

JIMMA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

**A SOCIO-ECONOMIC HISTORY OF DÄBRÄ MARKOS
TOWN: 1936 TO 1991**

BY

ZEWDU ASHAGREA

DECEMBER, 2021

JIMMA

**A SOCIO-ECONOMIC HISTORY OF DÄBRÄ
MARKOS TOWN, 1936 TO 1991**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF
JIMMA UNIVERSITY IN PARTIAL FULFILMENT FOR THE
REQUIREMENTS FOR THE DEGREE OF MASTERS OF ART IN
HISTORY AND HERITAGE MANEGEMENT**

BY: ZEWDU ASHAGREA

ADVISOR: BIRUK W/MIKAEL (ASS. PROF)

DECEMBER,2021

JIMMA

Table of Content

Contents	Page
Table of contents.....	I
List of Tables.....	III
List of Figures	IV
Key to Transliteration System.....	V
Abstract	VI
Preface.....	VII
Acknowledgment	VIII
Acronym	IX
CHAPTER ONE	1
GENERAL BACKGROUND.....	1
1.1 Geographical Setting.....	1
1.2. Historical Foundation.....	5
CHAPTER TWO	16
ADMINISTRATION OF THE TOWN	16
2.1 Fascist occupation of the town from 1936 to 1941	16
2.2 Administration during 1941-1974	21
2.3 Land administration.....	26
2.4 Tax	32
CHAPTER THREE	42
ECONOMIC ACTIVITIES OF THE TOWN	42
3.1 Economic Activities from (1936-1974)	42
3.2 Trade.....	44
3.3 Social Services	50
3.4 Socio-economic Progress (1974-1991)	56
CHAPTER FOUR.....	59
SOCIO-CULTURAL DEVELOPMENT	59

4.1 Social Care Institutions	59
4.2 Heritages and Heritage sites in Däbrä Markos.....	63
4.2.1 Intangible Heritages-.....	63
4.2.2 Tangible Heritages.....	71
4.3 Recreational Centers of the Town.....	75
BIBLIOGRAPHY	82
Informants	87
Glossary	91

List of Tables

Table 1.1 Distribution of Population in 2021	14
Table 1.2 Population Composition in 2021	14
Table 2. 1 Annual Revenue of Municipality from 1942-1949 E.C	25
Table 2. 2 List of main Rist owners of Däbrä Markos in1960s.....	28
Table 2. 3 The main Däbirs of the town	31
Table 3. 1 Active Occupational Group	45

List of Figures

Figure 1: Map of Debre Markos Town	3
Figure 2: Enaguration of Main Branch	46
Figure 3: Memorial of Däbrä Markos town.....	72
Figure 4. Qabi Water Fall.....	80

Key to transliteration System

The seven sounds of the Ethiopian Alphabet represented as follows:

No	vowels	symbols	Examples
1	1 st order (Ge'ez)	ä	በ =Bä
2	2 nd order (Ka'eb)	u	ቡ =Bu
3	3 rd order (Sales)	i	ቢ =Bi
4	4 th order (Rabe)	a	ባ =Ba
5	5 th order (Hames)	é	ቤ =Bé
6	6 th order (Sädés)	e	ብ =Be
7	7 th order (Sab'e)	o	ቦ =Bo

Paltalized sounds are represented as follow:

ሸ = Śä

ቸ = Čä

ṽ = Ńä

ጸ = Zhä

ጂ = Jä

Glottalized soundes are represented as follows:

ቀ = Qä

ጠ = Ṭä

ጬ = Čä

ፀ / ጸ = Şä

ጰ = Pä

For words having the sound of the sixth alphabet at the end, it is not necessary to add the representing letter of the sound

Example: ሀ ገ ር Hagär

ጠጥሀ ር Mämehr

ጸ ጥ ገ Şeyon

Consecutive vowels are usually separated by apostrophe

Example: Mika'el, Isra'el

Abstract

The main aim of this study is to reconstruct the socio-economic history of Debre Markos town from 1936-1991. The study covers the period from the beginning of Italian invasion until the removal of the Derg regime. In the period from 1936-1991, the peoples of the town like other towns people of different region observed important socio-economic and political development. The thesis begins with a historical survey of the town by surveying different development from its foundation, the interference of Italian and the reforms that took place after liberation of Italian invasion and what kind of reform during the Derg regime, the study focuses to assess different changes and development that the town had gone through especially in socio-economic aspect.

I tried to show the major progresses of the town in the field of tax begin from collection in kind to currency; the use of political power, exploitation, social domination, land holding and violence. How and when the town achieved its basic institutes for the acceleration of both economic and social integration. I also tried to indicate basic society cultural traditions that implemented in the town. To show the above progress I carefully utilized archival source, oral informants and published and unpublished documents through crosschecking in the reconstruction of modern socio-economic history of our town. These sources were available in DMUCA, NALA, IES and from DMU library, Public library of Däbrä Markos and Kenedy library of Addis Ababa.

Preface

The present thesis focuses on reconstructing a socio-economic history of Däbrä Markos Town 1936 to 1991. It has been conducted consulting both primary and secondary sources. The thesis has four chapters. The first chapter deals with the geographical and historical background of Däbrä Markos Town. In this chapter, the geographical features and the early history of the town clearly described and analyzed. The exposition and treatment of these issues are presented so that the study could have a background on which it could be possible to judge the historical developments of the town from the period before 1936.

Chapter two is devoted to Administration and land tenure system in the town. It clearly discusses the land tenure, security and administration system. It mainly focuses on analyzing the land holding system which was apparent in the town since the period of Italian occupation to the coming to power of military junta.

Chapter three is concerned with explaining and analyzing the major changes that the town experienced after the revolution. The chapter attempts to elaborate the historical development of the *Därg* programs such as extra house and land reform, trade, infrastructural development. The last chapter deals with a general analysis of the socio-cultural development of Däbrä Markos town the period under discussion. It particularly focuses on treating the impact of some socio-cultural developments on the people of the area under study.

In writing this thesis, I had encountered several problems. The major problem that I had encountered was finding and accessing the necessary archival materials. After getting approval of my proposal, I went to the zone administration bureau to get the permission to look into archival materials for the period between 1936 and 1991. Nevertheless, I was informed that there were- no archival materials in the town they were burned down following the overthrow of the *Därg* regime.

Acknowledgements

First of all, I would like to thank my almighty God for his endless support to accomplish my thesis in the will of him. Next to God I would like to express my deepest gratitude to my advisor Mr. Biruk W/Mikael and co-advisor Mr. Kassa LijMelkam for their unreserved guidance and persistent correction of my thesis. In spite of their work load, they have sacrificed much of their time in giving constructive ideas.

I would like also to express my heart felt thanks to my informants for their cooperation and willingness provide me what they know about the town and helped me to cross check from other informants. Even through telephone for their friends.

I would like to thank AtoFethamlak and Atomuladam for their help through identifying possible informants in the town to I have got lucrative information about the town. And I would like also forward my deepest gratitude for W/o Negestie for her positive contribution on the opening of Däbrä Markos University Archive Center (DMUAC) by supplying basic related documents for my thesis.

Acronym

AMC	=	Agricultural Marketing Corporation
CSA	=	Central Statistical Agency.
CUDA	=	Central Urban Dwellers Association
DMTSS	=	Däbrä Markos Town Socio- Economic Study
DMUAC	=	Däbrä Marqos University Archive Centre
EC	=	Ethiopian Calander
EDDC	=	Ethiopian Domestic Distribution Corporation
EOTC	=	Ethiopian Orthodox Täwahdo Church
EPRP	=	Ethiopian Peoples Revolutionary Party
ERTC	=	Ethiopian Retail Trade Corporation
ERTCO	=	Ethiopian Retail Trade Corporation
GIS	=	Geographic Information System
IES	=	Institute of Ethiopian Studies
M.T		Maryea Threasa
NALA	=	Ethiopian National Archive and Library Agency
PMAC	=	Provisional Military Administration Council
POMOA	=	Provisional Office for Mass Organization Affairs
REWA	=	Revolutional Ethiopia Women Association
REYA	=	Revolutional Ethiopia Youth Association
RHAA	=	Rental House Administration Agency
RRCA	=	Rural Road Construction Authorit

CHAPTER ONE

GENERAL BACKGROUND

1.1 Geographical Setting

The social and economic interactions and activities are practiced in specific geographical settings. Geographical settings are one of the main determinant factors for the social and economic interactions.¹ The preliminary geographical information about the area of study is very important because it is the main factor for the productivity, types of crops, kinds of animal husbandry and the way of the life of the people.²

Ethiopia is a large landlocked country located in the Horn of Africa. It is one of the most ancient countries in the continent. It was independent on the eve of the First World War, Because of its decisive victory against Italy at the battle of Adwa in March 1896.³ It has ten regional states and two self-administrative towns. Amhara region is one of the ten regional states of Ethiopia that is found in north western part of Ethiopia. The region is boarded by Bénišängul Gomez regions on south west and Sudan on the west, Tigray region on the north, Afar region on the east and Oromia region on the south. The region lies between 12⁰20'-14⁰ 00' latitude and 36⁰ 00'-41⁰ 31' longitude.⁴

Gojjam is located in northwestern part of Ethiopia. It is bounded by South Gondär on the North, Benšangulgumze region on the West, South Wolo on the East and Oromia region in the south.⁵ The various gorges which are Abay and its tributaries that curved themselves and they ensured great barriers for the relation between Gojjam and other provinces. It was one of the fourteen

¹DechasaAbebe, A Socio-Economic history of North Šäwa'', PhD Dissertation (University of South Africa, January, 2015), p.1.

²*Ibid*, p 2.

³*Ibid*, p 3.

⁴Birehanu Nega and Befekadu Degfe, "*The role of urbanization in socioeconomic development process*, (Addis Ababa, Bole printing enterprise 2003), p.169.

⁵ Richard Pankrust, A Social history of Ethiopia: the north and central highlands from early, medieval times to the rise of Tewodros II (Addis Ababa University Press 1996), p.161.

provinces of Ethiopia until the year 1991.⁶ But now it had two administrative zones in the Amhara regional state.⁷

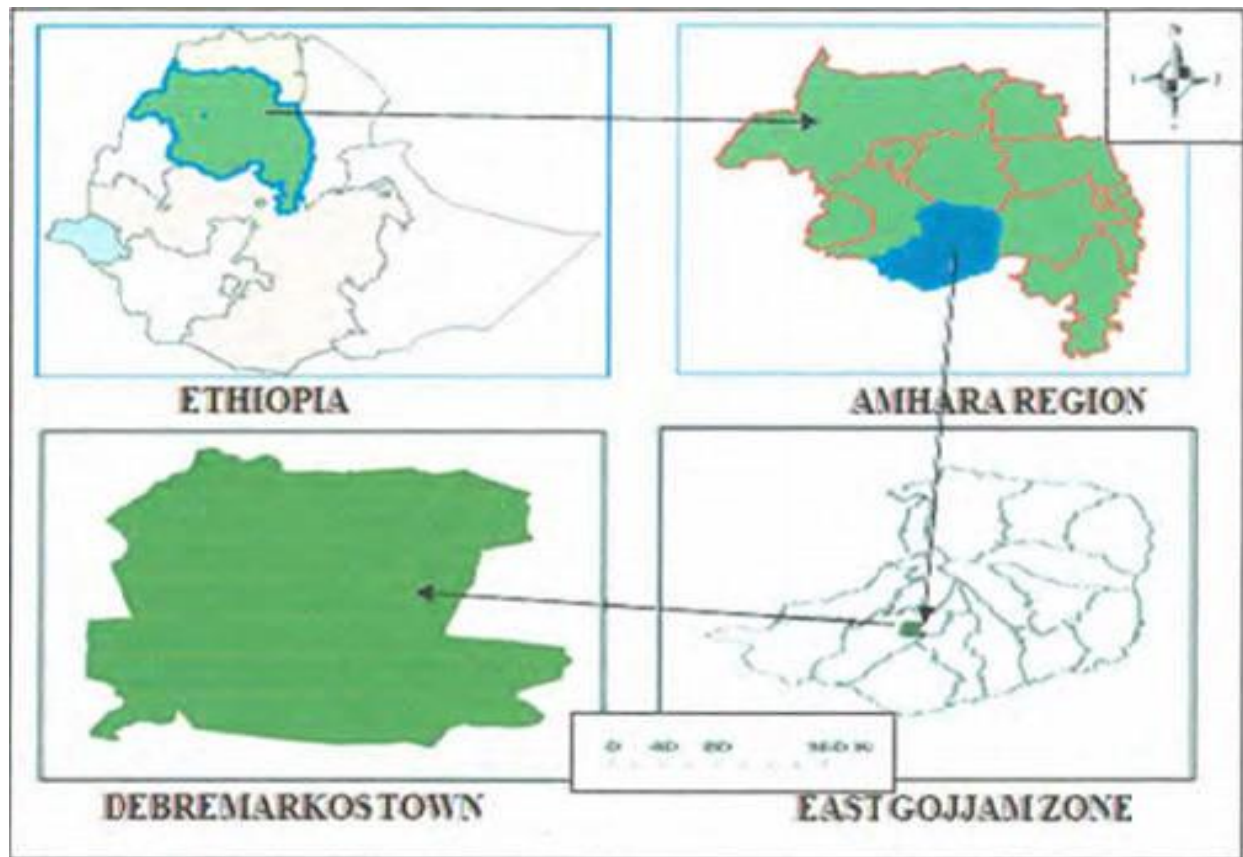
Däbrä Markos, the capital of East Gojjam Administrative Zone is located on the north west of the Addis Ababa at a distance of 300 Kms and 265 Kms to the capital of Amhara Nation Regional State, Bahir Dar. Specifically it is located in the Amhara National regional state, East Gojjam zone. The town served as the capital city of the whole Gojjam province until 1995. But now it is the center of *Misrak* Gojjam administrative zone.⁸

⁶ Tadesse Tamirat, Church and Staes in Ethiopia, (Oxford the Caldron Press,1972), p.202.

⁷ Informant:LibanosSemani, WaläleñLašeté, Admasu Akalu.

⁸ *Ibid.*

Figure 1: Map of Debre Markos Town



SOURCE: Däbrä Markos Town Municipality report 2019

It has a common boundary with Anädäd *wäräda* on the Southeast and Gozamin *wäräda* also⁹ on the North, South and Western part of the town.¹⁰ The geographical location of the study area is located between 10°17'00" to 10°21'30" N Latitudes and 37°42'00" to 37°45'30" E longitudes and its elevation ranges in altitude from 2350-2500 meters above the sea. Located in the North West of the country the former capital of defunct provinces of Gojjam, north of the Blue Nile Gorge, Däbrä Markos is the obvious place to break up the long bus trip from the capital to Bahir Dar.¹¹

⁹Tigezew Lamesgen, "The Influence of Urban Expansion on Physical environment: the case of Däbrä Marqos Town, Amhara Region, Ethiopia," (MA Thesis Addis Ababa University, 2014), p.6.

¹⁰Däbrä Marqos Town Municipality Report, (Tahisase, 2009);

¹¹Philip Briggs, *Ethiopia the Brandt Travel Guide*, (the global Pequot press, Inc, October, 2005, p.187

Within the average annual temperature is 16⁰c. Its existing wind direction is from north to south. The average rain fall is 1380 millimeters based on the National Meteorology data of recent years.¹²

The total area of Däbrä Markos Town is 6,160 hectare and it has oval shape; the main natural constraints for the physical expansion of the Däbrä Markos town are hills, swamps, rivers and forests; while the manmade constraints like lack of basic supplies in the town and administrative problems and assume that, urban facility feature were not highly prioritized. It caused the town to have little progress.¹³

Däbrä Markos is located on the top of a hill and surrounded by other elevated land which had strategic value to resist enemy attacks in the period characterized by war and in security. So like other Ethiopian feudal towns Debre Markos is located on the top of a hill.¹⁴

Täkelä Häymanot square is the center of the town. Geographically the town is characterized by rugged mountain, undulating and rolling plateaus and hills, and plane. Attitudinally, the town stretches between 2400 and 2500 meters above sea level. The most high places of the town are Yäraba and the palace of *Negus* Täkelä Häymanot palace with the height of 2,450 and 2,509 respectively.¹⁵ The town accommodates diversified form of natural vegetations and different types of wild life, such as boar, hyena, fox, quail, antelope, and others in the *Yäraba* and Eribekentu man made forests and adjacent bushes of the town. The major forests of the town are available at *Yäraba*, Eribekentu man made forests and at the main churches of the town.¹⁶ *Wusäta*, *Wutren*, *Debza*, *Abahim* and *Çämoga* are the main river of the town. The town's vegetation cover includes 1,053.08 hectares of land Cedar, Acacia, Yellowwood, Eucalyptus,

¹² Amhara national regional state, '*Finance and economic development Beauru, 1999 budget year annual plan statistical Bulletin*,' (April 2008, Bahir Dar), pp 125-135

¹³ Maru Abebaw Berhanu and Juliet Akola, *Enviromental Perspective of Urban Agriculture in Däbrä Markos town*, Journal of Environment and Earth Science, Vol.4, No,1 (Ethiopia Civil Service University, 2014), P. 146.

¹⁴ Mahtama Sellassie Walda Meskel, *Zikre Neger* (Addis Ababa Architect printing free, 1970), p.7.

¹⁵ Yädäbrä Marqos Kätäma Socio-Economic Hunétawoç Yätädärägä Yämneša Ĥinat, Däbrä Markos Mägabit, 1993, p.2.

¹⁶ Informants: Kassa Dälälä, Getachew Yegzaw, Dämesé Kälkaye.

Wanza, Šola, Warka, bamboo tree, and so on are main natural trees in the town and nearby rural areas. Especially Eucalyptus tree is widely grown.¹⁷

1.2. Historical Foundation

Urbanization in Ethiopia is a recent phenomenon conditioned by historical factors.¹⁸ Many of the middle-sized towns in Ethiopia were founded during the nineteenth century for the some politico-military reasons that characterize the birth of towns in earlier periods of Ethiopian history. Däbrä Markos emerged as the capital of the king of Gojjam.¹⁹

However, there is one common factor for every urban center in the world. That is most of the inhabitants of any urban center are engaged in nonagricultural activities. Ethiopia is one of the countries in the world that has the ancient history. Because in the first century Aksum become the center for one of the ancient civilization that rose in north east Africa.²⁰ Aksum had strong and sustained relation with the Mediterranean world even in the pre Christian time, the introduction of Christianity gave those relations a new and more stronger relation with other countries for instance Egypt and east Mediterranean world.²¹

The Zagwe period (1150-1270) is generally portrayed to have rather an Orthodox Christianity revival period in Ethiopia. The monolithic church of Lalibäla for which that period is so famous was laid out in a manner designed to produce a holy city in Ethiopia region.²² After the restoration of the Solomonic dynasty in the 13th century, a period marked by continuous warfare as well as Muslim and Oromo population expansion followed. The Ethiopia region had no fixed capital, though urban history suggests that there were fixed settlement and urban economic function to be regarded as towns of sufficient size. Moving capitals served as

¹⁷Yädäbrä Marqos KätämaAstädädärYäsocio-Economy MeräjanaTintenaDäbrä Markos, Ṭikmit, 2013EC, p.2.

¹⁸John MarkakisEthiopia Anatomy of Tradition Polity”(Oxford University, New York, Addis Ababa, 1974 p.160

¹⁹*Ibid*, p.161.

²⁰*Ibid*, p.1.

²¹. Bahru Zewde, *Pioneers of Change in Ethiopia :The Reformist Intellectual of Early 20thcentury* (Addis Ababa university press 2002), p 13.

²²*Ibid*, p.13.

political centers throughout the medieval period of Ethiopia until the establishment of Gondar as the capital in the first half of the 17th century.²³

In the late 1960's, from the list of 248 Ethiopian towns, of which 34 have a population of less than 1,000; 100 have a population between 1,000 and 3,000; 61 have a population between 3000 and 5,000; and only 53 have more than 5000 inhabitants. There are 8 towns with a population over 25,000.²⁴

The majority of Ethiopia's other town can be grouped in to two broad categories: (a) those with a population exceeding 5,000; (b) those with less than 5,000 inhabitants. The first group including Däbrä Markos the capital of Gojjam province has a relatively large population (27,000) but few significant signs of urbanization.²⁵

In history, it has been noted that *Däjjazmač* Tedla Gualu founded the area by the name Mänqorer in 1852, the present Däbrä Markos town. He ruled Mänqorer since 1853-1881.²⁶In 1881 *Ras* Adal was crowned as *Nigus* Täkelä-Häymanot at Däbrä Tabor, in 1882 the construction of the church St. Mark was completed. Following this event he named his camp and the nearby areas by the name Däbrä Markos in *Awaj/proclamation* by abandoning the previous name Mänqorer. Beginning from that period onwards the name Mänqorer was officially abandoned and replaced by Däbrä Markos.²⁷

In the process and patterns of urbanization in Ethiopia throughout the 20th century there were major phases that determined urban development in the country. From those factors which contributed for this new phase of urbanization were territorial expansion, the development of modern transport and commercial system. The introduction of the ministerial system of government through centralization of the bureaucracy and announce of administrative units

²³ Richard Pankhurst. *An Introduction to the Economic History of Ethiopia from Early Times to 1800* (Sedgwick and Jackson LTD, London, 1961), P. 146.

²⁴ John Markakis, 161.

²⁵ *Ibid*, 164.

²⁶ Mohamud Muktar, Assessment of the effects of decentralization on urban service delivery: Case Study on Education and Health Services Deliverance at Däbrä Marqos Town, Amhara National Regional State, (Addis Ababa, May, 2011), P.42.

²⁷ Informants: Kaläšidk W/Geyorgis, Adamu Tämäsgän, ŞegayYetayäw, Kassahun Yitebark.

governed by nobles who were responsible to the Emperor also contributed to the development of urbanization in Ethiopia.²⁸

Historically, towns' have evolved in Ethiopia as political, religious and commercial centers. The construction of palaces, castles, churches and market centers have served as nucleus for urban settlement and progress of Ethiopian major cities.²⁹ The emergence and development of urban centers in Ethiopia is one way or in another is related to the above factors. However urbanization in Ethiopia as mentioned above are greatly intensified with the coming of Italians in Ethiopia (1936 -1941). After their occupation of the country they were greatly engaged in construction of roads to facilitate their administrative system, to provide market center for their goods and services.³⁰

This was a period when a feudal lord or a local ruler could either forcefully or in the form of bequeathing to him take lands from individual local *Ballabates*. *Ras Adal* who was considered to be the founder of Däbrä Markos had preferred the area to others. Therefore the name Mänqorer had been derived from one of the founding fathers known as Mänqorer Sare.³¹

The founder of Mänqorer town was held by *Ras Tädla Gualu* of Gojjam in 1852; Tädla first designed the area as a seat to the center of their district before the coming power of *Ras Adal*.³²

With regard to the selection of the site of Mänqorer by *Ras Adal* as an administrative center there are some factors. For one thing though he belonged to the ruling house of the province of Gojjam, he descended from the line of Damot rulers. The rulers from this line based themselves in Damote. *Ras Adal* himself was born in Damote, *Javi-Ṭähann wäräda*, where his father *Fitawrari Tässäma Gošu* had been the governor of the district. On the other hand the rulers of the province who descended from the Gojjam proper line based themselves in Moṭṭa, Bičäna and latter at Mänqorer.³³

²⁸ Bahru Zewde, *State Society and History* (Addis Ababa university press selected essays Addis Ababa, 2008), p. 485.

²⁹ Bahru Zewde, p. 485.

³⁰ *Ibid.*

³¹ Informants: Tässäma Yohannes, Tädässä Zelaqa, Yäsgat Ayle

³² Informant Libanos, Waläleñ, Admasu Akalu, Tamiru Alemayehu

³³ Fentahun Birhane: Gojjam 1800-1855 (B.A thesis H.S.I.U department of history, 1973), p.1.

These two areas were geographically located to the north and west of Mänqorer. Damote and the land beyond river Abay are nearer to Mänqorer than Bičäna and Moṭṭa .which was once the seat of the ruling house of the province. The nearness of these two strategic areas for Mänqorer forced Ras Adal to divert his attention to prefer Mänqorer as his seat to his former seats, Bičäna and Moṭṭa. Furthermore the location of Mänqorer in particular for military strategy also deserves to be mentioned. The site in which the former Mänqorer and the later Däbrä Markos was located at the apex of a hill, where access to it was difficult especially on the western edge due to the existence of very steep slope.³⁴

This was also one of the factors for the selection of Mänqorer as a seat by *Ras* Adal. Beside this the nearness of the natural fortress of Jibela and Motera are vital in offering refuge whenever a stronger contender appeared as *Ras* Adal did against Yohannes IV. The nearness of Bässo, the most important slave trade center in the province and the trade route that made it a commercial cross road, exerted an influence for the selection of Mänqorer as seat for *Ras* Adal Tessema.³⁵ After the death of *Nigus* Täkelä-Häymanot from 1901-1910, Mängesha's capital Bure become economically and politically more important than Däbrä Markos, when he was politically the governor of Damot and Agew Midir from his seat at *Bure*. Mängesha had good relation with Minelik. He facilitated trade between his domain and Sudan; this helped him to generate enough money from trading activities. When Mängesha died in 1910 Menelik added Damot to the governorship of Hailu a year after Hailu incorporated Agew Midir and become the ruler of the whole of Gojjam.³⁶

Therefore, Gässässä could not benefit from either as a gateway or market dues. Gässässä on the other hand made his way to Addis Ababa to complain against Imiru. Expecting himself as the house member of Täklä-Häymanot and his contribution in capturing *Lij* Iyasu, he sought their acceptance. When he was the governor of Basso Liben, he hoped to make himself as valuable to the Emperor as the governor of Gojjam in case the Emperor would search for a member from the Gojjam ruling house. In such an event, Gässässä would have been a likely candidate with the absence of other ruling families.³⁷To facilitate his reform Imiru stationed soldiers in various

³⁴ Abel Kasshun, p.5.

³⁵ Informants: Kaläšidk, Adamu , Şägay, Kassahun Yitebark

³⁶ Informants:, Zeleke Yitayew, TayäBirhänu, TässämaYohannis.

