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A HISTORY OF MOTA TOWN: 1941-1991

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JIMMA UNIVERSITY
COLLEGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

A HISTORY OF MOTA TOWN: 1941-1991

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Key to Transliteration systems

In writing Ethiopian names, the following translation system has been adapted to write this thesis.

I. The seven Ethiopian alphabet sounds are represented in the following way:

Vowels	Symbols	Examples
1 st order (<i>Ge'ez</i>)	ä	Bä
2 nd order (<i>Ka'eb</i>)	u	Bu
3 rd order (<i>Sales</i>)	i	Bi
4 th order (<i>Rabe</i>)	a	Ba
5 th order (<i>Hames</i>)	é	B é
6 th order (<i>Sades</i>)	e	Be
7 th order (<i>Sabe</i>)	o	Bo

II. Consonants that have palatalized sound represented in the following way:

Sounds	Symbols	Examples
ቸ	Čä	Čäkol
ሸ	Šä	Adaša
ኸ	Ñä	Qañ
ጸ	Jä	Ejegu
ዠ	Žä	Azaž

III. Consonants that have Glottalized sounds are represented as follows:

Sounds	Symbol	Examples
ጠ	Ṭ	Ṭäj
ቀ	Qä	Qäbälle
ጭ	Çä	Çäba
ፀ	Şä	Şähay

IV. Germination sounds always are indicated by doubling:

Example

ጎጃም

Gojjam

ደጃዝማች

Däjjazmač

Acronyms

ARSCTIB- Amara Regional State Culture, Tourism and Information Bureau

DMUAC- Debre Markos University Archive Centre

EOTC- Ethiopian Orthodox Täwahedo Church

EPRDF- Ethiopian People Revolutionary Democratic Front

HEEWCO- Hulät Ejju Enäsé *Wäräda* Communication Affairs Office

MTAMOGIA- Moṭa Town Administration Mayor Office Government Information Affairs

Pas- Peasant Associations

SCs- Service Cooperatives

TPLF- Tigrean Peoples Liberation Front

UDA- Urban Dweller Association

WPE- Workers party of Ethiopia

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Preface

The thesis attempts to reconstruct the history of Moṭa from the period of Ethiopian liberation to the collapse of the military government (1941-1991). The first chapter outlines the geographical settings and historical sites of Mota town. The role of these historical sites for the economic and demographic development is clearly stated.

The second chapter deals with Italian occupation over Moṭa, Patriotic resistance of the area, and Italian Legacies. Security problem of Mota, the 1968 peasant uprising and the economic activities of the town during Haile Selassie regime are discussed.

The third chapter deals with the measures and policies including Zamacha, nationalization policy, cooperative policies and military conscriptions of the military government and the subsequent political contests of the people of the town are assessed.

The fourth chapter deals with the socio-economic and infrastructural developments of the town during both the imperial and the military regimes. In conducting this study, oral sources, official documents, archival sources and other available written literature are utilized. Attempts have been made to supplement oral testimonies with written sources as much as possible in an effort to write this thesis. To overcome the weakness entailed in using oral sources, necessary efforts have been made such as selecting appropriate informants, evaluating their information cautiously and cross-checking the collected data with available archival and secondary sources. This work is deals with the urban history of Mota. Although this work is far from being complete, it is hoped that it can initiate and give a clue to other historians who has interests to study the history of the town further.

ABSTRACT

This thesis is, intended to reconstruct “A History of Moṭa Town from 1941-1991”. To achieve the desired research some methods were implemented. Primary and secondary sources were used with the technique of cross-checking one source with another. Besides official documents, archival sources, oral informants and several literatures were properly utilized. Most data were interpreted qualitatively due to the nature of the issue.

The town of Mota has long history of establishment. So its history needs more investigation. There are some produced literatures about Mota but these preceding literatures were unable to touch several historical facts about Mota town. As a result this study tries to mention and give a detailed account about foundation and naming of Mota and historical sites and their roles in the age-long process of urban growth of Moṭa.

The thesis also tried to illustrate the overall aspects of Moṭa town during the Haile Selassie regime. Italians attempt to control Mota, the making of Mota town as their camp, resistance of patriots, Italian legacies, opposition of peasants against measures and policies of the incipient government of Haile Selassie are clearly touched. The thesis also justifies the measures and policies of the Derg regime that were implemented with out the consenses of the masses. These measures and policies however, made the Derg government unpopular. Finally, the thesis attempted to show the socio-cultural and infrastructural growth of Mota including Education, health, waer service, roads, telecommunication, and establishment of hotels of town from 1941 up to1991.

CHAPTER ONE

INTRODUCTION

In the world, cities appeared some 5,500 years ago. These cities were small and surrounded by rural people. These cities were also relapsed easily to the status of villages or small towns. The urbanized societies of today in contrast, not only have urban agglomerations a size never before attained but also have a high proportion of their population concentrated on such agglomeration¹

In most civilizations of the world, long-distance trade was served as a driving force and motor for economic and social changes. This trade had played an important role in economic development and had led to the emergence of towns and urban civilizations.²

The development of towns changed the existing assumption of living in rural areas mainly depending on subsistence farming. The growth of towns promoted division of labor. Many town-dwellers began to involve in non-farming activities.³

Many Scholars argue that the urban centers of today are the products of a very long evolutionary change of settlements. They believe that no towns or cities are exactly similar in their establishment and development. There may be similarities in some instances but may have had different landscapes, economies, cultures, and societies.⁴

For instance, in rural areas land could be acquired through inheritance, parental sharing, redistribution, forest clearing, renting and share cropping. These forms of output increases size of some rural settlements which at certain threshold can be labeled as towns. The movement of people from rural to urban area is often accompanied by occupational changes from farm to non-

¹ Kingsley Davis, "The Urbanization of the Human Population, *Scientific American*" Vol.213,no.3.(1965):p. 3.

²B.A Ogot, *General History of Africa: Africa from the Sixteenth to the Eighteenth Century*.(California: California University Press, 1992), pp.36-39.

³ *Ibid.*

⁴ Tim Hall, *Urban Geography* (London: Rutledge Press, 1998), p.25.

farm activities. Occupation such as petty trade, handicraft, transporting, mining, selling of wood, local brewery, etc. are common in urban centers. Without being forced to be mobile, subsistence households may also be forced to undergoing occupational changes from farm to non-farm activities as the total household consumption requirements increases due to their reproductive behavior. Under such circumstances households depend on the village market or nearby settlement areas for the sale of products. The intensity of non-farm activities by the subsistence households leads to an establishment of small market towns.⁵

Ethiopia is one of the countries in the world that had the earliest history of urbanization. The civilization of Aksum was one of the ancient world civilizations that stood in northeast Africa.⁶

⁵Tsegaye Tegenu, *Urbanization in Ethiopia: Study on Growth, Patterns, Functions and Alternative Policy Strategy* (Stockholm University: Stockholm: 2010), pp. 3-5.

⁶John Mar kakis, *Ethiopian Anatomy of tradition policy* (New York: Oxford University Press, 1974), p.1.

In the early stage of the medieval period, Ethiopia had no permanent capital. Rulers of this period used mobile political centers until the establishment of Gondar and later Addis Ababa as a capital.⁷

In the fourth decade of 17th C, Gondar was established as permanent capital. Thus, with the establishment of Gondar tradition of using moving capital came to end.⁸

Throughout the 20thC, there were major phases that determined urban development in Ethiopia. Territorial expansion and the development of transport and commercial system played an important role in the process of urbanization in Ethiopia.⁹

The introduction of the ministerial system of the government through centralization of bureaucracy and the creation of administrative units which were governed by nobles also contributed to the development of urbanization in Ethiopia. In Ethiopian history, towns were evolved as political, religious, and commercial centers. The construction of palaces, castles, churches, and market centers have served as a nucleus for urban settlement and later these settlements grew into towns and cities.¹⁰

Most urban centers of Ethiopia emerged as political, commercial, and religious centers. Urbanization in Ethiopia was more intensified with the five-year occupation of Italians (1936-1941). After they occupied Ethiopia, Italians greatly engaged in the construction of roads that aimed to facilitate their administration system and to provide market centers for their goods and services.¹¹

⁷Richard Pankhurst, *An Introduction to the Economic History of Ethiopia from Early times to 1800*(London: 1961), p.146.

⁸ Alula Abate, "Urbanization and Regional Development in Ethiopia,". *Colloquim Geographicum Vol.18* Bonn(1985). p.53.

⁹ Bahiru Zewde, *Society, state and history: Selected Essays* (Addis Ababa: Addis Ababa University Press, 2008), p.428.

¹⁰ *Ibid.*

¹¹ *Ibid.*

Few towns existed in Ethiopia before the founding of Addis Ababa. Most towns were trading centers for caravan merchants who traded items such as slaves, gold, and ivory. Other towns were residences of the Christian feudal elites. During the end of the 19th century and especially in the 20th century, Ethiopia has rapidly urbanized as a consequence of a variety of new forces. The expansion of the kingdom of Shäwa to much of the Ethiopian empire, the construction of the Addis Ababa- Djibouti railway, and the Italian occupation of 1936-41 facilitated urbanization in Ethiopia. Development in transport, expansion of commerce and small manufacturing industries, reorganization of administrative set ups and decentralization affects the structure and spatial distribution of urban centers.¹²

During the Derg regime Ethiopia many towns were grew as a result of planned settlement activities of governments. Government rural settlement program was the basic factor that contributed a lot to the growth of several numbers of small towns. To save drought victims, the *Derg* government moved farmers out of the densely populated areas to less densely populated area. Villagization programs which were implemented for the purpose of extending services and facilities such as schools, clinics and water supplies to the rural people may lead to an increase in the number of towns.¹³

Establishment of Mota as a town has unique feature. Because, Mota town was established as a first as village and grew to a status town following the establishment of St George Church. Mota was served as a major commercial, political and religious center for a long period. It attracted merchants of Bégémeder, Gondär and Tegray. Merchants of these areas had crossed the river Abay to obtain cotton cloth, cattle, and horses.¹⁴

¹² J. Ronald Horvath, "The Process of Urban Agglomeration in Ethiopia," *Journal of Ethiopian Studies*, Vol.8. No 2(1970):pp.81-89.

¹³ Tsegaye, pp. 3-5.

¹⁴ Richard Pankhurst, *History of Ethiopian Towns* (Wiesbaden: Franz Steiner, 1982), p.275.

1.1. Geographical and Historical Background of Moṭa Town

1.1.1. Geographical Setting

Geographically, the town of Moṭa is found in Amhara Regional state, East Gojjam Zone specifically in Hulät Ejju Enässé wäräda. It is one of the seventeen wärädas and four town administrations of the East Gojjam Zone.¹⁵

Geographically it is situated between 11⁰⁴'degree Eastern latitude and 37⁰⁵²' North longitude.¹⁶ The total area of the town is estimated to be about 774.3 hectares. In all directions it is bounded by Hulät Ejju Enässé Woräda. It is situated 202 km far from Debre Markos, 120 km from Bahir Dar, and 370 km from the capital of Ethiopia, Addis Ababa. It is surrounded by attractive land form surplus producing fertile land of Hulät Ejju Enässé woräda.¹⁷

Kombolcha- Gendäwain-Moṭa asphalt concrete, Debre Markos-Decho Tsion-Moṭa gravel road, Addis Ababa-Mota-Bahir Dar asphalt concrete roads are the main road networks that crossed through the town of Mota.¹⁸

Moṭa is situated near river Abaya and Abay gorge. It is serving as the administration center of Hulät Ejju Enässé Woräda.¹⁹

Its topography is 100% plain. In terms of climate, it is 100% *woina Däga* / temperate which is suitable for cultivating/growing cereals like téff, wheat, glycine max, soy bean, etc. The elevation of town administration of Moṭa is situated between 1800-2415 above sea levels. The town gets an average annual rainfall ranging from 1100- 1189 mm.²⁰

¹⁵ Moṭa Town Administration Mayor Office Government Information Affairs (Here after MTAMOGIA), Lesanä Mota. (Moṭa: N .P, 2009 E.C), p.4.

¹⁶ *GIS Care Team* in Amhara Plan and Economic office.

¹⁷ MTAMOGIA ,p.4

¹⁸ *Ibid.*

¹⁹ Ayele Tariku, "A History of Hulät Ejju Enässé Wäräda, East Gojjam Zone, 1941-991,"(MA thesis Addis Ababa University, History, 2011), P. 1.

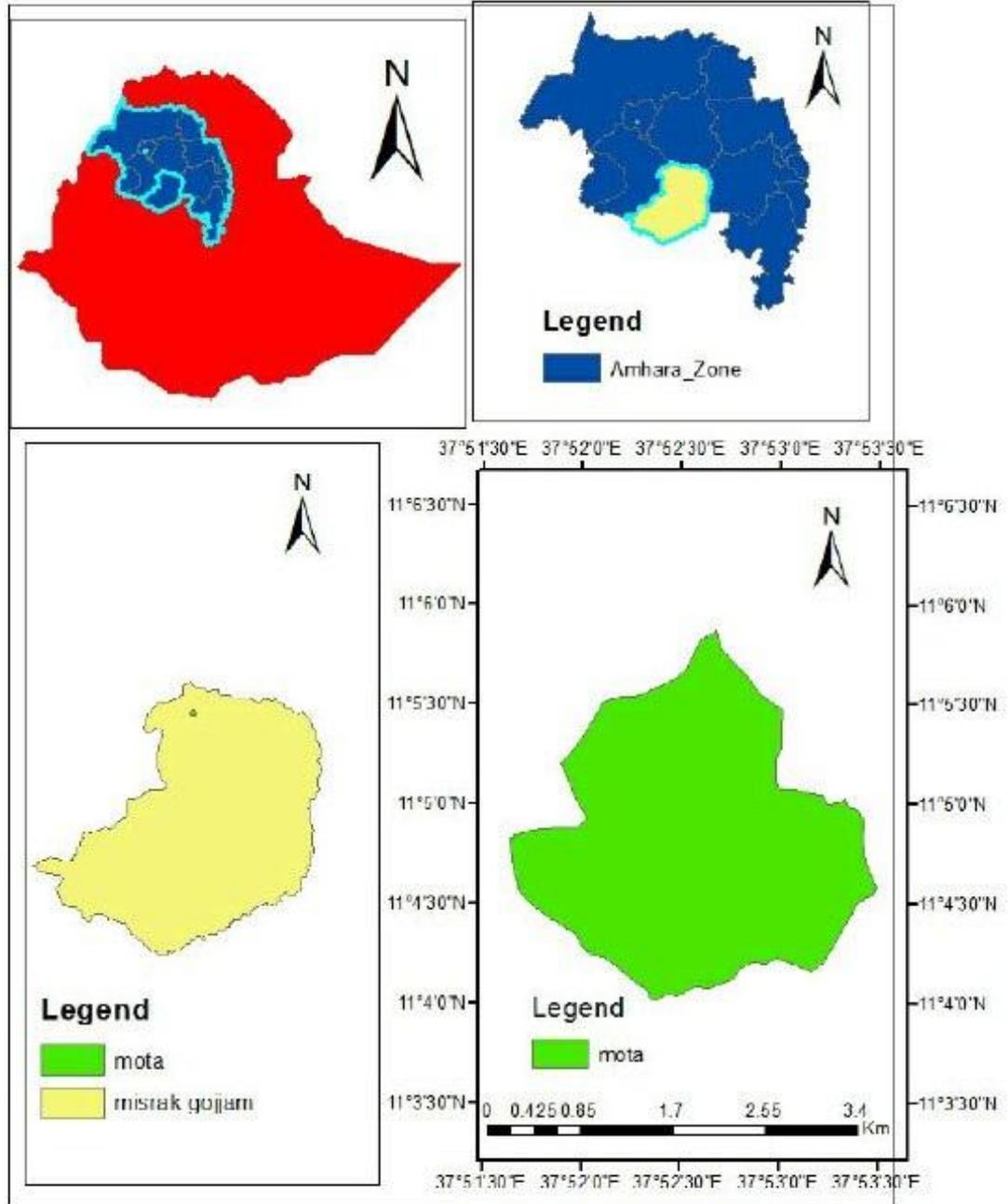
²⁰ MTAMOGIA, p.5.

Based up on the information which is obtained from Amhara National Regional Plan Commission, Moṭa has 52,273 total populations. Of this population 23245 are males and 29028 are females.²¹

In 2008 the town of Moṭa was upgraded to the status of town administration with eight surrounding rural qābälés.²²

²¹ Amhara Regional state plan commission: Bulletin.

²² Informant: Bantayāhu Tameré and Gäbré Wubātu



Map.1. Map of the study area

Source: GIS data base system

1.1.2. Peopling of Moṭa and Cultural Setting

Abäbaw Ayalèw in his historical research entitled painting in East Gojjam stated that in the Pre-Axumite period the whole part of northern Ethiopia was inhabited by non-Christian Cushitic Agäw.

In the thirteenth and early fourteenth centuries, the predominant population group of East Gojjam was the Agäw. Oral traditions in different parts of the region indicate that the Agäw preceded the Amhara in settling the area. Place names such as አገው ባድማ (Agäw Ruin), አገው መሬት (Agäw Land), አገው በረት (Agäw Barn), አገው ግምብ (Agäw Wall), አገው ምንጭ (Agäw Spring), አገው አመባ (Agäw Hill) found in different parts of the region as far east as Enäbsé and Enäsé and as far west as Macakäl apparently show that there was a strong Agäw presence in East Gojjam. At the time, Gojjam seems to have been a rich province with a relatively dense population. As such, it was a target of the expansionist ambition of the kings of the early Solomonic dynasty. It was in the reign of Emperor Amdä Seyon that the political authority of the Solomonic state was established in Gojjam. This opened the way for the subsequent evangelical activity by the Church at first against strong pagan resistance and later followed by a large-scale Christian Amhara settlement from the neighboring provinces of Šäwa and Amhara.²³

For a long period, the town of Moṭa is inhabited by the people of Amhara. The majority of its dwellers immigrate from the surrounding rural Qäbälés.²⁴ Mota has also inhabitants called Bégémidirés who came from the province of Bégémeder. Individuals from Bégémeder come across the river Abay and settled in Mota and the nearby areas. Those comers married with Gojjamé spouses. Bégémederé is traditionally a common identity given for those who came from Bégémeder. Motta was the hiding home for the Bégémederé who committed a crime in their homeland.²⁵

Amharic has been the dominant language in Mota. In addition, there is argot, which is spoken by some section of the people of Mota town called *Kelamäña*. *Kelamäña* language has its own meaning. *Kelamäña* means speaking and communicating secretly each other as explained by the speakers of the language.

