



SCHOOL OF GRADUATE STUDIES

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

A HISTORY OF ARCHIVAL INSTITUTIONS AND SOME
MONUMENTS IN ADDIS ABABA FROM THEIR FOUNDATION UP TO 2016

BY:

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Nov. 2017

JIMMA, ETHIOPIA

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ADDIS ABABA FROM ITS FOUNDATION UP TO 2016

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Glossary

Abba - father, the horse-name of prominent figures, or a form of title for ordinary priests

Abuna - bishop, the highest ecclesiastical title of the Ethiopian Orthodox Church

after 1907.

Aleqa - head of a church, a learned priest

Ato - a title equivalent to 'Mr.'

Awiraja - an administrative unit below the province

Balabat- originally hereditary owner of *rist* or land; since the 19th century, used to represent the

Birr - the standard Ethiopian currency unit

Däjazmach - commander of the gate, a politico military title below *Ras Däjach*

Derg- ("committee or council") is the short name of the coordinating committee of armed forces, Police and territorial army that ruled Ethiopia from 1974 to 1987.

Fitawurari - 'commander of the vanguard', a title below *Däjazmach*

Gasha - a unit of measurement, equivalent to 40 hectares

Grazmach – 'commander of the left', a politico-military title above *Balambaras*

hereditary chief of southern people

Lij – 'child', honorific title generally reserved for sons of the royal family and of the upper

Mëzgäb Bét - Ministering portion of manuscript repositories

Negus- king

Negusa nägäst- 'king of kings', the official title of Ethiopian emperors

Nobility

Qés- priest

Ras- 'head', the highest traditional politico-military title under *Negus*

Rist (Atsmä-rist) - a lineage system of land ownership, giving usufruct rights to the claimant

Tsafefe te'ezaz - head of the royal scribes, keepers of the royal seal; title of the ministry of pen

Wäyizaro - a title equivalent to 'Mrs.'

Key to Transliteration System

The following symbols would be used for the transliteration of Amharic words in non-linguistic articles.

I.	Vowels	Symbol	Example
	ä	መታሰቢያ	mätasäbiya
	é	ቤተ መዘክር	Bétä mäzäkír
	e	ቅርስ	qeres
	u	ሁከት	hukät
	o	ሞተ	motä
	I	ሊቅ	liqe

II.	Consonants	Symbol	Example
	š	ሹም	Šum
	Q	ቀበር	Qänbär
		አጭር	A er
		አርበኞች	Arbe o
	ž	ገገ	Gäži
		ጣቢያ	abia
		ፅናት	enat
	Mua	ሚርት	Muart

III. Germination should always be indicated by doubling

ሳባ **Sabba**

ገሠሠ **gässäss**

Abstract

The objective of this study is to reconstruct the history of some monuments and archival institutions of Addis Ababa from the dates of their foundation to the present. To that end the archival and research centers of Institute of Ethiopian Studies (IES), which is located in Addis Ababa University, sidist kilo main campuses was established in 1963, and National Archives and Library Agency (NALA) the former Wemezekir (Memorial) have been taken up. In relation with the later the library was founded in 1944 and archives only got a legal status in 1976. The statue of Abunë Petros erected in his name in July 1941, to commemorate one of the bishops of Ethiopian Orthodox church who lost his life because of opposing the Italian occupation of Ethiopia and Yekatit 12/Monument of martyrs/ the first Monument was erected in 1941, it had 15meters length and four corners and the first statue was replaced by another one after 9 years, and it has 28 meters length and 3 corners, It was constructed to commemorate the people of Ethiopia who were massacred by the order of the fascist Italian general Marshal Graziani. Both primary and secondary sources have been used for the study and oral information collected through guided interview was used to consolidate and triangulate information obtained from archival and documentary sources. Before writing up the drafts of this thesis, the sources gathered have been interpreted and analyzed qualitatively and described in a historical research method and the study concludes that both the archives in repositories and the statues of Addis Ababa, except those at NALAE and IES have not been given the desired attention. The issue of monuments in particular needs special attention.

Acknowledgement

The completion of this study is made possible by the direct and indirect assistance of different individuals and institutions. I want to express my heartfelt thanks to all of them. In particular, I am very grateful to my advisor and co advisor, Ketebo Abdiyo (PhD) and Belay Beyene (MA), for their guidance and constructive comments. There are many family members and friends who had a very significant role in encouraging and supporting me morally and materially. In this case, the love and guidance of my mother, the support and encouragement of my uncle and other close friends is unforgettable. It gave me the courage and strength to complete this thesis. I have no words to express my thanks to them. There are many informants who dedicated their time to provide me with valuable information and their cooperation enabled me to write up this thesis. Last, but not least, I would like to extend my thanks to the Ministry of Education (MOE) for its sponsorship which made my M.A studies possible.

Preface

In this study an attempt has been made to study the history of some historical monuments and archival institutions in Addis Ababa, by taking the statues of Martyrs and *Abunä Petros* and the archival institutions of Institute of Ethiopian Studies (IES) and National Archives and Library Agency of Ethiopia (NALA) have been chosen for historical investigation. In dealing with this subject, I made use of primary and secondary sources. From the primary sources, the archival materials which are found in the libraries and archives of different institutions of Addis Ababa and information from interview with knowledgeable informants have become very useful. In the category of secondary sources, the works of different scholars such as historians, archeologists and others are very important. Policy related documents such as proclamations and other policy related documents as well as information from audio media such as information from Television utilized.

However, there was scarcity of sources/information/ in the area of statues and monuments of Addis Ababa. I knocked the doors of the different offices of government and non-governmental institutions in Addis Ababa city. The office of the Patriarch of Ethiopian Orthodox Church (EOC), the office of Addis Ababa Culture and Tourism Bureau, Addis Ababa *Mezegaja Bet* office (municipality), the Heritage Research and Conservation of Authority of Ethiopia and the office of Veteran Patriots Association of Ethiopia were visited. But there are no well-organized works and documents. They only assisted me in providing oral information and some pamphlets and most of the sources for writing up the history of the two monuments have become oral sources and some pamphlets.

This research attempts to investigate the nature of monuments and archive institutions of Addis Ababa by taking two statues and two archival institutions as a case. The thesis has four chapters. Chapter one deals with the introductory part and gives a brief highlight about the statues and archival centers chosen for the study. Chapter two gives a detailed historical accounts and analysis about some archival institutions and monuments of Addis Ababa between 1941 and 1974. Chapter three is about the history of archives and statues during the socialist military regime, 1974-1991. The fourth chapter examines the post *Därg* period condition of the statues and archival centers. Moreover, it investigates the management of archives and gives a brief analysis about situation of the monuments.

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CHAPTER ONE

1. BACKGROUND OF THE STUDY

Statues are rallying points for a shared common memory and identity and as such they serve as collective commemoration historical symbols. Statues represent some event and transmit a powerful live memory to a society about the past event happened in its name. ‘Memory is life, born by living societies’ and the event that had been done in the name of society such as for example to protect its cherished values like freedom and independence, statues play a significant role to memorize the hero that passed away for the sake of protecting or defending values of the society.¹

History, memory and sites all are useful to understand the past. Each of them has significant contribution to reconstruct and better understand the past. When memory and history interacts in a built up environment such as in a statue or war memorial, they make the past or the event represented by the statue more concrete by locating memory or message in a specific time and space. To make this point more clear, I borrowed a statement from Li Na, a young researcher. In Li Na’s words “if a past is a foreign country, three interrelated sources, history, memory and sites –lead us to the past.”² If history needs to contribute better to understand the past, it should be not only written by professional historians on the basis of reliable and authentic sources, but

¹ Muluaem Daba, ‘The Historiography and Values of Statue Construction: Focus on Global perspective’. Humanities and Social Sciences 2017, (Vol.5, 2), p. 35 ; Li Na, Preserving Urban landscapes as Public History, Presentation for ICOMOS 2008 forum of Young Researchers and Professionals, University of Massachusetts, (2008), p.2.

² Li Na, pp. 1-3.

also it has to involve memory in a meaning full way. To that end, archival materials as primary sources of history have to be preserved and protected in well-organized archival centers.

1.1. INTRODUCTION

Starting from the late 20th century, Addis Ababa has been serving as an administrative and business center of Ethiopia and indeed political capital of Africa following its being seat of OAU and the later AU. Since its foundation as the capital city of the country and especially following the Victory of Adwa in 1896,³ different historical events that have national and international significance have taken place in Addis Ababa and some of the national and international occurrences and great deeds in our country have been represented in the form of either statues or monuments.

Being a historical and political center for OAU/AU, headquarters of UN African Economic Commission (AEC), and seat of several international organizations and embassies of different countries, Addis Ababa city contains many considerable monuments and other heritage sites that have historical, cultural, religious, ethnological and political values.⁴

In addition to serving as a living witness to the events or great personalities they symbolize, the erected statues and monuments in major squares of the capital city Addis Ababa, have also become major tourist attractions.⁵ Archival centers and memorial statues are very important for

³ Bahiru Zewde, History of Modern Ethiopia, 1855-1991, 2nd edition, (Addis Ababa: Addis Ababa University Press, 2002), p.52.

⁴ Addis Ababa city Monuments,(2009),p.1; Selam Tewoldebirhan, The status of historic buildings in Addis Ababa and their contribution to the urban development, M.A Thesis in History, Addis Ababa University,(2011), p.1

⁵ Jilalo Mohammed & Ermias Nimani, “be Addis Ababa ketema bemigegnu hawilitochi lay yetekahede yedasesa tinat” Addis Ababa, (2003) E.C

their evidential value for researches and to understand the past events and the deeds of great figures of the country. Like monuments and statues, archives have been also protected or preserved largely for evidential value.

Addis Ababa is also a home of numerous archives and archival institutions. However, the history of archives and valuable historical monuments which have national significance are not well investigated. Their history is not even well organized. It is this gap that motivated me to conduct my research on the history of archival centers and monument by NALA, IES from archival institutions and the Statue of *Abunä* Petros, and Martyrs' monument (Yekatit 12) as cases from Addis Ababa.

The objective of this thesis is therefore to reconstruct a history of archival institutions and monuments of Addis Ababa by taking the Yekatit 12/Martyrs Monument and the Statue of *Abunä* Peteros as well as IES and NALA from archival institution from their foundation up to 2016. The year 2016 is taken as a land mark because in that year the monuments/statues which I choose as a subject of study renovated.

1.3. DESCRIPTION OF THE STUDY THEMES

The monuments and archives which I took as subject of my investigation existed in different sub cities of Addis Ababa. The date of the establishment of the archival institutions and erection of monuments is related to post 1941 period. The foundation of the two monuments or statues (Martyrs' Memorial and Statue of *Abunä* Petros) is associated with the fascist Italian invasion. Under this sub topic an attempt is made to give a brief description and introduction to each of the selected monuments and archival institutions.

1.3.1. MARTYRS MONUMENT (YEKATIT 12)

One of the monuments which have a national significance is Martyrs' Monument (Yekatit 12). The Martyrs' statue/Yekatit 12/ was erected to commemorate the people of Ethiopia who were killed by the order of the fascist Italian leader, Marshal Graziani (who also was the Italian viceroy for the Italian East African colony).⁶ In addition to serving as a war memorial to remember the martyrs massacred by fascist Italians, the monument is now serving as tourist attraction. Other historic heritages around the Yekatit 12 Martyrs monument are part of this tourist attraction. Facing the Sidist killo Square is the southern gate of the Guenete Leul Palace, which today is the main campus of the Addis Ababa University (formerly Haile Selassie I University). To the opposite of it the old Imperial Lion Zoo established by the last emperor, Haile Silasie I is located. In that Zoo one can visit lions and some other wild animals. The Churches of Menbere Leul Kidus Markos (Altar of Princes St. Marks Church) and the Meskia Hazunan Medhane Alem are both close, as are the former palaces of the Crown Prince (later the Political Cadre's College during the *Därg* Era), the Duke of Harrar (later the Headquarters of the Women's wing of the Workers Party of Ethiopia), and Princess Tenagne work (later the headquarters of the Ethiopian Navy), as well as the American and Greek Embassies are not far from one of the subjects of this study.⁷

The Yekatit 12 Square (Sidist Kilo) monument was built to commemorate thousands of martyrs slaughtered by the fascist Italian occupiers on the 12 of February 1937 G.C. On that day,

⁶ Bahiru, p.54.

⁷ Addis Ababa City Monuments, p.17.

Wreaths are laid by the emperor. Col. Mengistu Haile Mariam and other official till now to commemorating martyrs continued this practice during his rule. But for some time after the dawn fall of the *Därg* regime, however, only the mayor of Addis Ababa was carried out that practice. Recently, the president of the Federal Republic of Ethiopia has taken over this task.⁸

1.3.2. STATUE OF ABUNE PETROS

The statue of *Abunä* Petros is one of the historic monuments erected to commemorate one of the bishops of EOC who lost his life because of opposing the Italians colonial incursion in Ethiopia. The bishop was killed by the fascists accused of supporting Ethiopian patriots. The Italian fascist army leaders made every possible effort to persuade the *Abunä* to stop his anti-fascist activities and advised him to preach the people of Ethiopians to accept the Italian colonialism. Instead of accepting the Italian demand, the bishop excommunicated not only the faithful but also the land itself not to surrender to the Italians. At the end, the *Abunä* courageously faced the fascist firing squad and lost his life by the fascist bullet. *Abunä* Petros was executed by the Italians at the edge of what is now known as *Abunä* Petros square. It was at the site of his death that the Statue of *Abunä* Petros was erected by Emperor Haile Selasie. The Greek architect, Georascose carved the statue. The site is located near to Addis Ababa municipality west of Addis Ababa's City Hall,

⁸ Kidane Alemayehu, Rodolfo Graziani: a war criminal who escaped justice, (2015), P.4.

down the hill on the main cross road (to Merkato, Piazza, Arat Killo and Asco). The site itself called ever since *Abunä* Petros Square.⁹

1.3.3. INSTITUTE OF ETHIOPIAN STUDIES

IES, is located in Addis Ababa University (AAU), Sidist Killo University was established in 1963. It was composed of Library, Museum, and a small research center with archive unit, which was founded in 1963 by Dr. Richard Pankhurst, first director of IES. The aim of the institute is to collect, document, analyze and disseminate knowledge about languages, cultures and history of Ethiopia.¹⁰ IES is a major institution for preservation of Ethiopian cultural and historical antiquities of Ethiopia. Generally, in written form manuscripts in the collection have come from government offices, monasteries, churches, mosques, public libraries and private collections from all over the country and represent the entire scope of Ethiopia's extant manuscript of /ca.600 years/.¹¹

One of the institution which I am going to study as part of IES is WMTMRC. It is located in Addis Ababa in the sub- city of Yeka to the south east of Gebe Gabreal Church and to the east of the Main Palace in Cazanchis. It covers an area of around 6000 square meters. At present, few people, who are not related to the foundation of the archive settled around the archival centers. It was Wolde Meskel Tarikus's home or dwelling house. The house spacious and premise is also

⁹Addis Ababa City Monuments, (2007); Remembering Our Martyr *Abunä*, selected speeches of his imperial majesty Haile Silassie I, 1918-1967, Addis Ababa: imperial Ministry of information, (1967), pp.1-2.

¹⁰Haimanot, p.12; Ethnographic Museum of the IES, pp.1-4.

¹¹Demeke Berhane, Teffera, & Dr. Stephen Delamarter, Institute of Ethiopian Studies, Digitalizing and Conserving Ethiopia Manuscripts at the Institute of Ethiopian studies, (2009), p.1.

wide. In addition to this, the house windows and doors are many as well. It is very attractive and moderate especially veranda design is very attractive and miraculous.¹²

1.3.4. NATIONAL ARCHIVE AND LIBRARY AGENCY

Archival centers and Memorial statues in Addis Ababa are not only serving as tourist attractions but also they are very important for their evidential value for researches and to understand the deeds of great figures of the country. In this case, the former *Wëmëzëkir* now NALA, IES as centers of archives can be mentioned as important centers of data and information for researchers and scholars. On the other hand, among the monuments, the Statue of *Abunä Petros*, and Martyrs' monument (Yekatit 12) are very significant not only for commemorating important personalities, who are represented in the statues, but also to inspire a sense of patriotism, resilience and regeneration in the present generation. Moreover, the statues and monuments are very important to understand the past and to take a lesson from the good deeds. In this case, the national figures that have been represented in statues are useful to instill to the present generation a sense of belongingness to Ethiopia and pride in the present generation. It would help us understand the sacrifice of our forefathers, who dedicated their lives for protecting our country. So that to take them as a model to contribute for the betterment of our country.¹³

In this case the statue of *Abunä Petros* and the monument of martyrs, as open museums, always provide and pass a live message for the present and coming generation to act in a responsible and to sense of commitment. Likewise war memorials serve as tangible evidences and to remember

¹² Haimanot, (2007). p.1.

