

# **JIMMA UNIVERSITY**



## **SCHOOL OF GRADUATE STUDIES**

### **DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT**

## **A HISTORY OF HAWASSA TOWN FROM ITS FOUNDATION TO 1991**

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF  
JIMMA UNIVERSITY IN PARTIAL FULFILMENT OF THE REQUIREMENTS  
FOR THE DEGREE MASTER ARTS IN HISTORY

B Y: MARIAM MENGISTU

ADVISOR: BURUK WOLDEMICHAEL (Associated .Prof)

CO-ADVISOR: YONAS SEIFU (Associated. Prof)

NOVEMBER, 2017

JIMMA, ETHIOPIA

JIMMA UNIVERSITY

SCHOOL OF GRADUATE STUDIES  
COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

A HISTORY OF HAWASSA TOWN UPTO 1991

BY: MARIAM MENGISTU

A THESIS SUBMITTED TO THE COLLEGE OF SOCIAL SCIENCES AND  
HUMANITIES OF JIMMA UNIVERSITY IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE DEGREE MASTER ARTS IN HISTORY

ADVISOR: BURUK WOLDEMICHAEL (Ass. Prof)

CO-ADVISOR: YONAS SEIFU (Ass. Prof)

NOVEMBER, 2017

JIMMA, ETHIOPIA

## Abstract

The history of Hawassa town shared different traits throughout the past two regime. According to Serkalem and Zeleke Kebede, the change, growth and expansion of Hawassa town is sudden when compared to every town in Ethiopian towns history. (it needs the source of Serkalem and Zeleke... Most of the towns in the country was earliest when we compare with this town but those town not showing this much development.

After the invasion of Italy, Emperor Haileselassie was understood how power and knowledge determines in world politics. Then, his majesty especially, returned from exile in England after the defeat of the Italians in may 1941, and continued as part of a systematic attempt to assert his modernization dream in the country. More schools were established and young Ethiopians were sent abroad to receive higher education. Although Emperor Haileselassie founded more modern schools, dispatched young Ethiopians abroad, granted a written constitution, established the first parliament, created the basis for a modern professional army, constructed several industries, but all were not enough. And attempt were begun to improve agriculture sector and vast farm. Here is the most important thing was happened the town of Hawassa at the time.

Subsequent to that, Hawassa passed more than fifty (50) years which different system of government in the side of social, economic and political structure. At the emergency of the Derg regime, the town also had got master plan and different industries such as Hawassa textile, ceramic and flour factory. In 1991, following the downfall of the Derg regime, Ethiopia established a federal system creating largely ethnic based, and at the same time Hawassa was selected to be the seat of SNNPRS. Besides that, different incidents such as Tourism, natural environment, geographical setting, investment and infrastructures as well as the existence of different ethnic groups were most and important factors played enormous role for the foundation of Hawassa town. So, this paper looks at when, how and why Hawassa town was founded in modern Ethiopian town geography. Moreover, the paper also surveys clearly which principles that organize persons in the society and was important factors contributed to the the town foundation and development of the town and finally the social institutions

and how those institutions were played important role in the side of population size as well as promotion of the town. The paper also discussed briefly about tourism and its importance and the town heritages sites.

## **Acknowledgements**

Firstly, I would like to express my deepest gratitude and appreciation to my respected advisor, Buruk Woldemichael (Assistant Professor), for his special advice, follow up, supervision, guidance, and for the useful comments he provided me throughout my thesis. I am also very grateful to Mr. Yonas Seifu (Assistant Professor) my Co-advisor have been consistently generous with his idea, advice and motivation, even when I faced different problems.

Secondly, I would like to give my heartfelt thanks and special gratitude to Jimma University History and Heritage Management Department and library workers for their unique contribution and to my family (mother) and all those who participated directly and indirectly in this thesis.

Lastly, I would like to give a big thanks to Archive center and their kind helpful workers specifically in South Nation Nationalities and People Region (SNNPR) and Sidama zone and National Archive and Library Agency (NALA) and Hawassa University and finally, Addis Ababa University (AAU), (Institute of Ethiopian Studies and Kennedy Library).

## Table of Contents

Contents	Page
Abstract	i
Acknowledgement	ii
Table of Contents	ii
List of Figures	v
Glossary	vi
Acronyms	vii
Preface	vii
Chapter One	1
1. General Background	1
1.1 Urbanization in the World, Africa and Ethiopia	1
1.2 Geographical Setting of Hawassa town	7
Chapter Two	11
2.1 Early Foundation of Hawassa town to 1974	11
3.1.1 The Early Sefers (Quarters)	20
2.2 Historical Development of Hawassa town to 1974	25
Chapter Three	
3.1 Hawassa during the Derg period	34
3.2 The infrastructural development	39
3.3 The Socio-economic development	47
Chapter Four	

4.1.The Social Institutions	53
4.2. Hawassa and its tourism industry	57

Bibliography

List of Informants

Appendices

## **List of Figures**

1. Figure 1. Administrative map of Hawassa city	9
2. Figure 2. The founder of Hawassa town (Ras Mengesha Seyoum)	13
3. Figure 2.1. Residential palace of Ras Mengesha Seyoum	23
4. Figure 2.2. Loke palace of Emperor Haile Silassie II in Hawassa town	24
5. Figure 2.3. The first office for Hawassa town for administration	24
6. Figure 2.4. Hawassa town during the 1950s	26
7. Figure 2.5. The town of Hawassa during the 1960s	28
8. Figure 2.6. The town of Hawassa during the 1970s	30



## **Glossary**

*Adaare*-the early name of Hawassa town (the village of Cattle in Sidamigna of Sidamu Afoo)

*Awraja*- was mostly the same administrative unite with the woreda in the past regimes Derg and Imperial

*Fiche*-new year for Sidama people

*Idir*- is an indigenous voluntary association among Ethiopian society

*Iqub*- an association that assigned among friends, families or different peoples contributes some cash together and share the money in rounds for all the groups in a limited period.

*Kebele*-small administrative units

*Luwa system*-is a social, political and religious institution which has prevailed among the Sidama nation.

*Sidama*- the people who are presently living in the South Nation Nationalities People Region and People are grouped under Cushitic family language group.

*Tikur Wuha*-the River called Black the border of Hawassa town and Oromia region.

(Shashemene)

*Woreda*- the administrative units smaller than Zone and Region.

### **Acronyms**

CSA-Central Static Authority

E.C. - Ethiopian Calendar

Hawassa TTI –Hawassa Teachers Training Institute

NALA- National Archive and Library Agency

OECD-Organization for Economic Cooperation and Development

SNNPRS- Southern Nations Nationalities People Regional State

USOM- United State Operation Mission

WPE -Worker's Party of Ethiopia

## **Preface**

The study was conducted on A History of Hawassa town from its foundation up to 1991. Hawassa town is located in Southern Nations and Nationalities Regional State (SNNPRS) particularly, in Sidama zone. The town was established in 1959. The existence of different ethnic groups and their peaceful co-existence contributed to the development of the town and its foundation.

The main objective of this study was to investigate the historical evolution of Hawassa town from its foundation up to 1991.

To meet my objective, I used qualitative method which focused on retrieving and reviewing archival, Oral interviews as well as analyzing written documents. The lack of different written sources about the town and the shortage of time were the major limitations I encountered when I was conducting my thesis and some offices were not willing to share crucial information and data (hiding away the old historical sources); especially Hawassa municipality and communication bureau in the city.

## CHAPTER ONE

### 1. Background

#### 1.1. Urbanization in World, Africa and Ethiopia

Different scholars define urbanization by considering various aspects or by looking from different perspectives. Although a universally accepted definition of urbanization has not been formalized yet; the Organization for Economic Cooperation and Development (OECD-EC) defines urbanization as a city or urban center with at least 50,000 inhabitants. This new definition does not depend on various functions or activities in the city, types of funds or feudal (ancient) history, but is purely based on population size and density.<sup>1</sup> However, this definition was not considered worldwide as a universal definition of urbanization.

The concept of 'urbanization' has been introduced to indicate the character of the area where the settlers lives. In its rudimental and stray beginnings, it may be traced back to early ancient periods but it entered its massive phase only after the Industrial Revolution.<sup>2</sup> On contrary, the Ethiopia National Survey (the second round) which was carried out on the urbanization process or in regards to the definition of urbanization

---

<sup>1</sup> European Commission, *Cities In the Europe the New OECD-EC: Regional and Urban Policy*, (Stockholm, 2012), p. 2

<sup>2</sup> Narain. D, "Urbanization and Some Social Problems", *Indian Sociological Society*, Vol.9, No.2, (India, 1960), p.1

based on the National sample obtained defined urbanization in different aspects or terms.

According to Ethiopian National survey sample, in order to define the term ‘town’ officially, the following considerations were taken into accounts for the purpose of the survey: - the places should possess a chartered municipality, the area should have some sort of local officers who are responsible for the collections of service taxes and the area should be considered as a town by the chiefs and elders of that area. A town is an area in which the building and houses are continuous, availability of bars in which alcoholic beverages are sold i.e. side by side or in rows; at least one hotel, i.e. a house in which a stranger can pay for a bed for a night; at least one permanent shop selling different kinds of goods and at least one weekly market in the area.<sup>3</sup> The urbanization process is a worldwide phenomenon and universally, it applies to every continent, Although Africa remains the least urbanized continent. However, available evidence suggests that African cities are growing more rapidly than those of the other continents in the world.<sup>4</sup>

Civilization in the ancient world mainly focused on the emergence of towns and cities with limited outward expansion and few economic activities which mainly involved agricultural practices. Best example is that of the Egyptian civilization whereby the driving force of the economy was mainly agriculture activities and their cities rose because of Nile River and its valley’s which provided water and fertile soil for agricultural activities such as plough and cultivation (plant husbandry).<sup>5</sup>

---

<sup>3</sup> Imperial Ethiopian Government, Central Statistical Office, *Survey of Major Towns in Ethiopia*, (AA, 1968), p. I

<sup>4</sup> Salau, Adeola T, “The Political Economy of Cities in Tropical Africa”, *In Journal of Civilization*, Vol. 28, No. 3/4 (I, Universite de Bruxelles;1978), p.282

<sup>5</sup> F. Stamboul and A.Zgal, “Urban life in Pre-North Africa,” *Britain Journal of Sociology*, Vol.27, No. 1, (London, 1976), P.8

In contrast, modern civilization and urbanization involved the explosion and expansion of town with a massive increase in population size & density as well as the provision of different high standard services and utilities.<sup>6</sup>

Egyptian civilization took place first, 3500 B.C. in the flood plain of the lower Nile for control and administration of the Nile Valley by the Pharaohs, though most of the ancient and pre- colonial African urban centers are now insignificant towns and some have become extinct.<sup>7</sup>The early Northern African towns and cities which- flourished because of trade between the Phoenicians and Carthaginians have failed to live up to the current time. The Roman occupation of this area and the encouragement of trade gave added impetus to the development of those towns such as Tunis, Tangier, Algiers, Tripoli, and Alexandria. The West African urbanization process was based on North-South caravan trade.<sup>8</sup> The South African urbanization process which is more recent when compared with the other parts of Africa is due to the result of colonial era or colonization, except Zimbabwe in Rhodesia.<sup>9</sup>

Ethiopia in its present form stems from ancient time which comprised only a small part of the Northern highlands of contemporary Ethiopia. The center of ancient Ethiopian civilization was Aksum in present-day Tigray province. During the time of Aksumite civilization, a number of towns showing all the major components of pre-industrial cities were developed. In this period there were several important towns and ports which served as a center of commerce, administration and culture such as .<sup>10</sup>

---

<sup>6</sup> Davis, Kingsley, "The Origin and Growth of Urbanization in the World", *In Journal of American Sociology*, Vol. 60, No. 5, (Chicago, 1955), p.433

<sup>7</sup> Yohannis Abate, "Urbanism and Urbanization", *A Journal of Opinion*, Vol. 8, No. 4,(Cambridge, 1978), P.23

<sup>8</sup> *Ibid*

<sup>9</sup> Manona Cecil, "Small Town Urbanization in South Africa: A Case Study", *African Studies Review*, Vol.31, No.3, (Cambridge, 1988), p.96

<sup>10</sup> Bahru Zewde, *A History of Modern Ethiopia: 1855-1991*, second edition, (Oxford, Athens, Addis Ababa, 2002), p.8

When Aksum civilization declined in 8<sup>th</sup> century A.D. the earliest towns that existed in Ethiopia disappeared.<sup>11</sup>In the middle of 11<sup>th</sup> century, the Zagwe dynasty abandons and built its capital to the South at Bugna and the new founded capital was called Lalibela.<sup>12</sup>

Again two centuries later, still another type of city civilization started in Gondar and Central Shawa region.<sup>13</sup>However, in medieval period, the history of urbanization in the country was slow due to internal conflict and political instability. The seventeenth century saw the rise of Harar in Ethiopia, and with the expansion of Islam in the same century. Small trading centers along the coast of East Africa-Mogadishu, Mombasa, Zanzibar and Kilwa became major trading centers at the time.<sup>14</sup>

However, until the middle of the 19<sup>th</sup> century, shifting military fortunes enabled some rulers to maintain political unity in the areas; at other times local rulers acted relatively independent of any central power. There was no permanent capital until the foundation of A.A in 1886 (the exact dates in dispute).<sup>15</sup> The construction of Ethio-Djibouti rail way facilitated for the development of some towns such as Dire Dawa, Adama and Mojo.

It is important to note that urbanization process during the era of Menilik II had contributed significantly to the development of the country at large and the development of urban centers largely\_escalated the urbanization process. This period was also characterized by constructions of schools, roads, bridges and

---

<sup>11</sup> Gunila Bjerer, "Migration to Shashemene: Ethnicity, Gender and Occupation in Urban Ethiopia," Institute of African Studies, (Uppsala, 1985), Doctorial Dissertation, p. 59

<sup>12</sup> Bjerer, pp. 60-62

<sup>13</sup> Richard Pankhurst, "A History of Modern Ethiopian Towns from the Age to the Early 19<sup>th</sup> century in " *Journal of Ethiopian Studies*, Vol. 8, (Addis Ababa, 1982), p.343

<sup>14</sup> Yohannes, p.23

<sup>15</sup> Bahru, p.68

hospitals.<sup>16</sup> During the reign of Menilik II, the foundation for the modern urban system of Ethiopia was laid. It was this time the foundation of Addis Ababa which was the main industrial center was also laid. The earliest urban center in world failed to live up to the current time. For, instance the case of Mesopotamia, Egypt, Aksum and so on. However, the town of Addis Ababa was still the main economic and political center.

The Italian occupation, 1936-1941 had a considerable effect on the towns of Ethiopia. The most important contribution made by the Italians for the modern Ethiopian urbanization process was the establishment of an urban labor market and a monetary fund for the remuneration of services. During the Italian occupation, some new towns were founded as well as upgrading of the older towns. Many towns again became garrison towns or harbored military bases, but the new garrisons towns was meant and built for the soldiers who had to be housed, fed and entertained; this itself broadened and strengthen the economy of the towns. The possibility of settlement on free urban land attracted people who were not engaged in agricultural practices from the rural areas who came to take the vast opportunities these towns were offering.<sup>17</sup>

According to Bahru Zewde, the British and American influence in the country after liberation had contributed to the urbanization process in 1950s and 1960s. The mentioned two countries had a profound impact in the field of social services and all these play a pivotal role in the process of urbanization.<sup>18</sup>

The urbanization process in Southern Ethiopia was well known during Menilik II expansion policy although it was not well studied upon. However, the term ‘Southern Ethiopia’ is being used not strictly in geographical sense, but as a convenient category

---

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

<sup>17</sup> Ronald J. Horvath, *Towns in Ethiopia*, (Bonn, 1968), p.47

<sup>18</sup> Bahru Zewde, *A History of Modern Ethiopia from: 1855-1991* (Addis Ababa University, 1991), pp. 160-165



embracing those states and peoples which did not directly engage in or where peripheral to the imperial.<sup>19</sup>

The urbanization process started in southern Ethiopia with the discovery of Hula Hagere Selam town by Balcha Safo (Oromo chief) who was appointed by Emperor Menilik II. Hagere Selam was founded by Balcha Safo in 1916. When Balcha went to Sidamo province, there was no capital for the province. This town was serving as the capital for local Hagere Selam people but not for the whole province at large. Formerly, the town was called Abera and this name created chaos & conflict among the town civilians, mainly between Oromo and Sidama people because it was perceived as a tribal name representing only one tribe; hence, the other tribe felt inferior and discriminated. In regard to this, the governor changed Abera name and replaced it with Hagere Selam in order to bring peace among the people in the town. Hagere Selam name (the country of peace or the land of peace was widely accepted by both ethnic groups.<sup>20</sup>

The next town called Yirgalem was founded by Ras Desta; also an appointee of Emperor Menilik II in 1930. Ras Desta preferred to stay at Leku and later changed his capital to Yirga Alem. This place was formerly called Daalle and the name was changed and it became Yirga Alem in 1932. In 1935, Italy occupied Ethiopia and appointed new Italians governors in Leku and Yirg Alem Towns. Then after, they settled their military forces and started to build their houses in these towns.<sup>21</sup> In Yirgalem town, there were some pulling factors such as a Hospital which was established by the Norwegian missionaries, Hot springs and different tourist attractive sites and all these factors influenced Ras Dasta decision in making Yirgalem his capital.

---

<sup>19</sup> Jean Dorese, Ethiopia: *Ancient cities and Temples*, (London New York and Toronto, 1959), pp. 178-185

<sup>20</sup> Informants: Markos Egata, Amdemeskel Megersa and Hagiirso Bullo

<sup>21</sup> Betana, *Sidama: Hizbina bahlu* (Sidama: Nation and Culture), (Addis Ababa, 1983), p.32

In addition, there were also non-garrison (non-military) urban centers which were not mentioned by many sources and these centers also played a great role in the urbanization process in Southern Ethiopia. Unconfirmed facts also claimed about the existence of a dozen towns in Sidamo province which were established during the expansion of the Shoan kingdom in the late 19<sup>th</sup> century. This fact, although true, underestimates the efforts of the indigenous people before the conquest of the area and also does not mention the positive and negative effects of the Shoan expansion in some of the already existed towns. Perhaps, some of these towns under discussion were mainly the products of the indigenous institutions in Southern Ethiopia not entirely link to the Shoan Kingdom. According to Ambaye, Erba was one of non-garrison town and a product of the indigenous institution. Erba was a centre for Luwa ceremony and market centre for the close nearby people.<sup>22</sup>

Furthermore, Horvath stated that the foundation of different towns in the country and in Southern Ethiopia during the Italian occupation was also influenced by a variety of factors such a blacksmiths, merchants, weavers, carpenters, potters act. Subsequently, the Italians favored the centralization of non-farming or non-agricultural activities which led to the acceleration in the growth and development of towns.<sup>23</sup>

It was during this period that the main high way road which starts from Morocho town (a town along Hawassa-Yirga Alem highway) and crosses Erba town center and connect many small rural towns and going up to Blate town or Blate Military Camp (close to Dilla town) was constructed. The road was constructed for the Italian military

---

<sup>22</sup> Ambaye Ogato, “A History of the Development of non-garrison towns in Sidama with particular reference to Erba town from foundation up to 1974” Senior Essay (AAU, 2000),p.v

<sup>23</sup> Horvath, p. 47

movement purposes.<sup>24</sup> When the Italians moved to Sidamo province, they occupied land in Hagera Selam, Yirga-Alem, Wondo Genet and around Hawassa.<sup>25</sup>

Hawassa Town was the latest of these towns to be found and it was founded by Ras Seyoum in 1959. However, before its foundation in 1959, there were missionaries who visited different places in Sidama zone including Hawassa town for pleasure and entertainment activities and they built small restroom houses. In 1960, Ethiopia and Yugoslavia government signed a diplomatic agreement to open a tobacco plantation which was completed in 1961. In that same year, a Training Center for the Employees of the Authority governing society affairs was also opened.<sup>26</sup>

Historically, before Hawassa took its present shape, its surrounding area was covered by a dense forest which served as a shelter for wild animals. The early settlers were Oromo and Sidama whose lives depended on livestock farming and cultivation. During that time, the area was only sparsely populated with a few numbers of inhabitants. Furthermore, Hawassa town did not show any growth until 1970. But from 1970 and onwards, the town started to serve as a capital for Sidamo province until 1991.<sup>27</sup> The Town foundation and its historical development will be discussed later in chapter two.

