Maria Berglund-Karlsson of the SKM (-1978-).
 Teacher nurse Bodil Pettersson (b 1943) of the SKM (May 1979-1983).
 Kai Karlsson (-Feb 1970)

Around 1970 the main street through Nekemte was being widened to have a width of 36 metres. Eucalyptus and ensete are characteristic of the vegetation.

1970 When an agreement was made that the Swedish Mission EFS during 1970-1971 would hand over all its mission stations, schools and clinics in Wellega to the Ethiopian Church Mekane Yesus, there was the exception that EFS would continue to operate the hospital in Nekemte until 1974. The formal hand over was on 1 July.

[Mission source]

Dr Emmanuel Gebre Selassie of the Mekane Yesus Church was born in Nekemte as the son of Eritrean missionaries.

[Grensted 2000 p 26]

Per and Valborg Stjärne left for Sweden on 17 December after a 2-year stay.

1971 Doctor Stig Lundholm with wife left around August 1971, but Stig alone returned again after a couple of months.

Bishop Yakob of Nekemte is believed to have uttered a saying that earlier was heard from the lower clergy in northern Ethiopia, namely that the pagans should be allowed to become Moslems before they fell into the missions. Understood that this would not change much and that the Orthodox Church had co-existed with Islam for centuries and still survived, by having its liturgy, feasts and prayers. But when the mission started preaching the Gospel much more would be changed.

[G Hasselblatt, Äthiopien, Stuttgart 1979 p 77]

1972 There occurred an Evangelical revival in Nekemte at Whitsuntide 1972. Eight youth leaders, among whom Kes Tesfaye Denegde, were gathered in prayer and became 'filled by the Spirit' and started speaking in tongues. This event split the congregation into two parts, and the critical elders finally expelled the young ones in 1974. One Kes Girma lost his employment and salary and survived by being economically supported by missionary Fredrik Almqvist, but the conflict was so intense that Almqvist and even his family were threatened. Once when the young group was gathered in John Isaksson's home, the elders came and threw them out!

There was drinking and other bad things in the Nekemte congregation. One Bible school teacher Kes Belina Sarka, who often used to drink alcohol when praying one night was 'penetrated by warm fire' and next morning in the school he spoke so forcefully that one of the pupils fell to the floor. "It was the first time that Belina Sarka drove out evil spirits, but not the last."

The Secretary-General of ECMY and Swedish missionaries gave some measured support to the charismatic youths. Some of them were accepted to join the Mekane Yesus Seminar and so did not pass over to *Mulu Wengel* (Full Gospel) which was the local Pentecostal movement. Later during the Mengistu regime the young ones were often persecuted but also the most energetic to be opponents.

[A Nordlander, Väckelse och växtvärk ..., Sthlm 1996 p 43-45]

1974 Tom Arvidsson and his wife worked at the Western Synod Boys' Hostel,

- which had buildings of concrete hollow blocks and cement roofs.
- 1975 Population 23,342 in 1975, about a doubling in ten years' time.
Spelling used by the post (-1975-) was NEKEMTE.
- 1978 About 34% of those living in Nekemte in 1978 had also been born in the town.
Ingvar Karlsson of the Swedish Church Mission, SKM, around 1978 worked as cashier of the Central Synod of the Evangelical Church Mekane Yesus, ECMY. Maria Berglund-Karlsson worked as teacher of health, child and woman care.
Around 1978 and during all of the 1980s the Central Synod of the Evangelical Church Mekane Yesus had its headquarters at Nekemte, with about 37,000 members.
With economic support from Lutheran organizations abroad the ECMY in Nekemte could take care of 325-335 children in 1978-1979 (and 300 around 1990).
There were petrol filling stations of Agip, Mobil, Shell, Total (-1978-).
- 1979 Head of State Mengistu visited Nekemte during a grand propaganda tour in March-May 1979.
At some periods of 1979 over 300 Evangelical Christians were in prison for political reasons.
- 1980s *Swedish mission-provided staff in the 1980s:*
Engineer Nils-Fredrik Nilsson (b 1952) and wife Kerstin (-1981-).
Psychologist Kerstin ... (b 1952) (1980-1984-).
Economist Christine Stigebjerg (b 1955) (1980-1982-).
Engineer Tor Forsman (b 1944) and wife.
Teacher Anna-Lena ... (b 1943) (1981-1982).
Engineer Sture Lundström (b 1956) and wife.
Teacher Margot ... (b 1956) (1980-1986-).
Pastor Paul Persson (b 1953) and wife.
Nurse Eva-Karin ... (b 1952) (1979-1986-).
Economist Stig Lundberg (b 1953) and wife.
Paul Persson (1982-1990).
Midwife Maria (b 1954) (1984-1986-).
Midwife Gunilla Broberg (b 1954) (1986-).
Teacher/social worker Kersti Karlsson (b 1947) (1989-1990).

