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A HISTORY OF DANGUR WÄRÄDA, 1905-1991

By

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NOVEMBER, 2016

ADDIS ABABA

ADDIS ABABA UNIVERSITY
FACULTY OF SOCIAL SCIENCE
GRADUATE PROGRAM
DEPARTMENT OF HISTORY

A HISTORY OF DANGUR *WÄRÄDA,* 1905-1991

A THESIS SUBMITTED TO THE GRADUATE PROGRAM OF THE FACULTY OF SOCIAL SCIENCE OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ART IN HISTORY

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NOVEMBER, 2016

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4.2.1. Land Reform----------75

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Key to the Transliteration System

I. The Seven Sounds of the Ethiopian Alphabets are represented as follows.

Symbol		Example	
1st order	በ =Bä	በላይ	Bälay
2nd order	ቡ =Bu	ቡና	Buna
3rd order	ቢ =Bi	ቢለው	Biläw
4th order	ባ =Ba	ባላባት	*Balabat*
5th order	ቤ =Bé	ቤቴል	Bétél
6th order	ብ =Be	ደብር	Däber
7th order	ቦ =Bo	ቦረና	Boräna

II. Glottalized Sounds are represented as follows:

Symbol		Example	
ቀ	Q	ቀበሌ	*Qäbälé*
ጠ	Ṭ	ጠላ	*Ṭäla*
ጨ	Ç	ጨው	*Çäw*
ጸ/θ	Σ	θበል	*Σäbäl*
ጳ	P	ጳጳስ	Papas

III. Palatalized Sounds Are represented as follows:

Symbol		Example	
ሸ	Š	ሸናሻ	Šinaša
ቸ	Č	ቻላቸዉ	Čalačäw
ኘ	Ñ	አሞኘ	Amoñä
ዠ	Ž	አዛዥ	Azaž
ጀ	J	ጀንበሩ	Jänebäru

IV. Constructive Vowels are usually separated by apostrophe.

Example: Mika'él

Gäbre'él

V. Stress sounds are usually represented by doubling the consonants.

Example: *Gäbbar*

Abba

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Acronyms

AAU	Addis Ababa University
ASC	Agricultural Service Cooperatives
BGRS	Benišangul Gumuz Regional State
DMUAC	Däbrä Marqos University Archive Center
E.C.	Ethiopian Calendar
EPRP	Ethiopian People's Revolutionary Party
FDRE	Federal Democratic Republic of Ethiopia
IDR	Institute for Development Research
Km	Kilometer
NALA	National Archive and Library Agency.
PA	Peasant Associations
PMAC	Provisional Military Administrative Council
PNDR	Program For National Democratic Revolution
SIDA	Swedish International Development Aid
YA	Youth Association

Acknowledgment

I acknowledge a number of people for their generous support during my research work. First of all, I would like to express my deepest gratitude to my thesis advisor Dr. Tekle Haimanot Gebre Selassie for his patience and dedication throughout the whole work of my thesis and for his constructive comments.

I also sincerely thank the librarians and archivists of Däbrä Markos University, Institute of Ethiopian Studies, National Archive and Library Agency and J. F Kennedy Memorial Library for their services and support. I also thank the workers of Dangur *Wäräda* government Communication Bureau for their permission allowed me to get access to sources.

I thank all my informants for their unreserved cooperation and patience in providing me valuable information about Dangur *Wäräda* its overall historical events of the area in the period under study.

I like to be grateful to my wife *w/o* Melkam Meteku for her moral and financial support, and my friend Geremew Eskezia for his encouragement and moral support during my research work.

Preface

This research aims to reconstruct the history of Dangur *Wäräda* From 1905 to 1991. For the study of this thesis both primary and secondary sources have been used. In dealing with the major developments of Dangur *Wäräda,* the thesis is divided into five chapters. The first chapter deals with the physical and historical background of the study area. Especially under the historical background part it gives explanation about the slave raiding by different Christian kings, incorporation of Dangur to the central state, as well as the population settlement in Dangur *wäräda.*

Chapter two also deals with the method of the administration and slave raiding in the study area during the period under discussion. It tries to investigate the hunting and trade activities in the study area from 1905-1935. Significantly this Chapter explains about the circumstances of Italian occupation period in Dangur *wäräda.* Chapter three deals regarding the administration, taxation, security, land tenure, economic activity and the introduction of Christianity and Islam during the Imperial period in this *Wäräda.*

Chapter Four investigates and explains about the major improvements and changes that the study area experienced after the 1974 Revolution. This chapter tries to illuminate the changes and developments of the *Darg* programs like administration, land reform, peasant associations, villagization, resettlement program, as well as the establishment of agricultural service cooperatives. Besides, it explains about the ethnic interaction and integration in the *wäräda* and their institutions of conflict resolution. The last, but not least, Chapter deals with the development of infrastructure in Dangur *wäräda* during the period under discussion. This

Chapter attempts to explain briefly about the development of infrastructure like education, health, road, grain mill, police station, office of agriculture, court as well as finance office.

I have faced different challenges when I was gathering information for this thesis. The main challenge was the difficulty of gathering primary sources and archival materials. There was not any archival material in Dangur *wäräda* as well as in Mättäkäl zone archives. This was because these materials were burnt during the military regime. Besides, the shift of the administrative center of this *Wäräda* from one area to another contributed to the destruction of archival sources. However, some sources are found at the Monastery of Däqä Estifanos Däqä Maryam Church which have been preserved by the clergymen. The center of archival sources that contributed to my study Däbrä Marqos University is far away from my working place and resident area created another difficulty in collecting archival sources.

However, to solve the problems of these archival sources, the former center of Gojjam province, Däbrä Marqos was found to be important. I went to Däbrä Marqos University archival center and got some archival sources. Besides, I have also used some archival sources which I got in the National Archive and Library Agency in Addis Ababa. Moreover, this study used archives, receipts of personal accounts, informants and secondary sources in preparing this thesis, which deals with the history of Dangur *Wäräda* from the first decades of the 20th century up to the beginning of the last decade of the 20th century.

Abstract

The study reconstructs the history of Dangur Wäräda from 1905-1991. Therefore, this study aims to fill the gap that exists on the history of this Wäräda. My study began in 1905, that is because beginning from this year onwards the study area became an important center for trade, hunting and slavery along both sides of the Agäwmedir of Gojjam on one side and the Ethio-Sudan border on the other. The final date 1991,on the other hand, has been chosen because it marked the end of the military regime. Attempt has been made to synthesize of the comprehensive history of the Wäräda after liberation period. Postwar period was the turning point in the history of the area. Among other things, the period witnessed the establishment of the Wäräda and its political center, the restoration of the imperial rule, new administrative structures and developments and introduction of different infrastructures. The relation of the central government with the Gumuz of Dangur Wäräda has been characterized by peaceful interactions and integration.

The study also tried to notice developments that the Wäräda had experienced during the Derg regime. The new regime introduced several polices and took measures at national level which has its own repercussions and consequences in the socio-economic and political life of the People of the Wäräda. Such issues are the major areas of emphasis for my study. Finally, the study has tried to show issues in the infrastructural developments in the Wäräda, a periphery in relation to the Ethiopian state, during the Imperial and the Därg regime.

Chapter One

General Background

1.1. Physical setting

It is important to provide an overview about the geographical and physical setting of the study area, Bénišangul Gumuz Regional State. It is one of the nine Federal States of Ethiopia which emerged after the downfall of *Darg*.[1] This regional state was formally established in 1995 by combining the previous Mättäkäl *awrajja* of Gojjam Province, located in the northern side of the Blue Nile River with Assosa *awrajja* in the previous Wälläga Province to the South of Blue Nile.[2] The total area of the regional state is about 50,380 sq.kms. The administration of this region is divided into three zones and the zones are further divided into 19 *wärädas*, and one special *wäräda* of Mao-Komo. The three zones are Assosa, Mättäkäl, and Kämaš. Each of them has eight, seven and five *wärädas* respectively.[3] The current study area of Dangur *wäräda* is one of the seven *wärädas* of Mättäkäl Zone. It is located at a distance of 742 kms east of Assosa town, the capital city of the regional state, and 550 kms to the northwest of Addis Ababa. The administrative center of Dangur *wäräda* is Manbuk town.[4] Dangur is bordered by the Amhara Regional state in the north, Bulän *wäräda* in the south, Pawi *wäräda* in the east, Mandura *wäräda* in the southeast, Wänbära *wäräda* in the south west, and the Sudan in the West.[5]

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[1] Mebratu Alemu, "Assessment on the Implementation of District Level Decentralization in Bénišangul Gumuz Region: The Case of Assosa and Menge *Wärädas*," (MA Thesis in Institute of Regional and Local Development Studies, Addis Ababa University, July 2008), p. 32.

[2] John Markakis, *Ethiopian: The Last Two Frontiers.* Eastern African Studies, (Oxford: James Curry, 2011), p. 348; Bénišangul Gumuz Government Communication Affairs Bureau, *Facts About Benišangul Gumuz,* (Assosa: AB GET Printing Press, 2012), p. 2.

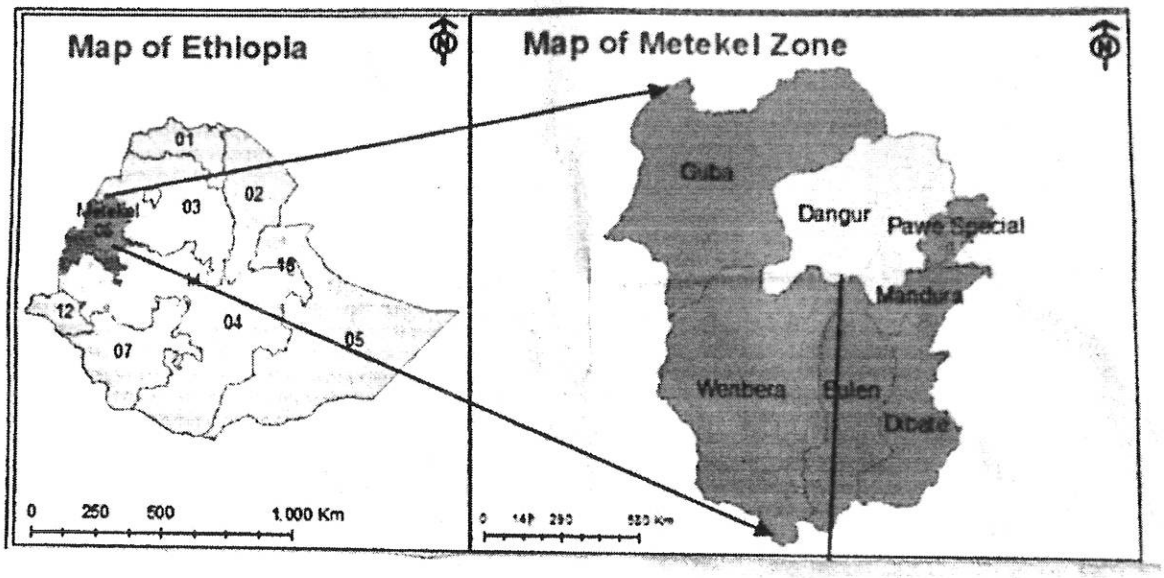
[3] Benišangul Gumuuz Government Communication Affairs Bureau, p. 2.

[4] Čalačaw Amsalu, "A History of Dangur *Wäräda* (1941-1974),'' (BA Thesis, Department of History, Bahr Dar University, 2014), p. 1.

[5] Ahadu Bezabih, "The Monastery of Däqä Estifa Däqä Maryam from its Foundation to 2003," (BA Thesis, Department of History, Bahir Dar University, 2005), p. 2.

Map.1. The Map of Dangur *Wäräda*

Source: Ethio-GIS 2016.



Based on different sources, the name of Dangur *wäräda* is derived from the Dangur ranges of highlands which lie to the southwest of the highlands, west of lake Ṭana.[6] Other sources also indicate that the name Dangur is derived from the place in Guba *wäräda* of the Šinaša people inhabited area known as Mangurgur or Deoguro. Due to their cruel leader named *Sheikh* Abušok,

[6] Čalačaw, p. 1.

the Šinaša people left the area and settled in the Dangur highlands. Then, they named their new settlement area Dangur by combining the names of the range of Dangur Mountains with their former Guba area of Mangurgur highland. Still other sources claim that the name Dangur is taken from the Agäw term "*dingury*" which means "big".[7]

Dangur has the largest area coverage and fertile lands compared with other *wärädas* of Mättäkäl. It covers about 448,960 hectares of land, of which about 16,724 hectares are under cultivation, 15,200 hectares are used for grazing, 72,904 hectares are barren land and 338,332 hectares are covered by forests. The remaining 5,800 hectares are estimated to be useful for cultivation. Based on the types of soil distribution about 76% is black, 19% red and 5% is sandy.[8] Topographically, most of the landmass of this *wäräda* is plain and it is located in the lowland areas. Altitude is the main factor which causes the variation of different climatic conditions in Ethiopia. Hence, Dangur *wäräda* is featured by the three agro ecological zones, consisting of 75% *kolla*, 20% *däga*, and 5% *wäina däga*. The highest amount of rainfall is recorded in the rainy months of July and August. Contrarily, the lowest amount of rainfall is also recorded in the months of June and September. The highest temperature is also recorded during the dry season during the months from February to May. However, the lowest and moderate temperature is also recorded in the period from October to January.[9]

This climatic condition contributes a lot to the production of different crops, for breeding of livestock, for irrigation and hydro-electric power generation. The known highlands of Bälaya which is 2,731 meters above sea level (masl) and Dangur 2,488masl are found in Dangur

[7] *Ibid.*; Informants: Sergeant Adämä Babišo, *Ato* Iyasu Gaga and *Ato* Hailu Zägäyä.
[8] Solomon Asefa," *Ye Dangur Wäräda Amäsärarét Açir Tarik,*" Dangur, 1996 E.C. p. 1.
[9] *Ibid.*, p. 2; Čalačäw, p. 1.

wäräda. These mountainous areas are the largest in the northwestern Ethiopian region. Due to these highlands, the climatic conditions of Dangur and Bälaya highlands are *däga*.[10]

In Dangur, there are various natural resources such as minerals (like gold and marble), water bodies, plants and different animal species. Among the water bodies, rivers and streams are the main ones. Burz, Annzibewca, Kokel, Bebiz, Kus and Zigumzi are among the rivers found in the study area. Especially Dindär, Bäläs and Kokel are the largest Rivers (see appendix, i.) These have great potential for the development of irrigation and hydroelectric power. Nevertheless, no effort has been made so far to utilize these rivers either for irrigation or for hydroelectric power generation. In this *wäräda* there is a vast coverage of forest which bears important plants such as *wanza* (Cordia Africana), bamboo, *ṭed* (Juniper), *šola* (ficussure), acacia, eucalyptus, incense, *säsa* (Albiziagummifera), *warka* (fig tree), *wäyra* (olive tree) and etc.[11]

Among the plants, bamboo is the backbone of the economy of the people not only of the *wäräda*, but also at the level of Benišangul Gumuz National Regional State. Almost all the materials of the houses of the people are constructed by using bamboo trees. Besides fences, beds, chairs, baskets, granaries, bridges etc are also made from bamboo.[12]

Different kinds of domestic and wild animals were assumed to have been found in Dangur *wäräda* by 1996 E.C. There were about 15,225 cattle, 8,772 sheep, 27,395 goats, 2,394 pack animals, 50,272 hens and also 22,247 bee hives.[13] Concerning the availability of wild animals in the study *wäräda,* one finds hyenas, monkeys, pigs, apes, baboons, leopards, elephants,

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[10] *Solomon*, p. 1; Čalačäw, p. 1.

[11] Solomon, p. 1; Bénišangul Gumuz Government Communication Affairs Bureau, Annually Published Bulletin, *Facts About Bénišangul Gumuz* (Assosa: Samiry Printing Press, 2013), p. 35; A Report Written on some of the Streams and Rivers in Dangur Wäräda, 1941 E.C., (Däbrä Märkos University Archive Center), Folder No. 273.04, File No.17.2.

[12] Bénišangul Gumuz Government Communication Affairs Bureau, 2013, p. 35; Solomon, p. 1; Informants: *Abba* Balbindi Liqu, *W/o* Mulu Asčalä and *Ato* Iyasu Gaga.

[13] Solomon, p. 1.

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[12] Bénišangul Gumuz Government Communication Affairs Bureau, 2013, p. 35; Solomon, p. 1; Informants: *Abba* Balbindi Liqu, *W/o* Mulu Asčalä and *Ato* Iyasu Gaga.

[13] Solomon, p. 1.

buffalos, and lions as the main ones. Hunting and killing of wild animals like elephants, leopards, buffalos, and lions were also commonly known cultural practices in the *wäräda* and that had made hunting a popular game.[14]

Among the population of the *wäräda,* 40.4% are Agäw, 33.8% Gumuz, 16.5% Amhara, 3.3% Šinäša, and 6% others. Ninety nine percent of the people economically depend on agriculture. The rest five percent of the people are engaged in trade, civil service and other activities. Regarding religion, Christianity and Islam are the major faiths of the people of the *wäräda.* According to the 2007 population census of Ethiopia there are about 61,364 inhabitants of the people in this *wäräda.* Among them 30,728 are males and 30,636 females. Sparsely populated settlements exist in the *wäräda,* hence not conducive to provide infrastructure to the people of the *wäräda.*[15] The *wäräda* consists twenty nine *qäbälés,* which are categorized into two towns and twenty seven rural *qäbälés.* There has been infrastructural problems mainly the absence of roads. The only road in the *wäräda* stands from Injibara to Guba. That road crosses the Dangur administrative center of Manbuk town and Gublak (one of the *qäbälé* in Dangur *wäräda*), and it extends towards Guba, which was built by the military regime. There is a problem of road connection among the different *qäbälés* of the *wäräda*, and with Manbuk town.[16]

In the *wäräda,* there are favorable conditions for investment, such as the vast plains with fertile soil, large rivers for irrigation and historical heritages which will also contribute for tourist attraction. These conditions provide favorable opportunities for investors. However, the lack of necessary infrastructures negatively affected investment which could have promoted development in the area. Even the farmers led their lives by using the traditional system of

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[14] Informants: *Ato* Hawazäbirhan Mäkonnän, *W/o* Abärač Berihun and Ageräw Wärku.
[15] Solomon, p. 2.
[16] *Ibid.*; Čalačaw, pp. 1-2.

farming and breeding of animals. The people of the *wäräda* are mainly affected by malaria and their animals by animal diseases caused by *tsetse* fly due to the hot climatic conditions of the area. Besides, the people also face different problems like burning of the forests by the people for agriculture, anti-crop insects and expansion of crop disease.[17] Concerning the current economic activity of the study area, the life of the people is dependent on farming, handcraft, fishing, and trade. The native Gumuz are known for their practice of hunting, gathering, fishing, pottery and for their production of traditional weapons like hoe for digging. However, since 1991, the regional government has tried to introduce a better system of agriculture. Different crops such as sorghum, maize, *ṭéff* (Eragrotist *ṭéff*), chickpeas, sunflower, groundnut, barely, finger millet and so on are produced in the study area. There are also major vegetables like tomato, cabbage, qanqasa, kama, carrot, and green pepper. Among the fruits there are also papaya, banana, mango and others.[18] As a result of the sparsely settlement of the people and their different customs, it is difficult to introduce modernization and to fulfill their socio-economic demands.[19]

1.2. The Peopling of Dangur *Wäräda*

1.2.1. The Gumuz

The people of the Gumuz are the original settlers of Mättäkäl areas, who settled along the north western part of Ethiopian region to the border of Sudan.[20] Tṣega stated that the Gumuz inhabited the areas along the Didéssa valley in Wälläga to the Sudanese border extending upto Mättäma in the north. Other sources also add that previously the umuz territory extended to Lake Ṭana and

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[17] Solomon, p. 2.