³⁷ Abdussamed H. Ahmed, p.87.

areas of Gojjam his salaried soldiers conducted house to house search in Däbrä Markos for individuals who had looted Hailu's *gibbi* during Admasu's rebellion.³⁸ Imiru also took different tax reforms, his custom officials issued paper receipts and merchants can pass unhindered over the entire region by showing it. These reform measures of Imiru were progressive, in addition to fulfill the order of the central government.³⁹

The change of trade route led the local chiefs of Gojjam to raise revolts, they burned the offices of the custom officials and other buildings, these incidents were expressions of oppositions to Imiru's rule which the chiefs were able to exploit. The chiefs of Däbrä Markos did not like the appointment of Šawa officials in their provinces, because it was the norm for district governorship to pass from fathers to sons, although no law specified that this must happen and theoretically an unrestricted right of appointment lay in the hands of higher authorities. Nonetheless, men who were not appointed to succeed their fathers would consider that they had been disinherited.⁴⁰

In order to suppress this local revolt Imiru began to appoint local chiefs as district governors, his appointees were chiefs who had quarreled with the royal families of *Nigus* Täkelä-Häymanot, or individuals of local importance who were not supporter of Admassu, but he was unable to consolidate.⁴¹

In the region from 1932-1935 Imiru tried to make different reforms, but most of his reforms were not implemented because he faced resistance from the local chiefs who were supporter of *Ras* Hailu and his son Admasu.⁴²

Before the coming of Italians in Debre Markos town was administered by well known princes. To mention some of them were, Kantiba Matebie, Kantiba Gilageworgis and others. In October 1935 *Ras* Imiru Haile Sellassie led the Gojjam forces towards the northern front in response to the *kitet*, the mobilization order of the emperor against the Italians. This organized force went to the war on the direction of Gonder. However, some war leaders committed betrayal and become 'Bandas', one of these was *Fitawrari* Gässässä Belew (Nephew of Ras Hailu). “እ ኔ አ ል ሄ ድግ”

³⁸ Abdussamed H. Ahmed, p.87.

³⁹ Informants: Admasu Tiruneh, Käbbädä Ayle, Tämiru

⁴⁰ Abdussamed, H. Ahmed, p.91.

⁴¹ Informants: Admasu Tiruneh, Käbbädä, Mäkonnen Alemneh

⁴² Informants: Admasu Tiruneh, Kässahun, Ayalew Getahun.

ሰቲቶ ሸዋ እንደበላ ይጠቅ” I don’t go to Setit the Šäwa should die as they eat. He marched to Däbrä Markos with his contingents against the officials of Imiru who had been delegated to safeguard the town and the palace. The town was turmoil after the march of Gässässä.⁴³

Following this situation Ras Imiru sent a message by telegram to Haileselassie. The emperor gave fast response ordering the Šäwan army in January 1936 under the leadership of *Afenigus Aregay*, *Dejazmach Tesfa*, *Fitawurari Wubishet* and *Qegnasmach Sahle* which numbered 15,000-20,000 was sent to the province and fought at Däbrä Markos and its environs against Gässässä Belew.⁴⁴ Gässässä was defeated, but in April 1936 he and other rebel chiefs of Gojjam surrendered to the Italians at Bahir Dar. The Italian invading army accompanied by the rebel chiefs advanced from Bahir Dar to Däbrä Markos in two columns, one wing by way of Moṭṭa and the other by way of Bure.

The army advancing towards Däbrä Markos met considerable resistance in the town, therefore, on 20 May 1936, they captured the town. General Achille Starace, the Italian army General, raised the Italian flag at the ex-consulate office in the town.⁴⁵ Even during their entry there was no resistance on the part of the people against the Italians. This was due to significant factors, for one thing, the people of the town and the province had been divided in two groups. One group was pro-Gässässä, who stood against the Šäwans, the rule of *Ras Imiru* and the emperor. This group favored the deposition of the traditional hereditary ruler therefore they believed to have welcomed the Italians. The other one was the Pro-Imiru group, after being defeated at the northern front did not recognize itself against the invading army. Imiru after his defeat in the north returned to Däbrä Markos for a brief period. But seeing the danger of the advancing arm of the enemy he left the town before he was overwhelmed. Another significant point that assisted the Italians to take over the town without any meaningful resistance was lack of leadership on the part of the people.⁴⁶

⁴³ Informant: Tamiru, Beqalu, Kässahun

⁴⁴Yohannes Birhanu, “The Patriots in Gojjam, 1936-1941: A study of Resistance movement”, (B.A Thesis in History, Addis Ababa University, 1972), p.6.

⁴⁵Seleten Seyume, “History of Gojjam Resistance in Gojjam (Ethiopia) 1936-1941,” (PhD Dissertation in History, Addis Ababa University, 1999), p.93.

⁴⁶ Informants: Ašeber Şega , Bäkälä Mekonnen, Admasu Akalu

After *Nigus* Tākelä-Häymanot consolidated his power, he selected the site for his seat and he confined his administration in the town.⁴⁷ Alongside with the construction of palace building, the *Nigus* also granted land around the palace and church to his favorites. The lands allotted to them by *Nigus* Tākelä-Häymanot were two kinds. The clergy who were assigned to give religious services, especially to St. Mark church were granted lands called church land. And his military officials, craftsmen domestic servants and Muslim merchants were also granted state land.⁴⁸

The presence of different artisan, the clergy and merchant, civil and military official increased their participation in the activities of the province capital and the court. Concomitant with this there appeared population growth and the young town physically enlarged and consequently different *Säfärs*, villages evolved. Among those were the following:

Kahin-säfär, priests' village: It was located to the south of St .Mark church; stretching from the church to the present day Däbrä-Markos Hospital. It was a village where rich priests dwelled.

Färäsebét, horse house, this *säfär* was located to the north of the provincial places stretching to the present day Täklä-Häymanot school. At present this area covers mainly *Qäbäle* 09 and *Qäbäle* 04. It was called *färäsbét* because horses imported from Sudan grazed there.⁴⁹

Sefi-säfär, saddle maker's village: It was the area from *färäsbét* to the stream of Wutrin, to the north of the provincial palace; it was the area where saddlers and makers of *zinar*, leather belt to contain cartridges, dwelled. At present, this area covers *Qäbäle* 04.⁵⁰

Qire-säfär, cunning women's village: It was the village where cunning and subtle women who were engaged in the sale of local drinks such as *Tej* and *Araki* and who entertained men dwelled. It was located to the east of the provincial court in the present day *Qäbäle* 06.⁵¹

Abun-säfär, village of the bishop: It was the area where the first bishop to the province. *Abune* Luqas lived. It was located to the east of the province court in the present day *Qäbäle* 06.⁵²

⁴⁷ Robert B Potter and Sally Lloyd Evans, *The city in developing world*(Singapore: Pearson education Ltd, 1998), p.95

⁴⁸ AläqqaTākeläEyesusWaqjira, ed by SergawGelawYetyopia Tarik(the History of Ethiopia, Addis Ababa, 2015),p. 203

⁴⁹Informants: Tässäma, Dämessé, ZäwdéGetasew.

⁵⁰*Ibid.*

⁵¹ Informants: Tässäma, AshberŞäga, Dämessé, Zäwdé.

Yedämera-säfär, bonfire village: it was the place where *Nigus* Täkelä-Haymanot held the bone fire ceremony for the finding of the true cross. It was located in the present day Qäbäle 03 near the church of Abima Mariyam.⁵³

From the location of the above mentioned *säfärs*, it is evident that the physical growth of the town had only been to the north, south and east of the provincial court. From the nomenclature of the above *säfärs* we can understand that varied occupational group started to appear at the early stage of the development of the town during the period of *Nigus* Täkelä-Häymanot.⁵⁴

For the growth and development of the city or a town the population who live in it has a determinant role, because it is the producer as well as the consumer of all public and private goods and services which are the basic objectives of the socio-economic and development plan and, so that the most vital element in a town for its growth and development is the people who live in it.⁵⁵

Nigus Täkälä-Häymanot's firm control of all districts of the province attracted many people to the town for administrative or religious purpose. Consequently the population of the town was swelling. It was physically enlarged in three directions north, east, and south. The western part of the court and the church of St. Mark were bounded by every steep slope where further settlement had been and still is impossible.⁵⁶

In 1938, the population of the town of Däbrä Markos was estimated to be 10,000 and later in 1965, according to the urban survey of the central statistics office the population of the town was estimated to be 20,720.⁵⁷ Thus, from 1938 to 1965 in twenty-seven years, the population of Debre-Markos increased 110%. According to the population census conducted in 1967 the total population of the town was 21,536.⁵⁸ And in 1970 it was estimated to be 27,170,⁵⁹ and

⁵²*Ibid.*

⁵³*Ibid.*

⁵⁴ Abebaw Ayalew: *A History of Church Painting in East Gojjam in the Eighteenth and Nineteenth Centuries* (M.A thesis Addis Ababa university 2002), p 15.

⁵⁵ Emrys Jones, *Town and cities* (New York, Oxford university press, 1966), p.104.

⁵⁶ AläqaTekeleEyesusWagjira, ed, by SergawGelaw, *YetyopiaTarik*(the History ofEthiopia, Addis Ababa, 2015), p. 204.

⁵⁷ Imperial Ethiopian Government *statistical Abstract for 1965*, (Addis Ababa: undated), p.26.

⁵⁸ Central Statistics Office, *Statistical Abstract for 1967 and 1968*, (Addis Ababa: undated),

⁵⁹ Central Statistics Office *Statistical Abstract for 1971*, (Addis Ababa: undated), p.29.

in 1984 the population and housing census the population of Däbrä Markos reached 41,136.⁶⁰ From 1967 to 1970 the figure there fore increased 25.71% and from 1970 to 1984 it increased 91%. In the above years the sex ratio measured in terms of males per 100 females was documented to increase continuously.⁶¹

There are basically two ways an urban population can increase as the result of higher rate of urban birth to death rate and by net migration that is when immigration exceeds out migration.⁶² For the population growth of Debre Markos both the above two factors could be considered to contributory factors. There were an increasing number of population and in-migration showed a relative increase, in this regard for instance out of the total population of Debre Markos in 1984, 41, 136 of 4242 or 10.3% were migrants.⁶³

According to the 1984 central statistics authority census, out of the total migrant population of the town that is 4242, 2401 or 56.6% migrated from the rural environment of Däbrä Markos and 1841 or 43.4% migrated from small urban centers.⁶⁴ The excessive number of migrants to urban migrants could be attributed to different and varying but inter related factors with in the rural environment of the town.

In this regard, the failure in agricultural production and income in the sector because of poor land productivity and over population pushed the rural population to Däbrä Markos. This was because land productivity and over population in rural areas are closely linked to the probability of out-migration from rural to urban areas.⁶⁵ In terms of sex with regard to the migrant population of Däbrä Markos for the period 1984, out of the total migrant population, 4242, from the total 2161 or 50.9 percent were females.⁶⁶

From these migrant females, most of them saw prostitution as a last resort to overcome their social and economic problems. That was why there were many women in the town engaged in

⁶⁰ Peoples Democratic Republic of Ethiopia, Office of Population and Housing Census Commission, Population and housing census; 1984 Analytical report on Gojjam region , (Addis Ababa; 1990), p.35.

⁶¹ Central Statistics Office, Statistical Abstract for 1967 and 1968, (Addis Ababa; undated), p.31.

⁶² William J. Hanna and Judith L. Hanna, *Urban Dynamics in Black Africa, Second Edition*, (New York: Aldine publishing Co, 1981), p.31.

⁶³ *Population and Housing Census: 1984, Analytical Report* on Gojjam region (Addis Ababa: 1990), p.243.

⁶⁴ *Population and Housing Census: 1984, Analytical Report* on Gojjam region (Addis Ababa: 1990), p. 253.

⁶⁵ William J. Hanna and Judith L. Hanna, p.43.

⁶⁶ *Population and housing census: 1984*, p.266.

this occupation, which they did not want to engage in, this shows us that in developing world poverty and urbanization are highly gendered, with women constituting the poorest of the poor in most urban centers.⁶⁷

Regarding religious composition of Däbrä Markos, the population of the town has been predominantly Orthodox Christians. Of the total population of the town, 97.1% in addition to the Orthodox Christian followers Muslims population account for 2.5%.

Table 1.1 Distribution of Population in 2021

Major religious groups	number	%
Christian	174,207	97.3
Orthodox	172417	97.1
Muslim	4476	2.3
Protestant	1074	0.3
Catholic	716	0.1
Others	358	0.2
Total	179,041	100

Source: Däbrä Markos Town Administration Development plan follow-up review group of 2021

Another most important feature of the population of Däbrä Markos is its ethnic composition. The population of the town is predominantly Amhara. Therefore, there is a very limited ethnic composition that could have brought about cultural intermingling which might have had its own positive role for the development of the town.⁶⁸

Table 1.2 Population Composition in 2021

No	Ethnic group	Population composition in %
1	Amhara	96.1%

⁶⁷ Robert B potter and Sally Lloyd Evans, *The city in developing world* (Singapore: Pearson education Ltd, 1998), p.95

⁶⁸ Däbrä Markos Town Information and Communication office, 2009 “The Fertility City of Däbrä Marqos,”(October, 2011 E.C.), p. 10.

2	Oromo	0.8%
3	Agäw	0.5%
4	Tigre	0.4%
5	Others	2.2%
6	Total	100%

Source: Däbrä Markos Town Administration Development plan follow-up review group
2021/2022

CHAPTER TWO

ADMINISTRATION OF THE TOWN

2.1 Fascist occupation of the town from 1936 to 1941

Once the Italians had captured Däbrä Markos, they began to encamped themselves in different parts of the town. Some of them camped at the ex-Italian consulate, these was located to the south of the town in the area of Gimjabet. Another group camped at the provincial palace, stil others in the areas the present Täklä Häymanot school, Qidamin and Wuseta. In all sites they dug trenches and filled sandbags to protect themselves from any possible enemy attack. All these camps were dispersed and were located in the northern, southern and eastern extremities of the town.⁶⁹

Däbrä Markos town after the fall of to the Italians, it was made the seat of the commissioner of Gojjam. The first commissioner General Achille Starace, he was later replaced by colonel Natale and colonel Maraventano respectively.⁷⁰ It was the colonial policy of Italy to establish numerous residences all over the country to carry out and consolidate the Italian Administration. The resident bellow the commissioner was the main tool of the Italians political penetration. His presence was supposed win over the people and create trust in Italian justice and good administration. The residents had to give the people impression that the Italian government was interested in them. In line with this was also made the seat of the resident who was the head of the residence of Däbrä Markos and its environs.⁷¹

Beside these, immediately after they took over the town the Italian distributed clothes, sugar, flour and money to the people of the town. This was efected for two reasons; firstly, they wanted to win the support of the people and to show their generosity, and also to attract those who had not yielded to them. Most of the notables of the town and the province had gone to the bush and are not surrendered themselves. Secondly, immediately after the capture of the town the peasant who frequented its weekly market had been discouraged to come with their agricultural product

⁶⁹ Informants : Mulualet Jemberie, Ašebre Šega, Bekele

⁷⁰ Seleten Seyoum, p.94.

⁷¹ Alberto Sbacci, *Ethiopia under Mussolini: Facism and its colonial experience* (London: Zed books Ltd 1985), p.87.

till stabilization occurred. Their absence created shortage of customer goods mainly food. Therefore, the above two factors pushed the Italians to make their distribution to the people of the town.⁷²

The Italians began to be engaged indirect administration by creating relative stabilization, they appointed local chiefs as judges and administrative to the town. Among these were Bezabih Adal, Amede Omer, Nigist Tekle Haymanot, Muluneš Hailu and Dinqineš Hailu. Except Amede Omer all of the above appointed judges belonged to the ruling houses of the province and renowned notables of the province. All the above mentioned appointees earned monthly salaries from the Italians in 'Lire'.⁷³

After they appointed loyal personalities for their colonial administration and put themselves in a stronger position, the Italians engaged themselves in different infrastructural activities in Debre Markos. They opened a school in center of the town; it was located in the present day kebele 04, where the Commercial Bank branch and Telecommunication office are located. Italian and Eritrean teachers were assigned to teach the students. The instructional media was Italian and Amharic and the grades were 1-4th. In order to attract more students to the school, clothes, food and money were provided for the students. But their attempt to induce the students to attained Italian colonial education was futile, because as my informants informed there were only a few students who attended the school. The Italians also opened medical centers in the ex-consulate office and at the residence in the present day Tekle Haymanot school compound. The service was managed by both Italians and Eritrean.⁷⁴

Furthermore, with the view to linking the north western area of the country with the capital city, Addis Ababa, the Italians were also engaged in road construction. In line with this they improved the road that was built shortly prior to the war from the Abay Gorge to Däbrä Markos. In addition to this, in the face stiff patriotic resistance, they built the road from Däbrä Markos to

⁷² Informants: Gebeyehu Tegegn, Workneh, GetenetSiferew

⁷³ Albberto Sbacci, p.153.

⁷⁴ Informants: Ašebre , Bäkälä, Mulualem,

Bure. This was part of their strategic plan for the construction of the road from Addis Ababa to Gonder. But their attempt failed, because they did not go beyond Bure.⁷⁵

The Italian endeavor to construct a bridge across the Abay River remained an unfulfilled aspiration. For centuries the river had been a natural barrier to the province and later to the development of Däbrä Markos town. But the Italians succeeded in crossing the river and transported goods on their Trenta quarto (Italian Lorries) to the town. This was made possible through different mechanisms. First they tied pontoons in line with ropes together on the river. Then they laid large and long timber planks on the pontoons in rows. The Lorries loaded with different goods and ammunitions were able to cross the river on these pontoons.⁷⁶

In addition to road communication they cleared the forest and built an airfield in the present area of kebele 02 and kebele 11 in the place called Abbahim. It is a wide elevated land suitable for planes to land. It served for them for their cargo planes. The airfield did not serve the Italians for landing planes that attacked guerilla fighters in the province. These fighting planes came from the north; most probably from Gonder. The airfield is one of the most important legacies of the Italians that still serve to link the town with the capital city and other urban centers.⁷⁷

The Italians to overcome communication problems encouraged the trading activity of the town. Following these transport developments two Greeks, Mosse Nersis and Mosse Nestor appeared on the scene as traders. The former was engaged in shoe repairing business and the latter in small-scale soap production and food & drinks retail trade. Consequently for the first time European beverage drinks started to be retailed for the local people. These drinks in the period of Ras Hailu were only noblemen's drinks found in the palace compound (gibi).⁷⁸

Arab traders like, Barba, Naji, Mehasen, Gayid, Hassen and Abdela were active in the retail trade of imported items like clothes, blankets and abujadid. They also bought agricultural products like oil seeds, honey and hides and skins from the town's market and transported them to Addis Ababa. With the advent of the Italians their compatriots also made their way to the town for different activities. Among these were Paulo Mazeli, Giovani Vusardi, and Sprilo. Mazeli and

⁷⁵Richard Pankhurst, "Road building during Fascist Italian Occupation of Ethiopia," *African Quarterly*, Vol.xv, No.3 (1975), p.49.

⁷⁶ Informants: Mulualem, MuladamAtnafu,

⁷⁷ Informants: Ašebre, Gebeyehu, Sewunet Akalu

⁷⁸ Informants: Bekele, Gulilat Alemu

Sprilo were engaged in rendering medical services, while Vusardi was engaged in a carpentry business.⁷⁹

In the town there were three market places before the Italian occupation, in three different places. The people attended on three days of the week. But latter, after their occupation, the Italian discouraged the people from attending the Tuesday and Thursday markets so that these markets were abandoned in the Italian period. This probably might have been for security reasons, because Thursday market at Gimjabet was neat to their main camps. Besides these camps the seat of the commissioner and the ex-Italian consulate were also near to this market place. The Tuesday Hailu Gebeya market was also close to their prison house, Caserma. Moreover the area was swampy, far from the center of the town beyond the stream of Wuseta. Consequently the satrday Qidamin market became the main market of the town. Besides the Saturday market Tuesday and Thursday markets were added in the Qidamin market area. Eventually it becomes a tri-weekly market. In addition to the former types of trading activities shops and local restaurants opened by foreigners were located in this market. The Qidamin market was also used as a place for public punishments by the Italians. It was here that they used to hang suspected patriots, patriotic leaders and others whom they believed to have close relation with what they called rebels. They were hanged on Saturdays, the main market day, before the assemblage of the people.⁸⁰

Furthermore as a result the proximity of the Italian settlement with the natives, ordinary Italians make relation and did in fact cohabit with local women.⁸¹ This paved the way for the expansion of prostitution. There were women who were engaged in the retail trade of local drinks, these women first appeared during the period of Nigus Tekle Haymanot in the village called Qire säfär. They earned their livelihood partly from the persons, usually nobles, who made them come to the town and partly from their retail trade. In those days of Ras Hailu, such women were found in the main market of Qidamin and their number gradually increased concomitant with the growth of the town.⁸²

⁷⁹ Informants: Adamu, Kumilachew Diniku

⁸⁰ Informants: Bäkälä , Ašäbre , Gulilat

⁸¹ Informants Tessema Yohannis:, Kebede Admas, Kumilachew Dinku

⁸² Abel Kassahun, "Debre Markos: Foundation, Growth and Development up to 1941," (B.A Thesis in History, Addis Ababa University, 1984), p.24.

The Italians for their service introduced electric light, the first diesel engine to generate electric light was installed at the present kebele 04 and it generated light for their restaurants and other activities. But also the Italians did not introduce a modern water supply system. Even for themselves they used transport water from the nearby stream of Wuseta, Wonqa and Yegimiç, from these streams they transported water on carts pulled by mules at first, but latter they used Lorries.⁸³

In addition to these, the Italian occupation of Däbrä Markos had little effect on its growth and development. The stiff resistance of the patriots was one factor that exerted its influence up on them. This deterred them from attempting many infrastructural developments. Their occupation was too busy and weary in checking the guerrilla fighters all over the province rather than to continue different infrastructural development.⁸⁴

The final attempts to liquidate the patriots' resistance the Italians were forced to bring back to Debre Markos the provincial hereditary ruler, Ras Hailu. Though he was the most favored by them from among the other collaborators Ras and Dejzmach but his arrival to the province had inconsiderable significance for their aim. In the early month of 1941 the Italians withdrew from most of their camps to the east and north of Däbrä Markos. The evacuation of the Italians was carried out in haste and in a disorganized manner even without collecting and removing their arms and ammunition. Consequently the town was seen as a stores and war materials. There were about 15,000 Italian regular troops, Italian Blackshirts and some thousand 'banda' troops and there were also many aircrafts to defend the town.⁸⁵

The Italians main garrisons in and around Däbrä Markos at this period were, Daligaw Yohanis, to the north west of the town about 2km from it. Abima in the north part of the town, the hill near the Çemoga River into the south of the town about 3km from it and their former garrison at Gimjabet in the southern part of the town. Meanwhile the Gideon force and the patriotic force led by their respective leaders converged on the Italian garrisons around the town. But the Italians forces, despite the instruction of General Nasi evacuated the town by leaving it to Ras Hailu. The *Ras* surrendered himself to one the British military officers, Colonel Baustead. This

⁸³ Informants: Mulu mekonen, Qomich Ambaw , Tessema

⁸⁴ Alberto Sbacci...p.124

⁸⁵ Alberto Sbacc, p.130

paved the way for the triumphal entry of the Emperor. The Italians captured Däbrä Markos town without fighting and evacuated it without fighting. Finally the patriotic movement and the people harassment against the Italians forced the Italians to evacuate Däbrä Markos on 4, April 1941.⁸⁶

2.2 Administration during 1941-1974

The arrival of Emperor Hail Selassie in Sudan and his advance to the province of Gojjam along side with the Gideon forces brought the withdrawal of the Italians in some parts. It was true that the Italians mainly evacuated from Däbrä Markos immediately after the battle of *Yäçäräqa* about 55km far from Däbrä Markos. *Dajjazmač* Haileyesus Filate led the battle.⁸⁷ Even if there was an attempt of Italians in bringing back the hereditary ruler of the province *Ras* Hailu the well-known collaborator of Italian, it was unsuccessful because of the strong patriotic resistance movement and harassment. April 4, 1941 marked the final evacuation of Italians from Däbrä Markos and aborted their dream to control the area by using their forces that was led by General Nasi. The evacuation was carried out in haste and in a disorganized manner. General Wingate played a vital role for this disorganized evacuation of Italians.⁸⁸

This hasty evacuation of the Italians had significant effects. Firstly it left the presence of many *askaris* and *banda* troops under *Ras* Hailu. Hence the town was crammed with large and varied military equipments in conjunction with the patriots feeling of the residents. There could have been more bloodshed, had the Italians not evacuated the town peacefully. In fact there was shooting here and there to celebrate the liberation of the town and the province on the part of the patriots and the population of the tow.⁸⁹

Secondly, the peaceful evacuation of the Italians assisted *Ras* Hailu to win the favors of the Emperor and other patriotic leaders who entered the town. He was reported to have said to *Dajjazmač* Käbbädä Tässäma that the patriots and the peasant's army around the town were ready to plunder and since Käbbädä was the representative of the Emperor, he should come as quickly as possible and the *Ras* would hand over the *Gibi* that the Italians used for their Camps to him. Following the message of the *Ras*, Käbbädä, Šäläqa Yohannis Abdi, *Fitawrari* Zäläqa

⁸⁶Orde Charles Wingate, "Appreciation of the Ethiopian Campaign", Ethiopian Observer, Addis Ababa, 1973, Vol. 15, No.4, p.5.

⁸⁷ Informants: Zäläqä Yetayäw, Gétačew.

⁸⁸ Reproduction of Ordo Charles Wingate "Appreciation of the Ethiopian campaign", Ethiopian observer Addis Ababa. 1973 Vol, No.p.8.

⁸⁹ Informants: Ašäber, Käbbädä, Admasu Ṭiruneh, Bälay Getahun.

and Makonnen Dästa along with their contingents entered the town where the *Ras* with an invitation warmly welcomed them. That was why neither the patriots nor the Emperor taken him to prison. Above all these events to saved the town from looting and had also a considerable significance for the pacification of the town.⁹⁰

After the entry of some patriotic leaders and their contingent the Emperor made his way to the provincial capital and entered on Sunday 6, April, 1941. On his triumphal entry he hoisted the Ethiopian flag at the ex-Italian camp near the present day Däbrä Markos Hospital. It was at this moment that *Ras* Hailu surrendered himself to the Emperor. After this Emperor Hail Selassie conferred titles on the notable patriots and ordered them. The peasants around each patriotic leader “በ ደብዳቤ ግብ” are administered according to your fathers“ until *Šum Shir* (appointment and demotion) took place.⁹¹

After he made different arrangement, he ordered the peasants army to go to their respective localities and keep peace and order there. Once the peasant’s army had left the town there was no opportunities for chaos and disorder specially for looting. In this regard, the Emperor’s order had a pivotal role for the pacification of Däbrä Markos. For another the presence of the Emperor and the army that took charge to safeguard him played its own part for the stabilization and pacification of the town. Any one from the patriots or the Banda side would not have dared to plunder and loot the town and the Italian camps in it, which could have brought disorder in the face of the concentration of the Emperor’s army.⁹²

Besides this, his physical presence and long stay in the town, despite the presence of different armaments in the camps and the issue of other armaments by the Italians specifically for their Banda troops, had its own positive effect in keeping peace and order in the town.⁹³ Before he left for Addis Ababa, the Emperor appointed Bāyānā Bēšāw acting administrator of Däbrä Markos.⁹⁴ He was one of the renowned patriots of the province. His knowledge of the locality and the people of the town, and the services that he had rendered as a patriot in different battle fields and his loyalty were the main factors for the selection of *Fitawrari* Bāyāne as acting

⁹⁰KabadaTassama, *YatarikMastwasha*. (Addis Ababa Artistic Printing Press, 1962 E.C), p.404.