President of the Central Synod of ECMY was
Desta Buba 1979-1981,
Temesgen Feyisa (acting) 1981-1982,
Berhanu Ofgaa 1982-1986-,
Kes Waksiyum Edossa from 1990.
Berhanu Feyisa was executive secretary in 1982.
- 1982 The main hotel around 1982 had 24 beds. Manager was Beede Melaku.
Paul Persson, who had grown up in a missionary family in Bako, returned to Ethiopia as an adult and worked for seven years in Nekemte about 1982-1990.
- 1987 Population 32,637 in 1987.
- 1990s The Teacher Training Institute used Oromo as language in the 1990s.
- 1991 Early in 1991 it was the Fourth Revolutionary Army which had its headquarters at Nekemte. The TPLF/EPDRF captured Nekemte on 2 April 1991.
OLF said in a broadcast on Radio Voice of Oromo Liberation (Frankfurt am Main) on 15 April 1991: "The OLF strongly opposes the phrase: liberating Wellega or the Oromo nation. It is false for any alien force to say that it will liberate the Oromo nation."
- 1993 Population 28,703 according to a source around 1993.
In mid-1993 there was confirmation of 498 Evangelicals in the church. The one who succeeded in conducting the examination of so many at one time was evangelist Challa, a great-grandson of Onesimus. The former Bible school had been changed into Nekemte Christian Educational Centre with a one-year course aimed at educating men who would be part-time farmers, part-time teachers and part-time students and who would not receive such salary as the ECMY could not afford.

- [A Nordlander 1996 p 157-158]
- 1994 Population about 47,300 in 1994, and about 58,100 in 2001.
- 1996 OLF lawyer Olana Bati, who had been imprisoned several times, was kept in prison in Nekemte for 7 months in 1996, without trial. Via a time in hospital he was finally released.
- [Amnesty International]
- In early 1996 the prisons in Nekemte and other places were particularly filled with political detainees.
- [A Nordlander]
- 1997 There were domestic flights of EAL between Nekemte and Addis Abeba. The unpaved runway had a length of about 1250 m.
- 1999 Mosissa Duressa, employed by the Ethiopian Red Cross in Nekemte, was arrested in August 1999 and kept for two months.
- [Amnesty International]
- A provincial museum focuses on Oromo culture. The main hotel is the government Wolega Ethiopia Hotel, and there is a row of simpler hotels. The bus station is a little west of the main crossing.
- The recently built road northwards across the Abay to Bure passes Tsige Maryam and Gutin. In the late 1990s there were still not petrol filling stations and workshops along this road.
- [Äthiopien 1999 p 462-463]
- The town serves as an important coffee forwarding centre.
- "In the town, look out for the many star and sickle emblems, leftovers of the Marxist Derg. The town boasts a well put-together museum -- After the Ethnological Museum in Addis Ababa, it rates as the second best in the country. -- Though not beautiful, Nekemte is easy-going and friendly. The markets bustle most on Wednesday, Thursday and Saturday. The old palace is not open to visitors at present."
- Some of the hotels are Wolega Ethiopia Hotel, Wallaggaa Hotel, Hoteela Ejjetaa, Hoteela Diribee, Hoteela Nekemte. One bus leaves daily for Addis Abeba. After Nekemte westwards, the asphalt ends.
- [Lonely planet 2000 p 259-260 with town plan]
- 2000s There is an Apostolic Vicariate of the Roman Catholic Church (-2001-).
- 2002 The 'Soderstrom House' had been renovated and re-inaugurated by 2002. Through the years it had housed "monks as well as Rune Backlund, though not simultaneously." When the EFS mission director Anders Sjöberg made his first visit to Nekemte, a veterinary clinic had been recently built. The Nekemte Bible College was active.
- [EFS .. Budbäraren 18 April 2002 p 3]
- In August 2002 the EFS mission family Tomas Andersson arrived with a 4-year contract. Tomas was to be financial adviser to the ECMY Synod. His wife Peggy was to be teacher of English at the seminar. They had three children Kevin, Michele and Jacob, and these would receive education in Swedish language.
- [EFS .. Budbäraren 27 June 2002 p 7]
- map urban map 1:10,000 by Mapping & Geog. Institute, December 1961.
- texts G. Kvissberg, På högtid i Nakamte *in* Varde ljus! (EFS) 1956 p 77-85; Field trip to Nākämte /by seven Ethiopian participants/, *in* Ethnological Society Bulletin (A.A.) 1957 no 6 p 5-93.
- picts Hugues Le Roux, Ménelik et nous, Paris 1901 p 307 Maryam church; Evangeliska .. 1856-1931 (EFS), Sthlm 1931 vol I p 125 early dwelling-house at mission station; Missions-Tidning .. 1932 no 23 p 277 exterior of the hospital, Dr Söderström with family and nurses on verandah of doctor's house; M Nordfeldt, Med vägröjare ..., Sthlm 1934 p 73 mission school in 1925, p 79 ditto in 1934, p 80 new school building; M Nordfeldt, Bland Abessinien gallaer, Sthlm 1935 p 90-91 hospital and doctor's dwelling, 92-93 Dejazmach Habte Maryam and residence;