## **1.2. Geographical and Physical setting of Hawassa town**

The geographical location, physical features and general structure of the town of Hawassa and its surrounding woredas is briefly summarized here in this section. Hawassa town was an administrative centre for Sidamo Region and at the same time,

---

<sup>24</sup> *Ibid.*

<sup>25</sup> Informants: Lele Bakalo, Ledamo Nesho, Hankara Harka, Dubale Adaare and Aynalem Buche

<sup>26</sup> Betana Hoteso, p.30

<sup>27</sup> Informants: Ledamo Nesho, Dureessa Latamo and Gichamo Awano; Betana, p.29, Addise et al, *Tour Guide of Hawassa City*, (Hawassa City Administration Culture, Tourism and Communication Affairs Department), p. 8

the centre of the SNNPR region. Hawassa Town, which was formerly the capital of Sidamo province from 1967 to 1991 and later became the capital of SNNPR is situated about 275 km away from Addis Ababa.<sup>28</sup>

Hawassa town is bounded on the north by Shashemene or Siraro woredas (Shewa), on the south by Shebedino and Arbegona (Sidamo), on the East by Kofele and Kokosa and on the West by (Wolayta) Awraja (under Sidamo province). Its total area was 929.80 km square. Currently, the town total area constitutes 157.2km square.<sup>29</sup>

Its elevation from the sea is about 1500-3000 meters above sea level. The land of Hawassa town has both highland and lowland physical topographical features. Its climatic conditions also include Dega Woynadega and Kolla weathers. The town of Hawassa was only 1506 meter hectare during Derg regime as revealed by different sources.

The town is characterized by seasonal variable climate, there are two rainy seasons mainly April-May (spring belg), July-August and September (summer) rain.<sup>30</sup> Here the term South Nation Nationalities People Region (SNNPR), is a name referring to the southern region of Ethiopia which was adopted in the 1970s; hence, during the early infancy of Hawassa town, there was no official name for the Southern part of Ethiopia. The SNNPR is divided into 22 districts and Hawassa town started to be governed by a mayor from 1997 E.C. The town which is the economic and cultural hub of the region, is divided into 8 (eight) suburbs/ sub cities which includes Tabor, Hayk Dar, Meneharia, Misrak, Haweela Tuula, Behal Aderash, Addis Ketema and Mehal Ketema

---

<sup>28</sup> Abinet Alemayehu, *Socio-economic and Geo-spatial data analysis and Dissemination core work process*, (Hawassa, 2007 E.C), p.7

<sup>29</sup> Adise Anito, etal, p. 7

<sup>30</sup> Amanuel Korga, "Utilization of Awassa Health Centre: A study in Medical Geography", MA Thesis, (AAU, 1989), College of Social Science, Department of Geography p. 13

and 32 small administrative units (kebeles).<sup>31</sup> Below, the map shows the administrative sub cities with their hectares in meter square:-



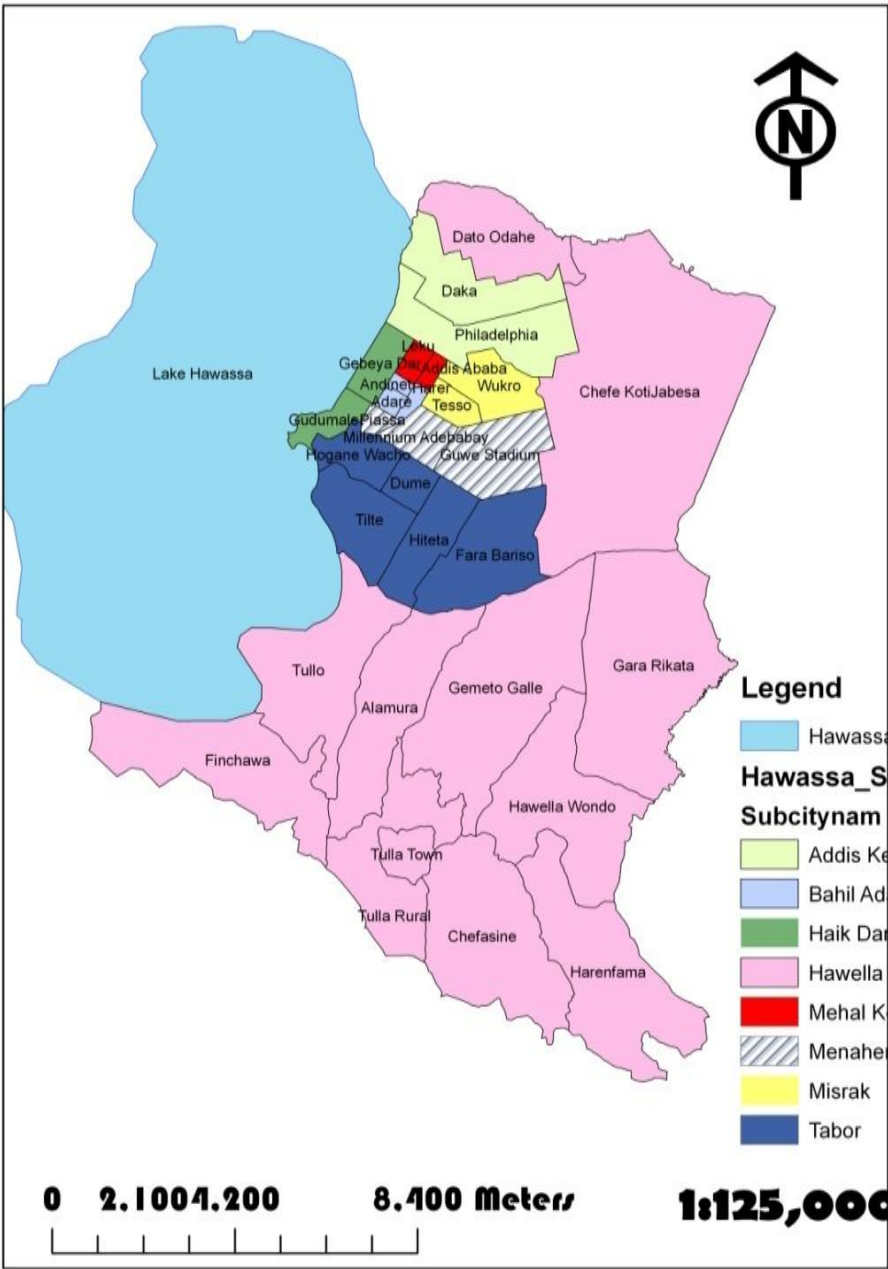
the source from

---

<sup>31</sup> Hawassa City Administration 2000-2005 E.C. transformation plan: *Hawassa Besira Lay*, (Hawassa on work), (Hawassa, 2007), p.15

1.1. Figure administrative map of Hawassa town

# Administrative Map of Hawassa city Administration



Produced by:- Hawassa city Admin. Finance &E/D/D/  
 Development Data collection and Dissemination work process  
 Tel: 0462209154

Source: Hawassa city administrative office (Municipality) - Finance and Development Department

The land physical feature includes both highland and lowland features. The sky is generally clear blue skies, fog & precipitation are uncommon; mild temperatures and in general, Hawassa experiences moderate tropical climatic conditions.

The two divisions (the highlands and low lands) are called Woyna Dega and Dega (local tongue) respectively. The type of vegetation which is found in this land also differs. However, there is no desert in SNNPR region and Hawassa in particular. According to the Ethiopian Central Statistic Authority (CSA), the total estimated population of Sidamo province by gender was as follows: males were 3, 186 and females were 2,389 with a total of roughly 5,573 people in Tabor (Hawassa). In the Sidamo province, the population density was high in Yirgalem, followed by Tabor (Hawassa). From 1965-1971, the population of the town grew by 11.2% and the new population figure was now as follows: indigenous people were 8188 and while migrants were 1161.<sup>32</sup> In August, 1965, the Central Statistical Office started with national surveys of urban areas with the main objects of establishing reliable estimates of urban population sizes and other socio-demographic features in Ethiopia. According to the data of Central Statistics agency of 1965, the following demographic feature of Tabor woreda (Hawassa) reported was as follows: 57% people live in rural area while those residing in urban area were around 53%. These figures were strongly link to agricultural and commercial activities.<sup>33</sup>

In regards to ethnicity and religious practices in 1979: 57.9% of the people were Amharic speakers, 6.0% Afaan Oromo, 1.7% Guragigna, 7.6% Sidamigna, 1.9% foreign languages and others constitutes around 24.9%. According, to 1967 Central Statistical information recorded, Christianity dominated the town followed by Islam

---

<sup>32</sup> Imperial Ethiopian Government, Central Statistical Office, *Survey of Major Towns in Ethiopia*, p.4

<sup>33</sup> Ibid, p.98



religion. Of these, Orthodox followers were 76.9%, Protestant 12.5% and Islam 4.4% and others constituted 5.4% in the town.<sup>34</sup>

## Chapter Two

# Early Foundation and Growth of Hawassa town up to 1974

## Early Foundation of Hawassa town

The process of urbanization in Ethiopia is the earliest when it comes to third world countries. The same is true for the foundation of Hawassa town. Mostly, the towns which are found closer to Lakes in Ethiopia are named after those Lakes. For examples, Hawassa town name was derived from Hawassa Lake, and Ziway town from Lake Ziway respectively.<sup>35</sup> However, there is a controversial issue about the origin of the name ‘Hawassa’ or its pronunciation. Some local peoples pronounce the name as Awasa or Hawassa. According to informants, the clarifies and stated that the real name of the place is called ‘Hawassa’ and he further stated that the first and most acceptable name of the town is Hawassa which was named by Sidama ethnic group to mean simply ‘wide land’ or Adaare which means ‘the village of cattle’ before its foundation since from 1959.<sup>36</sup>

The respondents also suggested that the name Hawassa has got its own meaning in Sidamic language which simply translates into “a vast land. Furthermore, different

---

<sup>34</sup> Central Statistical Office, pp. 88-92

<sup>35</sup> Gunila Bjerer, “Migration to Shashemene: Ethnicity, Gender and Occupation in Urban Ethiopia,” *Institute of African Studies*, (Uppsala, 1985), Doctorial Dissertation, pp. 60-62

<sup>36</sup> Informants: Nigussie Worba, Kebede Mesfin and four of others

informants mentioned about the existence of a person who was a well-known trader during earlier times. This mentioned or said person (trader) on one occasion felt very hungry as he was crossing through the planes of a place called Adaare. So, he decided to pay a visit to one household to ask for food and after he was welcomed, the people served him Enset food (Waasa). Then afterwards, he was satisfied with the meal and then asked for the name of the food and the people responded that it was called Waasa “Hay Waasa (Oh Waasa). Later on, the name Hawassa was derived from ‘Hay Waasa (Oh Waasa).<sup>37</sup>

However, the respondents did not mention another name for the town except Hawassa as the only correct name of the town. On the contrary, another name called Awasa which was wrongly referred to the place was in fact, an incorrect name with no meaning which was created by those people who failed to pronounce the name Hawassa properly and this refers to the different ethnic groups found in the region with the exception of Sidama and Oromo settlers.<sup>38</sup>

There were different factors that contributed to the foundation of the town. Among them are missionaries who visited different places in Sidama zone including Hawassa town for pleasure and entertainment activities and later built small restroom houses.<sup>39</sup> As mentioned earlier, in 1960, Ethiopia and Yugoslavia government signed a diplomatic agreement to open a tobacco plantation and farming project which was completed in 1961. In that same year, a Training Center for the Employees of the Authority governing society affairs was also opened.<sup>40</sup> This training center played a major role in increasing the population as different peoples from different places came for the training.

---

<sup>37</sup> Informants: Ledamo Nesho, Lele Bakalo and Tadessie Motossa

<sup>38</sup> Informants: Asri Aleka Gurmu Tolosa, Colonel Amdemeskel Magarsa and Tamirat Fenta

<sup>39</sup> Informants: Colonel Amdemeskel Magarsa, and four of others

<sup>40</sup> Robel Mulat, *The Face of Hawassa: A Brief Introduction to how its Image became plural*, (Hawassa, 2006 E.C.), p. 38

The establishment of Hawassa College of Agriculture in 1981 was also one of the factors that contributed to the indirect promotion of the city. The College was formed by merging three colleges in Southern Ethiopia: Awassa College of Agriculture (1981), Wondogenet College of Forestry (1985) and Dilla College of Teacher Education & Health Sciences (2003). The college was established by Derg government for the purpose of producing agricultural products as well as providing extensive scientific information & techniques on crops farming & animals breeding to farmers in the whole Southern Ethiopian region at large.<sup>41</sup> The construction of Hawassa -Mojo road was also another reason which contributed to the rapid progression in the city's development.

Although the above information was obtained from various written materials; on contrary, several informants (respondents) had difficulty accepting or agreeing with the contributions made by the above mentioned factors except farming projects in the town. According, to informants, there were four main factors which contributed to the foundation as well as development of Hawassa town. These four (4) main factors are: firstly, the relocation (re-settlement) of 404 people to a place which is currently called Harar kebele Aregawuyan Mender (specific place for elder people in the town). These peoples were brought by the Imperial government from Tigray, Amhara and Addis Ababa as well as Wollo (korem) when they were in their middle ages. They were ex-soldiers during Italian period from 1935-1941.<sup>42</sup>

Secondly, the construction of Loqe Palace for Emperor Haile Sillasie was also another factor which attracted different visitors to Hawassa and its Lake. Before the approval of Hawassa as a capital, Mengesha Seyoum had a longtime plan (proposal) to change his capital from Yirgalem to Hawassa but the General long time proposal was rejected

---

<sup>41</sup> Sandewall, Mats, *Forest Facts: Results from the Swedish University of Agricultural Science*, (Hawassa, 2014), p.3

<sup>42</sup> Colonel Amdemeskel, Asri Aleqa Shimekt Metaferya, W/ro Birke Mogese, Asri Aleka Gurmu Tolosa and Getachew Ledamo, Zeleke Kebede and Serkalem Alemeyehu, *A History of Hawassa town: 1952-1999 E.C*, (Hawassa, 1999 E.C), p. 25

several times in 1954 by the Emperor. Furthermore, the province General planned to name the place by using the name or after Emperor Hailsillasie.<sup>43</sup>



The above is a picture of the founder of Hawassa town, general Ras Mengesha Seyoum and destroyed by the water erosion throughout different periods of the times. its been displaced at his old palace which have now become a heritage site.

The palace is situated 6km south-west from Hawassa city center. It was established and inaugurated in 1966 with the presence of Emperor Hailesilassie. In 1956, the construction of the Palace of Mengesha Seyuom was accelerated at Loke. The Palace comprises one big house with a big room and six medium sized beautiful houses.<sup>44</sup>

Thirdly, the Yugoslavia and Italian farming project was another factor. The project started to give services in 1954. The last factor which contributed to the foundation and development of Hawassa town was the shifting and relocation of different governmental offices from Addis Ababa to Hawassa town in 1967 as well as the building of Generals and ex-Soldiers houses which were built around the Lake resort

---

<sup>43</sup> Adise Anito, p.32

<sup>44</sup> Ibid

before the town foundation.<sup>45</sup> Moreover, for the farming project, the royal families and others government official of the imperial regime had launched agricultural farms in the town which occupied wide large area of land within the town. For instance, below are the dimensions (size) of land which was occupied by each royal family i.e. Ras Andargachew (100,000 sq.m), Princes Tenagnwork (24,976 sq.m) and Ras Mesfin (14,104sq.m). According, to historical recordings, this was one of the reasons to promote Hawassa to the capital for the governorate of Sidamo province.<sup>46</sup>

In1968, which literally means 7(seven) years after Ras Leul Mengesha Seyoum discovered(founded) the town, Emperor Haile Silassie came to put the corner stone which showed that ~~Yirga-Alem~~ town was now officially replaced by the town of Hawassa as capital of Sidamo province. The foundation stone or corner stone was laid at Meskel Square.<sup>47</sup>

Although the early settlers were Oromo and Sidama ethnic group whose lives depended on livestock farming and cultivation.<sup>48</sup> The 1965 Central statistics agency (CSA) report indicate that the number of northern migrants specifically ~~from~~ Amhara ethnicity was rising sharply and later, they become majority. The main reason for a rapid decline in the numbers of Oromo and Sidama people in the town can be attributed to the stage when the town started to serve as an urban center. The northern migrants of Amhara and Tigre (the family& relatives of the Emperor) occupied large land in the town. So, most of the land was now cultivated by northern migrants

---

<sup>45</sup> Informants: Meiraf Gidey, Etenesh Ketema, and Getachew Ledamo, Zeleke Kebede and Serkalem Alemyehu, *A History of Hawassa town: 1952-1999 E.C.*, (Hawassa, 1999), p.52

<sup>46</sup> Ethiopia news Agency, [www.All Africa.com](http://www.AllAfrica.com)-2013

<sup>47</sup> Addisie Anito etal, *Tour Guide of Hawassa city*, (Hawassa city Culture, Tourism and Communication Department), (Hawassa, 2013), p.33

<sup>48</sup> L. Fallon, etal, "Former Lake Levels and Climate Change in the Rift valley of Southern Ethiopia: Discussion", *The Geographical Journal*, Vol.141, No.2, (1975, British), p.198

(mainly Amhara) that were employed by the government.<sup>49</sup> According to some informants', the Oromo and Sidama people became insignificant figures in the town, so they opted to continue with their indigenous nomadic way of life of cattle herding & seasonal cultivation. Furthermore, the place Hawassa was also called Adaare, which laterally translate as 'the village of cattle' in Sidama language.<sup>50</sup> The following song below clearly shows that the place of Adaare was really well known for cattle herding:

### **In Sidamicin English**

“Adaare lalu caale“

Adaare the field of cattle

Zarfu assino addawaawe

Zerfu was make place as Meskel square

Hoogummo raarumota raare

I lost after I refuse

Hadiro bootu nooe fushshitoro konne halaale” I have oxen in the kitchen who release this truth”

When the village was promoted into a town or got town status by the government of Emperor Hailesilassie, they were forcefully removed from their land with a small sum of money as compensation and they were ordered to resettle in rural areas. Later on, the first Municipality of Hawassa town was built in 1966.<sup>51</sup>

The informants now residing in villages also reveals that the present infrastructures, roads & buildings which are currently seen in the town did not exist before the Derg regime. Oral information obtained also suggests that different political parties existed

---

<sup>49</sup> Zeleke Kebede and Serkalem Alemayehu, p.33

<sup>50</sup> Informants: Bolke Boshora, Dureessa Latamo and Elto Sarmisa

<sup>51</sup> Informants: Tesfaye Abebe, Ato Negash Haatu, Markos Egato, and Hankara Harka

in the towns in the 1980s when the town started shows proper rearrangements of streets, constructions of good tarred roads & buildings and when the town beautification process was in top gear.<sup>52</sup>

Furthermore, other respondents, former ex-soldiers of Emperor Haile Sillasié government also suggest that the establishment of a Cotton factory was another contributing factor to the town foundation and the respondents themselves were employed at the factory for a period of four years. During their time of employment, they accumulated a lot of wealth which enabled them to build houses in the town.<sup>53</sup>

Until 1970, the government involvement and support in the town development process was minimum or limited because, before 1970, the town of Yirga-Alem was serving as a political, economic and socio-economic center for the Sidamo province so Hawassa was a bit neglected. The discovery of Hawassa town by Ras Mengesha Seyoum in 1959 was solely for the purpose of easing transportation constraints & communication problems with Addis Ababa because the other two towns such as Hagere Selam and Yirgalem were located very far from Addis Ababa which created a communication barrier with the Emperor Haile Selassie (who was based in the capital Addis Ababa).<sup>54</sup>

Haile Selassie's government was later fascinated by the rapid progress in the town development and finally, it was convinced to make the town the capital of Sidamo province. In 1960, the Emperor ordered Governor General Esayas G/Sillasié to establish an Emperor's office in the town. The general also made his restroom and then after, the emperor embarked on a journey to Hawassa to put the corner stone as the capital of Sidamo province. However, the founder of Hawassa Ras Seyoum was reluctant to recognize Hawassa as the capital of the province and later on, he sent a letter to Haile Selassie requesting him to humbly change the capital of the province

---

<sup>52</sup> Informants: Hagirso Bullo, Mamo Yeshareg and Legese Wolde

<sup>53</sup> Informants: Kebede Maru, Gezahegn Alehign and three of others

<sup>54</sup> Informants: Abdella Umer and four of others

from Hawassa to another town but this request was turned down by the imperial government.<sup>55</sup>

In the 1970s, some respondents suggested that the town was developing at a faster pace. During that time, when the peoples went on a journey to visit Hawassa, they sang and dance to a song which was as follows:-

**In Amharic**

**In English**

Guzoye wode Hawassa

“Journey to Hawassa

“Hawassa goojowu desaasa  
Ackley

Hawassa the house of

Migbu asa

Food is fish

Birr beakafa”.