⁹¹*Ibid.*

⁹²KabadaTassama, p 404.

⁹³*Ibid.*

⁹⁴ KabadaTassama, p 383.

administrator of Däbrä Markos. He took the responsibility for administrating and safeguarding the town with other patriots assigned as “የ ከተማዝባ ቂዎች” (“watchmen of the town”). To enable them to carry out their duties and responsibilities the guards of the town under him were provided with guns that the Italians left behind by the order of the Emperor. They acted as a police force and this force was the first force that took charge of keeping peace and order after the departure of the Emperor, and before the establishment of a police station and a modern police force took its place. Bāyänā and the guards under him carried out the responsibility given to them by the Emperor until the town was granted a municipal administration.⁹⁵

Däbrä Markos town achieved a municipal administration immediately after the appointment of *Ras* Imiru Haile Selassie as the governor of Gojjam.⁹⁶ The municipality in the pre-Italian occupation period is said to have been designed and planned. The streets of the town and the residents of the *Ballabat* were mapped. But the 1945 municipal proclamation granted the town a municipal administration. The proclamation states that such municipal towns should be administered by a municipal council composed of seven members of the resident of the town. Other than these members, in the municipal council there were the representative’s of the branches of ministerial office of the governorate-General like, the representative of the ministry of health, education, finance, justice and telecommunication. Those elected by the resident were known as public councilors and those from different ministerial branches were known as representative of the administration.⁹⁷

The municipal council was empowered to decide the town budget; the assessment and collection of municipal taxes as well as administration of municipal revenues of any kind were laid out, closing and maintaining of streets, bridges and so on. However all the decisions of municipal council were put in place only to enforce after the confirmation of the Governor-General who he was the head of Gojjam governor.⁹⁸ Under the *Käntiba* there were many different personnel employed to execute day-to-day activities of the municipal administration.⁹⁹

⁹⁵ Informants: Kassahun Ayaléw, Ašäber , Admasu .

⁹⁶ *Ibid.*

⁹⁷ NegaritGazeta.No 7, 4th year, 1945

⁹⁸ NegaritGazeta.No 7, 4th year, 1945

⁹⁹ Archive folder file no 39 Ref No 3704/34 from the municipality of Debre Markos

In order to carry out its duties the municipality starting from its establishment upto the 1960s, the town was divided into two *wärädas*. The first *wäräda* was constituted by the southern safer of *Gimjabet, Qidamin, Abun safer, Wusata* and *Bassobér*. The second *wäräda* was constituted by the *Safer* of *Abimä, Dibzä, Färäsbét* and *Awräbér* each *wäräda* had its own *Šum* consequently. The *Šum* of each *wäräda* at the same time was also acting as a judge Ayalew Lämna was the first *Šum* of the first *wäräda* and Mäbraté Jifar was the first *Šum* of the second *wäräda*.¹⁰⁰

He was empowered to deal with his respective *wäräda* and he was ordered by the municipal officials. And he was responsible for different activities like ordering the dwellers in his *wäräda* to pay urban land use tax and other duties. Below each *wäräda* were safer *Šum*, village heads who were called *Aṭibiya Dägñä*, judges of a village, they performed the activities and duties given to them by the *wäräda Šum*.¹⁰¹

In the 1960s because of the increment of the population through different means the number of *wäräda* increased to be four. These were the first *wäräda* that comprised *Abima safer* and *Dibza safer*, the second *wäräda* the *Gmjäbét Safer*, the third *wäräda* *Säfärs* of Mark church, *Kahin säfär* and *Basso Bär* and the fourth *wäräda* *Moṭṭa säfär Qidamin, Awra Bär* and *wusäta*. *Nagadras Zewdé Läma, Hiruy Tämäsgegn, Gäla Yätamäne* and *Bäläy Bäyäné* were the *Šum* of each *Wäräda* until 1974. In each *Wäräda* there were employed personnel other than the *Šum* who performed the day to day activities of each *Wäräda* for these personnel in addition to his monthly salary was provided with clothes and shoes by the municipality.¹⁰²

After the establishment of the municipal Administration of Däbrä Markos municipality began to allot lands for the building and construction of dwelling houses, shops and other establishment for trading, so that the town's lands were categorized in to four *killil*. In each *Killil* there were four classes of land as first, second, third and fourth class lands. The classification and categorization of the urban lands was based on the nearness and remoteness from the center of the town mostly. The rate of annual payment of land tax also varied on the basis of the

¹⁰⁰Informants: Bäläy, Kassahun Ayaléw, Admasu Ṭiruneh.

¹⁰¹*Ibid.*

¹⁰²Informants: Bäläy, Kassahun Ayaléw, Admasu Ṭiruneh.

classification of land. Beside the urban land tax the municipal administration also issued different notices and opened different departments to increase the annual revenue.¹⁰³

Table 2.1 Annual Revenue of Municipality from 1942-1949 E.C

No	Year	Birr
1	1942	67,280
2	1943	70,586
3	1944	57,296
4	1945	52,000
5	1946	55,201
6	1947	10,109
7	1948	18,111
8	1949	27,336
9	1950	30,546

Source: 12. Negarit Gazeta.No 7 4th year, 1951.

The annual revenue of the municipal administration decreased after 1946 this was the effect of different factors. In the early years of the moonscape administration the role of the *Käntiba Fitawrari* Gilagiorgis had been significant in introducing new sources of revenue. He had introduced many diversified sources of revenue among this were revenue from transfer of urban houses and land, payment from the issue of identity cards; hence for sloughing animals licenses; for the possession of weapons and the like.¹⁰⁴

The participation of the public councilors in decision making and tax assessment of the municipality was less encouraging to increase the municipal revenue. The request of Gilagiorgis to *Ras Hailu Balaw*, the governor-General of Gojjam indicates this fact. In his letter addressed to letter *Käntiba* reported that the three public councilors, *Nägadres Ejigu Bäyänä*, *Nägaš Worqinéh* and *Bzunäh Därsäh* refused to assess tax from the traders to town and demanded their

¹⁰³ Informants: Bälay, Kassahun Ayaléw, Admasu Ṭiruneh.

¹⁰⁴ *Ibid.*

dismissal from their post and their replacement by others who could full fill their duties and responsibilities.¹⁰⁵

The municipal administration from its establishment made attempts to increase and diversify to its revenue in order to build streets and infrastructure in the town. Nevertheless some of the people of the town were not interested in the activities of the municipality and even in its establishment. The nature of land tenure in the town was one of the factors for dissatisfaction of the people with regard to the municipality. Those holders of *rist* and church land had acquired large tracts of urban land they disliked the municipal administration fearing that the municipality would measure the land they held and would take the excess urban land.¹⁰⁶

That was why *Dajjazmač* Kābbādā Tāssāma and *Dajjazmač* Šāhaye Inqu Selassie warned the people that unless the people of the town obeyed the laws of the municipality and cooperated with the municipal officials in their endeavors for the development of the town, the provisional capital would be transfer either to Finotā Sālam or Bahir Dar.¹⁰⁷

This had its own negative impact up on the development of the town of Dābrā Markos. Uncertain about the transfer of the provisional capital to some other town some people were discouraged from constructing their own dwelling houses above all, different individuals who had the skill and capital and who would have been engaged in different occupation were also not interested in investing in different trading activates of the town and engaging in different occupations. “Because of the persistent rumors, that the capital of Gojjam would be transferred Finotā Sālam or Bahir Dar. Dābrā Markos suffered a great deal for more than a decade¹⁰⁸

2.3 Land administration

The social structure of traditional Amhara society represents the classic trinity of noble, priest and peasant.¹⁰⁹The founder of the lineage is known as *Abbat* (father) these were also *Aqñi Abbat* this was usually called as *Wanaabbat* various grounds are cited for the original claim laid to land

¹⁰⁵ DMUAC Folder No 78 file no 374/32 from Gilagiorgis to the governor general Ras Hailu Balaw, Nehassie 12. 1945.

¹⁰⁶*Ibid.*

¹⁰⁷Mosfinwoldemariam, “*problem of urbanization*” (in the proceeding of the third international conference of Ethiopian studies, Addis Ababa, 1961), p.24.

¹⁰⁸Mosfinwoldemariam, p 24

¹⁰⁹John Markakis, Ethiopia: Anatomy of a traditional polity, Addis Ababa Oxford University Press Nairobi, NewYork 2003p,73

by the *Abbat*. However, the ground most frequently cited and preferred is grant by the ruler called *Gult*. The descendant of the *Abbat* who claims right to the land is known as *baläabbat*.¹¹⁰

The right over land which is derived from kinship is called *rist*. The person who exercises this right is called *ristegna*.¹¹¹ Traditionally, in fact, it was not possible to acquire such rights through Economic means. Thus, the system of land holding appears as the corner-stone of the traditional social structure.¹¹² The *mäläkäña* performed the functions of the *gultäña* and received the tribute, fees and services due to him.¹¹³

Balä Abats were the most privileged class of the town followed by the nobility and the clergy. But the remaining crafts men, peasants, those who have no ox and have small lands were plough the lands of the *Balä Abats*, through *Siso* and *Erbo* one third and one fourth respectively were paid as a land rent annually, they usually called *Çiseña*. The *Çiseña* also oblige to give free labor service for the land owners when he built his home, fence and other activities he needed. The products were measured by traditional measuring tools such as: *Ladan*, *Aqomada Seličä* and other were used. The craft men were land less and they consider as the lowest level. They had no the right to inter married with the *Baläbat*. They live the lowest level of the society. Because they were consider as new comer from other areas.¹¹⁴

The land that is in the possession of the *Rist* was previously hold by *Qinatie*, it was a kind of land holding system which he prepare the land for farming he could have the right to take the land for his personal use without the involvement of others, even his brothers and sisters. *Qinatie* land also transferred from father to offspring's after the first person hold the land by the means of it. It becomes considered as the *rist* land and the father transfer it to his children as his *rist* land.¹¹⁵

Rist system, most authors repeat that the Amhara considered the founding father, called *Aqñiabbat* as the owner of the land. *Rist* land could not be sold, but it could be inherited by individuals those who by virtue of their blood, had a claim on the *aqñiabbat*'s land. the town had no *Mazägaja bet* for the registration of land and other services. The *Rim* structure of the town

¹¹⁰ John Markakis, p.75

¹¹¹ *Ibid*, p76

¹¹² *Ibid*, p 78

¹¹³ *Ibid*, p.84

¹¹⁴ Informants: Esubalew Zewdie, Waleliñ, BäqaluHunegnaw

¹¹⁵ Informants: Bäqalu, Ašäber.

divided into different villages/*Säfar*. These village were held by different *rim Baläbatoč* served as governor of their respective village/*Säfar*/ for collection of tax and other activities.¹¹⁶

Land distribution was not equal within the *rist* system but was ideally made according to need. In its distribution, the community also recognized the social responsibilities of influential people as needs.¹¹⁷

Table 2.2 List of main Rist owners of Debre Markos in 1960s

No	Stature	Rist owners name	How the Rist was owned	The area of the land M ²	The location of the land	Id No of the Rist	Receipt No	Remark
1	General	HäiléBaykädañ	Emperor gift	1213	Near the Bank	–	28814	Mobil petrol dippo
2	>>	>>	Bought	445	>>	–	28810	
3	Fetawrari	DämisAlamirew	>>	1853	Hospital	–	45118	
4	>>	>>	Inheritance	21911	Endemata	–		For Children
5	Fetawrari	HäyluŠebeši	Gift of Debir	840	Near Hospital	28	28285	1963EC
6	>>	FäntaFärädä	Gift of Debir	1916	Kahin Säfar	267	26170	>>
7	W/ro	YäšimebétDästa	Emperor gift	2713	Near to Square	25	19498	Bar

Sources: From Colenel Admasu Akalu private archive available at his home

The *gult* lord or *gultäña* had the right to collect part or all of the state taxes from the peasants in his *gult* area, as compensation for his expenditure and service in administering and defending the

¹¹⁶Informants: Bäqalu, Ašäber, Libanos

¹¹⁷Siegfried Pausewang, P.22

area, enforcing law and order and dispensing justice. *Gultäña* also claimed the right to use peasants' labor on their land and in their household.¹¹⁸

Gult land was held by the government appointees; this right was given and implemented by the will of the government when someone fulfills the following requirements:

When he was born in the *gult* and he would be patriot in the 5 years of Italian occupation and he was migrant the right given to the patriot or the migrant. If there is no patriot and migrant from the *gult* administration the *gult* transfer for descendant whether he was patriot or migrant until he was not committed by crime and reduce. When he got the *gult* through patriot and he was not descendent he can inherited the *gult* until other defender came and over come as he was the exact descendent of the *gult*.

A *Gult* held by patriotic right also dispossessed of by the descendants through argumentation and if the patriot had no any other livelihood. After the state governor examined and gave from the occupied state property from the two hand one according to his humanity. From the above *gult* was held by one father but the *gult* divided in to two, three and above descendants distributing was significant and necessary the committee assigned one of the descendants to be head and the remaining others were under him. This might transfer from the descendants through their service providing for the government. In one *Däbir* different father ordered by the vice *mesläné* but one father did not ordered the other fathers or vice versa.¹¹⁹

Church Land the wealth of the Coptic church of Ethiopia came mainly from land possessions. Cultivation rights on *Samon* land were normally awarded to priests for the duration of their services to the church.¹²⁰ Another source of wealth for the church was *gult* awarded to the church and Monasteries. In the same way the nobility and the church fulfilled the administrative function of the *gultäña* in its area.¹²¹

¹¹⁸ Siegfried Pausewang, P. 23.

¹¹⁹ DMUAC Folder No 19 File No 52/112 from the year 1937-1963.

¹²⁰ Siegfried Pausewang, P. 25.

¹²¹ *Ibid*, P. 26.

Each individual church or monastery disposed of some land for the sustenance of its priests. These lands, called *samon*, were excluded from rist system of inheritance and the distribution of their cultivation right was entirely at the disposal of the church.¹²²

One of the earliest *Däbir* was Gimjabét which has a number of *Abat* like Bärätgem, Täšešgam, Tägozem and others.¹²³ Abma was one of the *Däbir* in the town which had 14 member villages they were given and had the right to collect 1/3 of the tax was collected under the appointment of the *Däbir* like the form of the current *Qäbäle* of the town and adjacent rural *Qäbäle*. *Atbya Dañña* was appointed and administered the tax collected and gave 2/3 for the government and brings 1/3 for the church and the church had the right to appoint *Aṭbya Dañña*.¹²⁴

As the wealth of the church was derived almost exclusively from land or land rights, the church was also probably most seriously affected by land reform. *Samon* lands, which were tilled by the priests in lieu of a salary, remained in their control. The average poor priests living on agriculture like other peasants won security on their holdings.¹²⁵

Gemjabet was called previously/*Yesla*/ and there was sent trinity church at the area around the previous Fifteen *Šaleka*. Later on Gimjabét became grown into *Däbir* by King Täklä Häymanot of Gojjam. There were some Muslims, who they were came from Wollo such as Däjazmač Amedie Qäñazmač Ymer Abadargé were included under Gimjabét, but there was no Muslim community in the town before their arrival.¹²⁶

አ ብሎክ ዲሞክራሲ እንዲኖር

የስላምደብርሀን ችግር፡፡

Unlike see Abma and Dima

Yesla also became *Däbir*

¹²² Siegfried Pausewang, p.25.

¹²³ Aläqa Tekleysus Waqjiraedt by Girma Gétahun Ygojamte wuled Bämulu Keabayesk Abay Addis Ababa University press 2003, p.15

¹²⁴ Informants: Ašäber, Bäqalu, Libanos.

¹²⁵ Siegfried Pausewang, P. 112

¹²⁶ Informant Ašäber, Bäqalu, Libanos.

Those Abma and Dima are well known *Däbir* and Gimjabet also became *Däbiras* same as Abma and Dima. But the hidden meaning was it became the Muslim *Däbir* because of the existence of Muslims community through it.¹²⁷

Table 2.3 The main Debirs of the town

Warada domain	Vice Warada	Roll No	Name of the church/moastery	Däbir	Special name of the gult founded	The amount of allowance Birrcoin	Year of the gult given	Approved authority	No other livelihood	Is there <i>Atbyia dagna</i> or not	No of Gult
Gozamin	Tegozem	40	Abma Mariam	Däbir	Abma	217.84	1874	King TäkläHäymanot	There isn't other income	Allocated	1
Gozamin	Tešešgum	43	GemjabétKidanmihret	Däbir	Gemjabet	107.86	1874	King TäkläHäymanot	There isn't other income	Allocated	1
Gozamin	Tešešgum	44	EndemataEyesus	Yädäbirgebi	Endemata	16	1874	King TäkläHäymanot	There isn't other	Allocated	1

¹²⁷Informant Ašäber, Tamiru, Bäqalu.

										inco me	
--	--	--	--	--	--	--	--	--	--	------------	--

Source: DMUAC Folder No 19 File No 52/112

Land Measurement: in Gojjam, however, land was not divided into Gaša; the measurements were simply to be those in force in 1935.¹²⁸ *Qalad* was a kind of land measurement. It was widely practiced in the southern parts of Ethiopia, but newly introduced to Gojjam including Däbrä Markos. Most of the people of Gojjam did not accept land measurement.¹²⁹ After Ras Haylu Belew replaced by Dejazma Käbädä Täsämä in June 1946, he introduced *Qalad* in order to abolish the traditional land ownership system. On July 17, 1946 around 20 elders met at Däbrä Markos under the chairmanship of Dejazma Käbädä on the introduction of new tax system.¹³⁰

Lands of the *Baläbat* and *Mälkegna* were giving a chance for sold to others by the will of Ministry of Mines and State Domain since from 23 June, 1952 onwards.¹³¹ *Yäbaläabat* and *Mälkäña* land had the right to sell and bought for others it was officially decided by the government under the Prime Minister through attaching the written order stereotyped with money minister and land income main office.¹³²

Land was began sold in the time of Emperor Haile Selassie I one of the most notable *Qägnazmač* Sewnetie sold his own urban land for others, but their friend asked him why he sold the land? But he replied for them oh ‘the land let me eat before you eat me!’ after some days later on the Därg came and Nationalized the urban land and extra houses. Some of the people were astonished by his prophecy.¹³³

Tax

Most of the time tax was collected to supply basic social services to the tax payer for example, road construction, water supply, modern education, health service and other services. The way of tax collection methods are very important for the government. In time of Emperor Haile

¹²⁸Gezachew Adamu ‘‘A Historical Survey of Taxation in Gojjam (1991-1969),’’ MA Thesis A.A.U. May, 1971, p.19

¹²⁹Informants: Waläleñ, Bäqalu, Libanos,

¹³⁰Gezachew Admasu, p.2

¹³¹ DMUAC Folder No 19 Reference No 112, 1953-1954

¹³² DMUAC Folder No. 19 ref.No 52/112 A Letter from minister money and Land income main office 1937-1963

¹³³ Negus Täklä Häymanot School, p.13.

Sellassie I especially in Däbrä Markos tax was collect by *Abat* /father/ the great land owner collected the recessive land owners. After he collects the tax he gave the respective share for the government. A number of *Yatbyia Dagna* were collected tax from their respective appointees/land owners/ and gave it for his respective *Gulte Gätzhe*, finally the *Gulte Geze* also bring the collected tax to *Täklay Gezat*.¹³⁴

The above hierarchy of tax collection was put as follow under the government in their descending order were *Meselene* (viceroy) who he perform the supervision of tax collection and took measure against law breaker.¹³⁵ *Mälkagna* either he served as solders in the national army or head of many land owners as considered as their head/*Aläqa*/. And he had the responsibility of implement the order of *meslene* and supervised and ensured the peasant to pay their tax on time.¹³⁶

The lowest official in the hierarchy was the *chikashum*. He was appointed from the *gäbbars* of one *mälekäña* for the service of one year. His duty was to disseminate the commands from the above authority to the peasantry. He was also responsible for collecting taxes and forwarding them to the office concerned.¹³⁷ Prior to the Italian invasion, the Emperor tried to break down the traditional patterns of government by increasing the power of the central government. *Ras* Imiru abolished all traditional dues paid in kind and services were replaced only in cash.¹³⁸

When agricultural land tax was increased by 1.5 Ethiopian Birr, most of peasants were rebelled against the administration of *Däjazmac* Şähayu Inqu Selassie in the provinces of Gojjam. Even if *Dejazmach* Şähayu was a well known developing man of the town of Däbrä Markos, through construction of roads, monument and palaces this made the town to get progress.¹³⁹

Especially at the time most of these appointees were come from Şäwa. Even if *Däjazmac* Belay Zeleqe himself opposed the appointee of the Şäwan nobility in the provinces of Gojjam. This made the *Bale Abat* to raise opposition against the land measurement by mobilizing the peasants against *Däjazmac* Şähayu. The root cause of the rebellion was the land measurement it might

¹³⁴ Informant EsubalewZäwdé, Bäqalu, Waleliñ.

¹³⁵ Dechasa Abebe p118

¹³⁶ *Ibid.*

¹³⁷ Gezachew Adamu, p.16

¹³⁸ Gezachew Adamu, p. 13

¹³⁹ Informants: Aşäber, Waläleñ, Zäwdé Gétasew.

reduce the peasants into tenants. The *Qalad* might give a chance for land owners to accumulate a great amount of lands and most of the land owned peasants also reduced as tenants for land owners.¹⁴⁰

The introduction of *Qalad* may arouse opposition throughout the provinces of Gojjam, and they elected some representatives to present petition for Emperor Haile Selassie I were; Şäga W/Mariam, Belata Belay Bäyene from Machakel, Bekafa Yänieneh and ALamneh Zeyit from Anädäd, Aläqa Aynekulu Mersha from Bicena, Mebet Zeleqe and Qies Mihret Bogale from Basso were returned from Addis Ababa after they made the *Qalad* to be abandoned.¹⁴¹

Their challenges against the *Ṭäqalaygzat* were very strong immediately after the resign of *Ras* Hailu Tekle Haymanot. Those of Alemneh Zeyet were arrested in the year 1950. The increment of land tax \$ 1.50 Ethiopian Birr aggravated the relation between the peasants and the government and the war was broke out in different districts of Gojjam in the year 1968.¹⁴²

2.3 Administration of Därg from 1974-1991

The Ethiopian people's uprising of 1974 brought the downfall of Emperor Haile-Sellassie and the emergence of new regime that was called Därg. The Därg introduced a series of reforms that had long-lasting effects with regard to urban administration. These were the 1974 order, The July 26, 1975, the October 1976 and the April 1981 proclamation. The Provisional Military Administration Council PAMC brought to an end the administration of municipal councils that was granted to them in the 1945 municipal proclamation. The 1974 order dissolved municipal councils and transferred their power and duty to the town mayor or *Käntiba*.¹⁴³ However; in July 26, 1975 the most radical reform concerning urban administration was introduced. The PMAC issued the proclamation for the nationalization of urban land and extra houses. It provided for government ownership of urban land and extra houses. The proclamation also provided for the formation of co-operative societies of urban Dwellers. This laid a foundation for the most significant features of the post-revolutions period, which is the formation of co-operative societies of urban dwellers association at different levels, so that urban

¹⁴⁰Informants: Esubalew, Waläleñ, Bäqalu

¹⁴¹*Ibid.*

¹⁴²Reaye Tägbar Negus TäkläHäymanot Temhirtbét /1927-1994EC/ Special edition Däbrä Markos, May, 2001, p. 7.

¹⁴³Negarit Gazeta 26, Febrewary 1976.

administration was granted to them. The co-ordination and administration of urban center was also transfer to the newly established ministry, the ministry of public works and housing from that of ministry of interior.¹⁴⁴

In accordance with this proclamation these association were formed at three levels in Debre Markos. These were the societies of urban dwellers association *Qäbäle*, higher urban dwellers association, *Käfitäña*, and the Central Urban Dweller association, CUDA. So that, following the 1975 proclamation, there were eleven *Qäbäle*, two higher and one central urban Dwellers association. The northern part of Däbrä Markos constituted by *Qäbäle* 03 and 01, the southern by 10 and 07, the western part constituted *Qäbäle* 09 and 08, the eastern part was constituted by 01, 02, 06, and 11, and the center of the town was constituted by *Qäbäle* 08, 04 and 05.¹⁴⁵

Different political parties and their struggle and fighting against each other in Däbrä Markos encountered two upheavals in the last months of 1974 and the first months of 1975. The 1974 uprising broke out by the 15th Battalion body guard and students of Däbrä Markos Senior Secondary school. The 1975 chaos commenced tragically conceded with a natural desire of having a sex friend.¹⁴⁶

With regard to the 1974 uprising, the imperial regime deployed two military wings in the town. These were the “*Fäṭeno Däraš*” and the 15th Battalion bodyguard which stormed at *Qäbäle* 11 and 10 respectively.¹⁴⁷ These two forces were believed to be able to crush any would be peasant uprising in the province. But the 15th Battalion body guard was abominated by the population of the town for the crime it committed such as beating innocent individuals and inciting disturbances in the bars and *Ṭaj bet*.¹⁴⁸

The 1974 upheaval took place when a certain student Birhan Walelgne was severely beaten by some members of the Bodyguard in *Qäbäle* 05. The following day his friends took revenge by beating some members of the bodyguard. The entire bodyguard rushed from their camp armed with sticks and guns and besieged Däbrä Markos secondary school in 1974. The bodyguard

¹⁴⁴ Negarit Gazeta 26, Febrewary 1976.

¹⁴⁵ Informants: Bälay, Kassahun, Ayaléw, Mäkuriaw.