F Wencker-Wildberg, Abessinien, Berlin 1935 pl 58 residence of Dejazm.;
 J Iwarson, Syner och upplevelser ..., Sthlm 1937 p 79 dwelling-house of
 missionaries, 82 doctor's dwelling, 87 hospital;
 Gli annali ..., anno III vol I/Roma 1940/ p 692-693[6] elementary school
 for Ethiopian children, p 716-717[14] Italian-built/?/ church of Comto,
 [16] chapel of Comto;
 Bortom bergen vol II, (EFS)Sthlm 1954 p 112[2,3] mission church and hospital;
 A Hofgren, Med Gud ..., (EFS)Sthlm 1956 p 299 mission station soon after
 it was built in 1923, p 322 doctor's dwelling around 1930;
 Varde ljus! .. för 1956 (EFS)Sthlm p 79 mission church;
 Varde ljus! .. för 1959 (EFS)Sthlm p 76 ordination in the mission church;
 Haile Selassies land, (EFS)Sthlm 1961 pl 40 Dr Bergström in the hospital,
 pl 41 Karin Bergström at school for nurses, pl 44 home for children of lepers,
 pl 52 class for Swedish children with teacher Gunnel Tyrberg,
 pl 60 morning service for school children in the mission church;
 Mission 100, (EFS)Sweden 1966 pl 24 grave of Onesimus Nesib,
 pl 25 missionaries Rune and Gungerd Backlund, pl 26 in maternity ward;
 N G Nilsson, Det är ju människor .. (EFS)Sweden p 96 engineer
 Lars Johansson at the mission;
 Rapport från SIDA (newsletter Sthlm) 1973 no 5 p 1 five photos
 of mass in the Evangelical church;
 Tenaestelin (Sthlm) 1974 no 2 p 26-27 children;
 A Sandström, Per Stjärne ..., (EFS)Sweden 1988 p 117 grave of
 Onesimus visited in 1980 by his grandson Kes Idossa Gamatchis.

Nekemte : Dalo

An Evangelistic revival with its first wave in 1970-1972 spread also to the village of Dalo, 7 km from Nekemte. Dalo became a centre for activities with healing and exorcism. There was a second wave in 1988-1989. At the time when Derg officials came to Dalo to control the activities, some of them became converted. It happened that they left their party membership card, their ID card and their rifle in Dalo when they 'delivered themselves to God'.