²³ Abebaw Ayalew, “A History of Painting in East Gojjam in the Eighteenth and Nineteenth Centuries: A Study of the ‘Second Gondärine’ Style of Painting” (MA thesis, Addis Ababa University, History.2002), p. 3.

²⁴ Informants: Ayaléw Ejjegü and Asäfa Ešäté

²⁵ *Ibid.*

It is believed to have been created by taking some words from Italian, Tegrina, and Amharic languages. According to many, four friends, who were living in Moጳa, created it as means to communicate among themselves. The founders were: Baz Wandimu, Birhanu Awok, Tirunh Fnta and Tmsgn Fnta. All of them are not alive now, they are passed away. These persons used the language during their youth stage or village plays and for merchandizing purpose in the market. As they understand the language useful for them, their communication to be kept secret, without themselves nobody knew what they said. Through many experiences of using the language, they founded important and shared it for those who were with them in the area. Gradually, some people experienced using this language. According to the informant elaboration about the origin and use of the language citing Ato Baz Wandmu was the Founder of the argot during the Italo-Ethiopian war in 1935- 41.²⁶

It is reported to have been created during the time of the Italian period of occupation. Wherever they move merchants attempted to communicate by this argot at markets to buy products of peasants who did not know the argot. Moreover, youngsters have familiarized themselves with this argot. During the Red Terror, some individuals used this argot to save the people who were hunted by the Derg soldiers.²⁷

During the war of Italo-Ethiopian, one Italian commander ordered Ato Baz and his friends to buy cigarettes from Dbr Marqos town on foot and when they returned from Dbr Marqos to Moጳa town got bandits on oq Mountain. During this difficult time, they communicate each other with „Kelamna“ which is መንገጥ፣ መንገጥ አስኳሪ ደጅልሃል ተመሽ (*friends, escape from bandits*) or save yourself from bandits (bandits are coming escape from them). These friends (Ato Baz and his friends) communicate immediately and they said ተከልመናል፣ ተከልመናል ሀቶሀም ተመሽ (*we listened to them please save you by running*). Therefore, this is the importance of „Kelamna“ which was common in Moጳa merchants. According to the Moጳa town culture and tourism coordinator and expert of literature had given professional explanation about “*Kelamna*” language with the researcher as follows; according to his explanation, even though

²⁶ Ayele, p.5.

²⁷ *Ibid.*.

there is no any formal language except Amharic in eastern Gojjam, there are ink2formal languages which can be used for a communicative purpose only which mean these are used for only a specific group of people and specific aims. These languages are said to be “*Yä Arada*” or “*Yä-guada*” language as *Gelgäliña* which spoken in Däjän, Märṭulämariam and Biçäna areas as well as *Kelamäña* in Moṭa.²⁸

According to the discussion of Moṭa town cultural and tourism expert, these informal languages which can be used for a communicative purpose only, are not used formally to fulfill his needs only for communication purpose peoples are using these languages. These languages are sometimes used for alleviating their problem. For instance, *Kelamäña* is used for this purpose. In line with the above functions, these languages can be created by specific group of people for hidden purpose and to satisfy their needs and in order not to expose their secret for other individuals. Moreover, the expert emphasized that some group of people can create such languages to be seen as unique from others and the expert said, “As human life cycle is inevitable in the world, particularly communication will be invented. Even if, informal language can be borrowed from the formal languages, they have slight influence on the contribution of formal language because these informal languages serve only for a specific group of people”²⁹.

According to the narration of many about *Kelamäña*, the basic foundation of the language is the people who are living in that specific area. *Kelamäña* has words which are borrowed from Geez and Amharic languages. For instance, some meanings of Amharic words can be taken in a distorted way and used as communicatively. Such as “ጋራ” is Amharic formed word meaning “high land” but in “*Kelamäña*” defined as “stomach” When alphabets are combined some words can be created spontaneously. For example, የተበኝ እና የበኝ in *Kelamäña* are (*give me something*). In addition to these, the language can be borrowed from the neighbour language. Once up on a time *Kelamäña* language was widely used by people by to communicate each other but now it becomes declined.³⁰

²⁸ HEEWCTO and Informant: Teshome Admass

²⁹ *Ibid.*

³⁰ *Ibid.*

Generally, informal and formal languages can be created in different situations can be spoken widely or at the end, it will not be spoken forever. But at another time these languages can be occasionally again.

Concerning religion, the people of Moṭa followed the religion of Christianity, Islam and Protestantism. For a long period, Moṭa Saint George church is served as a center of Tāwahedo sects of Christianity. Informants argue that Moṭa St. George had never accepted Qebat in its history. Even if it is difficult to know about the exact time when the belief of *Qebat* (unction) it became one sect of Orthodox Church of Ethiopia. When qebat propagated throughout the highland areas of Hulet Ejju Enessie and the near by areas, St. George Church did not accept the religion called qebat. This was due to the presence of strong church education.³¹

The religion Islam has strong hold in Mota town. Large number of Muslim inhabitants is living in Moṭa town. According to informants Muslims of Moṭa came to the area before hundreds of years ago from Bāshelo (Between Gondär and Wällo), while others recount that they came from Wällo via Bégémeder. They initially settled around a place called Adaša in Hulät Ejju Enässé. The Mosque of Adaša which is assumed to be 338 years old is still found in Moṭa town. It emerged with the establishment of Moṭa St. George Church.³²

During the revolt of *Fetawrari* Terfé Rāta against the *Därg*, the Muslims were threatened by the land lords and the nobility in Hulät Ejju Enässé *Wärāda*. This was because the land owners feared that the *Derg* government would take their land and give it to the Muslims who had no land before. Threatened by the rebellion, the majority of Muslims flocked to the town of Moṭa. In Moṭa both the previous Christians and Muslims settlers considered the Muslims newcomers and outsiders. They called them as የጎርፌ እስላም (Muslims who came at the time of Terfés revolt).

By considering Muslims of Moṭa as outsiders land was not given for them. But during the reign of *Därg* regime the situation was changed and land was given for Muslims. Previously land was possessed by rest and *gult* owners for long period time. Discrimination against Muslims was

³¹ Informants: Resä Däbr Afäwork Mäkonnän and Märiyéta Hiruy.

³² Ayele, p. 8. Informants: Sheikh Indris Mohammed and Osman Nuru.

abolished. This led to peaceful co-existence between Muslims and Christians in the area. Still today Moṭa is seen as a land of harmony.³³

Even if their number is insignificant, Protestants are living in Mota. In Mota the Ethiopian Protestant churches experienced exponential growth during the Derg regime. The Derg was aiming at the creation of the 'new socialist man' - a man whose interpersonal feelings were to be replaced by group identification. This ideal 'new man' was strong, wise and subtle in nature with a harmonious body and rhythmic movement and musical voice. For the Derg, man's essence was the potential for emancipation and self-fulfillment.³⁴

The emergence of Protestantism changed the conception of a human person. Freedom and the will to make a highly important individual decision - specifically, changing one's religion - became a major point of contention. This meant that the social structure as understood in traditional society could not be sustained. People were judged by their individual character more than by their ethnic or political allegiance. However in the town of Mota, propagation of Protestantism was seriously challenged by the local orthodox Christians. Leaders of EOTC motivated youths to heat and chase leaders of protestant church by accusing them as they were come to the area to burn Orthodox churches. This unfavorable condition does not allow protestant to have church in Mota and they were not able to preach about their religion freely. Other than these three religions there is no any traditional religion in the town in the period under discussion.³⁵

The people of Mota town have also an interesting social and cultural history such as wedding ceremony, funeral ceremony, and tradiitiional court of justice commonly known as *Shimglina*. Mota is one of the towns in East Gajjam Administrative Zone which had its own marriage traditions and celebration culture. According to the long history of culture of the area, wedding ceremony had been conducted by the willingness of the bridal parents.³⁶

The fiancés did not know the time of their wedding. When we see the process of wedding tradition, respected elders of the surrounding area and then sent to request the bride family “let

³³ Informant: Yasin Ibrahim.

³⁴ Informant: Negussè Andualäm and : Mälakä Gänät Nebrät Ewnätu

³⁵ *Ibid.*

³⁶ HEEWCTO and Informant: Fettetè Tèñaw.

your daughter to our son”. Initially the father of the daughter might respond negatively, i.e. He might say “our daughter is young no reached to this condition”. After hearing the father’s response the selected elders persuade him by saying “they grow together”. Later her father accepts the idea and decide meeting day. In the meeting day the male relative requested how to manage her? The bride groom’s father would say “I manage her by many endowments.” At that time those selected elders take this promise and put it in their mind like a written paper. Then decide wedding day. It is in such a way marriage is conducted.³⁷

But in due course of time the situationa are changed and marriage can be bsd on marriage system of Ethiopia, the Revised Family Code recognizes three forms of marriages. These are civil marriage, customary marriage and religious marriage. All of these three forms of marriage are the ways and method of marriage conclusion as the interests of the two spouses.³⁸

Italian occupation left over a long lasting moral panic and social ills over the people. It was to recover from this Italian bad legacies, Ethiopia embarked the project of re-building the country. Monogamous marriage was one of the institutions that were brought to the fore in the production of disciplined, responsible, and capable subjects that empire re-building required. Located within the Ethiopian Orthodox Christian tradition, marriage was presented as a sacred institution through which not only building but also prolonging the empire was envisaged.³⁹

Funneral ceremony is one of the features of people of Mota town which is almost all similar with that of other parts of Gojjam. From the very beginning when someone is died, his families dispatched a messenger to their relatives who live far apart from his dwell. People of Mota had long history of *Musho* (funeral chant). The crier person who made poem and cry, then the people made raw to accept him/her and cry following him/her. Especially the dyed person who did historical events and courageous for his country on his life time, in the burial day different activities would be implemented for him. From these activities the horse and mule were wearing

³⁷ Informants: Kassaṅāš Dagnā and Fetfetè Tèṅaw.

³⁸ *Ibid.*

³⁹ Serawit B. Debele, “Marriage and Empire consolidation in post-Liberation Ethiopia (1941-74)” *Journal of African History*, Published by Cambridge University Press. Accessed: (<http://creativecommons.org/licenses/by/4.0/>) and Informants: Märiḡéta Hiruy.

dress and offer, took shield offer boasts to express his work on life time...etc. Due respect is given for funeral ceremony among the people of Mota town.⁴⁰

In Mota town there is long tradition of justice giving practice through three elected elders commonly known as *Šemgelena* (Arbitration). These elders gave their own justice by using their own life old experience. They brought the two disputing parties together to hear their appeal. After carefully heard the appeal they usually made involvement to give the contract/ agreement recognition by supplying third person eye witnessed. Such kinds of justice are equivalent to the present day conciliation. The other kind of justice also given without imposition of any kinds of influence over the two parties by elders, this kind of justice had no any kind of disadvantage for both parties. But they supply compensation for the ill-treated party without enforcing the other party. The other most influential kind of justice was given like the modern arbitration, the two parties stand at the center of the encircled elders. After they put their own cards on the table, the elders made the ill-treated to have compensation and made the other party to impose on the compensation for the ill-treated one. And their decision have acceptance on the modern courts of the government.⁴¹

1.1.3. Foundation of Moṭa Town

The town of Moṭa was established as a small village in 1755/56 by princes Wälätä Isra'el. It is one of the oldest towns of Ethiopia which had a great role in the political, economic, social, and economic affairs of the people of Gojjam.⁴²

Wälätä Isra'el established Moṭa as a village in 1755/56 with the construction of St. George Church. Merigeta Hiruy, one of the informants however, argued that the establishment of Mota was even before 1755/6.⁴³ But, many available sources indicate the above mentioned year as the right time of establishment.

⁴⁰ Informants: Märiḡéta Hiruy, Mängestu Waläleḡn and Negusè Andualäm

⁴¹ Informants: Wonemèñäh Ayal and Mälakä Gänät Nebrät Ewnätu

⁴² Richard Pankhurst, *History of Ethiopian Towns*. p.275.

⁴³ Informant: Märiḡéta Hiruy.

1.1.4. The Origin of the Name of Moṭa Town

There are two views about the origin of the name of Moṭa. The first view states that the name Moṭa is taken from the name of the monk, Aba Moṣa (አባ ሞሳ) who lived and died around the area. The second and widely accepted view directly associated the name of Moṭa with Le'elt Wälätä Isra'el. Wälätä Isra'el was the responsible person for the construction of St. George church of Moṭa. This church has got the Amharic name Moṭa (ሞጣ) which means compensation. Church fathers gave this name for Saint George church of Moṭa as compensation for the great role of Le'elt Wälätä Isra'el in the construction of the church.⁴⁴

It was from this time onwards the word Moṭa continued to serve as the name of the Church, the town, wäräda, and *awraja* in different times.

1.2. Historical Features of Moṭa and their Roles in its Growth

There are many historical sites in and around Moṭa town that had an important role in its growth. But, according to the information obtained from culture and tourism bureau of Mota town historical sites are threatened by both natural and manmade factors. These factors makes difficult to transfer historic places are being lost for future generations. Something needs to be done to preserve these places. To ensure the wellbeing of historical sites, we first need to understand why they are being destroyed. There are a variety of reasons why these places are being replaced and these mainly depend on their originakl purpose.

These complex problems and we have seen than there are a number of social and financial factors that have led to the destruction of historic buildings. In order to preserve them we will need to have legislation that could prevent and limit the unlawful activities.

1.2.1. St. George Church

St. George of Moṭa is one of the most important and age-old religious centers of the Christian society in Gojjam. It was constructed in 1755/56 by Le'elt Wälätä Isra'el. She was the daughter of queen Mentwab of Gondar. Le'elt Wälätä Isra'el was interested in the expansion of

⁴⁴ Bekur Magazine, Bahir Dar Säné 21/2011 EC. and MTAMOGIA, p.3.

Christianity and the construction of churches. Due to her great desire of expanding the religion Christianity, she constructed St. George church of Moṭa.⁴⁵

As a result the name of Moṭa was directly related with the name of Wälätä Isra'el, because she was seen as the founder of the Church.

Before the construction of the church, the monk around the wäräda told Wälätä Isra'el two different ideas. The first was if she built a church and named it after a saint other than Saint George, she would live a long period. The second was if she named the church Saint George her life would be short but the church would remain forever. She preferred the second one and the church was termed as Moṭa St. George. In Amharic Moṭa means ስለ እድሜሽ ካሳ ይሁንልሽ/ lit, let it be a compensation for your short life on earth.⁴⁶

Le'elt Wälätä Isra'el died before the completion of the construction of the church. It was completed during the time of her son, *Ras* Haylu the Great.⁴⁷

⁴⁵Informant: Märiyéta Hiruy and Amhara Media Corporation.

⁴⁶Ayele, pp., 11-12.

⁴⁷.Informant: Mälakä Gänät Nebrät Ewunätu.

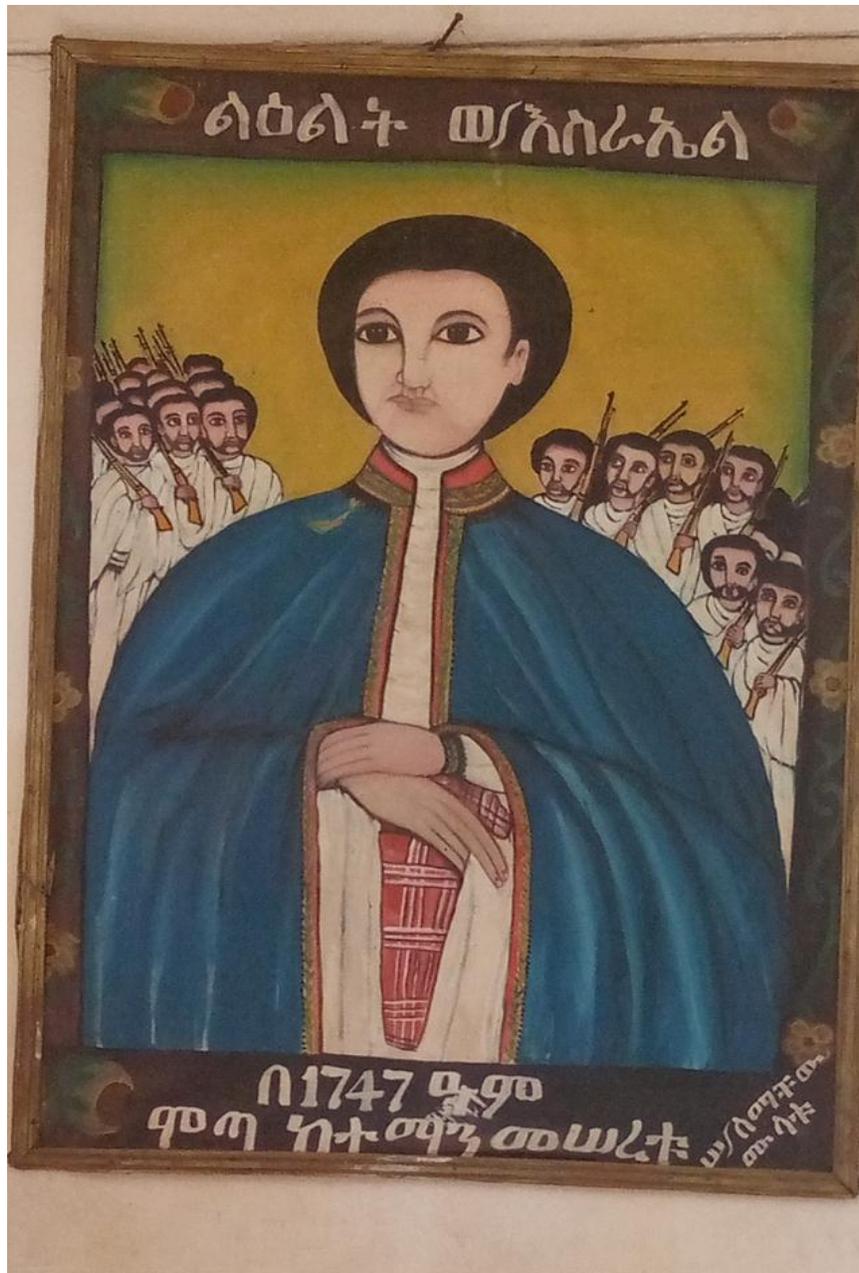


Figure: 1. Portrait of Le'elt Wälätä Isra'el

Source: Photo taken from the house of Ačämyäläh Atenafu

Throughout the 18th and 19th centuries, Mota Giyorgis become the model of the land granting system for churches in Gojjam such as Däbrä Markos, Däbrä Elias, and Qäranyo. It was also famous for its religious education which was attended by students from different parts of the

country. Arat Ayna Gošu (Gošu the four eyed) was among the known mämebers (teachers) who taught the highest religious education. Besides, education in the wäräda continued to prosper both in its economic and political activities during the reign of Ras Hailu. Moṭa in Hulät Ejju Enässé wäräda was a center of his political administration.⁴⁸

The presence of this church had a great role in the growth of Moṭa. Many peoples from rural areas gathered for religious purposes and church education that in turn facilitated the growth of the population in the town.⁴⁹

Like many old Ethiopian churches, it has a circle shape. Le'elt Wälätä Isra'el raised St. George Church to the status of *däbr* in 1755/56. Following this, the church building was reconstructed and decorated. The internal part of the church and the wall are decorated with the interesting and old style of paintings and portraits.⁵⁰

From the beginning of the construction, the church leaders had the titles such as *aleqa*, *Liqä Täbäbit*, and now a day's *Melakä Gänät*.⁵¹

Mota Saint George church was continued as the strong hold of Orthodox Täwahedo (two births) believers when Gojjam was the center of unction.⁵²

Today many treasuries such as silver crowns of kings, coats, manuscripts, hagiographies, and several books of parchments are found in Mota Giyorgis church.⁵³

⁴⁸ *Ibid.*

⁴⁹ Informants: Resä Däbr Afäwork Mäkönnän and Märigéta Hiruy.