¹⁴⁶ Andargachew Tiruneh, *The Ethiopian Revolution, 1974-1987: a transformation from an aristocratic to a totalitarian autocracy*, (Cambridge: Cambridge university press, 1993), p.135.

¹⁴⁷ *Ibid.*

¹⁴⁸ Informants: Şägaye, Dämessie, Bälay Getaneh.

began to beat those students entering and leaving the school compound. Many students were injured about 300 students were imprisoned in the town police station. This event roused the population of the town against the bodyguard.¹⁴⁹ The people of the town rushed from their houses and working place, gathered in front of the police station condemning the action and demanded unconditional release of the imprisoned students.¹⁵⁰

Following this provisional administrator *Lij Haile Mariam Käbbäda* released the imprisoned students. This temporarily cooled down the tension and after a few weeks the body guard went on campaign to the north front.

The other upheaval was triggered in January 1975 *Däbrä Markos* comprehensive senior secondary school when two students one from *Béčäna Awrajja* and the other from *Mätäkel Awrajja* clashed in *Qäbälé 08* over a certain girl called *Yayinabeba Mihratu*. The students from *Mätäkel Awrajja* were severely beaten by students from *Béčäna Awrajja*. Following the incident, *Béčäna, Moṭṭa* and *Däjän* formed one group on the other hand *Mätäkel* and *Agew Meder* formed another group. It was facilitated by the welfare organization of each *Awrajja* following the first clash inter *Awrajja* students fighting began in earnest. Armed with sticks, Knives and stones the two groups fought against one another in *Wusäta Méda*. This was the severest clash where many students from both groups were injured.¹⁵¹

After the fight of the *Wuseta* *Däbrä Markos* and *Däga Damot* students joined the group *Däbrä Markos* on the side of *Bičäna Moṭṭa, Däjän, Däga Damot* on the side of *Mätäkel* and *Agaw Mider*. Nevertheless, before more bloodshed was spilled, *Lij Hailmariam Käbbäda*, the provisional administrator, and prominent individuals played the decisive role to calm the fighting between the two groups by arranging committee and summoned the students.¹⁵² All these upheavals were not organized and planned for any political goal. In the clash between the students and the 15th Battalion body guard other forces would have sided with the body guard, rather the police and *Fätno Däraš* tried to calm the tension.¹⁵³

¹⁴⁹ Informants: Tädässe, Zäläqä, Şegaye.

¹⁵⁰ Informants: Yesgat, BälayGétanäh, Taye.

¹⁵¹ YMKST, P.25

¹⁵² YMKST, P.25

¹⁵³ *Ibid*, P.26.

Even if the 1975 students of Gojjam roved in to *Awrajja* fighting, it did not prevaile the existence of any political objective behind it. It did not involve any other section of the society of the town. It was only between students of the eastern *Awrajja*, Bičäna and Moṭṭa are Amharic speaking areas and the North western that consist Mätäkel and Agäw Mider and area of different religious and language such as Agäwiña, Amharic, Oromiña and Šinašiña the differences were factors for the emergence of fighting. More over the two upheavals of 1975 and 1976 were not organized and managed by any political party for its own goal.¹⁵⁴

As it was mentioned after the Därg proclaimed the national development program, the E.P.R.P activities were able to organize many party members. In 1976, some of the campaigns of the program evacuated their campaign stations. Some of the students of Däbrä Markos comprehensive senior secondary school who had campaigned become EPRP members. These party members organized the party structure in Däbrä Markos following this EPRP activities started their anti Därg struggle in fixing slogans of the party like “provisional peoples’ government now” education after victory on buildings and poles.¹⁵⁵

On the other hand to tackle EPRP Därg established provisional office for mass organization affairs. The first chairperson who was assigned by Därg to manage the issue was certain Fekadu Tegegne. He was from *Abyotawi Sädäd*, one of the parties established by the Därg. After he assumed power, he took different harsh measures over the people of the town to liquidate the activity of EPRP. Because of his harsh measures, the people nicknamed him *Nigus Fekadu*.¹⁵⁶

In 1977 Däbrä Markos experienced new event one of the prominent leader of E.P.R.P of the town a certain Dämissäw Wallä left the E.P.R.P party and joined Abiyotawi Sädäd one of the party which was established against E.P.R.P. This created a heavy shock over the member of E.P.R.P. It was a strong blow against E.P.R.P leaders and members in Däbrä Markos they felt insecure as a result of his defection because they felt that he could expose the party members, therefore prominent E.P.R.P. members in the town decided to take measures against Dämesäw, before he exposed the party members. So in July 1977 one of E.P.R.P. member assassinated him.

¹⁵⁴Informants: Šägaye , Tässäma, Mäkuriaw, Bälay Getahun, Dämessé.

¹⁵⁵ Informants: Šägay, Zewdie Gétasew, Taye Birhänu, Admasu.

¹⁵⁶Informants: Taddässä, Zewdie, Yäsgat, Getačew.

This marked the beginning of armed struggle between E.P.R.P. activities and the Därg in Däbrä Markos.¹⁵⁷

At the beginning of 1978 to take the revenge of the Murder that was taken by E.P.R.P. members over a certain *Abyotawi Säädäd* member Çanie Worqnäh. The provisional office for mass organization affairs POMOA started harassment over students and teachers over members of E.P.R.P by gathering them in Däbrä Markos comprehensive senior secondary school. Hence then EPRP members were sent to prison. The prison of the town was crowded with detainees and then other centers were formed to be center of prison. The *Fätno Däraš* camp and of *Qabalé* 11 the army camp of *Qäbälé* 10 were made detained center and Däbrä Markos become the center of destiny E.P.R.P followers who came from different *Awrajja* and *Wäräda* of the province.¹⁵⁸ All those who were detained were severely tortured by armed forces who came from the central government because the representative of the Därg in the province Ešetu Alemu asked the government to have special forces to fulfill his harsh measure over those who exposed themselves and who were expected as member of E.P.R.P.¹⁵⁹

There were different rooms in the concentration camp; those who were prominent leaders of E.P.R.P from the detained were imprisoned in dark room. They were not allowed even to get any light, these prison rooms were often called Dark room (ዋ ጩ ማቤቶች).¹⁶⁰ The torture in these special Dark rooms was so severe that many were made handicapped. Following the torture Eshetu Alemu the representative of Därg in Däbrä Markos gave order for the execution of ten teachers from the detainees those were, Täfära Sisay, Dästä Tässäma, Särgo Mussie, Dägarägä Alemu, Mulugeta Asfaw, Mulugetä Bizunäh, Zägäyä Mäsfän, Däsälñe Asnäke, Ahmed Nägaše and Muhämmäd Ali.¹⁶¹

After one week, Ešetu gave another order for the execution of eighty two EPRP members in August 1977. The order was passed to Colonel Wondimye Hailé, the prison head of Däbrä Markos. Unlike the first execution the second batches of prisoners were executed in the

¹⁵⁷YMTSS P. 27.

¹⁵⁸*Ibid.*

¹⁵⁹ *Ibid.*

¹⁶⁰ Informants: Zeleke Yitayew, Wondifraw Gashew, Zewdie Getasew, Belay Betresidk

¹⁶¹ NALA, folder no. 921/89/ file Eshetu Alemu Ref no 448/4/71 Nahassie 8/1970 from captain Eshetu to Gojjam province prison house administration, federal high court, Addis Ababa

compound of the main prison of the town where as the first batch were executed outside the town in a place called Yämäka.¹⁶²

The replacement of the representative of Därg in Debre Markos captain Eshetu Alemu by Major Kässäye Aragaw who was also a Därg member and representative of the Därg for the province of Gojjam led to a relative stabilization in Däbrä Markos.¹⁶³

In 1980 the Därg issued a proclamation for the establishment of revolutionary Ethiopian Youth Association REYA, and Revolutionary Ethiopian Women's Association [REWA] It was aimed at inculcating the youth and women with Marxist Leninist ideology. The proclamation also had the objective of politicization and agitating the youth and the women of Ethiopia to take an anti-imperialist and anti-feudal stand.¹⁶⁴ Following this these two associations were established in each *Qäbäle* of Däbrä Markos. Each association had the general assembly, executive committee and discipline committee. Leaders of each committee were elected based on their "class" and their revolutionary stand.¹⁶⁵

With regard to the activities of the REYA and REWA they played prominent role in agitation and politicizing their members to follow the new ideology that is Marxist Leninist ideology. They also played their part in music, Drama and singing political songs. They were active participants in the period of the national service campaign that the Därg introduced in 1984. The selection for the service program mainly focus on those who live in lower level. It was based on social and economic status of the parents. That was why the people abominated the REYA and REWA. When the people show their grievance over the implementation of the program, the Därg used forceful measures where the young was hunted and captured involuntary and made to campaign. This led the students to leave their school in order not to be captured by the Därg, the selection for the national service for many rounds. For the first round 185 and for the second round 220 youngsters were selected from *Qäbäles* of the town.¹⁶⁶

¹⁶² NALA, folder 921/89 file Ref no 234/23/ Hamile 6, 1970 from EšätuAlämu to Wondimiye Haile federal high court Addis Ababa.

¹⁶³ Informants: ZeleqeGetaçew, Tadesse Yesgat.

¹⁶⁴ Negarit Gazeta No.15 year August 23, 1980.

¹⁶⁵ Informants: ZäläqäGetaçew, TaddaseYäsgat.

¹⁶⁶ *Ibid.*

The Gojjam province land holding was different from others, so when the new land reform issued it needs especial care on it. There was a great difference between the land holding systems of Gojjam from other provinces of the country.¹⁶⁷

The proclamation of urban land and housing on 26 July, 1975, this proclamation nationalized all urban land and housing and prohibited private rental of houses. The new law upheld the right of every family to decent housing at a reasonable price.¹⁶⁸The exclusion of Muslims, Jews/*felaša*/ and other minority groups from *rist* holding was very common even in the town until the new proclamation of urban land and housing proclamation issued.¹⁶⁹

The proclamation did not satisfy those who had many *rist* land owners and those who built a number of extra houses. But those who had no land and house in the town were also happy through the proclamation. Because it supply land and house with low prices, but there was complain about the fixed amount of monthly rent held by the government on those extra house. In addition to that those extra land and house owners also made complain about their compensation and some others did not accept their compensation.¹⁷⁰

Communal land throughout the town villages there were a number of communal lands these communal lands were very essential for cattle raring or used for grazing land because some of the town dwellers had a number of cattle's.¹⁷¹

In this province for along period of time the land that used for cattle greasing plane, based on the new land reform proclamation and by meaning that it is agricultural field some people's interred into plough race. This plough might also reduce the amount of grazing land, cattle rearing and lose of grazing land it may produce great disadvantage, so giving advice would be very essential on 11 April 1975.¹⁷²

On the above day *Ato* Hailu Mulatu, *Ato* W/Aregay Reda and D.r T/Amlak Worku from cooperative, agriculture and education ministry respectively, denounced that those who laughing

¹⁶⁷ NALA Folder No. 17.1.11.18 Reference No. 06 Excellency Haile Bera on December, 1974 on his message through Telephone.

¹⁶⁸ Siegfried Pausewang, p. 113.

¹⁶⁹ *Ibid*, p. 23.

¹⁷⁰ Informants: Belay Getaneh, Getachew Yegzaw.

¹⁷¹ *Ibid*.

¹⁷² NALA Folder No. 17.1.11.18 Reference No. 06.

the greasing land should leave the land for greasing it may have negative impact on the cattle rearing and it may have also difficult to get cattle's benefit i.e lack of plough ox, milk cow etc. They also announced the greasing land should also make to get great control and preservation.¹⁷³

The law also provided for the establishment of urban dwellers associations also called Qäbäle (neighborhood associations) parallel to the farmer association in the rural areas.¹⁷⁴ When in 1976 the rift between different political parties grouped led to violent clashes and Qäbäle defense squad (militta).¹⁷⁵

¹⁷³ NALA Folder No. 17.1.11.18 Reference No. 06.

¹⁷⁴ Siegfried Pausewang, p.114.

¹⁷⁵ Siegfried Pausewang, p.114.

CHAPTER THREE

ECONOMIC ACTIVITIES OF THE TOWN

3.1 Economic Activities from (1936-1974)

When Ras Imiru appointed and came to Gojjam; *Fitawrari* Admasu Hailu the son of *Ras* Hailu Täklä Häymanot made the Däbrä Markos to fall through anarchy. He opened the depository for public instead of the money took by the Emperor and make the town dweller plunder the money and the war was broke out in the town.¹⁷⁶

In 1935, *Ras* Imeru introduced different modern reforms but their success was too small. He began secular School at Däbrä Markos and Dangla. Telephone lines were built and weekly postal services was introduced. Constructing road from Addis Ababa to Dabre Markos was going on.

Medical service was supplied at Däbrä Markos. Slaves were freed. Land reform was introduced. But these kind of modern progressive plans were interrupted by the Italian invasion.¹⁷⁷

From 1936-1941 the Italians appeared to have occupied the main road only. Probably due to the mountainous terrain and the intensive resistance of the local patriots, the province was little affected by the Italian Administration.¹⁷⁸

In the road side towns they demanded to pay *Asrat* and received five Maria Theresa from those who had two plough oxen.¹⁷⁹ Within a year of their occupation of Gojjam they adopted a terroristic policy. They burnt churches, killing priests and local chiefs. But they didn't get rest from the patriots so that the Italians couldn't impose and collect taxes except in the road side towns.¹⁸⁰

¹⁷⁶ ReayeTegbar, p.6.

¹⁷⁷ Gezachew Adamu, p.17

¹⁷⁸ *Ibid.*

¹⁷⁹ *Ibid.*

¹⁸⁰ *Ibid*, p. 18

During the time of Italian invasion most of the peoples did not obey for the aggressor rather they rebelled against Italian colonizers. There were also inner patriots who they were serving as spies of Italian activities and send valuable information's and supply munitions for Ethiopian patriots. Even though there were a number of collaborators of Italian aggressors, like *Fetawrari* Yilma from Ealias.¹⁸¹

The Italians also had their own offices at Däbrä Markos town, but they were not stable to properly functioned their own duties because of the existence of a number of patriots around Debre Markos town such as Belay Zälqe was around *Shäbel* berenta and Däjän; *Däjazmač* Ayele Tadässe around Bichena; *Däjazmač* Abeto Tesfaye and *Fitawrari* Beyne Bišaw were from Machakel; *Fitawrari* Minwuyälät from Awabel and there were around Basso Liben. This surrounding did not give chance for Italian to implement their proper administration Unlike Addis Ababa, Jimma, Gonder and other Ethiopian towns. Italy opened her own school in the town of Debre Markos and began to teach some students.¹⁸²

One of the students of Italy was *Ato Zäru*, as he was well known by his previous Mobil fuel filling station at the center of the town. Some of the then children were attracted by the Italian song and modernization and tried to join with them. But the Italians were not successful because of the above mentioned reason.¹⁸³

In the time of the Italian five year administration some of the notable patriots of Däbrä Markos and the nearby villages like those of Asfaw Tässäma were gun down publicly around the two rivers of 'Wutren and Wuseta' in the town.¹⁸⁴

When patriots of Däbrä Markos were killed, one of the most notable Qägnazmač Säwunetie also accused as he transmit valuable information to the patriots, so he was captured by the Italian and ordered him to kill. But Qäñazmač Sewunetie means that “እ ኔ ንእ ኔ ን የ ኔ ተራጭደሆን? ወሰታደሆን ወትር ን? One of the Italian officer demanded what he mean,

¹⁸¹ Informant: Ašäber, Demssie Kalkay, ZeleqeGetasew

¹⁸² *Ibid.*

¹⁸³ *Ibid.*

¹⁸⁴ Informant: Ašäber,

ተኑሮ ተኑሮ ጠጥቶኝ ወ! I will show him a patriot. If he let me! Then he released him by mercy.¹⁸⁵

His Imperial majesty had been pleased to make the appointee of *Ras* Hailu Belew to be Governor General of Gojjam on 3 January, 1951. *Ras* Hailu Belew was appointed and designed as governor of Gojjam province since February 3, 1951. And *Ato* Hadis Alemayehu also appointed by the ministry of Foreign Affairs main official director.¹⁸⁶ The salary of *Ras* Hailu was \$1500 as he asked his salary through a letter he was paid by cashiers and his job tax was \$104.17 As well as he paid ¼ of the anniversary day of the crown by the order of the Emperor and they also contribute for special programs like Crown festival \$87.24 from each month of his salary. And sometimes his salary sends by others if he was far from the town.¹⁸⁷

The governor of Gojjam province *Ras* Hailu Belew demanded his salary of 1942/3 by the budget year of 1944/5 EC such kinds of paying salary was out law, so to pay such kinds of demanded needs to get the willingness of the ministry of state governor.¹⁸⁸ From the ministry of state governor as he demanded the salary of *Ras* Hailu Belew to be paid their food supplies were approved when he wrote a letter.¹⁸⁹

Trade

A Thursday market to the south of the provincial court at a place called Gimjabet near to the present day Däbrä Markos Hospital was founded by *Nigus* Täkelä-Häymanot. Although the trade at this market was mainly confined to the sale of local commodities from the surrounding country side and the prosperity of the town did not peculate far outside it because of the presence of the great fair at Basso which over shadowed its importance. It undoubtedly attracted local traders and craftsmen to the growing town.¹⁹⁰

Most of the merchants of the town weren't educated and well trained about their occupation. But the merchants of the town had a number of good characters in the late 19Th and in the mid 20Th century. They practiced their work through honestly and benevolence, but some of the trade

¹⁸⁵ Reayetegbar, p. 6

¹⁸⁶ NEGARIT GAZTA Addis Ababa, May 29, 1951 General Notice No 142 of 1951

¹⁸⁷ DMUAC Folder No 5 File No. U-33 about the salary of *Ras*HäiluBäläw

¹⁸⁸ *Ibid.*

¹⁸⁹ DMUAC Folder No 5 File No. ፩7/0486 about the salary of *Ras*HäiluBäläw

¹⁹⁰ AläqaTekele Eyesus Waqjira, ed, by Sergaw Gelaw, *YetyopiaTarik* (the History of Ethiopia, Addis Ababa, 2015), p. 204

items were honey, skin and hide. These items were transported to Addis Ababa by donkey back on their bare foot.¹⁹¹

There were foreign merchants most of them were from Armenia like Barba, he was well known by his oil factory; there were other merchants of bread, they supplied hot bread in each home of the town, three *Gonie Dabo* /breads with 10 cents. One of the Sudanese men began producing table, chair and other house hold materials in the town.¹⁹²

The emperor prepared his own currency throughout the country, so that paper money was also begun introduced and used throughout the town in addition to ‘Amole’ as means of exchange for goods and services in the year 1945. The paper money were one birr, Five birr, ten birr, twenty birr and one hundred birr, these paper money had different colures, but had similar flag hanged lion on one face of the paper money, on the other face of the money had similar photograph of the Emperor and different photograph were attached.¹⁹³ By 1952 one Ethiopian dollar were exchanged by three Maria Theresa in the exchange of different goods and services on daily markets of the town.¹⁹⁴

Growth in the manufacturing sector was attained mainly through foreign private investment which dominates its main branches in partnership with the government.¹⁹⁵

Table 3.1 Active Occupational Group

		ECONOMICALLY ACTIVE OCCUPATIONAL GROUP					
Town	Population	Population as% of total	Sales (%)	Service (%)	Farming (%)	Textile & leather (%0	Protective service (%)
Debre Marqos	21,536	35.6	32.9	10.0	5.8	9.8	8.7

Source: Ethiopia: Anatomy of a Traditional Polity.P.164

¹⁹¹Informants:Gebyehu Tegegn, Ayalew Getahun.

¹⁹² Informant: MuladamAṭnafu

¹⁹³Informants:GebyehuTegegn,Ayalew Getahun

¹⁹⁴BaşirahaŞiyone Abma Mariam, p.7.

¹⁹⁵ John Markakis, p. 164.

The data show in this table referred to the period in the mid-1960 when the urban survey conducted.¹⁹⁶

The commercial Bank of Ethiopia Debre Markos branch was founded under Emperor Haile Selassie I and he opened the branch office after accomplished through inauguration ceremony in the year 1968.¹⁹⁷



Source: Photograph available at the main branch of CBE at Debre Markos

Figure 2: Enaguration of Main Branch

Däbrä Markos town merchants their number estimated from 1 up to 100 made protestation through petition on the following problems of Administration throughout the town. They

¹⁹⁶ John Markakis , p. 167.

¹⁹⁷ A photograph, from the main branch office of Debre Markos town. in 1968/9

addressed their petition on 04 November, 1967 through the respective authority. The petition was present as follow

Members of Däbrä Markos town hall workers were assigned without our direct representation, so we need to repeat the election again and directly represent them by our own representative through our own vote.¹⁹⁸

When *Käntiba* Haileselassie appointed head of Däbrä Markos town hall, from the main square to the airport by contributing above one hundred thousand birr stone layer road was ruin by the members and the stone was lost where it gone.

After GiyonawitGojjam association was set up and the collected amount estimated above \$ 200,000 from the town dweller and peasants, money exemption by *Ato* Yekuno and *Ato* Mengestie Gedefaw where he may put it was unknown.¹⁹⁹

In the name of *Yedil Kest Hawlt* construction the town dwellers and the peoples of the *Awraja* contribute above \$ 150,000 but the money was not enough for the building, then the people obliged to pay and finally they used the money for their own personal use.

With a great effort and tire some constructed shops were distracted by the prisoner's power and exposed the merchant with sun and wind in the winter and rainy in the summer season.

For the service of the town dwellers water supply collected large amount of money on the hands of *Ato* Wale Erqyehun, but did not expend for the water supply and the money was lost.

By 1958 when Emperor Haile Selassie arrived to visit Gojjam for the construction of arch by the hands of *Ato* Ejigu Kassa together with collected from Däbrä Markos town people were unknown.²⁰⁰

Money collected for the drought affected peoples of Tigray province in the hands of *Ato* Yekuno were unknown. For the so called charitable purpose money also collected and lost in the hands of *Ato* Bizuneh Derseh. For the aid of Ogaden money was collected in the hands of *Ato* Mäqoya Kassa

¹⁹⁸ DMUAC Folder No 10 File No ጠፃ,፪-5 a petition letter issued in 1961EC.

¹⁹⁹ *Ibid.*

²⁰⁰ *Ibid.*

For the Abay river bridge construction aid was collected under the gathering of *Ato Ayle* the money where it functioned were still unknown.²⁰¹

The animal treatment service in the town provided before 5 January, 1952, but the people of the town didn't provide their cattle to get the supplied physician vaccine treatment and medicine. Because of this the Gojjam *teqlay gizat* ordered the village officials to oblige the people to take his cattle in to the cattle health center to supply the vaccines for their cattle, according to the decree on 29 January, 1949.²⁰²

There were no hydropower or diesel motors to generate electricity for the town before the 1940s. In the 1940s and 1950s, the only diesel motor that generated electricity for the town was an old Trenta quarto diesel motor planted at the present site of the Ethiopian electric power corporation, Däbrä Markos branch office. This motor did not generate sufficient electric supply for the town because of technical problems. Even after repeated maintenance and repair its power supply was confined only to a very limited area.²⁰³

Together with the water supply problem, the governorate- generals and municipality officials repeatedly appealed the electricity problem to the ministry of the interior and even to Emperor Haile Selassie I. In line with this the first attempt was made in 1950. In this year the municipal council of Däbrä Markos headed by *Fitawrari* Gelagiorgis held a meeting and discussed the electricity supply problem of the town. Finally the council agreed to borrow birr 100,000 from the bank and with this and the money it had in its own treasury decided to construct a dam at Čämoga river to trap the water for power supply.²⁰⁴

These are for the governorate general was requested to transfer their decisions to the ministry of the interior and the Emperor. In their discussion the member of the council also suggested that if the above amount of money to be borrowed was permitted. The municipality could repay its debt

²⁰¹ DMUAC Folder No 10 File No ጠግደ-5 a petition letter issued in 1961EC.

²⁰² DMUAC Folder No. 5 File No ጎ/ከ/25

²⁰³ DMUAC Folder No 26 Reference No 242 minute of Municipality of Debre Markos Nahassie 22, 1943

²⁰⁴ DMUAC Folder No 26 Reference No 253 a letter from *Ras Hailu* to Emperor Haile Selassie I Sane 1944.

within two or three years because its annual municipal income at this period had reached birr 70000-80000.²⁰⁵

Ras Hailu Balaw, the governor general appealed to Emperor Haile Selassie I to give him permission to borrow from the bank for the construction of a dam on the Chämoga River indicating the capacity of the river that has a fall of 50-70 meters height with estimated capacity of generating 3000 lamps.²⁰⁶

In the time of kántiba Haileselassie begin from the main square of the town up to the second square and through the airport stone graduated road was built, but it was ruined within the short period of time through ran of water and became uncomfortable for car and human walk.²⁰⁷ Road construction alone was highly intensified in the time of Italian especially from Debre Markos up to Bure Italy made dry weather road. But an able to made Däbrä Markos to Moṭṭa through Erob Gebeya they spill sand and stone for the construction of all weather road because of the existence of patriots.²⁰⁸

The property of *Mazegajabet* two Rebaltni cars, gave transport service for the people of the town. From Wuseta River Bridge to Wutren River Bridge and the second from the previous Endmatamakseñen market passing through Täklä Haymanot primary school down to Wutren River. And the third from Gemjabet kidanemhired to Abma Mariam church supply transport service for the people through rounding to generate income for *Mazegajabet*.²⁰⁹ The Italian come and construct Abay river bridge with small cost, for the blood compensation of it invasion over Ethiopia from 1935 to 1941. It also completed in 1949.²¹⁰

The town water supply service was full of problems especially in the lines of the hospital village were very difficult, together with technical problem the challenge were very Sevier in the town. To solve the problem the town administrative took a short term solution until the ordered equipment purchased and arrived at the town. Through adjusting the villages of the town in the following cardinal number: Every day in the morning from 1 up to 3 hour for the palace; Every

²⁰⁵ DMUAC Folder No 26 Referance No 253 a letter from *Ras Hailu* to Emperor Haile Selassie I Sane 1944.