Money by spade.”<sup>56</sup>

Furthermore, Oral information obtained suggests that the first indication of the town development process was the massive increase in the number of traditional houses whereby the local people generated more money from their traditional houses which attracted visitors. From time to time, the number of visitors increased.<sup>57</sup>

Dureesa and others are some of the lucky few individuals who witnessed the town development from its infancy stage up to the current vibrant beautiful city of Hawassa, the city of diversity and different informants reveals that in the past, there were no modern houses except for few restrooms which were built by the missionaries before

---

<sup>55</sup> Informants: Tesfaye Abebe, Asri Alek Tessema, Woldemariam Kebede and W/roYimegnushal Tadesse

<sup>56</sup> Betana Hoteeso, *Sidama: Hizbinna Bahlu* (Sidama: Nation and Culture), (Addis Ababa, 1983), p. 30

<sup>57</sup> Ibid, p.29 and informants: Tadessie Motossa, Dureessa Latamo and Ato Shibiku Magane



the town's foundation for entertainment purposes. The present infrastructures seen in the town were mainly built during and after the Derg regime.<sup>58</sup>

According to some informants, when the government decided to make Hawassa the capital of Sidamo province, the local Sidama people protested against that decision because they saw that this would create a platform whereby other ethnic groups will migrate into the town to take advantage of the economic situation at the expense of local Sidama people. So, the local Sidama people revolts to avoid the influx and possible domination of other different ethnic groups in the town.<sup>59</sup>

Furthermore, a well-known conflict happened in 1970 between Sidama people with state soldiers under General Esayas G/Sillasie whereby a number of people died, majority from being Sidama ethnic group.<sup>60</sup> The imperial government also tried to discuss and negotiate the issue with local Sidama people by visiting various places in Sidama zone such as Wondogenet, Yirgalem, Aleta wondo and Hagera Selam and as well as opening of schools. Also, a palace for Emperor Hiale Sillasie was built in 1958 even in Wondo genet and the palace wall was decorated with different pictures of the Emperor.<sup>61</sup> Since the foundation of the town, foreigners and national investors were attracted by the town and they started to make heavy investments in the town especially in the area of infrastructures.

The early settlers of Hawassa town were Sidama and Oromo people. However, the Oromo people are not indigenous of the land and they were mainly engaged in seasonal cultivation and shifting (nomadic) way of life. Since the Adaare place and its surrounding forest was forever green, the Oromo saw this as a good pasture land for

---

<sup>58</sup> Informants: Dureessa Latamo, Asri Alek Tessema and Woldemariam Kebede

<sup>59</sup> Informants: Getachew Ledamo, Tesfaye Abebe, Tekeste Hagos and Sultan Mohammed

<sup>60</sup> Ibid

<sup>61</sup> Informants: Colonel Amdemeskel Megersa, W/ro Alem Haile Hagos and Elto Sarmisa

their cattle and this led them to cross the Tikur Wiha (Black River) with their cattle and finally settled on the land.<sup>62</sup>

Apparently, the early settlers of Hawassa town lived mostly around the Lake but when the town was founded by the Imperial government, these inhabitants were removed from their original land. Currently in the town, there is a specific place called Aregawyan Mender (in Bahil Aderash kifle katama of Harar Kebele) which is occupied by former 404 ex- soldiers of imperial government.<sup>63</sup> These people were brought by Imperial government at eve of the town foundation from different places such as Harar, Tigray, Wollo (Amhara region or Wollo Wukiro) and Addis Ababa and they came during their youth years or when they were in their middle ages.<sup>64</sup>

Based on the different written sources observed, detailed information about the existence of different ethnic groups was missing and in some sources, only little information was provided. However, different informants those were also members of 404 ex-soldier group talked about the existence of different ethnic groups in the town.<sup>65</sup>

### **1.1.1. The Early *Sefers* (Quarters)**

During one of his many visits to the lake Palace, Emperor Hailesilassie gave an order that the former Adaare jungle should be replaced by a modern farm, and the mission was given to General Mulugeta Bullo, then Minister of Community Development.

---

<sup>62</sup> Informants: Ketema Getaneh, Colonel Amdemeskel Megersa, Hamsa Alek Bizuneh Yohannes and two others

<sup>63</sup> Informants: Tefer Fire, Aleka Kalik Girum, Ato Wanna Gebeyehu, Hamsa Alek Bizuneh Yohannes and Beyene Mikael

<sup>64</sup> Informants: Legese Wolde, Mamo Yeshareg, Lele Bakalo, Colonel Amdemeskel Megersa and W/ro Enanu Wolde

<sup>65</sup> Informants: Colonel Woldmeskel Megersa, Meiraf Gidey and Woldemariam Kebede

Then, Emperor Haile Selassie had a brief discussion with general Isayas and below is a script from that conversation:

“... We need to build a new city at this place, the time is now absolutely right to do so. We also need to add an additional palace near the lake and also a big agricultural farm in this place.”<sup>66</sup>

After the mission was accomplished, about 404 commissioned ex-soldiers were brought to Hawassa from various parts of the country as previously discussed in previous sections.

They came and settled in their newly named and set up villages; Addis Ababa “Sefer”, Harar Sefer, Korem “Sefer” and Wukro “Sefer”. The naming of these villages was directly related to the places where the soldier came from. It was purposely done in remembrance of the settler’s places of origins. Among the 404 expatriate soldiers, 80 of them arrived in Hawassa in May 1959 from Addis Ababa. The remaining from Harar arrived in December and from Korem and Wukiro in May 1960.<sup>67</sup>

These soldiers were provided with 28 corrugated iron-roofed houses, 1500m<sup>2</sup> of land each and were paid birr 20 per month. They formed a sort of cooperative farm under the Supervision of the Ministry of Community Development. Generally, the coming of ex-soldiers is considered as a milestone in the history of Hawassa town. Currently, Addis Ababa and Harar villages are located in Behal Aderash sub city administration; Addis Ababa village in 01 and Harar in 03 kebeles respectively.<sup>68</sup>

---

<sup>66</sup> Hawassa City Administration, “Hibir Hawassa”, *Journal of Hawassa City*, (Hawassa, 2003 E.C.), p.35

<sup>67</sup> Informants: Ketema Getaneh, Argano Felege, Hamsa Alek Bizuneh Yohannes and W/ro Yimegnushal Tadesse

<sup>68</sup> Informants: W/Ro Enanu Wolde, Aleka Kalik Girum, Meiraf Gidey and three of others

These 404 ex-soldiers were civilians who joined the patriots' movement forces in different parts of the country like from North, South East and West regions to fight against the Italian invasion of 1935-1941. In the immediate time of the liberation from Italian occupation, these patriots were made members of Ethiopian (National) army and had served permanently in the military until they came to Hawassa which became their permanent home town.<sup>69</sup>

The ex-soldiers were brought to Hawassa for different reasons. There was a need to expand the farm lands in the town, so, the Emperor and high ranking officers of the town brought these soldiers to help with labor work on the new farm and also to maintain peace and security in the region.<sup>70</sup>

There was a constant conflict between the Arsi Oromo and Sidama pastoralists on the grazing land of Adaare. The expatriates were assigned to solve and prevent conflicts between Arsi Oromo and Sidama pastoralists. However, some individuals who were also civil servants in government believed that these soldiers were reduced or retrenched from the army deliberately because there was a fear of possible radical elements within the army who may secretly oppose the Imperial regime.<sup>71</sup>

The ex-soldiers also established traditional association “*Idir*” to facilitate their social affairs and to run some administrative issues. This “*Idir*” was administered by men elected from each village to become members. Among the recruited shambels and shaleqas one would be appointed as their chairman. The main service of this “*Idir*” was mainly to support families who lost their relatives due to death. Each member used to contribute 10 cents to the association each month.<sup>72</sup>

---

<sup>69</sup> Ibid

<sup>70</sup> Enanu Wolde and two of others

<sup>71</sup> Adissie Anito, Culture, Fiche, “Tourism and Communications Affairs Department”, *Journal of Culture and Tourism of Hawassa city*, (Hawassa, 2008 E.C), p.6

<sup>72</sup> Informants: Ato Bogale Kumsa, Mekuriya Abetu, Aleka Temesgen Tamirat, Ato Wanna Gebeyehu, and W/roYimegnushal Tadesse

Arab-sefer was also another quarter which came into being in the early history of Hawassa. This village got its name from the first settlers; Arab citizens who came from Yemen and later from other countries as well. This area was a remarkable major trade and economic activity zone of the city; which is attributed to the earliest Arab settlers. This village was renamed ‘Yeserategna Sefer’ in 1975 during the Derg regime by the Municipality of Hawassa because of the government resettled people from different places by drought case of 1977 to differentiate them from earlier people in the town. However, until now the people of the city have been calling it by its first or earliest name ‘Arab Sefer’.<sup>73</sup>

Piazza is considered as the centre of the city. It is the area found south of St. Gabriel church. It lies along the main road crossing to the municipality, and at the meeting place of two main roads which come from Mobil oil station and St. Gabriel church. The name was adopted from Italian word ‘Piazza’ which means a public square. In 1967, this place was also called Mehal ketema (city centre) based on its geographical location and being at the centre of movement of people and trade in the town.<sup>74</sup>

Residential Palace of Ras Mengesha Seyoum was built in 1969 when Mengesha was transferred from Tigray province to Hawassa to become the administrator of Sidamo province Directorate. Currently, with the exception of the walls, the rest of the building parts are gone due to flooding caused by the lake. The Palace of Ras Mengesha Seyoum located around Lew resort area is considered to be the second historical heritage site of the city; as being a monarchical resident next to the Loke Palace of Emperor Hailesilassie II.<sup>75</sup>

---

<sup>73</sup> Informants: Ato Beyene Mikael, Yesuf Fantu, Aleka Temesgen Tamirat and Ato Wanna Gebeyehu

<sup>74</sup> Asfaw Woldegebrael, “A Study of Awassa Cultural Hall”, Sidama Kifle Hager Cultural and Sport Office, (Hawassa, 1981), p.17

<sup>75</sup> Fasil Taye et al, “Feleg Hawassa”, *Journal of Hawassa city*, Vol.1, No.19, (Hawassa, 2008 E.C), p.10



2.1. Figure shows the palace of Ras Mengesha Seyoum

Source: Primary Investigation by the Researcher

Loke Palace is situated 6km south-west of Hawassa city center. It was established and inaugurated in 1958 with the presence of Emperor Hailesilassie. This palace was mainly built to provide temporary accommodation for the king. The Palace construction was started in 1957 and it was completed in 1958.<sup>76</sup>



---

<sup>76</sup> Addise Annito, “Hawassa city Administration”, *Journal of Culture and Tourism*, (Hawassa, 2008 E.C.), p.11

Source: Primary investigation by the Researcher

Figure 2.2. The picture of Loke palace of Emperor Haile silassie

Haweela worda Governing Office building was the first governmental office in the history of Hawassa town.<sup>77</sup>



Figure 2.3. The first governmental office of Hawassa town at Haweela tuula

Source: Primary Investigation by the Researcher

### **1.2. Historical Development of Hawassa town up to 1974**

The study of Hawassa includes a short section on migration of people from shashamane, Sodo, Dilla, Yirgalem and other parts of neighbor places since Hawassa is situated only small far from from those places ; the findings are of great importance to this study.<sup>78</sup>

---

<sup>77</sup> *Ibid.*

<sup>78</sup> Dessalegn Rahmato, *Awassa: "A Limited Impacted Study" Research Report*, No.29, Institute of Development Research, (AAU, 1979),p.2

In the 1950s, there was no much development as seen on the image below. In general, the following image will elaborate more on how Hawassa's looks like during the imperial regime (1947-1959).



Figure 2.4. Hawassa town 1950s

Source: from HawassaCity Culture, Tourism, and Communication Department Affairs Bureau

Hawassa town 1960-1970 (as shown above in the pictorial image) clearly shows that the town was sparsely populated, poorly developed, forested area with few dispersed houses. During Derg regime, the town had only three early villages (suburbs) such as Harar, Loke and Arab 'Sefer'. According to informants, the Derg government was reluctant to build the villa buildings fearing that the buildings may collapse and sink into the ground due to the poor, soft and weak soil underlying the horizon (Surface soil).<sup>79</sup>

The Derg rulers strongly believed that the soil cannot carry the weight of heavy infrastructures like buildings and in fact, it was a good fertile soil only for agricultural practices.<sup>80</sup> To support the government fear, some informants talked about the

---

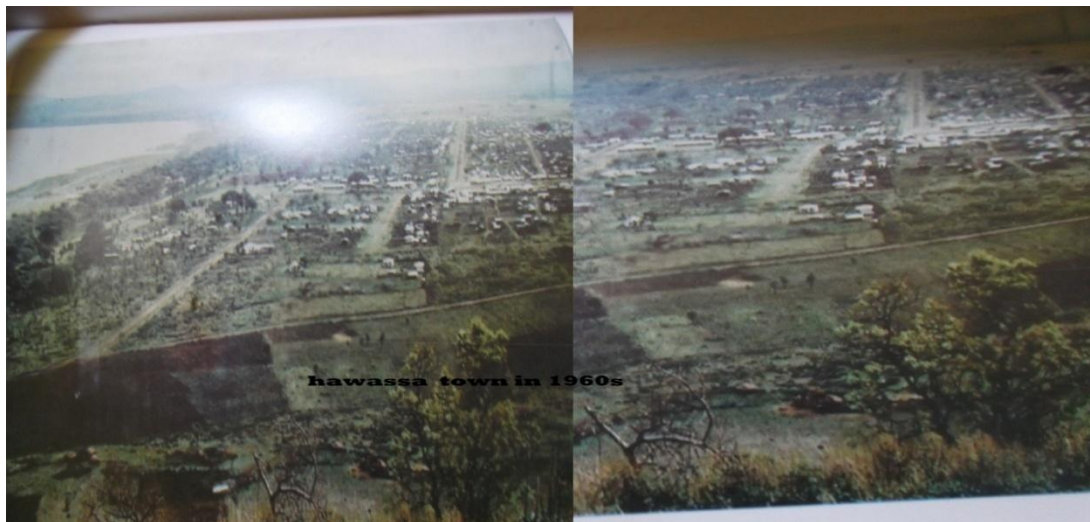
<sup>79</sup> Informants: Abera Tolosa, Yesuf Fantu, Ato Wanna Gebeyehu and Ato Shibiku Magane

<sup>80</sup> Informants: Abera Tefera, Abera Tolosa and Getachew Ledamo



existence of one hotel called Wondiye Resort- a 2(two) storey building which stood on the ground half depressed, with an uneven shape and sinking slowly into the ground . This was enough evidence that the soil was weak & soft. The resort served as a rest room for foreigners and some tourists.<sup>81</sup>

The buildings on the photo below were built by the ex-soldiers who were relocated here by Emperor Haile Silassie government.<sup>82</sup>



## 2.5. Hawassa town during the 1970s.

Source: from Hawassa City Culture, Tourism and Communications Department Affairs

The health center which was established in 1960 had a great impact on the development of the town. The health center was established by the former Hawassa Community Development as a joint under taking of the former Imperial Ethiopian government and the United State Operation Mission (USOM). This health centre was expected to give services to the people who were training at the former Hawassa

---

<sup>81</sup> Informants: Mr. Ashagre Belew, Ato Shibiku Magane, Legese Wolde and others

<sup>82</sup> Ibid

Community Development Training and Demonstration centre; later on, the centre was transferred to Hawassa Junior Agricultural College in 1969.<sup>83</sup>

Hawassa was founded in 1959. In 1978, its population size was estimated to be around 22,000 and at that time, Shashemene had an estimated population of 19,500. Its economic structure differed from that of Shashemene in the sense that Hawassa had a larger formal sector. Hawassa was the capital of Sidamo province and therefore had many administrative functions.<sup>84</sup> The establishment of the Agricultural Junior College also played a crucial role in the production of agricultural products and opening of many retail outlets (shops) selling these products and attracting many customers – the market was flourishing & blooming.<sup>85</sup>