[18] Bénišangul Gumuz Government Communication Affairs Bureau, 2012, pp. 10, 16; Informants: *Abba* Ayčäw, Häwazäberehan Mäkonnän, Bäre Endäšaw and Germa Bakin.

[19] Solomon, p. 2.

[20] Tsega Endalew, *Inter-Ethnic Relations on a Frontier: Mättäkäl (Ethiopia), 1898-1991*, (Harraswith verlag: Wiesbaden, 2006), p.16; Berihun Mebrate, "Spontaneous Settlement and Inter-Ethnic Relations in Mättäkäl North West of Ethiopia," (MA Thesis, Department of Social Anthropology, Addis Ababa University, 1996), p. 75.

Agäw Medir until they shifted to the lowlands of Mättäkäl as a result of the pressure of the Agäw people. The vast territories of Gojjam such as the present day administrative area of Awi zone, in Amhara Regional state was the original places of the Gumuz people until they were forcefully pushed towards the lowland areas along Nile valley to Wälläga and they also pushed them from Mättäkäl to the Didéssa valley towards the present day of Kamaši Zone and further up to Ethio-Sudan border. This influence was imposed on the Gumuz not only by the Christian kings and the Agäw people, but also by the Šinaša people, who forced the Gumuz to provide them tribute like cereals, honey and meat.[21] Tadesse also adds that the Gumuz people are among the Nilo-Saharan language super family and now they have settled in the former Mättäkäl *awrajja* of Gojjam province.[22]

The Gumuz have different clan names with "pejorative" meaning such as "Gunza, Gumis, Gumz, Gumuz, Bagga, Saysay, Sese, Sai and Hameg". The names like Saysay, Sai, Bagga, and Sese are also related with the Gumuz clans of the inhabitants of southern Abay to Didéssa and Dabus valleys. It is most widely believed that the name Gumuz comes from the word of Gunza, that means the hero people in the tradition of the Gumuz of Mättäkäl.[23] Sources explain that, the Gumuz have many clans. Kitili, Dilisanabi, Dimitṣatṣe, and Azarti, are some of the known clans who are the dominant inhabitants of the study area of Dangur *wäräda*. These clans have named

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[21] Tsega, pp. 15-16; Wolde Selassie Abute, " Gumuz and Highland Resettlers: Differing Strategies of Livelihood Ethnic Relations in Mättäkäl, North West Ethiopia," (PhD Dissertation, University of Gottingen , 2002), p. 64.

[22]TadesseTamrat, "Nilo-Saharan Interactions with Neighboring Highlanders: The Case of the Gumuz of Gojjam and Wälläga," *Proceedings of the Workshop on Famine Experience and Resettlement in Ethiopia*, (Addis Ababa: Addis Ababa University, Institute for Development Research (IDR), 1988)p. 2; Wolde Selassie Abute, "Gumuz and Highland Resettlers...," p. 66.

[23] Tsega, pp. 16-17; Wäldägäbriel Täsfay and Täfära Ešete, "Yägumz Béhéreseb Bahil," *Megabit* 1989, p. 11.

their respective villages after the names of their clans. That means, if their clan is Azarti, the name of their village would be Azarti.[24]

As mentioned above, due to the influences of the highland people, the Gumuz were pushed towards their present day areas of settlement. In this respect, the Gumuz who settled in the Dangila area were called "Dangilia", that means, the people of Dangila. Different sources also confirm that due to the pressure of the highlander, the Gumuz left their highland settlement regions of *Wäina Däga* and *Däga* climatic zones to settle in the present hot low land Mättäkäl areas. Because of that, their father and leader Baçay with his three sons Abugalo, Naja and Dawwa, moved towards Dangur *wäräda*. During their movement, Baçay and his sons brought maize, oilseeds, pumpkin and other crops from their former settlement area of Gojjam. Then, they planted these crops on the highlands of Bälaya, Sanja and Ankaša *qäbälés* in the present day of Dangur *wäräda*. But, these highland areas were not favorable for these crops, in which case, they shifted to the low hot lands and have been successfully growing these crops. Because of their success for the production of these crops most of the Gumuz people permanently settled in the hot lowlands of Dangur *wäräda*, where they are living until now. Besides, sources also confirm that, initially, Baçay and his Gumuz followers marched from the highland areas of Bälaya towards the areas of Narga (Dafilit) and settled there for many years. But, later they shifted to the present day Dangur *wäräda*. Generally, as mentioned above, upto now, the Gumuz mainly settle on the hot lowlands of Bénišangul Gumz Regional State in general and in Dangur *wäräda* in particular.[25]

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[24] Solomon, p. 7; Informants: Balbindi Liqu, Getačäw Abatä, Girma Bakin and MamurṬanqa.

[25] *Ibid.*, p. 8; Wolde Selassié Abute, " Gumuz and Highland Resettlers..," p. 66; Informants: Getačäw Abatä, Ageräw Wärku and Biru Mäkuriaw.

1.2.2. The Šinaša

The Šinaša people have been mentioned by different names. However, Šinaša, Boro, Gonga, and Siničo are the most widely used names. The word Šinaša seems to be "a non-derogative" Amharic term indicating that ši and ši, that is, "thousands and thousands" of them had come to settle on the area to the north of the Abay River. Therefore, when these Šinaša people began to invade the Amhara people of Damot and other surrounding areas, the Amhara called these people as Šinaša, to express their large number.[26]

As mentioned above, the Šinaša people are also called by the name of Boro. Based on their tradition, Boro is related with their former kinship father. Hence, the name of Boro is derived from the name of their father. In this regard, Tṣega stated that Boro was their known famous ruler when they were at the present day of Bure town in western Gojjam. Because of that it has been believed that the name Bure came from Boro and the Šinaša of Mättäkäl believe that the present day Bure was their ancient settlement area.[27] Besides, the Šinaša people were also called Gonga. The language of the northern Gonga is said to have coincided with Šinaša. In Wällägga area Siničo is an Oromo word that indicated "small hot pepper in Oromiffa." Because the Šinaša were strongly resisted the Oromo and "burning like Siničo pepper." Due to that reason the Oromo "called them Siničo."[28] According to the present government the Šinaša people are among the native inhabitants of the Bénišangul Gumuz Regional State in general and in the study area of Dangur in particular. They belong to the Omotic speaking people. Based on different sources, the original Šinaša people are traced back to the land of the Biblical Cana'an and they moved towards Egypt led by one of their fathers whose name was Hamati, one of the

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[26] Tsega, pp. 19-20; Informants: Iyasu Gaga, Ageräw Wärku and Hailu Zägäyä.

[27] *Ibid.*, p. 20; Bénišängul Gumuz Regional State Communication Tourism and Socio-Cultural Affairs Bureau Bulletin, *Addis Miraf: Vol.11. No.23*, Acleps Printing press, August, 2001, pp. 16-18.

[28] *Ibid.*, pp. 19-21; Informants: *Ato* Iyasu Gaga and *Ato* Balbindi Liqu.

sons of Cana'an.[29]Later, because of the lack of pasture land, famine, and conflicts with the Egyptian people, they went out of Egypt towards the Horn of Africa to get conducive and favorable settlement areas. Consequently, they were forced to move to Ethiopia following the courses of Nile River. I also agree with these different sources and traditions about the origin of the Šinaša people that, traced back from Cana'an.[30] Šao was their clan leader who led and settled them in Šäwa, where he ruled them for about twenty years prior to their movement on both directions of the Abay River and the South western provinces. Before about 400 years, some of the Šinaša people moved from Šäwa to south western Ethiopia and occupied the Gibe, Didésa, Abay and Baro rivers. Now, some of them are known as Šakičo and Kaffičo peoples found in the southern part of Ethiopia. The rest also moved on both sides of the Abay towards Mättäkäl and today Oromia Region; now they are found in Mättäkäl Zone including Dangur *wäräda*. This Cana'an origin of Šinaša people and others met and strengthened their ancestral linkage after 400 years in 2008 at Bénišangul Gumuz Regional State of Mättäkäl Zone at Gilgel Bäläs town. Besides, in earlier times, the Šinaša had powerful kingdom; they held many areas including Käffa in the south. However, gradually they retreated to Mättäkäl due to the influence of the Christian kings and the 16th century Oromo population movement. Based on the Šinaša traditions, their kins settled in Käffa, due to the sources of "inter alia, linguistic, and cultural similarities". The place names of Mingo in Wänbära, is also similar to the old Minjo dynasty in Käffa. Now, the Bénišangul Gumuz National Regional State used both names of Boro and

[29] *Ibid.*, p. 23; Informants: Sergeant Adämä Babišo, *Ato* Iyasu Gaga and *Ato* Hailu Zägäyä.

[30] Solomoon, p. 3; Benišängul Gumuz Government Communication Affairs Bureau Bulletin, *Addis Miraf*, Vol. 14. No. 27, AB GET Printing Press, June, 2004 E.C., p. 6.

Šinaša. In 1992, the Šinaša established their own political party called Boro-Šinaša Peoples Democratic Movement.[31]

Šinaša tradition also indicates that the Šinaša people were led by the two brothers of Abena or Nesi and Abuguri. Nesi had the skills of knowing the traditional medicine in his campaign with his Šinaša people. Besides, Abuguri was also known by his skillful manufacturing of weapons which contributed to defend himself with his people. Moreover, later, they moved towards Gojjam and settled in areas such as Damot, Bure, Šindi, Gumar, Azäna, Zigam, Wänbära, Bulän and the rest of neighboring areas due to the pressure from the Christian emperors like Susenyos (r.1607-32) and his successors.[32]

Solomon also stated that as a result of the impact of the 16th century Oromo population movement, the Šinaša people of Wänbära moved towards Guba highlands of Mangurgur (Deoguro) in to Ethio-Sudan border. But, forced by the cruel leader of Guba, namely Šéikh Abušok, the Šinaša people left the area and settled in the present day of Dangur *wäräda*.[33]

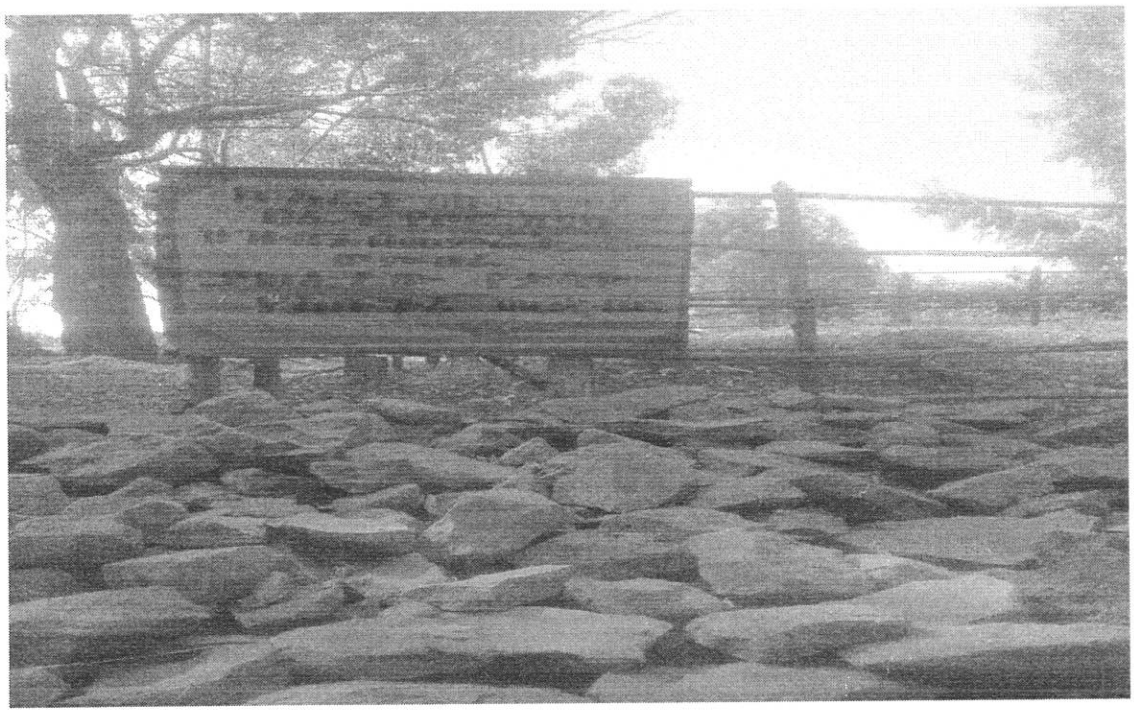
Tṣega also stated that, because of the conflict between the Oromo people and the Christian state, the Šinaša of the south western Gojjam province were forced to move into malaria affected lowland areas of different parts of Mättäkäl. The rest of the people also penetrated the Guba hills and then slowly moved towards Dangur highlands. Besides, based on tradition, the šinaša traveled from Wänbära, then marched to Guba and later they arrived at Dangur where they finally settled and are living now.[34]

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[31] Tsega, p. 24; *Ibid.*, p. 6; Informants: Sergeant Adämä Babišo and *Ato* Sämanä Fäysa.
[32] Jirra, pp. 4-5; *Ibid.*; Informants: *Ato* Sämanä Fäysa and Hawazäbirhan Mäkonnän.
[33] Solomon, p. 5; Informants: *Ato* Hailu Zägäyä, Ageräw Wärku, Täfära Huri and Iyasu Gaga.
[34] Tsega, p. 25; Informants: Sergeant Adämä Babišo and Kulnero Sänbäta.

According to different sources and informants, the conflict between the Šinäša and the leader of Guba started in the reign of Abušok (r.1880s-1898) and his son *Däjjazmač* Banja or Hamdan Abušok (r.1898-1938). Their conflict happened when Abušok vigorously raped one of the Šinaša daughter, namely Zänäbäč Babišo. Then, some Šinaša inhabitants of the Guba highland captured and regained their daughter. Because of this Abušok forced them to move to the present day Dangur *wäräda* which they inhabit until today. In other words, the Šinaša people pushed the Gumuz in the "lowlands and displaced them from one area to the other." That event also aggravated the conflict between the Gubawi Gumuz and the Šinaša. Then, these factors diverted the Šinaša from the Guba hills towards their present settlement area of the Dangur highland.[35]

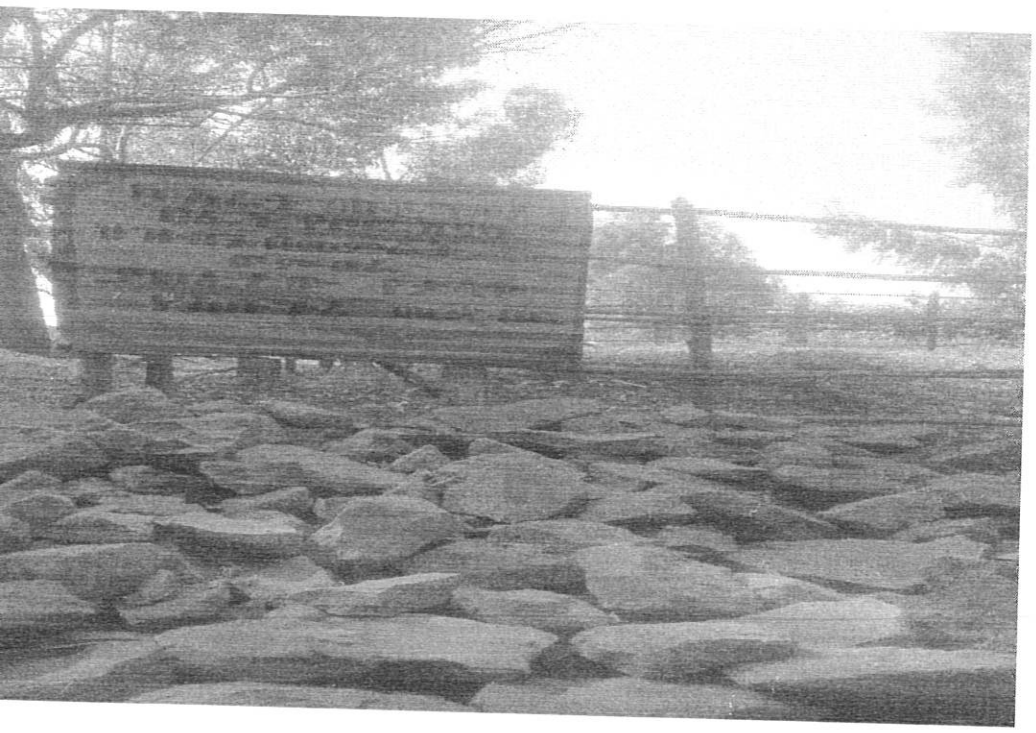
Photograph 1. The grave of Abuguri, who led the Šinaša people before 400 years and settled at Wänbärä, a Photograph cultured by Abenew in 2015.