²⁰⁶ Informants: Kassahun Yetbarek, Tässäma Yohannis

²⁰⁷ DMUAC Folder No 9 File No ሰግደ-5

²⁰⁸ Informants: Ašäbir, Zeleqe Getasew, Dämssie Källkay

²⁰⁹ DMUAC Folder 10 Referance No ሰግደ-5 from 1969-1970

²¹⁰ Informants: Ašäber

day in the morning from 3 up to 6 hour for kahinsefer; Every day in the afternoon from 6 up to 12 hour for the petrol stations and for the people around it. And every day in the evening from 12 hour up to 1 hour in the morning for the hospital and military camp/15Th*Shaleka*/.²¹¹

The people of Debre Markos collected a large amount of money for the supply of pure water as the government survey and decided to implement by appointing *Ato Seyum Eshetie* as water technician for *Ato Teklie G/ Mika'el* drinking water engineer on October 18, 1972.²¹²

To modify the water supply of Däbrä Markos town a measure took from the water burrow up to the main water storage line was connected by three inch bulb began give its service. Even if the internal pump expected as it pump 5 liters per second in its first researched to supply but immediately burnt down. So now the centrifugal pump is supplied 3.75 liters per second and it was tested for 17 hour, but it was obliged to work 24 hours in a day. Then it was unable to work more than 11 to 14 hours. When it was old and forced to work 24 hours it burnt down, but now we are ready to buy the pump by supplying the Budget to the committee.²¹³

3.2 Social Services

Emperor Haile Selassie I came to Debre Markos after the defeat and withdrawal of Italian on January 1941.²¹⁴ Ethiopians independent day were celebrated since on 5 May, 1941 immediately after the defeat of Italian army from Ethiopian territory. Däbrä Markos town also played significant role especially for the withdrawal of Italian army and accepted the Emperor through warm well come ceremony at the town.²¹⁵

On 9 April, 1968 *Däjazmač Däräjä Mäkonen* ordered the warm celebration of the independent day for *Ato Fiqrie Mäkonen* through commitment adjusting the roads of the town; painting houses, hotels and bars found around the straight of the town; and clean all main roads of the town. As it is usually celebrate in the independent day of Ethiopia.²¹⁶

Modern education in Ethiopia began in the time of Emperor Menelik II around the capital Addis Ababa later it accelerated towards the other provinces of the country including Gojjam. But the

²¹¹NALA Folder No17.1.11.03 File No 01

²¹²DMUAC Folder No 10 File No ማደ-5

²¹³*Ibid*

²¹⁴Reayetegbar, p.6

²¹⁵DMUAC Folder No 10 File No ማደ-5 1957-1970

²¹⁶*Ibid.*

traditional religious schools roll was very great through solving the shortage skilled man power in different sectors of the government.²¹⁷

The Ethiopian church holy order highly related with the belief and reverence behavior was the result of the expanded through the time of Henok together with the introduction of Christianity in the country. World used education as the key for the development of modern science and civilization. But in Ethiopia the earliest church education consider the above objective as satisfying the needs of flash and focused the content of the church education only on spiritual life.²¹⁸

The earliest Ethiopian church education structured in to four levels when it compared from modern education such as: *Nebbabbét* /reading house/ = the first level /primary/of the school; *Kidasie/zémal/ bét* = the second level/secondary/of the school; *Kinie bét* = the collage level of the school and *Yemeşehaf bet* =from university ranked as the following levels.²¹⁹

The students study in groups according to the proficiency, the more advanced students teaching the beginners, under the eyes of teachers (*märiğétta*) who supervises the entire process with book in one hand and stick in the other.²²⁰ The three churches of Däbrä Markos supplied church education for kids and further educations for those who came from far distances. These were Abma Mariam, Sent Mark and Gimjabetkidanemhired.²²¹

Quran (Muslim) education was introduced in to Ethiopia when Muslim religion preached in 610 GC in time of Prophet Muhammad sends his follower as a refuge in to Ethiopia.²²² The Muslim counter part of the Christian church school is the Quran School.²²³ Because of the existing difference and influence, like Church education it was not widely expanded, but Quran education was given throughout Ethiopia. At the lowest level, the Quran School offers instruction in Arabic, and the students go through some chapters of the Quran.²²⁴

²¹⁷ John Markakis, p139.

²¹⁸ Katmhrt Alem, Special edition, For the 9 year Foundation of the Party and for 10Th Revolutionary Celebration Day, prepared by Ministry of Education Public Communication and Education News Agency, P. 21.

²¹⁹ Katmhrt Alem, P. 21.

²²⁰ John Markakis, p. 143.

²²¹ Informants: Mekonnen Alemneh, Mulu.

²²² Katmhrt Alem, p. 23.

²²³ John Markakis, p. 143.

²²⁴ *Ibid.*

The structure of Quran education was also; *Alifbet* (letter wording), The Quran reading(orally), *Hifze* (the Quran study), *Tewhid* and *fiqe* (about Muslim religion order), *Naho* (Arabic language) Education.²²⁵ About the founding of Däbrä Markos town Muslim Community Quran School for the Muslim was applied On September 9, 1961. Is the school founded only for Quran education supply or based on the curriculum of education and art Ministers full education service? Did the school program going on through public support or from the parents' fee? Does the school accomplished full school organization and proceed about which grade level were briefly expressed and will bring you sufficient decision on the issue.²²⁶

The first modern school of the town was held on the compound of Ras Imiru appointees *Nägadras Seršä Wold* before the Italian invasion of in 1931 around the air port. The teachers were *AläqaBäqälä* and other one Greece Orthodox follower. Immediately at *Grazmač Gebre Medhin* within rental house around *Qidamin* was held on in 1932. The then teachers were *Ato W/Giorgis Tedla* head, *Ato G/Meskel Kifle'egzi* (an Eritrean who served as Minister Deta of Education 1962-1968) teacher, *Ato Hadis Alemayehu*(the author of *Fikir-Iska Mäqäbir* or love up to grave) teacher, *Ato Alemayehu Tolosa* teacher, *Woyzero Aberaš* were included.²²⁷

Ras Imiru was concerned about modern education so he brings land at about the present area of King Tekle Haymanot School. And two houses were built through mud and stone and modern education began in 1933. When Italy invaded Ethiopia in 1935 the education was interrupted until 1936. But in 1936 to get *Tirjuman/Translators/* the Italian supplied modern education. The then education was laud the government of Italy.²²⁸ Later *Negus Täklä Häymanot* School was taken by the Italian as it was located in the central part of the town, and it served as the camp of treating Italian wounded soldiers. It was center for all parts of the town.²²⁹

After libration young students collected with the supply of clothes, cap, pencil, around *Qidamin* the first floor house was open, but soon the building cast down and some of the students were wounded and others were dead, so that the school transfer to *Basso Ber*.²³⁰

²²⁵Katmhrt Alem, p. 23.

²²⁶ NALA Folder No. 17. 1. 11. 17 Referance No. 4.

²²⁷ReayeTegbar, p.6

²²⁸*Ibid.*

²²⁹ Informant Esubalew, Ayal Debeso, Ašäber

²³⁰*Ibid.*

At *Basso ber* around the present Police Camp in the name of Meserete School, this school later transfer to Gimjabet after the then officers *Ato* Menkir Därsö took the building of the Italian consulate office at Gimjabet. The name of the school also converted in to Gimjabet School, but the first school was far from the center. And the teachers of Gimjabet School were *Yänéta*Wubu, *Ato* Amare Degu, *Ato*Brihanu Mengistu and Tefera Kassa.²³¹

At this time after *Ato* Menkir Derso replaced and *Ato* Betretsedk Kassa was appointed. There was a debate between *Ato* Betretsedk Kassa and Ministry of Health Care by the Judges of *Ras* Hailu Belew and Dejach Mengesha Jemberie, *Ato*Betretsedk Kassa win a debate and King TäkläHäymanot School was again founded on its previous place in 1945..²³²

Most of the teachers were not member of graduates from modern schools, rather they were member of the Orthodox Christian church educators/clergies/. *Betretsedk* Kassa was played *Reaye Tegbar* /important role/ for the growth of modern education particularly in Gojjam. Because of two important reason: First the community did not accept modern education as they called it as catholic and Islam thought, so to change the community outlook he employed member of the clergy to thought moral and Ge'ez.²³³The shortage of teaching personnel is met through recruitment of expatriate teachers. The largest groups of expatriates were Indians and around 47.7% of the high school teaching staff in 1968.²³⁴

At that time the subjects given to the students were Moral, Ge'ez, Amaraña, Science, Maths, Geography, History and English. The debating concept of the time were 'the earth revolves around the sun *AläqaGässäsä* one of the teachers conceder the notion as quarrelling with God and leave his job, not only this but also there were a number of debating ideas at that time.²³⁵ The students demanded their teacher permission through application letters, the teachers and the students relation was very good, especially the students affection to their teachers were very impressive and significant for the growth of modern education.²³⁶

²³¹ Informant Esubalew, Ayal, Ašäber.

²³² *ReayeTegbar*, p. 7.

²³³ *ReayeTägbar*, p. 7.

²³⁴ John Markakis, p. 151.

²³⁵ *ReayeTägbar*, p. 7.

²³⁶ *ReayeTägbar*, p. 7.

Following *Nigus* Täklä Haymanot primary school, other primary schools were opened. From this, in February 1963 Abma primary school, in 1965 Endemata primary school around 1958 the secondary school of Däbrä Markos town was opened in the compound of Täklä Haymanot School. In the reign of Haile Sellassie, Täklä Haymanot School had offer different services for students. Such as to give dormitory service for coming from far area and the town dwell students are gain 30birr in a month, because in that time the students families and students themselves were not voluntary to send their child to school. Due to fear of foreign teachers i.e. these foreigners change our children's religions.²³⁷

Health Service in the earlier time Däbrä Markos town there was no dangerous diseases to attack the health condition of the community. However, there few sexually transmitted diseases as an example gonorrhoea, syphilis and swelling. To prevent these disease the community used to traditional medicine. In that time or in the reign of Haile Sellassie there were two notable peoples that produced traditional medicines for patients by using herbal or medical plants. These were *Debitera* Getenet Desta and *Merigeta* Ewunete. Moreover, these traditional medicinal people were serving the community as a village doctor.²³⁸

It was in 1929 that Däbrä Markos town saw the first modern medical service. In this year the colonial government Eritrea opened the clinic in the Italian consulate in the southern tip of the town at a place called Gimjabet. At first the clinic was aimed to give medical service to the people of Gojjam freely, but later *Ras* Hailu levied two Maria Theresa Thaler per patient by way of medical fee. The clinic that opened in 1929 was upgraded and served as the only hospital in the town and the Governorate-General till 1957. From 1942 to the early years of the 1960s foreign nationals run to the hospital, the first was an Italian called Paulo Mazeli, the second was Dr. Jaroslav Schwiz and the third was Dr. Peter Krandev.²³⁹

Even after the construction of the new hospital the old one offered medical service to the people of the town and the surrounding *Awurajja* but only for tuberculosis patients and it was called by the local people *SanbaNeqersa* Hospital (Hospital of Tuberculosis). In addition to these hospitals and a clinic a second clinic was opened in *Qäbäle* 04 near the town bus terminal and a health

²³⁷Informants: Taddesse Zeleqe, Ayal.

²³⁸ Informants: Ayaléw Zäwdu, Kumilačew Diniku, Gulilat.

²³⁹ Abdussamd, "Gojjam Trade...", pp.260-261; Different archives in Debre Markos municipality, Tahisas, 8, 1958.

center in the present Qäbäle 04 the earlier Mobile petrol filling station. During the Italian occupation in this town a hospital had been established, this hospital was built by Italians themselves in the surrounding area of Täklä Häymanot School until the liberation.²⁴⁰

After the Italians left the country the Ministry of Education Ministry of health faced antagonism between them. The cause of the conflict was the establishment of hospital in the compound of TäkläHäymanot School. In 1944 Haile Sellassie came to Däbrä Markos for the second time to visits the town, in this time the emperor heard the controversy of the two institutions. Due to this reason the emperor ordered that the school given for teaching learning service only and the hospital should change its place. Then to follow this measurement the hospital was changed to the previous Italian *Qonetsilla* office at Šäwabär.²⁴¹

In 1959 the hospital was transferred from Italian *Qonetsila* office to “Gimjabet Säfär” by the order of Emperor Haile Sellassie I. The hospital given the name of the emperor soon called “Prince Mekonnen Hospital”. But this name was serving as an identity of the hospital until the reign of the Därg. In the Därg regime the hospital had get the current name i.e. Däbrä Markos Hospital. In the reign of Haile Sellassie the first pharmacy was introduced by a person called *Ato Qälläb Getahun*. Red Cross was also established in the time of Haile Sellassie regime. However, the Red Cross was no ambulance and medical service. This medical and ambulance service was started during the Därg regime, and then people utilized by this Red Cross first contribute their money to the municipality.²⁴²

The building of the first hospital milestone was put in the year 1958 by the emperor visit of the town to construct a new hospital and separate the old from the new hospital, and the old transfer in to a Tiber closes (*Samba Näqärsa*) patients only.²⁴³

The government decided to found independent National Lottery. It was organized under the over lord of money minister and had its own administrative board. By the will of the Emperor the office and representative would open throughout all provinces of Ethiopia.²⁴⁴ The national lottery

²⁴⁰Abdussamd, p 261.

²⁴¹Informants: Mulualem, Qomiç Ambaw

²⁴²*Ibid.*

²⁴³Informants: Ašäber, Admasu Akalu

²⁴⁴DMUAC Folder No 2 File No ሞቢ-72 1954-1969 Negarit Gazeta, the 19th year proclamation No 42/1952 E.C declared

administration had no any kind of employing lottery seller rather to defend unknown lottery seller the branch office listed the sellers and organized them, it was challenged by the temporary people organization issue office through the following points:It may reduce the income of the government through determining the income on the capital of those lottery sellers.

The history of postal system in Ethiopia go as far back as Emperor Menelik II at that time there was a postal system throughout the country by sending man on foot by hanging mail across different rivers and forests bring it honestly.²⁴⁵ Based on this there was a place for the construction of postal and Telephone offices, this place was invaded by the near by neighbor houses, in case of this having houses near the office was outlawed as the letter from Ager gezat minister on July, 1946.²⁴⁶

The calaboose of Däbrä Markos town prisoners had handicraft accumulated treasury but it was transfer to the central comprehensive *Bejron*/head of finance office/, so it had better to give it to the calaboose; both workers and secretariats were the property of the calaboose.

By supplying the prices of the receipt we had better to use the money for our calaboose handicraft development acceleration and we demanded the print of our own receipt by the name of the calaboose begin from February 10, 1955. But we didn't gat any response until March 31, 1955 because this we face problem if it may solved within a short period of time.²⁴⁷

3.3 A Socio-economic Progress (1974-1991)

The Ethiopian dollar was in1976 officially replaced by the birr, at an exchange rate of 1to1. An Amharic word, birr was the common term for dollar even before the land reform.²⁴⁸

Most of the Däbrä Markos town *Qäbä*le association by following the revolutionary principle of “Everything to war front” they gave their own positive response based on their capacity of provisions, materials and money aid the people to suppress anti-revolution, anti people and anti-unity powers, they are sided with the revolutionary army.²⁴⁹

²⁴⁵ Informants: Esubalew, Ayal, Belay Betretsiddk

²⁴⁶ DMUAC Folder No 28 File No ፳፻86 1939

²⁴⁷ *Ibid*

²⁴⁸ Siegfried Pausewang, p. 160

²⁴⁹ DMUAC Folder No 64File No ፻ -8

In addition to the above basic issue in order to improve the livelihood and development of the peoples of the *Qäbäle*, Därg also founded zone administration and began constructing different home, road and show their commitment for the people in practice.²⁵⁰

Town hall of Däbrä Markos had no any employed permanent engineer for measuring the lands of the town and other construction activities. So they were imported from Addis Ababa for temporary purpose when they were needed by the town hall through paying allowance for those engineers.²⁵¹

There were shops and houses constructed by Däbrä Markos town hall for the purpose of distributing them for the poor people's (homeless and unable to built their own shops) with adequate government rent per month. But there was a petition on the amount of the prices of the rents of the shops of the town on June 1978. It was solved by raising the amount in order to moderate it from the nearby market shops of the town.²⁵²

Even if Däbrä Markos is the capital of Gojjam province but unlike other province capitals of the country it was clean and comfortable for the town dwellers. For the roads and squares service providing Bulldozer and Rebalini road construction grader and lorry car are needed and we are decided with consultants and *Enderasies* of the office on March 22, 1963 and send it on 25 March, 1963. It was present to Däjazmac Şehayu Inqu Selassie to suppose the issue for the Emperor.²⁵³

The town of Däbrä Markos was late through development like the other province capital; most of them now show little progress but Däbrä Markos still existed as it is. Even though the socialist Ethiopia had some opportunity for all provinces, Däbrä Markos town hall had no sufficient income to cover the expenditure. But the Ethiopian Electric Authority will supply especial look over the town to get lump light for distance roads those previously had no light and others should supply florescent light service.²⁵⁴

²⁵⁰ DMUAC Folder No 64 File No ጎ -8

²⁵¹ DMUAC Folder No 10 File No ማደ/5 1957-1970

²⁵² DMUAC Folder No 10 File No ማደ/5 1961-1972

²⁵³ DMUAC Folder No 76 File No ማደ/10

²⁵⁴ NALA Folder No 17. 1. 11. 17 Referance No.21

In 1984-1988 *Dibiza* primary school, *Dilbetigil* primary school and *Addis Hiwot* primary school was established by the *Därg* regime. Further more in 1990 there were four exclusive elementary schools, three elementary and junior high schools and one exclusively high school were exist in Däbrä Markos town.²⁵⁵

The town Däbrä Markos is late through development like the other province capital; most of them now show little progress but Däbrä Markos still existed as it is. But the socialist Ethiopia had some opportunity for all provinces, so Däbrä Marqos town hall had no sufficient income to cover the expenditure so the Ethiopian Electric Authority will supply especial look over the town to get lump light for distance roads those previously had no light and others should supply florescent light service.²⁵⁶

²⁵⁵ Informants: Sewunet Akalu, Guilat, Qomç Ambaw

²⁵⁶ NALA Folder No 17.1.11.17 Folder No 21.

CHAPTER FOUR

SOCIO-CULTURAL DEVELOPMENT

Ethiopia is a country of several ethnic groups with diversified culture and traditional practices. Though, in Ethiopia those different ethnic groups are settled and dwelled in different regions and different areas. Besides, every ethnic group has particular cultural norms and practices that play a predominant role in shaping behavior and determining the action of members of the society.²⁵⁷ Almost the Gojjam districts and including the town have many cultural ceremonies and cultural activities. These means Däbrä Markos town had their own harmful traditional activities and good traditions like other towns or districts of Gojjam. Among these harmful traditional activities were early marriages, girl circumcision, wounding their face in the death relatives, genital mutilation cutting uvula...etc were some of the harmful practices. Contrary to this there are many good cultures had practiced in the town, from these some of them are mentioned bellow.

4.1 Social Care Institutions

In the early years of the 1970s Däbrä Marqos was selected for the establishment of welfare institutions for older persons and children who had no support from parents or others and who were physically impaired. It is difficult to suggest why the town was selected for the establishment such institutions. Most probably the cheap availability of the agricultural products for those to be supported by the institutions and the favorable climate of the town could have exerted their influence for its selection.²⁵⁸

Däbrä Marqos Children's Home The first social care institution in the town in 1971 was Yedebre Markos *Dikuman Dirijit* (Däbrä Markos Organization of the Disabled). It was established to the eastern end of the town about 3 kms from the center near the stream of *wuseta* in the present day Qebele 02. The institution was officially inaugurated on 23, October 1972, commemorating the

²⁵⁷ Meron Kebede, "Psycho-Social Impacts of Traditional Marriage on Women in Wolayita, Kindo Dindo Didaye Woreda", (M.A Thesis in social work, Addis Ababa University, 2017), p.12.

²⁵⁸ DMUAC Folder, *Dikuman Dirijit*, file No 78, ref. no. 2114, from Mekonnen Kassa to DäjazmaçDäresä Shiferaw, *mäsikäräm* 14, 1964.

coronation of the Emperor. The objective of the institution was to gather those older persons and children's who have no supporters and parents respectively and who were physically impaired and provide them with food, shelter, clothes and educational and medical services. The institution was administered and financed by the ministry of Interior, Departments of Municipalities. The first principal was *Ato Bälaynäh Wolde Hana*.²⁵⁹

On May, 8, 1971 the first sixty older persons and children's among many applicants were screened and selected by a committee for the screening and selection of these needy people was composed of eight members. The members were from different government and religious institutions such as the municipality, the three churches and the police station of the town, the hospital and the *Awuraja* Governorate of Däbrä Markos.²⁶⁰

The first chairman of the committee was *Fitawurari* Mekonnen Kassa, Governor of Däbrä Markos Awuraja and Kántiba of the Municipality. From among the sixty needy persons thirty were older persons and thirty were children's. The age of the older persons ranged from 23 to 81 and the age of children's ranged from 1 to 12. These selected older persons and children's were from Däbrä Markos and its environs. Of the thirty older persons 24 from Debre Markos and the rest were from rural areas of the town and of the thirty children 26 from the town and the rest from rural environs.²⁶¹

From 1971 to the early years of the revolution the institution carried out its task under a forementioned ministry, but from the early years of the revolution to 1987 it was financed and administered by '*Yädikuman Maquaquamiya Dirjit*' (Organization for the Rehabilitation of the Disabled). Again after 1987 it was renamed "*Yedebremarkos Hitsant Masadägiya Dirijit*" (Däbrä Markos Children's Home) and started to be financed by the Ministry of Labor and Social Affairs.²⁶²

Hence forth its major objective became only to gather those children left with no parents due to natural and/or manmade disasters. The institution provided these children with the necessary shelter, food clothing, education and medical services. The ensuing civil wars and the recurrent

²⁵⁹ DMUAC Folder, *DikumanDirijit*, file No 78, ref. no. 2114, from Mekonnen Kassa to DäjazmaçDäresä Shiferaw, *mäsikäräm* 14, 1964.

²⁶⁰ *Ibid.*

²⁶¹ DMUAC, Folder, *DikumanDirigit*, file No 78, minute of board of Institute, Ginbot 7, 1964.

²⁶² Yedäbrä Markos town Socio-Economic Study, p.35.

drought in the country might have diverted the attention of government towards the children rather than older persons. That was why starting from 1987 no older persons were allowed to be supported by the institution, in this year there were 73 children of whom 46 were male and 27 were female children's supported by the institution. After 1987 of the children in this children's home were from every part of the country especially the northern part. This was most probably as the results of the above mentioned factors.²⁶³

Felegarez Children's Home these Children's Home which has similar objective to Däbrä Markos Children's Home, also Däbrä Markos Spiritual Boarding School was established in the town in 1972. It is also located to the eastern end of Qäbäle 07 near *Yäraba* reacracion center about five kms from the center of the town. It was financed and administered by the Ethiopian Orthodox Church Council of Care (E.O.C.C.C), later the boarding school was renamed *Felegarez*.

This children's home was managed by a board, in 1980 there were seven board members from different government and religious institutions. In this year there were 150 children in the boarding school, but later 1989 there were 180 in the children's home.²⁶⁴

Women and under privileged groups women's have always been under privileged in Ethiopia land rights are inherited through male and female lines of genealogy. Though in principle women have the some right to claim land, their socio-economic conditions were depended on males, who till the land. A widow or divorced women is more likely to live on selling *ṭella*(local beer), *ṭej* (honey wine) or *katikalla*(brandy) and possibly practice some prostitution besides if conditions allow, than to farm on her own.²⁶⁵

The most notable *ṭej* (honey wine) makers of the town were *Wezero* Ayehumera, *Wezero* Huluagresh, *Wezero* Bezunesh, many people usually went to these *ṭejbet* for recreation and to get significant information through their discussion on the *ṭejbet*, but most of the time *ṭejbets* were usually occupied by wealthy peoples and officials and it was coasty.²⁶⁶

The other important playing centers of the town were *ṭella* bet and *katicala* houses. These houses usually serve as means of communication, different agreements were held; different

²⁶³Yedäbrä Markos Ketema Socio-Economic Tinat, p.35.

²⁶⁴DMUAC Folder, Felegarez, file no. 97, minute of The oard Institute, Mäsikäräm 21 1980.

²⁶⁵Siegfried Pausewang, p.186

²⁶⁶Informants:Kidane Mariam, Zewdie Getasew,Ašäbre

arbitration also concluded after a great discussion held on outside, usually around the church. Most of the time the ordinary peoples were collected around traditional houses such as *Tella* and *Katikala* houses.²⁶⁷

On August 22, 1970 the government decided to expelled the offertory from Addis Ababa town and send them to their respective province. The town of Debre Markos also took about 44/Forty four/ members from the country share. Most of them were victims of leprosy and got treatment from Alert Hospital, but after the end of their physical treatment they settled permanently in Adiss Ababa town through alms on the straight.²⁶⁸

Another most widely prevalent, temporary form of association founded in the Däbrä Markos is the wage-pooling association known as *Iqub*, a forced savings and accumulation scheme found throughout the town. The *Iqub* members contact to pay a fixed sum of money periodically weekly or monthly to the association. The total sum collected each time is taken by one of the members whose name is drowning by lot.²⁶⁹ Before now *Iqub* members were helped each other's even when one of the members of the *Iqub* got a lot and he may not want the money for a period of time he bring it to others without any perquisite for the needy *Iqub* member freely. But know different *Iqubs* of the town are sold by huge amount of money, for the *Iqub* members.²⁷⁰

Senbätie is one of the religious anniversaries which were practiced once in a month especially at the beginning of the first week of the month at the first Sunday. They believe that if someone takes out/drink/ *Senbätie*, there is eternal salvation. But some *Senbät* association held on every Sunday in each churches of the town.²⁷¹

From the above association of the town *Abma Senbät* association is the largest of all and still it going on a historical. It was founded by 17 members on the bases of Ethiopian Orthodox Church doctrine at *Ato Mälaku Mängesha* house on February, 1941. One of the largest *Senbätie* had 80 years old and there were different members of *Wäräda* and *Awraja* governors.²⁷² In addition to that the association supplied facility like; national eradication of illiteracy campaign around the church.²⁷³

²⁶⁷ Informants: Kidane Mariam, Zewdie Getasew, Ašäbre

²⁶⁸ DMUCA Folder No 209, File No ጠግደ-6 A letter from the Ministry of State.

²⁶⁹ John Markakis, p. 172.

²⁷⁰ Informant: Muladam, Mulu, Qomé Ambaw

²⁷¹ Informant: Muladam, Mulu, Kidane Mariam

²⁷² BāšrahäŠiyone Abma Mariam, P. 8.