⁵⁰ Abebaw, p. 45.

⁵¹ Informants: Mälakä Gänät Nebrät Ewnätu and Resä Däbr Afäwork Mäkönnän.

⁵² *Ibid.*

⁵³ Informant: Mälakä Gänaät Nebrät Ewunätu



Fig.2. Photo of Moța St.George Church

Source: Moța city communication office

1.2.2. Mosque of Adaša

The other most important historic and religious site of Moța is the old mosque of Adaša. It was constructed by Sheikh Ibrahim. Gétaw Sheikh Ibrahim was one of the well-known Islamic religious fathers. The Mosque of Adaša was the first mosque of Moța. Sheikh Ibrahim has got the name “Gétaw” as prestige and “sheik” as a religious scholar. For a long period, Adaša was served as the center of religion for Muslim inhabitants of Moța town and its surroundings. Adaša Mosque was constructed 338 years ago. Still it existed as religious center in Moța Town.⁵⁴

⁵⁴ Informants: Sheikh Säyed Ibrahim and Sheikh Mohammäd Jébril and Ayele, p.8.



Fig.3. Photo of the old (repaired) Mosque of Moṭa

Source: Moṭa communication office

1.2.3. The Fig Trees (Säbatu Warka)

Another historic land mark of the town is the fig trees. The seven Warka's (Fig Trees) are the most important symbols of Moṭa town. All these Fig Trees were planted with the establishment of the town of Moṭa near and around St. George church in the 1750s. All these sycamores were served as the center of the Wednesday and Saturday daily market for a long period. Still today, all these Fig Trees are standing with their attractions/charms.⁵⁵

These Fig Trees were planted by church men Menäné Gäbrä Hiyot. He planted seven Fig Trees to remember two major events. The first was to remember the date of completion of the construction of St. George church. The construction of the church took seven years. The second

⁵⁵Ayele, p.9.

was to remember November seven E.C., the date when the Ark of the Covenant entered into the newly constructed church.⁵⁶

For many peoples of Moṭa it seems impossible to isolate the name Moṭa and its historic sites, the seven Fig Trees (Warkas). Still today, many peoples remembered the name Moṭa with historic Fig Trees as Säbatu Warka which means the seven Fig Trees.



Figure.4. two of the seven Fig Trees

Source: fieldwork

⁵⁶ Informants: Mälakä Gänät Nebrät Ewnätu and Resä Däbr Afäwork Mäkonnän.

1.2.4. Säbaraw Deldey (Broken Bridge)

Säbaraw Deldey which is found some kilometers far from the town it has great role in the growth of Mota town. Due to the presence of Säbaraw Deldey, one of the two early bridges across the Abay River until the late 19th c, Mota became a major commercial center of Mota in particular and most considerable market of Gojjam in general.

Säbaraw Deldey was one of the old bridges which were built in the 17th C during the reign of Emperor Fasilades. It was broken by Ethiopian patriots during the period of Italian occupation to stop the movement of fascists to Moṭa through it. The bridge was named as Säbaraw Deldey after its breakdown by patriots.⁵⁷

It was broken by patriots to stop the further movement of fascists from Gonder to Gojjam. There is no consenses on the time when the broken bridge was constructed. The information which is obtained from Amhara tourism office traced its construction during the reign of Emperor Susenyos, where as the information obtained from Hulet Eju Enessie wäräda tourism office tells that the bridge was constructed during the reign of Emperor Fasilades over river Abay. Säbaraw Deldey (Broken Bridge) was the most important landmark in the historical development of Moṭa town. It is one of the earliest bridges that were constructed on the river Abay.⁵⁸ It is 22 Kms far from Mota town and has 4m in height and 60m in length⁵⁹.

The bridge was served as a pathway for the people of Gojjam and Gondar for long period. For a long period, the bridge was also served as a passage for caravan merchants who begin their journey from Jimma, Wälläga, Shäwa, and other areas and destined at the port of Massawa in Eritrea.⁶⁰ For long period it was used by local merchants, who by means of ropes stretched across the open space, they manage to pass with their merchandize from the one side to the other without entering in to the stream.

⁵⁷ Amhara Regional State Culture, Tourism and Information Bureau, “Yä Amhara Kelel Yä Tourist Habtoč (Açer Qeñet)” (Bahir Dar: Artistic printing press, 1991 E.C.), p.51.

⁵⁸Hulät Ejju Enässé wäräda Culture and Tourism Office, (Here after HEEWCTO), 2012 E.C.

⁵⁹*Ibid.*

⁶⁰Informants: Atenafu Tämäsgän and Mulugeta Aragaw :Ayele, p. 9.

Merchants from regions of Gondar and Tigray also came to Moṭa through this bridge. This enabled peoples of Moṭa to exchange commodities, views and ideas. Thus the construction of this bridge increased the commercial value of Moṭa town.⁶¹

The town of Moṭa probably developed as an urban settlement due to its location along the Säbaraw Deldey (Broken Bridge). This bridge was very crucial for the great caravan trade route that runs from Tegray and Bégémeder to Basso (Gojjam) as far as Addis Ababa via Hulät Ejju Enässé Wäräda.⁶²

As stated before, the bridge was named säbaraw/broken bridge after it was broken by Ethiopian patriots during the Italian occupation. By fearing the further advance of fascists from Eritrea and Tegray, patriots decided to break the bridge that aimed to curb the penetration of fascist forces deep into the central part of Gojjam. It was a part of the guerrilla war against the Italian occupation.⁶³

The presence of a broken bridge was critical for the lives of hundreds of thousands of Amhara highlanders: almost all of whom live without running water or electricity and depend on foot paths for their commerce and wellbeing. To reinstate the commerce prior to the bridge being broken, Bridges to prosperity is building a 100 meter suspended pedestrian bridge to provide safe access. This bridge was repaired by the non-profit organization under the coordination of Ken Frantz. Trade rose as soon as Säbara Deledey was repaired around 2009. “If this bridge is broken, their life is broken.”⁶⁴

Beyond the above-mentioned historical sites, there were famous individuals who played an important role in the growth of Moṭa town such as Arat Ayna Gošu and artist Alqa Elias Haylu. Arat Ayna Gošu was one of the well-known church scholars of Gojjam. He was also one of the religious teachers/scholars who taught the highest religious teaching in Mota. He was well acquainted with the four basic Ethiopian church educations. These are church song (ዜግ), poetry

⁶¹ Ayele, p 10.

⁶² *Ibid.*

⁶³ Engdu Gäbräwold Wäldäsänbät and *et al*, “The Gondärian Period Bridges of Ethiopia Status and Prospect for Tourism,” *African Journal of Hospitality, Tourism and Leisure* 6, No.3 (2017), pp.1-14.

⁶⁴ Daniel Glick, “Building Bridges of Hope ”Parade March7,2010, Accessed June 24,2021, <http://parade.com/484446/danielglick/07-building-bridges-of-hope/>

(ቅኔ) ፣book translation (መፅሐፍት ትርጓሜ) and church dancing (አቋቋም). Due to his deep religious knowledge; Gošu was called as four-eyed Gošu (አራት አይና ጎሹ).⁶⁵

Now a day's many art associations are formed in the name of Arat Ayna Gošu. Thus, paints, casts, poets, journals, and other art lovers are attempting to develop their talent under the umbrella of Arat Ayna Gošu art association.⁶⁶

Artist Aleqa Elias Haylu, believed to be Ethiopia's first foreign-trained artist was born in Mota around 1861. He worked mostly in Shawa where he decorated manuscripts and many churches. His son Aleqa Gebre Egziabher Elias was a man of literature, writing the Royal Chronicle of Lij Iyasu and Empress Zewditu.

⁶⁵Informants: Mälakä Gänät Nebrät Ewnätu and Resä Däbr Afäwork Mäkonnän.

⁶⁶ *Ibid.*

CHAPTER TWO

A HISTORY OF MOጳA TOWN DURING HAILE SELASSIE REGIME (1941-1974)

2.1. Moጳa during Italian Occupation

It was in 1896, Ethiopia scored a decisive victory over Italy at the battle called Adowa. After forty years, Italians wanted to avenge the humiliating defeat what they suffered at Adwa. Thus, after a long year's preparation, Italian came to Ethiopia in the 1930s to make their dream true. Italians launched their attack through two major fronts where northern and southern fronts.⁶⁷

Like many parts of Ethiopia, Moጳa town was occupied by Italians after long resistance from the people. Italians saw Moጳa as a strategic place to construct camps and to control the surrounding areas. Thus, on 26, April 1936 the Italians marched into Hulät Ejju Enässé wäräda through three directions to capture Moጳa town. General Achile Strace advanced through Adet across the Abay Bridge near the Nile Fall. In the second column the Italian force under the leadership of Bruce Tilinty Kudayan marched to Moጳa from Debre Markos direction. With such organization the Italians founded their base at Moጳa to control the whole part of the region.⁶⁸

In the third column, the Italian force under General Barbacini came to Mota through Bégémeder. But this column of the Italian force could not easily use the second bridge. This was due to the breakdown of the bridge by patriots under the leadership of *Fitawrari* Tamrat.⁶⁹

The leader of patriots Aba Wäma Tämé and his companions breaks the bridge after 23 days of tire. On September 3, 1935, the bridge was broken, and *Aba* Wäma himself and his companions were flooded by the river Abay. Woma was the horse name of *Fitawrari* Tamerat, who was the leader of the patriots. To curb down the inflow of fascists, patriots broke down the bridge after great tire. When they were attempting to break the bridge twenty-nine patriots were drowned in

⁶⁷ Bahru, pp.150-153.

⁶⁸ Ayele, p.16.

⁶⁹ *Ibid.* Informant: Abäbaya Nureleñ.

the river. However, contrary to the expectation of the patriots, the Italian force put eucalyptus wood and bundle of wood on the broken part and crossed the river and entered into Hulät Ejju Enässé wäräda.

It was to remember this incident; the surrounding peoples used the following Amharic poem to express their feeling.

አባ ወማ ታሜ ሁልገዜ አመጸኛ

ሁልገዜ ሃይለኛ

አሽከሮቹን ይዞ አባ ወርዶ ተኛ ⁷⁰

Aba [father] Woma [horse name] Tamé

Always a rebel

Always courageous

He slept in the River Abay with his servants.

ዋይ በሉ፤ ዋይ በሉ

አባ ወማ ታሜን አባይ በላው አሉ

አባ ወማ እሚሉት ክፉ የፈረስ ስም

ድልድዩን ከጌታው አደረገው ድርሰም

አይ አባይ

አይ አባይ ድመትን መሳይ

የወለድከውን ልጅ ትበላለህ ወይ ⁷¹

Try to cry and cry

Aba (father) Woma Tamé was taken by River Abay

A horse named by Aba Woma with bad mascot

The Bridge itself and Tamé were taken by the River

Sorry Abay

Sorry Abay you look like a cat

Because you eat your birth

⁷⁰ HEEWCTO

⁷¹ *Ibid.*



Fig.5. Broken Bridge/ Säbaraw Deldey

Source: Hulät Ejju Enässé wäräda Culture and Tourism Office.

After they entered in to Moṭa town, Italians constructed camps there. Patriots were angered by the construction of these camps. They tried to express their grievance against it by using the following Amharic poem.

*አሳጠረ ሽቦ አሰካቦ ድንጋይ
ሞጣን የአባቱ ሀገር አደረገው ወይ።⁷²*

⁷² Alemu Dejenie: “Life and Career of *Ras* Haylu Bälläw, 1887-1979”, (MA Thesis, Department of History, Bahir Dar University, 2018), p.14.

*Italians made a camp from wire and stone
But they forget Moṭa was not land of their own.*

After they landed in Moṭa, Italians promised economic security and bright prospect for the people but contrary to this they began to hunt patriots. Many patriots became victims of Italian propaganda. Italians engaged in burning villages, looting property including cattle, and terrorism in the name of patriots against the people. This was done deliberately to isolate patriots from the people.⁷³

This Italian measure angered patriots and decided to fight till the end. In the move of resistance against fascists of 1937, Ras Hailu Bälāw, the then governor of Gojjam organized patriots and appointed them in each village. Accordingly, he assigned Fitawrari Alāmayāhu Bāzabeh and Dājzmach Dāmессé Alāmayāhu as war commander of Bibuñe, Fitawrari Abāsha Mājalé and Fitawrari Terfé Rāta for Goncha, *Fitawrari* Ejegu Ewnātu and Fitawrari Rāta Dārejā for Enābsé and Fitawrari Šefāraw Rāta and his associates Walāleñe Bitāw and Abābā Tamerat were for Hulāt Ejju Enāssé wārāda.⁷⁴

In September 1938 patriots of Moṭa and its surrounding fought with Italians at the battle called Čāba Giyorgis near Moṭa town. In this engagement, the Patriots had planned to attack the Italians from their fort in Moṭa. In this battle known patriots such as *Fitawrari* Alāmayāhu Bāzabeh, *Grazmach* Ayaléw Ejegu, Abāsha Mājalé, and *Dejazmach* Abābā Wodajā fought against Italians bravely. The battle took about five days in which the Italians suffered heavy losses and were forced to retreat. General Tilinty, the war commander of the Italian force was killed. Some of the patriots lost their life including Kassa Bogalā, Semeñe Abozen, *Grazmach* Gétahun Tägāñe, Engeda Gāzaheñe, Mogās Yānénāh, Walé Abetāw and Kābādā Ayälā including the war commander Alāmayāhu Bāzabeh. In this battle, many patriots of Moṭa died. Like many other parts of Ethiopia, the people of Moṭa and its surroundings engaged in a fierce struggle against fascists and paid immense scarification. That is why caravan merchants of the time expressed their feeling by using the following poem after they observed many dead bodies in the area.

⁷³ Muluken Yizengaw, “A History of resistance against the Italian occupation in Mota Awraja,” (MA Thesis, Department of History, Bahir Dar University, 2018),p.20.

⁷⁴ Informants: Šāhay šefāraw and Azānā Negussé.

Before this war, however, caravan merchants know the area by heap/pile of cereals like *teff*, wheat, and other agricultural products.⁷⁵

The following Amharic poem deeply expresses the sacrifice that was paid by the people of Moṭa and its surroundings against Italians.

ሞጣ ቀራኒያ ምነው አይታረስ
በሬሳላይ መጣሁ ከዚያ እስከዚህ ድረስ⁷⁶
No plowing in Moṭa and Käraniyo why?
I haven't seen ox from there to here

In short, the poem has two meanings: One is to refer absence of ox that could serve for plowing and the other is the dead body of the war. In general, this verse is still serving as a word figure to remember the scarification of the patriots of Moṭa.⁷⁷ On September 27, 1938, another battle broke out between the two forces at Demät Gädäl approximately five Km far from Moṭa. At this battle Grazmače Danä Märsha, Bitäw Wondem, Tätäka Akalu and Aläbäl Amanu lost their lives and some Italian soldiers were killed. The survived Italians had retreated to their fort in Moṭa.⁷⁸

In the struggle against Italians many female patriots such as Asägädäče Däräjä, Esäynäšes Alämu, Alämnäše Berlé, Käläbnäše Kassa, Zänäbu Bitäw, Aduña Tägäñä Yäné'emäbét Däräjä, and Zäwditu Bäzabeh were actively participated.⁷⁹

By avoiding their differences and clashes temporarily, patriots frequently went to the camps of Italians and made a sudden attack on the fort. They hide themselves in bushes along the road and ambushed the Italians on their way of destination. In General, easy movement for the Italians was impossible in Moṭa and the nearby areas throughout their occupation. Ras Haylu Bäällaw received the assignments from *Däjazmach* Kebede Tessema to liberate Gojjam from the Italian occupation. He took different measures to fight against Italians. In the first place, he issued

⁷⁵ *Ibid.* Informant: Anläy Terunäh

⁷⁶ Informants: Mälakä Gänät Nebrät Ewnätu and Čäkol Bogalä.