[35] Tsega, p. 26; Čalačäw, p. 7.; Informants: *Ato* Iyasu Gaga and *Ato* Hailu Zägäyä.

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1.2.3. The Agäw

Historical sources explain that in much earlier times, the Agäw originally seized the northern and central plateau of Ethiopia[36]. Zagwe dynasty came to power around 1150 A.D. However, in 1270 A.D. Yekuno Amlak claimed to have restored the former 'Solomonic' line of kingship.[37]

There is lack of source which clearly indicates about why and when the Agäw people settled in Gojjam. However, some sources state that, initially, during the power succession problem of the Zagwe dynasty rulers, the defeated Agäw officials with their followers moved towards Gojjam.[38] Other sources also state that related with the downfall of the Zagwe dynasty, an Agäw chief moved towards Gojjam with his supporters. Still other source indicate that drought and famine in Lasta influenced some of the Agäw people to leave their areas and settle in the fertile lands of Gojjam.[39] Similarly some sources also attribute that, the Agäw of Agäw Medir and Mättäkäl came from Wag and Lasta. According to Tadesse, the Agäw people moved towards the territories of Lake Ṭana as well as Blue Nile and to the resourceful areas of Gojjam. From the 6th to the 14th centuries A.D., the movement of the Agäws reached its zenith and they occupied the areas of Dämbiya, Eastern Dindär, Bäläs and Dura rivers in Gojjam. Because of that the previous Gumuz inhabitants of the area were obliged to shift towards the hostile lowland climatic areas.[40]

According to their tradition, the seven brothers of the Agäw moved to Gojjam (Damot) for the purpose of hunting wild animals, looking for honey from wild bees, and other natural resources.

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[36] Tadesse Tamrat, *Church and State in Ethiopia (1270-1527)*, (London: Oxford University Press, 1972), p. 27; Solomon, p. 7.

[37] Solomon, p. 7.

[38] Sergew Hablesellasse, *Ancient and Medieval Ethiopian History to 1270*, (Addis Ababa: United Printers, 1972), P. 265.

[39] Bazezew Gelaw, "AHistory of Čagni Town to 1974," (BA Thesis, Department of History, Addis Ababa University, 1991), PP. 3-4.

[40] Tadesse Tamrat, *Church and State...*, p. 27, Sergew, p. 285.

Because of that, they were attracted by these resources.[41] These seven brothers were Ankaša, Azäna, Banja, Čara, Kwakura, Mättäkäli, and Zigämi. Because of that, the present day administrative areas of Agäw Medir mentioned names of these seven brothers.[42]

The other clans such as the Bil (Bälaya), Danghiz (Dangila), Gwagusa, and Thumha were perhaps either late comers or driven from the indigenous seven brothers. Currently, these Agäws have inhabited the productive lands of Dangur, Bäläya, Gwangwa, Dibati and Wänbära areas.[43]

The arrival and historical settlement of the Agäw in Dangur *wäräda* had its own development. Among the Seven Houses of the Agäw, a man called Guraš, who had three children, namely Merfi, Avizina and Čankay, settled at Kibiš Selassie in Mättäkäl area. He was also accompanied by a person who was named Micha'él. According to the tradition, Guraš and his followers came from Sällalé. However, other traditions indicate that they came from Säqoṭa. Most of these traditions agreed that Guraš and his followers came with their large number of cattle to settle in Mättäkäl at Kibiš Selassie.[44]

However, Kiba, the then chief of that area saw the coming of Guraš and his followers negatively, so he tried to eliminate Guraš by mobilizing the local inhabitant Agäws. Following that, Guraš with his followers left Kibiš Selassie and came to the present day Dangur *wäräda*. Guraš and his followers moved during the summer season by crossing the large rivers of Gilgal Bäläs and *Abat* Bäläs in Dangur. The known surprising tradition is that during their movement, they were guided by a bull (ox). During their journey, when a bull "fell asleep, they had to rest

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[41] Solomon, p. 8.
[42] Bazezew, p. 3; Informants: Näṣanät Mäkuriaw , Ageräw Wärku and Täfära Huri .
[43] Tsega, p. 27.
[44] Solomon, p. 11; Informants: *Ato* Ageräw Wärku and *Ato* Biru Mäkuriaw.

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waiting for it till the bull woke up". When the bull began the travel they went after it. In this way they traveled long until again at the highland of Bälaya, the bull fell asleep and stopped moving any more. Hence, Guraš named the area as Bälaya, may be related with the Bil clan of the Agäw and settled there. Therefore, Bälaya was the previous settlement area of the Agäw in Dangur *wäräda* and still they are living there.[45]

1.2.4. The Oromo

The 16th century was known for the Oromo population movement all over the country as well as in Gojjam including Mättäkäl in general and towards the present day Dangur *wäräda* mainly in Bälaya in particular. The Oromo settlement in Gojjam started in the period of Emperor Särṣä Dengel (r.1563-1597). According to Tsega, who cited from Abba Bahrey, the Oromo under Luba Robale (1570-1578), started to invade Gojjam in the 1570s. Beginning from that time the Oromo continuously invaded the eastern areas of Gojjam and Damot, Agäwmedir and the lowland territories of Mättäkäl that had been occupied by the Gumuz and Šinaša peoples. The Christian kings provided land for some of these Oromo, but other Oromo occupied the land by force. According to Professor Tesema, the Oromo were attacked the Christian kingdom in the reign of Särṣä Dengel (r.1563-97), mainly from 1562-86, they fought against towards Gojjam, Damot, Dembea, Begemdir, Lae Tana as far as the northern part of Ethiopia. Besides, there were also the conflict reaction between emperor Susenyos (r.1607-32) and the Oromo.[46]

One of the Oromo chiefs, Amuru, led the Oromo towards the Agäw Medir areas of Azäna, Sigadi, and Zigäm. Many of them until now believe that "they were Oromo who came from the

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[45] *Ibid.*, pp. 11-13.

[46] Tsega, pp. 28-29; Tesema Ta'a, " The Political Economy of Western Central Ethiopia: From the Mid- 16th to the Early 20th Centuries," PhD. Dissertation, Michigan State University, 1986, pp. 23-24.

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South of the Abay. "A Church near Segadi is until now called Arsi Mika'él related with the former residence of the Arsi clan there. During the reign of Susenyos, he fought with the Oromo at Zigäm and Dura river territories. This indicated that the Oromo people had settled in different Mättäkäl areas since the 17th century. During the 17th century, both the Oromo and the Christian kings were against the Gumuz of the Dura river. This contributed to the Oromo control of the areas up to the highlands surrounding Bälaya. Nevertheless, today they are assimilated by the Agäw language.[47] According to Tsega, especially in the reign of Särṣä Dengel (r.1563-97), since the 1570s the present day Bälaya was occupied by Arsi Oromo. Their leader, Guraš, mobilized them to move through the town of Gabra Gurača along northern Šäwa and arrived at Bälaya and held not only Bälaya but also the neighboring areas of Jawi. Then, the name Jawi was derived from the name of the Jawi Oromo. The Jawi is currently one of the names of the *wäräda* in the Amhara Regional state neighboring Bälaya area, that is known as Jawi *wäräda.*[48]

1.2.5. The Amhara

Sources claim that the Gafat people were one of the indigenous settlers in the highlands of Gojjam. Before the 16th century, the Gafat, like the Gonga had moved and lived on both sides of the Abay. Because of that, both the Agäw and the Amhara settled in Gojjam after the Gafat. The campaign of the Christian emperors towards Mättäkäl from the highlands of Gojjam had continued to get resources that attracted the Amhara society. This event led to the settlement of the Amhara in Mättäkäl mainly in the early 1880s. As indicated above, following the defeat of *Negus* Täklä Haymanot at Embabo in 1882, he directed his campaigns towards the western peripheries adjacent to the Sudan. This contributed for the settlement of Amhara in Mättäkäl

[47] *Ibid.*, p. 29.
[48] *Ibid.*

in general and in Dangur *wäräda* in particular. These settlers served as "tax collectors, supervisors, preachers and soldiers". As a result, Mättäkäl was incorporated into Gojjam under *Negus* Täklä Haymanot in 1898.[49] Mainly in the first half of the 20th century, the number of Amhara people increased in Mättäkäl due to the great famine, shortage of land, and population pressure. Around the beginning of the 1970s, some Amhara Muslim farmers and weavers also came from Wällo by themselves in search of better agriculture. Besides, the then Ethiopian government endorsed the plan of resettlement in Mättäkäl due to the famine of 1984/85 and the shortage of land. In the resettlement program, Pawi was selected as the main site of settlement. In 1985, the first groups of resettlers arrived at Pawi from Kämbata and Hadiya areas of Southern Šäwa. Similarly, other settlers were also brought from the northern territories of Wällo, Tegray, Mänz and Giše to Pawi.[50]

The program of resettlement as mentioned above increased the number of Amhara pepole in Dangur *wäräda*. For example, Dangur in Gublak was the main resettlement area of the Amhara people during the resettlement program of the 1984. However, later, the people were transferred from Gublak to Pawi due to the night attack of the Gumuz of the area. Nevertheless, some of the Amhara people still lived in Manbuk and in Dangur *wäräda*.[51]

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[49] *Ibid.*, pp. 27-28.

[50] Jira, pp. 10-11; Wolde Selassie Abute, "The Dynamic of Socio-Economic Differentiation and Livelihood Strategies: The Case of Relocated Peasants in the Bäläs Valley, North Western Ethiopia," *Discussion Paper, Institute for Rural Entwicklung*, University of Gottingen, No. 26, 1998, p. 39.

[51] *Ibid.*, p. 11; Informants: *Ato* Maryä Yimam, *Sheikh* Abedäla Hässän, *Ato* Meteku Habtamu and *Ato* Yaläw Birhan.

Chapter Two

Dangur *Wäräda* From 1905 to 1941

2.1. Administrative Development and Slave Raiding

This section promises to deal with and explore the administrative reforms and slave raiding mainly in the first successive four decades of the 20th century, which mainly covers the period from 1905 to 1941. The defeat of *Negus* Täklä Haymanot at the Battle of Embabo in1882, the effect of the Great Famine (1888-1892), and the proximity of Mättäkäl areas to his head quarter in Däbrä Marqos, diverted his interest towards the Western lowlands of the resourceful Mättäkäl.[1]

Therefore, towards the end of the19th century (1898), Täklä Haymanot of Gojjam (r.1881-1901) controlled most of the northwestern part of Mättäkäl areas along the Sudan border and put it under his administration. firstly, his forces invaded Mättäkäl up to the Bäläs River including the highlands of Dangur and Bälaya areas. Then, they gradually inhabited the rich and fertile lands of the newly incorporated areas.[2] Some of those who accompanied the *Neguse* served as "administrators, tax collectors, supervisors, and religious preachers" in the new settlement areas.[3]

Following the death of *Neguse* Täklä Haymantot in 1901, Emperor Menelik II divided Gojjam in to three administrative zones Damot, Gojjam proper, and Agäwmedir up to the Sudan border. Then Menelik II appointed new administrators like *Ras* Mängäša Atikäm over Damot, Ras Hailu Täklä Haymanot over Gojjam proper, and *Däjjäzmač* Dämsié over Agäwmedir including the peripheries up to the Sudan. *Ras* Hailu was eager to take his father's former rich territories of western parts of Gojjam and he extremely begged Menelik II to give him these territories. In

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[1] Tsega, p. 6.

[2] Yaregal Dessalegn, "A History of Mandura District, (of Mättäkäl Zone), (1941-2000)," (MA Thesis, Department of History, Bahir Dar University, 2014), p. 14.

[3] *Ibid.*; Informants: *Ato* Ageräw Wärku, Sergeant Adämä Babišo and *Ato* Hailu Zägäyä.

1910, Lij Iyasu married Säblä Wängél Hailu at her age of fourteen. This relationship created favorable condition for *Ras* Hailu to hold the resourceful areas of the western part of Gojjam. To strengthen his position, *Ras* Hailu himself married the niece of Empress Taitu. Moreover, being supported by Taitu, *Ras* Hailu also occupied Damot. Later, Lij Iyasu facilitated Hailu's incorporation of Agäw Medir and Mättäkäl areas along the western parts of Gojjam neighboring the Sudan. As a result, *Ras* Hailu got access to the rich resources of Mättäkäl, such as gold, civet, ivory, and coffee. To exploit these areas effectively, in 1911, *Ras* Hailu appointed the local chief, Zäläqä Liqu of Bälaya, over Dangur *wäräda.*[4]

Bälaya and its adjacent areas were administered by local rulers, who encouraged the tradition of slave raiding on the Gumuz society. *Fitawrari* Zäläqä Liqu became one among the renowned rulers and was the administrator of both Bälaya and Tumha from 1905 to 1935. In his administrative zone, Zäläqä promoted the former tradition of slave raiding towards the peripheries of Mättäkäl lowlands along the Ethio- Sudan boundary.[5]

The legacy of slavery and slave raiding continued during the reign of *Ras* Hailu (r.1901-1932) of Gojjam, Damot and Agäwmedir. As of 1911 *Ras* Hailu extended his area of administration after he occupied the territories of Agäwmedir. He used a new system of appointing the local administrators by being paid, that was known as "*Mäšomiya.*" Anyone who wanted appointment as a ruler of a given local area should have paid the needed amount of payment like for *Fitawrari* Zäläqä Liqu paid to *Ras* Hailu .[6]

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[4] Bazezew Gelaw, pp. 10-11; C.F. Rey, *In the Country of the Blue Nile*, (New York: Negro University Press, 1927), p. 136.

[5] Tsega, p. 66.

[6] Jira, p. 24; Tsega, p. 81.

Zäläqä Liqu was among the local appointees of the Agäw Chiefs who bought his former profitable office Bälaya and Tumha in 1911, by paying 2,000 Maria Theresa Thaler, from *Ras* Hailu of Gojjam and Damot. Thus, in 1911, *Ras* Hailu recognized Zäläqä's administration over Bälaya and Tumha with the title of *fitawrari*. Then, Zäläqä conducted continuous slave raiding over the Gumuz up to the Ethio-Sudanese border. The Slave raiders captured Gumuz young men and women and were brought and kept at the palace of Zäläqä Liqu in Bälaya. The introduction of new fire arms significantly contributed for the slave raiding and hunting of wild animals. The Gumuz who were frustrated and scared of the raiders exiled to the neighboring Sudan. For instance, in 1916, thirty eight Gumuz individuals run away and stayed at Rozeires in the Sudan. The Agäw leaders requested the British colonial leaders in the Sudan to send the Gumuz back. But there was no response from the British colonial leaders. Moreover, in 1918 the allies of *Fitawrari* Zäläqä campaigned to Guba along the Bäläs River to suppress the resistance of Hamdan Abušok (1898-1938), the ruler of Guba adjacent to the Ethio-Sudan along the Dinder River. However, the allies of Zäläqä were unable to subdue Hamdan. Instead, Hamdan was diplomatically tied with the British administrators in the Sudan. Due to that, Zäläqä's allies led about four hundred equipped forces towards the Sudan. But, they were crushed by the "Sudan's slave patrol authority" there. Later in January 1920, Zäläqä invaded Guba despite the resistance from Hamdan. In 1921, Zäläqä and his allies campaigned over the Gumuz of Wänbära. Because of that, around one hundred Gumuz were exiled to the Sudan frontier from the area of Jebel Wänbära, and they inhabited a place known as Abušenein in the South of Rozeires. In addition to this, in the same year, seven of Zäläqä's own slaves also turn away from his palace of Bälaya and marched to the Sudan and provided services to the British authorities. Then, Zäläqä sent a

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letter to the British authorities in the Sudan for the return of his slaves, but his request was turned down.[7]

In 1922, *Fitawrari* Zäläqä also ordered thirty of his armed men to campaign against Wänbära and Guba, for slave raiding over the Gumuz people. These slave hunters succeeded in their campaign and returned to Bälaya with twenty new slaves.[8] Usually, the slave raiders brought the slaves to the house of Zäläqä at Bälaya. After that, the slaves were sent to the slave market of Dangila and were sold for an "average price of 60 Maria Theresa Thalers". The tradition of slave raiding in the Gumuz lowlands towards Dinder River continued until 1935. As quoted by Abdusamad, A.D. Home, a British Consul at Dangila, explained about " the periodic raids of the Agäw and their chief *Fitawrari* Zäläqä " in the Gumuz territory as follows:

> *Many blacks (Gumuz) whose people had for generations been living near Bälaya mountain in the north west of Agäwmedir, had fled from their villages to the low country South of Galabat, in Abyssinian territory. Their flight is due to their Abyssinian chief Fitawrari Zäläqä, having sold or given away a large number of their people in 1924, and previously, as slaves. The average price obtained from [each slave] was 60 Thalers.*[9]

These slaves were sold in Gojjam for different purposes like "domestic households, farms of their master " and other slave labor services. The slave raiding of *Fitawrari* Zäläqä in1924, also coincided with the slave raiding in the surrounding areas of the highlands near Lake Ṭana, thus,

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[7] *Ibid.*; Abdussemad H. Ahmad. "Gojjam: Trade, Early Merchant Capital and the World Economy, 1901-1935," (PhD Dissertation, University of Illinois at Urbana-Champaign, 1986), p. 136.

[8] Yaregal, p. 15; Abdussamad H. Ahmad, "The Gumuz of the Low Lands of Western Gojjam: The Frontier in History," in *Africa Rivista Trimestrale di studi e documentazione dell'Istituto italiano er I' Africa e I'Oriente, Anno 50,* No. 1 (1995), pp. 62- 63.