²⁷³ Informants: MULU, Kidane Mariam

4.2 Heritages and Heritage sites in Däbrä Markos

Intangible Heritages

Traditional justices of the town

Codification of law was first drafted in the early years of 1930s. The penal code was promulgated in 1957, as well as civil commercial and maritime code in 1960, followed by the criminal procedure code in 1961.²⁷⁴ . One of the prominent community members were *Atbyiadagna*/traditional justice giver of the town/ the justice was given through awaking the people to meet at some place usually around the church to give justice for those who quarreled each other. Most of the time justice was given by the member of the collective individuals after they heard the problem of the two groups and then they put justice according to the guilty of the two parties.²⁷⁵

The justice was given by means of traditional selected elders of the town these elders gave their own justice by using their own life old experience through the following four ways these are: Without the involvement of other parties both of the two parties discuss on the problems and agreed to solve the problem by their own in the modern thought of justice (Negation). Two parties usually made agreement among the third party involvement to give the contract/ agreement recognition by supplying third person eye witnessed. Such kinds of justice are equivalent to the present day conciliation.²⁷⁶

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.²⁷⁷

²⁷⁴ John Markakis p 296

²⁷⁵ Informant Beqalu, Qomçé, Libanos

²⁷⁶ Informants Bäqalu, Qomçé, Libanos

²⁷⁷ Informants Bäqalu, Qomçé, Libanos

Most of the time peoples went to the court on the issue of land argument for that matter the government decided the following points

When someone accuses some other people as: Occopied the land through crossing the border of his adjesent lands; when someone hiddenly had the government land with out the will of the government body;and others occoped the land without the will of the authorized appointees etc. Such kind of accused was begun after both the accuser and accused were agreed up on the results of the justice, because some people began accused others with their own personal grievance and some others also to conceive the government property illegally. If the accuser lost the justice he will pay the entire accused deficit and expenditure should be signed bounden with the government. If he also succeeds the justice the accused one should pay some money for his contribution or his role.²⁷⁸

In 1951 and 1952 Debre Markos town higher court in different kinds of decision were given to implement on others in acted government authorities.²⁷⁹

Marriage (Wedding) Ceremony

Marriage is an important family institution for the individual and the society at large. For the individual, it is a significant and memorable event in one's life cycle as well as the most important foundation in the family formation process. It is also a rite of passage that marks the beginning of an individual's separation from the parental unit. But, in further marriages depends on the interest of purpose and the voluntary union between male and female for life until death.²⁸⁰ Gojjam were one of the most politically and a culturally powerful ethnic group in the country from these, Däbrä Markos town is one of the East Gajjam Administrative Zone which they had their own marriage traditions and celebration culture.²⁸¹

In the previous time the cultural aspects of wedding ceremony had been conducted by the willingness of the bridal parents. The bride and bribe knowing about the time of their wedding was very unlikely. First of all, respected elders selected from the surrounding area; then these

²⁷⁸ Folder No 142 File No

²⁷⁹ *Ibid.*

²⁸⁰ Melke Kocyigit, "The Meaning of Marriage According to University Students: A Phenomenological Study," *Educational Sciences: Theory & Practice*, Vol.17,(2017), p.697.

²⁸¹ Informant: Kebede Admasu, Sewunet Akalu, Tefere Limeneh

selected elders sent and requested bride family “let your daughter to my son”. Initially her father 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 saying “they grow together”. Later her father accepts this 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 cattle, land, goat, sheep...etc.” At that time those selected elders take this promise and put it in their mind like a written paper. Then decide wedding day.²⁸²

In the eve of the wedding day there would be about 30-40 people selected from male village including bride groom. Then those group would go to the bride house took *Macha* (endowment) to the bride. In response in the female house which prepared food and accepted those guests (entourages), from these guests and the best man offer that *Macha* (endowment) such as cloth, *Anbar*(bracelate), *Ṭelisam*(amulet), *Dire*(nickels)...etc and also three respected women selected from the area and prove that endowments are fully gifts or not. But those endowments not fully offer those women will not be voluntary to give her for male relatives.²⁸³

Both on the bride and bride grooms families would prepare food and drinks and prepare for the wedding guests and relatives. The guests and relatives sit by making lines in the *das* (shelter), which is prepared for the wedding, and takes different eating and drinking’s. The close relatives of the families had prepared their own food and drinks for the families.

The overall combination lines, people and the food and drinks are called *Aqolquaye*. It means a line (lineal descendant) in the pavilion of the ceremony. Usually two parallel *Aqolquaye* are formed and each *Aqolquaye* contains a minimum of 30 people. It is prepared in order to help the bridal families. And sometimes it is considered as a borrowing of food and drinks for the bridal families by close relatives. It is according to the culture of the town must to return this borrowed food and drink to those former borrowers known as *Dägashoch*. One relative who prepared food and drink and contains one *Aqolquaye* is said to have cover all things necessarily i.e. food, *tella*,

²⁸² Informant: Kābādā, Sewunet , TeferaLimeneh

²⁸³ *Ibid.*

chair, cup, dish and the like.²⁸⁴ Having many *Aqolquay* also considered as the sign of proud among the society through showing their attendant.²⁸⁵

After finishing the process the male entourages took her and derived by horse or mule then go to bride house. The bride groom families would receive the bride, bride groom and his entourages by accompanying traditional dance traditional food preparation like that bridge family. In the next day the best man and entourages sent to the bride house. If the bride had proved her virginity those guests would have taken that the sign of virginity by her head scarf touch blood as evidences. If the bride had not virginity the best man sometimes might slaughter hen and then the bride head scarf painted by blood and went to her family to tell the good news that the girl is virgin. After the arrival of her families' house the best man talk the enjoyable condition and her families enjoy together. By this condition the bride would receive affection and stay 40 days with in the bride groom house after she return from her families' house.²⁸⁶

Finally, the bride and bride groom invited by bride families in return to her families. The bride would be investigated by her families asking her now was the duration comfortable? The bride would talk about good things, her families would allow her to return her husband, and otherwise her response was inverse her families obey her to separate from him.²⁸⁷

Types of Wedding (Marriage) Practice in Däbrä Markos town in human life, birth, marriage and death are the standard key events in most people's lives; but marriage is a matter of choice. There are also different forms of marriage based on religion, land and class status. Then traditionally marriage had been an important role of family formation in Ethiopian culture. But, this marriage system in Ethiopia is different from one ethnic group to the other as a result of several cultural activities.²⁸⁸

Based 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

²⁸⁴ Informants: Fantahun Guadie, Kassa Dälälä, Bäqälä Mekonen.

²⁸⁵ Informant Muluadam, BalistiGella, Getaçew

²⁸⁶ *Ibid.*

²⁸⁷ East Gojjam Administrative Zone Culture and Tourism Department, *Tikimit*, 2009, Informants: Ayalew Zewudu, Sewunet.

²⁸⁸ KerebihAsere and Mulunesh Abebe, "Early Marriage in South Wollo and East Gojjam Zones of the Amhara Region, Ethiopia," *Humanities and Social science*, Vol.2, No.2 (2014), p.11

three forms of marriage are the ways and method of marriage conclusion as the interests of the two spouses.²⁸⁹

The three types of marriage that practiced in east Gojjam zone especially in Däbrä Markos town on the bases of people's culture and traditions were in-negotiated Civil Marriage (Betrothal); Church Marriage (Religious) and Temporary Marriage (*Dämoz*)

Kin –Negotiated Civil Marriage (Betrothal) this is the most widely practiced marriage in the Amhara region and Däbrä Markos town. The parents of the bride and groom do negotiations on behalf of on the bride and groom, after which a civil wedding ceremony takes place. In Däbrä Markos before the man and the women conclude marriage there a process of betrothal between a man and women. The betrothal is the way of marriage conclusion between the parents of the future spouses. It is the agreement of between the two member's families of fiancé and the fiancée for future.²⁹⁰

Betrothal is defined under article 560 of the civil code as a contract between the members of two families that a marriage takes place between two persons belonging to these two families the family code of the Amhara region requires the contract of betrothal to be made in a written form signed by four family witnesses, two from each side.²⁹¹

Church Marriage (Religious marriage) this type of marriage is only practiced by a minority of people in the Amhara region and Debre Markos town specially the priesthood, some older persons and nobility. A religious marriage takes place when a man and women have performed such acts or rights as deemed to constitute a valid marriage by their religion. The female requirements for the conclusion of religious marriage are dictated by the religion itself. Christianity is the dominant religion in the town this marriage was performed in churches through '*Qurban*' and virginity is valued highly within the religion. So naturally, the bride and

²⁸⁹ Federal Negarit Gazeta Extra Ordinary Issue No.1/2000, The Revised Family Code Proclamation no. 213/2000, article, 1-4

²⁹⁰ Aschalew Ashagrie and Martha Belete, "Law of Family: Teaching Material," *Prepared under the Sponsorship of the Justice and Legal System Research Institute*, (2009), PP. 18-22.

²⁹¹ *Ibid.*

groom are expected to be pure the marriage takes place. This marriage does not allow for divorce.²⁹²

Temporary Marriage (*Dämoze*) this type of marriage is unique to in Gojjam including Däbrä Markos town marriage traditions. It involves oral contract between a man and a women before witness where the women paid as a house keeper's wages for the period stated in advance. This marriage contact through oral is enforced by court order. It is a temporary agreement which involves the groom paying the bride a set for housekeeping work. *Dämoz* marriage is deemed necessary is a man traveling away from home in one area without restaurant or hotel service.²⁹³

Funeral Ceremony

When someone died, soon after the corpse mouth and eye closed and stretch the corps leg and hand then tie-on by spin. Then the corpse would be washed by 'Simiza' leaf then cover by straw mat and enter to coffin. If the person died around at night time the priests were came to the death house and implemented *Gibrä-lälite*. After the death of the person his families dispatched a messenger for their relatives. They leave far apart from his dwell or taken to church. Before the corpse buried the relatives or other nearest people and the member of the 'Idir' do not fetch water, do not eat food and every working activity is forbidden by the society.²⁹⁴

In the previous time in this town there was the wail ceremony led by the person who able to cry. The crier person who made poem and cry, then the people made raw to accept him/her and cry following him/her. This process was known by the people 'Musho' (funeral chant). Especially the died 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 dress and offer, took shield offer boasts to express his work on life time...etc. moreover, the dead person who was wealthy and respected priests implemented prayer for the dead on the road were known 'Guzofitate', but the person who had any money, he did not get *Guzofitate* because this ceremony requires payment.²⁹⁵

²⁹² Alex Minicheleetal. "Interreligious Marriage: Social and Religious Perspectives," imperial journal of inter disciplinary research Vol. 3, No. 6. (2017), p. 353

²⁹³ *Ibid.*, p. 355.

²⁹⁴ Informants:Beqele, Meseret Belay, Mulualem.

²⁹⁵ *Ibid.*

However, once upon a time Wollo migrants enter in to the town, then the funeral chanting seemed to be changed and the people wail by hitting their chest. Finally, the corpse buried the wail people would return to the dead house and treated by the member of ‘Idir’ and other social institutions.²⁹⁶

The traditional practices of rendering assistance in time of death have given rise to formally organized burial association. *Idir* association in Däbrä Markos town organized on a neighborhood basis. Although *Idirs* are not ethnically segregated, most people needs to organized prefer to join a fair number of people from his village, with similar religion.²⁹⁷ *Idir* is a traditional institution which is aimed at resolving the social, economic and other problems of the society. The main specific task of *Idir* is helping individual in the time of hardship, particularly during the death of families and relatives.²⁹⁸

In Däbrä Markos *Idir* was not clearly set up with rules and regulations until the coming to power of the Därg. Before this *Idir* have not formally organized with rules and regulations, have not fixed meeting place and time rather than to solve the problem of the society simply met around church and other place. *Idir* before the Därg was formed by religious affinity, job similarity and sex based (males have their own *Idir* females have also their own). But the unorganized *Idir* before the Därg played a pivotal role for the establishment of the later *Idir*.

After 1974, *Idir* begun to take formal shape and regulation and its members had increased. The criteria for membership were out of religious discrimination, job similarity, and sex. The form and organization of *Idir* is modified from time to time.²⁹⁹ *Idir* have probably also model for the development of the Qäbäle or neighborhood association.³⁰⁰

Holy Days

Epiphany is among the major national holydays which had been celebrated in Ethiopia in January 11, E.C. in every year. Epiphany in Däbrä Markos has a long history. In general almost 97% of the population of the town was followers of orthodox Christianity in particularly celebrated this interesting culture of Ethiopia starting from earlier times. Epiphany in Debre Markos has been celebrated in a place called *Wuseta Meda* west of Däbrä Markos University and

²⁹⁶ Informants: Beqele, Meseret Belay, Mulualem.

²⁹⁷ John Markakis, p. 172

²⁹⁸ Informants: MekonennAlamineh, Belisti Gella, Qesis Workneh Tilahun

²⁹⁹ *Ibid.*

³⁰⁰ Siegfried Pausewang, p.189.

east of the center of the town. Its celebration was very attractive since around ten churches celebrated together starting from the eve of epiphany. On the eve of epiphany (*ketra*) around 8:00 am each church began to come in *Wuseta Meda* with large number of people including priests, deacon, monks, Nuns, *Sanbet* students earlier kings (leaders) and others. After they reached in *Wuseta Meda* all the ten churches *Tabotes* (Arks) placed in a separate *Dinkuan* (tent).³⁰¹

The celebration is very interesting the people also wearing new clothes culturally the people said “*letimiketyalihonkemisyikyribetates*”, church clothes, umbrella and songs church song as well as secular cultural songs. The society of the town gave special attention with the little religious education given by the ‘*Abun*’ (Bishop) and to the ceremony. As a result all the society participated in the ceremony starting from the eve of the epiphany to the time that ‘*Tabots*’ return to their church.³⁰²

On 11 January at the day of Epiphany *Qidase* (liturgy) takes place from 11:00 pm to morning 1:00 AM by priests and deacons. After this activity came to an end the Holy Water will be sprinkled by the *Abune* (bishop) of the zone and gave religious education about the holy day and baptism (showering) the holy water to all the peoples. After all these activities accomplished the all *Tabotes* (arks) are returned to their respective churches except i.e. *Gemjabet* Kidanemhired, *Washaw* Qidus Mika’el and *Abune* Täklä Häymanot. Because their monthly and yearly holy days are in the next day on January 12 E.C. and the above *Tabot* (Arks) returned to their churches in the next day.³⁰³

In such an attractive manner and procession that *Tabot* will reach to its church and revolve the church three times, then the administrator of the church or the preacher would give little education to the followers regarding the holy day and gives blessing for the society. After the *Tabot* enters in to original place almost the people return to their home but a few youth wait and danced secular and cultural songs.³⁰⁴

³⁰¹ East Gojjam Administrative Culture and Tourism Department, Tikimit, 2009

³⁰² Informants: Workineh, Getenet, Ašäber.

³⁰³ *Ibid.*

³⁰⁴ Informant: Zewdie Getasew, Workineh, Getenet.

4.2.2 Tangible Heritages

Memorial of Debre Markos town

After the Emperor arrived at Däbrä Markos he stayed in the town until Addis Ababa stabled, when he interred in to the town he got warm well come ceremony under the patriots, clergy, the nobility and the peasants. This might selected Däbrä Markos to have a patriotic memorial at the center of the town. This occasion already helped the town to get a gift of rear promise from Emperor Haile Selassie I.³⁰⁵

The monuments of the town was began build under the *Däjazmač* Inqu Selassie by the will and the budget of the central government for the memorization of the role of patriots in the time of Italian invasion 1936 to 1941. The design of the monument of the town was structured by *Ato Ale Felege Selam* he was Addis Ababa Art School Founder and Directors.³⁰⁶

The memorial was held by the responsibility of *Däjazmač* Mäkonen, *Däjazmač* Däräsä he was vice administrator and *Qänazmač* Asäfa Taräqän administrator When the *Däjazmač* Şähayu Inqu Selassie resigned from power the construction of the monument did not interrupt rather it prolonged under *Däjazmač* Däräjä Mäkonen. There was also a committee who they were founded for the construction of the monument as development group. The members of the committee were from *MazägajaBét* engineer, *Ato Zäru* who he had Mobil fueling center in the town were some of the members of the committee.³⁰⁷

For the building of the monument the province leaders by taking responsibility demanded the support of the Ethiopian defiance engineering department. The specially defiance engineering groups couldn't use Crain machine to put those four dimension Lion sculpture rather they used pulley for moving different goods from down to up by the support of erected woods to hold the pulley and other materials.³⁰⁸

The memorial had pictures of patriots and Emperor Haile Selassie I, together with shield and spear in front of the gets, but the photo of the Emperor was eliminated by the Därg regime around 1974. At the back of the memorial there is shield and spear at the top and in front of the

³⁰⁵ Informants: Ašäber, Bäqalu

³⁰⁶ Informant: Garädäw Näwṭé, Zewdie

³⁰⁷ Informants: Garädäw, Ašäber, Esubalew

³⁰⁸ *Ibid.*

get there is Ethiopian map at the left and other small pictures at the right side. On both sides of east and west direction of the memorial there were the pictures of the Emperor when he hung the Ethiopian flag, when he discussed the people and when the people welcome the Emperor were now eliminated by the Därg.³⁰⁹

The *Däjeṭägnwoć* also participated in the construction of the memorial throughout its completion under DäjazmaćTsehayuEnquselassie and his successor in their respective years.³¹⁰ Some of prisoners also participated under the construction of the memorial through pulling the sculpture by using pulley. Basically they were participated by force for helping the defiance engineers in the time of they needed. Because the memorial construction was near to the prison and the palace.³¹¹



Source: personal photograph

Figure 3: Memorial of Däbrä Markos town

³⁰⁹Informants: Garädäw, Ašäber, Esubalew

³¹⁰BaşirahaŞiyone Abma Mariam, p. 4.

³¹¹ Informants: Garädäw, Ašäber, Esubalew

The memorial had built under the contribution the then government employers twenty percent of their salary for the construction of patriot's memorial at the center of the town. The administrative body who were responsible for the building of memorial they used *transom/ ቅስት* but the people converted the word into corruption / ቅስጥ/. They took their own share by cheating from the collected amount of money.³¹²

He constructed different edifices for different purpose. Among these the notable once were *Yäzwedbet* (house where the crown was kept) called *Atitagab* and administrative office and house for court and justice.³¹³

All these edifices were thatched and made of wood and mud. The ceiling and walls of this large structure were decorated with split canes the walls were covered with sheets of cloth. Above this sheet there were elephant, hippopotamus, and lion and leopard skins as hunting trophies. All these different structure were located near the newly built church of St mark.³¹⁴

At the main get of the palace there is a square this square should found in to two stages. The first stage built with cement, sand and limestone, the second stage is row building with stone without cobbles made clear cut agreement with *Ato Sälomon Kassaye* to build the stage and that form the current structure of the building as we have seen.³¹⁵ The first agreement with *Ato Sälomon Kassaye* to build the main gets of the palace around the square up to the main roads of the calaboose with cement, sand and limestone supplying from the town hall agreed to construct \$5 Ethiopian dollars per one meter square together with daily laborers.³¹⁶

The second agreement also in between the Square building with a row castle on a stone line without cobbles by the plan and design of the engineer, both stone cock and daily laborer from the contract accepter and the town hall also pay \$4 Ethiopian dollars per one meter square and supply all raw materials.³¹⁷

Sent Mark Church

³¹² Informants: Garädäw, Ašäber, Esubalew

³¹³ Mohamud muktar, p. 56.

³¹⁴ *Ibid.*

³¹⁵ DMUAC Folder No. 9 Reference No. ሰግግ -94

³¹⁶ DMUAC folder no 10 file no ሰግግ -5

³¹⁷ DMUAC folder no 9 file no ሰግግ -5

It was first established under King TäkläHäymanot of Gojjam. The church has three parts which includes the following: The first part of the church is the central part of the church belongs to the trinity and the left and the right part the first unit is for sent Mark and sent virgins Mariam mekdes. The second unit of the church is for all Christian and whom they celebrate *kidasieliturgy/* in every day and in the holy days of the month and the year. The third part of the church is called *kinimahilat*, which is for *Däbtäras* were for blessing through religious chanting with drum, *Mequamia* and *Şänatsel* and for praying God.³¹⁸

The outer part the church has a circle shape and the interior part was rectangular shape. It had 36 *Komebesi* (colleen) why its interior part of it shaped in to four dimension, because God first in the Old Testament */blukidan/* occurred in a rectangular shape, the first *Däbtära* Şeone formed in the structure of God and the ships of Noah saved the world from water was rectangular shaped and King TäkläHäymanot in addition to the above church of Debre Markos built Däbrä Elias, Genet abo, GemjabetkidanmehiretAgew Mider, Tämie Georgis, Ylemelem Mariam, Däbräzyet Mariam churches are the works of king TäkläHäymanot of Gojjam.³¹⁹ Servants of king wolde Georgis nobilities down casts *Däjazmac* Damtie, *Däjazmac* Gobena and *Däjazmac* Wubie when they passed to Şäwa they were impressed by the structural works of Sent Mark church in Däbrä Markos.³²⁰

Those pictures painted in the churches of Mark is the best example of astonished architectural achievement, which now unable to maintain by any architect the previous works of Aläqa Täckleyäsus Waqjira who he captive from the Oromo when he was 7 years old under Elmtu Goshu and he accepted Christianity grow and thought in the palaces of Negus TäkläHäymanot. He was a well known painter writer and map maker, he wrote the history of Gojjam after he got the title of Aläqä by king Täklä Häymanot through walking on his feet for about 11 years and wrote the history of Gojjam and he paint different churches including the Church of Mark, still his work observed in different churches of Gojjam.³²¹

Benafif Mosque

It is one of the well knownmosques in the town and it was built under Qeñazmac Emer Abadargie willing and through DejazmacThäyuInquselassie supply of materials. Those materials were tin, wood, nail, together with man power was supplied and the mosque built in 1967 EC. Acacia trees also came from the near bydesert areas of Çmit for its strength. The previous Mosque now replaced by a new and big one. But the old one was not ruined stil it stands near to the new one.³²²

³¹⁸ Informants: Admasu,MekonnenAlemneh

³¹⁹ Informants: AdmasuMekonnenAlemneh,

³²⁰ AläqaTäckleyäsusWaqjira, p. 403.

³²¹ *Ibid.*

³²² Informants: Dawd Ibrahim, Aşäber,

Abba Asrat Monastery

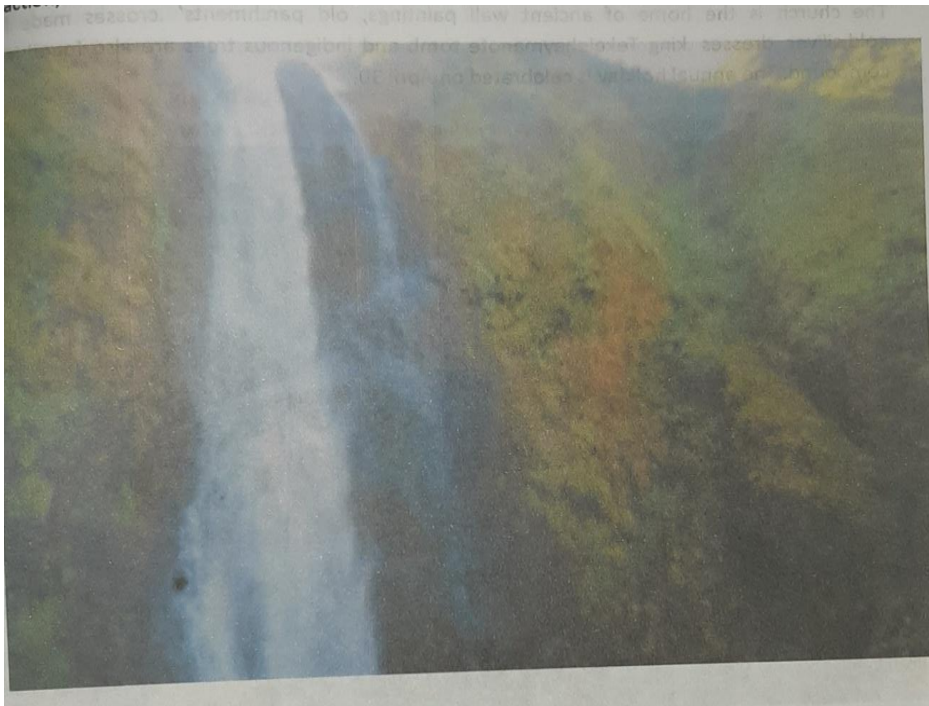
It is located in the south of Debre Markos town. The road to monastery is 8 km south on main way of Däbrä Markos to Addis Ababa. The monastery was established in 1852 by a monk Abba Asrat. The annual holly day is celebrated on October 27 EC. Nowadays the monastery owns 57 monks and 20 nuns. The monastery possess a number of indigenou trees such as acacia, junipers trees and the home of many wild animals such as heynas, monkeys, bush bucks etc.³²³

4.3 Recreational Centers of the Town

Qabi Water Fall

The water fall is situated in the middle of mountains and spectacular eye catching cave. It is located south of Däbrä Markos. The water falls drops to great depth and sprays water droplets in align with birds songs give a place attractive feature. Besides the place serves as a tourist attraction, the water fall also used for agricultural practices for nearbyfarms.³²⁴

Figure 4. Qabi Water Fall



³²³East Gojjam Administrative Culture and Tourism Department, Tikimit, 2009, p 26.

³²⁴East Gojjam Administrative Culture and Tourism Department, p 27.

In the process of economic growth and social changes resulted opportunities and challenges in the towns of developing countries. In addition to this, population growth in the towns needs recreational centers for the town dwellers. Before 1960s in Däbrä Markos town there is no recreational centers.³²⁵

Debra Markos Cinema

Cinema in the late 1960s a certain Mulualem Tegegn introduce cinema to the people Debre Markos, especially the youngsters. They watched film on the screen hung on the outside wall of Mulualm's shop. That is to mean there were no appropriate hall to accommodate and certain those who were interested in films. Mulualem then stated constructing a large cinema hall in Qäbäle 05 on the land of *Ras Hailu Belew*.³²⁶ Däbrä Markos cinema is located at the center of the town in front of the monument in Qäbäle05; it was not completed at the time of the revolution of 1974. Through the implementation of the nationalization of extra land and house, cinema house nationalized and decided to complete and give service for the town. The committee tried to identify when AtoMulalem present as the owner of the house, but the committee identified it as it was belongs Ras Hailu Belew finally the committee decided to nationalize.³²⁷

In September 1977 the construction of the cinema hall was interrupted because of the nationalization of urban land and extra houses. In 1978 Getahun Asirat, head of Rental House Administration Agency (RHAA) for Gondar and Gojjam provinces together with and the Central Urban Dwellers Association (CUDA) of Däbrä Markos decided Mulualäm should hand over the unfinished hall and rent it for birr 350 per month from RHAA. The latter refused and was accused in *Qäbäle05* judicial tribunal R.H.A.A. head for not handing over the cinema hall. The *Qäbäle* judicial tribunal decided in favor of the R.H.A.A. though Mulaläm appealed to the higher judicial tribunal which also passed a decision in favoring the R.H.A.A. in 1983.³²⁸

³²⁵ Informants: Mulu , Kidane, Meseret

³²⁶ Informants: Gebeyehu Tegegn, GetinetŠiferew, Mulualem.