[A Nordlander, Väckelse och växtvärk ..., Sthlm 1996 p 46-47]

HDH09	Nekemte awraja (same as Leka awraja -1980-?) According to a survey in 1966 holdings were 27% owned and 69% rented (with the rest mixed). No holding with a cultivated area exceeding 4 hectares was reported. The large proportion of tenant-operated holdings indicated the occurrence of absentee landlords. It was reported that they owned 52% of the measured area in Nekemte. The largest area owned by one individual exceeded 3,000 hectares. The individuals owning the largest areas were often members of the Imperial family. Rent was usually paid by share-cropping. [M Ståhl, Contradictions ..., Uppsala/Sweden 1973 p 19-20]	09/36	[x]
JEC11	Nekiltu (Nechiltu) (area)	11/41	[+ WO]
HE...	Nekseg wereda (-1994-)	13/39?	[n]
HEL27	Nekutoleab, see Naakuto Laab, cf Nebelet : Surbeati		
HFE58c	Nekwae (Nequa'e) (centre in 1964 of Tsedia sub-district) <i>nekwal</i> (näkwäl) (T) hollow, empty	14/39	[+ Ad]
HDT03	Nekwal (Nequal) 10°00'/38°46' 1677 m	10/38	[+ WO Gz]
HEP18	Nemtet Allominab (Nentet A.) 12°49'/36°26' 779 m south-east of Metemma	12/36	[Gz]
HCL18	Nensebo, see Nansebo		
HDL93	Nequal, see Inegwal		

HES02	Nera, see Nora		
HET46	Nerake 13°03'/38°59' 1351 m, near Fenarwa	13/38	[Gz]
HEJ17	Nerga, see Narga		
HEC66	Neri Tocarar (village on hill)	11/37	[It]
HDL78	Nesiri 09°41'/39°13' 2595 m, south-west of Deneba	09/39	[Gz]
JDS90	Neskit (Neschit) (area), see under Aysha	10/42	[+ WO]
H....	Neti sub-district (centre in 1964 = Kumbeloch)	10/39	[Ad]
HFE..	Netsege (village in Tigray) On 5 July 1988 Derg government soldiers burnt 30 farmers in their houses, and 60 houses were destroyed. [Africa Watch, USA 1991]	13/39	[n]
HEC09	Neulala Gh. (church)	10/37	[WO]
GCT16	Neum, see Nyeum		
HES71	Nevi, see Amba Nevi		
HDF50	Neye 08°36'/39°24' 1516 m north-east of Nazret, at the railway	08/39	[Gz]
HCB03	Ngalibong (hills), cf Mursi	05/35	[WO]
HCB14	Ngalibong, see Nyalibong <i>Ngarich</i> , ethnic gourp, see Murle		
GDF91	Nghi (Ngi), see Tulu Ingi		
HBU07	Niabo, see El Niybo		
GDF20	Niaguom, see Nyagwom		
GCT52	Niakan, see Nyakan		
JDH44	Niata Caraba, see Nyata Karaba		
HEE28	Nib Gedel 11°05'/39°10' 3275 m, west of Dessie	11/39	[Gz]
HDT28	Nibet 10°11'/39°12' 2092 m	10/39	[Gz]
HDT29	Nibet 10°12'/39°15' 1873 m	10/39	[Gz]
HDM33c	Nibge (district) circa 09°18'/39°32' (with monastery Maryam Gedam), in Bulga, Kasim wereda	09/39	[n]
JDK11	Nicho (Niccio, G., Nigiu) (mountain)	09/42	[+ WO Gu]
HEK48	Nicwara, see Nikwara		
HEE90	Nifas Mewcha, see Nefas Mewcha		
HEF06	Nifas Temany (N. T'emany) 10°51'/39°57' 1638 m near map code HDU96, south-east of Kombolcha	10/39	[Gz]
HED61	Nifasha (Nefascia) 11°25'/37°38' 1757 m, cf Nefasha south-east of Bahir Dar, near the Abay river	11/37	[Gz]
HDM53	Nifaso (Nefase) 09°33'/39°41' 2458 m west of Ankober, cf Nefase	09/39	[Gz]
JDK13	Nig Niga (area) 2064 m	09/42	[WO]
HEE13c	Nigirie (centre in 1964 of Antiokiya sub-district)	10/39	[Ad]
??	Nigiste Suk (Negeste Suc) 78 km from Addis Abeba The name means 'Queen's Shop'.	../..	[+ Gu]
JDK11	Nigiu, see Nicho		
GDF31	Nigu, see Negu		
HEL68	Nigus Alka (N. Alk'a) 12°23'/39°12' 2348 m west of Alamata <i>Nigus Dawit</i> (A,T) King David	12/39	[Gz]
HEB66c	Nigus Dawit (Negusawi D.), cf Negus 11°25'/36°10' 2563 m, at Belaya mountain (centre in 1964 of Belaya sub-district)	11/36	[Gz Ad]