[9] *Ibid.*, p. 16; Abdussamad, "Gojjam: Trade, Early Merchant Capital and the World Economy," p. 136; Abdussamad H. Ahmad, "The Gumuz of the Low Lands of Western Gojjam...," p. 63; Tsega, p. 82.

the people were obliged to exile towards Gallabat. This reveals the sever influence of the Agäw and the Amhara over the lowlands of the Gumuz people.[10]

As mentioned above, the average price of the slaves in Dangila was 60 Maria Theresa Thalers. However, the prices of slaves were different based on their age and sex. For instance, the age of the male slaves with the age of 10 and 20 years were "sold at a price of 50 and 65 Maria Theresa Thalers respectively". Similarly, females at the age of 10 and 20 years, were sold for "a price of 50 and 95 Maria Theresa Thalers respectively" in the same time.[11]

From 1900 to 1935 slavery and slave trade reached its zenith in the Gumuz lowlands, which led to the decrease of the number of the Gumuz people in the areas. However, during the slave raiding, the Gumuz people attempted to defend themselves from their slave hunters by using different strategies. For example, they left the "face to face" confrontation. Instead, they shot their opponents from a distant place by hiding themselves and at night while slave raiders took rest.[12] In their resistance when they killed one of their raiders," they cut of his right arm, dry it with smoke and beat their drums with it, this gave great honor to the killer." For so many years, the Gumuz people tried to defend themselves from their invaders. Even the harsh measures taken by the central government over the Gumuz defenders could not bring their fighting to an end. Because of this, there had been always tensed relationships between the slave raiders and the Gumuz people.[13]

However, most of the time, the Gumuz people were morally crushed by their raiders, due to the following factors. Firstly, the slave raiders were better armed than their Gumuz defendants, who

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[10] Jira, p. 25.

[11] Yaregal, p. 16; Abdussamad H. Ahmed, "Trading in Slaves in Bela-šangul and Gumuz, Ethiopia: Border Enclaves in History, 1897-1938," *in the Journal of African History*, 1999, p. 440.

[12] Abdussamad H. Ahmed, "Trading in Slaves...," p. 441; Yaregal, p.16.

[13] Yaregal, p. 16.

used light traditional weapons like "spears, bows, arrows, and shields, and even stones." Secondly, the slave raiders were well organized compared to the Gumuz defendants. Thirdly, the slave raiders were also committed, trained and prepared for their campaigns, towards the Gumuz lowland areas. These reasons enabled the raiders to maintain upper hand over the Gumuz and to successfully achieve their objectives.[14]

In general, there was imbalanced confrontation between the Gumuz and the slave raiders for the years up to the proclamation of "the abolition of slavery" and slave trade in Ethiopia. The proclamation of abolition of slavery was made due to the European influence in the beginning of the 1920s, which became necessary in 1923 as a pre-condition to allow Ethiopia as a member of the League of Nations. Moreover, the 1924 abolition of slavery in Ethiopia was aimed at the gradual diminishing of slavery rather than stopping it immediately.[15]

The proclamation did not protect the practice of slavery because of the following major factors. Firstly, the 1923 to 1924 proclamation of abolition of slavery was not meant to liberate fully those former slaves, rather they aimed to use the former slaves for domestic purpose and also to stop temporarily a new slave hunting activities. Moreover, there was no great effort made by the government to abolish slavery. As a result, slavery was extended in different ways and degrees up to the Italian invasion of Ethiopia in 1935.[16] Tsega also stated that in the period of 1923-1925, there was aggressive slave raiding in the Gumuz lands in general and in Dangur *wäräda* in particular. Therefore, the 1924 abolition of slavery in Ethiopia was not fully put into practice.

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[14] Yaregal, p. 17.
[15] *Ibid.;* Informant: *Ato* Biru Mäkuriaw, *Ato* Hailu Zägäyä and *Ato* AgeräwWärku.
[16] *Ibid.;* Informant: *Ato* Bambayä Garačo and Hawazäberehan Mäkonnnän.

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[16] *Ibid.;* Informant: *Ato* Bambayä Garačo and Hawazäberehan Mäkonnnän.

The common former practice of slave raiding continued in Dangur district and its surrounding areas until the Italian invasion of Ethiopia.[17]

2.2. Hunting

Hunting was a common practice in Ethiopia for a long period of time, and was performed for different purposes. Hunting for the nobility was for prestige, status, recreational sport, economic benefits and even the commoners hunted for trophy. It is a common understanding that hunting begun with primitive societies, and continued throughout the historical period. In Ethiopia hunting of dangerous wild animals earned a high status for the hunters among their people. In the Medieval period, king Iyasu I (r.1682-1706) made a hunting campaign from his capital Gondar towards the Ethio-Sudan boundary. He hunted buffaloes along the *Abay* River valley in the Sudan border as well as elephants in the Täkäze River valley in the northeastern part of Gondar.[18]

The time from the middle of October to the beginning of May was favorable for hunting, because in this dry season, the volume of the rivers decrease and the wild animals move from place to place to find water and grass. At this time, animals are clearly seen by the hunters from a distance. Different hunters went for their hunting activities in the northwestern part of the low lands of Mättäkäl areas. The hunters frequently came from Bägémdir and Gojjam. Water bodies and forests have been important for the hostage of different wild animals. In Dangur, one could find forests and different large rivers sides such as Bäläs, Dinder, Ardi, Dura and other small streams and water bodies which hosted wild animals. Because of the availability of such natural

[17] Tsega, p. 82.

[18] Abdussemad H. Ahmad, " Hunting in Gojjam: The Case of Mättäkäl," in Tadese Beyene (eds.), *Proceedings of the Eighth International Conference of Ethiopian Studies*, Vol. 1 (Addis Ababa: Addis Ababa University, 1984), p. 237.

resources there were wild animals like elephants, buffaloes, lions and giraffes. The hunters hunted these animals along the rivers and forest areas of the Gumuz lowlands.[19]

Besides, Abdusamad also added that the army of the noblemen who came from Gojjam and Bägémdir were involved in hunting in the periods of hot and dry season from Bälaya highland along the Gumuz lowlands of Mättäkäl towards the Ethio-Sudan border.[20]

Starting from 1911 *Ras* Haylu of Gojjam had recognized Zäläqä Liqu of Bälaya to carry out elephant hunting along Mättäkäl areas in the Gumuz territories and then towards the districts of Qwara to the west of Bägémdir on the way to the Sudan.[21] Besides, as stated above, different hunters came from Agäw Medir, Damot, Bägémdir, Qwara and other districts. These hunters stayed at Bälaya under the guidance of Zäläqä Liqu. They paid a tribute of "two Maria Theresa Thalers" to Zäläqä Liqu before they travel to their hunting field. Instead, Zäläqä provided them receipts for their hunting fees. In addition to this, when they accomplished their hunting and returned to Bälaya, they also provided Zäläqä Liqu "with one out of every two tasks of an elephant."[22]

Zäläqä had hundreds of skilled "hunters, known as *adma* or rebels". The *adma* was guided by other hunters in its hunting activities. The *adma* mainly came from Agäw Medir and Damot and they stayed at Bälaya until they were mobilized for hunting. Zäläqä supplied the hunters with weapons of spears and guns. The *adma* of Zäläqä had developed a good experience in elephant hunting in the lowland areas, because of their frequent visit. Economically, most of the *adma* were poor because of their lack of oxen, farming was a difficult task for them. As a result, the

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[19] *Ibid.;* Wolde Selassié Abute, " Gumuz and Highland Resettlers...," p. 66; Informants: Täfära Huri, Bäré Endäšaw and Ageräw Wärku.

[20] Abdussamad H. Ahmad, "The Gumuz of the Low Lands of Western Gojjam...," p. 63.

[21] *Ibid.,* pp. 63-64; Wolde Selassie Abute, " Gumuz and Highland Resettlers...," p. 65.

[22] Abdussamad, "Hunting in Gojjam: The Case of Mättäkäl...," p. 238; Wolde Selassie, " the Gumuz and Highland Resettlers...," p. 65.

number of those who settled in Bälaya for hunting purpose increased from time to time. Moreover, their continuous settlement created a community of hunters in that area.[23] For the hunters the killing of a buffalo was the same as the killing of twenty men. Moreover, the killing of an elephant was the same as the killing of forty men. During the hunting season the sounds of the horses also contributed for the hunters in their hunting by frightening the wild animals.[24]

In the 1920s, the demand of horses in hunting became less important due to the import of modern fire arms. Then, in the1930s, hunting was continued by using modern fire arms, which substituted or replaced the former traditional weapons like spears, bows and arrows. Moreover, among the weapons wäçäfo(rifle) was used commonly and contributed more in hunting elephants. Because of its dependability and efficiency, people expressed their appreciation in the following poem in Mättäkäl as:

በወፌፎ
ፈጀው ጠለፎ
With Wäçäfo (rifle),
The hunter claimed the lives of many.[25]

As mentioned above, the introduction of rifles following the First World War facilitated regular hunting of Zäläqä in a large territory of the Gumuz land along the Ethio-Sudan border. Because of that he collected a large amount of ivory and sent them to the store house of *Ras* Hailu at Koso Bär. As a result, both Zäläqä and *Ras* Hailu became beneficiaries from hunting activities. Britain detested Zäläqä's hunting practice, because it was frustrated that Zäläqä's hunting could have diminished the "export of ivory from Khartoum to London." This economic interest led to the establishment of the police guard along Dinder River in the vicinity of Omedila, neighboring the

[23] *Ibid.*, pp. 238-239; Abdussamad, "Gojjam: Trade, Early Merchant Capital and the World Economy," p. 138.
[24] *Ibid.*, p. 239.
[25] *Ibid.*, pp. 239-240.

Sudan. The Sudanese police guards became aggressive and murdered the hunters along the borderlands of the Sudan. Moreover, A.D. Home, the British consul at Dangila, requested the governor of Sudan for the increment of the police guards along the Ethio-Sudan border. In addition to that, A.D. Home also advised the governor of Sudan to put pressure on the Ethiopian administrator for the return of Zäläqä's ivory that were obtained from the Ethio-Sudan border.[26] Abdusamad also stated that, A.D. Home informed *Ras* Hailu to prevent Zäläqä's hunting towards the area of Khor Galegu along the Sudan. But, *Ras* Hailu revealed to A.D. Home about his lack of information about Zäläqä's hunting. Besides, A.D. Home also requested *Ras*Täfäri to stop Zäläqä's hunting on the frontier lands of the Sudan. However, *Ras* Täfäri gave little attention to the hunting practice along the frontier lands, because during that period *Ras*Täfäri was preoccupied by domestic and international problems. Domestically, he was struggling to hold political power and internationally he was trying to get Ethiopia admitted to the League of Nations.[27] In 1926, A.D. Home was succeeded by R.E. Chessman. Chessman requested *Ras* Täfäri even to dismiss Zäläqä from his power over Bälaya. Hence, later on, *Ras*Täfäri decided to remove *Fitawrari* Zäläqä from his administrative post over Bälaya. Because *Ras* Hailu was the main political rival of *Ras* Täfäri in the1920s, *Ras* Täfäri wanted to weaken the economic supply of *Ras* Hailu which he got from hunting and ivory trade in Mättäkäl specifically in Dangur through Zäläqä Liqu. Nevertheless, the campaign of hunting for ivory continued up to the Italian invasion of Ethiopia in 1935.[28]

The rivalry between *Ras* Täfäri and *Ras* Hailu emanated from the political and marriage alliances between *Ras* Hailu and Lij Iyasu. The marriage alliance was arranged between Lij Iyasu and

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[26] Abdussamad H. Ahmad. "Gojjam: Trade, Early Merchant Capital and the World Economy...," pp. 139-140; Abdussamad H. Ahmad, "The Gumuz of the Low Lands of Western Gojjam...," p. 65.

[27] *Ibid.*, p. 140; *Ibid*, p. 64.

[28] *Ibid.*, p. 141; *Ibid.*, pp. 65-66.

Säbläwängél Hailu in1910. In the first three decades of the 20th century *Ras* Hailu became one of the richest people in the country due to his heavy tax collection in the rural areas of his province and his involvement in trade and other different business activities. *Ras* Hailu's economic growth became a threat to *Ras* Täfäri. The involvement of *Ras* Hailu in Iyasu's attempt to escape from prison added a fuel to the political confrontation between the two *Rases*.[29]

Therefore, *Ras* Hailu was accused regarding his involvement in the plot to escape Lij Iyasu from his imprisonment at Fečé. Because of the plot, Lij Iyasu escaped from Fičé and arrived in Gojjam by crossing the Abbay River. However, one of the relatives of *Ras* Hailu, *Fitawrari* Gässäsä Bäläw, captured Lij Iyasu and gave him to *Ras* Dästa Damtäw, who led government forces in to Gojjam. Lij Iyasu was transferred to Hararge and imprisoned up to the beginning of Italian occupation of Ethiopia in 1935. Thus, because of his collaboration in Iysu's attempt to escape, *Ras* Hailu was firstly punished by death penalty. But, later the punishment was changed to life imprisonment and to the confiscation of his property. This event realized the wish of *Ras* Täfäri who wanted to weaken the economic ties of *Ras* Hailu and *Fitawrari* Zäläqä Liqu of Bälaya.[30]

Nevertheless, when the Emperor imprisoned *Ras* Hailu in Šäwa in1932, the hunters safely settled in Bälaya, and they were ordered by *Fitawrari* Zäläqä for their hunting activities. *Fitawrari* Zäläqä also employed representatives of the hunters. These representatives registered and guided the hunters. Moreover, the campaign of hunting continued mainly up to the Italian invasion of Ethiopia in 1935.[31]

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[29] Bahru Zewde, *A History of Modern Ethiopia 1855-1974*, (London: Ohio University Press, 1991), pp. 143-144.

[30] *Ibid.*, p. 144; Belay Giday, *Ityopia Hägäré Ena Tézétayé*, (Addis Ababa: Commercial Printing Enterprise, 1990), p. 212.

[31] Abdussemad H. Ahmad, "Hunting in Gojjam: The Case of Mättäkäl...," p. 240.

2.3. Trade Activities

Trade had been one of the important economic activities in Ethiopian history which enabled many countries, governments, and peoples to interact. Probably since the medieval, period trade tied the southwestern part of Ethiopia with the Northern Ethiopian region. Besides, the caravan merchants of different societies, due to their long distance trade, established strong ties and diplomatic relations, with the neighboring states of Ethiopia.[32]

Mättäkäl was serving as one of the important centers of trade activities beginning from the early period related with the involvement of both the Ethiopians and Sudanese traders. This trade was conducted in different Mättäkäl districts. For example, the Agäw merchants from their center of Sigadi and Zigäm established important market centers in Dunkur, Bälaya and Guba regions towards the Ethio-Sudan border lands.[33]

Even the Oromo traders from Wälläga living between Dédésa and Dabus rivers were attracted by the salt and other commodities, which came through the northern highlands of Ethiopia that passed through Dangur towards Wälläga. The merchants of Gojjam and Agäw Medir used the trade routes which passed through Čagni, Manbuk (the town in Dangur), Gublak (now one of the qäbälés in Dangur), Guba, Bambudi, and Roseires extending towards Sudan. From all parts of Mättäkäl mainly Wänbära, Dangur and Guba merchants obtained different items of trade. Among them gold, slaves, coffee, ivory and civet were the main commodities of trade. Salt was mainly exported to the Sudan. Besides, sugar, clothes, shoe and other commodities were

[32] Tsega, p. 76.
[33] *Ibid.*, p.77; Informants: Sergeant Adämä Babišo, *Ato* Alän Šifäraw and *Ato* AgeräwWärku.

imported from the Sudan to Mättäkäl in general and Dangur in particular, in both before and after the Italian occupation periods.[34]

As indicated earlier, following the death of *Neguse* Täklä Haymanot in 1901, *Ras* Mängäša Atikäm of Damot was appointed by Emperor Menelik II as a governor of the territories of Damot, Mäça, Ačafar in Gojjam and Qwara in Bägémdir until 1910. When *Ras* Mängäša came to power in these areas, he tried to establish Dunkur as a main center of trade. Dukur is found in the Mättäkäl and Sudan border lands far away from Roseires, about 160 km from Abu Ramal. However, Mängäša's plan to establish a new market at Dunkur was rejected by *Ras* Gugssa of Bägémdir in 1906, who informed the British about Mängäša's order over his merchants to go to Dunkur that prevented their export items from going to Mättäma. Nevertheless, Britain gave little attention to the requests of *Ras* Gugssa, because Britain got access to the Ethiopian commodities such as gold, coffee, ivory, civet, cattle and other animals produced in the districts of Damot and Agäw Médir through the trade route line of Dunkur. Then during that period Dunkur was one of the prominent trade center in Dangur and Guba areas towards Sudan.[35]

Honey, bee wax and coffee were also other important trade items in Mättäkäl mainly in the districts of Wänbära, Guba and Dangur. The coffee of Wänbära had more demand than that of Zäge in Sudan. Due to that since the 19th century, coffee production in Wänbära had reached its height. Then merchants from Wänbära transported coffee to Gojjam, Dangur, Guba and the Sudan. Even Hamadan, the chief of Guba, was personally involved in coffee trade. Moreover, in 1929, he bought a lorry for the purpose of transporting coffee from Wänbära that moved through

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[34] *Ibid.*, p. 78; Informants: *Ato* Ageräw Wärku, *Ato* Biru Mäkuriaw, *Ato* Hailu Zägäyä and Arägawi Gäbrämädhin.

[35] Abdussamad, "Gojjam: Trade, Early Merchant Capital and the World Economy, (1901-1935.)...," p. 117; Tsega, p. 87.