⁷⁷ *Ibid.*

⁷⁸ *Ibid.*

⁷⁹ Ayele, p.20.

decrees prohibiting his respective people in his war domain from selling butter, honey, and cattle to the Italians. He had also ordered his people not to exchange products in a marketplace that had been under the Italian occupation. Second, he ordered his soldiers to siege the Italian camps at Moṭa. Third, he ordered his commanders to attack the enemies as much as possible. Indeed, the Italians were not in a position to go out of their garrison centers. Fourth, he advised collaborators to desert the enemy and he gave them amnesty for their deeds as much as possible. Finally, he was in a position to write messages sent weekly to Färäs Bèt where the rallying board office was set up. Hence, the role of Haylu Bäällaw as the leader of patriots continued until Ethiopia achieved its independence in 1941.⁸⁰

The final engagement between the Fascist Italian forces and the forces of *Lej* Haylu Bäällaw to liberate the town of Moṭa took place on 24 April 1941. He had coordinated his commanders to siege the Italian Camps in Moṭa town that the Italians used for five years. The force of Wingate and Emperor Haylä-Sellasè sent three British officers and four Sudanese soldiers to support the patriots under *Lej* Haylu Bäällaw. In addition to this, Haylu also received launchers. This military engagement had brought about one significant result. The Italians completely surrendered their hand to the patriots of Moṭa. *Lej* Haylu Bäällaw and his commanders had got a brilliant victory over the Fascist Italian forces.⁸¹

As soon as he landed in Debre Markos from exile, Emperor Haile Selassie ordered his force to chase Italians as far as Goha Tsion. Italians were suspected to reorganize them at Goha Tsion. But they retreated in disorganized way to Dera and Borena. Taking this as an opportunity his majesty Emperor Haile Selassie ordered Lij Andargachew Mesay and Lij Wossen Hailu to destroy the fort of Italians at Mota together with the local patriots.⁸²

⁸⁰ Kebede Tessema, *Yä Tarik Mastawaša* (Addis Ababa: Artistic printing Press, 1962 E.C), pp.285-286 and Alemu, pp. 22-24.

⁸¹ *Ibid.*

⁸² *Ibid.* p.415

On the other side, the local people along with patriots under the leadership of Fitawrari Šefāraw Rāta opened a strong attack on the Italian forts at Moṭa on April 13, 1941. The Patriots forced the Italians to evacuate from their fort in Moṭa and its surroundings.⁸³

2.1.1. Italian Legacies

Italian occupation was witnessed by both positive and negative legacies in Ethiopia. Even if they were not aimed to help Ethiopia, Italians engaged in extensive road construction that fortunately helped Ethiopia after their withdrawal. The construction of the road was primarily intended to promote the conquest of Ethiopia than its development. In any way, the roads that were constructed by the Italians can be seen as a positive legacy. Contrary to the Fascist policy of racial segregation, there was a great deal of interaction between Ethiopians and most of the moderate Italians. The ban on marriage with Ethiopian women (nicknamed *madamismo* by Italian officialdom) remained a legal fiction. Subsequently, prostitution was also begun and became a widespread character that antagonized the norm in Ethiopia⁸⁴

During the five years occupation of Ethiopia from 1936-1941, the Italians have made Mota town as a center of administration in Ethiopia. The Italians have also constructed a modern airport, bridge and many other buildings like schools in the city enriching it with basic infrastructure in its history.⁸⁵

In their five years stay in Ethiopia, Italians left over a socio-cultural and moral decadence. These can be perceived as a threat posed over the wellbeing and sustenance of imperial Ethiopia. This became a significant source of moral fear. This is to mean Italians left their bad legacy that makes our country childless. The enemy killed hundreds and thousands of Ethiopians and those who survived were taught bad manners. The state of childlessness captured not only the killings but also the way in which the remaining youth were ‘spoiled’ due to bad habits learnt from the enemy. Due to this, the five years of occupation were regarded as a debasement of the empire’s integrity, a shameful pain that imperial Ethiopia endured. Some of the manifestations of this

⁸³ *Ibid.* p. 411.

⁸⁴ Bahru, p.164.

⁸⁵ Informants: Mārigeta Hiruy

socio-cultural decadence were the expansion of prostitution and ‘unconventional’ sexual practices that came with the increased number of bars and brothels during the occupation.⁸⁶

The introduction and spread of prostitution in Mota was seen as a bad Italian legacy. Afterwards, prostitutes increased in number in the town of Mota. It was after the independence that people recited the following poem for the females who established relation with Italians and *banda*’s as:

ጣሊያኑ ባልሽ
ባንዳው ዋርሳሽ
ለዚህ ሰጥቂቱ ማተብሽን ፈታሽ⁸⁷
The Italian is your husband
The banda is your brother-in-law
For this short time, you abjured Christianity.

The other legacy of Italians was language. People of the local area adopted Italian words like *tassa* (iron bottle), *bicherey* (cup), *ambasha* (local bread) and others. There are also places called by Italian names like *Cambo* (in English which means fort).⁸⁸

2.2. The Role Moṭa Town as Administrative Center of Moṭa Awraja and Hulät Eju Enässé wäräda

As it was stated in chapter one, Mota was the seat of an important royal fiefdom during the Gonderine period and a notable place for asylum in the early 19th century. It was served as the center of religious and political administration for a long period with the status of village and then town. After the restoration of Emperor Haile Selassie, Moṭa was continued to serve as the center of *awraja* and *wäräda* administration in different times. During the centralization policy

⁸⁶ Serawit B. Debele, “Marriage and Empire consolidation in post-Liberation Ethiopia (1941-74)” *Journal of African History*, Published by Cambridge University Press. Accessed: (<http://creativecommons.org/licenses/by/4.0/>)

⁸⁷ Ayele, p.21.

⁸⁸ Informants: Asäfa Ešäté And Şahay Şefäraw.

of Emperor Haile Selassie, Moṭa was designated as one of the administrative centers of Gojjam province.⁸⁹

After the evacuation of Italian troops and the restoration of the monarchy, administrative restructuring was one of the measures that were taken to establish a more centralized government. It was from 1942 onwards the administrative reorganizations in many parts of Ethiopia were put into effect.⁹⁰

In such a way in the province of Gojjam, Ras Hailu Bälāw was appointed as a governor of Gojjam *awraja* in 1942. As soon as his appointment as governor of Gojjam he divided the province into seven *Wärādas* to simplify the task of administration. Moṭa was one of the seven *wärāda* which encompassed various *mesläné*'s and *meketel meseläné*'s. The town of Mota itself was served as the administrative center of the woreda. Fitawrari Dästa Ešté became the governor of Moṭa *wärāda*. In 1946, Dājazmač Kābädä Täsäma replaced Ras Hailu Bälāw as a governor of Gojjam *Ṭäqlay Gezat*. In the same year, the government introduced an administrative declaration by which the *wärāda* administrative units were restructured to the level of *awraja*. In this declaration, Mota one of the seven pre 1946 *wärādas* was promoted to an *awraja* and it constituted four *wärādas* namely Hulät Ejju Enässé, Bibuñeṛ Enäbssé Sar Meder and Gonča Siso Enässé.⁹¹

In 1947, Kābädä Täsäma merged Mota *awraja* with Bičāna *awraja* and formed Mota- Bičāna *awraja*. He made Fälägä Berhan commonly called *Jeb dur* as the center of administration for the newly formed *awraja*. There were possible causes for the transfer of the administrative center from Mota to Fälägä Berhan. The first cause was to give the *awraja* an opportunity for better patrol of the movement of the bandits who were active in the areas around Çoqe Mountains. The second reason was the unwillingness of the church of Moṭa to give up some of its land possession for the development and expansion of offices and other town-based developments. Accordingly, almost all the offices, wooden wall and iron corrugated roofs were taken to Fälägä

⁸⁹ Informants: Asäfa Ešäté and Mälakä Gänät Nebrät Ewnätu; and GebruTareke. *Ethiopia: Power and Protest, Peasant Protest in the Twentieth Century* (Lawrenceville: Red Sea Press Inc. 1996), p.177.

⁹⁰ Bahru, p.178.

⁹¹ *Ibid.*

Berhan from the town of Moṭa. Nothing was left behind that could show the town was indeed the center of Moṭa *awraja*. This situation had reduced the growth of the town until 1957.⁹²

In 1957, Moṭa was detached from Bičāna *awraja* and became one of the seven autonomous *awrajas* in Gojjam. People of Moṭa had suffered from maladministration and insecurity due to the remoteness of the administrative center, Fālāgā Berhan. Particularly the people of Bibuñ were extremely affected by the remoteness of the then *awraja* center that is why the government allowed the two, Bičāna and Moṭa, to become separate autonomous *awraja*.⁹³

In February 1957, Fitawrariy Zāwdé Yerdaw became the governor of Moṭa *awraja*. Since then Moṭa town was restored as the administrative center of Moṭa *awraja* after about ten years. When Moṭa was restored as *awraja* center, Hulāt Ejju Enässé *wärāda* changed its center from Mota to Sedie.⁹⁴ Such measures motivated other people of the *awraja* to opt for their nearby area to be their center. While the people of Gonča, Qāraniyo, and Enässé claimed Qāraniyo as their political center, the people of Bibuñe claimed kārñawari to be their center than Mota. So, to reconcile the above requests, a meeting was called including elders from different *wärādas* since April 1957.

Finally, the meeting was concluded by the decision that the *awraja* administrative center should be in the town of Mota. This was based on the final agreement of the participants of the meeting that the location of Mota was better to deal with the then security problems of the *awraja*. It was after this agreement that *balabats* in Mota who owned land in the name of four *wana abat* namely Téfo, Arado Atqo and Adāraw to give a portion of their lands voluntarily that would serve for the expansion of offices and other services in the town.⁹⁵

Moṭa was one of the strong hot spots of the Gojjam peasant rebellion of 1968.⁹⁶ Before 1966, as stated before, Fālāgā Berhan was served as the center of Bičāna and Moṭa *awraja*. But based on

⁹² Informants: Assāfa Eshäté and Mälakä Gänät Nebrät Ewnātu.

⁹³ Informants: Anley Nigussie, Feréw Haylé and Čäkol Bogalä.

⁹⁴ Informants: Azänä Negussé and Firew Hailie

⁹⁵ Informants: Ambälu Andargé and Anläy Negussé.; Ayele, p. 33.

⁹⁶ Gebru, p.177.

the pressure of the surrounding people, Moṭa was restored as the center of Mota *awraja*.⁹⁷ It was in 1975, Mäkönnän Bayä, mayor of Moṭa town wrote a letter to the general governor of Gojjam and asked preparation of the master plan for Moṭa town.⁹⁸

In addition in the letter which was written on 18/11/1975 attempted to make clear the absence of a master plan and its challenge for the growth of the town. The existing shops which were measured and prepared by the head of the church couldn't include additional merchants. Thus, to solve the problem, the mayor requested the general governor of Gojjam to send experts. Similarly, governor of Mota *awraja* qäñeazmach Admasu Tariku wrote a letter to Lej H/Mariam Käbädä, regent of the province of Gojjam, and announces the absence of master plan in Mota since its establishment. After he explained the necessity of a master plan for the growth of the town he requested a surveyor who could prepare a master plan of the town.⁹⁹Based on the question inner roads, quarters, and market of Moṭa were prepared by Mr. Tadässä W/Gäbriel. After he finished the preparation he gave for Mäkönnän Bayä, mayor of the town.¹⁰⁰

2.3. Security Problem in Moṭa

Like other rural areas of Moṭa *awraja* threats of banditry activity in and around Moṭa town reached its climax in 1951. The bandits strengthened their power because of ineffective management system of imperial regime. The bandits, who performed illegal doings to dwellers, transgressed them through murdering, stealing and firing their properties. Besides, to the action of the bandits, the societies by themselves fought each other and created problem on their farming activities. Drinking too much alcohol or intoxication and land bordering conflict were the causes that deteriorated the relationship among societies. Moreover, the societies were always frightened of their lives and business due to insecurity in the town. For instance, there was a conflict between two bandits whose names were Kasé Nuré and Adamnäh Aräga.¹⁰¹

⁹⁷DMUAC, Folder No. 254, File No.17/56 A letter from mayor of Mota town to the office of general governor of province of Gojjam.

⁹⁸DMUAC, Folder No. 174, File No. መ-መ-69. A letter from qäñeazmach Admasu Tariku to Lej H/Mariam Käbädä.

⁹⁹*Ibid.*

¹⁰⁰DMUAC, Folder No. 254, File No.17/56.

¹⁰¹. Ayele.p. 49.

The two famed bandits robbed Moṭa town in 1951. In this year the power of bandits had exceeded the power of the local government itself. Accordingly, from January 1951 to 1952 the town of Mota was continuously threatened by the bandits and more than 26 crimes and robbery activities were inflicted. Consequently, on July 24, 1951, a bandit named Kassé Nuré looted the town. On this day Mota town was shattered by the fight between the forces of Kassé Nuré and the forces of a renewed bandit Adamnäh Aräga. While they were stealing, they met and hit each other. The conflict adversely shocked the town of Moṭa. The collision of the two can be generalized with the following couplet.

ምን አገናኛቸዉ በሬዉን ከበሬ

አዳምነህ አረጋ በሬዉ ካሴ ኑሬ¹⁰²

What brought the bulls into conflict?

Adamnäh Aräga the bull Kassé Nuré.

The taxation policy of Emperor Haile Selassie was another source of insecurity in Moṭa. The period after the restoration of Emperor Haile Selassie I in 1941 was characterized by the centralization of politics and economy. To this end, the government was highly eager to centralize the taxation system both in an urban and rural part of the country. To implement this program series of declarations were formulated and implemented. Most of the decrees were about rest and *gult* tradition. In 1941 the imperial regime proclaimed the end of various offerings and free labor services which peasants provided to their *gult* owners.¹⁰³

Again in 1942, another proclamation was issued. By this declaration, an attempt was made to centralize land tax through measuring and identifying land-based on fertility. Accordingly land was classified as; *läm* (fertile), *läm-täf* (semi-fertile) and *täf* (unfertile). Consequently, peasants were requested to pay 15,10 and 6 Ethiopian Birr per *gaša* respectively. The *wäräda* and meketil *wäräda* governors and the *Çeqa shums* were assigned to classify and measure land as well as to collect tax. All these measures antagonized the government and *rest* and *gult* owners including Moṭa Giyorgis church.¹⁰⁴

¹⁰² *Ibid.* p. 49.

¹⁰³ Gizachew Adamu, “A Historical Survey of Taxation in Gojjam 1901-1969,” (B.A. Thesis, Department of History, Haile Selassie I University, 1971), p. 29.

¹⁰⁴ Markakis, p.119.

Since 1960, Dejazmach Şāhayu Enqusllssé introduced three land-related changes that created resentment among people of Moṭa. The 1st was the re-imposition of the exempted tax by the Emperor in 1959. The second was the imposition of agricultural income tax. The third was the revocation of the secular power of the church of Qāraniyo and Mota Giyorgis. Thus all these measures of Şāhayu Enqusllssé paved the way for the outbreak of the 1968 peasant uprising.¹⁰⁵

2.4. The 1968 Peasant Uprising and its impact on Moṭa Town

The other important feature in the history of Moṭa was the peasant uprising. Even though the large-scale peasant uprising was held in rural areas, few peasants from Moṭa town took part in the revolt. In 1967, the imperial government proclaimed the agricultural income tax to increase government revenue. By this declaration, the government abolished *asrat* or tithe, and peasants were requested to pay tax based on their agricultural income. An individual who did not have an agricultural income of more than 300 Birr should pay 6 Birr.¹⁰⁶

The other new thing here was Muslim and craftsmen tenants were also expected to pay their tax individually, not collectively in the name of their villages. Dājazmach Şāhayu ordered all the lands of the churches and the land lord's land had to be measured and their annual income to be calculated so that they had to pay based on the calculated annual income. For this purpose, representatives of the Ministry of Finance came to Hulāt Ejju Enässé wärāda. A committee was organized in 1968 to see the implementation of the agricultural income tax proclamation on a sound basis. The committee including elders and governors from each wärāda and *meketel* wärāda was assigned to assess the agricultural income tax. However, the peasants had resentment about the election of a member of the committees because they felt that they didn't elect their representatives who could be members of the committee.¹⁰⁷

Accordingly, Agedé Yehuné, the court judge of the wärāda, Ababu Haylu from the ministry of finance and Adamu Haylu (elder) were assigned by the people to hear appeals of the peasants. However, these individuals were assigned by the government, not by the consent of peasants. Therefore the committee met stiff resistance from the local people because the local people

¹⁰⁵ Bahru, pp..216-217.

¹⁰⁶ Ayele, p.55.

¹⁰⁷ *Ibid.*.

didn't want to elect representatives for income assessors. The people feared that the assessment of income was an indication for the introduction of *qalad* in Hulät Eju Enässé wäräda in general and Moṭa town in particular. Though the local people resisted the income assessment program, Däjäzmach ṣähayu ordered the assessors to continue their work. From this time on wards income assessors faced strong opposition.¹⁰⁸

The agricultural income tax declared that an annual 1.50 Birr tax per head had to be paid. This became the immediate cause for the outbreak of the peasant uprising against the government. The peasants suspected that the government seemed not to stop its task of always introducing new forms of taxation. This fear of peasants can briefly be summed up by the following prose: **ዘንድሮ ብር ከሃምሳ ከርሞ መቶ ሃምሳ** (This year we are expected to pay 1.50 and next year we will be asked 150.00 Birr). As a result, the peasants refused to pay taxes. The period about two years the peasants had spent opposing the implementation of new agricultural income tax is locally known as *Yäberkähamsaw tornät* (the confrontation of one Birr and fifty cents).¹⁰⁹

The 1.50 Birr land tax became a source of bitter discontent for peasants. Peasants were not willing to pay the requested tax. But Däjäzmach Tsähayu wanted to collect forcefully. Opposing this attempt of Däjäzmach ṣähayu, local peoples from Hulät Eju Enässé, Gonča Sisso Enässé, Bibuñe-Däga Damot and Enäbssé Sar Meder met along the river Azwari to deal with the prevailing situation. After discussion peasants elected *abbats* (chiefs) and made an oath not to collaborate with the land assessors and government officials. The oath is remembered as “**ሕዝቡ በየወንዞች አጠገብ በመሄድ ንፍሮ እየቀቀለ እየበላ ጦርነት የሸሸህ፤ ግብር የገበርክ ጥቁር ውሻ ውለድ እየተባባለ ተማማለ”** The people gathered along the river sides [Azwari River], eating boiled legumes they made an oath not to pay tax and not to retreat from the inevitable war. Anyone unable to live up to this oath was cursed to give birth to a black dog.¹¹⁰

The local people agreed and became determined that the local government officials had to be expelled from the wäräda.