¹³ Breytenbach, (2015), p.3.

and respect those heroics who died fighting or participating in war of to protect the sovereignty and freedom of their country. As such, memorials are important source of information not only for the researchers but also for the young generation to develop a sense of patriotism and love for their country.¹⁴

1.4. EVOLUTION OF ARCHIVES AND MONUMENTS

The origin of archives and archival institutions can be traced, back to ancient civilizations. For thousands of years mankind has sought to record and preserve its past, whether on the tablets and scrolls of ancient Egypt and Greece, in the books of Irish monks during the Dark Ages. With the introduction of the printing press in the 15th century, recording and preserving part of records as archives became much more efficient and accessible.¹⁵

The exact date for the beginning of monuments and Statues construction is not clearly known. However it is indicated that the introduction of statue had been related to free standing sculpture. In the pre historic period, the period before the beginning of art writing; there were sculptures of free arts in different parts of the world erected by different entities such as Ancient Romans and the ancient Germans or Gothic people. They had used to carve sculptures for religious purposes and even the Sculptures of God and figures of the popes were carved. Starting from renaissance period, however, sculptures and statues began to be carved to entertain various other motives and achievements.¹⁶

¹⁴ War Memorial Trust, (2012), p.1.

¹⁵ Muluaem, p.54; Cathey, p.4.

¹⁶ Joan m. Schwartz & terry cook, Archives, Records, and Power: The Making of Modern Memory, (2002), p. 3.

Despite changes in their nature and way of preservation through time the importance of archive keeping or preservation is related to the information needs or the archives evidential value. Archives had been useful instruments to control and maintain power and social status of nobles, rulers, governments, businesses, associations, and individuals who established and maintained them.¹⁷ Those in possession and use of archives would have effective evidences could win in litigations and secure their wealth, political power and social status. Moreover, documentary heritage or archive, tells people of a given country about who they were and where they came from as well as what they have accomplished or failed to accomplish in the past. Underlining the paramount importance of archives as cited in Jimerson (n.d:3) one French philosopher Jacques Derrida said: “There is no political power without control of the archive, if not memory...” Hence every people love their country’s archives as valuable heritages and preserve them in state sponsored archival centers. In most countries including America and Ethiopia, the beginning of establishing repository institutions of archives was started in the beginning of the 20th century.¹⁸

1.4.1. ORIGIN AND DEVELOPMENT OF ARCHIVES IN ETHIOPIA

In Ethiopia, emperor Tewdros II organized archives and manuscripts in depository store or *Gémja Bét* under the auspices of *Dëbtra Zenab* at Meqdela Medehanialem, in progeny in South Wello zone. The emperor collected the manuscripts from the churches of Gondar and Debre Tabor. Later, during the reign of Menilik, the concept of Archive management in its modern

¹⁷ Cathey; Haimanot.

¹⁸ Anett FIRNIGL, *Sculptures in the Gardens-From the Historical Ages to the “Neo- embarrassing” Trends, Garden Art*, Corvinus University of Budapest, (2011), p. 28.

sense was first introduced around 1908. When ministering portion were established, manuscript repositories or *Məzgäb Bét* was organized and all activities that had been recorded in the court of the emperor were kept organized by the Ministry of the Pen, which had been in charge of collecting the records of other ministries. However, it was with the foundation of *bétä mäsaḥft wämäzagebtä* “*ebäbat wä-zéna yalämat* in November 1943, that the first official attempt to organize a modern library and archive center was made.¹⁹

1.4.2. THE BEGINNING OF ERECTING MONUMENTS

Monuments are heritages that help people to remember their past in different forms, such as sites of authority and veneration. They also represent a significant event or notable figures such as a national heroes. Like archival institution the origin of monuments dated back to Ancient Civilizations of Greece and Romans. The peoples of ancient Egypt, Mesopotamia, and China had used to erect statues for various reasons such as for spiritual activities. The ancient Greeks and Romans, for example, were using statues as idols (gods).²⁰

During the renaissance period statues began to use for other purposes such as to express concepts and to represent people’s aspiration, admiration and to show aesthetic values of the world. During the same period, statues were made to represent human feelings such as beauty just as the Leonardo Davincci expressed what he imagined as the most beautiful in his painting “Mona Lisa” In some cases people used statues as a show up of power and for propagandistic values. People at that time use exhibits statues and great antiquities of the past as show of good status, power and wealth and to that reason they use every possible means including purchasing to

¹⁹ Nuala, p.51; Mulualm Daba “The Political and Historical representation of statues in three consecutive Regimes (1889-to the present” Social science, Volume 6, No 2, 2017 ,pp.35-36.

²⁰ Mulualem , (2017), p.37; Jilalo and Ermias, (2003), p.5.

acquire sculptures and statues. During and after the period of renaissance however interest restoration and acquiring of the numerous ancient statues grew for desire of knowledge of the „historical past” to the „present”. In other words the importance of monuments and statues increased for evidential value and as source of inspiration for visitors.²¹

In the 19th and early 20th centuries, statues began to be erected to represent historical events and political ideologies. Then the statuaries, architects who designed and crafted sculptures began to use their talent in erecting statues that could suit and reinforce the primacy of contemporary political power in a given country. Like in other countries, in our country, Ethiopia, monuments especially public monuments began to be group achievements serving a significant role as sites of shared unity.²²

Starting from the late 19th century right up until the Italian occupation, different statues were constructed by the monarchy and feudal aristocrats to reinforce their political and economic predominance. In this regard, following the foundation of Addis Ababa (in 1887) as capital city, foreign architects from India, Greek and Italy played a leading role. But it was during the reign of Empress Zewditu (1916-1930) that standardized statues began to be built up. In this regard the first modern statue in the city, the Statue of Lion of Judah was erected in December 1929 at the (Ethio-Djibuti) Addis Ababa railway station square. But there is some sort of disagreement on the issue of the purpose of the statue. According to Mulualm Daba, its purpose was to sow the devotion of Menilik II to link his country with the outside world through railway.

²¹Beniam Weldegebrel, A focus on Its Commemoration, (2004), pp. 1-13.

²² Anais, p .2.

However, Jilalo and Ermias, explained that the Statue of Lion of Judah was built to memorize Menilik and his great deeds.²³

The other impressing Statue of Menilik which is known as Equestrian Statue of Menilik that was erected near Piazza, close to St George Church began to be constructed in Germany. The statue, which was completed in 1930, was gilded showing the old warrior on a rampant horse decked out in gorgeous native trappings. The statue uses thirty feet high and was in memory of Emperor Menelik's heroic achievement against the Italians at Adwa (in 1896). It was designed and crafted in Germany. As shown up in the statue, the emperor setting on his horse, *Aba Dagnäw* (here it is pertinent to notice that the nick name of the emperor "*Aba Dagnäw*" was taken from his horse name and there had been a common tradition for heroes of Ethiopia to be called in their horse name,) handles two spear and the horse as on its back legs raising its front legs turning its face in a northerly direction with an appearance ready to run quickly. Perhaps the symbol that indicated in the equestrian's north ward facing is to show how the emperor was prepared and to move against the Italian colonialists. Later, forty years after the battle of Adwa, Fascist Italians destroyed it on 1938.²⁴

²³ Jilalo & Ermias; Anais.

²⁴ *Ibid*



Figure 1. The statue of Menilik II

CHAPTER TWO

2.1. MONUMENTS AND ARCHIVES IN ETHIOPA

2.1.1. The Martyr's Monument and the Statue of *Abunä* Petros

The history of most of the monuments and statues erected in Addis Ababa is related to the Italian fascist occupation and the atrocities committed on the Ethiopians. They were constructed to remember patriots and other Ethiopians who became victims of fascist massacre. The statue of *Abunä* Petros and the monument of Martyr's (Yekatit 12) are among such built up monuments.²⁵

2.1.2. ERECTION OF THE STATUE OF HIS HOLINESS *ABUNĒ* PETROS

Abunä Petros was one of the first four native Ethiopian Orthodox Church bishops appointed in May 1928 in Alexandria, Egypt. He was born /in 1990/91/ in a rural area near Fiche town in regent, North Shewa of Oromiya regional state and His birth name was Haile Mariam. After he had grown and attended the required church education in different monasteries, Haile Mariam could serve as spiritual father teaching and giving spiritual guidance at different area. In June 1929 Haile Mariam was appointed bishop of Wello with a patriarchal name of *Abunä* Petros. After a year, he was promoted with Bishop of East Ethiopia, which then included diocese of Menz and Wello. When the Italo-Ethiopian war begun, he accompanied the emperor to the north and looked the horrific effects of poison gas attacks by the fascists at *Maychew*. When the Ethiopian army was defeated and retreated, *Abunä* Petros came back to Addis Ababa together with the emperor. However, while the emperor left the country for personal safety or to save his life, (even though the emperor invited the bishop to go abroad with him) *Abunä* Petros preferred

²⁵ Jilalo & Ermias; Informat, Lij Daniel Jote Mesfin, interviewed in patriot's member office, on February 23/2017.

to join Debre Libanos Monastery. After joining these monks and other people praying at the monastery of Debre Libanos, *Abunä Petros* began to preach and encourage the people that dying for the cause of freedom and the country was a blessed act. After some time the bishop himself joined the Selalie Patriots that was led by Dejazmach Abera Kassa. When the patriotic fronts that attempted to attack the enemy at Addis Ababa from three directions failed due to lack of effective coordination and Communication, *Abunä Petros* entered Addis Ababa departing from Selalie Patriots. When deciding to enter to the capital the bishop said to have promised for himself that:

ብቸል በኢትዮጵያውያን ላይ ጣሊያን አደደረሰ ያለውን ግፍ በቅርብ ርቀት ሆኖ የሚመለከተውን ሕዝብ በማትጋት በጠላት ላይ እንዲነሳ አደርጋለሁ፤ካልሆነ ደግሞ እዚሁ እሞታለሁ”²⁶ This statement can literally be translated as: ‘If possible I will motivate the people that observe the atrocity of Fascist Italians from a nearby to stand against them [the enemy], if this is impossible, I will die here [in Addis Ababa].

Then preaching and teaching the people that dying for freedom and for the country was a holy act, the bishop motivated them to fight against the invading Fascists. When the fascist leaders discovered the anti-fascist teaching of *Abunä petros*, they send a message calling up on him to stop his anti-fascist move and even promised him to render millions of Italian lire and a luxurious home in Addis Ababa.²⁷

²⁶ Authority for Research and conservation of Cultural Heritage- ARCH, (2008), p.23.

²⁷ Aba Gorgoriwos, *Ye Ityopia Orthodox Tewahido Betekeristian Tarik*, (Addis Ababa, 1991 E.C), pp. 66-67; Kidane, (2016); Alebachew Sisay, ‘*Abunä Petros, the Patriot Martyer*’ Heritage Special Edition. Heritage Protection Research and Authority Public Relations Directorate, 2016.

The fascist force on the other hand, could not be able to pacify the rural areas and its effective occupation was confined to urban centers and in towns. In some cases the patriots were attempting to attack the enemy in their garrisons and in major towns of the country including in Addis Ababa. The combined attack by some organized patriots from the northwest, north and eastern direction of the city of Addis Ababa was one of such bold attempts. Since the *Abunä* was well acquainted with the society of Northern Shewa and Wello areas where patriotic resistance against fascist Italy was one of the stiffest, the bishop was one of their arch headaches in his relentless opposition against fascist occupation.²⁸ During the incident that brought the bold attempt to surrender Addis Ababa by patriots of (most of them from nearby areas of the city) and insurrection in Addis Ababa in to coincidence, the Italians found *Abunä* Petros as one of the great figure inspiring patriots to keep on fighting the enemy.²⁹

After they discovered that the bishop was activating the people to keep on opposing and fighting, the fascist authorities warned to stop his anti-Italian activities, but the *Abunä* petros responded by saying: “The cry of my countrymen who died due to your poison gas and terror machinery will never allow my conscious to accept your ultimatum; How can I see my God if I give a blind eye to such a crime?”³⁰

²⁹ Bahiru, p.170; KIRS Special Edition, *Limatina ye kirs tibeka na enkibikabe*, “*Abune Petros Aribegnaw Semaait*”, (2016), pp.32-43.

³⁰ Kidane; Informant: Zewdu Bekele, Addis Ababa Mezegaja bet, date of interview 04/05/2017.

In the summer of 1936, *Abunä Petros* was arrested and tortured for officially preaching against the fascist occupation. When he refused choosing death instead accepting the Italians, they torched and persecuted him stop his anti-fascist move. To the last minute of his death, the bishop continued preaching about the value of freedom and advised the patriots and the whole population not to surrender to the Italians by excommunicating not only the faithful but also the land itself. They mercilessly murdered him in front of his own country people. Then the bishop sentenced to death after being convicted of treason. *Abunä Petros* courageously faced the firing squad in defiance of the fascists.³¹

Though his relentless struggle coasted him life, the bishop became a model for his fellow patriots and inspired the Ethiopians to keep on fighting and his great achievement made him one of the unforgettable figures. He was died for the cause of freedom of his country and to memorize him and to pass his patriotic deeds to the generations to come after him, a built up monument/statue/erected in his name in July 1941 four months after the emperor restored to power. The inscription in the statue of the bishop read as “ጳጳስ ዘ ምስራቅ ኢትዮጵያ 1975-1928”³²

In July 1941 four months after his restoration to power, Emperor Haile Selassie dedicated a monument in honor of *Abunä Petros* at the newly christened *Abunä Petros* Square erecting a monument for the bishop. Moreover, the emperor named the street and the square just below the city hall to the west in *Abunä Petros*'s name.³³ It is pertinent to raise and discuss the reason why

³¹ Gorgoriwos; Jilalo & Ermias, p.12; Mirror of Addis Ababa, *THE OCCASION OF THE 58th ANNIVERSARY OF HIS IMPERIAL MAJESTY'S BIRTHDAY*, ADDIS ABABA, (1949),P. 32.

³² Solomon; Ermias Nimani, *MONUMENTS IN ADDIS*, Statue of His Holiness Abune Petros, (2009), pp. 5-6.

³³ Ermias & Jilalo, p.13; KIRS Special Edition, (2016)

the emperor erected the statue for the Bishop. The emperor's speech during laying down the basis for erecting the statue of the Martyr, may highlight about the reason. Here follows part of Emperor Haile Selassie's speech during the dedicating ceremony:

ብፅዕ አቡነ ጴጥሮስ ስለነፃነታችሁ ተከላከሉ፣ ነፃነታችሁን ከግርክስ ሞታችሁ ስማችሁ ቢቀደስ ታላቅ ዋጋ ያለው ክብር ታገኛላችሁ” ብለው በአርበኞች መካከል ሆነው ስላወገዙ የፋሽስት መንግስት ወኪል ጨካኙ ግራዚያኒ በዚህ ቦታ በመትረየስ አስደበደባቸው። የብፅዕ አቡነ ጴጥሮስ የመጨረሻ ትንፋሽ “የኢትዮጵያ መሬት ጠላትን ከተቀበልሽ የተረገምሽ ሁኚ ” ሲሉ ሞታቸውን ባርከዋል። ኢትዮጵያም የብፅዕነታቸውን የመጨረሻ ውግዘት አክብራ ለአደራ የበቃች ሁና ተገኘች። በዚህ ቦታ የፈሰሰው የአቡነ ጴጥሮስ ንፁህ ደም አለማቋረጥ ስለነፃነት ሲጮህ ቆይቶ ዛሬ መቀበሉን አየን። በሰማዕትነት ባረፉበት በደማቸው ባከበሩበት በዚህ ቦታ ለዘላለም ስማቸው ሲጠራ እንዲኖር መታሰቢያ አቆምንላቸው ብለዋል።³⁴This literarily may be translated as since he condemned the fascist being a midst of the patriots by teaching the Ethiopians to resist instead of losing freedom, advising them to get their name renowned in their death, *Abunä* Petros was mercilessly killed in mortar by Graziani, the agent of the fascist government. At his last sigh his Holiness *Abunä* Petros accepted his death saying ‘May the Ethiopian earth accept the invading army’s rule, let the land be cursed’. Respecting the last word of His holiness, Ethiopia found changing his will in to a reality. The pure blood of *Abunä* Petros that has been continuously bleeding here in this place calling for freedom, got a hearing today. On this place where the martyr rested and

³⁴ Informant: Zewdu Bekele, Addis Ababa Mezegaja bet, date of interview 04/05/2017.

sacred it in his blood, we erected a statue to make his name to be remember forever in the future.’ The avenue from Statue of Menilk to the *Abunä* Petros Statue was also designated in the name of *Abunä* Petros.



Figure 2. The first monument of Abunä Petros which was erected in 1941.

The main reason for building the statue by order of the emperor is to let the martyr's deeds memorized by the generations to come. Some five years after his restoration the Emperor Haile Selassie ordered the erection of the monument of *Abunä* Petros. In July 1946 another monument with full bishopric robe, a cross and a bible in his hands was erected for *Abunä* Petros and

inaugurated in October 1946 on the annual anniversary of the emperor's coronation ceremony. This monument of the bishop is found in the premises of St. George cathedral whereas the present monument is located close to St. George church near Addis Ababa municipality building, Just West of Addis Ababa's City Hall. Due to the argument that it could not describe real situation of the martyred bishop, it was removed and placed in fire hazard prevention office of Addis Ababa and taken to Genet Tsege Giyorgis cathedral in 1991/92. The bishop's statue that stands in the on the site of his death was built up with some improvements sometime after the removal of the first one. This statue depicts how the bishop persecuted his hand tied in iron and murdered in a mortar shooting. It is also shown in this statue the bishop handling cross with his tied hand; adorned with patriotic clothing and looking in a southward direction. The statue was constructed by the Greek sculptor named Georakas. In the four corners of this statue *Abunä petros's* life history is found inscribed.³⁵

³⁵ Jilalo & Ermias, p.14; Fanta, Ermias, & Alebachew.