## 2.6. The town of Hawassa during 1970s

Source: from Hawassa City Municipality Office

---

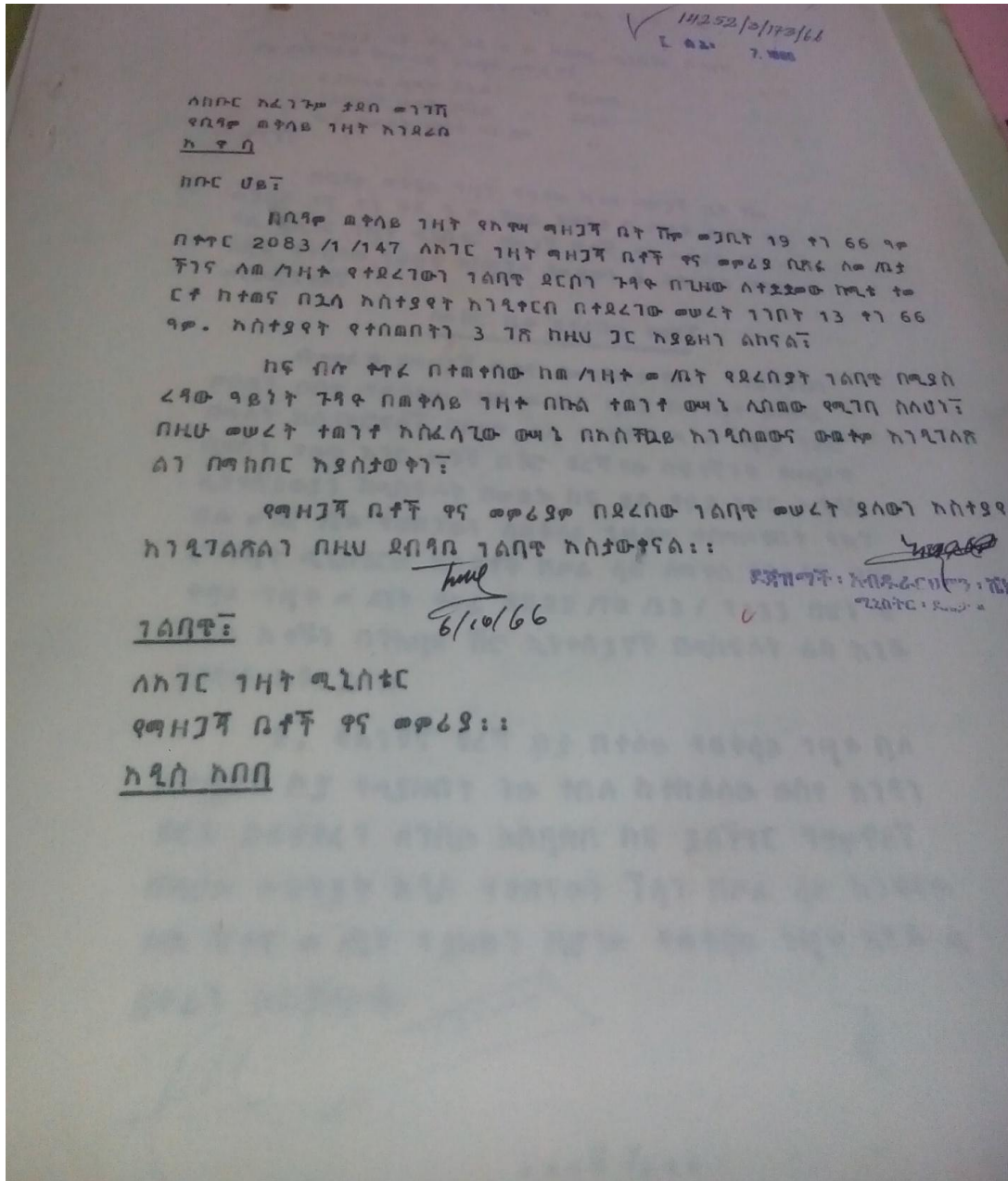
<sup>83</sup> Amanuel Korga, “Utilization of Hawassa Health Centre: A Study in Medical Geography”, A Senior Essay, College of Social Science, Department of Geography, AAU, 1989, p.18

<sup>84</sup> Imperial Ethiopian Government, Central Statistical Office, *Survey of Major Towns in Ethiopia*, (AA, 1968), statistical bulletin p.13

<sup>85</sup> Ibid

In 1978, there was a plantation called Sisal Plantation project (pre-dating the revolution), and small Tobacco Processing Plant. Later on, the Derg government expanded the project by merging with a company from Yugoslavia. In the early 1980s, the Tobacco processing plant became a large company and the government started to generate a lot of income from the plant.<sup>86</sup>

From 1960 up to 1970, the town had shown great development and the Derg government decided to build different governmental offices in the town. As of 1973, the town started to be governed by its own municipality.



The establishment of Sidama coffee group in 1976 enhanced the urban developmental process of Hawassa town. According to Atkins, the mass production of coffee in the Sidamo province attracted different investors to the province in the 1960s. At the end of 1960, the town got its first association of Sidama coffee producers which even attracted more foreign and local investors.<sup>87</sup> As discussed previously, the population of

<sup>87</sup> Harry Atkins, *Geography of Ethiopia*, (AA, 2000), p.21

the town started to increase especially in the 1970s as shown in statically documents. Between 1970 and 1980, the investors started to construct different tourist attraction sites; an indication that the development of the town was progressing well.



The foundation stone of the Hawassa textile factory

## Chapter Three

### The town of Hawassa: 1974 – 1991

#### Hawassa during the Derg period

The overthrow of Emperor Hailesilassie in 1974 left Ethiopia with a power vacuum to be filled and a revolution to be defined. The old regime (emperor) credibility was crucially undermined by its handling of the 1972-1974 devastating famine, which reportedly claimed the lives of 200,000 people in the Tigray and Wello provinces. A marked increase in food prices and petroleum products in early 1974 followed the famine. This led to the uprising in different parts of Ethiopia due to tough living conditions (the struggle for survival) and the aim was fighting for human right.<sup>88</sup>

The students participating in the uprising grew in numbers, strength and acquitted themselves with sufficient knowledge on different political perspectives and then formed the formidable Ethiopian student movement.<sup>89</sup> This student movement gained momentum and was the major source of the 1974 Ethiopian revolution. Bearing in

---

<sup>88</sup> Wiebel Jacob, *“Let the Red Terror intensify”*: political violence, governance and society in urban Ethiopia 1976-78, (Durham University, 2015), p.1

<sup>89</sup> Berouk Mesfin, “The Architecture and Conduct of Intelligence in Ethiopia,” *International Journal of Ethiopia Studies*, (1974-1991), Vol.5, No.1, (AA, 2010), Pp. 40-41

mind these events in addition to the simultaneous occurrence of drought, famine, world-wide inflation, urban unrest; the Ethiopian community was faced with many challenges. Moreover, the revolution gave birth to 'Land to Tiller reform'.<sup>90</sup> This economic reform brought with it profound social and political consequences, because land was still the major cause of conflict in the countryside and whole country in general. Owning land, especially in towns was regarded as a source of wealth(income) and Southern Ethiopia societies valued land ownership more than the people residing in northern part of the country.<sup>91</sup>

When a council of low-ranking military officers or the Provisional Military Administrative Council (PMAC) also known as the 'Derg' took charge of the revolutionary process, its legitimacy was violently disputed by leftist civilian organizations, which drew their strength and political perspectives from the formidable Ethiopian student movement.<sup>92</sup>

The PMAC was initially headed by Lieutenant General Aman Andom, who had "proved himself as commander of the Third Division when Somalia attempted to invade Ethiopia at the end of the early sixties (1960s)."<sup>93</sup>

Furthermore, During the Derg regime, the political and economic atmosphere of the country changed in favor of the socialist or Marxist-Leninist ideology. In this system, government was extensively involved in production, marketing and distribution of goods. Market force, and directly repressed and the common economy was installed.<sup>94</sup>

In March 1975, the Derg proclaimed "the nationalization of rural land" which basically eroded the feudal system in the country. On Dec. 1975, the government issued another proclamation on private investment (businesses) which states a 500,

---

<sup>90</sup> Wiebel Jacob, P.7

<sup>91</sup> John M. Cohen, "Traditional Politics and the Military Coup in Ethiopia," *African Affairs*, Vol. 74, No.295, (Oxford, 1975), p. 223

<sup>92</sup> Forrest D. Colbrun, "the Tragedy of Ethiopia's Intellectual", *Antioch Review*, Vol. 47, No.2,(Antioch, 1989), P.136

<sup>93</sup> *Ibid*, p.137

<sup>94</sup> Robel, p.49

000 birr ceiling on private investment. These proclamations negatively affected the development of the private sector in Ethiopia; particularly in Hawassa.<sup>95</sup>

The government established different economic and political institutions such as Legash association, cooperation marketing boalas, youth association and women association etc. in Hawassa town.<sup>96</sup>

The economy of the whole country was very weak and underperforming due to various reasons such as dependence on volatile agricultural sector, political instability, inappropriate usage of funds and corruption in some institutions and this also had a negative impact on Hawassa town. The government Nationalization policy was geared towards military advancement and development and in fact, the military got a lion share of the national budget.<sup>97</sup>

The Derg regime was so obsessed with the Soviet Red Army to the extent that they wanted to replicate them in every aspect. Furthermore, this inspired them to introduce extensive training program for increasing the number of troops—thereby making the Derg army the strongest army in Africa at the time. After three years period of killing, torturing and imprisoning of civilians, especially those who oppose or question their orders, the military government nickname or labeled itself as the ‘red terror.’<sup>98</sup>

The term ‘Red terror’ was commonly used to refer to violence carried out by communist or communist affiliated groups. For instance, in these communist countries, the term red terror was also endorsed. for example, Hungarian Red Terror, Spanish Red Terror during Spanish civil war, and Ethiopian Red Terror during

---

<sup>95</sup> Ibid, p.67

<sup>96</sup> Jacob, Weibel, P.4

<sup>97</sup> Olga Kapeliuk “A Novel about the Red Terror in Ethiopia”, *Northeast African Studies*, Vol. 4, No. 2, (Michigan, University, 1982)

<sup>98</sup> Araya Reda, “the Famine in Northern Ethiopia”, *Review of African Political Economy*, No. 27/28, (Francis, 1983), p. 5



Mengistu Haile Mariam, used the term Red Terror to show their supremacy over civilians and to show that their government was a real follower of Leninism.<sup>99</sup>

Ethiopia experienced gross and widespread human rights violations during 1974 to 1991.<sup>100</sup> The military regime of Col. Mengistu Hailemariam – the Derg and its Worker’s Party of Ethiopia (WPE) – is well-known for its brutality, especially because of its extensive executions of a large number of Emperor Haile Selassie’s political officials, including the Emperor himself, and the atrocious Red Terror campaign against the so called anti-revolutionaries and reactionary elements.<sup>101</sup>

The Institution of "Red Terror": The military dictatorship has officially instituted violence as a means of resolving its political, social, and economic differences with its opponents. In the name of so-called class struggle, it has executed and assassinated thousands of innocent people and has imprisoned thousands more. It has labeled all resistance to its policies, programs, and repressive actions as "white terror" and unleashed what it calls "red terror"-a calculated and brutal massacre of people it alleges to be counter- revolutionaries.<sup>102</sup> In the largest ever red terror campaign conducted from September 1977 to February 1978, the government massacred over 30,000 Ethiopians in urban settlements alone.<sup>103</sup>

---

<sup>99</sup> Raymond Li, *The Red Terror: the result of Lennin’s Development as a leader* Historical Paper, (London, 2012), pp. 1-3

<sup>100</sup> Berouk Mesfin, “The Architecture and Conduct of Intelligence in Ethiopia (1974-1991)”, *International Journal of Ethiopian Studies*, Vol. 5, No. 1, (Addis Ababa, 2010), p. 39

<sup>101</sup> Forrest D. Colburn, “The Tragedy of Ethiopia's Intellectuals”, *the Antioch Review*, Vol. 47, No. 2, (1989, Antioch), P.137, the Ethiopian Committee on Immigration, “Human Rights Violations in Ethiopia: The Case for Permanent Adjustment of Immigration Status for Ethiopians in the United States”, *A Journal of Opinion*, Vol. 12, No. ½, (Cambridge, 1982), p.16

<sup>102</sup> Jon Abbink, *the Impact of Violence: the Ethiopian Red Terror’s as a Social Phenomenon*, (Netherland, 1995), Pp.135-141

<sup>103</sup> The Ethiopians Committee on Immigration, “Human Rights Violations in Ethiopia: the case for permanent Adjustment of Immigration status for Ethiopian in the United States,” *In Journal of Opinion*, Vol.12, No. ½, African refugees and Human Rights, (Cambridge, 1982), p.19

The situation in Hawassa town was not that much severe as compared to the other parts of the country. Different informants revealed that the Derg government had a plan in hand which was to massacre its opponents who were former officials of Imperial government. Furthermore, the Derg viewed these former officials as pretenders who were only there to serve or fulfill the imperial government policies and agendas so, they planned to remove all these officials at all costs. For, instance one of my informant remembered that his brother who owned Warka hotel during Imperial regime was also killed by one of the Derg soldiers.<sup>104</sup>

According to informants, around two hundred Sidama civilians were killed by soldiers at Bushulo sub city by the end of May, 1977 in a single night. Afterwards, the situation calmed down and the demonstrations with its noises and shouting finally stopped. Every one now feared for their lives with many questioning the killings and demanding answers but all in vain.<sup>105</sup>

All these events took place when the town of Hawassa was becoming modernized and the Derg also placed soldiers in the vicinity of every home; forbidding watching of public television, usage of telegrams or any other electronics material on May 1977. Following day, the same event took place in Addis and it was referred to as the Addis Ababa terror.<sup>106</sup>

Furthermore, the soldiers killed peoples based on their ethnicity and this was evident by the questions they asked such as ‘to which ethnic group one belongs’ before killing. As a result, peoples started to retreat back to rural areas. At times, the soldiers kept children and woman in captivity and demanded cattle and money as ransom for their release.<sup>107</sup> Sometimes the soldiers dressed in military uniforms that covered the whole

---

<sup>104</sup> Informants: Ato Wanna Gebeyehu and four of others

<sup>105</sup> Informants: Ato Shibiku Magane, Yesuf Fantu and Asri Alek Tessema

<sup>106</sup> Informants: Asir Aleka Kebede Workneh, and others

<sup>107</sup> Informants: Asefa FirewGirma, Dureesa Latamo and Elto Sarmisa

body with a face mask to hide their identity and then commits these atrocities against peoples- according to Dangiso Dalle and others.<sup>108</sup>

Furthermore, the properties of investors were also confiscated by these soldiers and the owners who resisted were either imprisoned or murdered.

During this time, the former government officials were replaced by new officials. The former officials started to oppose the Derg government and they illegally formed an opposition party. Later on, the Derg government hired agents (secret soldiers) to spy on every activity of these former officials.<sup>109</sup> After the downfall of Derg, the peoples who were displaced to rural areas returned to their old homes.<sup>110</sup>

Later on During Red terror, civilians' casualties reduced significantly in Hawassa town although the soldiers now changed their tactics from extensive killings to robbing peoples and looting their businesses. Sometimes, these soldiers carried out these barbaric acts on their own will even if not commanded to do so.<sup>111</sup>

In addition, most of these red terror associated acts were carried out in a suburb or location called Loke, where the palace of Emperor Hailesilassie was also built. In General, the town faced a number of problems during Derg government. For example, most of the private hotels and bars were nationalized during the Derg government. At last, these properties were returned back to their rightful owners after the Derg government was overthrown by EPRDF in 1991.

### **1.3.The infrastructural development**

The economic growth and overall development of a country depends on the presence and improvement of infrastructures such as road, telephone, water supply, electricity

---

<sup>108</sup> Informants: Aleka Kalik Girum, Dangiso Dall and Enanu Wolde

<sup>109</sup> Informants: Yeshaw Saleh, Faara Fakisa and Hakara Harka

<sup>110</sup> Informants: Shewa Firew Girma, Matwos Legamo and W/ro Metsadatu Berihe

<sup>111</sup> Informants: Eyassu Atnafu, Paulos Baaye and W/roYimegnushal Tadesse

and so on. Infrastructural development in the town took place mostly during the Derg regime and under this discussion; we will emphasize more on the town infrastructural developmental process under the two specific regimes, mainly during the Imperial and the Derg regimes.

Educational facilities are universal to all societies and getting access to education is a fundamental human right to each and every person.<sup>112</sup> The history of formal education in Ethiopia maybe divided into four distinct periods: Traditional, the first modern period (before 1935), the period of Fascist Italians Invasion (1935-1941), and after Liberation (post 1941).<sup>113</sup>

Traditional educational system was practiced by few countries in the ancient world during civilization process including Ethiopia which had her own alphabetic and literature. Ge'ez, the classical language of Ethiopia, has from early times been occupying the same place in the Ethiopian church as Latin in the Roman Catholic Church. The Ethiopian church has for centuries been training the priesthood in Ge'ez, and at the same time imparting instruction to the layman in reading and writing Amharic. The letter contribution of the church provided an essential foundation for basic education system in the country. The mosque's also provided a place for teaching of Arabic and Islam doctrine.<sup>114</sup>

After liberation period (Post 1941), during this period, the state was collapsed with most infrastructures destroyed, non-functioning ministries , closed schools and the country was really in a bad state and it needed urgent relief. Emperor Haile Silassie took same immediate measurement. He was a patron for the country's education and as such, he was invested with a major responsibility to uplift the collapsed education

---

<sup>112</sup> Zeleke Kebede and Serkalem Alemayehu, *History of Awassa Town: 1952-1999 E.C.*, (1999 E.C., Awassa), p.34

<sup>113</sup> Richard Pankhurst, "The Foundations of Modern Education in Ethiopia, (AAU, 1968), p. 12

<sup>114</sup> Richard Pankhurst, *Language and Education in Ethiopia: Historical Background to the Post-war period*, ( H.S.I.U, 1969), p.31

system to greater heights. After a short while, the Ministry of Education was re-opened and became functional in 1943.<sup>115</sup>

But however, in the case of Hawassa, it was the humble persistent request and appeal of the society that eventually paved the way to the opening of the first modern school in the town. Furthermore, the principal objectives of the educational system was to equipped the learners with sufficient knowledge about the emperor as well as the abundant legal power invested upon him, to create loyal and obedient citizens, to build a state that is advanced in terms of technology and modern bureaucratic tools and to instill a spirit of pride in the people for both their country and the national flag.<sup>116</sup>

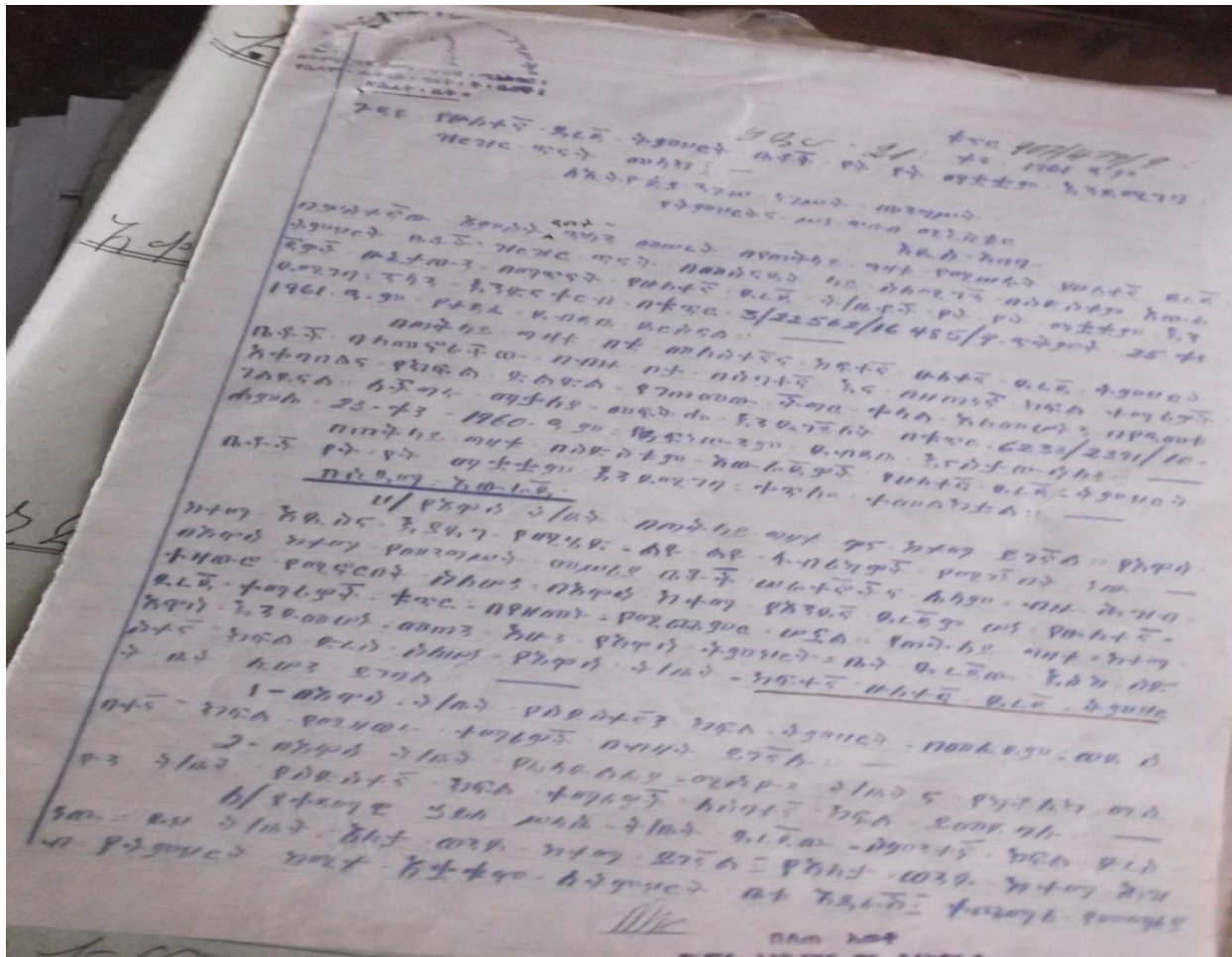
Even though the introduction to western educational system was roll-out during Haile Silassie regime, the system continued to improve stagnantly. For, instance throughout the imperial regime, the town had only one primary school and one vocational training school. Furthermore, based on the information obtained, the first primary school was opened in the town in 1959. This primary school known by the name Hawassa Tabor Primary school is located about 7km away from Hawassa town. In 1968, the school was upgraded and converted into a high school.<sup>117</sup>