HFB39	Nigwar (Nogara, Noggara) 672 m "Between the 12th and the 14th /of March 1936 the Italian/ troops from the western plain, marching rapidly, occupied Noggara and Abd el Rafi, where they were well received by the population." [Badoglio (Eng.ed.) 1937 p 134]	13/36	[LM WO 18 It]
	<i>nika</i> (Harar O) 1. Muslim marriage ceremonial; 2. a male name among the Mecha Oromo		
GDE15	Nikau, see Rek Ngor	08/33	[WO]
HEK..	Nikora Gebeya (=Nikwara?) (centre in 1964 of Kola Melza sub-district)	12/38	[Ad]
HEK48	Nikwara (Nicuara) 12°12'/38°17' 1828 m	12/38	[+ WO Gz]
	<i>nini</i> (O) very dark		
HEF83	Nini 11°37'/39°41' 1574 m, south of Weldiya	11/39	[Gz]
JEA53	Nini 11°20'/40°02' 1422 m, north of Bati	11/40	[Gz]
JDJ58	Ninni (church)	09/42	[WO]
HDK10	Niso 09°11'/37°34' 2307 m, north-east of Gedo	09/37	[AA Gz]
HDJ26	Nite 09°15'/37°09' 2462 m, south of Haretu	09/37	[Gz]
HDC98	Niti, see Miti		
HDM82	Nito (Nit'o, Mietto) 09°45'/39°33' 2726 m Nito, near map code HDM72, north of Debre Birhan	09/39	[Gz]
HET65	Niway (Deggara) 13°15'/38°57' 2242 m (mountain chain), north-west of Fenarwa, see u. Abergele	13/38	[Gz WO]
??	Nkolo (mountain), at upper Webi Shebele valley The American naturalists of the Chicago museum expedition passed there on 30 November 1926: "We are approaching Mount N'kolo, which has one or two picturesque jagged rocks near its summit and a small amount of tree growth in the gulches. -- unsaddled on a high grassy knoll, miles from a tree, and we had to make the best of a poor camp. -- At least, however, -- the greatest panorama yet. The whole Webbi valley and gorge is stretched before us in the south and east." [Fuertes & Osgood, New York 1936 p 59] Having crossed the pass between mounts Kaka and Nkolo, the route plunges downhill and crosses the river Webi Shebele before joining the east/west track which comes from Shashemene and goes towards Dodola. [Aubert 1999]	../..	[x]
HD...	Noapa (in Gore awraja) Islam School was closed by 1968. noari: <i>newari</i> (näwari) (A) inhabitant, resident, dweller	08/35?	[Ad]
HDL98	Noari, see Inewari		
HET60	Noari 13°15'/38°30' 3556 m	13/38	[WO Gz]
HFE13	Nobit (mountain) 13°42'/38°45' 1734, 2130 m Nobit, west of Abiy Adi	13/38	[WO Gu Gz]
HFB39	Nogara (Noggara) 13°53'/36°32' 672 m near the border of Sudan	13/36	[Gz WO]
HEU90	Nogwade, see Adi Noguade		
JBT32	Nohle (Bur Nöhle) 04°51'/43°37' 479 m, cf Nole mountain partly inside Somalia	04/43	[Gz]
	<i>nola, nolaa, noleh</i> (O) kinds of shrub or small tree, Olinia aequipetala, O. usambarensis, somewhat similar to the coffee tree		
HDA93	Nola, see Senti		

nole: *nolle* (O) kind of tree, *Olinia rochetiana*;

Nole, Nolle, Noli, a group of tribes.

The **Nole**, who consist of Oromo and Somali mingled together, each speaking their own language, live between Belana to the north-west of Harar and the Dankali desert.