¹⁰⁸ *Ibid.*

¹⁰⁹ *Ibid.*, Informants: Chäkol Bogalä, Bägizéw Mulugéta, Azänä Negussé.

¹¹⁰ Informants: Azänä Negussé and Bägizéw Mulugéta.

Continuing their discussion along Tämé and Azwari rivers, peasants decided to raise arms against the government unless it stopped the assessment of income tax and the Birr- Kähamsa tax was lifted. All agreed that it was better to die than to give away their *rest* and dignity.¹¹¹

On April 10, 1968 more than three thousand peasants, a hundred fifty were armed from Hulät Eju Enässé, Gonča Sisso Enässé, Enässé sar meder, Enarj Enawuga and Bibuñe crossed Senan wäräda to ask assessors to stop the assessment and leave the awraja immediately. On June 8, 1968 Keflé Ergätu head of the Ministry of Interior send a committee of four individuals to Senan Wäräda including Grazmače Tafässä Ṭäbäkä, Ato Fäkadé šägé, Colonel Kätäma Yelma and Ato Damté Bärädäd.¹¹²

On June 9, 1968, representatives of peasants and the above-mentioned committee met at Çoqe. Here representatives of peasants presented to the committee three important grievances. First, *qalad* should not be introduced in their rest. The selection of the members of the peasant committee was not based on the interest of the peasants. Therefore, it should be dissolved. Secondly, they wanted to see the *näçe läbash* expelled from their localities on the ground that they threatened the security of the people, raped peasant wives, and looted their properties. Thirdly, they wanted the lifting of tax imposed on those who possessed guns.¹¹³

On June 20, 1968 peasants under the leadership of Färädä Engeda fought with the soldiers of Terfé, Reta the newly promoted governor of Moṭa awraja. Shots were exchanged and Färädä Engeda was killed near Moṭa town. Following these incidents, peasants became angered and determined to control the town of Moṭa town. However, From Debre Markos, a committee which constituted Abunä Markos and Däjazmach Yämanä have arrived at Moṭa. They begged the rebels not to attack the town. The peasants requested the committee for the removal of governors from Wäräda up to Ṭäqalay Gezat. The committee promised to the peasants that within days another committee would come to the town and would look into their request.¹¹⁴

¹¹¹ Gebru,pp.179-180.

¹¹² Nebyu Eyasu, “Administrative History of Gojjam 1941-1974(MA Thesis, Department of History, Addis Ababa University,2004),p. 5.

¹¹³ Informants: Mälakä Gänät Nebrät Ewnätu, Ambälu Andargé and Ferew Haylé.; Ayele,p.59.

¹¹⁴ Abebe Diress, “ Banditary and Insecurity in East Gojjam,1941-1991,”(M.A. Thesis, Department of History, Addis Abeba University, 2008), p.53.; Temesgen Gebeyehu, “The History of the 1968/9 Peasant Uprising

Following this, the government troops under the commandership of Brigadier General Dägneh Gugsä were stationed at Moṭa. Having received the news of troop encampment, the peasant of the wäräda encamped at places like Ménta Zegba and Demät Gädäl near Moṭa town. In the meantime on July 5, 1968, a commission from the central government was sent to Moṭa. The commission was led by Keflé Ergätu (Ministry of Interior) and Keflé Dadi. Delnässa Rāta, a native Hulät Eju Enässé and others such as Tämäsgän Worku, Afä Negus Haile’Leul Čärnät and Bezuwork Gäbré were included in the committee. The local people again presented their demand of the removal of the Wäräda, awraja and Ṭäqlay Gezat governors to the committee. Besides, they requested the lifting of the agricultural income tax. Having heard all the complaints, the committee promised that the local governors would be removed soon.¹¹⁵

Accordingly, on August 3, 1968, Fitawrari Terfé was removed from power and Fitawrari Ayaléw Dästa replaced as a governor of Moṭa awraja. Däjzmach šähayu, the governor of Gojjam was replaced by Däjzmach Däräjä Mäkonnän. Then on August 8, 1968, the emperor proclaimed a general amnesty for bandits and exemption of the peasants from paying the unpaid tax which was supposed to give peasants a common sense of contentment. On their part peasants were successful. However, such arrangements of the government could not calm down and return peasants to their homes. Therefore, to show his existence the emperor came to Hulät Eju Enässé and landed on the towns of Moṭa, Qäranyo, Bičäna, Däbrä Worq and Märtulä Mariam. He advised the people to return to peaceful life and start paying the tax which was very important to build and expand infrastructure in their localities.¹¹⁶

2.5. Economic Activities of Moṭa during Haile Selassie period

Under the Monarchy, the economy was primarily agricultural. The economy was based on a feudal system under which land ownership was highly inequitable with major portions of farmland being in the hands of wealthy landlords. Agriculture was the main source of income for 90% of Ethiopian people. Many agricultural reforms were taken by the government of Emperor Haile Selassie. Since 90% of the population relies on agriculture, it was necessary of improving

in East Gojjam with Particular Reference to Mota and Bichena,” (B.A. Thesis Department of History, Bahir Dar University, 2001), p.26.

¹¹⁵ *Ibid.*

¹¹⁶ Abebe, p.39.

agricultural practices in modern ways. Having advanced agricultural practices was seen as essential factor for the improvement of economic standards in developing countries.¹¹⁷

That was why agricultural colleges like Jimma Agriculture and Technique College and Alāmaya were opened. Inclusive agricultural practices such as crop production, cattle breeding, and poultry were put into effect.¹¹⁸ Like other parts of the country, the inhabitants of Moṭa were more of agrarians. Peasants of Moṭa were involved in both crop and livestock production. The main food crops (Cereal) and cash crops produced by peasants were: *teff*, barley, maize, wheat, sorghum, and millet and cash crops including pulses and oil seeds. The livestock production is also a significant source of income for people of Moṭa though; the cattle were maltreated by contagious disease.¹¹⁹

At the national level, the National Crops Board with the responsibility of controlling the quality of export agricultural products was formed. This board played an important role in monitoring the quality of crops.¹²⁰

Next to agriculture trade was served as a major source of income for the peoples of Moṭa. Many merchants were involved in the caravan trade by using pack animals like mules and horses. They traded as far as Addis Ababa.¹²¹

Hand Craft was also another source of income for a significant number of people in Moṭa. Minority groups were worked as potters, tanners, smiths, and weavers. But their work habit was deprived by the majority. They were marginalized by the people and they were insulted as *buda* (potter), *faqi* (tanner) *qātiqach* (smith), and *shaman* (weaver). The negative opinion of the people, discourage them from working hard.¹²²

¹¹⁷ Harry Atkins, *A History of Ethiopia* (Central University Press; 1969), pp.51-53.

¹¹⁸ *Ibid.*

¹¹⁹ *Ibid.*

¹²⁰ Harry, pp.51-53

¹²¹ Informants: Anlāy Negussé, Feréw Haylé and Čäkol Bogalä

¹²² *Ibid.*

CHAPTER THREE

MOṬA DURING THE *DÄRG* REGIME (1974-1991)

3.1. Policies and Measures Taken by the *Därg* Regime

3.1.1. Development through cooperation/*Zämäčä*

To accelerate the changes, the *Därg* cleverly decided to use high school and university students and staff on the Development through Cooperation Campaign (*Zämäčä*). The young students helped the government to implement the land reform and in the establishment of PAs.¹²³

On December 19, 1974, the Derg government publicly declared *Idgät Bähebrät Yä Ewkät Enna Yäsera Zämäčä* (Development through Cooperation, Enlightenment and Work Campaign). Around sixty thousand students with teachers and soldiers as facilitators participated in the campaign. All these campaigners had given a mission of eliminating illiteracy, creating political awareness for peasants, and distributing land to landless peasants. In such a way students, teachers and soldiers served their country for two consecutive years.¹²⁴

Through the illiteracy campaign, many dwellers of Moṭa town were able to read and write. In Moṭa many satellites served as mini schools. Moṭa was served as one of the *Zämäčä* centers in Hulät Eju Enässé Wäräda.¹²⁵

3.1.2. Nationalization policy

On 7 August 1975, the government of *Därg* declared that all urban land and extra houses would become the property of the government. It provided, further, that the government would pay compensation for the nationalized extra houses but not for the land. 'Extra houses' means those which are more than what the legislation allowed a person to own. It allowed a person or a

¹²³ Harold, G. Marcus, *A History of Ethiopia* (Berkeley: University of California Press, 1994), p.192.

¹²⁴ Mengistu Haile Mariam, "Tiglachin Ye Ityopia Hizb Abyotawi Yetigil Tarik", Volume 1 (Losangeles: Tsehay Publisher and Distributer, 2011), pp.281-284.

¹²⁵ Informants: Esäynäš Yefrädäw and Mulukän Gälaw and Alganäš Negussè

family to own one dwelling house. According to the decree, an individual was allowed to possess only 500 square meters for the construction of a dwelling house.¹²⁶

The nationalized extra houses were rented out to urban dwellers at rates fixed by the Ministry of Urban Development and Housing. Mostly, rents of up to 100 Birr (about 50 US dollars) were to be collected by Urban Dwellers' Associations (UDA) and rents above that were to be collected by the Ministry. All rents were to be used for providing services to urban dwellers following government comprehensive urban development plans and directives. In other words, UDAs were meant to use the rent they collected for developmental and other matters coming under their jurisdiction: maintenance of rented houses, payment of salaries of UDA employees, common services for their members like latrines, water supplies, roads, kindergartens, and basic health facilities. The rent collected by the Ministry was to be used for projects at the level of the cities.¹²⁷

The proclamation of nationalizing urban land in 1975 allowed 107 individuals in Moṭa to access land for house construction and other purposes. Distribution of land for the construction of individual houses among the needs of town dwellers continued until 1978 through the Municipality of Moṭa town. But reports and informants confirmed that the municipality was also corrupt in that relatives of the officials and the rich merchants had got very strategic land near the marketplace and at the center of the town. Places at *Arat-Barat* near saint Giyorgis church and the center of Wednesday and Saturday markets of Moṭa were granted for both rich Muslims and Christian merchants through bribing.¹²⁸

Moreover, people in each qäbälé complained about the unfair confiscation of houses, distribution of lands and deprivation of allowances, and misuse of money which was collected from the people for furnishing the areas with the essential social infrastructure. The following verse could show the grievance concerning the above case.

ሰላሳው ቀበሌ ሰላሳ ወረቀት እየለቀለቀ
መንግስቱም አልሰማ ደሃውም አለቀ
የጠጅ ቤት ቢራ ቡና ቤት ባለበት
እኔ እንዴት አርጎ ነው ድሃ የሚሟገት¹²⁹

Thirty qäbälés [to show the large number of qäbälés] scribing on thirty pieces of paper,

¹²⁶ Andargachew Tiruneh, *The Ethiopian Revolution 1974- 1987: A transformation from an aristocratic to a totalitarian authority* (Cambridge: Cambridge University Press, 1993), pp.113-114.

¹²⁷ *Ibid.*

¹²⁸ Informants: Anläy Negussé, Mälakä Gänät Nebrät Ewnätu and Sheikh Nuru Adäm.

¹²⁹ Ayele, p.90. Informant: Tegabu Läwoyähü

*The government has not heard, and the poor have suffered,
With the presence of tāj bét[one of the local beer vendor houses] and buna bét
[modern bars].
How could the poor stand for his/his right?*

This and other historical pieces of evidence show the corrupt behavior of the municipal officials. As a result in 1985, Gojjam province sent a committee under the leadership of šaläqa Kassayä Aragaw. The committee had a responsibility to identify the socio-economic and political problems and audit the financial statements of the offices and individuals at the wäräda and awraja levels. After the committee came to Moṭa, it formed a sub-committee that had five members. The suspected individuals who abused a large amount of money were punished by imprisonment. But such measures did not solve the economic and political problems of the people.¹³⁰

3.1.3. Women Association

Women association was one of the important organizations that brought females together for work. The association of women in Mota town established their cooperative shops that aimed profit. In addition to the women association there were also several youth associations and discussion clubs. There were three discussion clubs mainly constituted civil servants meet weekly on Saturday to discuss many issues. The issues of discussion were mainly centered on how to entrench socialism on a better footing in each qäbällés.¹³¹

3.1.4. Producers cooperative

More of producer's cooperatives were concentrated in rural areas but Demät Gädäl PCs was exceptional because it was formed by the unemployed dwellers of Moṭa town. It was the first association of Hulät Eju Enässé Wäräda. It had 58 members. All these members were daily laborers in the town. To assist the poor members of the association government officials forced the people of Moṭa to construct houses and collect their harvest. The people also contributed grains for their food.¹³²

¹³⁰ *Ibid.*

¹³¹ Ayele, p.86.

¹³² Ayele, p.96.

3.2. The Reaction of the People of Moṭa to the 1974 Revolution

After the land proclamation was issued, the people of Moṭa and the surrounding people of the rural area resisted the military government. Opposing the implementation of land proclamation a rebel group marched to Moṭa on August 20, 1975. But before they reach the town, Šambāl Semrātu Bajāba, the governor of Moṭa *awraja* sent thirty-three elders as a mediator to the rebels. The attempted negotiation was failed. Fearing the situation, the people of Moṭa town sent their wives and children to their relatives in rural villages. Some of them closed their houses and went into the rural areas. Those who stayed in Moṭa town probably participated in the looting of the town.¹³³

On August 22, 1975, the rebel forces controlled the airstrip of Moṭa town and they put a large trunk of a tree on the ground to stop the landing of airplanes. Some of the rebel forces attacked the administrative office where all government forces had fortified. Rather than surrendering to the rebels Moṭa town Municipality governor Mākonnān Dārsāh committed suicide. On the same day, troops dropped from the airplane joined the fight. Many from both sides were wounded and killed. The government disseminated a warning that unless rebels let their arms down the town would be bombarded by air attack. When the rebels failed to comply with the ultimatum, on August 23 and 24, 1975, the war continued and airplanes dropped bombs around the forest near the airstrip. On the night of August 25, 1975, the rebels looted many homes in the town and by the morning they had left it. But the rebels still fortified at Demāt Gādāl near the town.¹³⁴

On August 26, 1975 Māngāša Worknāh, governor of Gojjam province sent a committee under the leadership of colonel Assāfa Mälāsā and his associates such as *Hamsa Alāqa* Šāgayā Terunāh and five military officers to Moṭa. The committee had many responsibilities. First, the committee was expected to check from the air how many rebel forces encircled Mota and how many *nāç läbaš* (local militia) were supporting the government forces. Second, it had the task of re-organizing the force of the government by providing armaments and other logistics including food. Finally, the committee landed

¹³³ Informants; Anläy Negussé, Ambälu Andargé and Azänä Negussé.

¹³⁴ Informants; Feréw Haylé and Azänä Negussé; Temesgen, p.27.

at Moṭa.¹³⁵ The committee called an urgent meeting with Moṭa awraja officials including the awraja governor Šambäl Semrätu Bajäba. In this meeting, Šambäl Semrätu reported that 22 sergeant police men, 13 soldiers, 51 regular polices and 10 police of the awraja prison house were on the side of the government fighting against the rebels. However, the numbers of *näç läbaš* were not exactly known. After the conclusion of the meeting, the participants of the awraja and wäräda officials did not want to allow the committee to return to Debre Markos. They wanted them to act as a leader in the inevitable fight with the rebels. After intense discussion, Šambäl Semrätu accede to the demand of the committee and thus they left for Debre Markos. Back in Debre Markos, the committee reported what it had regarding the grim situation the force in Moṭa were in and the behavior of specially Moṭa *awraja* governor Šambäl Semrätu. As a result, the provincial administration decided that Šambäl Semrätu had to be replaced and his place was given to Šaläqa Wondyefraw Bäläw, and the Territorial Army was made to fortify in Mota.¹³⁶

3.3. Military Conscription in Moṭa

The government of the *Därg* and its seventeen years of reign were characterized by political upheavals, foreign invasion, and insurgent activities. The initial weakness and disorganization of the *Därg* immediately to its coming to power paved the way for Eritrean insurrection and Somalia invasion. This was further complicated by the reorganization of the TPLF/*Tegray* People's Liberation Front/. Since 1976, Eritrean and northern insurrection became a serious threat to the wellbeing of the government. To calm down the insurrection of the north and Eritreans, the government of *Därg* started mass conscription. To raise the number of recruits of peasant militia who could march to the north, the government was forced to issue the call of the mother land, in Amharic *Yä enat hagär ṭiry*.¹³⁷

Thus, to fight against its external and internal opponents, the *Därg* government consolidated its army by increasing trained and armed soldiers.¹³⁸ To better calm down the insurgents and

¹³⁵ Ayele,p.72.

¹³⁶ *Ibid*.

¹³⁷ Aman Wale, “A Socio Economic Condition of Peasants in Gonča Siso Enäsé *Warada* (1974-1991)”(MA Thesis, Department of History, Bahir Dar University,2021), p. 82.