Dangur to the Sudan. Lorry appeared for the first time and was unique in that period in the northwestern part of the Ethiopian region.[36]

Besides, merchants from Wänbära and Dangur imported *Abujadi*, sugar, perfume and other trade items from the Sudan. They also exported coffee, onion and cotton to the Sudan. Rifles were also other prominent items of trade on the border. The Machine gun was also another item of trade which was sold for 40 Maria Theresa Thalers. Slaves were also other items of trade. Guba was the center of slave trade, even its chiefs, Abušock and Hamdan, participated in salve trade activities. *Ras* Hailu of Gojjam (1901-1932) was fully involved in slave trade activities in the lowland of the Gumuz territory. The Agäw chiefs of Bälaya were also participants in slave trade in the Gumuz areas. As mentioned above, Zäläqä Liqu was the governor of Tumha and Bälaya (r.1905-1935), who was extremely involved in slave trade in the Šeikdoms of Dunkur and Aburamal. He co-operated with *Ras* Hailu of Gojjam mainly when the territories of Mättäkäl were controlled by *Ras* Hailu as of 1911. Slavery and slave trade were blocked during the Italian occupation period. However, even after 1935, the chief of Guba and the Agäw chiefs of Bälaya tried to continue the former tradition of slave trade, but they were not successful.[37] Besides, Zäläqä Liqu was also involved in the transaction of ivory, gold, coffee and other trade items. He bought a large amount of coffee from Wänbära and sold the coffee including other commodities to the merchants of Dangila, Bure and the Sudan.[38]

The local trade was also carried out by the people of Dangur and other societies of Mätäkäl in the period under discussion. The Gumuz sold sorghum, millet, pepper, pumpkin, ginger, honey, maize and other items at different markets mainly in Čagni. Informants report that the people

[36] Tsega, p. 80.
[37] *Ibid.*, p. 81.
[38] *Ibid.*, pp. 83-84.

used a system of bartering. There was also external trade performed by individual merchants. The merchants from Dangur crossed through Guba and conducted trade activities with the neighboring Sudanese people. These traders exported commodities like onion, honey, bean, pea, coffee (mainly obtained from Wänbära), different spices and other commodities to the Sudan.[39]

Informants like *Ato* Hailu also explained that individual merchants of Dangur were linked with the Guba traders. Both groups of traders practiced contraband trade. In this system they imported perfume, clothes, soaps, watches, tape records, radios, Sugar, even guns and ammunition illegally through the borders of Sudan to Guba, Dangur and to the rest of Mättäkäl areas. The internal and external trade activities were conducted for a long period of time in Dangur .[40]

2.4. Dangur *Wäräda* During the Italian Occupation period

Forty years after the battle of Adwa, Italy occupied Ethiopia from1936 to1941. However, the fascist forces controlled some of the towns of the country, but most of the country side was defended by Ethiopian patriots throughout the five years of Italian occupation period.[41]

Following the Italian invasion of Ethiopia, on 2 May 1936, Emperor Häile Selassié exiled to Geneva to appeal to the League of Nations concerning the aggression of Italy on Ethiopia. However, the appeal of the Emperor did not win the support of the League of Nations and was not successful until 1941.[42]

My informant Ageräw stated, during Italian occupation, the fascist forces had fortified with their fire arms and ammunitions at Dangila. In these areas, the patriotic forces of the northwestern

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[39] Informants: Sergean Adämä Babišo, *Ato* Iyasu Gaga and *Ato* Häwazäbirhan Mäkonnän.
[40] Informants: Hailu Zägäyä, *Abba* Ayčäw, Kulnero Sänbäta and Alän Šifäraw.
[41] Bahru Zewde, *A History of Modern Ethiopia 1855-1974,* p. 153.
[42] *Ibid.*, p. 176; Theodore M. Vestal, *The Lion of Judah in the New World :Emperor Haileselassie of Ethiopia and the Shaping of Americans' Attitudes towards Africa*, (Santa Barbara: Praeger, 2011), PP. 33-34.

Gojjam including Dangur were led by *Däjjäzmač* Mängäša Jänbäré who had around 400 patriots.[43]

As indicated above, during the Italian occupation of Ethiopia, the fascist armies were garrisoned at urban centers. The fascist forces had never occupied Dangur *wäräda*. Dangur was remote and had no road access. Naturally, the topography of Dangur distressed the Italian fascist armies who wanted to invade the area. However, the fascist armies tried to invade Dangur from their base at Gondar by crossing through Qwara and Dangila. Nevertheless, the patriots of Dangur and Bälaya defended themselves from the fascist aggressors around the area of Dafilit Mountain, located between Dangur and Dangila. The fascist invaders had no awareness about the commitment of the local patriots and the topography of Bälaya and Dangur highlands. In January 20, 1941 when the Gideon force crossed the Ehthio-Sudan border towards Ethiopia, the patriots accompanied the Emperor and arrived at mount Bälaya. The fascist army did not resist the Gideon force at mount Bälaya, because the fascist forces had no knowledge about the topography of the Bälaya areas. Regarding this point, "one of the Italian military intelligence" recognized that Bälaya was not known by the fascist armies.[44]

More than two hundred patriots of Bälaya and Dangila were fortified at mount Dafilit and fought the fascist forces. These patriots were encouraged and got different supplies from their surrounding people during the years of resistance. Even when the fascists invaded Dangila, the surrounding people tried to defend themselves by using different traditional defense mechanisms. For example, people mixed "butter with perfume" and they sprayed that over the hives of the

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[43]A Report Written about the Centers of Italian Fortress in western Gojjam, (National Archive and Library Agency), ከ፡ Folder No.62.1, File No. 20. 05; Informants: *Ato* Ageräw Wärku and *Ato* Täfära Huri.

[44] Anthony Mokler, *Häilasélassie's War*: *The Italian-Ethiopian Campaign 1935-1941*, (Oxford: Oxford University Press, 1984), pp. 257, 258, 291; Čalačäw, p. 12; Alfredo González-Ruibal, "Fascist colonialism: The Archaeology of Italian Outposts in Western Ethiopia (1936-1941)," in *International Journal of Historical Archaeology*, 2010, p. 7.

honey bees, so that the bees aggressively attacked whatever they found in their surrounding areas. As a result, the fascists were discouraged and damaged by the swarm of bees. Thus, the combined effort of the different tactics of the people as well as the resistance of the patriots' did not give rest to fascist aggressors.[45]

Both Čalačäw and an informant Biru Mäkuriaw confirmed that the failure of the fascists to hold Dangur made them to apply an aggressive act. Because of that, they "dropped bomb" in Bälaya at *Negus* Dawit Church, in Dangur *wäräda.* The Church was damaged, but the *tabot* was saved by the help of the local clergy men. However, after dropping bomb the air plane was immediately crashed at the forest of Bäläya highland. Informants tell that even its broken parts are found until now at Bälaya.[46]

Besides, there were different patriots in Dängur *Wäräda* who fought against the fascist troops in the area of Dafilit mountain, which is found at the border of Dangur and Dangila. The following were among the patriots: *Fitawrari* Täfära Zäläqä the leader of Dangur, *Girazimač* Mäkuriaw Bizunäh the vice leader of Dangur, Girazmač Hailu, Jämbäre Bogale, Mäsälä Mika'él, Bakin Adigo, Yifered Hailu, Ejigu Abay, Tafära Tešale, Wärku Alämé, Tämtim Wändaya, *Qañña*zmač Ayal, *Hamsa Aläqa (sergeant)* Fäṭänä Märsu, *Ato*Täšome Däräsä, *Girazmač* Yisémaw Bälay and *Asir Aläqa (corporal)* Baye Fänta. Informant Ageräw also added that, among these patriots Wärku Aläme lost his life while fighting against the fascists at the Dafilit mountain. Contrary to that, patriot Tämétim Wändaya killed one of the fascist soldiers using his Wäçäfo gun.[47]

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[45] Čalačaw, p. 12; Informants: Wärkenäh Dässie and Ageräw Wärku.
[46] *Ibid.*; Informants: Täfära Huri and Hawazäberhan Mäkonnän.
[47] Informants: *Ato* Arägawi Gäbrämädihen, *Ato* Ageräw Wärku, *Ato* Beru Mäkuriaw and *Ato* Täfära Huri.

In 1940, Italy joined WWII on the side of Germany and declared war on the allied powers in Europe, especially on Britain on 10 June1940. Then Britain was frustrated by the alliance of Italy with the Axis powers as well as its expansion towards East Africa. Because of this, Britain told Emperor Haileselassié to return and liberate his country from Italian occupation. As a result, British forces campaigned against the fascist forces in Ethiopia and Eritrea and launched attack from the British colonies of the Sudan and Kenya. As of August 1940, Bäläya was selected as a site of a resting place during the return of the Emperor from the Sudan. This was due to its strategic location and of its being free from the invasion of fascist aggression. During his return, the emperor was accompanied by the Gideon force led by the British General Winget, who had prepared " a thousand rifles, ammunitions, and 72,000 Maria Theresa Thalers. These materials were carried by 1,500 camels " for their movement from Sudan to the center of *Fitawrari* Täfära Zäläqä at Bälaya. Similarly, another British General Sanford realized his preparation by using 5,000 mules for the journey and to settle the army of the Emperor at Bälaya, the district of *Fitawrari* Täfära Zäläqä, who was the ally of Mängäša Jänbäré (the overall commander of the patriots in that area). "The name and the title" of the campaign was chosen by Wingate as Gideon Force. They made their campaign from the Sudan and moved towards Ethiopia and arrived at Omedila. At Omedila, the Emperor hoisted the Ethiopian flag. From Omedila, they crossed through the Gumuz areas to Dangur to be joined by the Ethiopian patriots. In Dangur, Bälaya was chosen for its strategic location and was used as their temporary garrison until they began their offensive movement in to the central part of the country by devastating the fascist troops. Besides, there were about seventy patriots from Dangur, among whom *Girazmač* Mäkuriaw, *Girazmač* Ṭiku, HailuYifäräd, Jänbäre Bogalä, Liku Gundi, Kéndu Bitäwa, Hiru Nejo and

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Wäreñña accompanied the emperor with the Gideon force from Omedila to Bälaya. Then, the Emperor with the Gideon force and Ethiopian patriots travelled from Omedila to Bälaya.[48]

The journey of the Emperor and the Gideon Force from Omedila to the strategic site of Bälaya was expected to take ten days. However, the journey was too long, boring and it took fifteen days. Due to the difficulty of the terrain and its hot climate, many camels which carried the arms and other supplies died. For example, about fifty seven camels died in one day. After such complexity, the Emperor arrived at Bälaya and was accepted by the surrounding people. His arrival at Bälaya encouraged the patriots to fight in Gondar and Gojjam. To strengthen their position, the surrounding patriots received weapons, ammunitions, clothes, money and other supplies from the Emperor. The Emperor raised the moral of the patriots of different territories by his message and encouraged them to fight for the liberation of their country. His message reads as follows:

> *በላያ በነበርንበት ጊዜ ለአረማ ጮሆ: ለቅማንት: ለጫኮ: ለቤጌምድር: ለወገራ: ለጠገዴ: ለወልቃይት: ለቋራ: ለሰረቆ: ለአለፋ ጣቁሳ: ለጠቅላላዉ ለጎጃም እና ለትግሬ ህዝብ ኢያሌ መልዕክቶችን እያዘጋጀን ህዝቡ ተላይተላይ ተባብሮ እጁን እንዳያነሳና መገናኛዎችንም እንዳጠፋ እኛም በጦርነትላይ መሆናችንን ከመግለጽ እና በአየር ጽሁፍ እንደበተን ከማድረግ አላረፍንም ነበር።።*
> *When we were at Bälaya, we were not idle that we were preparing numerous air messages to be sent to the people of Armaçeho, Qimant, Çako, Bägämidir, Wağara, Ṭägädä, Wälqayite, Qwara, Säräqo, Aläfa, Ṭaqussa and the whole peoples of Gojjam and Tigray; mentioning that we were at war, so that they would collaboratively engage against the enemies and destroy media of communication.*[49]

According to the archival sources, there were many different patriots in the Northwestern part of Gojjam and Gondar in the areas of Mättäma, Armaçeho, Qwara, Çaqo, Ṭaqusa and so on.

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[48] Čalačaw, p. 13; Yaregal, p. 19; Moklor, pp. 283, 290, 291; Theodore, p. 34; Bahru Zewde, *A History of Modern Ethiopia 1855-1974*, p. 176; M. Vestal, PP. 33-34; Alfredo González-Ruibal, p. 7.

[49] Haile Selassie, *Hiywotena Ye Ethioia Ermija II, (*Addis Ababa: Berhan and Selam Printing Press, 1954), p.285.

Besides, one of the patriots, Tadesse Gäbrämädhin, who came from the Sudan through Gondar to Ethiopia confirmed about the existence of different patriots including clergy men. For instance, in Armaçeho, a monk of *Abba* Çerqos was well organized and advised the surrounding people and the patriots in Gondar and Gojjam to attack the fascist forces. Furthermore, the four sons of *Fitawrari* Zäläqä from Bälaya were accompanied by their men and met with the patriots at Ačäfär in western Gojjam. When the Patriots traveled from Ačäfär to Durbéte, *Fitawrari* Zäläqä Liqu of Bälaya with his 500 forces joined the patriots. Then they marched to meet with Däjjazmač Mängäša Jänbäré of Fagutaleuma in Addis Qidam. These patriots hoisted the Ethiopian flag in each place of their meeting areas. Bälaya in Dangur *Wäräda* and Däga Damot under *Däjjazmač* Nägäš were not occupied by the fascist Italian forces (see appendix, ii, A-B).[50] Mängäša Jänbäré was one of the leaders of the patriots in north western Gojjam who wrote a letter to the British General Wingate in the Sudan on 11 June1940. In his letter, he revealed that the fascists had not occupied Bälaya because there was no road and the landscape of Bälaya and Dangur highlands were also too difficult for the fascist army to penetrate in to these areas. Besides, the patriots also defended the fascists in their surroundings. He said that Bälaya was under his guidance, then he could resist the fascists who were found in Mättäma and Guba areas about 200 miles far away from Dangur. In his letter, he requested General Wingate to send him the fresh supply of "rifles, ammunition and also one hundred machine guns and five light piece of artillery." He also strictly revealed to Wingate that these fire arms should be directly given to him or to his ally *Fitawrari* Täfära Zäläqä alone at Bälaya. Mängäša also requested the British

[50] A Letter Written from Tadässä Gäbrä Mädihin to Däjazmač Yigäzu, (National Archive and Library Agency), ማ.ሕ.ወ.ቁ.፣ Folder No.63.1, File No. 47.07; Informants: *Ato* Ageräw Wärku and *Ato* Arägawi Gäbrämädhin

General to build airport at Bälaya to provide supplies to the patriots by air craft and to resist fascist aggression.[51]

While the Emperor stayed at Bälaya, informant Ageräw said that his mother sold *injära* to the stationed patriots at a price of one Maria Theresa Thaler per *injära*. This was the first time to sell *injära* in the area. After his stay, the Emperor, accompanied by the army and patriots, traveled from Bälaya by crossing the present day Pawi and Mandura districts. Between Mandura and Čagni there is a mountain which the Emperor named Car *Bär*. It is located near Čagni town. At Čageni, the Emperor was welcomed by the people and took rest. The area was later called *Qädamawi* Haile Selassie Bär (the Gate of Emperor Haile Selassie I). A hotel which is found Čagni until now is known as *Qädamawi* Haileselassié *Bär* Hotel. It was called for the commemoration of the entrance of the Emperor to Ethiopia in 1941. The governor of Dangur Täfära Zäläqä and Mäkuriaw Bizunäh together with their followers as well as Mänegäša Jänbäre with his patriots accompanied the Emperor in his travel towards Däbrä Marqos. On the way when the Emperor traveled from Čagni to Injibara, he called that area as Koso Bär. Because the area was covered by Koso tree. In April 4, 1941, When the Emperor, accompanied by Mänegäša Jänbäré and arrived at Däbrä Marqos, according to informant Ageräw, the people of Däbrä Marqos received him by singing a song as:

መንግሻ ጀንበሬ
የኢጣሊያንን ጦር ኦዳው አንደበሬ
Literally it is translated as;
Mänegäša Jänbäré drove
the Italian army like oxen.[52]

[51] Seltene Seyoum, "A History of Resistance in Gojjam (Ethiopia): 1936-1941," (PhD Dissertation, Department of History, Addis Ababa University, 1999), pp. 230-231; Moklor, pp. 283, 290, 291.

[52] Informants: *Ato* Ageräw Wärku, *W/o* Näṣanat Mäkuriaw, *Ato* Täfära Huri, *Ato* Kulnero Sänbäta and *Ato* Arägawi Gäbrämädhin; Alfredo González-Ruibal, p.7.

On Aril 6, 1941 the fascist Italian aggressors were evacuated from Addis Ababa. Then, after a month on May 5, 1941, the Emperor entered Addis Ababa. That day was designated as the liberation of Ethiopia after five years of Italian occupation period. After liberation the Emperor visited Bahir Dar several times and rewarded the patriots of Gojjam in general and Dangur in particular. Such rewards were like different military titles, medals, clothes of *Gäbärdin* and rifles such as *Minišr, Albén* and *Guandé.* These fire arms are still found in the possession of their children. The Emperor also rewarded the patriots of Dangur by providing different titles. The military titles given to the patriots and others were *Fitawrari, Gerazmač*, *Amsa Aläqa*, *Asir Aläqa* and *Balambäras,* in descending order. According to their ranks Täfära Zäläqä was accorded the title of *Fitawrari*; Yésmaw Bälay, Mäkuriaw Bizunäh, *Ato* Hailu, Asäme Bizzunäh and Alemu Täšome were given the title of *Girazmač*; Fäṭäna Marsu and Bayä Fänta received the titles of *Hamsa Aläqa* and *Asir Aläqa,* respectively; Rare Gute also got the title of *Balambäras*. Some of the above mentioned people were patriots and some of them were those who had accompanied the Emperor during his return in the north western direction of Ethiopia during the liberation period.[53]

[53] Alfredo González-Ruibal, p.7; Bahru Zewde, *A History of Modern Ethiopia 1855-1974,* p. 176; Informants: *Ato* Ageräw Wärku, *Ato* Arägawi Gäbrämädihin, *Ato* Täfära Huri, Sergeant Adämä Babišo and *Ato* Hailu Zägäyä.

Chapter Three

Dangur *Wäräda* During the Imperial Period (1941-1974)

3.1. Administration

This chapter tries to explore Dangur *Wäräda's* administration during the Imperial government from the liberation of Ethiopia in 1941up to the end of the imperial regime in 1974. The absolute power of Emperor Haileselassie began in 1930 and continued up to the Italian invasion of Ethiopia in 1935. After 1941, the Emperor resumed his centralization process to reinstitute an absolute power.[1] After liberation, Haile Selassié's government organized the country in different provinces. The provinces *(Ṭäqlay Gezat)* were sub-divided to sub-provinces (*awrajja)*,which also was further divided into *wärädas* (districts.) The districts were also divided into sub-districts (*mésläné*s). The administrative arrangements of the country were done by the Imperial government to create a unitary and centralized system of administration.[2]

Then, based on the arrangements introduced by the government, and according to the administrative arrangement declaration of 1942, Ethiopian provinces were reorganized in three hierarchical administrative divisions known as *awrajjas*, *wärädas* and *mésläné*s. On the basis of this decree, Gojjam became an *awrajja* which had seven *wärädas* and thirty five *mésläné*s. The *wärädas* were Däbra Marqos, Bičäna, Moṭa, Däga Damot, Qola Damot, Agäwmedir and Bahir Dar. Agäwmedir was ruled by *Däjjazmač* Tadämä Zäläqä, who stationed first at Injibara, and later at Dangila. This *wäräda* had different *mésläné*s such as Bälaya, Zigam, Mättäkäl, Ankaša, Cwacwra, Čara, Banja and Wänbära. According to the new structure, Gwangwa was included as a *mésläné* to

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[1] Yaregal, p. 21.