³²⁷ DMUAC Folder No 129 File No 69.

³²⁸ DMM Archive Folder, Cinema file no. 286, minute the Debre Markos Municipality, Sene 1970.

In 1984, the CUDA of Debre Markos town took the cinema hall from the RHAA and began to administer it. It renovated for birr 30,000 but the CUDA did not have its film equipments to run the operation of the cinema hall. Therefore, it requested the National Bank of Ethiopia to offer it foreign currency for the purchase of film equipment from the films equipment company. But the Performa invoice sent from the company was not affordable for the CUDA. Moreover the CUDA asked the USSR Embassy in Ethiopia to provide it a 36mm film projector in the name of “Proletarian Internationalism”, but with no response.³²⁹

In 1985, the CUDA as at last decided to purchase two transformers, two escape lenses two speakers; one reserve transformer and one amplifier were bought from *Ato MulualämTägägn. AtoMulualem* in his return offered 40 chairs for the service of the hall. Even if, the town demanded to commence the operation of Debre Markos cinema hall on May 10, 1985.³³⁰

Debre Markos Stadium

Construction before 1987 Däbrä Markos town had no modern stadium in which different sports tournaments were held and the population of the town could pass their leisure time. Football and other sports tournaments were held in the open field of *Wuseta Meda* only in the dry season, in the Täklä Häymanot School and the military camp sports field in the present day police college. Nevertheless in 1983 realizing the emergence of many foot ball clubs and absence of modern sports field in the town, a committee for the construction of a modern stadium was formed. GäbräTsadiq Kass, head of Ethiopian Transport construction Authority for the province of Gojjam was elected chairman and Mekonnen Wassie*Kentiba* of Däbrä Markos town municipality, became secretary of the committee.³³¹

In May 1983, the construction of the stadium commenced. The work of the construction was managed and the total cost birr 2.3 million was allocated by the Development campaign and planning Office of the province of Gojjam. The contractor of the work was Bahita Ambaye Building Contractor. In May 1986 the construction was completed and started giving service. It

³²⁹ DMM Archive, Folder, Cinema, File, 286, Ref. no.1614/51/77 from Däbrä Markos Municipality to the Embassy of USSR to Ethiopia, Tikimit, 2, 1977.

³³⁰ Folder, Cinema, file no. 286, minute of Däbrä Markos Municipality, Ginbot 2, 1977.

³³¹ DMM Folder, Stadium, 123, Ref. no. 1647/26s, a letter from the Provincial Planning Office to Debre Markos Municipality, Ginbot, 11, 1975.

has the capacity of accommodating 15,000 spectators. It is located in *Qäbäle*03 at northern tip of the town about 2km from the town square.³³²

Especially in the fields of Sport Medium Stadium building job was at the first time researched/planed by professional sport commotion completed and present. From the existing economic capacity the sport field accomplished into two phases.³³³

In the first phase of the construction fence, settings, wearing and toilet were accomplished. In the second Phase of stadium construction different kinds of sport training fields were built. For the first round stadium construction was estimated by the local engineer 620,483.60 Birr. It was covered from the income generated from the Bazaar celebrated by the provinces people on April 1980.³³⁴

The cinema began its function based on the decision of Socialist Ethiopia provisional militarist government Tourism and sport Minister on 8 June, 1977. For the purpose of using cinema for propaganda and vigilance under the strict control of the central government through censor by founding a film center to identify the type and the quality of the foreign imported film.³³⁵

***Yäraba* Recreation Center**

Yäraba is the name of a hill forested area and it's surrounding at the eastern end of Debre Markos along the main road from the town to Addis Ababa, about 5kms from the town center. It is an elevated area of 2400 meters in height and its one of the peaks in and around the town. Before 1982 the area was a farm and grazing land for the peasants in the immediate rural environs of Däbrä Markos and it was also used as a grazing land for the eastern and southern *Safar* of the town.³³⁶

After 1974 the Central Urban Dwellers Associations (CUDA) of the town selected it to be a site to reforestation and restricted it. Different seedlings began to plant. Then after the number of trees planted every year increased and the area it covered enlarged. On 3 September 1983 it was

³³²Yädäbrä Markos Stadium Mireqa Yetezgjä Booklet, produced by CUDA of Debre Markos Town, 1979, p.24

³³³ NALA, Folder No.17. 1. 11. 17, Referance No.21.

³³⁴ NALA, Folder No.17. 1. 11. 17 Referance No.21.

³³⁵ DMUAC Folder No. 246 Referance No.፳፱.፩-5 1969-1970

³³⁶ Informants: Gétnät, ManayäZäwdé

inaugurated to be a recreational area. Various houses were constructed to entertain those who came to this area frequently. For the construction of these houses *Ato Gärmew Dubale*, Minister of the Ministry of Farming donated 500 iron sheets, 25 quintal cements and 30 meter cube timber. The Minister said to have been very much pleased with the site and the endeavors made by the council of the urban dwellers association to make *Yäraba* an area of dense forest.³³⁷

The restricted large dense forest of *Yäraba* covers an area of more than 10 hectares, Other than serving as a home for different wild animals. It serves as a center for recreational and for wedding ceremony for the population of the town. In addition to these it is one of the income generating sources for the Central Urban Dwellers Association (CUDA) of the town and it created job opportunities for those who have been employed to guard the forest and to serve those who visit for recreation and weddings.³³⁸

³³⁷ DMM Folder, *Yäraba*, file, 287, from the Central Urban Dwellers Association (CUDA) to the accounting Departments of *Däbrä Markos* Municipality, Yekatit 18, 1975.

³³⁸ DMM Folder, *Yäraba*, file, 287, from the Central Urban Dwellers Association (CUDA) to the accounting Departments of *Däbrä Marqos* Municipality, Yekatit 18, 1975.

Conclusion

Debre Markos became an administrative center by *Nigus* Täkälä-Häymanot. Its strategic significance was the main factor for its selection as a regional political capital. Later the land grants of the *Nigusto* his civil servants, military officials and their followers brought about the physical and population growth of the town. His policy towards artisans, merchants and his foundation of market places added to the significance of Däbrä Markos. The administration of *Ras* Hailu Täkälä-Häymanot increased the significance of the town. He founded additional markets in different areas of the town that boosted exchange of diversified commodities. With this appeared many people who engaged in the retail trade of commodities and local drinks to entertain those who frequented the town. Accordingly, many houses were built and new *safers* evolved that eventually brought about further physical enlargement.

The short administration of *Ras* Imiru Haile Selassie was the period in which Däbrä Markos town for the first time saw modern means of communication such as postal services and telecommunication and the beginning of modern education. However, these early developments were short lived because of the Italian occupation of Ethiopia.

The Italian occupation period brought the appearance of many foreign nationals and natives in the trade of the town. The modern means of communication that they attempted to introduce and their closure of many checkpoints around the town were important factors for the appearance of these traders. Nevertheless, the Italians chiefly used Däbrä Markos as the base for moving their troops to different garrisons established in the provinces. The stiff resistance of the patriots and the ensuing guerrilla fighting in the province diverted their attention from the introduction of modern infrastructure in to the town.

After Liberation, Debre Markos town was granted the status of municipal administration. Following this, for a decade or so, the municipal council was preoccupied with diversifying and increasing municipal income and strengthening its administration. In the later decades, the council introduced modern water and electricity supply services. As a capital of the Governorate-General of Gojjam, the completion of the construction of the road that runs from Addis Ababa to Gondar, the completion of the construction of the Abay Bridge, the opening of telecommunication and postal services-giving stations, and the expansion of schools and medical services increased the flow of people, goods and services to the town and from the town. This facilitated the opening of bars, hotels, and fuel-filling stations and other services giving and wholesale trading centers.

After the 1974 revolution, the introduction of urban administrative bodies like *Qabale* Higher and Central Urban Dwellers Association CUDA administration played significant role for the socio-economic and political development of the town throughout the postrevolution period. They distributed commodities to the population of the town through *Qabale* public shops and they introduced kindergarten education and constructed asphalt

roads and stadium. They also expanded schools and medical service giving centers. The post revolution period was also the period in which many government and public trading establishments were established.

The absence of factories, industries and higher learning institutions has played their share for its slow growth and development of the town. Furthermore, the existence of Bahir Dar, a big town in the province, had negative influence upon the growth of Däbrä Markos. After the coming of Kasay Aragaw as administer of the province of Gojjam, provincial government and public organization offices that were functioning in Däbrä Markos were later transferred to Bhair Dar. This pulled many personnel to the latter and reduced the significance of the former as a provincial capital. In 1990, Däbrä Markos was further reduced to serve only as the capital of east Gojjam administrative. These factors had their own negative influence upon the growth and development of the town.

The study confirms that the town has full potentials in various indgenuous and unique socio-cultural aspects of the people. These cultural manifestations accompanied by various traditional practices. There are some cultural activities on the way of improving and reviving from their hidden and forgotten circumstances, whereas there are also some other cultural manifestations being affecting. From all this, it can be concluded that the socio-economic and cultural aspects of the people of the town has a full potential and undiscovered historical heritages which are important for historical reconstruction of the country in general and the area in particular. Therefore, this result allows us to conclude that the area is enriched with social economical and cultural potentials that historically developed across ages.

The town has a potential reach in various heritages which had emerged from its foundations and in different periods. It needs further study for the better understanding of the town. Those heritages have relations with manmade activities like *Negus* Täklä Häymanot palace, patriots Memorial, religious institutions and natural endowments of ecology, animals, water bodies, and recreational centers.

BIBLIOGRAPHY

I. Unpublished Documents

Archives

Personal possession of Colonel Admasu Akalu

DMUAC Folder No 2 Reference No ሞብ.72, 1954-1969 about National lottery

DMUAC Folder No 5 Reference No. U -33,1939-1972 princes *Ras* Haylu Bäläw

DMUAC Folder No. 10 Reference No. ሞደ/5, 1961-1972 Däbrä Markos Town hall about work

DMUAC Folder No. 10 Reference No. ሞደ/5, 1969-1970 Däbrä Markos Town hall about vehicle

DMUAC Folder No. 5 Reference No. ጎ/ከ/25 about veterinary

DMUAC Folder No. 246 Reference No. ሞደ-5 1969-1970 Däbrä Markos aboutcinema

DMUAC File No. 287 *Yekatit* 18, 1975 about *Yeraba*

NALA Folder No. 17.1.11.03 Reference No. 01 Däbrä Markos about water problems

NALA Folder No. 17.1.11.04 Reference No. 02 about Calaboose

NALA Folder No. 17.1.11.06 Reference No. 06 about Children home

NALA Folder No. 17.1.11.13 Reference No.08 About extra houses and land

NALA Folder No. 17.1.11.17 Reference No.04 about Quran Muslim School

DMUAC Folder No 123, Ref. no. 1647/26, *Ginbot* 11, 1975 about stadium

DMUAC Folder No 286, Ref. no. 1614/51/77, TIKIMT 2, 1977about Cinema

DMUAC Folder No 78, Ref. no. 2114 *Meskerem* 14, 1964 about *Dikuman Dirigit*

DMM AC Folder, Yäraba, file, 287 about Yäraba recreational center, Yekatit 18, 1975

Thesis (Dissertations)

Abebaw Ayalew. “A History of Church Painting in East Gojjam (In the eighteenth and nineteenth centuaries).” M.A Thesis, Addis Ababa University, 2002.

Abebe Dires. “Banditery and Insecurity in Eastern Gojjam (1941-1991).” MA thesis, Addis Ababa University, 2008.

- Abel Kassahun. “Däbrä Markos Foundation and Development to 1941” B.A thesis, Addis Ababa University, 1984.
- Abdussamed H. Ahmed. “Gojjam Trade, Early Merchants, Capital and World Economy, 1901-1935.” PhD Dissertation, University of Illinois, 1980.
- Dechasa Abebe. “A socio- Economic History of North Shawa.” PhD dissertation, University of South Africa, January, 2005.
- Ewnetu Tegegn. “A History of Däbrä Markos Town 1941-1991.” M.A thesis Addis Ababa University Department of History, 2006.
- Fentahun Birhane. “Gojjam(1800-1855).” B.A thesis H.S.I.U Department of History, 1973.
- Gezachew Adamu. “A Historical Survey of Taxation in Gojjam (1901-1969).” M.A thesis, A.A.U, May, 1971.
- Meron Kebede. “Psycho-social impact of traditional marriage on women in Walayta Kindo Dindo Didaye Woreda.” M.A thesis in social work, Addis Ababa University, 2017.
- Seleten Seyume. A History of Gojjam (Ethiopia) 1936-1941.” PhD dissertation in history, Addis Ababa University, 1999.
- Tigezew Lamesgen. The Influence of Urban Expansion on physical environment: the case of Däbrä Markos town, Amhara region, Ethiopia.” M.A thesis, Addis Ababa University, 2014.
- Yohannes Birhanu. “The Patriots in Gojjam, 1936-1941: A Study of Resistance movement.” B.A thesis in history, Addis Ababa University, 1972.

Reports

- Amhara national regional state, “*Finance and economic development Beauru, 1999 budget year annual plan statistical Bulletin,*” (April 2008, Bahir Dar).
- Central statistics office, *statistical Abstract for 1967 and 1968*, (Addis Ababa: undated).
- Central statistics office *statistical abstract for 1971*, (Addis Ababa: undated).
- Imperial Ethiopian Government *statistical Abstract for 1965*, (Addis Ababa: undated).
- Population and Housing Census: 1984, Analytical report on Gojjam region (Addis Ababa, 1990)
- Peoples Democratic Republic of Ethiopia, office of population and housing census commission,

Population and housing census; 1984 Analytical report on Gojjam region, (Addis Ababa; 1990).

Däbrä Marqos Town Municipality Report,(Tahisase 2009);

I. Published Documents

Books

Aleqa Täklä Iyesus Waqjira. 2015. Edt. by Sergaw Gelaw, Yetyopia Tarik/ the History of Ethiopia/, Addis Ababa.

_____. 2003. Edtby Germa Gétahun, Yegojam Tiwuled Bämulu Käabay eskAbay Addis Ababa University press, eqlips printing.

Andargachew Tiruneh.1993.The Ethiopian Revolution, 1974-1987: a transformation from an aristocratic to a totalitarian autocracy, Cambridge: Cambridge University press.

Bahiru Zewdie. 2002. Pioners of Change in Ethiopia the Reformist intellectual of early 20th century, Addis Ababa University Press.

_____. 2008. State Society and History, Addis Ababa University Press Selected Essays, Addis Ababa.

Birehanu Nega and Befikadu Degfe. 2003. The Role of Urbanization in Socio-economic Development process, Bole Printing Enterprise, Addis Ababa.

Briggs, Philip. 2005. Ethiopia the Brandt Travel Guide, the global Pequot press,Inc.

Gebru Tareke. 1991. Ethiopia power and Protest: peasant Revolts in the Twenty Century, Cambridge Printing press

Haile Selassie I.1933. “*Hiwotena YetyopiaErmeja*”, first Edition, England Bath, Birhanena Selam/ Haile Sellassie I/, Printing House.

Hanna, J. William and Judith L. Hanna. 1981. Urban Dynamics in Black Africa, Second Edition, New York, Aldine Publishing Corporation.

Jones, Emrys. 1966. Towns and Cities, New York, Oxford University Press.

Kabada Tassama. 1962. Yetarik Mastawesha, Artistic Printing, Addis Ababa.

Mahtama Sellassie Walda Meskel. 1970. *Zikre Neger*, Addis Ababa, Architect printing free.

Markakis, Jhon. 1974. Ethiopia Anatomy of Tradition Polity, New York, Oxford University.

Pankrust, Richard. 1961. *An Introduction to the Economic History of Ethiopia from Early Time to 1800*, Sedgwick and Jackson LTD, London.

_____. 1996. *A Social History of Ethiopia: The North and Central High lands From Early Medieval Time to the Rise of Tewodros II*, Addis Ababa University Press.

Potter, B. Robert, Sally Lloyd Evans. 1998. *The City in developing World*, Singapore: Person Education Ltd.

Sbacci, Alberto. 1985. *Ethiopia under Mussoloni: Facism and its colonial experience*, London, Zed books Ltd.

Taddess Tamirat. 1972. *Church and State in Ethiopia*. Oxford, the Caldron Press.

Book Chapters, Articles and Journals

Aschalew Ashagrie and Martha Belete. 2009. "Law of Family: Teaching Material," *Prepared under the Sponsorship of the Justice and Legal System Research Institute*,

Alex Minichele and etal. 2017. "Interreligious Marriage: Social and Religious Perspectives," *imperial journal of interdisciplinary research* Vol.3, No.6.

KerebihAsere and Mulunesh Abebe. 2014. "Early Marriage in South Wollo and East Gojjam Zones of the Amhara Region, Ethiopia," *Humanities and Social science*, Vol.2, No.2.

Maru Abebaw Berhanu and Juliet Akola. 2014. "Enviromental Perspective of Urban Agriculture in Debre Markos town, Amhara Regional State." *Journal of Environment and Earth Science*.Vol.4, No.13, Civil Service University, Ethiopia.

Mohamud Muktar. 2011. "Assessment of the effects of decentralization on urban service delivery" *case study on education and health services deliverance at Däbrä Marqos town, Amhara National Regional State*, Addis Ababa.

Melke Kocyigit. 2017. "The Meaning of Marriage According to University Students: A Phenomenological Study," *Educational Sciences: Theory & Practice*, Vol.17.

Ordo Charles Wingate. 1973. Reproduction of "Appreciation of the Ethiopian campaign" *Ethiopian observer*.Vol.1, No.8, Addis Ababa.

Richared Pankhurst. 1975."Road building during Fascist Italian Occupation of Ethiopia," *African Quarterly*,Vol.xv, No.3,

Negarit Gazeta

Negarit Gazeta.No. 7, 4Th year, 1945
Negarit Gazeta No. 26, Febrewary 1976.
Negarit Gazeta No.15, year August 23, 1980.
Federal Negarit Gazeta Extra Ordinary Issue No.1/2000, The Revised Family Code Proclamation no. 213/2000, article,1-4.

OFFICIAL PUBLICATIONS AND PAPERS

Amhara National Regional state Bureau of Finance and Economic Development 1991
year Annual Plans Statistical Bulleeten, Bahirdar, April 2008.

A Magazine produced Produced for 60Th Anniversary of TäkläHäymanot School

BeşrehaŞyon Abma Mariam TalaquYesenbetMahibär Tarikawi Amäsärarätena Teshashilo
Yätezegaja Mätädadäria Dänb, Däbrä Markos, Tikmit, 2013.

Yädebre Markos Stadium Mireqa Yetezgajä Booklet, produced by CUDA of Däbrä Marqos
Town, 1979.

Ktmhrt Alem, Special edition 1976 EC. For The Foundation of The party and for 10Th
Revolutionary celebration day prepared Ministry of Education public communication and
education news agency.p.23¹.

, Reayetegbar Negus Tekle HaymanotTimirt Bet /1927-1994EC/ Special Edition. Debre Marqos.
May, 2001.p.

Yädäbrä Marqos Kätäma Socio-Economic HunetawochYätädärägäYämneshaṬinat, Debre
Markos Mägabit,1993,p.2.

Yädebre Markos Ketema Astedader Yäsocio-Economy Merejana Tntena Debre Markos, Ṭikmit,
2013EC, p.2.

Debre Markos Town Information and Communication office, “The Fertility City of Debre
Markos”, October, (2011 E.C.)

East Gojjam Administrative Culture and Tourism Department, Tikimit, 2009.

Informants

NO	Name	Age	Place of Interview	Date of Interview	Remark
1	Admasu Akalu(Pension Colonel)	74	Däbrä Markos	12/6/2021	He is a retired colonel knowledgeable about the town
2	Adamu Temesgen()	68	Däbrä Markos	27/6/2021	He is retired teacher informative about the town
3	Admasu Tiruneh(Pension soldier)	74	Däbrä Markos	19/6/2021	He is retired soldier he describe the history of 1980s
4	Alemu Mekuriaw(Retired Municipal)	70	Däbrä Markos	20/5/2021	He is a retired municipal employe knowledgeable about the town
5	AšeberŞäga(Pension Teacher)	67	Däbrä Markos	21/5/2021	Retired teacher he is informative about 1960s and 1970s
6	Ayalew Getahun(Ato)	62	Däbrä Markos	24/5/2021	He is a merchant he describe about the early merchant
7	Ayal Däbäso(Pension Teacher)	56	Däbrä Markos	05/5/2021	He is retired teacher Knowledgeable about the History of Modern Education in the town
8	BälayBetretsidd (Pension Teacher)	79	Däbrä Markos	13/5/2021	Son of Betretsidd and a student at täkläHaymanot
9	Bälay Getaneh (Pension Teacher)	66	Däbrä Markos	07/5/2021	He is a retired teacher describe about the Därg regime
10	Bälisti Gella (Pension Teacher)	83	Däbrä Markos	12/5/2021	He is retired teacher knowledgeable about the socio-cultural history
11	BäqaluHunegnaw(Ato)	65	Däbrä Markos	21/6/2021	He is a tailor knowledge able about the traditional justice
12	BäqäläMäkonnen(Serg)	63	Däbrä Markos	23/5/2021	He is a retired soldier informant about the town
13	Dawd Ibrahim(Şähi)	87	Däbrä Markos	25/5/2021	He is one of Şähi in the town time of the emperor well about the town
14	Esubaläw Zäwdé (Pension Teacher)	70	Däbrä Markos	29/5/2021	His retired teacher knowledgeable about Modern Educations
15	FäntahunGuadé(Ato)	69	Däbrä Markos	27/5/2021	He was employee had a memory on the

					development of infrastructure
16	GarädäwNäwṭé (Pension Colenel)	71	Addis Ababa	29/6/2021	He is aretired colonel he was member of the military engineers during the building of the memorial of the town
17	GäbäyāhuTägeñ(Ato)	54	Däbrä Markos	23/6/2021	He is a merchant he narrate about the trade of the town
18	GetaćewYegzaw(Ato)	66	Däbrä Markos	22/6/2021	He is a trader he is very informative about the period of 1970s
19	GetenätSifāraw(Ato)	61	Däbrä Markos	20/5/2021	He is member of DärgKnowledgeable about the town
20	Gulilat Alemu(Pension Teacher)	75	Däbrä Markos	11/5/2021	He is Aretired Teacher Knowledgeable about The history of the town
21	Käbbädä Admasu(Ato)	62	Däbrä Markos	28/5/2021	He know very well about the infrastructural growth of the town
22	KäbbädäAyle(Pension Teacher)	58	Däbrä Markos	24/5/2021	He is a retired teacher outstandind about the Därgregim
23	Kalāşidk W/Giyorgis(Abba)	83	Däbrä Markos	24/6/2021	He is a monk he is well informed about the foundation of the town
24	KässäDälälä(Ato)	60	Däbrä Markos	01/7/2021	He has outstanding memory about the Därg regime
25	Kassahun Ayalew(Abba)	54	Däbrä Markos	03/5/2021	He is capable enough about the period of 1970s
26	Kassahun Yetbarek(Serg)	80	Däbrä Markos	05/5/2021	He is retired troops well know about Ras Hailu
27	Kidane Mariam (Abba)	65	Däbrä Markos	22/6/2021	He is theology Educated Monk has knowledge about social institutes
28	KumilachewDinku(Pension Teacher)	68	Däbrä Markos	25/6/2021	He is a retired teacher informant about the trade of the town
29	LibanosSemani (Mergeta)	86	Däbrä Markos	16/6/2021	Apriest knowledgeable about Villages of the town and its foundation
30	Mekonnen Alamineh(Ato)	56	Däbrä Markos	17/5/2021	He is informative about the religious aspects of

					the town
31	Messeret Belay(<i>Qes</i>)	54	Däbrä Markos	19/5/2021	He is a priest at saint Mark church knowledgeable about social institute of the town
32	Manaye Zewdie9(<i>Ato</i>)	70	Däbrä Markos	18/5/2021	He is employee he is capable enough about thr recreational centers of the Därg regime
33	MuladamAtnafu (Zone Transport Office)	68	Däbrä Markos	19/6/2021	He was employee narret the socio-cultural history of the town
34	Mulu Mekonnen(<i>W/ro</i>)	65	Däbrä Markos	16/6/2021	She knowledgeable about socio-cultural and religious practices of the town
35	MulualemJemberie(pe nsion Šambel)	67	Däbrä Markos	12/5/2021	He is retired Šambel has significant memory about the development of infrastructures
36	Qomich Am baw (<i>Ato</i>)	76	Däbrä Markos	15/6/2021	He is a retired official of the Därg knowledge able about the socio-economic progress
37	Sewunet Akalu(<i>Pension Teacher</i>)	84	Däbrä Markos	28/5/2021	He is a retired teacher narrate about the over all aspects of the town
38	Taddesse Yesigat(<i>Ato</i>)	56	Däbrä Markos	20/6/2021	An employee of Däbrä Marqos Wärädä administration
39	TaddessZaleqe(<i>Ato</i>)	72	Däbrä Markos	03/7/2021	He was an employee of Däbrä Marqos education office describe about 1970s
40	Tefera Limeneh(<i>Soldier</i>)	67	Däbrä Markos	01/6/2021	He is a retired soldier knowledgeable about infrastructure of the town
41	ŞegayeYetayew(<i>Ato</i>)	70	Däbrä Markos	25/6/2021	He is A merchant describe about the land system of the town
42	Tamiru Alemayehu(<i>pension Teacher</i>)	80	Däbrä Markos	22/5/2021	He is a retired teacher informant about post revolution period
43	Tessema Yohannis(<i>Qes</i>)	60	Däbrä Markos	4/5/2021	Heis a priest knowledge able about Negus

					TäkläHäymanot and Ras Hailu
44	Taye Birhanu(Ato)	68	Däbrä Markos	02/7/2021	An employee of Ethiopian Electric power Corporation describe about the early electric power supply in Däbrä Marqos town
45	Walelegn Lashitie(Teacher)	54	Däbrä Markos	01/5/2021	He is a teacher has a memorial about the foundation of the town and 1960s
46	Worqneh Tilahun(Qesis)	75	Däbrä Markos	06/5/2021	He is a theology educated priest Knowledgeable about the social care institutes
47	Yesegat Ayele(Ato)	76	Däbrä Markos	16/5/2021	A tailor describe about 1970s and 1980s period of town
48	Zelege Getachew(Soldier)	62	Däbrä Markos	15/5/2021	He is a retired soldier described about the 1980s
49	Zelege Getasew(Soldier)	57	Däbrä Markos	10/5/2021	He is a retired soldier he was one of the students of Italian
50	Zewdie Getasew(Ato)	64	Däbrä Markos	09/5/2021	A tailor describe about 1960s period of the town

Glossary

Abun: Bishop

Aqniabbat: The founding father of a kin group.