Figure 3. The second statue of *Abunä Petros*

2.4.3. ESTABLISHMENT OF MARTYRS (YEKATIT 12) MONUMENT

Yekatit 12 Martyrs statue was erected for the commemoration of more than 30,000 innocent people of Ethiopia who massacred in three days by order of the Italian Fascist leader Graziani. That cold blooded massacre took place on Yekatit 12, 1929 E.C. (February 19/1937) following the attempt kill him by the two young brothers, Moges Asgedom and Abrham Deboch. The statue was made by two Yugoslav (by the name Agustinsch Anto and Korsenich Fran) and two Ethiopians, Yofthe Negusie and Agegnehue Engeda from Ethiopia participated in the statue work. The Statue was inaugurated on February, 19/1942.³⁶

³⁶ Bahiru, p.170; Mulualm, p.38; *Limatina ye kirs Tibeka na enkibikabe*, THE MARTYRS MONUMENT, (2016), P. 5.

The monument of Martyrs is one of the monuments found in Addis Ababa City. Two monuments were built up in the name of martyrs' memory of the innocent Ethiopians massacred by the invading Fascist Italians. The first martyrs' monument was erected in 1941 and it had 15 meters length and four corners. At the top of it, the statue had a Star and at its lower part, there was an inscription that read as "the monument stood in memory of Ethiopians murdered by Fascist Italians on February 19/1936". The first Martyrs statue was replaced by another one after 9 years and it was constructed in a way to reflect what the fascists brutally committed on the innocent people of Ethiopia /Addis Ababa is well reflected in Yekatit 12 Martyrs statue reflect the reality of that incident cruelty. To begin with the statue has a 28 meters length and 3 corners in southern, northern and western edge of the statue. Moreover, towards the lower part of the statue, there are two images entrenched or tied with it just as ring) tied in upper and lower manner; and each of the images are made of silver. In each of the silver made corners there is a turned on book on each of which read what the fascists did civilian people of Addis Ababa.

The book on the lower image depicts how the fascists gathered and massacred the people of Addis Ababa brutally with no formal court proceeding; and the upper image show how his majesty organized the army during his call for war to resist the fascist invaders. Here the main war leaders such as Prince *Ras* Kassa, *Ras* Mulugeta, *Ras* Emiru, *Ras* Desta and others shown up standing on the back of the emperor.



Fig 4. The monuments of Martyrs in one side

The upper image on the northward direction of the statue indicates how the cruel fascist Italian soldiers torched, persecuted and killed the people in Addis Ababa. The lower image, in the same (north) side shows how Ethiopians were leading a peaceful life before the Italian invasion and may be as indication to that reality the emperor shown up giving children books and other enjoyable gifts. The image in the west side edge of the statue has no unique message and shows how the fascists persecuted the people and how the emperor acted benevolently.³⁷ To put what is stated about statues so far, the statues reelected during the imperial period had two themes and purposes. One they had the tendency to legitimize and honor the emperors' power with a

³⁷ Jilalo & Ermias, p. 16; self-observation

tendency of perpetuating power. The other major theme reflected in the statues was the relentless struggle the people of Ethiopia (from all walks of life including religious men and ordinary people) and the royal family made and sacrificed their lives for the defense of their country from colonialists. In this case the statue of his holiness *Abunä Petros* and the yekatit 12 Martyrs statue can be mentioned as example.³⁸



Fig 5. The statue of Martyrs (Yekatit 12) in another side

³⁸ Mulualm, pp. 39-40.



Fig 6. The statue of Martyrs (Yekatit 12)

2.5. ADMINISTRATION OF MONUMENTS AND ARCHIVAL INSTITUTIONS

Following the restoration of the emperor in 1941, however, certain government agencies have been mandated to protect and preserve the national heritages of the country. These are the Agency for Research and Protection of Cultural Heritage (ARCCH) and National Archives and Library Agency of Ethiopia (NALA). The first was mainly concerned with administration of

monuments and statues and the latter has been responsible among others for administering literary heritages.³⁹

2.5.1. MONUMENTS/STATUES/ ADMINISTRATION,1941-1974

Starting from early 1950s monuments and statues had been administered by antiquities office.

In 1952 the office of archeology or Ethiopian institute of archeology was established and charged with the task of administration of antiquities. Six years later after the establishment of office of archeology, the national Museum was established as an offshoot or branch of the Ethiopian institute of archeology. While the museum houses archeological and some historical archive for preservation and exhibition, the Antiquities entrusted with the administration of all antiquities; moveable and immoveable antiquities including statues.⁴⁰

In June an Imperial government order, order No.45/ 1966, officially created the Ethiopian Antiquities administration and made it an autonomous public authority of the imperial government under the ministry of public works and communication. Then the authority was given full responsibility for the discovery, protection, preservation and study of Ethiopian antiquities. According to Antiquities proclamation (Proclamation 229/1966,) Article 2a, antiquity is defined as any construction or any product of human activity, or any object of historical or archeological interest having its origin prior to 1850. It is also clearly stated that the monuments /statues / of Addis Ababa were under its custody. This is because in Article 3a of the same

³⁹ Anais, (2006), p.1.

⁴⁰ Angelini & Mougin, Proposal for the Development of Sites and Monuments in Ethiopia as a contribution to the Growth of Culture and Tourism, Serial No 893/BMS.RD/CLT, (Paris UNISCO, 1968), Appendix 12.

proclamation all moveable and immoveable antiquities existing in the country when the proclamations come in to force are administered by antiquities office.⁴¹

Throughout the imperial Period, 1941-1974, the Former/Veteran/ Patriots Association, antiquities Administration office/ later culture office/ and the Addis Ababa Municipality all had roles in administering statues. The municipality undertook maintenance works and the Patriots Association took care for them and made some follow ups and wrote letter calling up on concerned government organs to repair them. However, the role of Antiquities Administration office was not clear.⁴²

My informants did not furnish clear information about the role of Antiquities Administration it had in relation to Monuments and Statues. However, from an archival material that was written to solve conflict over the issue of controlling historic heritages, it is possible to see that the Antiquities administration had power to administer and to collect revenue both from moveable and immovable heritages.

የታሪካዊ ቅርሶች አስተዳደር መስሪያ ቤት በኢትዮጵያ ጥንታዊ እና ታሪካዊ ቅርሶች ላይ የገቢ ምንጭ ፈጥሮ እንዲሰራ 25ኛ ዓመት ቁጥር17/45 ሰኔ 15 ቀን1958 ዓ.ም የወጣው ነጋሪት ጋዜጣ ስለሚያስረዳ የጎንደሩ ቅርንጫፍ ጽ/ቤታቸው ባሳሰበው መሰረት በሥራው አፈፃፀም በኩል አስፈላጊው ትብብር እንዲደረግላቸው እናሳስባለን...”

This can literarily be translated as: since the Negarte Gazeta of séné/June/15/1965, issue 25th, No 17/ 45 made it clear that the Antiquities Administration office had granted power to generate and

⁴¹ Appendix 11:1; Eugeniusz Gasiorowski, p. 8.

⁴² informat: Solomon Tolcha, Liji Daniel Jote, May 12/2017; Arat Killo, AA).

collect revenue [from tourists that visited them], we urge the office of Tana Haiq Transport enterprise to cooperate to office of Antiquities for implementing their duties.⁴³ From this it is possible to see that until its role was over taken by culture and tourism after the 1974 revolution, the office of Antiquities Administration had been granted to use the monuments and statues of Addis Ababa and to collect tourism revenue from its visitors.

The Ethiopian Tourist Organization was another stake holder on Monuments and statues as tourist attractions. Starting from mid 1960s, Monuments and statues had been recognized as important cultural tourist attractions. The issue of how to conserve and preserve antiquities/ heritages/ and use them for tourism development was raised. Moreover, with Addis Ababa being chosen as seat of United Nations Economic Commission for Africa since 1958 and as headquarter of Organization of African Unity in 1963, the city's monuments and other cultural heritages began to serve as tourist attraction. In 1964 Ethiopian Tourist Organization (ETO) an organization entrusted with the duty of planning, implementing programs for promoting tourist resources or attractions and Heritages, established by Order No 36/1964. Its major purpose was to stimulate and encourage tourism in the country. Some monuments such as those of Harar and Gondar and historic sites were given good attention and priority. However, the monuments and statues of Addis Ababa were not given good attention and the city itself was considered as transit to other tourist destinations.⁴⁴ Until its role taken by ministry of tourism and Sports in 1975, the tourist organization was given authority to protect and develop statues and monuments for tourism. However, each of the government organizations did not give attention to the monuments of Addis Ababa.

⁴³ Tana Haiq Archive, Tir/January/ 28/1965

⁴⁴ Angelini & Mogin, 1968, pp. 2-8.

2.3.1. COMMEMORATIONS OF HEROES AND VICTIMS OF FASCIST ITALY, 1941-197

The immediate concern of the Emperor following his restoration was uprooting the memories of Fascist occupation and restoring national pride and independence. For that reason, the media such as newspapers began to give great coverage for the national heroes and about the victory day. In the post occupation period the patriots and martyrs who sacrificed their lives for love of their country were praised and memorized and those who sided with the enemy as *banda*/collaborators/ were cursed and condemned. One archive document from NALAE gives a good highlight about the issue which I just raised above.

--ሊቀ ጳጳስ አቡነ ቄርሎስ በሮማው በካቶሊክ ጳጳስ ሃይማኖት አላድርገው ብለው ወደ ግብፅ ቢመለሱ ኡብርሃም የተባለው እሽ ብሎ በካቶሊክ በሮማው ጳጳስ ተቀብቶ ደፍሮም ለሃበሻ ሰዎች ሊቀ ጳጳስና ሰጠ።።ሰለዚህ ከክህነቱም ከምንኩስናውም ሽረነዋል --- This paragraph can literarily be translated as “ when the Patriarch [of Ethiopian orthodox church] Abunä Qerlos refusing to accept patronage of the Roman catholic church went to Egypt [in exile] the so called Abrham accepting and agreeing to the patriarchate position granted bishopric post to the *hübëscha* men. So we denounced him from priesthood and monistic life.

The above statement indicates how those who sided or accepted the enemy were condemned. On the other hand, those bravely stood and sacrificed their lives for the causes of their country were memorized and the condition of the hard they encountered also reads as follows.

”ባለአባት እና ባለአገር ተለቀሙ፤ባል ያላቸው መንፈሳዊና ህጋዊ እሴቶቻችን የአህዛብ መፈራረቂያ ሆኑ፤ደናግል ተደፈሩ፤ቤተ ክርስቲያን ተቃጠሉ፤ የሃይማኖት አባቶቻችን እነ አቡነ ጴጥሮስና አቡነ ሚካኤል ያለምንም ምክንያት ተደበደቡ፤በገዳማት የሚኖሩ ግሁሳን መነኮሳት ተጨረሱ----” This phrase literarily be translated as ‘ the *balabat*/noblemen/ and *balagër*/ordinary

peasants/ were killed; those our sisters spiritually and legally married had become raped by group of unbelievers; the virgins lost virginity distractedly; churches burnt; religious leaders like *Abunä Petros* and *Abunä Michael*.

(Bishop of Gore killed in December 1936 / killed without reason /evidence/; cenobites who were living monasteries perished.⁴⁵

In the effort to erase the cruel acts of fascist Italian from the minds of the people all the material and immaterial memories of the enemy was denounced and condemned and the activities of the patriots was promoted and commemorated. Perhaps the Emperor understood the value of establishing collective memories and memorizing those patriots and martyrs and victory days such as May 5, (when the emperor entered Addis Ababa after 5 years of exile) began to be celebrated as national holiday each year up to 1974.⁴⁶

As explained by informants throughout the imperial period, the July 29/1936, the date on which *Abunä Petros* killed) and February 19 /1937; martyrs day) were annually commemorated with the presence of all government officers and religious leaders. Dignitaries made speeches that notify the event and different celebrations took place. Moreover, religious memorial prayer was conducted in Saint George Church at Piazza for *Abunä Petros* each year on July 29/1936. Both government and Orthodox Church officials were used to put tied flower at the bottom of his Statue. From the 1941- 1974, commemoration for *Abunä Petros* and martyrs was presided by the emperor and at times of his absence by his representatives.⁴⁷

⁴⁵ Mersea Hazen Welde Qirkos/መ.ወ.ጌ.ቁ/47:07/

⁴⁶ Biniam W., (2004), p.32

⁴⁷ Werkie and Solomon Tolcha, 19/05/2017, Addis Ababa.

2.4. HISTORY OF ARCHIVE REPOSITORY IN ADDIS ABABA,1941-1974

Archival repository is a building or institution where archives are preserved and made available for consultation or to serve as evidence.⁴⁸ Documentary Heritage which sometimes is called literary heritage, which is any style or form of documents that embrace new works of early and present-day works of art, literature, science and civilization or records such as letters, scripts, transactions, speech, rare books, archives and manuscripts, or any irreplaceable historical and original source document written or published in any mass media,⁴⁹ has a great contribution to our understanding of the past world or socio-economic and political history.⁵⁰

Traditionally, archives and records were kept in the hands of individuals and institutions in Ethiopia such in religious institution repository known in Amharic as *ékabët* (lit. house of utensils) Though the idea of introducing modern archives started around 1908, during Menelik's reign when the emperor created a Ministry of the Pen in charge of collecting the records of other ministries, it was in the post occupation period that the first national Library and archives center established.⁵¹

⁴⁸ Roper M., & Millar R., (1999), p. 18.

⁴⁹ Mengitu Gobeze, *be alem kirsinet yetemezegebu ye Ethiopia ye birana metsahift ena mezagibt*, Journal of Ethiopian Church studies, no.1, (2010) p. 29.

⁵⁰ Helina Seyoum, Felege Tibebe, *bete metsahift wo-mezekir*, tirr 1997 E.C

⁵¹ Anais, (2006), p.2; Haimanot, (2007).

2.4.1. NATIONAL ARCHIVES AND LIBRARY AGENCY OF ETHIOPIA FROM FOUNDATION TO 1974

The National Library and the National Archives are rather young agencies, in as much as the Library was founded in 1944 and the Archives only really attained a legal existence in 1976.⁵² Nonetheless, the history of libraries is as old as the history of written culture in Christian Ethiopia, as Ethiopians will proudly state in any communication on the topic. The National Library was one of the institutional tools conceived to elevate Ethiopia, and its Emperor, to the same rank as the industrialized and free nations, at a time when most of African and Southern countries were still under colonial domination.⁵³

The idea of the public library originated with His Imperial Majesty the emperor Haile Selasie. In 1930, Emperor while he was still Regent and Heir-apparent. He established in the old palace a library holding a number of collections of priceless manuscripts on parchment. All at once many printed volumes and collections of several works were in the library under the care of the ministry of public instruction. These libraries continuously to add to their collections all the written material they could obtain. This walk of progress was disturbed by the fascist aggressors, who robbed many of the rare books, precious manuscripts, and old religious relics to Rome with other plunder. Ethiopia has never ended to claim the restoration of this books, manuscripts and old relics which were taken away. In November 1943 the Emperor Haile Selasie founded the

⁵² 70th Anniversary of Ethiopian National Archives and Library Agency, (2016); Informat: Abiy Hailu, interviewed in NALA, Archives Repository Section, on May 10/2017.

⁵³ Anais, (2006), p.4.

National library and a year after its foundation the library inaugurated on 5 May 1944 with the name of *Yëhizb Bétä Më ehäft Wä Mäzäkir* as the first National library in the country.⁵⁴

Following its establishment the library, *Yëhizb Bétä Më ehäft Wä Mäzäkir*, was put under ministry of education and fine arts and the ministry of pen handed over its responsibility it had in relation to the library and manuscripts. A general director appointed to administer it. Ato Serque Birhan Guebr Egziabher, who received his early education at Menilik School, became its first Director –General. He was a graduate of library from Greek and Egypt. The young libertarian general director dedicated much time and effort to the improvement of the young Library until his promotion to other higher positions. Then Kebede Michael, the well-known poet and writer replaced Serke Birhan as general director of the national Library. During this time Aba Jerom Muse Gebre Mariam was hired and served in the library as manuscripts keeper, from 1944 until his retirement in 1964.⁵⁵

In 1949 the National Library separated from ministry of Education and Fine Arts to manage its affairs independently. After four years, in 1953, the institution was located under the consultant of the recently created Imperial Board of Antiquities, ruled by Käbbädä Mikael which later transformed to Ethiopian Institute of Archeology and National Museum. During Kabada's tenure of office, some organizational arrangements were made.⁵⁶

⁵⁴ Anais, p. 4; *be biherawi betemezagibit ena betemetsahift agency: ye tintawi tsihufoch sibus hitimet, yemereja tekuwam Amserart tarikawi dara*, (In Ethiopian Archives and Library Agency, Research Data Collection institute Organization historical Background), Addis Ababa, 1st Eds. (2007), pp. 8-9.