---

<sup>115</sup> Ethiopia: *General Information*, Issued by the press and Information Department , (AA1958), pp.20-21

<sup>116</sup> Informants: Asri Aleka Hailu Tesema, Mengesha Maninegerew and Woldemariammm Kebede

<sup>117</sup> Abinet Alemayehu, etal, P.55



Based on the source above, this school continued teaching at a primary educational level for a long period until it was transferred/ relocated to a 2<sup>nd</sup> site which is presently called Hawassa zuria (Hawassa Surrounding area) at the back of Telecommunication building (Old bus station). Later on, the school was shifted permanently to its current place in Bahli Aderash Sub city in Harar kebele.<sup>118</sup>

Furthermore, most of the learners who were taught at this school were mostly children of retired pensioned soldiers (404 ex-soldiers) and in the year 1974, the Educational office in the town started with the registration of the 9(nine) grade which was not available previously. The school continued to provide services until the Derg government came to power. The school was mostly close to these ex-soldiers houses

118 *Ibid.*

and for those other places such as Tabor (Loke) and many others which were densely populated; its location was very far from the majority of children to attend.<sup>119</sup>

In contrast to the Imperial government, the Derg government opened additional new schools in the town in different places or locations in order to improve the accessibility of schools to most children. These schools included Gebeya Dar, Haik Dar schools and Hawassa Senior secondary and Comprehensive schools in the town. The first two were supervised by Hawassa Tabour elementary and junior secondary school.<sup>120</sup>

Hawassa Senior secondary and Comprehensive schools were opened by Derg government in 1976. Before the Derg regime, the town had no secondary school. The graduate students, who completed their junior classes, were forced to travel to Yirga Alem to go undertake their high school education program.<sup>121</sup>

The Hawassa Teachers Training Institute (Hawassa College of teacher's education) was established in 1977/78 by the Derg government. The institution used to accept trainees only from Sidamo, Bale, Gamo gofa and A.A.<sup>122</sup> Different sources also suggest that the historical background of the college is strongly linked with that of Kotebe College of teacher's education because, when Kotebe College was closed down, the Hawassa TTI was established and took over the activities of the former.<sup>123</sup>

Awassa Junior college of Agriculture which was a branch of Addis Ababa University was established in 1961 and started training students since 1976 in the former community development training centre; later, it became Hawassa University in 1999.<sup>124</sup>

---

<sup>119</sup> Zeleke and Serkalem, p.44 and informants: Yesuf Fantu and Asri Alek Tessema

<sup>120</sup> Ibid, p.38

<sup>121</sup> Informants: Mamo Yeshareg, W/ro Alem Haile Hagos and Kebede Maru

<sup>122</sup> Informants: Matwos Legamo, Beyene Mikael and Elto Sarmisa

<sup>123</sup> Zeleke and Serkalem, p.43

<sup>124</sup> *Ibid.* p.45

The most important contribution of these institutions is that they increase the population size and promote interaction between different peoples. In his explanation Robel stated that, growing of human interactions liberates people: it free them from descriptive communal ties and closed social circles, bringing them to interact with others on a bargaining basis.<sup>125</sup>

In general, the establishment of many schools in the town took place mainly during the Derg regime.

Secondly, the road networks was also one of the social infrastructures developed which was a major indicator of civilization and modernization taking place. Hawassa town had proper transportation since 1959. All activities related to transportation were carried out by the Ministry of Works and Employment. According to a report paper by Salah Hinit of April 12, 1960, the total length of Hawassa road was estimated to be 92 (ninety two) km out of which 20 km was gravel road.<sup>126</sup> The first main high way to be constructed connected Hawassa Lake with Wabeshebele hotel No.1 with the main purpose of serving the Hotel and it was constructed by the Imperial government.<sup>127</sup>

The second road asphalt constructed by the Imperial government was from Hawassa Lake to Saint Gabriel. Another road was constructed to Loke palace and it's considered as the first ever road in the history of Hawassa town to be constructed. This road was constructed to smooth the way to Loke palace for Emperor Hailesilassie. The road from wooden products center to airfield was also another road which was constructed in the early time. Another road Started from Tikur Wuha River spanning

---

<sup>125</sup> Robel Mulat, the Face of Hawassa: a Brief Introduction to How Image became Plural, (Hawassa, 2006 E.C), p.53

<sup>126</sup> Ibid p. 75

<sup>127</sup> Central Statistical office, Analysis of Demographic data of urban areas covered during urban survey, second round, 1969-1971 (Addis Ababa, 1977), p.67



all the way to the Municipality of Hawassa. These roads were constructed in the town prior to the town foundation.<sup>128</sup>

Most of the roads were constructed by Imperial government and missionaries who were there for religious activities. The road main road from Tikur Wuha passing in front of the Ajip fuel station to the centre of the town and then spanning from Bekele Molla Hotel until the Adventist church was named Meskerem road because of the road was .<sup>129</sup>

Asphalt road was also constructed by the Derg government. The road which gained access to Loke Palace which was partitioned in such a way that it did not pass behind Ajip fuel station and designed in a way that it passes along the border of Hawassa Lake was named Tourist road. The road designed to facilitate the movement of people between the Beach and the palace easily. The road from Ajip spanning to the center of the town and then back to Bekele Molla hotel (hospital of south army command) was named Arbegnoch road.<sup>130</sup> According, to informants, the roads were mainly constructed to facilitate socio-economic transformation.<sup>131</sup>

The road south of Arab Sefer Muslim mosque that begins as a section from Arbegnoch road and then heading to the Agricultural farming center garage was named the wozader road. The road was constructed by the Derg government for the sole purpose of serving the farming project which was opened by the government.<sup>132</sup>

---

<sup>128</sup> Joel Rasmusson, Welcome to Ethiopia A Tourist guide, (AA, 1961), p.55

<sup>129</sup> *Ibid.*

<sup>130</sup> Ministry of Information of Imperial Ethiopian Government, *Ethiopia: Fact and Figures*, (AA, 1960), p.60

<sup>131</sup> Informants: Ato Ayano Baraaso, Ato Shibiku Magane and Colonel Woldemeskel Megersa

<sup>132</sup> Ethiopian Central Statistical, Analysis of Demographic data of urban areas covered during urban survey, Provisional Military Government, fourth round , (AA, 1984), P.67

The road starting from Adventist mission church, then by passing around the third Agricultural farming facility and gaining access to the missionary gravel road was named Duume which is the original name of Tabor Mountain in Hawassa town. Based on the data of 1986, socio-economic profile asphalt work was done on the main roads of the town.<sup>133</sup>

In general, many of tarred roads of Hawassa town were constructed by the Derg government.

Most importantly, the other main infrastructure which was given more priority by both Imperial and Derg regimes was Telecommunication which was used since 1978. The Tele services were improved and converted into automatic level (phase) during the Derg regime in 1978 and upgraded to micro wave system during EPRDF regime. According to the economic and social aspect study of 1986, there was only one branch office in the town.<sup>134</sup>

The health centers are one of the necessities which the government has to fulfill in every urban center. Furthermore, the health care center in Hawassa town was established in 1961 to cater for a population of 2695 people. The center was mainly opened to provide health related services as well as for preventing the spread of malaria in the town. Before the establishment of this health centre, local people were using traditional medicine to cure malaria and treat other ailments. And to support the above statement, a prominent folk healer called Ato Mamo (a traditional doctor), visited the town on many occasions to treat patients using traditional medicine.<sup>135</sup>

In addition, there was also a clinic established to give health services to Awassa Tabor district community development workshop workers in the town. As there was no

---

<sup>133</sup> Ibid p.52

<sup>134</sup> Robel Mulat, *the Face of Hawassa: A Brief Introduction to how its image became plural*, (Hawassa, 2006 E.C.), p.37

<sup>135</sup> Markos Tekle et al, *Sidama: Hizbina Tariku*, (Sidama: Nation and History), (Sidama Zone Culture Tourism and Communication Department), (Hawassa, 2003), p.104

health service institution in the town, this clinic was administered by the ministry of health and later, it was re-named the Awassa health care center. Around 1991, the Awassa health care center was now offering health services a population size of 53,495 people.<sup>136</sup>

Beside from Awassa health care center, there was a clinic located 6km away from the town at Loke (Bushulo) which was built in 1978 and administered by Catholic Missionary church.<sup>137</sup>

In addition to the above mentioned health institutions, there were some other health institutions in the town. These include South soldiers group hospital, Awassa Agricultural College clinic and the Sidamo agricultural development clinic. These health centers (institutions) were offering health service for the workers of their respective organizations.<sup>138</sup>

In 1985, a drug vendor enterprise was established in the town. It was founded by the dwellers association and administered by medical equipments production and Distribution Corporation. In addition, there were six (6) private rural drug stores in Hawassa town.<sup>139</sup>

According to information obtained from Hawassa post office, postal services in the town commenced in 1963 by an agent. The first postal office was located at Hawassa beach with only two workers. By 1965, it was transferred to new site near by the present telecommunication building. In 1974 there were only 100 postal boxes and by 1986,

---

<sup>136</sup> Berhanu Dawas, "Problems and prospect of the Awassa state farm," Department of Geography, College of Social Science, (AAU:1985), Senior Essay, p.38

<sup>137</sup> Addise Anito etal, p.36

<sup>138</sup> Informants: Ayana Baraasa, Mengesha Maninegerew and Yesuf Hamid

<sup>139</sup> Informants: Dangiso Dalle, Ayana Baraasa and Dangiso Dalle

The number of postal boxes rose to 239. During Derg regime, a public postal transportation (Courier Company) was delivering postal mails countrywide.<sup>140</sup>

#### **1.4.The Socio-economic development**

The socio-economic development process in Ethiopia was mostly associated with conflicts and the political process that accompanies it. Ethiopia witness many conflicts and drastic policy changes.<sup>141</sup>The last four decades witnessed three distinct regimes as described, such as, Imperial regime (Haile Silassie) 1930-1974, the Derg regime 1974-1991 and Transitional government (1991- ). However, the transitional government or regime is not part of this study.

In the Imperial period, the socio economic growth or development in different parts of the country was a milestone to socio-economic development process. This period ‘Imperial regime’ refers to the reign of the last emperor, emperor Hailesilassie I, (1930-1974). Also this period has its peculiarities. It is during this period that an attempt to modernize the country was made ( such as expansion of modern schools and health facilities, drafting of the first constitution, improvement in infrastructural development and the beginning of medium term plans etc).<sup>142</sup>

Before the establishment of Hawassa town, the land (which covers Tikur wuha (Black river), Duume, Lake Hawassa and Mountain Alamura) was called ‘Adaare’ which means “a field of cattle” in Sidamigna (in native Sidamic language).<sup>143</sup>

---

<sup>140</sup> Teklu Bejiga, “A Geographic Study of Urban Development in Sidama: the case of Hawassa,” Senior Essay in Geography, (AAU, 1987), P.67

<sup>141</sup> Shahid Rashid etal, “Distortions to Agricultural Incentives in Ethiopia,” *Ethiopian Development Research Institute*, No.43 (AA, 2007), p. 1

<sup>142</sup> Robel Mulat, pp.67-69

<sup>143</sup> Betana Hoteeso, *Sidama: Hizibna Bahlu* (Sidama: Nation and Culture), 1983, p.29, Markos Tekle etal, *Sidama: Hizbina Tariku* (Sidama Nation and History), (Sidama zone

Furthermore, the Arsi Oromo and Sidama pastoralists had used the land for grazing their livestock; because this land offered a good nutritious green pasture for animals. Subsequently, the land was dominated by the majority Sidama ethnic group. But, the Arsi Oromo had also a big influence on the land and the Sidama ethnic group labeled (viewed) the Arsi Oromo as exploiters who only wanted to exploit the land. Due to this strong rivalry and hatred between these two ethnic groups, there were constant conflicts which sometimes resulted in bloodshed because of land. To support this, few writers like Serkalem, Zeleke and Betana mentioned in their books about the constant tribal fights and disagreements especially in the Northern Area (around the lake) between these two rival groups.<sup>144</sup>

According informants, the main reason the imperial government ordered the retired soldiers to embark on a journey to Hawassa and to be permanently settled there was to create and maintain peace between the Arsi Oromo and Sidama ethnic groups.<sup>145</sup>

Furthermore, the 1<sup>st</sup> architectural plan (town layout) for Hawassa town was drafted by an Italian engineer with the help of seven local engineers' during Imperial period. In 1958, the construction of Kuyuwate palace was completed. Also, Kassahun Tefera was appointed as the head of the newly established municipality of Hawassa town and he was also invested with the duty of overseeing the daily operation of the agricultural plantation project.<sup>146</sup>

It was during this time that the agricultural plantation project was founded in the town. The employees who were employed on the farming land were brought from neighboring towns and places such as Shashemene, Hadya, Kambata and Wolayta. On

---

Culture Tourism and Communication Affairs Department, (2003, Hawassa), p.104, Zeleke and Serkalem

<sup>144</sup> Zeleke and Serkalem, p.49, Betana, p.27

<sup>145</sup> Informants: Shaleka Mesfin Haile , Hamsa Alek Bizuneh Yohannes and W/ro Enanu Wolde

<sup>146</sup> Ethiopian Central Statistical, Analysis of Demographic data of urban areas covered during urban survey, Provisional Military Government, fourth round , (AA, 1984), p.6

the contrary, the salary paid to these workers was very low with some getting 1 Ethiopian Birr per day while others were getting only 50 cents per day.<sup>147</sup>

Initially, the settlement was small but because of job opportunities which were available, different peoples from different places migrated to the town in search of employment. As urban anthropologist noted, the prerequisite for growth as well as development of a town or city is the availability food or expansion of food supply chain.<sup>148</sup> Based on oral information obtained from informants, there was increment in agricultural products and this also contributed to the development of Hawassa town.<sup>149</sup>

According to Desalgn Rahmato, the first period (1974-1975) was characterized by euphoria. The provisional military government administrative council courted the general public by touting Ethiopia Tikdem (Ethiopia First) and Hibresebawinet (Communalism), which was described as involving equality, self-reliance, the dignity of labor, the supremacy of the common good and the invisibility of the nation.<sup>150</sup>

According to Bahru Zewde;

*“The major historical significance of the land proclamation was that it put an end to landlordism. Its greatest beneficiaries were the tenants and landless. The later came to constitute a solid rural mass base for Derg, particularly in the southern parts of the country”.*<sup>151</sup>

In addition to this, Markakis quote on southern rural land as follows;

---

<sup>147</sup> Informants: Fisseha Yaze, Eyasu Atnafu and Lele Bakalo

<sup>148</sup> Barceló. A, Juan, *The Origin of the City: from Social theory to Archeological description*-(2002, ), pp. 11-15

<sup>149</sup> Informants: Aleka Temesgen Tamirat, Asefa Firew Girma, Beyene Mikael and Robel, p.52

<sup>150</sup> Desalegn Rahmato, 1987, p.75

<sup>151</sup> Bahru Zewde Bahru Zewde, *A History of Modern Ethiopia from: 1855-1991*, Addis Ababa University, 2002, pp. 242-243

*“The land reform gave the peasantry in the south a vested material interest in the Ethiopian state, as well as a political interest in the incumbent regime”.*<sup>152</sup>

Furthermore, the royal families from northern Ethiopia occupied large, fertile land in Hawassa before the town started to serve as a political, economic and commercial hub for Sidamo province. Although the town was small during the period of Derg, it became a center for different government offices such (southern administrative seat, water supply administrative office, the house rent bureau, rural project office and other non-governmental offices).<sup>153</sup>

The military government had ambitious plans to turn Hawassa into an industrial center. In addition, written documents at Hawassa municipality indicated that in 1986, there were 37 (thirty seven) small scale industries i.e. 2 (two) metal work enterprises, 7 (seven) bakery shops, 7 (seven) wood workshop, 22 (twenty two) flour mill factory and 50 (fifty) weaver businesses<sup>154</sup>

Moreover, different factories such as Ceramic factory (1983), flour mill (1984) textile factory (1989) and fiber factory were built in the town and they had recruited a lot of workers. So, the socio-economic development increased during this regime (Derg regime: 1974-1991). The positive impact made by the following 3(three) aspects: expanding food production, emergence of industries and improved trading was pivotal to the development of the town.<sup>155</sup>

During the Derg regime, there was a number of small and large scale farming activities taking place in the town. Notably, the most important contribution made by the

---

<sup>152</sup> John Markakis, Nationalities and the state in Ethiopia, *third World Quarterly*, Vol.11, No.4, (France, 1978), p.112

<sup>153</sup> Zeleke and Serkalem, pp.13-14

<sup>154</sup> Azmach Uta, “*Dehub Ethiopia*” (South Ethiopia), plan Ketema , (Awassa, 1980), p.46

<sup>155</sup> Robel, p.72

Sidama people was cash crops, and chat plant. In addition to these, they were also supplying different products such as meat, pepper and fish to the capital (Addis Ababa). Moreover, Sidama zone is one of the major coffee producing regions in the country.<sup>156</sup>

Ronald and Christian pointed out that the most important contribution made by socio-economic development process is the fact that it increases different occupations, specializations and promote cultural diversity as well as improved human interactions.<sup>157</sup>

Moreover, improving human interactions and promoting cultural diversity liberates peoples from hatred and racist tendencies: it free them from descriptive communal ties and closed social circles, bringing them to interact with each other's on a lot of daily issues. These qualities were recognized by early sociologists who identified a shift from "mechanical solidarity" to "organic solidarity" and from 'community' to 'association'.<sup>158</sup>

Based on analysis from different theories, industrialization is often described as an inexorable process that has profound effects on economy, society and culture. Industrialized societies are in many aspects, different from un-industrial ones even although they all have one common goal which is advanced service delivery in every aspect.<sup>159</sup>

When considering the socio-economic profile of Hawassa town, it clearly shows that there was remarkable development when the transitional government of EPRDF came to power. In 1980s, the Derg government was reluctant to construct skyscrapers or

---

<sup>156</sup> Robel, p.53

<sup>157</sup> Iglert Ronald and Welzel Christian, *Modernization, Culture change and Democracy*, (Cambridge, 2005), p. 33

<sup>158</sup> A. Giddens, *The Consequence of modernity*, p.53, (1988, -), and Tonnies, 1955, p. 77