[Trimingham 1952]

HDB70	Nole 08°48'/35°45' 1815/2012 m south-east of Yubdo	08/35	[WO Gz]
HDD69	Nole 08°45'/38°20' 2122 m <i>Nole Kabba, Nolikabba</i> , name of a Wellega Oromo tribe; <i>kabba</i> (O) cape /loose garment/	08/38	[Gz]
HDB71	Nole Kabba wereda & sub-district (centre in 1964 of both = Bube) (-1964-1997-)	08/35	[Ad n]
HDB80	Nole Kabba (Nole Cabba) (area)	08/35	[+ WO]
HDB81c	Nole Kabba (Nole Kaba, N. Koba, Nolecabba) (Nolekaba) (with sub P.O. under Gimbi) 2146 m, located on a height. The primary school (in Gimbi awraja) in 1968 had 539 boys and 60 girls, with 8 teachers.	08/35	[+ Ad Po Gu]

Nonno, name of a Mecha Oromo tribe, also a lineage of the Sabbo-Karrayyu-Basu of the Borana people.

The Nonno people around 1950 had Muslim minorities.

[Trimingham 1952]

Nonno area unspecified:

In the late 1700s there was near Nonno a poor noble man Bofo. Antoine d'Abbadie writes about him: "He worked his land, on the border of Nonno, who often invaded Limu. In one hand he held his shield and in the other his spear and the plough. From time to time he raided the Nonno country, always returning with booty. -- Young Bofo went on a raid to Nonno riding his famous horse Gomol and he returned with 3,000 head of cattle."

This Abba Gomol of Limmu-Ennarya (circa 1800-1825) was able to defeat Gumma time and again, but he was never able to take it over completely, probably because he was engaged in expansion against other neighbours such as the Nonno in the north. The tableland of Gumma was subjected to constant inroads from the pastoral neighbours, the Arjo in the north and the Nonno in the west, and therefore agriculture did not develop along these two boundaries.

Abba Bagibo of Limmu-Ennarya (1825-1841) made long and continuous wars against his neighbours, the Nonno and the Agallo, at whose expense he expanded his territory.

Nonno became a tributary to Limmu-Ennarya.

[Mohammed 1994 p 103-106]

In March 1882, Menilek reached Nonno, where he was met by Ras Gobena's forces.

HDC49	Nonno, see Nono		
HDC70c	Nonno, see Nunu		
HDD51	Nonno (Nono) (wide area)	08/37	[WO Ha]
HDF15	Nonno, see Nano		
HCN65	Nono, see Keto (centre in 1964 of Sele wereda & of Nono sub-district) (-1964-1997-)	07/35	[Ad WO n]
HDC49	Nono (Nanno, Nonno) 08°32'/37°26' 1829 m	08/37	[Gz WO]
HDH14	Nono (Tulu Nono), at about 09°10'/36°05' mountain west of the Didessa river and south of the old route Nekemte-Nejo	09/36	[x]
HDL62	Nono 09°39'/38°38' 2630 m, south-west of Fiche (centre in 1964 of Dendi wereda)	09/38	[AA Ad Gz]
HDT43	Nono 10°21'/38°42' 1757 m, north of Addis Derra	10/38	[Gz]