⁵⁵ *ibid*, Anais, p.2; *ibid*, *be biherawi betemezagibit ena betemetsahift agency*; *ibid*, Angeleni & Mogin, (1968).

⁵⁶ Angeleni & Mogin

In 1966 when the Antiquities Administration was established, the National Library of Ethiopia was divided in two main sections or departments. They were the Public Library and the Research Library. The Public Library entrusted with several diverse duties. One of its tasks for example was to construct a network of libraries in the country. But there was no other library in the country. The other duty assigned to the Public Library was to provide readers such services like book loans, consultation of Ethiopian and foreign newspapers, serving children in children's section and some Braille books for blind readers. In 1957, the number of registered readers reached 26,000 and most of them were young people. The collection contained around 10,000 books, with only one thousand in Amharic.⁵⁷

This means that while most of Service seekers had been Ethiopians most of who could Amharic, the largest of its books were English. The Library was a European type in the land of *Häbēsha*. The National Library was conceived and designed to promote the Ethiopia and its emperor towards the rank of industrial and free nations in the west. To that reason the emperor dedicated much effort and resources. Motivated by the emperor's effort, the national library gave good attention to painting and made to include art gallery and historical museum. The emperor also hired and appointed well qualified professionals both from home and abroad. A British artist, Beatrice Playne, (in late 1940s & early 1950s) and another foreigner H.W. Lockot appointed to serve as a consultant and later as head of the research division for two years in the national library; and from Ethiopia well known ateliers/painters/ including the famous Afework Teklea

⁵⁷ NALAE Pamphlet, 1989

were working in the library. However, all the effort left the library in a state of confusion or ambivalent situation. This is because all what had been created as a result of that effort did not reflect the Western World and not Ethiopian. And even the literature that had been produced or collected soon after that period mirrored the spirit of the western world. Due to that reason even though it spent much money the public division of the National Library did not have enough books to satisfy its readers.⁵⁸

Perhaps on the intention of reversing the problem the emperor took a better measure in 1961. In that year the imperial government inaugurated a university library by consolidating holding of different colleges and Haile Selassie I university College Library. Anglo Saxon professionals , who had long experience in Ethiopia, were appointed as advisors of the new library and from the advisors, Stanislaw Chojnacki, former librarian of Haile Selassie I university college (HSIUC) library, Richard Pankhurst who the first director of IES and his wife, Rita Pankhurst, the former Librarian of the public division of the National Library. This measure was a big step forward in the library development and the new university library with its strong policy for cooperation with American universities became very strong. But its contribution for consolidation of the national library was not insignificant. It rather soon became a rival for the national library for the young University library claimed to take over the research revision of the national library.⁵⁹

⁵⁸ Anais, (2006), pp.4-6.

⁵⁹ *Ibid*, pp. 6-7.

Partly because of absence of national law and national institution to protect archive documents, since 1968 several valuable archives found by UNESCO consultant on mission for Addis Ababa lost due to their vulnerability to accidental and excessive destruction. The mission itself had given a strong recommendation to the government of Ethiopia to establish a National Archive institution. In July 1974 a committee that was organized under Institution of Ethiopian Antiquities Administration submitted a proposal for the establishment of National Archives. However, because of the political turmoil and general unrest immediately before the revolution the proposal was not accepted for enforcement and it was three years after the revolution that a national Archives Division founded in 1977.⁶⁰

In 1975 when the ministry of Culture & Sports was established, the national library was put under the auspices of the ministry. In the same year a department for archives was created as a department of the National Library for preserving official documents. However, the archives department was not functional and was not legally empowered to collect and preserve records and archives. It five years after the archives department officially organized in 1980.⁶¹

2.4.2. INSTITUTE OF ETHIOPIAN STUDIES

IES is founded in AAU, Sidist killo campus. Thus its history is related to Addis Ababa University. AAU was founded in 1950 and expanded after it acquired Genete Leul Palace where Sidist kilo campus is now located. Ten years after the foundation of University College of Addis Ababa (UCAA) in 1950, Emperor Haile Selasie gave his father's private home, 'Genete Leul' for

⁶⁰ Mabbs, p.4.

⁶¹ NALAE Pamphlet, (1989)

the expansion of the University. Then the main campus of the university college moved to Genet Leul in 1961, which was a stepping stone for the expansion of library service.⁶²

IES was founded as integral part of Haile Selassie I university and was established in 1963. The IES was founded with a goal of encouraging and conducting research and to collect archival material on Ethiopia. It was opened in possession of three components/divisions/ namely a research and archiving unit and publication unit, a library and a museum. The well-known historian, Richard Pankhurst became its first director. From the very beginning of its establishment, the archive and manuscript unit of IES was containing various archives and manuscripts written in various languages. Dozens of manuscripts written in Geez and Amharic written on parchment made of skin or leather. There are also manuscripts written about Islamic religion and culture written in Arabic & old Harari (Adarie) language. Unlike the geez manuscripts, Islamic Archival materials are written on paper.⁶³

With the opening up of the country to tourism in 1960s and 1970s, the ancient and valuable heritages such as religious books were exposed to looting and illegal purchase. Then the imperial government began to give good attention for protection and preservation archives and other valuable documents. In addition to introducing cultural heritage protection law in 1966, archival materials and manuscripts collected from various provinces and began to be preserved in IES. The main problem that faced IES and its archives and documentation section was serious shortage of funds. The small amount of budget that had been allocated from the university for the

⁶² Haimanot, (2007) p. 15; Addis Ababa University, *Yetsehaf tizaz Wolde Maskel Metasebiya*, Meskerem (Memory of Tsehafi Tiza Wolde Meskel Tariku, September) 29, (1963 E.C), p.11.

⁶³ Angeleni & Mogin, (1968); Haimanot, (2014).

Museum was insufficient. Thus the IES had to find means of generating money for supporting its activities. At that time it began to get money from various sources like public and private donations including from the Society of Friends of Institute of Ethiopian studies (SFIES). Moreover, social events such as lecture, tea parties, dinner dances and even theatrical performances were used as a means of collecting funds for IES and its archives section.⁶⁴

The IES was soon become very strong due to its policy of cooperation with American universities and due to its effective link with foreign sponsors. At home two organizations were established to carry out the activities of IES. The first organization was concerned with preservation and restoration of old Ethiopian paintings and manuscripts and it was very active from 1965 to 1967. The second one was the Society of Friends of Institute of Ethiopian studies (SFIES) which played a very significant role in organizing Ethiopian and foreign community members to support IES in various ways. Organized in 1968 the Society (SFIES) has been embarked on various tasks such as raising money for purchasing books and to establish extensive collaboration with foreign institutions.⁶⁵

In 1960s and early 1970s the society had a committee composed of minister of Ministry of education, the university president, Director of IES, one treasurer and curator from the institute. The SFIES had also a committee of sponsors composed of twelve notable persons including

⁶⁴ Delamarter Steve, A hand list of the Manuscripts in the Institute of Ethiopian Studies, Vol. 2, Ethiopian Manuscript Imaging Project, (2014).

⁶⁵ Angeleni & Mogin, (1968); see Appendix 12, p.4.

ministers, wife of ambassadors and heads of donor organizations including Blaten Geta Maheteme Selasie Welde Mesqal, crown counselor, who donated his father's home to IES to become WMTMRC.⁶⁶

The IES library, which consisted of an Ethiopian Language Library, foreign Languages Library, Manuscripts library and archives, has a unique collection of manuscripts, including over 3,000 Ge'ez, Amharic, Arabic and Adare manuscripts. The IES has also acquired microfilms of manuscripts from outside Ethiopia with the assistance of foreigners. Moreover the IES holds about 1000 microfilm reels of European and US diplomatic correspondence relating to Ethiopia and the Horn of Africa. There are also reels of European manuscripts on Ethiopia, including the Church Missionary archives & that of Capuchin (i.e. Missionary society) records and the papers D'Abbadie, one of the French travelers in 19th century. It is also possible to find many other rare archival materials including those travel accounts left by James Bruce, one of the 17th century travelers who discovered the source of Blue Nile, Lake Tana. Moreover, the IES holds a collection of Ethiopian newspapers dating back to the beginning of newsletter printing in Ethiopia. There are microfilms of rare books and journal articles unavailable in their original form.⁶⁷

2.3.4. WELDE MESQAL TARIKU MEMORIAL ARCHIVES AND RESEARCH CENTER

It is an institution established under the IES in the private house of Tsehafi Teza Welde Mesqal Tariku. Following a formal agreement that was made between IES and the families of Welde

⁶⁶ Delamarter, (2014), XXV

⁶⁷ Sarah Heery, Institute of Ethiopian studies, Addis Ababa, Africa Biography, (2003), p.10.

Mesqal, the private house acquired by IES in 1969 to be administered by a Trustee organization and in 1970 in an imperial government order Welde Mesqal Tariku Memorial archive center founded. By the same order Blaten Geta Mahiteme selasie Welde Mesqal, son of Weldemesqal agreed to drop property right representing the whole family and the IES on the other hand agreed to use the house altogether with its entire space for research and archives repository. At the same time a trustee organization known as Welde Mesqal Trustee organization, which had three members composed of nominee of IES, the granter's family and the president of the university, was established and put in custody of the new institution. The Trustee organization was entrusted with the responsibility to administer and to ensure that the resources allocated to the memorial archives and research center are used effectively and efficiently. As representative of the donor's family, Maheteme Selasie became member of the Trustee organization until his imprisonment by the *Därg* in 1974. The Wolde Mesqal Research and Archive center hosts public archives owned by IES and salvaged from public agencies after the 1974 revolution. The archival materials housed in the center include materials related on litigation, properties, estates (*rist*) and land.⁶⁸

⁶⁸ Sarah, (2014), p.13; *ibid*, Haimanot, (2014), p.17.

CHAPTER THREE

3. MONUMENTS AND ARCHIVAL INSTITUTIONS 1974-1991

Throughout its tenure, the *därg* gave emphasis to constructing different monuments that reflects ideologies of Marxism -Leninism and destroyed others monuments which it considered as having strong ties with feudalism. But the Statue of *Abunä Petros* and that of Martyrs was among the survived ones.⁶⁹

3.1. MONUMENTS OF YEKATIT 12 AND ABUNE PETROS

After the coming to power of the Provisional Military Administrative Council(-PMAC) Ethiopian Antiquities Administration (established in 1966), which had been in charge of administering antiquities including moveable and immovable heritages such as statues in Addis Ababa, was incorporated to the Ministry of Culture and Tourism.

3.1.1. Commemorating Heroes and Martyrs of Ethiopia through Statues

The *Därg* government took several measures related to national days and memorial statues to undermine the imperial regime. For example, some monuments and statues that reflect the prestige and prerogatives of the imperial government were destroyed. During the early days of the *Därg*, more than 40 statues that had connection and found reflecting the interest of the imperial government were destroyed and taken to museums before 1976.⁷⁰

⁶⁹ *ibid*, Mulualem, (2004), p.40.

⁷⁰ Mulualem, (2017), pp. 40-41.

The statue of *Abunä Petros* and that of the Martyrs were among some statues that were saved from destruction. The statues that believed to have reflected national issue such as the statues of Menilik II, Martyrs monument and that of *Abunä Petros* were kept to serve as a symbol to commemorate the heroic deeds of the Ethiopian fathers and forefathers. Even though the celebration of some victory day such as that of the 1941 victory day celebration was changed from *Miazia* 27(May 5) to megabit 27, the *Därg* continued celebrating historic events accomplished during the imperial times in the name of the broad mass.⁷¹ Every year at National Celebration of the Yäkatit 12 massacre, a religious procession was taking place by Orthodox Church priests and wreaths laid down by president Mengistu as did by the emperor before him to commemorate the massacre.⁷²

However, during the *Därg* time though *Abunä Petros* recognized as a national hero, special ceremony was not taking place by the government. Only Memorizing prayers continued to take place in the Cathedral of St George in Piazza by persists as it had been during the imperial government.⁷³

In the early days of the *Därg* (1975-1980) the historic events represented by the statue of Martyrs and *Abunä Petros*, were celebrated by commemorating padres with the participation of people from all walks of life. The celebrations were brought in to lives through theatrical arts and performances by orchestral groups the National, *Hägär Fikér* and Addis Ababa Municipality

⁷¹ Biniam, (2004), p.36.

⁷² *ibid*, Addis Ababa City Monuments, (2009); informant: W/ro. Meaza kelemework A.A City Culture and Tourism Bureau, date of interview 08/05/2017

⁷³ informants: Ato Solomon Tolcha & Haile Melkot 19/05/2017, Arat Killo)

Theaters. Some acting as heroes and patriots and other group as martyrs who lost their lives by merciless fascist attacks. A padre of war veterans coordinated by Ancient Patriots Association accompanied all strait padres. The objective or the crux of the acts was to motivate the broad mass to defend the revolution and their country and to make the people stand by the side of the government.⁷⁴

In early 1980s when the military socialist government defeated its internal and external enemies, the statues used to serve as symbol of unity and to inform the then generation especially the youth to always stand in defense of the sovereignty of the country as their hero forefathers did before against the Imperial (1896)and Fascist Italians (1936-1941). In the messages they reflect at national Ceremonies of (victory of Adwa and Victory day) the President and General party secretary often called up on the Ethiopians to renew heroism and patriotism inherited from their for fathers with socialist patriotism.⁷⁵

From 1982 to 1991 the statues of Martyrs and that of *Abunä* Petros were given various interpretations along with urgent priorities of the government. As reflected in the speeches during national victory days before mid-1980s, the Ethiopians had inherited heroism and bravery and they ensured their freedom through the heroic acts of their forefathers and themselves, the then generation requested to repeat that heroic acts not only on the enemy but also in bringing development. It was often noted in the speeches that unless gained political freedoms supported with proper economic development the freedom could not complete freedom. In addition the

⁷⁴ informant, Lij Daneal Jote, 12/04/2017; *ibid*, Biniam

⁷⁵ *ibid*, p.46; Addis Ababa City Monuments, (2009)

military socialist government constructed several monuments that represent socio economic and political ideologies.⁷⁶

When the civil war in escalated in the north and during the time the *Därg* lost most of the territories there, in the last two years of its tenure of office, the messages passed to the broad mass at national ceremonies began to reflect what it called ‘secessionists’ denied the patriotic deeds and scarifications the forefathers paid for sovereignty and unity of the country.⁷⁷

3.1.2. Administration of Statues

Following the dawn fall of the imperial government, Ethiopian Antiquities Administration was incorporated into the Ministry of Culture in 1974 and hence the cultural heritages including monuments and statues came under the custody of it. However, the *Därg* retained Proclamation No. 229/1966 and cultural heritages including moveable and immovable heritages kept under state ownership. The nationalization of all cultural heritages in Ethiopia confirmed by the Revolution of 1974 and like other immovable cultural heritages, the monuments of martyrs and statue of *Abunä* Petros remained under the protection of the state.⁷⁸

Between 1975 and 1982, the military *Därg* regime carried out a project entitled the Preservation and Presentation of Selected Sites and Monuments, with the financial assistance of the United Nations Development Program (UNDP). The immediate objective of the project was to create an up-to-date inventory of sites and monuments and to provide and supervise a program of works of

⁷⁶ Muluadem, (2017), p.40.

⁷⁷ Biniam, (2004), p.49.

⁷⁸ Eugeniusz, (1981), pp.3-4.

restoration, conservation, and presentation of these same sites and monuments. This project in turn made it necessary to establish a project coordinating unit. Therefore in 1976 a unit which came to be known as Centre for Research and Conservation of Cultural Heritage (CRCCH) established and put in charge of coordinating various restoration, inventory, and training programs under the auspices of Ministry of Culture and Sports. However, the CRCCH had no authority to regulate and control monuments and archeological.⁷⁹

In the same an international meeting that took place at Nairobi served as a steering ring for the socialist military government to pay good attention to cultural heritages. Perhaps due to the attendants of the conference realizing that Ethiopia was not properly conserving and protecting her cultural heritages, at that international conference there was calling for the international conference to support Ethiopia for proper management of its heritages. The Ethiopian government on its part took some important steps like establishing a national committee for protection and preservation of Ethiopian Antiquities in 1984. It also tried to create awareness about the value of heritage and encouraged the people to care for and protect cultural heritages. However, due to internal and external wars (1977-1978, war with Somalia; and escalation of civil war after mid 1980s)⁸⁰ and drought and famine in 1984, the socialist military government and its offices directly concerned with cultural heritages had no time and the required financial capacity to properly Manage Cultural Heritages. There was even no effective law and

⁷⁹ Nair V. S, (2016), Perceptions, Legislation, and Management of Cultural Heritage in Ethiopia, International Journal of Cultural Property pp.23: 99 -114.