[2] *Ibid.*; John Markakis, *Ethiopian Anatomy of Traditional Polity* (Oxford: Oxford University, Clarendon Press 1974), p. 349; *Nägarit Gazéṭa*, "A proclamation for administrative restructuring in the state," Proclamation No.1, August 27th 1942, p. 43.

be administered under Agäw Medir, with its center at Čagni. This system of arrangement worked up to 1946.[3]

As stated above, based on the administration rearrangement, in Gojjam *awrajja*, Dangur and Guba *wärädas* remained under Bägémedir and paid government taxes to Bägémdir *wrajja* up to1948.[4] Nevertheless, in June 1946 the government amended its 1942 proclamations and a new arrangement of provincial administration was established. According to the new reorganization, governorate general (*Ṭäqlay Gezat*) was developed under the Ministry of Interior. The sub-province or *awrajja* became the next unit of government administrative level and the previous *méslänés* were upgraded to *wäräda* status of the third lower administrative structure. Due to this arrangement Gojjam became one *Ṭaqlay Gezat* and was divided in to "administrative *awrajjas."* In 1946 *Däjjazmač* Käbbädä Tässäma (r.1946-50) succeeded Hailu Bäläw as the governor of Gojjam. Based on the above arrangement, Gwangwa was among the former *méslanés* to be upgraded to a *wäräda*, in Mättäkäl at Čagni and was classified to the part of Agäwmedir *awrajja*..[5]

Käbbädä Yimär was one of the governors of Dangur *wäräda* who wrote a letter to Mättäkäl *awrajja* about his groundwork of a new map concerning the border lands of Dangur and Bälaya areas.[6] According to Käbbädä, the former map of Dangur of Bälaya in Dangur *wäräda* up to the border of Guba which was prepared by the *Agär Gezat* Minister was the same as his newly prepared ground map. However, the difference was the map of the Ministry of Interior mentioned included the

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[3] Nebyu Eyasu, "Administrative History of Gojjam 1941-1974," (MA Thesis, Department of History, Addis Ababa University, 2004), pp. 20-25; Markakis, p. 297.

[4] *Ibid.*, p. 109; Bazezew Gälaw, "A History of Chagni Town to 1974," (BA Thesis, Department of History, Addis Ababa University, 1991), p. 25.

[5] Yaregal, p. 23; *Nägarit Gazéṭa*, "A proclamation for administrative restructuring in the state, " Proclamation No.6, June 28th 1946, p. 45.

[6] A Letter Written from Käbbäda Yimär to Mättäkäl *Awrajja Gezat Séfätbét, Nähasé* 30, 1941 E.C., (Däbrä Marqos University Archive Center), Folder No. 273.04, File No. 17.2.

names of additional lands more than the real fact of the lands that found on the ground. Moreover, that map did not include the physical features of the border lands. Käbbädä indicated that Omedila, part of Dangur, was made part of the province of Gojjam and not of Bägémedir (see appendix, iii.)[7]

The son of Zäläqä Liqu, Täfära Zäläqä (r.1940-45), was appointed a governor of Dangur *wäräda*. Like his father, he collected tribute and provided it to the provincial administration through Mättäkäl *awrajja*. In 1946 *Ato*Yaregal was appointed, from the center of Däbrä Marqos, as a governor of Dangur. However, his assignment led to a conflict with *Fitawrari* Täfära Zäläqä, who did not want to lose his local (traditional) governorship of Dangur to the non-hereditary chief of Dangur. Due to the conflict, Täfära Zäläqä left Dangur for Addis Ababa to appeal his case. After his two years of administration *Ato*Yarägal (r.1946-48) also returned to Däbrä Marqos and was succeeded by Käbbädä Yimär (r.1948-51), who was also appointed and sent from Däbrä Marqos as an administrator of Dangur. In 1950 Käbbädä shifted the administrative center of Dangur *wäräda* from Bälaya of *Neguse* Dawit *qäbälé* to Dangur Mika'él. Käbbädä also contributed much in the establishment of modern school from grade one up to three at the center of Dangur Mika'él in Dangur *wäräda* in the beginning of the 1950s.[8]

Soon after the death of Zäläqä Liqu in 1944, the administrator of the Agäw people in most areas of Mättäkäl was affected by the instability and lack of security. After his death, mainly the districts of Wänbära and Dibati officially rebelled and refused to pay tribute. Since the 1960s, mobilization of the people from Wällo for resettlement in this area also aggravated government confrontation with the Gumuz. Besides, the problem of collecting tribute, defending the coastal areas against the

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[7] *Ibid.*

[8] Čalačäw, pp. 14-15; Informants: *Ato* Hailu Zägäyä, *Ato* Arägawi Gäberämädihen and Corporal Adämä Babišo.

Sudanese also became a very difficult task. Rebellions like this one made the central administration restless to provide solutions.[9]

In 1947, *Fitawrari* Embialä Gässäsä campaigned against the Gumuz inhabited areas to crush the rebellion. However, in 1948, before he achieved his mission over the Gumuz, he was antagonized by the neighborhood Zigäm Chief, Admasu Gugsa, the nephew of Zäläqä Liqu, who opposed Embialä's autonomous power over the former territories of Zäläqä. Even he initiated the local Gumuz to fight against Embialä. This forced the then governor of Gojjam, Käbbädä Tässäma, to lead military campaign to crush the rebellions of both Admasu and the Gumuz. This measure finally brought stability as far as Wänbära.[10]

Käbbädä Tässäma designed a modern system of government in order to introduce peace and stability as well as to peacefully collect tribute and to promote trade activities. To achieve his goal, he established the new Mättäkäl *awrajja* with its center at Čagni under its first governor of Šanbäl (Captain) Wäldä Birhan Akalu. In 1948, Čagni was also renamed by Captain Wäldä Birhan Akalu as "*Qädamawi* Hailassalasie *Bär*." Hence, the new Mättäkäl *awrajja* embraced Guba, Dangur, Wänbära, and Gwangwa *wärädas* as its *wärädas*. Besides, in 1960 to pacify the Gumuz rebellion and for the successful control of the area, the government upgraded the two sub-districts of Mandura and Dibaṭi to a *wäräda* status. As a result, the number of the *wärädas* of Mättäkäl *awrajja* increased from four to six. Before the administrative rearrangement proclamation of 1946 Dangur was the disintegrated area under Begémdir administration, but after this proclamation Dangur got a *wäräda* status. As mentioned above, following the establishment of Mättäkäl *awrajja*, Dangur and Guba were transferred from Bägémedir to Mättäkäl *awrajja* in 1948, because Mättäkäl *awrajja* was nearer to these two *wärädas* rather than Begémdir. Later, after the downfall of *Darg* regime in

[9] Tsega, p. 70.
[10] *Ibid.*, p. 71.

1991 and the coming to power of the present government, these above mentioned five *wärädas*, except Gwangwa, were put under Bénišangul Gumuz Regional State of Mättäkäl Zone.[11]

The former governor of Dangur, Käbbädä Yimar (r.1948-51),was later succeeded by *Käntiba* (mayor) Dästa Meteké (r.1952-1959), who was directly appointed by the central government as a governor of Dangur *wäräda* in 1952. Then, he tried to solve the problems of transportation network to connect Dangur with the other neighboring territories. Dästa Mitike decided to establish an air plane landing field. To achieve his goal, he ordered the people and cleared the forests in the eastern part of Mount Dangur. Nevertheless, he was not successful. Later, *käntiba* Dästa returned to Addis Ababa in 1959, without achieving his mission of building transport network in Dangur *wäräda*.

The former administrator of Dangur *wäräda*, *Fitawrari* Täfära Zäläqä, returned to Dangur in 1959 as an administrator of the *wäräda* and again ruled it from 1959-1960. However, he was challenged by the local chiefs mainly from Bälaya who wanted to hold power. Among them, *Hamsa aläqa* (corporal) Fätäna Märsu and *Girazmač* Yesmaw Bälay were the main opponents of Täfära Zäläqa. Due to the challenge, he returned to Addis Ababa where the Emperor gave him an office. Moreover, he held power even during the *Derg*.[12]

The successor of Täfära Zäläqä was *Däjjäzmač* Wällé Täfära (r.1961-1964), who was appointed as an administrator of Dangur *wäräda*. However, in 1964, in his place Embialä Gässäsä was appointed (r.1964-66). Later, Seménäh Dästa (r.1966-1969) was sent from Däbrä Marqos as a governor of Dangur *wäräda*. He was committed to open and expand modern schools at different *qäbälés* of Dangur *wäräda*. Then, to achieve his goal, he communicated with the officials and the people. Then, he raised 40,000 *birr* from the people for the construction of schools in Dangur *wäräda*.

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[11] *Ibid.;* Bazezew Gelaw, p. 25; Nebyu, p. 297; Informants: Ageräw Wärku and Biru Mäkuriaw.
[12] Čalačäw, p. 15; Informants: *Ato* Ageräw Wärku and *Ato* Arägawi Gäbrämädehin.

However, *Ato* Seménäh Dästa was transferred to his former area of Däbrä Marqos before he accomplished his objective. He was replaced by *Fitawrari* Iyasu Zäläqä (r.1970-1974).[13]

According to archival sources, *Fitawrari* Iyasu explained about his different contributions to his country. For example, when Italy invaded Ethiopia in 1935/1936, he participated at the battle of Shire and killed one of the fascist soldiers, captured two rifles and gave these rifles to *Ras* Imiru Haileselassie, the then commander of the Ethiopian army in Shire front. During the Italian occupation period, like other Ethiopian patriots, *Fitawrari* Iyasu with his father Zäläqä Liku, also struggled and for some time besieged the fascist fortress at Dangila until the defeat of the fascists in 1941. Moreover, during the post liberation of Ethiopia from June 1948 to November 1950, he served as a thief hunter and peace keeper to maintain stability in Dangur *wäräda*. Besides, from November 1950 to 1960, he also served as an administrator of Bälaya *meketel wäräda*. In 1960, when the Gumuz in Mandura rebelled against the payment of government tribute, he collaborated with the governor of Mättäkäl *awrajja* and crushed the rebellion and got their submission thus agreed to pay regular tribute to the government. As a result, he captured 335 rifles from the rebels and submitted them to the administrator of Mättäkäl *awrajja.* As a reward the Emperor awarded, *Qañña*zmač Iyasu the title of *Fitawrari* after he crushed the rebellion of Mandura. Then, the government upgraded Mandura to a *wäräda* status to manage and effectively control the area. In addition to this, *Fitawrari* Iyasu was made the governor of the newly established Mandura *wäräda* in 1960 (see appendix, iv, A-D).[14]

Fitawrari Eyasu also administered different *wärädas* one after the other in western Gojjam from 1960 to 1969. The *wärädas* Iyasu ruled were Mandura (r.1960-1963), Ačafär (r.1963-1965),

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[13] *Ibid.*, pp. 15-16.

[14] A Letter Written from *Fitawrari* Iyasu Zäläqä to *Däjjazmač* Däräja Mäkonnän, GojjamṬ*äqlay Gezat Endäräsé, Mäskäräm* 23, 1961 E.C., (Däbrä Marqos University Archive Center), Folder, No.373, File No.0172.

Yelmana Dinsa or Adét (r.1965-1967), Mäča (r.1967-1969) and Guba from September 1970 to November 1970. *Fitawrari* Iyasu was also appointed as a governor of Dangur *wäräda* and served from 1970 to 1974, (see appendix, v, A-D). Moreover, in 1971 he shifted the administrative center of Dangur *wäräda* to the present day of Manbuk town. The need to shift the center was because of the topography of the highland of Dangur which was not convenient to build roads for communication. During his administration he established a regular modern school in 1973 at Manbuk by using the previously collected 40,000 *birr* from the people and the support of a Swedish International Development Agency (SIDA). Lastly, when the *Derg* came to power, Iyasu was succeeded by *Ato* Qänaw Gobäna after 1974. Since March 1975 *Fitawrari* Iyasu got his payment of pension (see appendix, vi, A-B).[15]

3.2. The Establishment of Manbuk Town

The name Manbuk was derived from the name of Manbuk River that crosses the town. Besides, there is also version which say that the name originated from the Gumuz term "*Manbugua*" which means an attractive or a beautiful place. The name was chosen because the Gumuz women were decorating their body by using the soft soil of a ground red stone found around the river of Manbuk. Hence, when the new town was established as a center of Dangur, they named it Manbuk.[16]

Before the establishment of Manbuk as a center of Dangur *wäräda* in1971, different administrators of this *wäräda*, transferred the center of the Dangur *wäräda* from one *qäbälé* to another *qäbälé* in Damgur *wäräda*. For example, Käbbädä Yimär (r.1948-1951) transferred the center from Bälaya at Näguse Dawit to Dangur Mika'él in 1950. *Käntiba* Dästa (r.1952-59) also shifted the center from Dangur Mika'él to the area of Zigumzi. However, when *Qäññazmač* Wälle Täfära came to power

[15] Čalačäw, p. 16; A Letter Written from *Fitawrari* Iyasu Zäläqä to *Däjjazmač* Däräja Mäkonnän, GojjamṬ*äqlay Gezat Endärässe*, *Mäskäräm* 23, 1961 E.C., (Däbrä Marqos University Archive Center), Folder, No.373, File No.0172.

[16] Čalačäw, p. 22.

(r.1960-64), he shifted the center from Zigumzi to Bizir. Again when Embialä Gässäsä came to power (r.1964-66), he also transferred it from Bizir to the former center of Dangur Mika'él due to the tropical diseases and hot temperature of the former.[17]

Still the center did not remain in Dangur Mika'él. There were different controversial issues about the transfer of the administrative center of Dangur *wäräda* from Dangur Mika'él to Manbuk. According to a document found in the National Archive and Library Agency, in July 19, 1957, the administrator of Mättäkäl *awrajja,* wrote a letter to Gojjam *Ṭäqläy Gezat* regarding the transfer of the center of Dangur *wäräda* from Dangur Mika'él to Manbuk town. Later in the same month in July 1957, the police commander of Mättäkäl *Awrajja* also wrote to Gojjam *Ṭäqläy Gezat* opposing the selection of Manbuk as a center by mentioning some reasons that it was a desert, exposed to malaria, and its favorability for settlement was not studied by health personnel. Based on this contradictory reports, Gojjam *Ṭäqläy Gezat* wrote a letter to the Ministry of Interior to make it aware about the issue so that the ministry would provided a solution (see appendix, vii).[18]

In September 28, 1956 the governor of Mättäkäl *awrajja* wrote another letter to Gojjam *Ṭäkläy Gezat* reconsidering his former request about the necessity of the return of the head quarter of Dangur *wäräda* from Manbuk town to the former center of Dangur Mika'él. However, in October 1957 Gojjam *Ṭäqläy Gezat* wrote a letter to *Käntiba* Dästa Meteké by blaming his contradictory decisions and warned him not to repeat such mistakes again. However, Gojjam Ṭäqläy Gezat was permitted to return the center from Manbuk to Dangur Mika'él. In June 23, 1959, based on the previous petition of *Fitwrari* Täfarä Zäläqä (the then governor of Dangur *wäräda*), the Ministry of Interior wrote to Gojjam *Ṭäqläy Gezat* stating that the administrative center of Manbuk should

[17] Informants: *Ato* Haylu Zägäyä, Corporal Adämä Babišo, *Ato* Hawazäbirahn Mmäkonnän and *Ato* Ejigu Bälay.
[18] A Letter Written from Gajjam *Ṭäqlay Gezat* to the *Agär Gezat* Minister, *Hamlé* 12, 1949 E.C., (National Archive and Library Agency), Folder No. 21. 06, File No. 17. 1. 11.

continue being there until the provincial governor would arrive at Dangur and assess the two controversial centers and to report to the Ministry (see appendix viii and ix).[19]

In May 24, 1958, *Fitwrari* Täfarä Zäläqa wrote his report to the Minister stating that initially *Käntiba* Dästa Meteke suggested the transfer of the center of Dangur *wäräda* to Manbuk because many people inhabited it, and it was favorable for its water resource from rivers and its road networks to Omedila. With the permission of the *awrajja* governor, the office of the *wäräda* administration and houses for government officials were constructed by the participation of the people of Manbuk town. However, later *Käntiba* Dästa Meteké changed his decision about the capital of Manbuk for Dangur *wäräda* and he again decided to shift the center to the former area of Dangur Mika'él. Then, *Fitwrari* Täfarä appealed to the Ministry of the Interior to recognize the center of Manbuk town as the head quarter of Dangur *wäräda*, by referring to the former petition of the people of Dangur *wäräda* and the previous decision of *Käntiba* Dästa Meteké (see appendix, x).[20]

In December 2, 1957, through the people of Bälaya and Dangur the Gumuz, the Šinaša, the Konfäl and the Agäw explained the situation in the previous period that the center of Dangur *wäräda* was in Bälaya at the Monastery of *Neguse* Dawit until 1950. However, 1950 the center of administration was shifted to Dangur Mika'él. The latter had no access to water and the topography has been full of ups and downs that it was not suitable for transportation. Based on that reason, the people requested in writing that the administration center should have been Manbuk

[19] A Letter Written from *Gojjam Ṭäqlay Gezat* to the Governor of Mättäkäl *Awrajja (Käntiba Dästa Meteké)*, *Mäskäräm* 18, 1949 E.C., (National Archive and Library Agency), Folder No. 21. 06, File No. 17. 1. 11; A Letter Written from *Agär Gezat* Minister to Gojjam *Ṭäqlay Gezat Ʒefätbét, Säné* 16, 1950 E.C., (National Archive and Library Agency), Folder No. 16. 09, File No. 17. 1. 11.