<sup>159</sup> James G. Carrier, *A Hand book of Economic Anthropology*, (-, 2005), pp.141



storey buildings because during that time, an old poorly engineered four storey building collapsed and then sink into the ground, so there was a misconception that the soil was soft & weak; meaning it could not support the weight of huge structures or buildings. So, until 1990, there were only few numbers of ordinary buildings in the town especially around Alamura Mountain.<sup>160</sup>

Hawassa town economy showed a firm steady growth (socio-economic) and many sources shows that there was continuous development since the mid of 1970s. In contrast during the last decade when world economy was in the grip of a massive economic slowdown, Hawassa continued to enjoy a comfortable economic position.<sup>161</sup>

The establishment of Hawassa textile factory which started to work with installed modern machineries operated by educated man power in 1989 was another contributing factor to the town developmental process. The erection of the prefabricated steel building, auxiliary and other utilities began in March, 1988 followed by installation of machinery in November of the same year. The above statement clearly shows that in the 1980s, there was tremendous growth and development in the town in terms of socio-economic aspects.<sup>162</sup>

In general, under this section the focuses were on socio-economic development process in the town of Hawassa under two separate distinct regimes. In summary, the first (Imperial) regime laid the foundation of the town. Furthermore, during this regime period, the town did not show that much development as one observe the pictorial documents(attached) and also, based on the crucial information obtained during oral interviews from different peoples (now old aged) who witnessed Hawassa town foundation and transformation during different regimes. Next, the second (Derg)

---

<sup>160</sup> Informants Ketema Getaneh and Colonel Am demeskel Megersa and others

<sup>161</sup> Hawassa City Administration: *2007 E.C Socio-economic Profile*, Finance and Economic Development Department Socio-Economic and Geo-spatial Data Analysis and Dissemination Core work Process, p. 43

<sup>162</sup> Bahita Kinfu, *Hawassa Cherka cherk fabrika achir Tarik*, Hawassa, (Short history of Hawassa Textile fabric), 2007, p.27

regime was a fundamental period for the development of the town. Since the Derg came to power in the 1970s, the government had ambitious plans to make the town an industrial hub which was a crucial milestone. To realize their plans, the Derg government, guided by their manifesto of (accelerated town development), initiated a variety of projects such as farming projects, constructions of governmental offices and water treating & sewage plants, supporting rural projects, and encouraging private sector to invest in infrastructural development. During this regime, the town served as capital for Arsi, Bale, Gamo, Gofa and Sidama nations.<sup>163</sup>

## 2. Chapter Four

### 2.1. The Social Institutions

In Hawassa town, there were different social institutions which contributed to the foundation and development of the town. Among these social institutions are Idir, Iqub and Luwa which contributed by solving social problems and they are still existing up to now in the town. As a social institution, Idir is one of the indigenous institutions established primarily to provide voluntary aid in burial matters and also to address other community related problems in Ethiopia.<sup>164</sup>

Different informants revealed that the reason for the peaceful co-existence of different ethnic groups in Hawassa town was mainly because of Iddir institution.<sup>165</sup> The first Idir in the town was Kestedemena which was formed by the ex-soldiers. The institution was entrusted with the duty of creating peaceful tribal co-existence in the community and this institution was formed immediately after the ex-soldiers arrived in the town after a directive order was given by the Imperial government for its formation. During Derg regime, the Idir institution was encouraged to grow and to increase its members by encouraging peoples from areas surrounding the town to join the institutions.<sup>166</sup>

---

<sup>164</sup> Robel Mulat, *the Face of Hawassa: A brief introduction to how its Image became plural*, (Hawassa, 2006), p.70

<sup>165</sup> Informants: Hankara Harka, Hailu Sidamo, Dubale Adaare and Beyene Mikael

<sup>166</sup> Informants: Yesuf Hamid, W/ro Aynalem Buche and Ayano Baraaso

In 1980s, the institution was gradually growing big, expanding its operations with a new thousands of members because of the government support and influence. Later on with time, the institution experienced a rapid growth and for easy management, it had to be split into 3(three) distinctive branches namely Harar Kebele Kestedemena Iddir, 01 kebele Addare Iddir and Lelelemtua Hawassa Iddir institutions respectively.<sup>167</sup> But however, until 1980s, Kestedemena Iddir was the only sole institution in the town and the other 2(two) additional ones grew out of KestedemenaIdir.<sup>168</sup>

In addition, Idir also provided interest free cash loans to members when they faced financial hardship or constraints. Generally, the socio-economic process significantly contributed and played a great role for peaceful tribal co-existence and urbanization process in Ethiopia. In fact, it is because of such traditional associations that our society remains stable and cohesive.<sup>169</sup>

Generally, Iqub is an association established by a small group of people in order to provide substantial rotating funding for members in order to improve their livelihood and living conditions or investing in or starting businesses.

Lastly, the Luwa system is a social, political and religious institution which has prevailed among the Sidama nation with leaders been elected after every eight years. In the system, there is also division of power. The most significant warlord carrying the title ‘Jallawa’ and the deputy (Gadana) will be elected in a ceremony.<sup>170</sup>

---

<sup>167</sup> Tekeste Hagosi, etal, p.45

<sup>168</sup> Informants: W/ro Metsadatu Berihe, Woldemariam Kebede, Colonel Amdemeskel Megersa and W/ro Enanu Wolde

<sup>169</sup> Alula Pankhurst and Damen Haile Mariam, P.38

<sup>170</sup> Stanley S and D Karsten, *The Luwa system of the Garbicho Sub tribe of Sidama Southern Ethiopia: As A Special Case of an Age Set System*, (AAU, 1968), p.25,

Other three leadership positions on grab are woma, moote, and gadana, the mote is least involved with the luwa and primarily concerned with clan igurri) peace keeping among the various lineages bosallo.<sup>171</sup>

Luwa is a traditional administrative system which currently includes different aspects in the community such as economic, political and socio-cultural activities.<sup>172</sup>

In addition, Hamer stated that their traditional administration systems & practices started to decline because of Menelik II incorporation policy. However, the traditional& cultural practices are still prevailing up to now and they did not disappear completely. But in the 1970s, the society started to become modernize and the spread of Protestantism in the region was one of the reasons which led to the decline of their traditions.<sup>173</sup>

However, the agenda of this discussion is not about the Luwa traditional administrative system among Sidama people; but rather about how social institutions contributed to the foundation and development of Hawassa town in general. As Hailu stated, before the foundation of the town, Sidama people have annual Luwa celebration in a place called ‘Adaare Xawo’ (Adaare field) which have now become a recreational place.

The other place of significant importance were the current market center in the town is located was considered to be a Gudumale place (sacred place). This place is the venue for the annual celebration of the Sidama people New Year called Fiche.<sup>174</sup> Currently,

---

<sup>171</sup> John, Hamer, *Humane Development: Participation and Change among the Sadama of Ethiopia*, (University of Alabama, 1987), pp. 104-110

<sup>172</sup> Betana Hoteeso, *Sidama: Hizbina Bahlu* (Sidama: Nation and Culture), (AA, 1983), p. 149

<sup>173</sup> John, Hamer, “Circumvention of Power Dominance among the Sidama in Pre-revolutionary Ethiopia”, *In International Conference of Ethiopian Studies*, 8<sup>th</sup>, (AA, 1984), p. 72

<sup>174</sup> Informants: Ato Elto Sarmisa, Tesfaye Langano, Tessema Abebe, Kassahun Tefera and Hankara Harka

Hawassa city administration has changed the place into a restricted heritage site although the Sidama people's New Year is still been celebrated there.<sup>175</sup>

In the 1960s and 1970s, these in situation started to decline because of the spread of Protestantism to the south and southwestern Ethiopian regions.<sup>176</sup>

According to Mitiku, The Italian occupation period was characterized by mushrooming of Catholic Christian churches in Hawassa and surrounding areas. Later, they also built schools that offered Catholic teachings. Furthermore, Mitiku stated that these Catholic missionaries built the first school in Hawassa town. But however, during Derg regime, the school was converted into a military training center.<sup>177</sup>

#### **4.2.Hawassa and its tourism industry**

Tourism can be simply defined as travelling for recreational, leisure, religion, family or business purposes, usually for a limited duration of time. Tourism is usually associated with international travel, but may also refer to travelling to another place within the same country. The world tourism organization defines tourists as people “traveling to and staying in place outside their usual environment for not more than one year for leisure, business and other purposes.”<sup>178</sup> Other definitions:-

In 1971, Bhatia defined a foreign tourist as someone traveling abroad for at least twenty four hour.<sup>179</sup>

---

<sup>175</sup> Adissie Anito, etal, *Hawassa Tour Guide of Hawassa City*, (Hawassa City Administration Culture, Tourism and Communication Affairs Department), (Hawassa, 2013), p.18

<sup>176</sup> John Hamer, “The Religious Conversation Process among the Sidama of Northeast Africa”, *Journal of the International African Institute*, Vol.72, No.4, (Cambridge, 2002), p. 598-600

<sup>177</sup> Mitiku Werecho, “A History of Hawassa Comboni School (1964-1996),” MA Thesis, (AAU, 1998), P.6

<sup>178</sup> Peter Laimer, UNWTO, *Basic Concepts and Definitions: Travel and Tourism (domestic and international)*, Moldova 2010, p.5

<sup>179</sup> A. Bhatia, *International Tourism*, (New Delh, 1971), p.9

And also Gebrehengna, Tourism defined tourism in terms of particular activities chosen and undertaken outside the home.<sup>180</sup>

In 1994, the international Association of scientific experts, the World Tourism Organization identified 2 (two) forms of tourism in: Domestic Tourism, involving residents of a given country traveling only within that country: outbound tourism, involving non-residents traveling in another country. The terms tourism and travel are sometimes used interchangeably. In this context, travel has a similar definition to tourism, but implies a more purposeful journey.<sup>181</sup>

The term tourism and tourist are sometimes used pejoratively, to imply a shallow interest in the cultures or locations visited. By contrast, traveler is often used as a sign of destination. The sociology of tourism has studied the cultural values underpinning these destinations and their implications for class relations.

The emergence of specialist tour operators, who organized inclusive holidays by purchasing transport, accommodation, and related services and selling these at single price, brought foreign holidays within the price-range of a new and growing group of consumers.

In Ethiopia tourism industry; it was around 1960, that the potential of tourism drew the attention of the imperial government authorities. The first tourism office was established in 1962. However, a setback in international tourism demand had been seen during the military regime. From 1974 and next two decades, the industry was suffering from various adverse effects such as prolonged civil war, recurrent drought and restrictions on entry and free movement of tourists.<sup>182</sup>

---

<sup>180</sup> Gebrehanegna Gebru, Study on Socio-economic impacts of tourism in Axum town, Tigray regional State, Ethiopia, MA Thesis, Geography Department, (Addis Ababa University,2011), p. 11

<sup>181</sup> World Tourism Organization, "Global tourism forecast to the year 2000 and beyond," *Tourism forecast series Africa*, Vol.2, (Madrid, 1994), p.11

<sup>182</sup> Temesgen Kasahun, the tourism industry in Ethiopia, Mekele University, (Mekele, 2010), pp.5-6

But however, the transitional government started to build a lot of high storey buildings in the town. The town was now having different tangible and intangible heritage sites which attracted different foreign and local tourists thus generating a lot of income for governments of both old regimes and also currently benefiting the new government. Tangible heritages are physical representations of a particular culture which reveal the complex nature of man's interaction with nature. Tangible heritages can be seen, physically experienced and aesthetically sensed. They form the major corpus of heritage genre which the past generation could hand over its materials and inventions.<sup>183</sup>

As tangible Heritages sites, Loke palace of Emperor Hailesilassie, Residential palace of Ras Mengesha Seyoum (founder of Hawassa town), Haranfama Stele, Sidama Cultural Hall, Ginjbolo Natural Cave and Kuyowatta Artillery are attracting hundreds of local and foreign Tourists.<sup>184</sup>

Intangible heritages are the other forms which are described by their intrinsic value attached to them unlike tangible ones. Intangible heritages are representing by the cultural traits which can be expressed in idea, ideology, knowledge, wisdom, and concept of art, symbolic conceptualization as well as the performance associated to them.<sup>185</sup> In Hawassa town there are a number of intangible heritages which were discovered many years ago such as Fiche (Chambalaala) (Sidama New Year), Ramadan, Timket and Traditional Court of Sidama people.<sup>186</sup>

Lake Hawassa is also a very important natural resource of the city; which is considered as the main reason for the establishment of Hawassa and its naming. The lake is the biggest natural resource contributing significantly to the beautification of the city as well as income generation. The lake is a home to a variety of fish and bird

---

<sup>183</sup> World Bank, pp. 11-13

<sup>184</sup> Adissie Anito, pp. 11-12

<sup>185</sup> Abinet Alemayehu, etal, 2007E.C *socio-economic profile of Hawassa city*, (Finance and Economic development), (Hawassa, 2007), p.52

<sup>186</sup> Adissie pp. 13-14



species. Furthermore, the lake is one the crater lakes in the country with a diversified natural animals species.<sup>187</sup>

In addition, Lake of Hawassa is one the major source of fish for locale people. The on shores based restaurants and cuisines such as Amora Gedel, Tikur Wuha and Yefikr Haik are well known for preparing and serving delicious mouthwatering fish dishes with a breathtaking aroma that is irresistible. Moreover, this lake provides an ideal spot for fishing and boating. Hawassa town is an attraction by itself, with full of life and an attractive outdoor market that gives life a flavor with its green area.<sup>188</sup>

According to the yearly magazine of Hawassa town, the municipality income generated from tourism was 72, 378 between 1960s and 1970s.<sup>189</sup>

In conclusion, data published by the Ministry of Urban and Tourism indicated that the lake of Hawassa was and it is still one of the major tourists site in the country. In total, there are around 6(six) other tourist destinations sites in the SNNPR region as shown by the table below.

No.	Major tourist destinations	Location
1.	Tia stale paleo-anthropological site	Guraghe zone Sodo(SNNPR)
2.	Lake of Hawassa (Boat trip, sport fishing, bird watching)	Hawassa (Sidama zone) SNNPR
3.	Maze national park	SNNPR
4.	Nech Sar national Park, Lake Chamo boat trip, lake Chamo crocodile congregation	SNNPR Arbaminch
5.	Konso Cultural landscape	SNNPR (Konso)

<sup>187</sup> K.V. Suryabhadgavan, etal, “Multi-criteria evaluation in identification of potential ecotourism sites in Hawassa town and its surroundings”, Ethiopia, *Journal of Geomatics*, Vol.9, No.1, (AAU, 2015), p.86

<sup>188</sup> Ministry of Urban Development and Construction (Urban Tourism and Heritage Planning Manual), (Addis Ababa, 2011), p.84

<sup>189</sup> A Magazine of Hawassa Municipality, (Awassa, 1966), p.2

6.	Lower Omo valley	SNNPR (Omo)
7.	Omo national Park, Mago National Park, Tama and Chlbi wild life reserves, Murule and woloshet sala controlled hunting areas.	SNNPR

Table 1.1. From Urban and Tourism ministry paper

### **Conclusion**

This study has been useful in identifying some of the factors or problems which hinder some towns in stable changes and foundation and historical fact not to copy urbanization process to the one town. Historical studies and existed historical sources support were found to influence the study urbanization process in the country. Moreover, different factors such as uninteresting to support, ethnically and as well as political cases restricts the people to bring a important history on different aspects. Most urban areas in Ethiopia were occupied by educated people with no giving attention to ward to historical heritages in order to keep to the next generation. In addition, to this the barriers of using important sources in writing different aspects of the past including historical sources and knowledge on the sources was among the problems. This was unmet indication of the historical paper in the higher educational institutions.

Based on the above problems, the following are recommended: the discipline should work with the different disciplines in order to create the importance of historical studies since this study concerns to different aspects.

## **Bibliography**

### Unpublished Documents

#### **I. Archives**

NALA (National Archive and Library Agency)

Folder No.	File No.
1. 1.2.77	1.17.1.6.11.04
2.>>	2.17.1.6.11.06
3. >>	3.17.1.6.02
4.>>	4.2.1.12.06

Hawassa Textile factory

1989/78 17.19.19.2

#### **Sidama Zone Administration Bureau Archives**

Folder No.	File No.
1. SZ/77/2	23/A/KO/67
2. >>	SZ/05/2

- |            |                |
|------------|----------------|
| 3. SZ/56/7 | 19058/59/41/13 |
| 4. >>      | 987/479/9      |
| 5. >>      | 4648/2/3/4/38  |

### **Reports**

European Commission.2012. “*Cities In the Europe the New OECD-EC: Regional and Urban Policy.*” Stockholm.

A Magazine of Hawassa Municipality. 1966. Awassa.

### **Thesis**

Amanuel Korga. 1989. “Utilization of Hawassa Health Centre: A Study in Medical Geography”,

A Senior Essay, College of Social Science, Department of Geography, AAU.

Ambaye Ogato. 2000. “A History of the Development of non-garrison towns in

Sidama with particular reference to Erba town from foundation up to 1974”, Senior

Essay, College of Social Science, Department of History, AAU.

Aynie Habtamu. 2010. “The Role of Social Capital in Hadiya Family: The Case of Bukuna Checheyencho Kebele in Lemo *Woreda*, Hadiya Zone of Southern Nations Nationalities and Peoples’ Region”, MA Thesis, Institute of Gender Studies, AAU.

Berhanu Dawa. 1985. “Problems and prospect of the Awassa state farm”.Senior Essay

Department of Geography, College of Social Science, AAU.

Bjeren, Gunila. 1985. “Migration to Shashemene: Ethnicity, Gender and Occupation in

Urban Ethiopia”, *Institute of African Studies*. PhD, Uppsala.

Mitiku Werecho. 1998. “A History of Hawassa Comboni School (1964-1996)”, MA

Thesis, College of Social Science, Department of History, AAU.

Owens J. Travis. 2008. "Beleaguered Muslim Fortresses and Ethiopian Imperial Expansion from the 13<sup>th</sup> to the 16<sup>th</sup> Century", MA Thesis, Department of Security Studies. California.

Umer Nure. 1997. "A History of Dilla Town from its foundation up to 1991", MA Thesis, College of Social Science, Department of History, AAU.

### **Published Documents**

### **Journals and Articles**

Adissie Anito. 2008 E.C. "Fiche" *Journal of Culture and Tourism of Hawassa city*. "Culture, Tourism and Communications Affairs Department." Hawassa.

Alula, Pankhurst. And Damen Haile Mariam. 2000. "The Iddir in Ethiopia: Historical Development, Social Function, and Potential Role in HIV/AIDS Prevention and Control." *Northeast African Studies*. Addis Ababa University.

Araya Reda. 1983. "the Famine in Northern Ethiopia", *Review of African Political Economy*, No. 27/28. Francis.

Berouk Mesfin. 2010. "The Architecture and Conduct of Intelligence in Ethiopia: 1974-1991." *International Journal of Ethiopian Studies*, Vol. 5, No. 1, Addis Ababa.

Cecil, Manona. 1988. "Small Town Urbanization in South Africa: A Case Study",

*African Studies Review*, Vol.31, No.3, Cambridge.

Clark, David. 1998. "Interdependence in an Urban world: an Historical Overview,"

*The Geographical Journal*. Vol.164, No. 1. Coventry University.

Colburn D. Forrest D. 1989. "The Tragedy of Ethiopia's Intellectuals", *the Antioch*

*Review*, Vol. 47, No. 2, Antioch.

Cohen John M. 1975. "Traditional Politics and the Military Coup in Ethiopia," *African*

*Affairs*, Vol. 74, No.295, Oxford.

Colbrun, Forrest D. 1989. "The Tragedy of Ethiopia's Intellectual", *Antioch Review*,

Vol. 47, No.2. Antioch.