⁸⁰ Eugeniusz, (1981)

international consultants and advisors were calling up on the government to set and enforce anew heritage Protection law.⁸¹

Then the issue of heritage and its preservation became a sensitive issue that it was included in the new constitution that was enacted in 1987. As stated in the Peoples' Democratic Republic of Ethiopia (PDRE) Constitution of 1987 Article 55(1) the "all Ethiopians shall a duty to participate in the state and society's effort to safeguard, collect and to take care of the national heritages. Two years after, the government enacted Proclamation No 36/1989 that deals with the study and protection of cultural heritage. The new proclamation officially repealed the 1966 heritage law. Contrary to the 1966 heritage law, the 1989 Proclamation allowed that Heritage to be possessed both by the government and any individual. As clarified in Article 12 of the 1989 proclamation, the state reserved its right to nationalize all antiquities if their existence found endanger due to negligence or miss use. However, religious items being used in places of worship were exempted from such nationalization. In the same year, 1989 January, UNESCO undertook an international campaign for safeguarding of principal monuments and sites in Ethiopia. But its priority for protection was archeological sites and ancient and medieval time monuments such as Rock hewn churches of Lalibella and Monuments of Harar.⁸²

From this it is possible to see that both martyrs monument and the Statue of *Abunä* Petros, like many other monuments, did not get attention both from the government and other international

⁸¹ Nair, (2016), p.107.

⁸² *Yessemae'tat metasbia hawelt*, (Martyers Memorial) p.2; Informant: Asefa Gebeyehu, 5 killo, date of interview 07/05/2017; Meaza kelemework, A.A culture and tourism Bureau, date of interview, 08/05/2017.

partners. The martyrs' monuments in particular have had several advantages. The Victims of the fascist massacre which the monument stood for are representing all peoples of Ethiopia and as such it serves as symbol of unity. Since the monuments represent and memorizes the indiscriminating massacre by the Fascist leader, Graziani, the clear message that transmitted through the monument is that Ethiopians were standing together in time of peace and war. It also not only helps to show cruelty of fascism to people of the World but also it enables the generations to come about the value of freedom and independence.⁸³

Monuments are historical sites that attract tourists and when they visit it tourists pay entrance fee. In this regard, since the statue of martyrs located at the heart of the city in between many historical places and buildings such as Genet Leul (now sidit killo), Member Leul Markos church, Lions Zoo, it has great potential to be developed as a major tourist destination. Thus, the monument could generate large sum of revenue through tourism. However, throughout the *Därg* Period, no one cares for it and the martyrs' statue (yekatit12) had been exposed to different problems. Due to absence of a responsible government body to care or protect it as a heritage, the fences of the square were damaged and stolen. Different advertisement banners which do not go with the statue were used to be tied on it. Continuous conservation follow up was not made and even some of the messages inscribed on the statue were taken away in theft.⁸⁴

⁸³ Mulualem, (20017), pp.56-57; *Yessemae'tat metasbia hawelt*, p.2-3.

⁸⁴ Delamarter, (2014): xxi—xxii

3.2. THE ARCHIVAL INSTITUTIONS MANAGEMENT, ACQUISITION AND PRESERVATION

Following the collapse of the imperial government, the two archival institutes i.e. IES (founded in 1963) incorporated WMTMAC after its foundation in 1970, and the Archival Section of the National Library or *Wëmäzäkir*) started to provide academic service.

3.2.1. Institute of Ethiopian studies and Welde Mesqal Tariku Memorial Archive and Research Center

Since its foundation in 1963, IES had been Addis Ababa University's main documentation and research library for humanities and Social sciences. It housed several archival documents and records that reflect the values of Ethiopia and horn of Africa. It also hosts a collection of photographic materials and government archival materials. The manuscripts in its collection in particular are very valuable and related to special historical, artistic, religious, sociology and linguistic.⁸⁵

After the overthrow of the imperial government in 1974, a structural adjustment had been made in the University administration. For example, before the revolution a board of governors chaired by the emperor was appointing presidents; but after the revolution it was the council of higher education used to appoint presidents of the university. Deans of institutes such as IES and deans

⁸⁵ Hussein Ahmed, (2006), Addis Ababa University: Fifty-Three Years on An Insider's View, pp.2-3.

of colleges began to be appointed by the university senate after proposal by academic vice president.⁸⁶

On the basis of the structural changes in the administration of the university, all the five sections of IES put under one chief library head. The Five departments were the Manuscript and Archives program; the Ethiopian languages and periodical department; the foreign language department; the technological processing department including the department of cataloguing and acquisition and the fifth one was Administration. For each section full time and professional workers were appointed. The number of full time workers assigned for Wolde Mesqal Tariku Memorial archive of IES was for example was seven.⁸⁷

The Manuscript and Archives section which was established in 1970s and included Wolde Mesqal M/Archives center and reorganized in a new form in 1986, has been responsible for collecting and documentation and preservation of valuable archival materials. Thus it has housed large amount manuscripts written in Geez, Amharic, and Arabic and Harari languages. There are also several others documents and collections photographic collections films, correspondences, private letters and micro format/micro film /archives.⁸⁸

From the very beginning of its establishment, IES and the Manuscript and Archive center had (, as discussed above) good amount of collections. It was after the revolution that the largest

⁸⁶ Delamarter, (2014): xxii; Haimanot, (2014), p.28.

⁸⁷ Delamarter, (2014); Informant: Aba Haile Gebriel, date of interview 02/04/2017, National Archives and Librery Agency of Ethiopia, Addis Ababa.

⁸⁸ Delamarter, (2014): xxiv: informant: Daniel, 6 killo

amounts of archives in various forms were collected from various places of the country. From Harar, Dire Dawa dozens of books and documents written in Arabic, French, English and Amharic were collected. When one looks at the contents of the archives, their texts deal with court cases, the Djibuti-Addis rail way, reserved areas and the cement factory and some others are personal letters of the emperor, the royal family and officials of the imperial government. In 2014 there were about 12000 folders of various archival materials of government offices in IES. From these, 3,420 folders were from the office of Attorney General; 3,865 folders were from the ministry of interior; 854 folders were documents related to state property; 153 folders from the election board, 97 folders are related to emperor Haile Selasie I Prize Trust and H/selasie Welfare Association and 2,257 folders related to Rent House Administration including few letters from Menilik II as well as enemy property.⁸⁹

There is also a new research center WMTMRC under the Institute of Ethiopian Studies Library. The WMTMRC located at Arat Kilo near by the St. Gabriel Church is donated to AAU by Blatten Geta Mahtama Sellassie Wolda Maskal to serve as a center for promoting Ethiopian Studies. The center has been put up on 5,904 square meters of land. Formerly, the research center was used as a residence for AAU staff members who did not have house. The research center was also used as a repository of cultural objects, including pottery products which are currently housed in the IES museum.⁹⁰

⁸⁹ Haimanot, (2014)

⁹⁰ Delamarter, (2014): xxiv; *ibid*, Haimanot, (2014) p.30.

Some other archives that deal with Haile Selasie's *Bétä Erést* (his personal property), Empress Menen Asfaw *Bétä Erést*, and Princess Tenagne work *Bétä Erést* and many other manuscripts are kept in WMTMRC. In addition, documents that had been temporarily reserved in different institutions were transferred to IES and WMTMRC. In this regard, documents that were temporarily kept in Hamle 16 and yekatit 66 schools were transferred to WMTMRC after 1974.⁹¹

Following the recognition of Ethiopia as country of various peoples and nations in 1976, the government ordered for the establishment of a commission to study the Ethiopian peoples and nations. For that reason in March 1983 a commission also called Institute for the study of Ethiopian nationalities was organized with members from various ethnic & academic backgrounds and from different walks of life including religious leaders. Then the study reports and various other documents created by the commission were sent and documented in IES and WMTMRC.⁹²

There are various types of the Archival Collections in the WMTMRC. These collections of the center are categorized into different themes. These include among others archives Assets of the Emperor and the Emperor's family such as Princes Tenagne work Haile sellasie's assets and Prince Sahle Selassie's assets. The other types of archives hosted in the memorial research center include archives related to Government Property and various other archives that deal about land (gift, taxation etc.) and description of Debit and Credit of the regions or Teklay Gizatoch. There

⁹¹ Haimanot, pp.30-31. Informant: Ato Daniel Mamo, IES, 6 killo date of interview 09/04/2017.

⁹² Informant: Daniel Mamo, IES, 6 killo date of interview 09/04/2017.

are also archives about inquiry of Ministry of Agriculture and archives about inquiry of *rist* land, archives of Regional states, as well as archival materials dealing with miscellaneous issues.⁹³

The other unique collection is an archive that deals about *Hämlé* 16 committee of patriots file. *Hämlé* 16 or July 16 patriotic Committee was a committee that was established by order of emperor Haile Selasie and its duty was to investigate cases of patriots that participated in the Ethio-Italian war in various ways like as combatants, spies or in propaganda to mobilize the society to keep fight on against fascists. After the restoration to Power, the emperor ordered each those patriots to get the witness of three people in front of a court so that they would get one *gasha* of land. To facilitate these tasks a committee known as *Hämlé* patriotic Committee was organized by the imperial government and the so called *Hämlé* 16 archive refers the documents produced by that committee.⁹⁴

IES also houses various microfilm documents collected from different parts of the country by researchers. Some scholars and writers attribute credit to the Ethiopian Orthodox Church and one of its patriarchs, *Abunä* Tewflos, the second native Patriarch, for the effort to introduce Microfilm technology. Perhaps due to growing political instability at that time, in the early 1970s, *Abunä* Tewflos was worried about what would happen for valuable church manuscripts without secure library for its collection and maintenance. A certain professor, Prof. Walter Harrelson, then Dean of Divinity School at Vanderbilt University, on the other hand was looking

⁹³ Haimanot (2014), Wolde meskel Memorial Archive Center, 22 May 2017)

⁹⁴ Stewart Columba, (2013), Four Decades of the Ethiopian Manuscript Microfilm Library: a story of Partnership, Resilience and Success, Fall News Letter, p.3.

for Ethiopian manuscripts and he met the patriarch. Then the patriarch shared his vision of a microfilm project that could create copies of manuscripts in Ethiopia. During that time, Harrelson (prof) introduced Julian G. Plate, director of Monastic Microfilm Library (HMML) with *Abunä* Tewflos and proposed for the director to join an international team in Addis Ababa to develop a guideline for microfilming. The director accepted the invitation and attended the Addis Ababa meeting that established procedures and a guideline for microfilming project. With the initiative of the Ethiopian Patriarch, *Abunä* Téwoflos, microfilming was started in 1973.⁹⁵

Soon after the EMML' project had begun microfilming, the official patron of the Project, detained & deposed. With the declaration of Ethiopia as a Marxist-Leninist, pressure began to grow against all church related activities. Regardless of the challenges related to insecurity, the micro filming project started with involvement of EMML and the National Endowment for Humanities (NEH) conduct an extensive campaign of reproduction of the manuscript heritage. Through the support of NEH, the service of professionals, William F. Macomber and Getachew Haile were hired and they undertook cataloguing manuscripts in thousands of reels (Cassettes) *Abunä* Tewflos's permission to allow copies of a micro filmed manuscript for scholars who could not get in to Ethiopia for security concerns, enabled the Ethiopian manuscripts to have wider reaches to different parts of America & Europe.⁹⁶

⁹⁵ Stewart, (2013), p.4; Melkamu Lamsegen, From Local to National Prominence: the Life and Achievements of *Abunä* Tewophilos (1910 – 1979) (A Historical Essay: Biography of Abune Tewophilos), (2014), p.12: Informant: Aba Haile Gebriel, date of interview 02/04/2017, National Archives and Library Agency of Ethiopia, Addis Ababa.

⁹⁶ Stewart, (2013) p.4; Melkamu (2014); Nair, (2016), p.104.

However, the political situation in Ethiopia was getting worse. Getachew Haile, who could do immense work in in cataloging microfilmed manuscripts escaped arrest from the *Därg* and left to America for security reasons. *Abunä* Tewflos, though he had many contributions among others in protection and conservation of cultural archival heritages, being considered by the *Därg* as supporter of the feudal imperial regime, was arrested and killed in 1979. The First Ethiopian EMMML director, Sergew Hable Selasie on this part left to Germany. Diplomatic Relation between Ethiopia and America on the other hand deteriorated. Regardless of all these challenges, with the support of NEH the government continued microfilming of manuscripts until 1994.⁹⁷

From 1973 right up until 1991, a digitalization campaign called Ethiopian manuscripts Microfilm Library (abbreviated, EMMML) was conducted. And over the period of 20 years large number of documents were microfilmed and kept in IES and other institutions. In addition to its collections from private donations, the IES possessed a large collection microfilm and digitalized manuscripts. With the cooperation between the university and the religious institutions, large corpus of religious documents digitalized. Documents both from Christian churches and Islamic Institutions are digitalized and some kept in IES but it is difficult to know the real number for there is no catalogue prepared for microfilm documents.⁹⁸

⁹⁷ Anais, (2013); Informant: Haile Gebriel, date of interview 02/04/2017, National Archives and Library Agency of Ethiopia, Addis Ababa.

⁹⁸ Anais, (2006), p.7; pamphlet, (1989): Informant: Haile Gebriel, date of interview 02/04/2017, National Archives and Library Agency of Ethiopia, Addis Ababa.

3.2.2. National Archive and Library Agency

The national archival centers and records department had undergone various changes in the post revolution period. In 1974 when Ministry of culture and Sport reorganized, it had four departments. These were National library Department, Historical Archives Department, Public Service Department and the last one was technical and common service department. In 1975 the national Archive was empowered to collect and deposit three copies from publications printed in the country. In 1976 the ministry of culture and Sports was ordered by Proclamation (Proclamation No 127/69, Article 10(2) to establish an archive. The other important measure for the establishment of a national Archive Center was a circular written by the President PMAC, Brigadier General Teferi Bantie in 1977. In the circular the president ordered that until a national Archive established all archives and records that have national value to be protected in the offices where they are created. Thus the National Archives was founded in 1977 and soon it became a member of the International Council for Archives.⁹⁹

On the basis of that orders and directions, in /1979/80/ an Archive repository center or the National Archive Center was established and collected its first major archives from Gibe Minister, from Algawerash /prince Asfawesen /Gibe and from Dr. Dejazmach Zewdie Gebre Selasie. The by organizing these archive collections, the National Archives began to give services.¹⁰⁰ From its collections 14 manuscripts and books are registered by United Nations Education

⁹⁹ Customers Relation and Research Directorate-CRRD/NALAE, (2007), p.10.

¹⁰⁰ Anais, (2006), p.8; Customers Relation and Research Directorate-CRRD/NALAE, (2007), pp.10-12

Science and Cultural Organization (UNESCO) as World Literary heritage. These heritages are fulfilled the criteria and recoded in the “Memory of the World Register” are listed in the table here under.¹⁰¹

Table 1, List of Ethiopia’s 12 literary heritages recorded by UNESCO as world literary heritage

No	Name of the manuscript/book	Description about the registered manuscript or book	Year of production
1	Book of Henok	It is a documentary heritage written on parchment and has binding with wooden board. Its manuscript contains reading. Ethiopia contributed this book after its Hebrew version is lost	15 th century
2	Psalm or hymn of David	The first to be printed in the printing history of Ethiopia	14 th century
3	Letter of Emperor Tewdros II which he wrote to the English Queen Victoria in the 19 th century	The letter is original and requesting the queen to be on his side in his intended war with Egyptians what he called Turks and the misunderstanding created between the Emperor and the Queen.	19 th century
4	A Gospel book known in Geez <i>Aérbatu wëngél</i>	Written in the 14 th century	14 th century
5	Book of law of kings <i>/fétëhá nëgëst/</i>	A law contains secular and spiritual affairs which used by kings of Ethiopia to administer and judge the people	19 th century
6	Book of story/History/ of kings	It deals mostly about ancient kings and about 4 th & 5 th century religious councils and religious debates that took place in Nicaea, Ephesian and chalcedony	20 th century
7	A book of agony or <i>gëbrä himamat</i>	It is a big book composed of old and new testament and deals with the sufferings of Jesus Christ	15 th century
8	Book of Liturgy	The book contains the 14 liturgies used by the Ethiopian orthodox church	17 th century
9	History Emperor Menilik II	It is a book written about history of king Menilik by Tsehafi Tezaz Gebre Selasie	19 th century
10	A letter written by Menilik II to the Moscow king Nicholas II	A letter which proposed Christian Solidarity against Turks and Egyptians in coastal areas being a threat to his kingdom, Ethiopia.	19 th century
11	A letter of King Sahele Selasie of Shewa to English Queen	A letter that proposed friendship between the two kingdoms, Ethiopia and shewa and merchants from the two countries to conduct trade in peace and friendship spirit.	19 th century
12	Epistle of Saint Paul	It consists of 14 epistles of Saint Paul from New Testament	15 th century

Source: Mengistu Gobezie, 2010:35-36; NaLAE, pamphlet.

¹⁰¹ The criteria that should be fulfilled for a literary heritage to be registered in the Memory of the World Register of UNESCO are Authenticity, uniqueness and irreplaceability, public value, integrity with the time it created, unique theme it expresses., rarity, and etc

With the beginning of a national campaign for the Ethiopian Manuscripts Microfilm Library (EMML), as early as 1973, the National Archives became one of the great beneficiaries. The campaign was conducted with the collaboration of the Patriarchate of the Ethiopian Orthodox church, the ministry of Culture and Sports and the American University of Saint Louis, Collegeville. When the Americans left the campaign in 1987, the National Archive carried the collection alone until 1991. Due to this reason, the national Archives, unlike other Archival institutions have a complete list of the entire collection of 9238 microfilmed manuscripts.¹⁰²

Starting with microfilming manuscripts from the churches of Addis Ababa, the EMML project digitalization process continue in other parts of the country and the manuscripts of churches and private libraries in the provinces of Gojjam (especially Lake Tana area), some churches of Begemider and Lasta were microfilmed. However, perhaps due to security reasons some areas such as Tigray and areas south of Addis Ababa were not covered.¹⁰³

The National Archives also had a good advantage of acquiring unique and ancient manuscripts. This is because archives that had not been documented in government institution records were directly taken to the national Archives. Archives that are transferred to the national Archives Department in this way can be classified in to two as archives collected from private sources and the Archives of the royal Palace, also known as Gibe Archives.¹⁰⁴

¹⁰²Anais, (2013), p.7; Haile Gebriel, date of interview 02/04/2017, National Archives and Library Agency of Ethiopia, Addis Ababa.