HDC46	Nono Merdasa sub-district (centre in 1964 = Alga)	08/37	[Ad]
HCN65	Nono sub-district (centre in 1964 = Keto (Nono))	07/35	[Ad Gz]
HDD70c	Nono sub-district? (-1997-)	08/37	[n]
HDD70c	Nono wereda (centre in 1964 = Shenen)	08/37	[Ad]
HDR57	Noond (Naond, Naonde) 10°26'/37°15' 1940 m south-west of Dembecha	10/37	[WO Gz]
HCN94	Nopa 08°04'/35°09' 1987 m, west of Gore	08/35	[WO Gz]
HDA29	Nopa (Noppa) (commercial centre) (with visiting postman under Gore) (centre in 1964 of Bilonapa sub-district) In the 1930s a small village south-west of Gore, with about 500 locals and three foreign coffee traders: Ch. Valianatos with wife and child, Ap. Contopanayotis with wife, and E. Valentis. [Zervos 1936 + Guida 1938] A coffee cleaning plant at Nopa was operated (-1955-) by Sakellaropoulos. An elementary school constructed with assistance from Sweden through ESBU was completed by 1966.	08/35	[MS Po Ad WO]
HDA59	Nopa (Noppa) 08°25'/35°37' 1558 m, north of Gore	08/35	[Gz]
HD...	Nopo (in Gore awraja), same as Nopa? Kidane Mihret primary school in 1968 had 280 boys and 42 girls, with 7 teachers.	08/35?	[Ad]
	<i>nora</i> (A,O,T) lime, limestone; chalk, whitewash; (O) bridge		
HEK91	Nora 12°37'/37°40' 2461 m, east of Gondar	12/37	[Gz]
HES02	Nora (Nera) (mountain) 12°43'/37°41' 3000 m north-east of Gondar	12/37	[WO Gz]
HC...	Nour (sub-district & its centre in 1964)	06/35	[Ad]
HCF01	Nuara (Nadara) 05°29'/39°26' 1513 m north-west of Negele	05/39	[WO Gz]
text	<i>Nuer</i> , an ethnic group found also in Sudan, numbering about 64,534 inside Ethiopia according to 1994 census. B.H. MacDermot, The cult of the sacred spear: the story of the Nuer tribe in Ethiopia, London 1972.		
HBP75	Nugagi 518 m	05/36	[WO]
HBM34	Nuggesu, D. (area) 03°56'/39°42'	03/39	[WO Gz]
HFC87	Nuggia, see Nujja		
HDL23	Nugude 09°18'/38°44' 2603 m, north of Sululta	09/38	[AA Gz]
HFC87	Nujja (Nuggia) (area)	14/37	[+ WO]
JDB28	Nume, see Goygoy		
JDJ34	Numu Abado sub-district (ctr in 1964 = Alem Maya) nunke warru: <i>warra</i> (O) clan; husband, wife	09/42	[Ad]
JEH17c	Nunke Warru (Nunche Uarru) (area)	11/41	[+ Gu]
	nunu: <i>Warra Nunnu</i> , <i>Nun</i> , <i>Nonnu</i> (Nunnu people/family), name of an Ala tribe of the eastern Oromo		
GDF95	Nunu 09°01'/34°47' 1528 m, east of Gidami (centre in 1964 of Jimma Tibe sub-district), cf Kobecha /this Nunu (Nuunnuu)? see also under Jimma Horo:/ OLF fighters captured Nunu in the afternoon of 9 June 1984. [Oromo Liberation Front, 30 June 1984]	09/34	[Gz Ad]
HDC70	Nunu (Nonno, Rob Gebaya) 08°47'/36°39' 2182 m	08/36	[Gz Ad Gu]

	north-east of Arjo (centre in 1964 of Tibi Kusayie sub-district)		
??	Nunu Kumba sub-district (-1997-)	../..	[n]
	<i>nura</i> (O) light, brightness; grace, divine assistance <i>Nura</i> , name of an Ittu tribe of the eastern Oromo		
HBU..	Nura (with Oromo shrine), near Negele The transition ceremony by which the sons pass from the <i>dabbale</i> into the <i>gamme</i> gada grade is performed at the Borana shrine of Nura. [Asmarom Legesse, Gada .. 1973 p 54]	05/39	[x]
HDF43	Nura	08/39	[WO]
HDF..	Nura Era (Nura Hera), plantation at Awash river By the 1970s this was a plantation on the left bank of the Awash, upstream from Abadir and Metehara. In 1965 it had 1,500 hectares of irrigated area, and in 1970 there were 2,100 hectares irrigated and under cultivation. The estate was administered by Italians. Its ownership was not publicly known. [L Bondestam 1974]	08/39	[x]
HDF..	Nura Hera sub-district (Nurahera ..) (centre in 1965 = Tedecha) (sub P.O. under Nazret)	08/39	[Po Ad]
HDF54	Nura Hida Tekil (plantation) 08°37'/39°43' at Awash river	08/39	[Gz]
HER46	nuramba: <i>nur</i> (A) to exist, be living; <i>nur amba</i> , mountain of life? Nuramba (mission & church) 13°01'/37°16' north-west of Gondar Coordinates would give map code HER37	13/37	[WO Gz]
JDB54	Nure Musa 08°36'/41°05' 1584 m <i>Nurenna</i> , <i>Nuranna</i> , a tribe of the Gurage who became Christian comparatively early	08/41	[Gz]
HDE11	Nurenna (area & village), see under HDE00 Gogetti	08/38	[WO]
JCM34	Nuri	06/44	[WO]
HCB68	Nusasafer 05°59'/36°25' 609 m	05/36	[WO Gz]
HDL64	Nyaa, see under Debre Libanos nyaa boseti: <i>bosetti</i> (O) dirty, sluttish /woman/	09/38	[AA]
HDL35	Nyaa Boseti (Nya'a B.) 09°22'/38°54' 2686 m north-east of Sululta nyaa dao: <i>da-o</i> (O) hidden place; <i>daw</i> (Som) 1. road, path; 2. group of wells	09/38	[AA Gz]
HDL35	Nyaa Dao (Nya'a Da'o) 09°21'/38°53' 2912 m north-east of Sululta	09/38	[AA]
HDL..	Nyaa Muti sub-district (Nya Muti ..) in Moret wereda (-1970-)	09/39	[x]
GDF20	Nyagwom (Niaguom) (hills)	08/34	[+ WO]
GCT52	Nyakan (Niakan)	07/34	[+ Wa]
HCB14	Nyalibong (Ngalibong) (hills) 05°40'/36°10' 1095 m	05/36	[Gz WO]
??	Nyamumera In the lower Omo area, north of lake Turkana and west of the Omo river, towards Sudan.	../..	[x]