¹³⁸ Mengistu, pp.383- 386.

suppress the Somali foreign invader, each Peasant Association and UDA were given a quota of recruits which it had to provide. When the Eritrean threat continued the government the government decided to use PAs and UDAs as a source of military force. The proclamation proposed conscripting the young and the adults between the ages of 18 and 30. The attempt to fill the quota by volunteers now became unthinkable. One of the worst duties of the PA leaders was seen after 1983.¹³⁹

Therefore, students had no right to learn unless they had completed their duty. Teachers and other civil servants were also ordered to be registered for the national army and if they did not register the government by itself registered them by finding their file in the offices. Particularly in the time of the coming of the forces of EPRDF to central Ethiopia, the forced recruiting became consolidated and the government began to transport students and teachers from schools to military training institutions. But since the soldiers were not voluntary at the beginning, they defected from the government service from the beginning up to the downfall of the government. The fate of teachers and students of Moṭa town was not different from the above situation of the country.¹⁴⁰

In Moṭa sons of the poor, the employees or vassals, the weak, and those who didn't have relatives from among the government officials at different levels were forced to join the army. In short the recruiters were corrupt. Adults and youths who were belonging to the rich and the authoritarian members were either left from conscription or released from different gates. A peasant having his son and a vassal, the later was recruited in exchange of his son. The money given in the form of a bribe may help to release the recruits from their journey to the *wäräda* or from their tentative camps and from the medical examination in the pretext of labeling them as physically unfit. The corruption performed both at the PA, UDA, or *wäräda* and *Awraja* levels is what a child could be ashamed of doing it. In the disguise of a lottery drawing, a certain family may face the chance of losing two or three sons while to the opposite a family having four or five sons contributed not even one.¹⁴¹

¹³⁹ Informants: Feréw Haylé and Azänä Negussé.

¹⁴⁰ Andargachew, p. 130. and Mengistu, pp. 390-391.

¹⁴¹ Informants: Anläy Négussé and Ayaléw Ejegu

The cruelty, selfishness, bribery nature of recruiters was not common to all. There were exceptional. A man, for example, was not willing to recruit sons of his locality and his own and himself joined the army. The rest made corruption their cloth and conscription was unfair. This resulted in the psychological failure up of the poor, the weak, and those who didn't have relatives from the officials. The weak parents lost their productive forces and they economically deteriorated.¹⁴²

When the situation was intensified a new method of conscription known locally as *afäsa*/sweeping out/press-ganging was launched. Party cadres and members of the police force would roam the countryside along the streets and market places, picking up any individual or rounding up any group coming across. *Afäsa* was to be undertaken at any time and place where young sons or adults were available. Because *afäsa* involves taking individuals or groups from anywhere, the targeted age groups between 18-30 and in the later years beyond these ages, the sons left home and were forced to spend difficult nights out of the home. They were taken from the markets, the working place like in the farmland, the threshing floor, and even from schools.¹⁴³

In between 1989-1991, the magnitude of *afäsa* was increased unusually and members of a family including brothers, cousins, and friends were taken in mass. The full reign of the *Därg* in general and its last years, in particular, were times when a mother giving birth to a son was considered to be cursed. Nothing was worse than being a mother of a son as it could be seen from the following couplets:

*የወንድ ልጅ እናት ታጠቁ በገመድ፤
 አሞራ ነው እንጅ አይቀብረውም ዘመድ።።
 የወንድ ልጅ እናት ሙች ይሻልሻል፤
 አሞራው በላልሽ ብለው ይነግሩሻል።።¹⁴⁴*

A mother of a son should fasten your waist with a rope, or you should die,

For you'll hear the bad news that your son is died and not buried by relatives but eaten by a vulture.

¹⁴²*Ibid.*

¹⁴³Aman, p. 87.

¹⁴⁴ *Ibid.* Informant: Yälämsét Muchä

In general, due to the exhaustive war, many family members were reduced in number. Wives were reduced to a status of a widow. Children were left without a caring father. Elders were left alone without a caring son. All these measures of the government isolated itself from the people of Ethiopia at large.¹⁴⁵

3.4. Economic activities of Moṭa Town during the *Därg* period

The agricultural sector is continued as the backbone of the economy of the Ethiopian population, in which more than 90 percent of the people are still dependent upon it. Hence its performance determines the economic well-being of the people. It plays an important role in supplying food for both the rural and urban population and providing raw materials for domestic manufacturing. During the Haile Selassie regime people engaged in many types of economic activities at once. However, the government of the *Därg* forced urban dwellers of Moṭa to opt for either trade or agriculture. Despite the effort of the government, the People of Mota insisted to continue both as merchants and farmers. Later the government of the *Därg* forcefully confiscated properties of individuals who opposed accepting the program. Anläy Négussé who was one of the victims of forceful confiscation narrates the situation as he lost four ox and many piles of cereals without appropriate compensation.¹⁴⁶

Handicraft is the base for invention and technology in human history. The history of craft technology is long as equal as human history. However, in Ethiopia, handicraft technology was neglected by the old regimes of Ethiopia. To use craft as a means of eradicating poverty and decreasing unemployment, the government of the *Därg* tried to organize the whole and existing crafts into one umbrella of producers' cooperative association. An attempt was done to create a linkage between cottage industries and heavy industries. Industry Minister of the *Därg* planned to organize crafts into producers associations like metalwork, woodwork, gold and silver jewelry, tanning, weaving and barberry.¹⁴⁷

¹⁴⁵ Informants: Ayaléw Ejegu, Feréw Haylé and Azänä Negussé

¹⁴⁶ Informant: Anläy Négussé.

¹⁴⁷ Mengistu, pp.300-302.

CHAPTER FOUR

SOCIO-ECONOMIC AND INFRASTRUCTURAL DEVELOPMENTS OF MOṬA (1941-1991)

4.1. Education/Schools

Traditionally, education in Ethiopia was religiously based and provided in church schools, monasteries and mosques to elite few; mostly males. Modern Western Education did not arrive in Ethiopia until the 20th century and developed slowly. However, Ethiopia's education system was nevertheless intrinsically shaped by external influences. To compensate for the lack of qualified personnel in Ethiopia, Ethiopia's imperial government imported teachers and administrators and education advisors from countries like France and Egypt. By 1936, there were around 200 foreign-educated Ethiopians engaging in state issues at home and abroad.¹⁴⁸

After Liberation period, attempts were made to expand modern Education throughout the country. During the period English language was set as medium of instruction in secondary schools. Haile Selassie achieved some success in education reform. He invested in state-sponsored educational projects and scholarship prompted by the desire to groom a future generation that, he expected, would help ease Ethiopia's transition into modern governance. Other aspects of educational reform included the amalgamation and codification of disparate educational administrative units into a singular ministry in 1930. By 1935, 10 new government-subsidized primary schools had been established in various provinces.¹⁴⁹

Under the Marxist-Leninist Derg, education policies became influenced by education advisors from communist countries like Soviet Union and East Germany. While the Derg politicised education and used it for ideological indoctrination, it did progress in increasing elementary enrolment rates. It also launched a large scale program to increase literacy. Eradication of

¹⁴⁸ Bahru. P. 254. And Saheed A. Adejumobi, *A History of Ethiopia* (Green wood press,2007), pp. 37-39.

¹⁴⁹ *Ibid.*

illiteracy campaign won international praise and decreases the national illiteracy rate despite the civil war.¹⁵⁰

When we come to Moṭa town Church education was the only option of schooling children of the area until 1946. In Moṭa Giyorgis church children learned traditional education which was stratified in different stages such as fidäl (letter), meṣehaf terguamé (book translation), dawit (psalms of David), degua (hymen), zéma (church song) and qené (poetry). It was in 1971, the local government assigned three yäzéma (song), yänebab (reading), and meṣehaf terguamé (book translation) teachers to teach at Moṭa Giyorgis church. Government involvement in the operation of church education could be further attested by the employment of three religious teachers at Mota Giyorgis church in 1986. In time there were 159 students in Moṭa Giyorgis church.¹⁵¹

Modern Education in Moṭa was started in 1946 which is still existed as a comprehensive elementary school from grade one to eight. Qäñegeta Denqayähu Yetamänu was employed for 20 Birr monthly and became the first Amharic teacher. Latter Bäträṣediq Kassa (Gojjam Ṭäqalay Gezat school supervisor) employed six more teachers namely Bälay Asägahäñe, Šefäraw Täräfa, Ayaléw Berru, Täfära Kassa, Adamu Zäläqä and Ayänäw Tezazu for a 70 Birr monthly salary each. The subjects were Amharic, Yäj sera (manual skill), *baltena science* (home economics), music, and agriculture.¹⁵²

Though modern education in Moṭa was started in 1946 its progress was very slow. Due to many problems including communication problems the school taught up to grade six only.¹⁵³

¹⁵⁰ *Ibid.*

¹⁵¹ Informants: Mälakä Gänät Nebrät Ewunätu and Re'eseä Däbr Afäwork Mäkonnän.

¹⁵² Yä Mota Andäña Däräja Temehert Bét Selsaña Amät Bä'al Akäbabär Mäṣehét, Mota, Ginbot 2000 E.C.,: Informant: Assäfa Ešäté.

¹⁵³ DMUAC, Folder No.174, File No *oo.oo.* 70., A report about number of schools and their activities in Mota Awraja.



Figure.6. Photo of Elementary School of Mota Town

Source: Fieldwork

The newly opened school was not well organized and did not have adequate classrooms to give service to the students of all grades. Until 1958, students from grades 4 to 7 attended their education in the muddy classroom where as students from grades 1 to 3 attended their education under a tree. This serious shortage of learning classrooms was solved by the construction of additional buildings by the people.

Students who passed 1969, grade 8 national exam were forced to attend their high school education in Debre Markos. However, some students did not continue their education because of financial problems.¹⁵⁴

In March 1974, Moṭa *awraja* officials and civil servants, *wäräda* and *meketil wäräda* administrators, *qäbällé atebiya* judges and elders pledged in the meeting to raise funds to the construction of a secondary school and additional primary school. The meeting presided by the director of Moṭa elementary school, Gétačew Anläy, disclosed that a secondary school had to be established citing problems of students who finished grade eight had to face those who wanted to continue their secondary school education. The students were going to Debre Markos and sometimes Bahir Dar for education. The participants of the meeting were informed about the difficult challenges that the student encountered to go to the two towns. The inability of parents to help their children financially for the continuation of their secondary school made many students quit their secondary education. Moreover, the security problem around Çoqé Mountain was difficult for those who crossed on foot. The problem was further illustrated by the lack of any transport facility. For example, the school report shows that out of 15 students who completed the grade eight National Exam in 1969, five were unable to continue their secondary education. It was the combination of the above factors that forced the people of Moṭa to commit them to the construction of the secondary school.¹⁵⁵

Even though secondary school was opened at Moṭa in 1976; necessary teaching learning equipments including text books and teachers were not fulfilled. That is why students frequently requested the fulfillment of teachers and text books. The absence of road transport further complicated the situation. The only hope and option to transport educational materials was the Ethiopian airlines. At the time the Ethiopian air line allowed give 20-30 killo gram cargo service weekly.¹⁵⁶

¹⁵⁴ DMUAC, Folder No.174, File No *σσ.σσ.* 70., A letter from Seyoum Şähay, Director of Mota School to *Guad Şaläqa* Kassayé Aragaw, Governor of Gojjam province.

¹⁵⁵ Informant: Re'esä Däbr Afäwork Mäkonnän.

¹⁵⁶ DMUAC, Folder No.174, File No *σσ.σσ.*69.

To this effect, the meeting decided to establish a committee that could organize and facilitate ways for the construction of a secondary school. The officials who participated in the meeting pledged to give their one-month salary.¹⁵⁷

After the implementation of the *zämäča* and illiteracy campaign, many individuals were able to read and write. It opened an opportunity for both aged and females to participate in the learning process. The 1977 the *Därg* Adult Education policy, enabled many young people to develop their skills in *Idä Tebäb* (hand craft) in addition to reading and writing. Most of my informants acknowledged that the illiteracy campaign had enabled the people to read and write their names and to know the four mathematical computing skills.¹⁵⁸

In 1984, Moṭa senior secondary school started its service officially.¹⁵⁹ At that time the subjects given to the students were Moral, Ge'ez, Amarña, Science, Maths, Geography, History and English. Students who completed their primary school from *wärädas* of Moṭa *awraja* and the school of Färäs Bét in Däga Damot *awraja* could join in this school. The opening of this secondary school brought a sense of relief to families who shouldered extra burdens economically. Families worried much about the life of their children who had to go through difficult terrain and unsecured area to the secondary school destinations. However, the school could not provide adequate service due to many problems such as shortage of classrooms, laboratory rooms, sanitation clubs, theatre room and shortage of teachers. Later to solve the shortage of classrooms and renew the old classes the community of the town funds 44,000 Birr and requested support from the government.¹⁶⁰

¹⁵⁷ *Ibid.*

¹⁵⁸ DMUAC, Folder No.174, File No *σσ.σσ.* 70.,

¹⁵⁹ DMUAC, Folder No.174, File No *σσ.σσ.* 70., A letter from Motta Awraja the office Governor of Gojjam Province.

¹⁶⁰ DMUAC, Folder No.174, File No *σσ.σσ.* 70.

Table: schools established in Moṭa town until 1991.

No	Name of the school	Grade	Year of establishment
1	Moṭa Elementary school	1-6	1946
2	Moṭa S/S School	7-12	1976

Source: Yā Moṭa Kātāma Temehert ṣhefāt Bét.

4.2. Health centers

Moṭa had poor and insufficient health facilities throughout the period under discussion. Many peoples suffered and died from different types of diseases. As stated in many reports and letters of different times, the people of Moṭa and its surroundings suffered a lot from many types of contagious diseases. For instance, in 1964 and 1973 many people were affected by diseases like sexually transmitted diseases, diarrhea, malaria, and smallpox, and other epidemic diseases.¹⁶¹

To save the people of the town from frequently appearing contagious diseases and socio-economic loss, the construction of public health clinic was very necessary. In 1965, Tāmāsgān Worké wrote a letter to the public health minister and Gojjam province health head office and announced the necessity of establishing one health clinic in the town.¹⁶²

Inaccessibility of road transport aggravated health-related problems of the people of Moṭa. It was only after the opening of the Dājān-Moṭa highway in 1979 reduced the health-related burden of the people. Even if air transport service was available in Moṭa, it was not affordable for common people, because its transport cause was expensive. Thus, the people of Moṭa were forced to make their way to Debre Markos town either by pack animals or on foot. It is easy to guess that the life of patients was endangered in their way to search for modern health services.¹⁶³

¹⁶¹ DMUAC, Folder No.5, File No መ.መ. 89., A letter from office General governor of Gojjam Province to the seven *awraja* governors.

¹⁶² DMUAC, Folder No.5, File No መ.መ. 89., A letter from *Balambaras* Alāmāyāhu Fānta to Health Protection Minister.

¹⁶³ Informants: Haylé Giyorgis and Mālākā Gānāt Nebrāt Ewnātu.

In 1960 representative of people of Moṭa awraja, Temesgen Workie wrote a letter to the director of Le'elt Zänäbä Worq memorial hospital and kindly requested the opening of one leprosy clinic in Moṭa town.¹⁶⁴

Based on the request, Leprosy clinic was opened and Säté Dämessé and Abey Käbädä were assigned as senior dressers. Patients coming from Gonča, Bibuñ and Enäbsé *wärädas* used this clinic. The clinic was shrouded with numerous problems and even it was devoid of a refrigerator to preserve medicines. The dressers had many problems. They did not usually receive their full monthly salary which was 90 Birr for each. They were paid only 25 Birr each on the ground that they had not submitted their academic credentials when they were employed. The clinic underperformed for the *wäräda* was unable to release the budget allocated for the operation of the clinic. This is evidenced by the inability to pay its monthly rent for the house it used for its operations. Though the dressers repeatedly filed the problems of the clinic and that they were not paid as to be contractual agreement they had entered with the government when they were employed they quit the responsibility on July 5, 1971. After this owner of the house appealed that the clinic had to pay rent for the period between 1970 and 1971. Moreover, the two dressers were also accused of the *wäräda* treasure for his inability to timely release the budget which was allocated for the operation of the clinic.¹⁶⁵

Moreover, as part of the government's effort to deal with the health problems of the *wäräda*, in 1966 a team of leprosy physicians (from princes Zänäbä Worq Hospital) led by a health officer named Ato Zärihun Dästa went to Moṭa *awraja* to give free service to leprosy afflicted areas for the two weeks.¹⁶⁶

To further boost the capacity of the clinic, the Gojjam governorate general urged in a letter to Moṭa awraja administration to locate a place in the town where the clinics building could be established. This was made to make the clinic free from the burden of house rent and make it capable of providing a better health facility to its patients. Accordingly, Muṇa Bälay head of the clinic and Täklé Keflé, health officer along with Mäkönnän Bayä, head of Moṭa town secured a

¹⁶⁴ DMUAC, Folder No.5, File No *፬፬*. 89., A letter written to Director of Le'elt Zänäbä Worq Memorial Hospital from Tämäsgän Worké.

¹⁶⁵ *Ibid.*

¹⁶⁶ Ayele, p.118-120.

land of 2500 m². But the identified land was found out to have been sold to an individual named *hamsa aläqa* Alämnäh Mängäša and Solomon Abate by the secretary of the municipality Lemäneh Ayälä. The awraja after authenticating the case decided that what the secretary of the municipality did was illegal and thus invalid. The land was eventually decided to be the building site of the clinic.¹⁶⁷

In 1966, the construction of the clinic building came to an end and began to give its service. But while the clinic was in construction several individuals had emerged claiming to be compensated for the land they owned and had lost to the construction of the clinic. They claimed that they had lost their rest holding land rights. Some even went to the point of asserting their claim by parceling out a portion of the allocated land of the clinic. This alarmed the municipality to take some actions. Initially, it affected the imprisonment of those who took the portion of the clinic's land away.¹⁶⁸

In 1964, the *wäräda* was afflicted by *Teketek* (tuberculosis) the clinic was resume its work after the release of the 300 Birr budget. But, the service of the clinic was not satisfactory and the effectiveness and efficiency of the clinic in delivering was very much curtailed by an acute shortage of medicines, physicians, and office supplies. This can be evidenced by the report that showed the appeal that the clinic workers and the Moṭa *awraja* administrator had made to the Gojjam Province Health office. However, the office took many times in making a quick decision in delivering responses to the problems that the clinic officials and the *awraja* administrators had cited.¹⁶⁹

Due to the absence of enough health workers, Moṭa clinic could not save the dying people of the *wäräda* when the people were attacked by diarrhea and malaria in 1965. The people of Moṭa *awraja* also urged that the provincial administration had to support the expansion of public health on the ground that they had paid around 43,281.89 Birrs as health tax to the government. But they complained that the tax they paid did not help them to receive at least a minimum of health services. A letter sent to the province governor indicated that they would stop paying the

¹⁶⁷ *Ibid.*

¹⁶⁸ DMUAC, Folder No.5, File No *ጠጠ*. 89. A letter from *Balambaras* Alämayähu Fänta to Health Protection Minister.