¹⁰³ Informants; Abiy Hailu & Ato Mustepha Ausman, May 10/2017, National Archives and Library Agency of Ethiopia, Addis Ababa.

¹⁰⁴ Haile Gebriel, date of interview 02/04/2017, National Archives and Liberary Agency of Ethiopia, Addis Ababa.

From the category of Royal Archives, which composed of very heterogeneous collections, the archives of Royal palace or Gibe minister and that of Crown prince (Alga Werash) Mered Azemach Asfa Wessen were transferred to the national Archives in 1987. Archive National Resource Development organization (NRDO) and records from censorship unit transferred to national archives in (1997/8C) Archives collected from private sources in various times include, among others, the archive of Dejazmach Zewde Gebere Selasie(transferred in 1988), the archive of Aleqa Taye Gebere Mariam(1993) the Archives of Blaten Merse Hazen Wolde Qirqos and those of Dejazmach Kebede Tesema (in 1996) and in 2000 archive that deal with Jerusalem Monastery(Dere Al sultan, which is in possession of Ethiopian orthodox church) transferred to national archives.¹⁰⁵

In 1988 the National Archives and the National Library upgraded and the effort to organize the archives section and to consolidate its acquisitions was not interrupted even at the time of regime change in 1991.

¹⁰⁵ Informants; Abiy Hailu and Mustepha Ausman, May 10/2017, National Archives and Library Agency of Ethiopia, Addis Ababa.

CAPTER FOUR

4. POST -1991 CONDITION OF ARCHIVES AND MONUMENTS

4.1. The Statue of *Abunä* Petros and Martyrs

Throughout its history, from ancient time right up to these days, society used to construct statues for different purposes; religious, aesthetic value, for cultural, economic and political reasons. But now a day's most of the statues are built to reflect political interest of the rulers. From the 19th century onwards, statues often designed and built up to convey historically grounded power and to reflect the political ideologies of the dominant political group. Although they were erected for remembrance of a past event or action, current political actors predominantly use statues as a means of either gaining popular support or making their power concert in the current political atmosphere. While knowing the fact that statue represent the event or action to which it stood for, some political groups used to destroy statues when they feel that it could not reflect their political ideology just as the *Därg* did in Addis Ababa.¹⁰⁶

Immediately after the demise of the *Därg* in 1991, several issues of the past including those represented in the statues of Addis Ababa such the statue of Menilik II and others faced challenges. For example Ethiopia was begun to be considered as a country having a history of not three thousand years but only one hundred. On the other hand, the history of those leading

¹⁰⁶ Mulualem Daba, 'The Historiography and Values of Statue Construction: Focus on Global perspective'. *Humanities and Social Sciences* (2017, Vol.5 (2), pp. 53-59.

figures who had a very significant role in anti-imperialist struggle reinterpreted in the way to suit the new political ideology and some statues that represent threatened to be destroyed.¹⁰⁷

Statues also serve as an important source for separating political shift from one system to another. In this case as the *Därg* did on statues which it considered reflecting memories of imperial monarchy, up on coming to power, the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF) destroyed the Statues of Marx and Lenin considering them as the iconography /symbol/ of socialism and the message or meaning conveyed old monuments such as the statues of martyrs & that of *Abunä Petros* redefined & reinterpreted.¹⁰⁸

With the establishment of federalism Ethiopia has been recognized as country of different nations, nationalities and peoples. Monuments and statues began to be made to serve and symbolize the idea of 'unity in diversity' and other related issue. For example Statues are considered as not only symbolize collective memory about the past events but also memorize the present and the generations to come how the people stood and scarified their lives for the common cause disregarding differences in religion, ethnicity and gender.¹⁰⁹ This idea was well explained by the Mayer of Addis Ababa, Direba Kuma in 2014/15 when *Abunä Petros's* Statue was re -erected after its three years temporary stay at the national museum. In his speech Mr Kuma said:

¹⁰⁷ Biniam Weldegebriel, (2004), pp. 51-55.

¹⁰⁸ Mulualem, 2017(V.2), p.58.

¹⁰⁹ *Ibid*

በአምስት አመቱ የወረራ ዘመን አባቶቻችን ብሄር፣ሃይማኖት እና የአኗኗር ዘይቤ ሳይገድባቸው ለሀገራችን ሉአላዊነት ሲሉ ውድ ህይወታቸውን ገብረው ዛሬ በነፃነት በሀገራችን ለመኖር ስለአበቁን ታሪካቸው ቢዘከርና የመታሰቢያ ሐውልት ቢቆም ከከፈሉት የህይወት መስዕዳትነት አንፃር የሚገባ ነው።¹¹⁰

This can literarily interpreted as ‘During the five years of Fascist occupation, our fathers, who disregarding differences in nationality, religion and life style, make us today to live in freedom through scarification of their priceless life for sovereignty of our country and memorizing their history and erecting a statue is reasonable.

The implication of the mayor’s message by the above paragraph was that on the issue of struggling the common enemy *Abunä* Petros, like other patriots of that time did all what was expected from a leader, stood and sacrifice all what he had for love of his people and country, disregarding differences in life style, religion and nationality and made us [with different nationality, belief and life style] to live in freedom. As the bishop had become an exemplary for yesterday’ Ethiopians, from different walks of life & from different religions and nationality, to resist and brought the fascist rule to an end, the mayor wanted all the peoples, nations and nationalities in this generation to stand in unity following the exemplary heroic deed of *Abunä* Petros and to fight the common enemy disregarding differences at such common national issues.

¹¹⁰ ARCH, (2008), p.4; AbunePetros, the Patriot Martyer’ Heritage Special Edition, Heritage Protection Rearsch and Authority Public Relations Directorate, 2016.

In addition to erecting new statues that reflect the current dominant political belief, old Statues and the heroes commemorated through them have been used to challenge a pressing contemporary problem. In this case when colonialism was still a threat to them in the immediate post liberation period, many African countries used built up statues for their heroes. In this regard, the heroic deeds of national heroes used to instruct the present day generation to denounce misconduct or undesired acts that contradict society's values and religious teachings. For example, the statue of *Abunä Petros*, may be used to teach to the present generation to adhere the true religious teaching and to be impartial in serving their country and their people. The message conveyed in Haji Mehamad Amin Jemal, head of Ethiopian Islamic Affairs council and Religious Institutions Council overhead protector, can be taken as case to this point. In the Speech he made at re erection ceremony of *Abunä Petros's* statue, Haji Mehamad Amin Jemal expressed how the present day true faithful should discharge responsibilities as

አቡነ ጴጥሮስ ለሀገራቸው ህዝቦች ብቻ ሳይሆን ለሃይማኖታቸውም ያላቸውን ታማኝነት የገለፁ፤ የሃይማኖት አባቶች ህዝባቸውንና ሃይማኖታቸውን ለማንኛውም በዓድ አስተሳሰብና ዓላማ ማስፈጸሚያ እንዳይሆን መጠበቅ እንደሚገባ ያሳዩ፤ ለሀገራቸውም ሆነ ለሃይማኖታቸው ክብር ሰመዓትነትን የተቀበሉ አባት ናቸው። በአሁኑ ጊዜ በተለያዩ የዓለማችን አካባቢዎች ሃይማኖትን ሽፋንና መጠቀሚያ በማድረግ የሃይማኖትን ክብር ያልጠበቁ ድርጊቶች እየተፈፀሙ ባለበት እና በሃይማኖት ሥም አለመቻቻልና አለመከባበር በሰፊው በሚስተዋልበት ሁኔታ እንደአቡነ ጴጥሮስ ያሉ ቆራጥና ዓላማቸውን የሚያውቁ ለሰው ልጅ ደህንነትና ለሃይማኖት ክበር በፅናት የሚቆሙ የሃይማኖት መሪዎችን መዘከር፤ ሐውልታቸውንም ማቆም ለኛ ትልቅ ትርጉም አለው።¹¹¹

The literary meaning of the above Amharic paragraph may be read as follows: *Abunä Petros* manifested his loyalty not only to his country's people but also to his religion; showed religious fathers how to protect their religion and peoples from being instrument to the enforcement of any alien thinking and

¹¹¹ ARCH, (2008), p.9.

mission; received martyr-ship for reverence of his country and his people. At this time when various actions that disrespect honor of religion are being committed in different areas of the World and when intolerance and disrespect one with the other is widely observed memorizing and erecting a statue for a dedicated religious leaders just like *Abunä Petros*, who knows his objective and stood in stamina for well-being of human beings and for honor of religion, has a great meaning for us.

The crux of the message of Haji Mohammad was to advise all religious fathers to respect their people and protect their faithful by practically showing their loyalty to the religious tents or pillars of their respective religion and to serve and protect their faithful from being confused by various alien groups [‘terrorists’¹¹²]. As implied by the above message, since *Abunä Petros* was loyal to his religion and as a father to his people, he did not left them aside in those hard times, rather he practically showed what was expected from a true spiritual father by scarification of his life for the cause of love of his people and a country and since he has become an exemplary for all[religious leaders and to the people] re-erecting a monument for such a religious leader has great meaning perhaps because the bishop’s heroic act could be an exemplary for all other spiritual leaders.

4.1.2. Administration of Monuments

During the early days of the Transitional Government the *Därg*’s proclamation Cultural Heritage Proclamation, proclamation No 36/1989, stayed as guiding heritage law both moveable

¹¹² I put the term terrorist under the quotation mark to indicate that what is terrorism for one is a hero for the other and there is no consumes on the issue of terrorism

and immovable cultural heritages.¹¹³ Accordingly, historic monuments and statues had been owned by the state. However, like other monuments of Addis Ababa, the statues of Yekatit 12 and *Abunä Petros* did not have a responsible government organ to undertake conservation works. The only thing that was done in relation to the other Statue of *Abunä Petros* during the transitional period was that in 1992/3 the first statue of the bishop, which had been laid down in the compound of Fire Hazard prevention and Control of Addis Ababa city, was taken and relocated in the Genete Tsege St George Church of Paisa. The first statue was removed and replaced by the second statue when some people complain that the bishop's clothing resembles Armenian and not resembling Ethiopian. Thus, what we saw standing in *Abunä Petros's* square is the second statue which had been built up on July 16/1945.¹¹⁴

With the introduction of a new heritage Proclamation, Proclamation No 209/2000, declared in its Article 14(1) that cultural heritage may be owned by the state and any person. A person here may refer and includes institutions such as religious institutions own monuments. The Ethiopian Orthodox Church is still in possession ancient heritages and monuments. However, given the fact that the source of fund of the church is unpredictable donation from the faithful, the religious institutions have no full capacity to renovate and restore heritages that have great national value. Therefore in accordance with proclamation No 209/2000, Article 19(1&2) after *Abunä Petros's* Statue was hit and its fence destroyed by car accident in 2002/03, it was maintained and restored by the Ethiopian Orthodox church assisted by Addis Ababa city administration. The Addis

¹¹³ *ibid*, Nair, p.105.

¹¹⁴ Hailu Zeleke et al, (2005 E.C.), A preliminary Study Report conducted on Statue of Abune Petros, p.8.

Ababa city Administration however gave only consultancy and technical support. It took more than five hundred thousand birr. While the Arada sub city municipality infrastructure and house affairs office took the consultancy service, a certain Michael Shiferaw worked as its contractor. The renovation work was completed in July 2005.¹¹⁵

The beginning of light Rail way project in Addis Abba brought the statue of *Abunä* Petros in to the fore front of discussions. In 2012/13 When the design for north –south rail way line showed that the statue would be affected, the government set two options. One was to dislocate the statue and re-erect it in another safe area far apart from the railway lines. The other option was to temporarily move the statue and keep in a safe place until the light rail transit project was completed and then after to reinstall at its original place. Due to the fact that the place where the statue of *Abunä* Petros stood on, had been highly related to his struggle with fascists, the first option was not accepted. This is because re-erecting his statue anywhere in a distant area from the real area of the bishop’s death while confronting the enemy may make memorizing less meaningful. So the second option though demands more expense was accepted. However, when the news of the decision officially released, some people began to express their fear that the government could not re install the statue and even some recommended other alternatives to be searched. However, the government ignored the recommendations and the Addis Ababa City administration started its activities to temporarily put the statue in the National Museum by establishing a coordinating team led by Mayor’s office. The technical study to uprooting,

¹¹⁵ Hailu, p.9; Hiluf Berhe, Aksum (Ethiopia): An Inquiry to the State of Documentation and Preservation of the Archeological Heritage Sites and Monuments, PhD Dissertation in Archeology, University of Toulouse, Jean Toures, (2015),pp.264-265.

loading and transporting the statue was conducted by Authority for research and conservation of Heritage. The financial cost for all this activities was Birr 247,896.00/ two hundred forty seven thousand and eight hundred ninety six.¹¹⁶

However, the issue of who will take the responsibility dislocating and transporting the Statue to the national museum faced some controversy. In its letter written on 22/6/2005, the Addis Ababa Mayor's office advised the Authority for Research and Conservation of cultural Heritages (ARCH) to give the task to any appropriate and relevant government office. In another letter dated on 30/7/2005, the Mayor's office ordered Addis Ababa City Roads Authority (AACRA) to communicate with Authority for Research and Conservation of Cultural heritages (ARCH) and to let the authority (ARCH) take the responsibility of dislocating and transporting the statue. However, relocating and returning the Statue was found to be a huge task to be done by the Authority (ARCH) alone. Perhaps due to this reason, a newly formed committee with membership selected from Authority for Research and Conservation of Cultural Heritage; from Addis Ababa Culture and Tourism Bureau, Addis Ababa City Roads Authority, Ethiopian Rail Way Corporation and from Mayor's office took the task.¹¹⁷

Though Addis Ababa Culture and Tourism Bureau and Authority for Research and Conservation of Cultural Heritage were main stakeholders to uphold this task, due to insufficient budget the two institutions had, the Addis Ababa City Road authority ordered to by the mayor to handle the

¹¹⁶ Archive letter by Biruk Gizaw, yekatit 2005; Daniel Kibret, from his views: Menelik and Abune Petros Statue, Addis Ababa, (2012).

¹¹⁷ Biruk Gizaw, (Megabit 2005)

task as chief coordinator of the task. Thus the Addis Ababa Roads authority together with professionals assigned from federal roads authority and Authority for Research and Conservation Cultural Heritage carried out the task. Then the statue of *Abunä* Petros was relocated in April 2013 from its site to make the way clear for the construction of underground light rail tunnel underneath the square. Since then the statue was put and kept in the compound of the National Museum of Ethiopia in Amist kilo. The cost for the ceremony of relocating and temporarily putting the Statue was 17,452.00/ seventeen thousand one hundred Ethiopian Birr. From that amount 14,100.00 was paid as allowance for orchestra band members that escorted the ceremony; and the remaining birr 3,352.00/three thousand and three hundred fifty two birr/ was spent e for launch dinner and reception those people and professionals attended the ceremony.¹¹⁸

Before the completion the light Rail Transit project several tasks were accomplished with involvement of many government and non-government institutions. At the beginning it was planned to reinstall the Statue to its location in December 2014. But the task was not carried on the schedule due to some technical and coordination problems and later the task of reinstalling was accomplished with the involvement of several institutions. On December 2015 the Addis Ababa Roads Authority started digging the ground to lay a foundation to the Statue. The Ethiopian Railway corporation did the ground base design for re-erection of the statue and Aser, a contractor completed the built up the base on which the statue to be reinstalled. And united construction provided the consultation service. In general the total cost for building up the base

¹¹⁸ Selamawit Lema, (2015), Ethiopia: Statue of Abune Petros to Return to Menilik Square, Addis Fortune, Addis Ababa.

of the Statue, for renovating &decorating the square as well as for reinstallation of *Abunä Petros* Statue was estimated to be more than 5.5 million Ethiopian Birr.¹¹⁹

After the entire works were completed, the Statue of *Abunä Petros*, the Ethiopian martyred Archbishop, returned back to its old place, which is known as *Abunä Petros Square*, on 7th February 2016 was reinstalled with great care &honor. When coming back from the compound of National Museum to its original location at Piazza, the statue was escorted by old-timer male and female Patriots, Federal police march band, Sunday school students and other peoples of Addis Ababa.¹²⁰

There was a much concern that during the movement, the statue may face cracking or some damage. So the road chosen for its transportation was the one which has no much up and down slops. From the National Museum the car/Lobed) that loaded the statue went across St Mary church then passing through Ras Mekonen bridge, it pass to cinema amphere and then crossing Piazza via Adwa Avenue the statue reached its original site across Arada.¹²¹

On the re-installment ceremony was attended by *Abunë Matiyas*, Patriarch of the Ethiopian orthodox church, Haji Mohammad Amin Jemal, the Ethiopian Islamic Affairs general Council president, Mr Deriba Kuma, mayor of Addis Ababa City, Enginner Aysha Mohamad, then minister of culture and Tourism, Mr Yonas Desta , Director General of the Authority for Research and Conservation of Cultural Heritage , Mr Gebre Tsadik Hagos, head of Addis Ababa

¹¹⁹ Yonas Destate 05 Ginbot, (2005); ARCH,(2008), 10&29.