Dessalegn Rahmato. 1979. "Awassa: A Limited Impact Study. Research Report",

No.29. *Institute of Development Research*. AAU.

Fallon. F, etal. 1975. "Former Lake Levels and Climate Change in the Rift valley of

Southern Ethiopia: Discussion. "*The Geographical Journal*, Vol.141, No.2,

London.

Fasil Taye etal. 2008 E.C. "Feleg Hawassa", *Journal of Hawassa city*, Vol.1, No.19,

Hawassa.

Girma Begashaw. 1978. "The Economic Role of Traditional Savings and Credit

Institutions in Ethiopia, Savings and Credit Institutions in Ethiopia." *Savings and*

*Development*. Vol.2, No.4, Rome.

Hamer John. 2002. "The Religious Conversation Process among the Sidama of

Northeast Africa", *Journal of the International African Institute*, Vol.72, No.4,

Cambridge.

Hawassa City Administration. 2003 E.C. "Hibir Hawassa." *Journal of Hawassa City*.  
Hawassa.

Hawassa city Administration. 2009 E.C. "Feleg Hawassa," *Journal of Hawassa city*,  
Vol.1, No.20. Hawassa.

John. Cohen M. 1987. "Integrated Rural Development: the Ethiopian Experience and  
the Debates", *Institute of African Studies*. Uppsala.

Kingsley, Davis. 1955. "The Origin and Growth of Urbanization in the World", *In*  
*Journal of American Sociology*, Vol. 60, No. 5, Chicago.

Kapel i uk, Olga. 1982. "A Novel about the Red Terror in Ethiopia", *Northeast*  
*African Studies*, Vol. 4, No. 2, Michigan, University.

Narain. D. 1960. "Urbanization and Some Social Problems." *Indian Sociological*  
*Society*. Vol.9, No.2, India.

Rashid Shahidur. 2007. "Distortion to Agricultural Incentives in Ethiopia." *Ethiopian*  
*Development Research Institute*. No. 43. Addis Ababa.

Richard, Pankhurst. 1982. "A History of Modern Ethiopian Towns from the Age to  
the early

19<sup>th</sup> century." *In Journal of Ethiopian Studies*. Vol. 8, Addis Ababa.

Salau, Adeola. 1978. "The Political Economy of Cities in Tropical Africa." *In Journal*  
*of Civilization*, Vol. 28, No. ¾, Universite de Bruxelles.

Stamboul F. and A.Zgal. 1976. "Urban life in Pre-North Africa." *Britain Journal of*  
*Sociology*, Vol.27, No. 1, London.

Suryabhagavan, K.V.etal. 2015. “Multi-criteria evaluation in identification of potential ecotourism sites in Hawassa town and its surroundings”, *Ethiopia, Journal of Geomatics*, Vol.9, No.1, AAU.

The Ethiopians Committee on Immigration.1982. “Human Rights Violations in Ethiopia: the case for permanent Adjustment of Immigration status for Ethiopian in the United States.” *In Journal of Opinion*. Vol.12, No. ½. Cambridge.

Yohannis Abate. 1978. “Urbanism and Urbanization.”*A Journal of Opinion*. Vol. 8, No. 4, Cambridge.

### **Conference and Proceedings**

John, Hamer. 1984. “Circumvention of Power Dominance among the Sidama in Pre Revolutionary Ethiopia.”*In International Conference of Ethiopian Studies*, 8<sup>th</sup>. AA.

### **Books**

Abinet Alemayehu. 2007 E.C. *Socio-economic and Geo-spatial data analysis and Dissemination core work process*. Hawassa.

Abbink, Jon. 1995. *The Impact of Violence: the Ethiopian Red Terror’s as a Social Phenomenon*. Netherland.

Adise Abnito, etal. 2013.*Tour Guide of Hawassa city*. (Culture, Tourism and Communication Affairs Department), Hawassa.

Adissie Anito. 2008 E.C. Fiche. *Journal of Culture and Tourism of Hawassa city*“(Tourism and Communications Affairs Department). Hawassa.



Alemayehu Geda. 2005. *The Political Economy Growth in Ethiopia*. Addis Ababa University.

Alemayhu Bishaw, Jon Lasser. 2012. "Education in Ethiopia: past, present and future prospects." *African Nabula*. Issue. 5, (Bahir Dar University, Texas State University).

Atkins, Harry. 2000. *Geography of Ethiopia*. AA.

Bahru Zewde. 2002. *A History of Modern Ethiopia from: 1855-1991*. Addis Ababa University.

Bahita Kinfe. 2007. *Hawassa: Cherka cherk fabrika achir Tarik*, Hawassa: Short history of Hawassa Textile fabric. Hawassa.

Bhatia, A. 1971. *International Tourism*. New Delhi.

Betana Hoteeso. 1983. *Sidama: Hizibna Bahlu* (Sidama: Nation and Culture). Addis Ababa.

Carrier G. James. 2005. *A Hand book of Economic Anthropology*. New York.

Doresse, Jean. 1959. *Ethiopia: Ancient cities and Temples*. London. New York and Toronto.

Ethiopia. 1958. *General Information*. Issued by the press and Information Department. Addis Ababa.

Fekadu Gedamu. 1974. *Urbanization, Polytechnic Group Voluntary Association*. Addis Ababa.

Gebrehanegna Gebru. 2011. "Study on Socio-economic impacts of tourism in Axum

- town, Tigray regional State, Ethiopia.” MA Thesis, Geography Department, Addis Ababa University.
- Giddens, A. 1955. *The Consequence of modernity*. Tonnes.
- Hamer, John. 1987. *Humane Development: Participation and Change among the Sadama of Ethiopia*. University of Alabama.
- Hawassa City Administration 2000-2005 E.C. 2007 E.C. *Transformation plan: Hawassa Besira Lay* (Hawassa on work). Hawassa.
- Horvath J. Ronald. 1968. *Towns in Ethiopia*. Bonn.
- Imperial Ethiopian government. 1968. Central Statistical Office. *Survey of Major towns in Ethiopia*. AA.
- Jacob Wiebel. 2015. “*Let the Red Terror intensify*”: *political violence, governance and society in urban Ethiopia 1976-78*. Durham University.
- Juan, A. Barceló. 2002. *Juan, the Origin of the City: from Social theory to Archeological Description*. Netherland.
- Laimer Peter. 2010. *UNWTO: Basic Concepts and Definitions: Travel and Tourism (Domestic And International)*. Moldova.
- Markos Tekle et al. 2003. *Sidama: Hizbina Tariku (Sidama Nation and History)*, (Sidama zone Culture Tourism and Communication Affairs Department). Hawassa.
- John Markakis. 1978. “Nationalities and the state in Ethiopia”, *third World Quarterly*. Vol.11, No.4. France.
- Mats, Sandewall. 2014. *Forest Facts: (Results from the Swedish University of*

Agricultural Science).Hawassa.

Ministry of Urban Development and Construction. 2011. *Urban Tourism and Heritage*

*Planning Manual*. Addis Ababa.

Raymond Li. 2012. *The Red Terror: the result of Lennin's Development as a leader*

*Historical Paper*. London.

Richard Pankhurst. 1968. *The Foundations of Modern Education in Ethiopia*. AAU.

Richard Pankhurst. 1969. *Language and Education in Ethiopia: Historical*

*Background to the War Period*. H.S.I.U.

Robel Mulat. 2006 E.C. *The Face of Hawassa: A Brief Introduction to how its Image*

*became Plural*. Hawassa.

Ronald, Iglert and Christian Welzel. 2005. *Modernization, Culture change and*

*Democracy*. Cambridge.

Stanley S and D Karsten. 1968. *The Luwa system of the Garbicho Sub tribe of Sidama*

*Southern Ethiopia: As a Special Case of an Age Set System*. AAU.

Temesgen Kasahun. 2010. *The tourism industry in Ethiopia*. Mekele University.

World Bank. 2006. *Ethiopia in Makeda's footsteps: toward a strategy for pro-poor*

*tourism development*. Netherland.

World Tourism Organization. 1994. "Global tourism forecast to the year 2000 and

beyond." *Tourism forecast series Africa*, Vol.2, Madrid.

United Nation World Tourism Organization. 2010. *Basic Concepts and Definition:*

*Travel and Tourism (domestic and international)*. Moldova.

United Nation World Tourism Organization. 2015. *UNWTO Tourism Highlights*.

Madrid.

Zelege Kebede and Serkalem Alemayehu. 1999. E. C. *History of Awassa Town: 1952*

*1999 E.C.* Hawassa.

### List of Informants

No.	Name of informants	Date of interview	Age	Place of interview	Remarks
1.	Abdella Umer	13-2-2017	65	Hawassa (alamura 01 kebele	Dweller of the town and former security guard of Hawassa Tobacco plantation in project
2.	Abera Tefera				The former ruler of Derg government
3.	Abera Tolosa	11-4-2017	71	Hawassa (Haweela tuula duguna laga	Soldier of Derg
4.	Alemayehu Mehanay	1-23-2017	62	Hawassa (Atoote Bar	Dweller of the town since Imperial to now
5.	W/ro Alem Haile Hagos	17-2-2017	70	Hawassa (at her home)	Former the waiter of Wabeshebele No. 1 hotel
6.	Colonel Amdemeskel Megersa	23-2-2017	82	Hawassa Harar kebele at Warka hotel	Member of 404ex-soldiers and president of SNNPR regional elders organization
7.	Argano Felege	4-4-2017	80	Hawassa (Harar kebele of elders village	The member of 404 ex-soldiers
8.	Asefa Firew Girma	8-2-2017	69	Hawassa (in front of Addisu Menehrya ( new bus station in the town	Former one of investors in the town; the owner of central international hotel

9.	Asfaw Dingamo	29-3-2017	62	Wondo genet Blen lodge	One of the freedom fighter of Sidama people during Derg regime
10	Ashagre Belew	20-2-2017	79	Hawassa (at his home of village of elders	member of 404 ex-soldiers (finance officer at elder office of SNNPR regional office
11	W/ro Aynalem Buche	20-2-2017	69	Hawassa (chafasine)	Dweller of the town
12	Ayano Baraaso	20-4-2017	62	Hawassa (serategna sefer)	Former mayor of the town
13	Beyene Mikael	6-4-2017	84	Hawassa (fikir haik), love lake	A former worker in Awassa Agricultural College
14	W/ro Birke Mogese	13-3-2017	67	Hawassa (the village of elders her home	Member of 404 ex-soldiers
15	Hamsa Alek Bizuneh Yohannes	15-3-2017	82	Hawassa piazza (yamare hotel)	Main manager in the organization of elder of SNNPR regional office and also the member of 404ex-soldiers
16	Bogale Kumsa	10-4-2017	60	Hawassa (serategna sefer bar)	Former expert in finance and economy department
17	Bolke Boshora	10-2-2017	62	Hawassa (in front of Textile factory)	Former Hawassa Textile factory employee
18	Dangiso Dalle	8-2-2017	56	Hawassa (sefere selam)	Former employee at health center of Vendor Drug enterprise
19	Dechassa Jimma	22-3-2017	70	Hawassa (Loke)	Dweller of the town (former security guard at bushulo prison)
20	Dubale Adaare	7-2-2017	62	Hawassa (serategna sefer)	The dweller of the town

21	Dureessa Latamo	6-4-2017	75	Hawassa (Chaffe betel bar)	Former employee at house and hotel ministry of Hawassa branch
22	Elto Sarmisa	8-2-2017	53	Hawassa (Monopol)	Former employee at Awassa Agricultural College
23	W/ro Enanu Wolde	15-2-2017	78	Hawassa (Harar kebele)	The member of 404 ex-soldiers
24	Etenesh Ketema	16-4-2017	67	Hawassa (Aroge gebeya)	Former municipality employee in record office
25	Eyasu Atnafu	13-2-2017	78	Hawassa (Mobil sefer)	Former employee of Hawassa Textile factory
26	Faara Fakisa	3-4-2017	62	Hawassa (Kombon sefere)	Hawassa (05kebele)
27	Getachew Ledamo	7-2-2017	59	Hawassa (Sefere selam)	Dweller of the town
28	Gezahegn Alehign	7-3-2017	60	Hawassa (Referral hospital sefere)	Former employee at yirga Alem hospital
29	Gichamo Awano	14-3-2017	69	Hawassa (Monopol)	Dweller of the town
30	Asri Aleka Gurm Tolosa	11-4-2017	80	Hawassa (Logita)	The member of 404 ex-soldiers
31	Hagiirso Bullo	10-4-2017	67	Hawassa (Tabor)	Dweller of the town
32	Hailu Sidamo	5-4-2017	72	Hawassa teacher training center (TTC)	The dweller of the town ( judge of the Idir of Mahbere Mi”imanan
33	Hailemeskel Aregaw	2-3-2017	79	Hawassa (Adebabay sefer maznagna maikel)	Member of 404 ex-soldiers
34	Hankara Harka	30-2-2017	69	Hawassa (Duume sefer)	Village Elder of the community
35	Aleka Kalik Girum	31-1-2017	76	Hawassa (Chefasine)	The member of 404 ex-soldiers
36	Kassa Arooresa	25-1-2017	52	Hawassa (Teeso sefer) bar	The dweller of the town from1975-

37	Kassahun Tefera	27-4-2017	59	Hawassa (Serategna sefer)	Former the head of Municipality of Hawassa town
38	Kebede Maru	28-3-2017	57	Hawassa (Andinet sefer)	Former cotton factory worker
39	Kebede Mesfin	28-2-2017	71	Hawassa (Haranfama)	Former Wabeshebele No.1 waiter to 1976-1981
40	Ketema Getaneh	21-2-2017	82	Hawassa (Guwe)	Former municipality head 1983-87 (currently retired government employee)
41	Ledamo Nesho	13-2-2017	72	Hawassa (Finchawa)	Dweller of the town
42	Legese Wolde	12-4-2017	68	Hawassa (Tullo)	Former mayor of the town (1991-1993)
43	Lele Bakalo	6-3-2017	82	Hawassa (Alamura)	The dweller f the town
44	Markos Egato	4-2-2017	62	Hawassa (Dato Odaho)	Dweller of the town
45	Mamo Yeshareg	2-2-2017	50	Hawassa (Alamura)	Dweller of the town
46	Matwos Legamo	9-3-2017	67	Hawassa (Dato Odaho)	Former guard of teacher training college
47	Meiraf Gidey	27-3-2017	58	Hawassa (Tulla rural)	Member of the 404 ex-soldiers
48	Mekonen Legese	14-4-2017	67	Hawassa (Tulla 01)	Former employee of Hawassa Textile factory
49	Mekuriya Abetu	19-4-2017	79	Hawassa (Haranfama)	The member of 404 ex-soldiers
50	Mengesha Maninegerew	16-3-2017	69	Hawassa (Adare)	Former teacher at Yirga Alem college
51	Mengesha Waariko	11-4-2017	55	Hawassa (Gudumale)	Dweller of the town
52	Shaleka Mesfin Haile	9-2-2017	79	Hawassa (Harar)	The member ex-soldiers
53	W/ro Metsadatu Berihe	2-2-2017	67	Hawassa (Chefe kotijabesa)	The member of 404 ex-soldier



54	Ato Negash Haatu	22-3-2017	79	>>	The dweller of the town
55	Paulos Baaye	3-4-2017	71	Hawassa (Wukro)	Former security guard of the resort of Wonde before it sink
56	Shewa Firew Girma	21-3-2017	58	>>	Government retired
57	Ato Shibiku Magane	28-4-2017	52	Hawassa (Daka)	Former mayor of the town
58	Sultan Mohammed	11-2-2017	67	>> (Alamura)	Former Hawassa Textile factory worker
59	Tadessie Motossa	1-3-2017	62	>>	Dweller of the town
60	Tamirat Fenta	4-6-2017	70	Hawassa (Philadelphia)	Dweller o the town
61	Tekeste Hagos	10-4-2017	71	>>	The soldier of Derg government
62	Terefe Fire	14-4-2017	68	>> (Tullo)	Former head of municipality of Hawassa town
63	Tesfaye Abebe	19-4-2017	67	>> (Gemeto)	The dweller of the town
64	Tesfaye Langano	5-4-2017	57	>> (Chafe)	The dweller of the town
65	Aleka Temesgen Tamirat	14-2-2017	75	>> (Gudumale)	The member of the 404 ex-soldiers
66	Tessema Abebe	17-3-2017	79	>>	The village chief before the kebele of sink (Loke)
67	Asri Alek Tessema	30-3-2017	82	>> (Harar)	The member of 404 ex-soldiers
68	Ato Wanna Gebeyehu	9-2-2017	79	>>	The member of 404 ex-soldier (the main chief in SNNPR manager in the organization)
69	Woldemariammm Kebede	17-4-2017	79	>> (Harar)	The member of 404 ex-soldiers
70	Yeshaw Saleh	10-3-2017	62	>> (Gudumale)	Former records officer at Sidama zone bureau

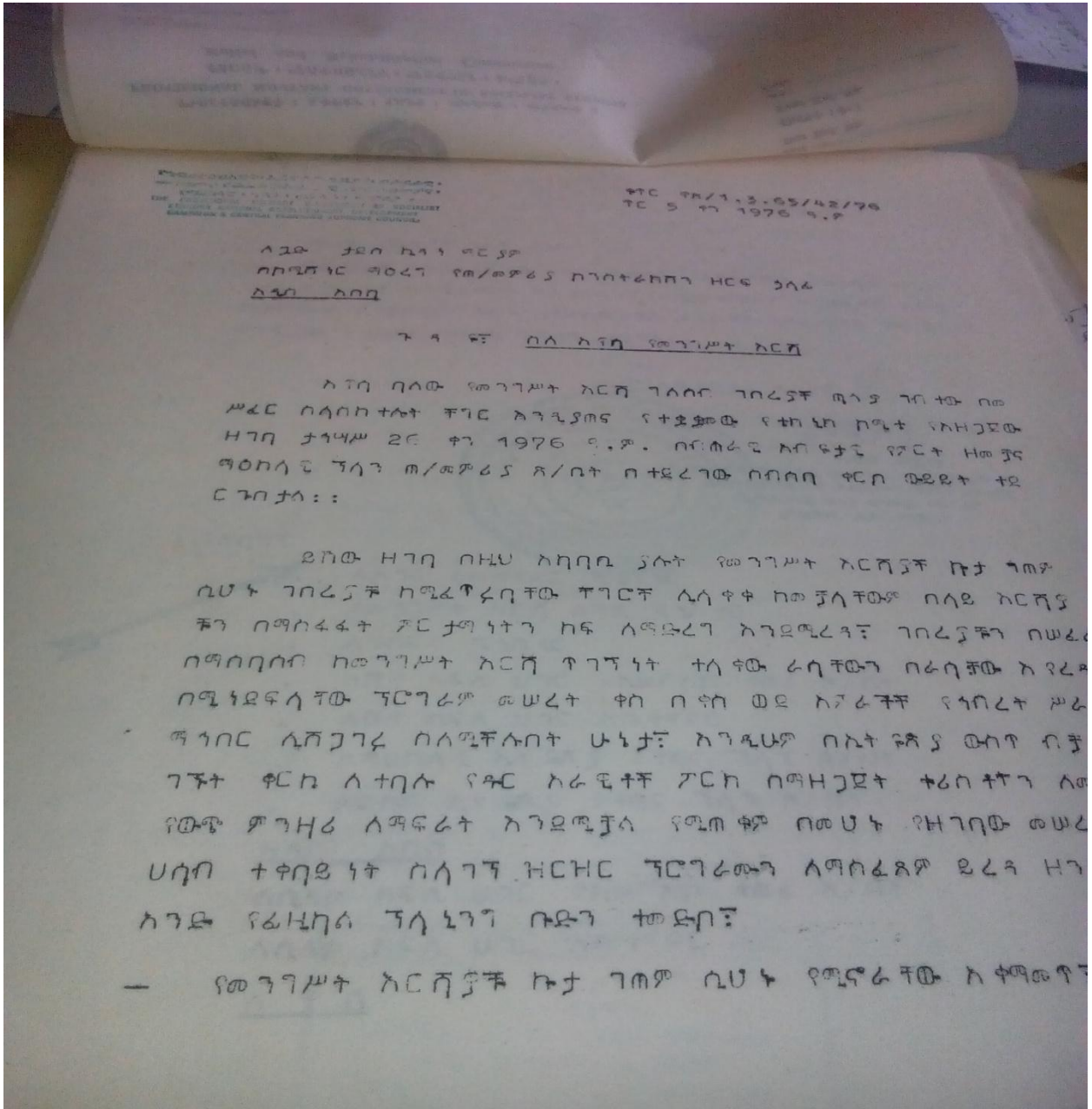
71	Yesuf Fantu	14-3-2017	79	>> (Harar)	The member of 404 ex-soldiers
72	Yesuf Hamid	6-2-2017	57	>> (Arab sefer)	Former municipality head of the town
73	W/roYimegnushal Tadesse	24-3-2017	67	>> (Harar)	The member of 404 ex-soldiers

### **Maps of Hawassa town**









Appendix3: about farming field and the people occupying the field available in NALA center







ጥር. 464.3/2/3/4/3  
 የባለቤት: 30.11.1964 ዓ.ም.