¹⁶⁹ Ayele, p.122.

health tax if a public health station was not set up at least in Moṭa, the awraja center. The province administrator confirmed that the people's questions were legitimate and warned the provincial health office to work on ways to open a health station in Moṭa.¹⁷⁰

In July 1971, Gojjam Täkläy Gezat Hezb Téna Tebäka Şehéfät Bét proposed 76,820 Birr for the establishment of the public health station of Moṭa town. After three years of construction in August 1974, the health station officially started to give its service to the people. The previous Moṭa clinic all with its furniture and budget was transferred to Bibugn Wārāda administration center, Dego Şeyon. In the same year, Säbuha Hasän became the head of the public health station of Moṭa and he demanded two guns with 100 bullets for a guard and beds for patients. In 1974/1975, the Ministry of Health provided all the above-mentioned materials including a car for Mota health station. However, because of the absence of modern roads, the car was given to Fennotä Selam public health station and it served until 1981. Besides the opening the Mota public health station, to ease its burden of providing to the whole people of the *awraja*, additional clinics were established in the town and neighboring *wäradas*.¹⁷¹

4.3. Water Supply

The growing population of Moṭa town faced high problem of water supply. Therefore to improve the water supply situation of the town, in addition to the rehabilitation of the old boreholes there is a need for construction of additional boreholes, replacement and construction of pumps and all pipe lines to expand the water service to fulfill the current demand. However there is a requirement of high capital outlays to practice all these activities and thus the service beneficiaries are required to pay for the improved water services.¹⁷²

According to the information obtained from the town's water service office, the main source of water for the inhabitants is ground water and the town uses pipe water starting from 1985. In 1985, the first borehole which is found at the center of the town was drilled with a production capacity of only 3.4 L/s, and after 2 years the second boreholes which was drilled from the river called 'Sedie' in 1987 and connected to the existing system with the capacity of 6 L/s. Currently,

¹⁷⁰ *Ibid.*

¹⁷¹ *Ibid.*

¹⁷² Mota Town water service Office, Annual report 2009 E.C.

additional 8 boreholes are being drilled from the same river, 10 Km away from the town to manage the water shortage. The water from the two boreholes is being distributed to the consumers through 1,290 connections and six public fountains.¹⁷³

Pure water supply was a serious problem of Moṭa town in the period under discussion. Due to the unavailability of perennial rivers around the town dwellers of Moṭa used groundwater and water wells as a major source of drinkable water for a long period. Water wells were limited in number and they were unable to satisfy the water needs of the people of the town until 1979. People had to wait for many hours queuing to get water. There was no authority to look after better management and service provision of the water wells. This further exacerbated the problem of the water supply of the town. In 1963, the central government sent *Ato* Abära Ayälä to Moṭa to survey on how to install water supply machines, and based on the survey he made, he proposed a budget to 200,000 Birr for installing pipe water supply for Moṭa town.¹⁷⁴

Mengesha Workineh, governor of Gojjam province wrote a letter on March 24, 1976 to Fitawrari Meharnä Menda, representative of Ministry of State administration and strongly announced the presence of severe shortage of water supply in Moṭa town. He asked the head office to send surveyer who could investigate the availability of ground water. By the time the mayor prepared 31,000 birr budget for water supply. This was done to solve the severe shortage of pure water in Moṭa town. For its completion of the project, the mayor prepared 31,000 Birr.¹⁷⁵

Ten, years after the survey and assessment conducted for securing the piped water supply to the town, in May 1973 the people of Moṭa town agreed to contribute 50,000 Birr to see the final processing of the surveyed water project. Therefore, Qañazmače Aläbačäw Kassa was delegated by the people to bring 300 dozens of receipts from Addis Ababa to facilitate the collection of Money.¹⁷⁶ To complete project of water installation of the town, a water tanker was requested from Yäjubé *Wäräda*.¹⁷⁷

¹⁷³ *Ibid.*

¹⁷⁴ Ayele, 124.

¹⁷⁵ DMUAC, Folder No.174, File No *፬፬*. 69., A letter from Mängäša Worknääh, General Governor of Gojjam Province to Fitawrari Mäharänä Menda, agent of Ministry of State Administration.

¹⁷⁶ Ayele, 124.

According to the information obtained from the town's water service office, the main source of water for the inhabitants is groundwater and the town uses pipe water starting from 1985. In 1985, the first borehole which is found at the center of the town was drilled with a production capacity of only 3.4 liters, and after two years, the second boreholes which were drilled from the river called 'Sädé' in 1987 and connected to the existing system with the capacity of 6 L/s. Currently, additional 8 boreholes are being drilled from the same river, 10 Km away from the town to manage the water shortage. Now a day's people of Mota have a twenty-four-hour drinking water service. This drinking water project was funded by European Union.¹⁷⁸

4.4. Electricity

Similarly, the electric supply of the town was also nonexistent. There was no sustainable electric supply in the town of Moṭa until 2005. It was in 1977, one generator began to give service to town dwellers of Moṭa. The generator gave service for four hours per day from seven pm to eleven pm. However, electric power did not bring that much significant change in the socio-economic life of the people. It was due to low capacity, the available electric power was unable to ensure the operation of mills and oil factories in the town.¹⁷⁹

4.5. Bank

Banking service in Moṭa is a recent phenomenon. The letter which was written on January 24, 1978 from National Bank of Ethiopia to Mulugeta Abrham, governor of Moṭa *awraja* confirmed that the opening of new branch of commercial bank of Ethiopia in Moṭa was officially allowed. Subsequently Mulugeta Abrham was ordered to find and prepare three houses that could serve as office of the bank. However, he responded as he was unable to find houses rather he expressed his willingness to cooperate in any other tasks. Later, on 26 May, 1978, two houses were found and asked the head office of the bank to send civil engineer in order to check whether the houses are good or not.¹⁸⁰

¹⁷⁷ DMUAC, Folder No.174, File No *፬፬*. 69.

¹⁷⁸ Mota Town water service Office, Annual report 2009 E.C.

¹⁷⁹ Informants: Čakol Bogalä, Assefa Ešäté and Ambälu Andargé

¹⁸⁰ DMUAC, Folder No.174, File No *፬፬*. 69., Lämäkakäläñaw Keflä Hagär Sera Askiyaj Yä Ethiopia Neged Bank.

It was on September 3, 1978, two individuals namely Lämna Awasso and Alämayähu Haylä Marriyam came to Moṭa town in order make market analysis (investigation) and select area of building for the newly constructed Bank. They ordered to select two buildings that could give banking service.¹⁸¹

In general, there was no banking service in the town until the opening of the new branch commercial Bank of Ethiopia in Moṭa at the end of the 1970s. To save Money people were forced to go to Debre Markos or to use traditional means of saving instruments like pots.¹⁸²

4.6. Telecommunication

In our country, Ethiopia telephone service was started during the reign of Emperor Menelik II. On December 04, 1970 Fitawrari Delnäsahu Reta, governor of Moṭa awraja wote a letter to Dereje Mekonnen, regent of Gojjam province and asked cooperation for the successful implementation of telecom service in the area between Bichena and Mota.¹⁸³

He stated about the end of the summer season. In addition he promised to make open the road for vehicles by using the local labor force. Aiming to enable the people of the area beneficial from telecom technology, Assefa Tarekegn, Director of Mota awraja wrote a letter to the main boarded of telecom office of Ethiopia on December13, 1970 and kindly requested the installation of telecom service from Felege Birhan and Mota.¹⁸⁴

Based on the request of Moṭa *awraja* governors, the installation of a telephone line from Bichäna to Moṭa was held in two phases. The first phase was from Bichäna to Fälägä Berhan and the second was from Fälägä Berhan to Moṭa.¹⁸⁵

Telecommunication began to give its own public service in Moṭa officially on May26, 1970. Its beginning was announced to the public through radio transmission and newspapers. A week after the declaration of the beginning of telephone service, a tariff was set and circular letter was

¹⁸¹ DMUAC, Folder No.174, File No መ.መ. 69., Bäheberätäsäbawit Ethiopia, Gizéawi Wotadärawi Mängest Yä Mota Awraja Astädadär.

¹⁸² Informants: Anläy Negussé and Azänä Negussé

¹⁸³ DMUAC, Folder No.115, File No መ.ተ -5., A letter to Däjazmač Däräjä Mäkonnän, Governor of Gojjam Province from Delnäsahu Räta, Governor of Mota Awraja, Ref No. 15141/676/62 E.C.

¹⁸⁴ *Ibid.*

¹⁸⁵ DMUAC, Folder No. 115, File No መ.ተ-5. See also Appendix. 18.

distributed for each center. According to sources, the telephone line from Dājān to Mota took 288,000 Birr. However, the people did not utilize the opportunity. No one can use the service either in their home or their offices. In addition properties like poles and insulators were broken and robbed by thieves. Even worse telecommunication Board incurs 2385 birr lose within a year due to the robbery.¹⁸⁶

4.7. Road

Until 1979, Moṭa has no motor road that could connect Addis Ababa and Debre Markos. Due to lack of motor road linking Moṭa with Debre Markos people were forced to move on foot. The journey took than three days. Moreover, people faced many troubles in their travel. They were also exposed to bandits and dangerous animals. Fitawrari šefāraw Rāta, governor of Moṭa *awraja* frequently requested the construction of road from Mota to Debre Markos and Bahir Dar.¹⁸⁷

For a long period, Moṭa had access to Bégémeder and other northern parts of the country through the broken bridge (Sābaraw Deldey). However, this long history of socio-economic and cultural relations of Moṭa and other people beyond Abay River was limited after the breakdown of the bridge during the Italian occupation. A large number of people from Gojjam and Gondar and other peoples from other parts of the country used this bridge for trade and as a passage to visit/pilgrim Lalibela. The bridge had 11m height, 3m width, and 63.20 meters total length. The height of the poles is 12m and the width of the broken part of the bridge is 8 meters.¹⁸⁸

The inscription which is written at the end of the bridge on the Bégémeder side reads as በዳግማዊ ሚኒልክ መንግስት በቤጌምድር ራስ ጉግሳ ራስነት በኃይለ መስቀል አሰሪነት ተሰራ(During the reign of Emperor Menelik II and the governorship of Ras Gugsu of Bégémeder, the bridge was constructed under the supervision of Haile Mäsqäl. Whereas the inscription engraved at the end of the bridge on the side of Moṭa reads as በዳግማዊ ሚኒልክ መንግስት ስር ከዳሞት ራስ ቢትወደድ መንገሻ እና ድጃች ስዩም ገዥነት በኃይለ መስቀል አሰሪነት በ1890 ዓም ተሰራ(During the reign of Emperor Menelik II and during the governorship of Ras Bitwoded

¹⁸⁶ DMUAC, Folder No.115, File No መ.ተ-5, Yä Ethiopia Negusä Nägäst Mänegest Yä telecom Board, Ref.No.11278/616/1962 E.C.

¹⁸⁷ Ayele, p. 125.

¹⁸⁸ HEEWCTO

Mengesha and Dejach Seyoum of Damot the bridge was constructed under the general supervision of Haile Mäsqäl.¹⁸⁹

On April 29, 1965, due to the repeated request of the people, Fitawrari Ayaléw Dästa, governor of Moṭa *Awraja* and Zäwdé Rägasa, Moṭa awraja police chief visited Säbaraw Deledey and reported to Emperor Haile Selassie as more than three thousand people used it in December to visit Lalibela. However, the construction was not practical and the entire people were forced to use rope and sometimes put eucalyptus wood and the bundle of wood on the broken part of and crossed the river until it was reconstructed in 2008. The surrounding people collected a fee from individuals who crossed through the broken bridge.¹⁹⁰

In the 1950s and 1960s people of Moṭa and its surroundings engaged in smoothing gravel road for the vehicle of officials. However, the road was frequently eroded by the flood. Particularly, the road that connected Moṭa with Debre Markos was destructed by floods always in the rainy season. To remove this burden the people of Moṭa and Hulät Eju Enässé *Wäräda* agreed to collect money to maintain the road.¹⁹¹

The Ethiopian government made an agreement with the Berta corporation project and the construction of the Moṭa-Däjän gravel road was officially started in 1976. After the Contract was signed between Berta Construction Corporation and Highway authority to construct the road from Dejen to Mota in 1976, the Berta Corporation was allowed to import dynamite from Germany via Djibouti after fulfilling the requested preconditions.¹⁹²

But contract was not given Berta for the road from Tiq to Bichena. The Berta Construction Corporation only took the contract from Bichena to Moṭa. Thus the Berta Corporation announced the government, as it does not take the contract to construct the road from Tiq to Bichena. Following this the local governor of Bichena awraja wrote a letter to the federal government and asked the beginning of Tiq- Bichena road before the beginning of the rainy season.¹⁹³

¹⁸⁹ Ayele, p. 127.

¹⁹⁰ *Ibid.*

¹⁹¹ Informants: Ayaléw Ejegu and Anläy Negussé. See Also Appendix XII.

¹⁹² DMUAC, Folder No.74, File No *ፀ/ ፀ/6.*; A letter from Šeté Därsäh, Yä Mota Awraja Wanna Šähafi to Gojjam Keflä Hagär Astädadär Šehefät Bét, Ref.No. 6448/117/7.

¹⁹³ *Ibid.*

Many daily laborers and experts were involved in the construction. It was completed and officially opened on July 8, 1979. It was the first gravel road which directly connected Bičāna and Debre Markos awraja with Moṭa *Awraja* (Hulāt Eju Enässé and Gonča Siso Enässé except Enäbsé and Bibuñ). It enables the people of Moṭa and its surroundings to have easy access to Addis Ababa. This in turn increased the number of town dwellers.¹⁹⁴

After the completion of the Moṭa-Dājān road, the people of Mota awraja demanded a bus transport service. Thus people of Hulet Eju Enässé wārāda and Gonča Siso Enässé wārāda agreed to buy a bus with money which was already collected from the people of Moṭa *awraja* and deposited at Debre Markos branch of commercial Bank of Ethiopia.¹⁹⁵

Debre Markos- Moṭa gravel road was constructed by public contribution. Peoples of Senan, Bibugn and Moṭa including rural people of Hulat Eju Enessie agreed to contribute money to the construction of the road. Later Ferede Dessie from Senan Woreda was deligated to buy cash collecting receipt from Berhan Ena Selam printing press enterprise.¹⁹⁶

4.8. Postal Service

As telecommunication postal service was introduced in Ethiopia during the reign of Emperor Menelik II. The Ethiopian post office opened its office at Mota in 1971. It was upgraded into the regular post office in 1989.¹⁹⁷

4.9. Airport

From 1960 to 1974 air transport service was delivered to the people of Motta once a week. Due to the absence of a regular road that could connect Moṭa with Debre Markos and Addis Ababa, air transport was the best option to deliver transport service to the community.¹⁹⁸

¹⁹⁴ *Ibid.*; DMUAC, Folder No.74, File No *መ/ መ/6*.; A letter from Šeté Dārsāh, Yā Mota Awraja Wanna Šāhafī to Gojjam Keflā Hagār Astādādār Šehefāt Bét, Ref.No. 6448/117/7. See also Appendix VI.

¹⁹⁵ Informants; Ayaléw Ejegu and Anläy Negussé.; DMUAC, Folder No.74, File No *መ/ መ/6*, Yā Gojjam, Täqlay Gezat Šehefāt Bét.

¹⁹⁶ *Ibid.*

¹⁹⁷ Ayele, P. 133.

¹⁹⁸ Ayele, p.125.

Though air transport was available in Moṭa during the last years of Emperor H/Selassie and the early period of the *Därg* regime, its cost was not fair. As a result, propertied classes, officials, and rich men were the usual customers. In the period mentioned above, air transport service was working regularly once in a week.¹⁹⁹

Due to the inaccessibility of Road transport, the Ethiopian airline was the best option for the spread of educational materials in Moṭa *Awraja*. In addition, the students who attend their education in Debre Markos requested the airline to get cargo service. Accordingly, the airline became willing to give 20-30 Kg cargo service weekly.²⁰⁰

4.10. Market and the Establishment of Hotels in Mota Town

Starting from its establishment, Moṭa town was served as a major commercial center for both local peples and others who came from Begemeder and Tegray. The people of the local area exchanged commodities with peoples who came from far area through bartering system. The area of the market was centerd around St. George church. Specially, after the planting and growth of the seven Fig trees, merchants and local peoples began to use the trees as a roof.

The area of Moṭa market was owned by St.George church. That was why the church collected rent from small shops which were constructed there. Around the market center, small houses were open by individuals to sale *tälla* (local beer), *dabo* (bread), *aräqi*, *täj* (local liquor made from honey) and other foods. It was in such a way small shops, local beverage houses and latter bars opened.²⁰¹

When we see the history of modern hotel services in Ethiopia it traced back to the first decade of twentieth century, with the establishment of the first modern hotel by Empress Taytu. For long period of time there were hotels were not available in Mota. There were a number of houses commonly called as *mäsäta* (local beverage) houses. This was due to the fact that the people customarily used the mashata (local beverage) houses to sell food and local beverages such as *tälla* (local beer), *täj* (local liquor made from honey) and *aräqi*, (local alcohol).

¹⁹⁹ Informants: Azänä Negusé, Ayaléw Ejegu and Feréw Haylé

²⁰⁰ DMUAC, Folder No.174, File No *σσ.σσ*.69. A letter from Gojjam Kefelä Hagär Temehert Şehéfät Bét to Motta Awraja Temehert Bétoçe Şehéfät Bét.

²⁰¹ Informants: Täräfa Tämäsgän and Zäwdè Gäbrè

Moreover, in the late 1970s and early 1980s a number of small private hotels were established in Moḡa. Tebäbä hotel, Baherdè, and Worku Tässäma hotels were the pioneers in the history of hotel development of Moḡa. The low habits of the people to be served in the newly established modern hotels were considered as challenge to this sector. This was due to eating meals in the hotels especially may lead to negative stereotype in the society. In those early days most hotels were known as *Buna Bet* (bars). This was because of it was their bar service that excelled the provision of meals and bedroom accommodations.²⁰²

²⁰² Informants: Zäwdè Gäbrè and Täräfa Tämäsgän

CONCLUSION

In this thesis it is attempted to touch the many aspects of the time from its establishment to 1991. Moṭa town is one of the old towns of Ethiopia which was founded as a village in 1755/56 by Le'elt Wälätä Israel. Wälätä Israel was the granddaughter of Etegeie Mintwab. Mota was served as the center of many local political rulers beginning from its establishment. It was also continued as the center of teaching for Ethiopian Orthodox Tewahdo Church for a long period.