¹²⁰ ARCH, (2008), 15; Selamawit

¹²¹ Alebachew, p.45.

Culture and Tourism Bureau, Enginner Fekadu Haile, Director General of Addis Ababa City Road Authority, Lij Daniel Jote Mesfin, the Ancient Ethiopian Patriots Association President and other invited guests .¹²²

A year before the reinstallation of the Statue of *Abunä* Petros, the Yekatit 12 Martyrs Monument was also renewed/renovated/. Even though the site where the monument stands on beautified by Arada Sub city cleaning and beautifying and Refreshment office, the number of people assigned and the input required for follow up and protection works was not adequate. Thus there was no sustainable and strong follow up and conservation works for the monument. Due to lack of standing regular guard to it, the square had been serving as a feeding space, shelter and sanitation area for vagabonds. Moreover, the squares fences were broken and the concreted stones were crumbling. Those images that were carved in open books resemblance surrounding the monument were looted by unknown persons and that event by itself was a clear indication that the monument had not been properly protected.¹²³

¹²² *ibid*, p.46.

¹²³ ARCH, 2008:15; Kassa Nigus, (2016), *The Statue of Abune Petros Returns to its former Place*, Mahibere Kidusan.



Fig 7.The statue of *Abunä* Petros after reinstallation

It is impossible to deny the fact that the government of Addis Ababa city has making good effort to protect and to inherit the heritages to the coming generation. In this regard, in 2013/14 the city's culture and tourism bureau had renewed some of the monuments. After identifying those monuments and statues that require repair/renewal/ in a survey study, it undertook renewal project in 2013/14. The statue of Martyrs/yekatit 12/ and the victory statues were the beneficiaries of that renewal budget. It demanded more than 4million Ethiopian birr to renew the two statues.¹²⁴

¹²⁴ Yesemaetat Metasebia Hawilt, p.2.

However, there are gaps even in the proclamation 209/2002 in providing clear responsibility as to which institution is responsible to Statues of Addis Ababa. Other than stating that the ownership right to cultural heritages is given to the state and individual persons, (Proclamation No209/2000 article 14(1), which institution is clearly responsible to follow up and protect immovable heritages of Addis Ababa is not clearly elaborated. This gap perhaps gave a good opportunity for government institution to retreat from taking responsibility in protecting the historic monuments and statues. It may be pertinent to raise one issue/case related to ownership of Monuments and Statues erected in Addis Ababa. On 03/04/2017 Ebs, Tv program raised an important issue in relation to *Miazza 27* victory day celebration for discussion. The Journalist inquired for different people if they know about monuments of *Arat killo*.¹²⁵ The first informant told him that other than knowing those monuments of *Arat killo* he did not ask why and for what reason the statues were erected. The other replied I Know that the monuments were built by the emperor for patriots. The third informant also replied that since I am not a history student, I don't know about them, but he added I heard that the monuments were erected for our forefathers massacred by Italians. The Journalist continued his inquiry and asked another person who approached 60s, in age and other two people attending their education in a university. But the journalist did not get satisfactory response from each of them. At last, he went to Addis Ababa Culture and Tourism Bureau and asked the Addis Ababa city Administration Deputy Culture and Tourism bureau head to explain how they are doing their jobs related to awareness creation and promotion of cultural heritages. The deputy bureau head replied that:

¹²⁵ ARCH, (2008), 18

በቅርስ ጥናትና ጥበቃ አዋጅ 2009/1992 መሰረት አገራዊ ፋይዳ ያላቸውን ቅርሶች መጠበቅ፣የመንከባከብ፣ ለገበያ ማስተዋወቅ በዋነኛነት የፌደራል ቅርስ ጥናትና ጥበቃ ሥልጠን ነው። This literarily means in accordance with Proclamation No209/2000, the protection, conservation and promotion of heritages that have national value is the authority of federal Research and Heritage Conservation Authority, then when the journalist asked the director of the federal Authority for Research and conservation of Heritages, the director replied” በከተማዋ ያሉ ቅርሶችን መጠበቅም ሆነ መንከባከብ የአዲስ አበባ ከተማ ባህል እና ቱሪዝም እንጂ የእኛ አይደለም ::This means using , protecting and conservation of heritages of the city is the responsibility of Addis Ababa Culture and Tourism office, not ours.¹²⁶

However the head of Addis Ababa Culture and tourism office claim that it had been properly protecting the statues and monuments of the city Administration. In a speech he made (during the statues reinstallation ceremony on 29/Tir/2008) the City Culture and tourism Bureau head, reported that:

ቅርሶችን በመንከባከብና ደህንነታቸውን በመጠበቅ ለመጨው ትውልድ ለማስተላለፍ ቅርሶቹን ከማስተዋወቅና ለማህበረሰቡ ግንዛቤ ከመፍጠር ጀምሮ ቢሮው በርካታ ሥራዎችን በማከናወን ላይ ይገኛል this Amharic statement can be literarily translated in to English as

The Bureau [Addis Ababa Culture Tourism] has been carrying out many tasks starting [ranging] introducing and creating awareness among the community to

¹²⁶ EbsTv Program, 05/05/2017; 7:53 P.M

protecting and inheriting the heritages to generations to come by maintaining their safe existence.¹²⁷

4.3. ADMINISTRATION OF ARCHIVAL INSTITUTIONS

4.3.1. Institute of Ethiopian Studies and Wolde Meskel Tariku Memorial Archive Center

Since its establishment in 1963, the IES has become one of the major institutions playing a great role in gathering Ethiopian documents found anywhere in the world. As its primary objective, the IES was promoting research works on Ethiopia. To that end, the Institute has been collecting records scattered here and there by lack of proper attention to them. However, in most cases its collections have been organized and facilitated for service delivery as desired by the donor. And WMMRC as Part of the Archives and Manuscripts section of Institute of Ethiopian Studies has undergone through the same ups and downs in the post 1990s.¹²⁸

During the period of confusion that followed the fall of the *Därg*, the two institutions IES-WMMRC were not looted and at the same time they were not getting the attention of the new political leaders that replaced the *Därg*. There was, for example, shortage of budget even to the university (AAU) to carry out its routine tasks. Since the university itself had shortage of budget

¹²⁷ ARCH, 2008:18

¹²⁸ Haimanot, (2014) p.25; Daniel Mamo, interviewed in IES, 6 killo, 09/04/2017.

and financial resources, the annual budget allocated to the IES-WMMRC was insignificant. However, as mentioned elsewhere above, collecting, organizing and microfilming valuable archives continued throughout early 1990s with assistance of partners such as EMMML and National Endowment for Humanities (NEH) As a result of EMMML and NEH until 1994, about 9,600 manuscripts and archives were filmed.¹²⁹ During the time of the transitional government of Ethiopia a series of reforms were undertaken in phases. In the first phase that lasted from 1991 to 1995, three reform measures that deal with social economic legal matters carried out. Consequently, the economic structure of the country changed from centrally managed socialist command economic policy to capitalist oriented free market economy; the country's state/administrative/ structure changed from unitary to federalism with power and fiscal decentralization to the 9 member states and a new constitution that formally served as a basis for establishing federalism enacted in 1995. However, soon after the reforms undertaken, it was discovered that in Ethiopia there was no competent civil service to implement the reforms.¹³⁰

In 1995 August, the Addis Ababa university senate redefined the administrative autonomy of IES by law known as the 1995 Statutes of Institute of Ethiopian Studies. A new structural arrangement was made. According to the new rearrangement, IES was charged with task of achieving two missions. The first one was promoting research and publication and the other was

¹²⁹ Haimanot, (2014) p.35; Stewart, (2013), p.3: Informant: Million Wolde Meskel, interviewed in Casanchis, AA, 09/04/2017

¹³⁰ Harold Marcus, (1975), *The life and Times of Menelik II*, New Jersey; Mehert Ayalew & Paulos Chane, (2002), *The Contribution of the Civil Service to Good Governance in Ethiopia: challenges and prospects*, A paper Presented at a Regional Conference on Promoting Good Governance and Wider Civil Society participation in Eastern and Southern Africa, Addis Ababa.

conserving Ethiopian cultural heritages. By this law, the IES was given two major missions or two broad tasks. One to conduct, promote and coordinate research and publications focusing on humanities and cultural studies. Its Second major task was to aid/participate/ in the conservation of cultural heritage by collecting, classifying, cataloguing, preserving and displaying heritages that reflect the material and cultural heritages of diverse nations and nationalities of Ethiopia.¹³¹

Some years after this reorganization, the nationwide BPR was also implemented in AAU Administrative rearrangement that focused on reorganizing the bureaucratic restructuring of public institutions known as Business Processing Re Engineering (BPR) began to be implemented in all public institutions. However, the BPR and its implementation on IES-WMMRC greatly reduced its work force and seriously affected its activities. For example, the number of workers including the professionals was seven. But the BPR left the institution with one person who was to serve to ventilate the archives room and manage the archives.¹³²

Regardless of the challenges the IES-WMMRC faced, the institution continued its effort to provide better services to students, researchers and other scholars. It also has made good efforts to collect, document and digitalize its archives. In this regard, IES library hosted a large amount of archival materials in Ethiopian and foreign languages. Its collection includes published and unpublished documents that are focused on Ethiopia and the horn of Africa. In 2013 for example, the IES library had, among others, about 3,000 Geez, Amharic and Arabic manuscripts; over 14000 archival materials, over 16000 reels of microfilms. There are also some audio and video tapes. The archives of IES-WMMRC are categorized based on their theme/subject and put in

¹³¹ Addis Ababa University General information, (Eclipse Printing Press, 2013), p.130.

¹³² *ibid*, Haimanot, (2014) p.37.

folders. Each folder has a description of the files in years, place, name and number. Description about the folders is registered in the registering book. Therefore, the archival collections are better organized and service is given to the users accordingly.¹³³

4.3.2. NATIONAL ARCHIVES AND LIBRARY AGENCY OF ETHIOPIA

In 1994 the institution renamed as national Archives and Library Organization. In 1998 it was empowered to collect and organize in one center for proper protection and inheritances of archives to the coming generations. On the basis the FDRE Constitution of 1995, the state and the people has given the duty to protect and preserve historical and cultural heritages. Four years later, Proclamation No 179/1999, the Ethiopian National Archives and Library Proclamation was enacted. As indicated in Article 6 of the proclamation, the National Archives and Library Agency organization made to have one advisory council, which composed of 14 members¹³⁴, a director General and the necessary staff. On the basis of this new Structure, the National Archives Department reorganized in to five sections. These are (1) Archives and reading section, (2) Research Center, (3) Microfilming and Audio-Visual Section, (4) Manuscript collection & organization section and (5) Manuscript Service Provision Section.¹³⁵

On the Basis of the nationwide Civil Service Reform in 2004/5, like in other public institutions BPR was implemented in NALAE. Unlike some other institution, however, the agency benefited from the reform in many ways. First, when the agency was reorganized, the former Archive and

¹³³ Addis Ababa General Information, (2013), p.131.

¹³⁴ For details see NALAE establishment Proclamation No 179/ 1999(article 9 a-n)

¹³⁵ Informat, Abiy Hailu and Mustepha Interviewed in NALA, (May 10/2017)

Library, which had been under one department, were separated to become two new directorates. With this, additional professional experts were appointed for them. Thus, after consolidating itself in human and material resources, the Archives Directorate continued to carry out its duties earnestly among others in collecting and organizing archives and manuscripts.

Moreover, in 2002 a corner Stone was also laid down to the establishment a new Building for the archives library institution. And more than 30 million Birr budget was allocated by the Ethiopian government and other sponsors. To strengthen professional service, a five year Ethio – French Cooperation in the field of Archives and library had already signed on 8 June 2001. On the basis of this cooperation agreement, French professional archivists and librarians provided training for 50 Ethiopian on different areas archive and archive management.¹³⁶

During this period of improvement, the National Archives acquired various historical collections, mainly from Ethiopian intellectuals. In 1993, the papers of the great historian *Aläqa* Tayä Gäbrä Maryam (1860-1924) were transferred from the Ethiopian Language Academy. Three years later, the archives of *blätá* Märs'e Hazän Wäldä Qirqos and *däjjazma* Käbbädä Täsämma, both of them dignitaries of the Imperial regime and historians who had recorded their own views on the political life of the 20th century, were transferred from *Brana* printing press in 1996. In 1997, the records from the Censorship unit of the Ministry of Culture during the *Därg* Regime were acquired. Then, in 2000, some archives concerning the Ethiopian monastery of Jerusalem were transferred, also from the Ministry of Culture.¹³⁷

¹³⁶ Ibid; Anais, (2006), p.14.

¹³⁷ Customers Relation and Research Directorate-CRRD, (2007), p.11.

Since 2005 the National Library and Archives Agency has put under the auspices of Ministry of Culture and Tourism. In 2005 with the formation of a new government that followed the May 15 2005 election, the department of Ethiopian Library and National Archives upgraded to Agency. Two years later the Agency restructured by on the basis of Ethiopia in Proclamation No.179/1999 and the agency received a nationwide mandate or responsibility. Some of the major responsibilities the agency received are collecting, preserving and making information resources of the country to the public issue regulations and directives & follow up their implementation and represent the country in matters related to archive and archives management.¹³⁸

Recently the Archives and Library Agency of Ethiopia has been transformed and its collections are well preserved in various sections. Its Archives Repository section and facilities for the preservation and protection of Archives include, among others, a Security camera, Reproduction section that includes microfilming section, and Content preservation, documentation and reference service section, Archival materials, Ethiopian languages and documents related to legal issues service provision section.¹³⁹

¹³⁸ Proclamation No 179/1999, Article 8 sub article 1-21; informants, Abiy & Mustepha Interviewed in NALA, May 10/2017).

¹³⁹ Pamphlet, ibid)

Conclusion

The statues that provide collective memory and archive institutions as a repository of documentary heritage one valuable historical and cultural wealth in society. Following its restoration to power, the imperial government, its foreign partners as well as some Ethiopians exerted effort to found and reorganize archive institutions and to build up statues. In this case the 1960s and early 1970s can be taken as golden days for reorganizing archives and good attention had been given to collection, documentation and preservation of heritages and the statues that served as a source of collective memory and to commemorate the national heroes. During the *Därg* regime, even though reorganizing archival institutions continued and archival materials collected and microfilmed largely with initiatives of some non-governmental institutions such as the EOC, incessant civil war and made the country's archives insecure and archive repository institutions could not provide efficient services. However, the monuments and statues of Addis Ababa left with no responsible government organ to care for them and many of them were destroyed for ideological reasons. In the post *Därg* Period, the archival centers well organized with support both from the government and foreign agents. However, the statues of Addis Ababa, continued to be used just as the *Därg* used to do before, for propaganda purposes and instead of properly protecting the historic monuments for national purposes, new statues that reflect the political interests of the dominant political ideology had been erected. The monuments of Addis have no single government organ to care and conserve them. The government simply left them to multi sector authorities. But none of the government organs played significant role in protecting and conserving them. The inauguration of the Addis Ababa light rail project brought statues, especially that of *Abunä* Petros statue into the forefront of political discussion and gave a good opportunity to be renewed after it had been forgotten for quite long. The archival institutions especially, NALAE, unlike WMMRC was benefited from the post-1990s reforms and it has upgraded itself and its services.

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EbsTv Program, 05/05/2017; 7:53 P.M.