Nyangatom (Nayanyatom),
ethnic group in the South Omo Zone at about 05°00'/36°00'
numbering about 14,201 according to the 1994 census,
described by S. Tornay in 1981.

They call themselves **Nyangatom**, are called Bume by others in Ethiopia, and Dogiro in Kenya, and speak a Nilotic language.

In February 1987, the Nyangatom launched a massive attack on their north-eastern neighbours the Mursi, with automatic weapons recently obtained from Sudan. They killed several hundred people in one day (around one-tenth of the Mursi population).

Immediately afterwards, the Mursi evacuated the entire southern part of their territory.

[D Turton in *Ethnicity ..*, 1994 p 15, 49]

The Nyangatom are concentrated in the Nakua area along the Kibish river, which here forms the boundary between Ethiopia and Sudan.

During the 1970s, the Nyangatom were at war with most of their neighbours and lost nearly 10 per cent (400-500 people) of their population as a result, mainly at the hands of the Dassanetch. Conflict with the Mursi during this period remained at the level of retaliatory killings; a few on either side died.

Since 1984, the Nyangatom have become increasingly well armed with automatic rifles and are conscious of being 'king of the tribes' in the lower Omo area.

"-- at the time of my last visit (January 1991) -- the Nyangatom had gone from strength to strength, being able to obtain Kalashnikovs for as little as four to seven head of cattle."

The weapons seemed to come mainly from Sudan, where the government had armed local 'militias' to fight the Sudan People's Liberation Army.

In March 1992 the Mursi launched a large-scale attack on the Nyangatom. These suffered heavy casualties, and some of them became refugees among the Kara and the Hamar.

[D Turton *in Ethnicity ..* 1994 p 24-28]

The Koegu and the Kara had a common enemy in the Nyangatom, at least till the 1970s.

The situation changed after the Nyangatom obtained automatic rifles and the military balance shifted accordingly. The Kara could no longer defend the Koegu against the Nyangatom.

[H Matsuda *in Ethnicity ..* 1994 p 61]

nyata (O) food; *karaba* (O) small pincers;

karabo (O) small tray for coffee cups;

qaraabay (Som) search, go looking for, forage;

nyaadda (O) /Oromo word meaning what?/

JDH44	Nyata Karaba (Niata Caraba) (area) 1745 m, see under Afdem	09/41	[+ WO]
HDK41	Nyeber 09°26'/37°41' 1516 m	09/37	[AA Gz]
GCT16	Nyeum (Gneum, Neum) <i>Nyidi</i> , ethnic group, see Kwegu	07/34	[+ WO]
GDE09	Nyikowo 08°10'/34°17' 455 m downstream west of Gambela	08/34	[Gz]
HDK98	Nyoke 09°52'/38°18' 2510 m, see under Tulu Milki	09/38	[AA Gz]
GDE28	Nyomoli (Gnomoli)	08/34	[+ WO]