There are two views about its naming. Some argued as its name was taken from the name of the monk Abba Motsa, who lived and died in the village. The others associated its name with its founder Leelt Wolete Israel. Accordingly the word Mota has an equivalent meaning to the English word 'compensation'. Moṭa was given for Leelt walata Israel as compensation to her effort of constructing St. George church.

The presence of historical sites like St. George church, Adasha Mosque and Sebara Deledey contributed a lot to the economic and population growth in one way or another. During their invasion, Italians used Moṭa as camp and fort. In 1941, Italians withdrew from the entire part of Ethiopia Mota was continued to serve as *awraja* administration center. It was also one of the hot spots of the Gojjam peasant uprising of 1968. Even during the *Därg* regime Moṭa was continued as an important political and economic center.

In third chapter it is attempted include the policies and measures of the Derg government. The Development policies of *Därg* government's like development campaigns through cooperation, nationalization policy, and establishment of many cooperatives were implemented.. The effort of the government, however, was interrupted by incidents like forceful conscription.

Following the withdrawal of Italians from Gojjam infrastructures like roads, schools, health stations, water supply, telecommunication etc. were introduced in Moṭa.

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List of Informants

No	Name of Informants	Age	Date of Interview	Place of Interview	Remarks
1	Abäbaya Nureleñ(Ato)	79	16/10/2012 E.C.	Moṭa	He provides historical accounts about the entrance of the Italian force to Moṭa via <i>Säbara Deldey</i> (the broken bridge) and the Italian fort of Moṭa.
2	Afäwork Mäkonnän(Re'e Sä Däber)	74	29/05/2012 E.C.	Moṭa	He is a priest in Moṭa Giyorgis Church and gave detail account about Christianity in Moṭa and the establishment of Moṭa Giyorgis Church. He also states about church education in Moṭa.
3	AlganäšNegussé(W/o)	81	12/08/2013	Moṭa	She has good knowledge about the illiteracy campaign of the <i>Därg</i> government in Mota town.
4	Ambälu Andargé(Ato)	78	12/08/2013	Moṭa	He provides a detailed account of peasants' opposition to the ill practices of the local militia of the <i>Därg</i> regime.
5	Anläy Negussé(Ato)	80	12/07/2013	Moṭa	He has good knowledge about the economic policy of the <i>Därg</i> regime.
6	Anläy Terunäh	94	24/06/2013	Moṭa	He is very kind and has a good knowledge of the battle of Çäba.
7	Assäfa Eshäté(Ato)	86	29/05/2012	Moṭa	He stayed in Moṭa as a teacher

					and civil servant. Thus, he can narrate historical scenarios of Moṭa in a good manner.
8	Atenafu Tämäsgän(Ato)	63	24/06/2013	Moṭa	He has good knowledge about the broken bridge and its economic role to the surrounding community.
9	Ayaléw Ejigu(Ato)	65	29/05/2012	Moṭa	He stayed in Moṭa for long period and can narrate about the dwellers of Moṭa and peaceful coexistence among themselves.
10	Azänä Negussé(Ato)	81	12/08/2013	Moṭa	He has good knowledge about the political situation of the <i>Därg</i> regime and people's opposition to the Derg policies.
11	Bantayähu Tamré(Ato)	73	23/06/2013	Moṭa	He has good knowledge about the growth of Moṭa town to the status of town administration or Municipality.
12	Begizew Mulugeta(Ato)	71	23/06/13	Moṭa	He has good knowledge about the 1968 Gojjam peasant rebellion in and around Moṭa
13	Čäkol Bogalä(Ato)	79	12/08/2013	Moṭa	He has good knowledge about the growth of infrastructures in Moṭa.
14	Essäynäsh Yefradäw(W/o)	75	12/07/2013	Moṭa	She has good knowledge about the illiteracy campaign of the <i>Därg</i> government in Mota town.
15	Feréw Haylé(Ato)	89	12/8/2013	Moṭa	He is equipped with historical

					events of Moṭa particularly about the Därg regime.
16	Gäbré Wubätu(Ato)	72	23/6/2013	Moṭa	He is very kind and has a good knowledge about the growth of Moṭa town to the status of town administration or Municipality.
17	Haylä Giyorgis(Ato)	69	23/6/2013	Moṭa	He can recount historical event and processes of the expansion of health services in Mota town.
18	Hiruy(Märigeta)	83	29/05/20112	Moṭa	He has a good knowledge and able to narrate about the establishment of Saint Giyorgis Church and Mota town in a good manner.
19	Idris Mohammed	72	24/6/2013	Moṭa	He has a good knowledge about Muslim inhabitants and their entrance to Mota.
20	Mohammäd Jebril(Ato)	65	24/6/2013	Moṭa	He can recount the history of Mosque of Adasha.
21	Mulugéta Aragaw(Ato)	71	24/06/2013	Moṭa	He has good knowledge about broken bridge and its economic role.
22	Mulukän Gälaw(Ato)	77	12/07/2013	Moṭa	He was one of the facilitator of illiteracy campaign in Mota and can narrate the situation in detail.
23	Nebrät Ewunätu(Mälakä Gänät)	80	21/08/2012	Moṭa	He has a profound knowledge about Mota. He can recount and narrate about Mota Giyorgis Church, Le'elt Wolete Israel, Sebatu Warka and Arat Ayna Goshu. He states about the role

					of Saint Giyorgis church as a center of education.
24	Nuru Adäm(Sheikh)	72	21/08/2013	Moṭa	He provides necessary information about the implementation of nationalization of urban land in Moṭa town.
25	Osman Nuru(Ato)	69	23/06/2013	Moṭa	He has a good knowledge about Muslim inhabitants and their entrance to Moṭa from other areas.
26	Şähay Şefäraw(Ato)	93	29/05/2013	Gult	He able to narrate and has deep information about the effort of patriots and their role in the battle of Çäba.
27	Säyed Ibrahim (Sheikh)	86	24/06/2013	Moṭa	He can recount the history of Mosque of Adaşa.
28	Tegabu Läwäyähü(Ato)	79	24/06/2013	Moṭa	He provides necessary information about nationalization policy of the <i>Därg</i> regime in Moṭa town.
29	Yasin Ibrahim(Ato)	77	01/05/2013	Moṭa	He narrates about the peaceful coexistence of Muslims and Christians in Moṭa Town.
30	Yälämsèt Muchä (W/o)	67	01/05/2013	Moṭa	She narrates about the pain of losing young boys due to forceful conscription of the <i>Därg</i> regime.
31	Fitfitie Tenaw	65	12/08/2013	Moṭa	She gave me necessary information about the old tradition of wedding ceremony.

32	Nigussie Andualem	74	12/08/2013	Moጥa	Narriates about funeral ceremony of Mota town.
33	Mengistu Walelign	69	12/07/2013	Moጥa	Narriates about funeral ceremony of Mota town.
34	Teshome Admas	66	23/06/2013	Moጥa	He is a teacher, and gave me profound knowledge about <i>klamegna</i> .
35	Andualem Aynetu	83	23/06/13	Moጥa	Has good knowledge about arbitration system called <i>Shimglina</i> .
36	Terefe Temesgen	82	12/08/2013	Moጥa	He narriates about <i>Tela</i> and <i>Tej Bets</i> of Mota.
37	Zewditu Gebrie	63	23/06/2013	Moጥa	She narriates the growth of hotels and restaurants in Mota beginning from their early stage commonly called <i>mesheta</i> local beverage house.
38	Kassanesh Dagne	67	23/06/13	Moጥa	She gave me necessary information about the old tradition of wedding ceremony.
39	Wondimieneh Ayal	77	12/08/2013	Moጥa	He has a profound knowledge about <i>Simgilina</i> /Arbitration.

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አካባቢ

8.
በቀን፡ እየተገኙ ተኩሱ ለገዢው፡ በማስተካከል፡ እንዲያስፈልግ ይደረጋል፡፡
አወጣጥ፡ 7/10/77 ፡ ለ/ሥራ፡ አስተዳደር፡ አዳዲስ አበባ፡ ነገሥት ገ/ሥራ፡
እንዲያስፈልግ፡ ተናግሮታል፡፡

ምግ፡ የመገንባት ገ/10/77፡

የምግ፡ መገንባት ገ/10/77፡ የሚገኘው፡ በደብዳቤ፡ በተክሮስ፡
ወይም፡ አጠገብ፡ ነው፡፡ ገ/10/77፡ ሆኖ፡ 1275.00፡ ገ/78ው፡ የሚገኝ
፡ በገ/ አጠገብ፡ ነው፡፡ ይህ፡ የሆነበትም፡ መክንያት ሆኖ፡ የዘመን
ሁከታ፡ የመደብረት ሆኖ፡ ገንዘብ ላይ የሚገኝ ሆኖ፡ ለገ/ ገ/10/77፡ ሆኖ፡
በነዚህም፡ ገንዘብ ላይ ሆኖ፡ የተገኘው፡ ተመላሽ ሆኖ፡ ቀን፡፡

ሀ/	የዘመን፡ ተመላሽ ሆኖ፡ ገ/10/77፡	25
አ/	የቅጽ፡ " " "	47
አ/	የመደብረት ሆኖ፡ " " "	4
	ጠቅላይ፡	<u>76</u>

የመገንባት ሆኖ፡ ተመላሽ ሆኖ፡ ገ/10/77፡ ገንዘብ፡ እንዲተላለፍ፡ ሲሆን፡
በዚህ፡ ገ/10/77፡ ሆኖ፡ ተመላሽ ሆኖ፡ ለአጠገብ፡ ወንጀል ሆኖ፡ ለገ/ ገ/10/77፡ ሆኖ፡
ቀን፡ መገንባት ሆኖ፡ አስፈላጊ ነው፡፡

የቀጠለው፡ መገንባት ገ/10/77፡

77
አስቀድሞ፡ እንዲተላለፍ፡ ገ/10/77፡ ገንዘብ ላይ፡ ለምግ፡ ገንዘብ ላይ፡
በገ/ ሆኖ፡ ለገ/ ገ/10/77፡ ሆኖ፡ ቀጠለው፡ ይሆናል፡፡
ወይም፡ እንዲተላለፍ፡ በዚህ፡ አጠገብ ላይ፡ የሚገኝ ሆኖ፡ የቅጽ ሆኖ፡
የዘመን ሆኖ፡ ገ/10/77፡ ገንዘብ ላይ፡ የገንዘብ ሆኖ፡ ተመላሽ ሆኖ፡ ቀን፡፡
የተመሰገነው፡ ነው፡፡

ሀ/	የዘመን፡ ተመላሽ ሆኖ፡ ገ/10/77፡	20
አ/	የቅጽ፡ " " "	16
	ጠቅላይ፡	<u>36</u>

እነዚህም፡ 36 ተመላሽ ሆኖ፡ በመሆኑ፡ ወንጀል ሆኖ፡ ሆኖ፡

ገንዘብ ወይም፡ ገ/10/77፡

ፊት ገንዘብ፡ በተመሰገነው፡ ቀን፡ ገንዘብ ላይ፡ ለገ/ ገ/10/77፡ ሆኖ፡ ተገኘው፡
%



65 / ክንደሎች በፍተኛ 2ኛ ደረጃ ት/ቤት የሥራ ማሰቢያ ያልተደበሉት በመሆኑ ፤ በየጊዜው ለሚያጋጥሙ ችግር ከገደ አስፈላጊነት ለመፈጸምና በሥራ ላይ ለማግኘት ከበደ ችግር ያስከተለ በመሆኑ ፤

75 / ቀደም ሲል በአመለካከትነው መሠረት ለጊዜው መገደርደርያ የሚሆነ የጋራ ደስኮችና አገገጫ ወገቦች ተወርተው በሥራ ላይ ወላግ ፤ ይህን እገጃ እንደሆነ ደስኮች ተገኝተው የሌላ ለገጥሙ ከመሆኑም በላይ የተጠራጠሩት ተግባር እያደገ ሲሄድ ከተጠራጠሩት ተግባር ጋር ለመመዘገብ ስለማይችሉ ለሥራ የታቀደው 2ኛ ደረጃ ት/ቤት ከነጠሉ ድርጅት ተወርቶ በሥራ ላይ እንዲወጡ ከልተደረገ ለመጠው ዓመት የትምህርት ዘመን ከበደ ችግር የሚያስከገል ከመሆኑ በላይ ፤

ሀ / ት/ቤተ የመምህራን ክፍሉን ስለሌለውና በተለይም የሚከፈሉትና የታሪክ መምህራን ያልተመደቡት ስለሆነ ለ12ኛ ክፍል ተፈታኞች ላይ ችግር ያስከተለ በመሆኑ መምህራን እንዲመደቡ እንዲረደገላቸው ።

ለ / በዝገባው ወቅት ት/ቤተ ክንደታዎ ሁሉ በመፍረስና በመናድ ላይ ስለሆነና ቢታደሰው ከገደ ለገደ ዘመናት አገልግሎት ለሰጠ ስለማይችል በተጠራጠሩት ላይ ጉዳት ከመደረሱ በፊት ቀደም ሲል ከዋጋ ሕዝብ ተሰባስቦና በገንዘብ የገባው ብር 44.000 / አርባ አራት ሺ ብር / ለት/ቤተ ሥራ ማሰሪያ እንዲወጡ በሕዝብ የተፈቀደ ስለሆነ በመንገዱም በኩልም አስፈላጊው ክርድ ተደርጎ ት/ቤተ እንዲሠራ እንዲረደገልን እናሣሰባለን ።



" ኢትዮጵያ ትቅደም "

[Signature]

ሥዮም ጠቅላይ ገዛት
ደረሰተር



የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ጠቅላይ ሚኒስትር
 የጤና ጉዳይ ሚኒስቴር
 IMPERIAL ETHIOPIAN GOVERNMENT
 MINISTRY OF PUBLIC HEALTH

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ለላዕልተ ዘነበ ወርቅ ወታቦሪያ ሆስፒታል አስተዳዳሪ፡
አዲስ አበባ

በገዢው ጠቅላይ ገዛት በመጣ አውራጃ አገድ የሠጋ ደዳ
 ሕክምና ቤት አገዳጅም በጣሰሰ የዚህ ገዛት የሕዝብ አገዳጅ
 ቤት የሆኑ ለቶ ተወስንን ወርዶ የዳፈላገን ደብዳቤ ትክክል ገልጻል
 ጣብ ዘዚህ ጋር አያይዘን አዳላብን፣ ከድርጅት ጋር አካባቢ ጋር
 በመወከስ የሠጋ ደዳ ከሌሎች አገዳጅም አስፈላጊው ጥናት በ
 ተኩ አገዳጅ ያደርጉ ዘገባ አስታውቃለሁ። =====

ከሰላምታ ጋር፡
 ስም፡ *ሀይለማርያም*
 አርአያ፡ *ገብረ*
 የሕክምና፡ *አገልግሎት፡ ዲሬክተር*
 ሆስፒታል
ጋርላጣ

ገልጣ፡ = *ሀይለማርያም*

" ለገዢው ጠቅላይ ገዛት አገዳጅ
 " " " ሕክምና ቤቶች አገዳጅ

የገዢው ጠቅላይ ገዛት ሕክምና ቤት

የገዢው ጠቅላይ ገዛት ሕክምና ቤት

2013

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አገልግሎት
ሀይለማርያም

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Glossary of Terms

Abbä - A title given to the priest, religious father, and old man

Abunä - A title given to Bishop, Arch Bishop and Patriarch under EOTC

Açer - Short.

Ato - a title similar to the English version of Mr

Aser Aläqa - A military title, equivalent to corporal

Awrajja - Administrative unit below Province equivalent to sub-province

Balä gult - *gult* owner

Balä rest - One who owned the *rest*

Balabat - A lord land owner, and or member of the Royal family in Ethiopia.

Çeqa Šum - Village chief

Däber - A parish or village

Däbtära - a member of a clergy without full authorization like a priest

Deldey - Bridge

Däga - Cool climatic zone.

Däjjzmač - A title below *Ras* and commander of the front army

Därg - Committee or council

Dur - Jungle

Fitawrari - Military title below *Däjjzmač* and sometimes individuals who promoted to *Fitawrari* would be a war commander even above *Ras*.

Gobäz Aläqa - *Patriot* chief of a village

Grazmač - War commander of the left-wing

Gult - the land given to government officials as a response to salary.

Kahen - Priests of the Ethiopian Orthodox Church

Käntiba - Governor of a town or city like Mayor

Lej - A title given to the sons of lords and Royal family.

Liqä Kahenat - A title of a skilled priest in the Ethiopian Orthodox Church

Mälakä Gänät - Title under EOTC, for administrators of church.

Mälakä Sälam - Title under EOTC, for administrators of church.

Mämeher - one who preaches religion in the Ethiopian Orthodox Church Tradition

Mesläné - Representatives of districts/ administrative unit below *wäräda* before 1946.

Näçläbaš - local militia
Nägadras - Head of the caravan merchants.
Nefro - boiled grain
Qäbälé - the smallest administrative unit
Qebat - Uction (a sect of EOTC)
Qés - Priest
Qola - Hot climatic zone
Qäñ Géta - A title given to administrators of church land
Qäññazmač - War commander of the right-wing
Ras - A military title, below the king and Emperor.
Rest - Hereditary land right
Re'esä Däbr - head of the Church
Säfär - Parish
Šaläqa - Military title equivalent to Major.
Šefta - Bandit
Säbara - Broken
Wäräda - an administrative unit now below a zone
Wäyena Däga - Temperate climatic zone
Wäyzäro - Title given to a woman
Zämäča - campaign

Declaration

I, Kassie Temesgen, declared that this thesis is my work and the sources of materials used for the thesis have been dully acknowledged.

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Signature -----