ለሌ / ለገዢ ገናኛው ወ/ሥላሴ  
 የባለቤት ወገን ወህን ቤተ ክስተት  
 አዋጅ

በአዋጅ የሚገኘውን ቤት ጠቅላላው አገልግሎት ሰጠው ለሌሎች  
 ለዚህ ሥራ የተመደበው በው በሚያሳዩው አይነት ጥቅም ላይ አስፈላጊ  
 አገልግሎት አገልግሎት ለማድረግ ሲችል ።

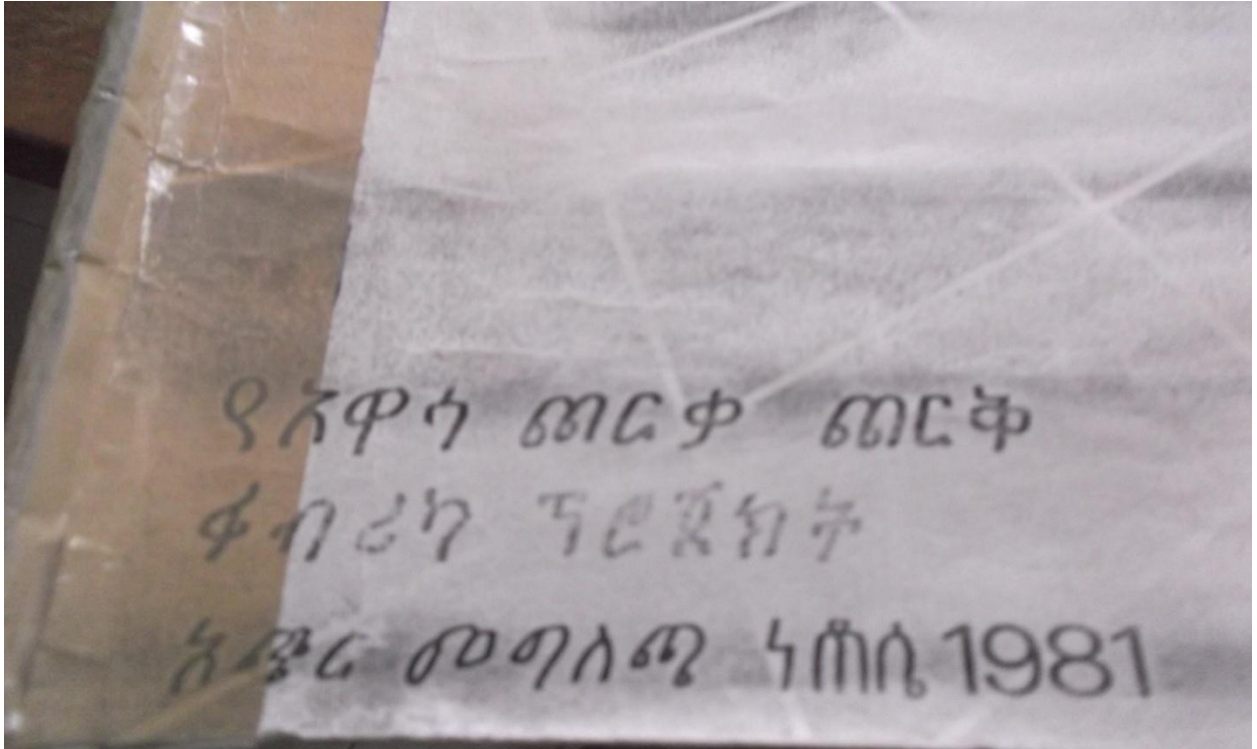
የአዋጅ ገዛዥ ቤት በታህሳስ 1964 ዓ.ም. ለጥር አስፈላጊ ወደ  
 ሥራ ቤት በመሆኑ አገልግሎት ለሌሎች ለሚያስፈልገው ለዚህ ደብዳቤ ገልጻል ።

*[Signature]* 30/3/64  
 30-3-64

*[Signature]* 30/3/64  
 በባለቤት ጋር

ገልጻል  
 ለአዋጅ ገዛዥ ቤት  
 አዋጅ

**Appendix6-about the Palace of loke in Hawassa town in 1964 E.C. (1971) sent by the ministry of prisons house coordinator available in Sidama administration**



**Apendix7- prepared by the Derg government to show that the Textile factor was started giving service from 1981E.C. (1988) available in Hawassa town textile**



12 12

X 243931  
11252/46

ለከበር ደኅንነቱ በተለ በዓገ  
ዓቢዩ ጠቅላይ ገዛት አገራል

ዐርገ ዓለፍ ፡፡

ገዳ:- ሰለሞን ከተማ አደጃ ፡፡.....

ከከር ሆኔ

በከርከሰተ ሰለተጠቀሰው ከተማ አደጃ ገርግዶ ጥገህጫ በሙሉ ያሳገገ ተ  
በሌ በገዛቸ ጊዜ በታወ ለሰዓት ሥራና ለከተማ የሚሰጡ ሙሉን ተወሰኑ በከበር ረስ  
አደፍርሰው ገዥነት ጊዜ አገዛጥነቱን ጋሌል ግርግር ገዛውና በሆርገራ ታዩ ታዘው የከወር  
ፕላን ግራፊያና የአካባቢ ሥራ አገልግሎት ለቤተ ግብርና የሚሰጡ በታዘው ሥራ  
አገልግሎት ተደርጎ ነበር ፣ በጋላ ከከር ደኅንነቱ ግንባታ ሥራ ለዓቢዩ ጠቅላይ ገዥነት  
በተሾሙ ጊዜ ህገ-ገዥ የሰለሞን ሰዓት ሥራ አገልግሎት ታዘው አገልግሎት አሁን የሥራ  
ዲኒቲቲ ተጠለው ከተሾሙ በጋላ የሆራቶች ሥራ አገልግሎት ከገርግዶ ገደብ ጋር ተዘዛቸውን  
ከውቃሉ ፡፡.....

ሰለሞን በዚህ ሥራ ጠቅላይ ገዥነት ለገዛው በሚገኙት ልዩ ልዩ ገዳት አገልግሎት  
ገደብ ለሰዓት ሥራና ለከተማ የተሰጠውን ሥራ ልዩ የሚሰጡ ከገደብ ጋር የሥራና የገደብ  
ዲኒቲቲ ለከገር ገዛት ዲኒቲቲ አገልግሎት በዚህ ደብዳቤ ገልግሎት ተወክሏል ፡፡.....  
ከዚህ ከገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር  
ርስዎ አገልግሎት በከገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር  
አርገሙ ለሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር  
ከገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር የሥራና የገደብ ጋር

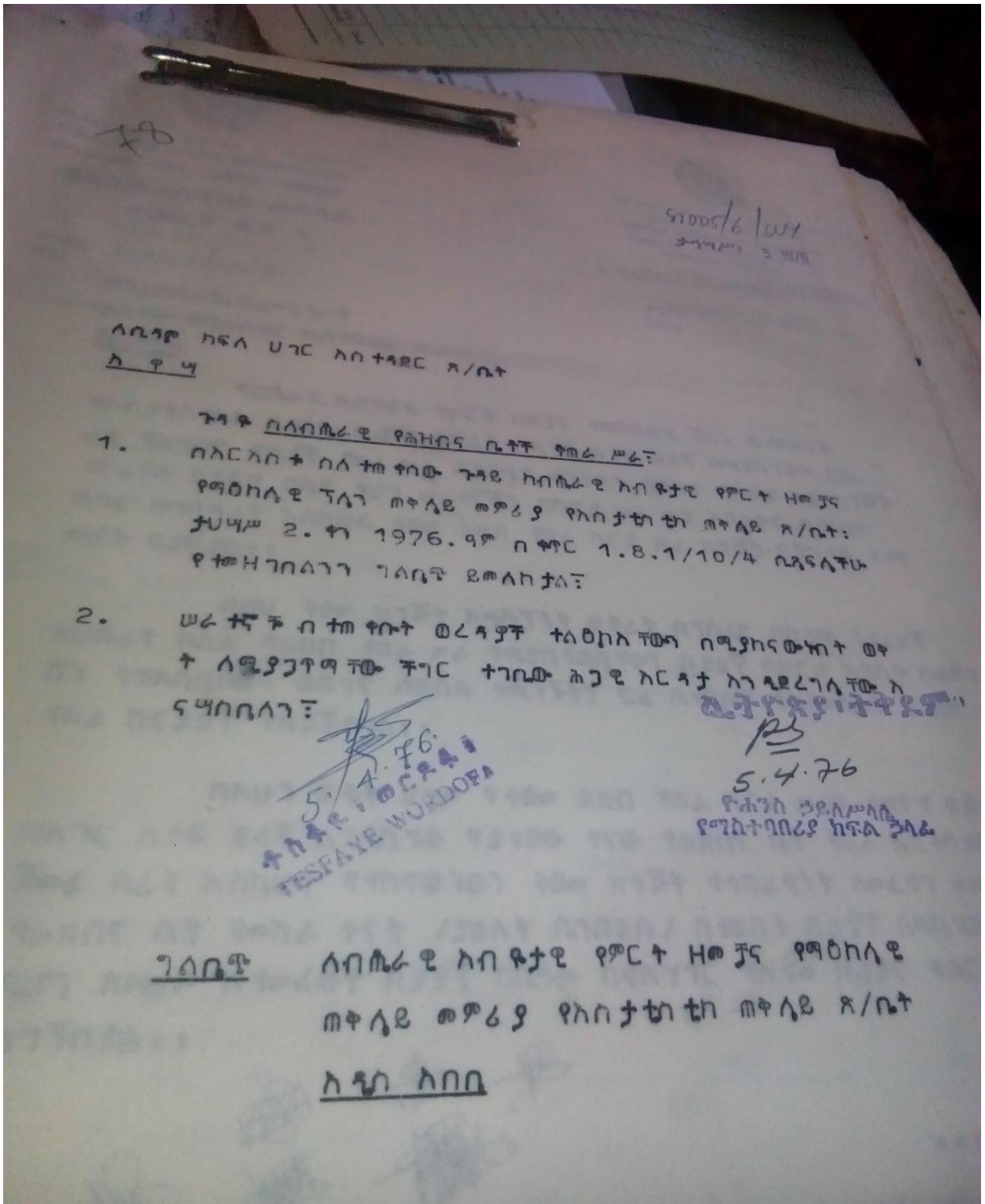
Handwritten signature and date: 14.5.52

Handwritten signature and official stamp

ገልግሎት  
አገልግሎት ጋራ  
በደብዳቤ ገልግሎት ጋር  
10938-4426

Appendix7- about the foundation and visit of Emperor Hailesilassie Hawassa town and comments regarding to the town. Available in Sidama zone administration





78

5/005/6/10/1  
3-7-76 5/876

ለቢሮ ክፍለ ሀገር አስተዳደር ጽ/ቤት  
አ. 9. 4

ጉዳዩ በሰብራራዊ የሕዝብና ቤተሰብ የጠራ ሥራ፣

1. በአርአቤት ስለተጠቀሰው ጉዳይ ከሰብራራዊ አብዮታዊ የምርት ዘመንና የግዕዝላዊ ፕላን ጠቅላይ ጠምሪያ የእስታቲስቲክስ ጠቅላይ ጽ/ቤት፣ ታህሣሥ 2. ነገ 1976. 9ኛ በቁጥር 1.8.1/10/4 ቢጻፍላቸው የተዘገበላቸው ገለቤቶች ይመለከታሉ።

2. ሠራተኞች በተጠቀሱት ወረዳዎች ተለዕኮአቸውን በሚያከናውኑበት ወቅት ለሚያጋጥሟቸው ችግር ተገቢው ሕጋዊ እርዳታ እንዲረገግባቸው እናሳስባለን።

5.4.76  
የገቢዎች ሚኒስቴር  
TESFAYE WERDOFA

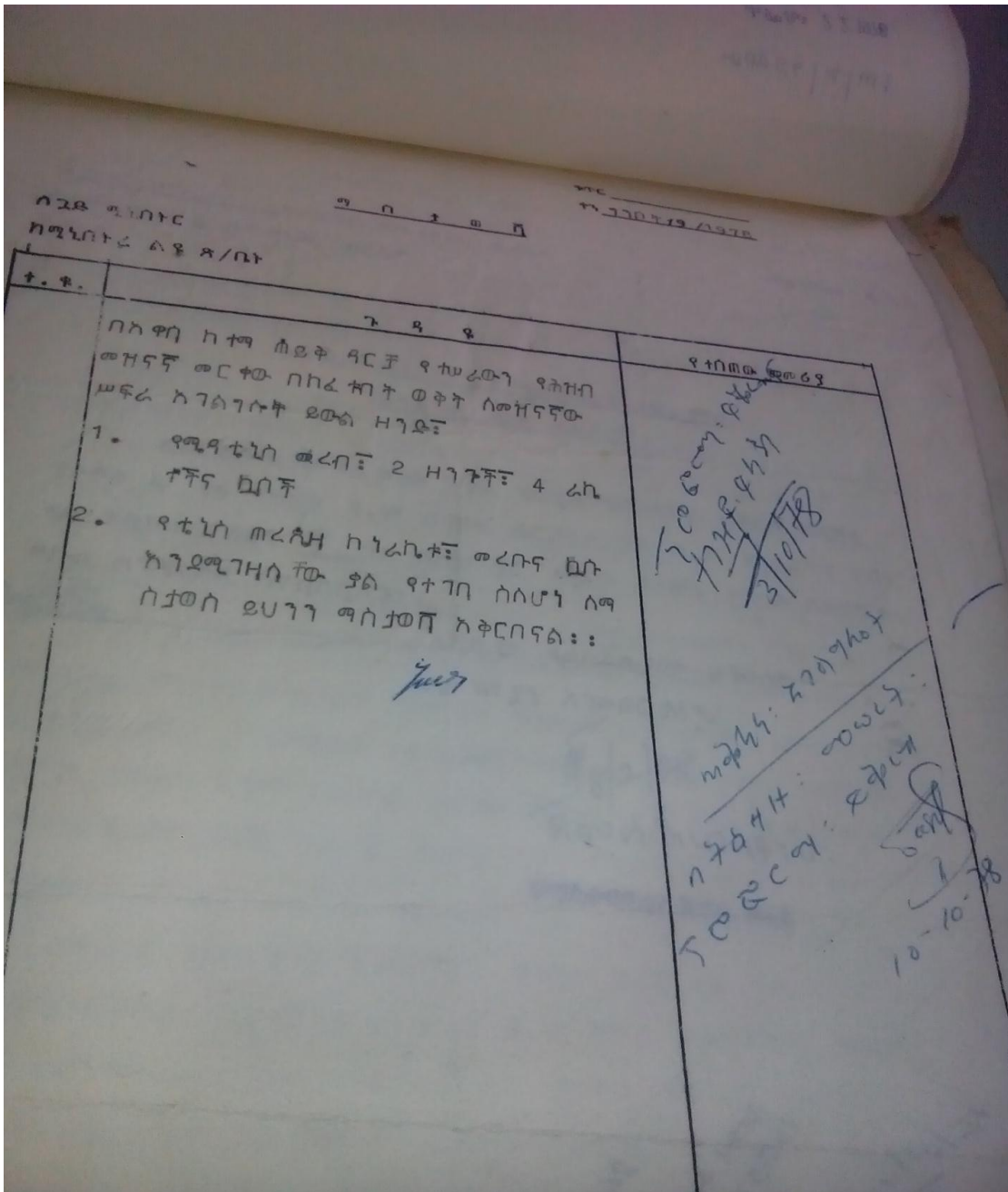
5.4.76  
የሕገ-መንግሥት  
የግዕዝላዊ ክፍለ ጋራ

ገለቤቶች ሰብራራዊ አብዮታዊ የምርት ዘመንና የግዕዝላዊ ጠቅላይ ጠምሪያ የእስታቲስቲክስ ጠቅላይ ጽ/ቤት  
አዲስ አበባ

Appendix 8- about Sidamo province statistical information in 1976 E.C. (1983) including Hawassa town available in NALA

ተ.ተ	አወጣጥ	ወረቀት	የወረቀት ርዕስ በተገባ ስያ	የወረቀት ርዕስ በተገባ የሚገኙ የሕ/ባዘገ	የ ር ር ል
1	ቦረና	ዶሎ ህገ የያሌ ድረ	ዶሎ ህገ የያሌ ድረ	3984 15000 6500 3480	
2	አረር	ቦርጂ አረር ተሰተሌ ያገሉ ሀ/ግር ያያ	ቦ ያዎ ወ ቷ ገረርባ ዊላዊ ያገሉ ሀ/ግር ያያ	2390 1480 2100 5803 7315	
3	ጸያጸያ	አርራሃ አዶሳ የደረ ቦረ አዶ ድረ	ወያ ከ/ወገገሥተ ከገተግ ቦረ ቫኪብ ቦለዋ	565 14000 2861 4835 6128 2550	
4	ወላይቷ	ከወቫ ሀዎቦ ቦደተሪ ያ አሩ ዳዎተጋሌ ቦለብ ዳዎተወይዳ	ቦሌ ጠባላ ቦዶ ገጠቤ ቦዳቲ አረቫ ቦዳሃ	2616 2455 21414 2593 3826 3684 2710	
5	ጌዳሳ	አግር ፍ/ገዳተ ወናጌ ጠሌ ይ/ጠፈ	ቦሌ ጠለለቀተ ወናጌ ጠሌ ይ/ጠፈ	2000 2000 22250 2173 6623	
6	ሲዳማ	አርቤገና ዳሌ ሸቦዳና አዋሃ አለቷወገዶ ቦገሃ ሀ/ቦለዎ	አርቤገና አቦበተ ለቡ አዋሃ አ/ወዳዶ ዳዬ ሀ/ቦለዎ	1365 2126 6502 29562 13070 3027 1865	

Appendix9- according to 1976 E.C. (1983), the number of the population in the towns in Sidamo province, particularly Hawassa town and the source is from NALA.



**Appendix11-the Derg government sent the letter to Hawassa town administrative establish the public entertainment in the town during Derg regime in 1978 E.C. (1985) Sidama zone administration bureau**