Aqolquaye: A line in the pavilion of the ceremony, (lineal descendant).

Araqi: local drink made of

AtbiyaDaña: Lowest local official, link between peasants and administration (in rist area)

Awaj: proclamation

Awraja: Administrative unit, usually compared to a county; since 1975 officially translated as province.

Banda: Collaborator

Baläbat: Lowest local official, link between peasants and administration

Birr: Official Ethiopia currency since 1976; earlier the Amharic word for the Ethiopian dollar

Dabo: Bread

DäjeṬäñewoć: Peoples who demanded authority from the Enderasie

Dämoz: Sallary

Därg committee: Since 1974 the term derg has been the popular name for the provisional military

Das: Pavilion/tent

Enderasie: The appointies of the emperor especially governor of provinces.

Erbo: One fourth

Gaša: A land measure; as 40 ha

Gešo: Plant used for brewing of Tella

Gojjam: Administrative region former province

Gibrä-lälite: Religious ceremony took place throughout the night time.

Gibbi: Royal palace.

Guzofitate: Religious Funeral ceremony took place throughout the move from house to a church.

Gult fief: Office which gave a noble man the right to expropriate part of the peasants produce as a reward for administering and defending the area later developed into a privilege without obligations

Injera: A pancake made of teff; staple food in Debre Markos

Ider: Voluntary organization which originated among the migrants to towns for mutual help in case of death of family members

Kiflähägär: Administrative region; the word replaces the term ṬäklayGizat used until 1974-5

Kitet: Campaign

Komäbesi: Colleen

Limat: Development

Mämhir: Religious title of a monk

Märét: Land

Méda: Plain land

Musho: Funeral chant

Negus: King

Näçe Läbaš: The white army; private armies by the landlords until 1975

Qäbälé: Neighbourhood organizations, local self-administration units

Qidasé: Liturgy, a holy practice of a church

Ras: Title; usually translated as duke

Rist: Descent rights; includes right of community membership as well as on land use in an area of descent

Riste-gult: Inheritable gult rights, later partly translated into private land ownership

Samon land: Church land; rights for the upkeep of its priests

Šamma: Handwoven white shawl with colourful border

Säfär: Village

Šum: Appointes

Shifta: Banditery

Siso: One third

Simiza: Ever green plant widely grown in the fances of a compound around Däbrä Marqos

Talla: Local made beer

Tej: Honey wine, mead

Tikdäm :First

Woinadäga: Zone between highland and lowland

Wäräda: Local administrative unit

Wott: A well spiced sauce eaten with injera

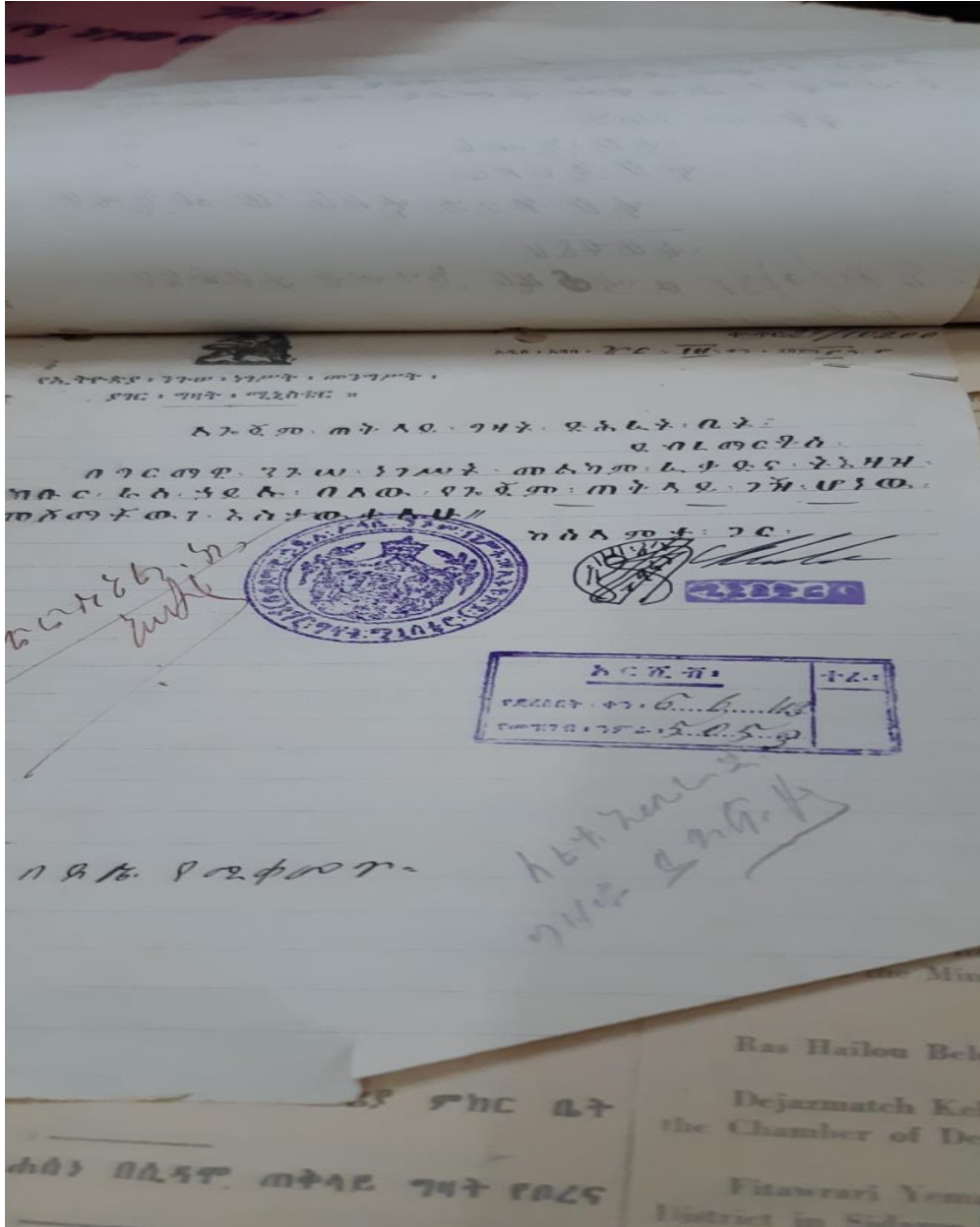
Yäzwedbét: House where the crown was kept

Zämäća: Campaign; student campaign of 1974-76

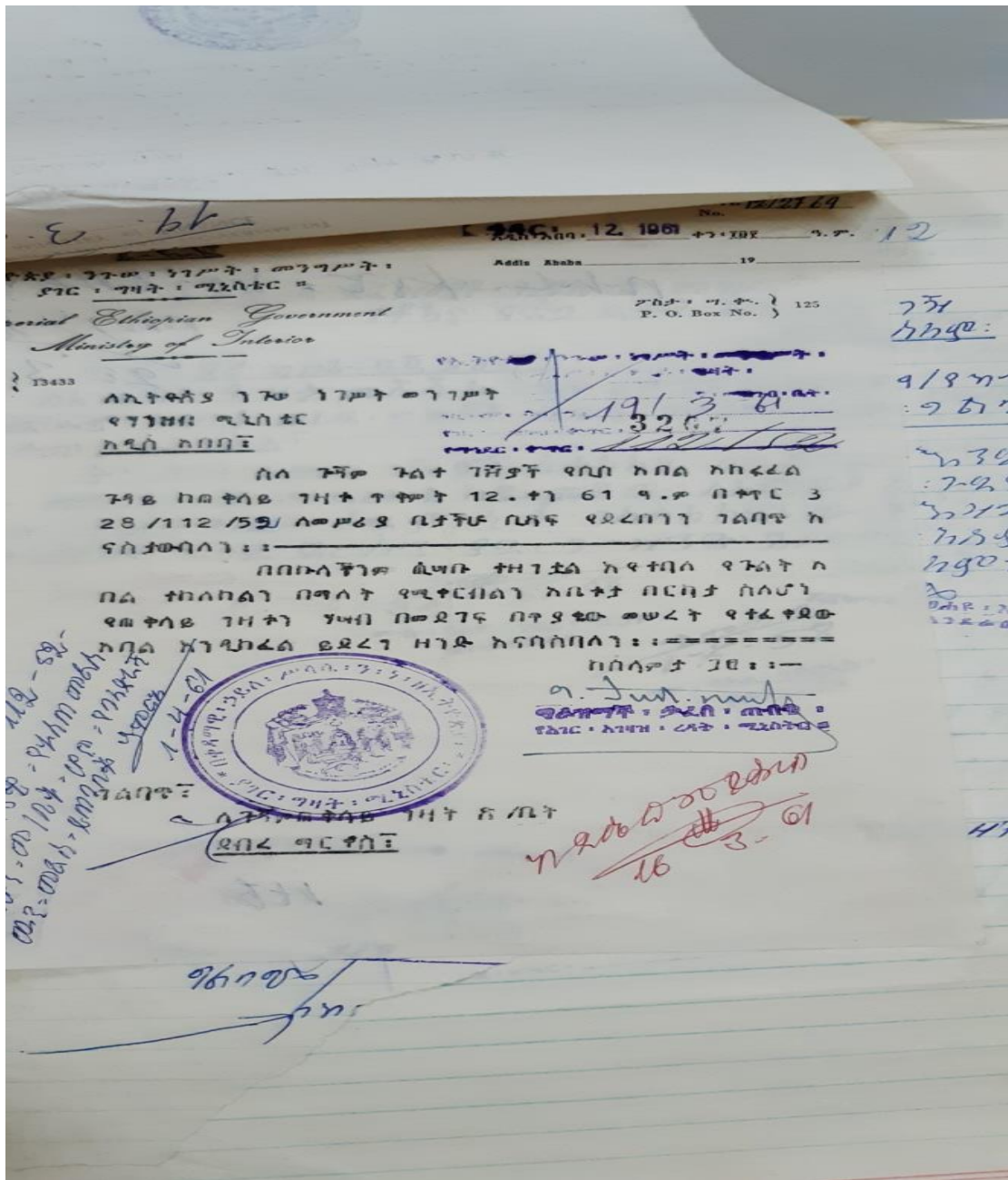
Zéma: Hymen

Appendices

Apendex I, about Ras Hailu Belew appointy

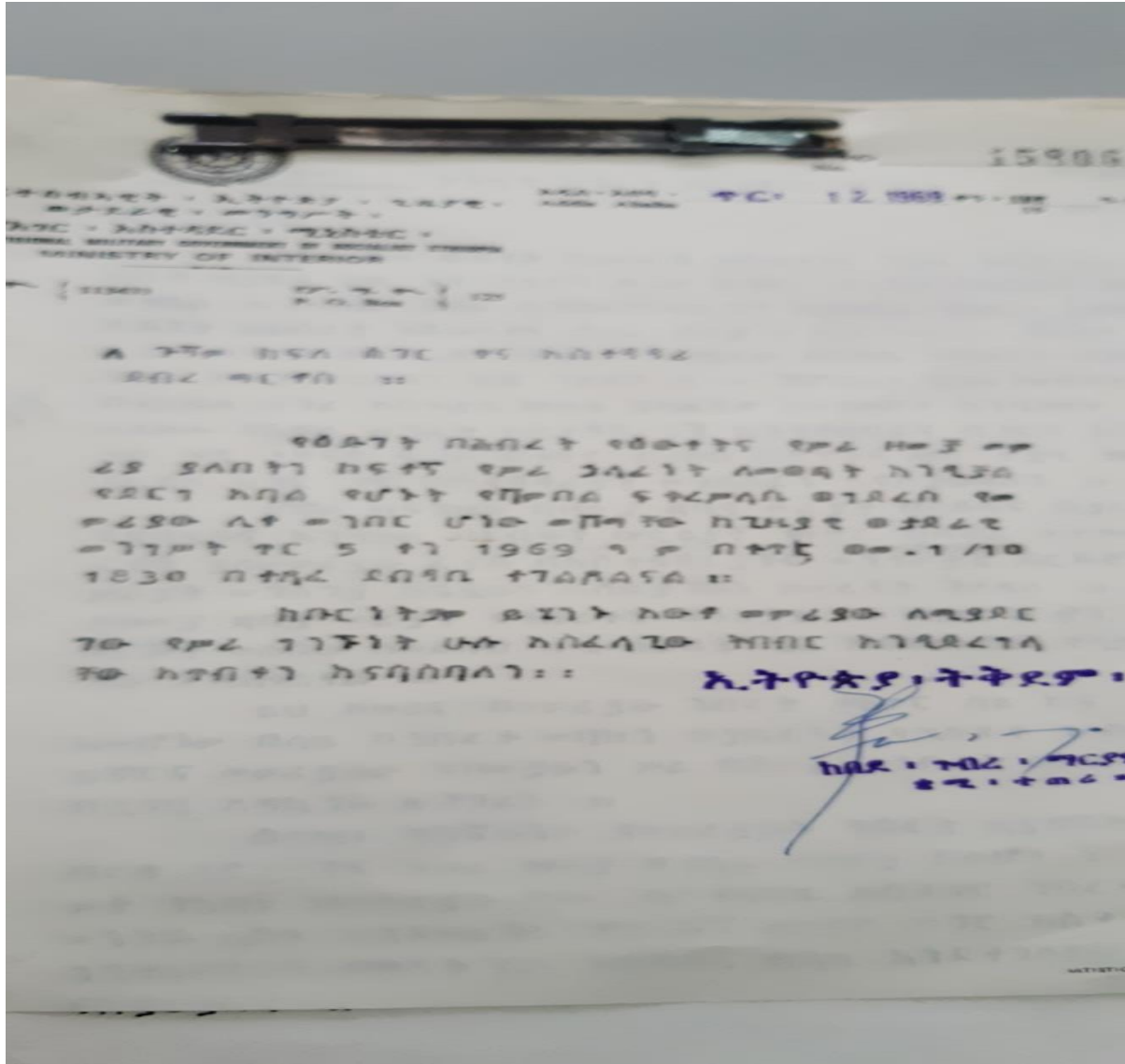


Appendix II, About Siso Abäl Akäfafäl



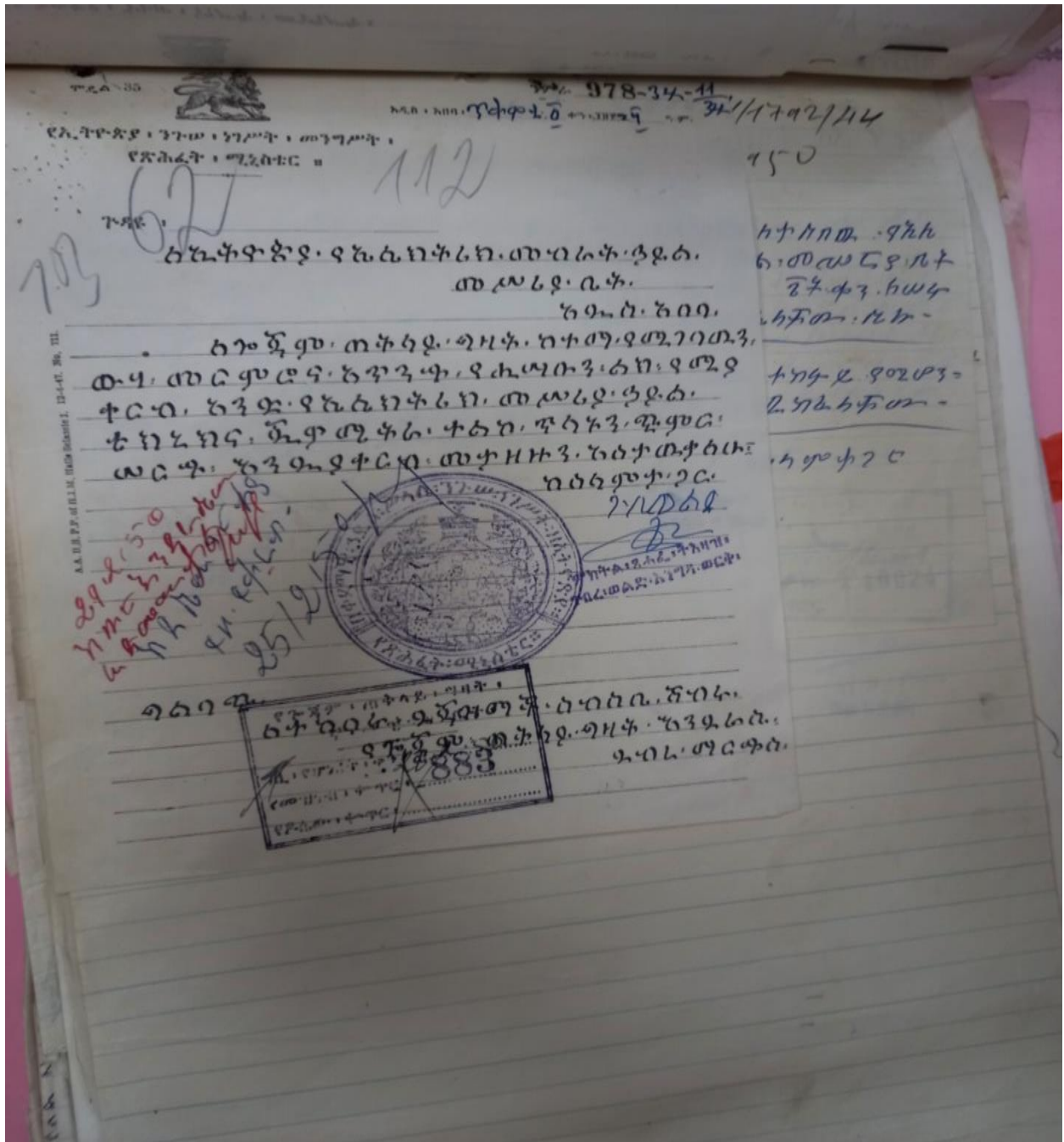
Appendix III

About Development through Cooperation and Enlightenment Campaign



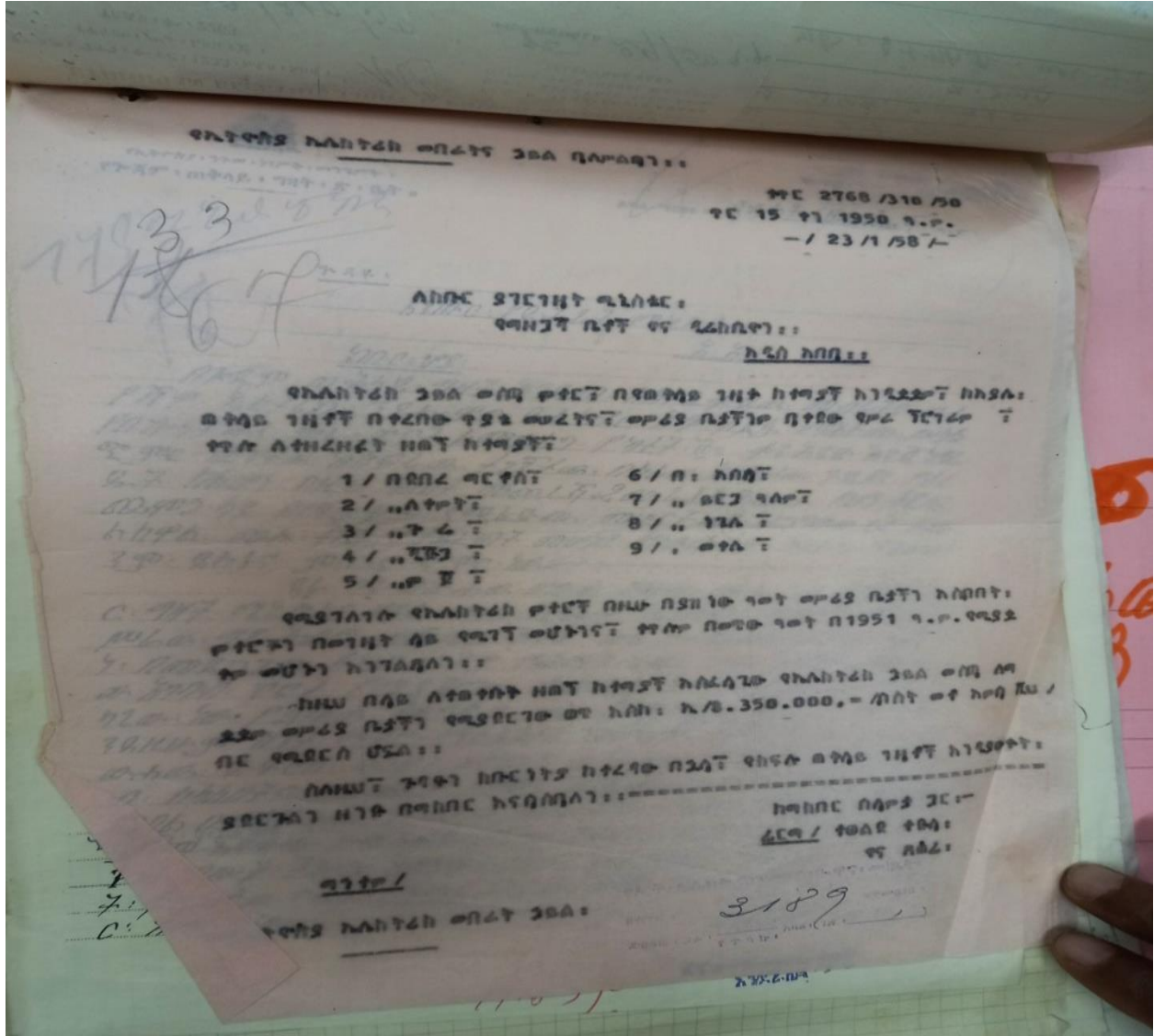
Appendix V

About the water supply of Däbrä Markos



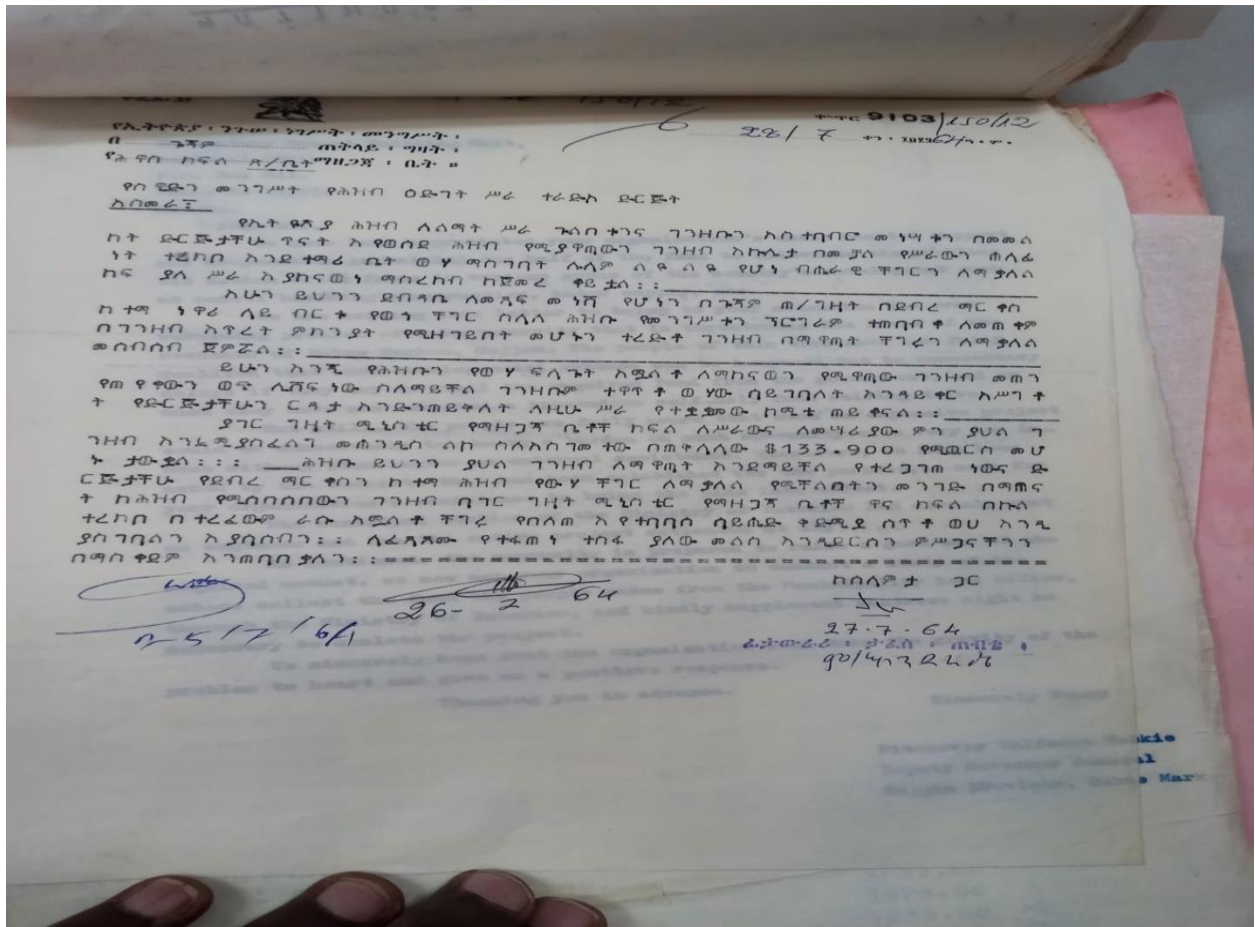
Appendix VI

About the electric power generating at Däbrä Markos



Appendix VIII

About the Development of Däbrä Markos town



Declaration

This thesis is my original work, has not been presented for a degree in any other University and that all the sources of material used for the thesis have been dully acknowledged.

Name_____

Date_____

Signature_____