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D. List of Informants

No	Name	Age	Place of interview	Date of Interview	Remark
1	Abiy Hailu(Ato)	41	NALA, national Archive repository section	10/05/2017	At the time of interview Ato Abiy was Group leader of Archives, Manuscripts or ancient Writing and Microfilming Service section. Thus addition to assisting me to get access to valuable archival materials, he provided me important information about the services and organizational structures of the archives in NALAE
2	Amdetsion Beyene(Ato)	73	Megenagna	23/05/2017	At the time interview he was in out of work but before 10 years he was a director of secondary school and he tell me about the commemoration of public holidays especially about the Martyr's Monument commemoration ceremony.
3	Asefa Gebeyehu (Ato)	50	Amist killo, AA	07/05/2017	At the time of interview, Ato Asefa was one of the senior experts in Authority for Research and conservation of cultural Heritages. He gave me very important information about monuments and statues of Addis Ababa.
4	Dagnachew Temesgen(Ato)	89	Amis kilo	07/05/2017	At the time of interview Ato Dagnachew was Member of jginoch arbegnoch Association and he gave me information about
5	Daniel Jote Mesfin(Lij)	73	Arat kilo, at Jeginocch Arbegnoch President office	23/02/2017	At the time of interview Lij Daniel Jote was president of the association and he provided me with good information about monuments in Addis Ababa are related to fascist occupation and commemoration of Public holidays and Maintenance of monuments
6	Daniel Mamo(Ato)	53	IES,6 killo	09/04/2017	At the time of interview was head of IES Library and thus he gave me valuable

					information about the ups and downs IES and WoldMeskel Tariku Memorial Research centers passed through. In addition to assisting me to get access to valuable materials such as pamphlets, Ato Daniel give me abrief explanation about the impact of BPR on IES and Woldmeskel Tariku memorial research Center
7	Getachew Aga(Ato)	71	Megenagna, Kaldis Coffee	23/05/2017	At the time of presentation he was a manager of his own Restaurant but he was work in so many governmental offices and he gave me valued information about Abune Petros Monument.
8	Getachew Worede(Ato)	70	Megenaagna	23/05/17	At the time of interview was the time of interview Getachew Werede was one of the officers in the Ethiopian heroic Ancient patriots Association and the information from him was helpful to understand the monuments of Addis Abeba especially about martyrs monument
9	Haile Gebreal woldu (Aba)	54	NALAE	02/04/2017	At the time of interview, the monk was working in archives and records section of NALAE. He also told how the ancient documents were collected and microfilmed
10	Hailu Zeleke (Ato)	40	Amist kilo Museum	20/05/2017	At the time of interview Ato Hailu was Directorate Director of cultural conservation. He gave valuable information about the two monuments maintenance additionally he

					indicate valuable sources that have presented in record section.
11	Mahlet Terefe (W/ro)	32	Sidist kilo in IES	2/06/2017	At the time of interview W/ro Mahlet was work in IES office, she gave me very important information about IES and Wolde Meskel Memorial Research center.
12	Million Wolde Meskel, (Ato)	76	Casanchis	09/04/2017	Ato Million was one of the sons of woldemeskel Traiku and he gave me a very good explanation about how and why their father's home transferred to IES/AAU. The information from him was very useful to understand the early history of Woldemeskal Tariku Memoriarl Research center.
13	Mustefa Usman(Ato)	54	NALA, at National Archives Building	>>	At the time of interview Ato Mustefa was Directorate Director of Policy Planning Program and Administration he was gave me valuable information about archive collection and system of collecting manuscripts and Different archives from different institutions.
14	Solomon Tolcha(Memihir)	43	Amist kilo, at patriarch Office	24/02/2017	At the time of interview Memihir Solomon was Main Director of Bete Metsahaft Wo-Mezekir of the Ethiopian orthodox Church Patriarch office and provided me valuable information about Abune petros's memorial statue
15	W/roMeaza kelemework	45	Addis Ababa city culture Tourism Bureau	08/05/2017	At the time of interview, W/ro Meaza was a tourist expert in bureau. She gave me some information about how the culture and tourism Bureau tried to protect and utilize the historic buildings statues and monuments of the city for

					tourist attraction.
16	Yhun Mola Worqe (Ato)	89	Arat kilo, at the Hall of jiginoch arbegnoch	20/05/2017	At the time of interview Ato yhun was counselor of law section in arbrgnoch mahiber, he gave me useful information about Abune Petros and Martyrs Monument security and maintenance.
17	Zewdu Bekele (Ato)	49	Addis Abeba Mezegatabet	05/04/2017	At the time of the interview, Ato Zewdu was an engineer working in that office. He told me some information about the roles and responsibilities of the <i>mezegaja bet</i> to follow up and conserve monument in Addis Abeba during the time of the Imperial and Derg Governments
18	Getachew Kelkile(Shaleka Basha)	81	Gurd Shola in his home	12/03/2017	At the time of interview, he was provided information about the value of archives and monuments to transfer history, custom and culture for the coming generation.
19	Wondesen Mola(Ato)	42	Casanchis in WMMAC	20/06/2017	At the time of interview he was work in W/meskel Archive and Research center, he gave me valuable information about the Problem of archival institutions.

E. List of Appendices

1. It describes budget for renovating monuments of Addis Ababa.

Yekatit 12 Martyr's Memorial Monument & Martyr 27 Victory Memorial Monument Conservation Project
 ADDITIONAL WORKS CHECKLIST NO. 1A

BILL 11 YEKATIT 12 MARTYR'S MEMORIAL MONUMENT

Item	Unit	Qty		Rate		Amount		Remark	
		Old	New	Old	New	Old	New		
2.4	Excavate and make ready for re-installation old 250mm thick basaltine (80% in the second)	m ²	1,037.28	596.77	48.31	34.27	62,762.02	34,126.11	Completed
2.5	Fill, extension to an average depth of 200mm from the subgrade level	m ²	205.46	132.76	74.13	71.46	15,361.16	6,170.06	Completed
2.6	Load and cartaway surplus excavated materials from the site in an appropriate lorry which is not less than 100m from the site	m ³	563.86	132.76	91.03	91.42	34,402.29	12,156.85	Completed
2.7	Cut, uproot and remove old trees -								
	a) 41200mm	no.	6.00	6.00	521.59	501.32	3,129.54	3,007.82	Completed
	b) 47550mm	no.	2.00	2.00	600.94	616.45	1,201.88	1,232.90	Completed
2.8	Load and cartaway the demolished materials from the site in an appropriate lorry which is not less than 100m from the site	m ³	60.00	6.00	94.83	92.42	5,689.80	550.00	Completed
2.9	Supply and install 200mm thick selected granular material back-fill under handout from an approved quarry and compact with 70-12 mm roller to the engineer's approval	m ²	207.46	132.76	182.94	180.94	37,377.41	24,021.59	Completed
2.10	Supply and install 25cm thick basaltine or equivalent some hard core, well sorted, consolidated and saturated with crushed stone (40% of stone for hard core supplied by the contractor)	m ²	1,037.33	377.93	109.40	103.25	113,403.76	39,817.03	Part completed, rest to be done in 2007
3. CONCRETE WORK									
3.1	Supply and install C-5 lean concrete under curb stone (150kg of extension)	m ²	116.37	165.87	82.27	78.22	6,990.21	13,140.22	Mark 15, 2007
3.2	100mm thick floor slab	m ²	108.75	94.49	2,091.76	2,397.84	228,828.04	223,369.86	Mark 15, 2007
4. STONE INSTALLATION									

Handwritten notes:
 1. 100mm thick floor slab
 2. 100mm thick floor slab
 3. 100mm thick floor slab

- II. A letter from light train office to finance office administration directorate of Addis Ababa, It describes about temporal removal of Abuna Petros statue payment for day workers.

74-285

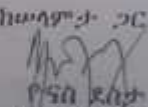
*ተር. 01/የጽ. 16/ጠ/0
*ገ. 05/ገ/01/2005

ለአዲስ አበባ መንገዶች ባለሥልጣን ~~ቤ~~ - 05/09/05
አዲስ አበባ

ጉዳይ፡ ከፍተኛ ይመለከታል።

የአቡነ ጳጳርስ ሐውልትን በጊዜያዊነት እንስቶ ከመቅከል ጋር የተያያዙ ወጪዎችን በቴክኒክ ጥናት ሰነድ በተመሳከተው ዝርዝር መሠረት ባለሥልጣን መ/ቤታችሁ እየከፈለ እንደሚገኝ ይታወቃል።

ስለዚህ ከዚህ ደብዳቤ ጋር አባሪ በተደረገው ዝርዝር መሠረት ሐውልቱ ተነስቶ በብሔራዊ መዘዎች ገቢ እንዲቆም በተደረገው ሥነ ሥርዓት ላይ የተገኙ የማርሻ ባንድ አባላት የተከፈለ የውሉ አበል ብር 14,100.00፣ ለአባት አርበኞችና በሐውልቱ ማንሳት ለተሳተፉ ባለሙያዎችና ሠራተኞች ለተደረገ የምግብ እራት እና የራሲፕን ግብዣ ብር 3,352.00 በድምሩ ብር 17,452.00 (አሥራ ሰባት ሺህ እራት መቶ ሃምሳ ሁለት ብር) ሐውልቱን እንስቶ ለመቅከል ከተያዘው በጀት ላይ በመ/ቤታችን ገንዘብ ያዥ በወ/ሮ መዛዘን በየን እጅ እንዲላኩን እንጠይቃለን።

ከሰላምታ ጋር

 የገንዘብ አገልግሎት
 የግንባታና ጥበቃ ደ/ር

2/9/2005

ገልጻል

- ለግዥ ፋይናንስ ገብረት እስተዳደር ዳይሬክቶሬት ~~ቤ~~
- ለወ/ሮ መዛዘን በየን ~~ቤ~~

በቅ.ፈ.ፈ.ፈ

IV. It describes about the buget and problem of Addis Ababa monument.

1. በቅርብ ጊዜ ቢሮው ሃውልቱን ስለሚያሳድስ በከተማ አስተዳደሩ በጀት ላይ ተጽዕኖ ስለሚያሳድር፤

2. የሃውልቱ ዙሪያ አሁን በተጀመረው ሁኔታ ይሰራ ቢባል ቢሮው ባጠናው ጥናት ጥገና ሲካሄድ መኖሪያ ስለማይቀር ለአላስፈላጊ ወጪ ይዳረጋል፤

3. ከመያያዝ ከቅርስ ጥገና መስፈርት አንፃር ስራው ሲታይ በሃውልቱ ላይ አሉታዊ ተጽዕኖ ስለሚያሳድር፤

4. አጠቃላይ የሃውልቶቹ ጥገናም ይሁን በአካባቢው የሚደረጉ ስራዎች የበርካታ ባለድርሻ አካላትን ምክክር የሚጠይቅ በመሆኑና በመሳሰሉት ምክንያቶች የተነሳ አሁን የተጀመረው ስራ ባለበት እንዲቆም ቢሮው በአፅንኦት እያሳለበ ነገር ግን ስራው ተጥሎ በሃውልቱ የቅርስነት ይዘት ላይ አሉታዊ ተጽዕኖ ቢያሳድር በኃላፊነት የሚያስጠይቅ መሆኑን እየገለፀን ለግንዛቤ ይረዳ ዘንድ ቢሮው ያስጠናውን --- ገጽ የጥናት ሰነድ ከዚህ ሸኚ ደብዳቤ ጋር አያያይዘን የላክን መሆናችንን እንገልጻለን።

ከሰላምታ ጋር!

[Handwritten Signature]

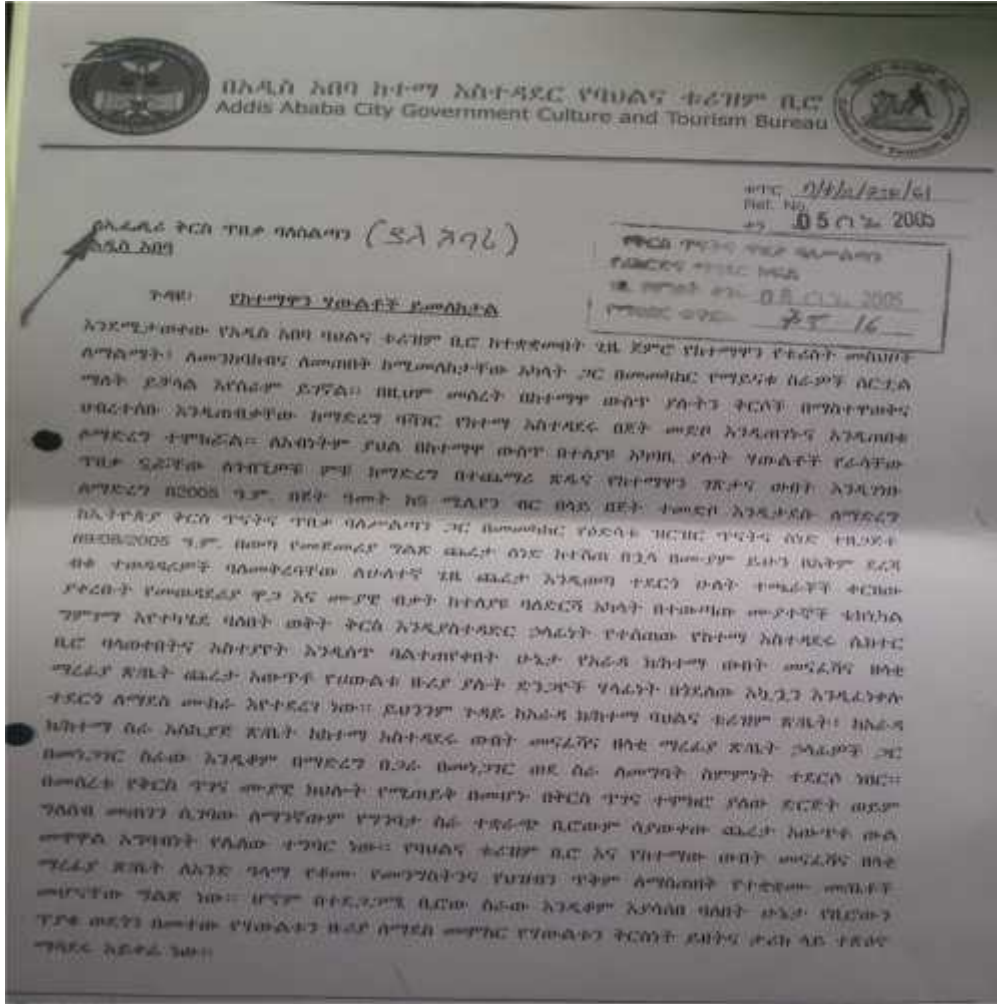
መሳይ ደምቦ ዘለጉ
የቢሮ ስራና የጥናት ሰነድ ለግንዛቤ

ልባጭ:-

- ⬇ ለቢሮ ኃላፊ ጽ/ቤት
በባህልና ቱሪዝም ቢሮ
- ⬇ ለአራዳ ክ/ከተማ ዋና ስራ አስፈጻሚ ጽ/ቤት
- ⬇ ለአራዳ ክ/ከተማ ውበት መኖሪያና ዘላቂ ማረፊያ ጽ/ቤት
- ⬇ ለአራዳ ክ/ከተማ ፋ/ኢ/ልማት ጽ/ቤት
- ⬇ ለአራዳ ክ/ከተማ ባህልና ቱሪዝም ጽ/ቤት
- ⬇ ለአራዳ ክ/ከተማ ኮንስትራክሽንና ቤቶች ልማት ጽ/ቤት

አዲስ አበባ

- V. A letter from Addis Ababa city government culture and tourism bureau to Heritage research and conservation of Authority of Ethiopia it describes about Monuments of Addis Ababa.



VII. It listed out the necessary material for the opening ceremony of Abune Petros Monument.

ቀን 07 ጥ 2005

አዲስ አበባ ከተማ መንግሥት ባለሥልጣን
አዲስ አበባ

ጉዳይ:- የአቡነ ጳጳርያ ሐውልትን የመክፈት ሥራን ይመለከታል

የአቡነ ጳጳርያ ሐውልት "ሚያዝያ 24 ቀን 2005 ዓ.ም" ከክብረት ቦታ በማንገሳት በጊዜያዊነት ወደ ቤሔራዊ መንገድ ማሻሻያ ጽ/ቤት ተሰጥቶ፣ በመሆኑም እስከ አሁን ድረስ ሐውልቱ እንዲያገለግል ጥንቃቄ በተደረገበት ማረፊያ ጽ/ቤት የሚገኝ ነው። በመሆኑም ይህን ማረፊያ ለመገልጥ የተለያዩ ጥናት ሲደረግ የቀዳሚ ሊሆን የሚችል መሠረት ከዚህ በቀድሞ የተከሰቱት የማረፊያ ጽ/ቤት ጋር አስፈላጊ ሆኖ በመገኘቱ የተለመደ አስፈላጊውን ትዕዛድ እንድታደርጉልን እንጠይቃለን።

1. አገልግሎት ሰጪ ሰው ደብዳቤ የሚደርጉት በባት 5 ኪ.ግ ግራም
2. ባለ 10 ወቅት ያለው ሰንበት ስንሰራለት በባት 36 ሚትር
3. ምርጫ ባለ 1.5 ሚትር በባት 4
4. ሚስጥር ባለ 9 በባት 5 ኪ.ግ ግራም
5. ጉሃሽ ተን የሚመዘን አራት መለክን ተንክራት ሥራ በባት 3
6. ግዛታዎችን የሚሰጥ ሥራ
7. ሐውልቱ ወደ ቤሔራዊ መንገድ ሲገባ ተቆይቶ የወደቀውን የማስተዋወቅ ስለሌላ ቦታው ለመመለስ የሐውልቱን አጥር የባዮሳ ሥራ ለመሥራት የሚውሉ ማረፊያዎች
8. የባዮሳ ባለሙያዎች ለ2 ቀን
9. አገልግሎት በባት 3
10. የቀን ሠራተኞች በባት 4 መሆኑን እንገልጻለን።

በስምጥታ፡ *[Signature]*
አዲስ አበባ ከተማ መንግሥት ባለሥልጣን

ከሰላምታ ጋር
[Signature]
የአቡነ ጳጳርያ
ጥያቄ ለይዘት

[Signature]
የአቡነ ጳጳርያ ጥያቄ ለይዘት
09/10/05

Declaration

I, the under signed, declare that this thesis is my original work and has not been presented in any other university and that all sources used for my thesis have been duly acknowledged.