[20] A Letter Written from *Fitwrari* Täfarä Zäläqa to *Agär Gezat* Minister, *Ginbot* 16, 1950 E.C., (National Archive and Library Agency), Folder No. 21. 06, File No. 17. 1. 11.

which had large number of people, convenient for the production of various crops, access to water resources for it had large rivers and it was conducive for transportation. Then, the people and their leader *Fitwrari* Täfarä Zäläqä requested the *Gojjam* administration for the recognition of Manbuk town as an administration center of Dangur *wäräda* (see appendix, xi).[21]

In November 21, 1958 the representatives from Dangur and Bälaya *Ato* Malädä Ayana, *Ato* Tafärä Σege and *Ato* Fantahun Märsu wrote a letter to the Emperor by explaining their complaint as follows. When *Käntiba* Dästa was a ruler of Dangur *wäräda*, he disliked the center of Dangur Mika'él; instead, most of the time he performed his administrative activities being in Zigumuzi and Burji. Moreover, he was looking for a new center of Dangur *wäräda*. Based on his prior interest when he became an administrator of the *awrajja*, he accepted the request of the people and their leader *Fitawrari* Täfarä and recognized Manbuk town as the administrative center of Dangur *wäräa*. The people in their request added, later he violated his decision. Thus, the people appealed that they had already constructed houses for government officials and the administrative office within ten days. Due to that they requested the Emperor to recognize Manbuk as an administrative center of Dangur *wäräda* for the wellbeing of the mass or the poor people. Again *Fitawrari* Täfarä Zäläqä also wrote a letter in November 19, 1958 to the provincial governor explaining the former recognition of Manbuk town by *Käntiba* Dästa and his later violation of his decision. He stressed that the people of Dangur *wäräda* had sacrified more to construct the offices and houses. The health workers were also ordered to move from Dangur to Manbuk to solve heath problems mainly

[21] A Letter Written from the People of Bälaya and Dangur *Wäräda* to *Gojjam Täqläy Gezat Σefätbét*, *Hidar* 23, 1950 E.C., (National Archive and Library Agency), Folder No. 21. 06, File No. 17. 1. 11.

malaria. Then, *Fitawrari* Täfära requested the Provincial governor to recognize Manbuk as the capital of Dangur *wäräda* (see appendix, xii, A-B).[22]

However, after serious discussion among different government bodies, Manbuk was established as an administrative center of Dangur *wäräda* in 1971. There were different factors for the shift of the center of Dangur *wäräda* from Dangur Mika'él to Manbuk in 1971. Among others, Dangur Mountain being very high altitude in Dangur it was not favorable for the construction of road which caused problem by isolating the people from other *wärädas*. Manbuk was located on the lowland plain area and was favorable for the construction of roads that could have created ties among different *qäbälés* in Dangur *wäräda* and with the neighboring *wärädas*. Moreover, Manbuk was located at the central part of Dangur and Bälaya as well as other *qäbälés*. To aggravate the problem, the then monk of Dangur, *Abba* Täklä Maryam, with the help of the Emperor, transformed Dangur Mika'él to a Monastery under the administration of the Monastery of Däqä Estifanos Däqä Mariam. Due to that, more lands surrounding Dangur Mika'él were granted to the monastery and there was no sufficient land for the people. As a result, Manbuk was chosen a permanent capital of Dangur *wäräda* since 1971.[23]

3.3. Taxation During the Imperial Period

Tax was collected traditionally in different forms mainly in kind for a long period of time, until it was replaced by cash, the modern taxation system of the 20th century. In 1893 Menilek II proclaimed the people to pay government dues merely one tenth of their income and in 1894 he tried to avoid tribute of labor force. Moreover, in the reign of Emperor Hailässelasie, the former

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[22] A Letter Written from the Envoys of Bälaya and Dangur People to *Agär Gezat* Minister, *Hedar* 12, 1950 E.C., (National Archive and Library Agency), Folder No. 21. 06, File No. 17. 1. 11; A Letter Written from *Fitwrari* Täfarä Zäläqa to Gojjam *Ṭaqlay Gezat*, *Hedar* 10, 1951 E.C., (National Archive and Library Agency), Folder No. 16.09, File No.17.1.11.

[23] Čalačaw, pp. 21-22; Informants: *Ato* Hailu Zägäyä, *Abba* Etebaräk, Corporal Adämä BabiŠo and *Ato* Sämanä Fäysa.

system of traditional taxation was replaced by modern taxation system. According to the first tax proclamation of 1942, taxation was imposed on the people based on their income.[24] Bahru also confirmed that, "the first land tax" proclamation of 1942 was related to the rate of tax including "measured and unmeasured land." For a measured land of a *gaša* (40 hectares)15 birr was paid for cultivated land (*läm*), 10 birr for semi cultivated land (*läm ṭäf*) and 5 birr for uncultivated land (*ṭäf*)." However, the 1944 proclamation on taxation of measured land categorized "50 birr, 40 birr and 15 birr per *gaša* of *läm*, *läm ṭäf* and *ṭäf* respectively." Moreover, the 1944 tax proclamation avoided the former traditional payments and labor services in theory, but not in practice.[25]

As mentioned above, mainly after liberation, the finance minister was linked with the provincial administrators in relation to the collection of taxes. These provincial administrators also assigned tax collectors in their respective districts. However, initially this financial system of taxation was not effectively implemented in Gojjam due to the lack of trained manpower. Due to that reason, the *wäräda* administrators held the responsibility of collecting taxes from their people and passed them to their representatives of higher government officials.[26] Based on the 1942 and 194 declaration of agricultural income tax of Ethiopia, the peasants of Mättäkäl were also ordered to provide tax according to their individual income. To facilitate taxation, the government appointed tax assessors and collectors by assigning different titles. These officials were also responsible to respect the political stability and security in their territories. Mainly, the *Çiqašums* played a key role in the assessment and collection of tax. In Dangur *wäräda* the people paid their tax both in kind and cash.

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[24] Benishangul Gumz Communication Affairs Bureau Bulletin, *Addismiraf, Vol. 17, No. 32*, AB GET Printing Press, 2007 E.C., pp. 21-22.

[25] Bahru Zewde, *A History of Modern Ethiopia 1855-1974*, pp. 192-193; Täfära Hailaselassie, *The Ethiopian Revolution 1974-1991*, (London: Kegan Paul International, 1997), p. 45; *Nägarit Gazéṭa*, " A Proclamation for tax on land in the state," Proclamation No. 8, March 30th 1942, P. 17; *Nägarit gazéṭa*, " A Proclamation for tax on land in the state," Proclamation No. 70, November 1st 1944, P. 4.

[26] Yaregal, p. 25.

But, their payment was different from year to year. For instance, in the 1940s the payment was one *birr* and later in the 1950s and 1960s it was raised to six birr.[27]

There were problems of security and opposition against taxation in the Gumuz lands mainly in Mandura and Dibati areas. This act led to the establishment of a new administrative arrangement in the area in 1948, by the central government.[28] As mentioned above in 1948, the governor general of Gojjam, *Däjjäzmač* Käbbädä Täsäma, personally led a military campaign to Mättäkäl and tried to keep peace and stability. The tradition of taxation was a known practice in the Gumuz territories of Mättäkäl in general and Dangur in particular. That taxation was facilitated mainly by the Agäw chiefs who settled surrounding the Gumuz areas of Bälaya highlands.[29]

According to Čalačäw, taxation in Dangur *wäräda* was collected both in cash and kind. In kind, the people provided the tax items such as honey, butter, cereal crops, and cotton. There had been excess of land in Dangur *wäräda*; due to that there has never been land measurement. Based on the 1947 proclamation of education and health tax, the people in Dangur *wäräda* peacefully paid their taxes to the government. Related with the third proclamation of land tax of 1966, tax was provided to the government rather than the *gult* owners. After the proclamation, in Dagur *wäräda* the tax increased from three birr to six birr for a *timad* (a plot that a person ploughs in a day) and from one and half birr to three birr for a *qänja* (half of a *timad*) in addition to Education and Health taxes. The 1967 income tax also led to the Gojjam peasant rebellion of 1968. Nevertheless, the people of

[27] *Ibid.*, pp. 25-26.
[28] Bälay Bäyänä, p. 41.
[29] *Ibid.*, p. 42.

Dangur *wäräda* were not against the government`s income tax. Rather, they paid peacefully their tax to the regime.[30]

Archival Sources confirm that in September 10, 1957 the people in Dangur *wäräda* provided their tribute to their nearest representative *çiqašums* of tax collectors. For example, in Bälaya *qäbälé* of Čamč Kidanämihrät, the people who had *timad* or pair of oxen paid 10.40 *birr*. Contrary to this, the people who had a *qänja* or one ox he paid 5.20 birr (see appendix, xiii, A-B).[31]

Before 1954, there was no cashier who ensure the revenue and spending of government tax. However, after 1954, *"Yädängur wäräda Gimjabét* or the Dangur *wäräda* finance office" was established and employed tax collectors to make the balances of the income and expenditure. If people were unable to pay their tribute within a given period of time, the tax collectors obliged the tax payer to pay with fine. Moreover, during the reign of Haileselassie, the Ministry of Finance prepared receipts to be given to tax payers. The *näçläbaš* (territorial army) obliged the people who were not voluntary to pay their tax. Informants also confirmed that different *Çiqašums* collected taxes from the peasants in Danngur *wäräda*. For example, Raré Guté from the Šinäša of Dangur and *Girazmač* Mäkuriaw from Omedila were the tax collectors in their respective areas. There were also different personal accounts of tribute receipts which recognized the amounts of the payments of tribute during the imperial period. The following are examples of the lists of tax payers in Dangur *wäräda,* at Bälaya qäbälé of Barktoč . Based on the personal account of Ṭilahun Bälay under the *Çqašum* Abie Bäqälä, *Ato* Ṭilahun paid 6.65 birr as tribute plus other taxes in both 1964 and March 10, 1965. Besides, in May 9, 1969, he also paid 10.80 birr. At the same *qäbälé, Ato* Bälay Märsu

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[30] Čalačaw, pp. 20-21; *Nägarit Gazéṭa*, " A Proclamation for tax on land in the state," Proclamation No. 7, January 29th 1947; p. 13; Informants: *Ato* Balbindi Liqu, *Ato* Hawazäbirhan Mäkonnän and *Ato* Iyasu Gaga.

[31] A Report Letter that Contained Lists of Tax payers in Dangur *Wäräda* at Bälaya Qäbälé Čamč Kidanämeherät, *Puagumé* 5, 1950 E.C., (Däbrä Marqos University Archive Center), Folder No. 373, File No.0172.

also paid 13.50 birr in February 3, 1962. These personal accounts revealed that the payment of tribute and other taxes varied from year to year with the same tax payer and it also varied from person to person depending on their income related to *ṭimad* and *qänja (see appendix, xiv, A-D)*.[32]

3.4. Security Settings during the Imperial Regime

Regarding security, Dangur was comparatively stable, because it had strong Agäw Chiefs who effectively administered it. To the contrary, its neighboring districts of Mandura, Dibati, Bulän and Wänbära, had security problems caused by the Gumuz people in the 1950s by opposing the increment of annual tribute to five birr. The Gumuz disrupted the traders and interrupted the trade ties among the areas of Čagni, Dibaṭi, Bulän and as far as Wänbära. This created difficulty in tribute collection in these areas. Even the Gumuz disturbed the town of Čagni at night. In 1960 Mandura and Dibaṭi were upgraded in to *wäräda* status to solve the security problems and to easily manage the rebellions.[33]

Another cause for the upheaval of the Gumuz was the cheating of the tax collectors of the Agäw chiefs to benefit themselves. The Gumuz had not given careful attention to keep their tax receipts. Because of that, the tax collector requested the Gumuz to pay tax more than once in a year. Another factor for the Gumuz revolt in 1960 was also related with the population settlement from Wällo, Gojjam, and Gondär. The settlers had scarcity of land and were also affected by drought in their home place. Thus, they were brought for a better living condition. The settlement of these people led to conflict with the Gumuz people mainly in Dibaṭi, Mänta Wuha and Mandura.[34]

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[32] Čalačäw, p. 20-21; Informants: *Ato* Alän Šifäraw and sergeant Adämä Babišo; The Tax Payment Receipts of *Ato* Tilahun Bälay of Bälaya *Qäbälé* for the Years of *Mägabit* 1, 1957 E.C., 1959 E.C. and *Ginbot* 1, 1961 E.C; The Tax Payment Receipt of *Ato* Bälay Märsu of Bälaya *Qäbälé* for the year of *Ter* 26, 1954 E.C.

[33] Jira, pp. 40-41; Yaregal, p. 28; Berihun, pp. 77-78.

[34] Yaregal, pp. 31-32; Berihun, p. 78.

As mentioned above, in Dangur *wäräda* there was no rebellion on the part of the Gumuz people because of the effective control of the Agäw administrators. Moreover, when the Gumuz uprising took place in the neighboring districts, the administrator of Dangur crushed that rebellion by assisting the government. This shows that Dangur w*äräda* demonstrated slight difference with Mandura and Qwara districts. Then, in 1960, Iyasu Zäläqä suppressed the rebellion in Mandura and looted fire arms from the rebels and gave the fire arms to the administrator of Mättäkäl *awrajja*. Moreover, Iyasu got the submission of the rebel people. Then Mandura peacefully paid tax to the government.[35]

In the 1950s other security problem in Dangur *wäräda* in relation to taxation was associated with its neighboring Qwara *wäräda*. The then local ruler of Qwara, Šifäraw Manšo, collected tax from Java *qäbälé* in Dangur which bordered with Qwara *wäräda*. But, the then deputy governor of Dangur *wäräda*, *Girazmač* Mäkuriaw, negotiated with Šifäraw Manšo of Qwara, to solve the problem. Šifäraw admitted the mistake of his tax collectors that they committed the mistake due to their lack of awareness about the border along the periphery of the two *wärädas*. Lastly, the administrators of the two *wärädas* solved their problems based on the promise of Šifäraw not to commit such mistake again, in Java as well as in other *qäbälés* adjacent to Dangur *wäräda*.[36]

3.5. Land Tenure and Economic Activities

There were different land tenure systems during the imperial period. In the north communal land tenure or *rest* system was common, unlike that in the south where there were various systems of land tenure, such as "government, private, communal, and pastoralist systems of land tenure. In the South Menelik's expansion brought about a new form of "land ownership". The government gave

[35] Čalačaw, pp. 17-18.
[36] *Ibid.*, p. 18.

fertile lands to its followers and supporters. Due to that, the southern farmers and nomads became "landless tenants or *gäbbars".* Then, most of the Southern peasants " lost their customary land ownership in their native lands. The *gult* holders who formerly got their temporary land as " *maderia"* was changed to "permanent form as *restä-gult,* a private landholdings of the *gultägna*" system. Land tenure in the imperial regime was generally described as a feudal system. In the north, the communal land tenure was known as *rest* which was related with the hereditary birth right of the lineage on their *rest* land. In this system "land sale" was prohibited by the traditions of the society. This is mainly because land was communal rather than individual. Apparently, this tradition was recognized by the two emperors namely Menelik II and Haile Selassie I. [37]

Sources indicate that land in Dangur was owned commonly by the Gumuz society of Mättäkäl in general and Dangur *wäräda* in particular. Every person had the right over the land. Most of the time people were organized to work in cooperatives or association rather than working individually. The Gumuz society were involved in diversified activities over their natural resources within their territories. They classified their land into two parts. One was for the purpose of cultivation using shifting or fallowing system to enable the cultivated land to recover its fertility for some years. They always used the forest land for their additional means of collecting subsistence food. Besides, the clan of these people also used their vast forests and water resources for "hunting, gathering, bee keeping and fishing " to subsidize their income. The Gumuz society had the right to possess any free land, when the land they used lost its fertility and then they settled on virgin lands.[38] Every

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[37] *Ibid.,* pp.18-19; Hussein Jamma, "The policies of Land Tenure in Ethiopian History: Experience from the South," *Paper Prepared for the XI World Congress of Rural Sociology*, Trondheim, Norway, June 2004, pp. 3, 4, 6.

[38] Yaregal, p. 33; Wolde Selassie Abute, " Gumuz and Highland Resettlers..., " p. 114; Getachew Woldemeskel, "The Consequences of Resettlement in Ethiopia." *African Affairs, vol. 88, No. 352, Oxford University Press,* (July 1989), pp. 370-371; Dessalegn Rahimeto, *Settlement and Resettlement in* Mättäkäl*, Western Ethiopia, In Africa: Rivista Trimestrale di studi e documentazione dell'Istituto italiano er I' Africa e I'Oriente, Anno 43, No.1*(1988), pp. 23-27; Informants: Bäre Endäšaw and Girma Bakin.

Gumuz clan has unlimited right to agricultural farming lands had they wanted to produce more. But, their traditional farming implements did not enable them to cultivate more than two hectares. The traditional farm implements used were "chopper or Gaud, sickle, hoe, axe" and so son.[39]

Economic Activities : The main economic activity in Dangur *wäräda* is agriculture. The people produced different crops such as cereal crops, root crops, oilseeds, legumes and others. The commonly produced cereal crops include finger millet, sorghum, maize, *ṭeff*, millet, barley, bean, and chickpea. Finger millet and sorghum are the staple food crops of the low land people. Especially *ṭeff*, barley, millet, wheat, maize, bean, and chickpea are mainly produced in the highland areas of Bälaya and Dangur by the Agäw and Šinäša peoples. Oil seeds, sesame, and cotton are important cash crops. In other ways Yam and ginger are also important root crops produced by the Gumuz. Honey is also traditionally collected from forests. Besides, hunting, gathering, fishing and shifting cultivation are important economic activities mainly done by the Gumuz, to supplement their short supply of food.[40]

The Gumuz also engage themselves in traditional gold mining activities along the *Abat* Bäläs, Gilgal Bäläs and Abbay River valleys. They usually sold their gold to the local merchants. Hand craft has been another economic activity among both the Gumuz and the Šinäsa peoples. The hand craft products include pottery, basketry, manufactory products, iron works etc. Unlike in many parts of Ethiopia, there is no stigma and discrimination over craftsmen in Dangur, both on the Gumuz and Šinäša. Rather, the crafts men are recognized and respected by both societies. Besides, the Gumuz females are also selling their fire wood to get their day today supplementary foods.[41]

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[39] Bälay Bäyänä, p. 43; Dessalegn Rahimeto, p. 26; Informants: *Ato* Yibas Täsära and *Ato* Bäre Endäšaw.

[40] Čalačäw, pp. 22-23; Yaregal, p. 34; Dessalegn Rahimeto, p. 27; Abeya Iffa, "Adaptation, Culture and Changing Environment: The Case of the Gumuz of Dédésa Valley (Camaši Zone), West Ethiopia,'' (MA Thesis, Department of Anthropology, Addis Ababa University, 2001), p. 2; Wolde Selassie Abute, " Gumuz and Highland Resettlers...," p. 114.

[41] Yaregal, p. 34; Informants: *Ato* Hailu Zägäyä, *W/o* Näʓanät Mäkuriaw, *Ato* Täfära Huri and *Ato* Bäre Endäšaw.

Trade is also another economic activity practiced by some people in Dangur *wäräda*. For example, during the reign of Haile Selassié, the merchants from Dangur travelled to Dangila to the East and towards the Sudan in the West to sell and buy various commodities. They sold cotton, domestic animals and honey produced in Mättäkäl areas and bought clothes, salt and other commodities from Dangila and the Sudan to sell them to the surrounding people.[42]

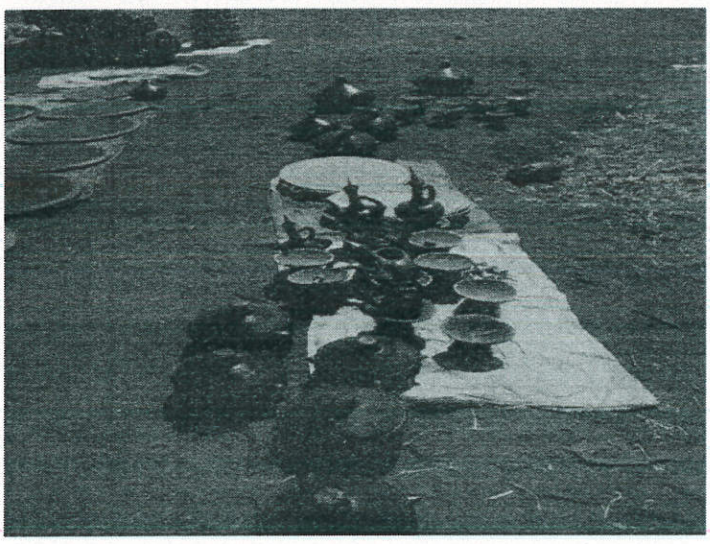
Photograh 2. The Gumuz women sell fire wood at Manbuk town market, a Photograph cultured by Abenew in 2015.



Photograh 3.The Šinaša women sell hand craft pottery products at Manbuk town market, a Photograph cultured by Abenew in 2015.

[42] Čalačäw, p. 23; Informants: Sergeant Adämä Babišo, *Ato* Arägawi Gäbrämädhin and *Ato* Kulnero Sänbäta.







3.6. Religion in Dngur *Wäräda*

3.6.1. The Introduction of Christianity in Dangur *Wäräda* and the Establishment of

Neguse Dawit Church at Bälaya

It is obvious that the people of Dargur were adherents of traditional religion until the introduction of Christianity.[43] The medieval period attempt for the spread of Christianity to Gojjam was via the Lake Ṭana. Previously, there was strong resistance from the Agäw of Agäw Medir to accept the Christian kings and Christian traditions. Perhaps, Christian tradition had expanded to the Dangur area via the Christian territory of Bägémdir to the south eastern areas of Lake Ṭana.[44]

The residents of Bälaya are predominantly Christian Agäws now mixed together with the Amhara and other neighboring societies.[45] It is difficult to know clearly when and how Christianity was introduced in to Bälaya. However, sources indicate it was introduced by one of the Gondarine kings nown as Iyasu I (r.1682-1706). Iyasu I brought the seven *tabots* (Replica of the True Ark of Covenant) in to Bälaya. The *tabots* were *Neguse* Dawit, St. George, Mäskälä Kirstos, Abunä Täklä Haimanot, St. Marry, St. Mika'él and Abunä Gäbrä Mänfäs Kidus. *Neguse* Dawit is the earliest Church in Bälaya. Later on, Christianity gradually spread to different *qäbälés* in Dangur *wäräda*.[46]

Photograph 4. The Church of *Neguse* Dawit at Bälaya in Dangur *Wäräda*, a Photograph cultured by Abenew in 2015.

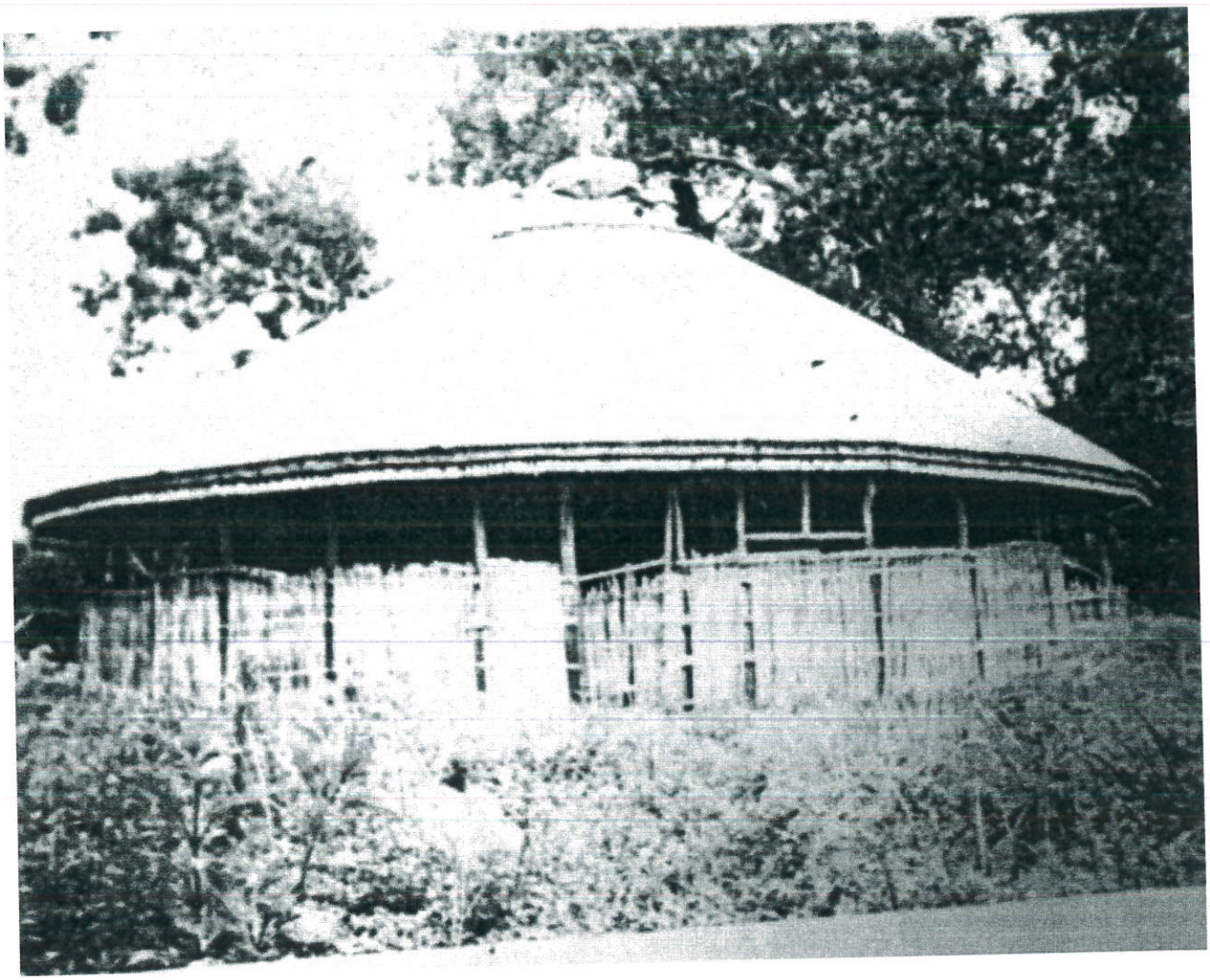
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[43] Informants: *Ato* Iyasu Gagaga, *Abba* Etbaräk and Priest Girum.

[44] Tadesse Tamrat, *Church and State in Ethiopia (1270-1527),* (London: Oxford University Press, 1972), p. 201.

[45] Ahadu, p. 4; Čalačäw, p. 24.

[46] Ahadu, pp. 4-5; Čalačäw, p. 24; Informants: *Abba* Abel, *Abba* Etbaräk, Priest Tägäññä Ambayä, Priest Girum, and Priest Sissay.



3.6.2. The Evangelization of *Abba* Täklä Maryam Gäddlu in Dangur *Wäräda*

There is lack of sources to clearly understand about the biography of *Abba* Täklä Maryam. But, based on some sources, he was born sometime in the second half of the 19th century in the present day Bulga in northern Šawa. Probably he finished his church education by moving from one church to another and he became a hermit at the Monastery of Däbrä Libanos. In the 1930s, *Abba* Täklä Maryam traveled to the northwestern Ethiopia to preach Christianity. In 1937, he arrived at Wälätä Peṭros Church near the present town of Dangila. While he was there, he got information about the existence of Däqä Estifa Cave Churches and about the invisible hermits. After that he

heard about the presence of the pagans in the present day Dangur where there were cave churches. As a missionary, he decided to travel to Dangur to convert the pagans of Dangur.

In his first journey he met with the Gumuz people. However, he was unsuccessful to convert them to Christianity. Though they were pagans who worshiped in their own god Mussa (god of everything), they were not willing to accept Christianity. Besides, he could not speak the local language and he was unable to communicate with the people to preach and convert them. Thus, he was unable to achieve his mission. Then he moved to a place where the people were able to understand him in the Amharic language. When *Abba* Täklä Maryam arrived at Däqä Maryam, one of the *qäbälés* in Dangur *wäräda*, he was accepted by the people and he began to preach Christianity. His preaching expanded to different *qäbälés* of Dangur and not only to the Agäw settlement areas but also to the Šinaša and the Gumuz areas.[47]

3.6.3. The Expansion of Christianity Among the Šinaša and the Gumuz People

Before the Šinaša came from Wänbära and Guba to Dangur, they were believed by their traditional religion. *Abba* Täklä Maryam played a key role in the conversion of the Šinaša to Christianity. First, he established peaceful relationship with the Šinaša *balabbats*. Then, most of the Šinaša accepted him as a preacher and many were converted to Christianity within two years from 1946 to1948. To serve him as a center for his missionary activities he constructed S.t Mika'él church at Dangur in 1950.[48]

During his journey to Dangur, *Abba* Täklä Maryam crossed the low land of Gumuz where he was not accepted but, he succeeded in the establishment of Christianity in the high land of Dangur where the Šinaša and Agäw lived. Later, *Abba* Täklä Maryam negotiated with the local chiefs of the

[47] Ahadu, pp. 6-8; Informants: *Abba* Etbaräk, Priest Girum and Priest Sissay.
[48] *Ibid.*, pp. 10-11; Informants: Sergeant Adämä Babišo, *Ato* Haylu Zägäyä and Priest Sisay.

Gumuz in different *qäbälés* of Dangur. Then, some Gumuz people accepted Christianity and even participated in the building of St. Mika'él Church in Dangur.[49]

3.6.4. The Establishment of Dangur Mika'él, Däqä Maryam and Däqä Estifa Churches in Dangur *Wäräda*

The Establishment of Dangur Mika'él: *Abba* Täklä Maryam organized the people to petition in order to get permission for the foundation of St. Mika'él Church at Dangur. Then, the petition was recognized by different levels of government bodies. Due to that, its construction was started in 1948 and completed and inaugurated in 1950. As mentioned above, together with the church's establishment "almost all the Šinaša were baptized."[50]

Photograph 5. The Church of Dangur Mika'él in Dangur *Wäräda,* a Photograph cultured by Abenew in 2015.



[49] *Ibid.*; Informants: Balbindi Liqu, Iyasu Gaga and Hawazäbirhan Mäkonnän.
[50] *Ibid.*; pp. 11-12; Čalačaw, p. 25; Informants: Ageräw Wärku and *Abba* Etbaräk.

The Establishment of Däqä Maryam and Däqä Esţifa Churches: In Dangur, there are 44 cave churches known as Däqä Esţifa Däqä Maryam Churches. It is five hours walk on foot from Däqä Maryam Church to Däqä Estifa cave Churches. The Churches are commonly known as Däqä Esţifa Däqä Maryam Monastery.[51]

The Establishment of Däqä Maryam Church: emanated from a practical problem of the people. There were Christian residents of Däqä Maryam *qäbälé*, when *Abba* Täklä Maryam arrived. These people were already Christians because their background was from the Bälaya Christian settlement area. Due to the absence of church in Däqä qäbälé, the people were obliged to take "their new born children for baptism and their dead bodies for burial to their neighboring Church of Bälaya traveling on foot for five hours. To help them solve their problems, *Abba* Täklä Maryam was heart fully received by the people in Däqä *qäbälé*. In 1945, he established St. Mary Church at Däqä *qäbälé*. As a result, the area was renamed as Däqä Maryam *qäbälé* in Dangur.[52]

Photograph 6. The Church of Däqä Maryam in Dangur *Wäräda,* a Photograph cultured by Abenew in 2015.



[51] *Ibid.*, p. 12; Informants: *Abba* Etbaräk, Priest Girum, *Ato* Iyasu Gaga and Priest Sisay.
[52] *Ibid.*, p. 13; Čalačaw, p. 25; *Abba* Abel, *Abba* Etbaräk and *Ato* Ageräw Wärku

The Establishment of Däqä Esţifanos Church in Dangur: cave churches is obscure until now. No one knows when and by whom the churches were established. Based on some oral sources, their formation at Dangur *wäräda* was related with the introduction of Christianity into Ethiopia. At *Däqä* Esţifanos there were about 44 cave Churches and a large number of unseen ascetic and monks. Däqä Esţifa has a long period of religious service for the monks. These 44 cave Churches, are commonly known as Däqä Esţifanos Church. Currently, these are serving as praying places for the Christians. Large number of Christians come mainly during the fasting periods. Many people visit the Churches for prayer on holidays throughout the year.[53]

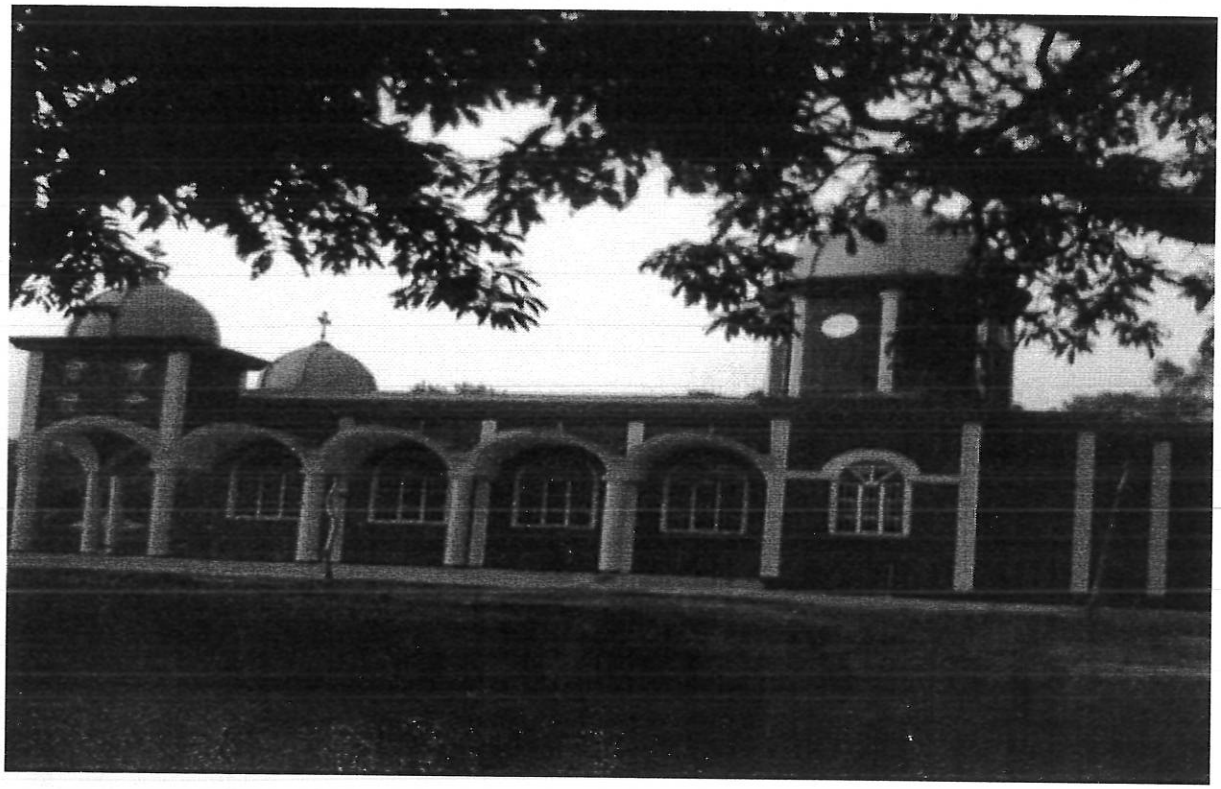
In addition to these, other Churches were also built in different *qäbälés* of Bälaya. Among them St. Mika'él at Sanja, Täklä Haimanot at Sanja Barktoč, Kidanä Meherät at Čamč, Mädhäni Aläm at Burji *qäbälé*, St. Gabre'él at Ankaša and St. George at Java *qäbälé*. These churches were built by the help of *Liqä kahinat* Alamiräw and other people between the 1960s and the middle of the 1970s.[54]

Related with the shift of the administrative center of Dangur *wäräda* from Dangur Mika'él to Manbuk in 1971, the Church of St. George was established at Manbuk town in 1973. My informant, Priest Girum, said that he was the main facilitator who was sent as a delegate to both Mättäkäl *awrajja* and Däbrä Märqos to get permission for the construction of St. George Church at Manbuk town. Related with the establishment of the Church, *Abba* Täklä Maryam converted about 270 Gumuzs in to Orthodox Christianity in Manbuk town.[55]

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[53] *Ibid.*, p. 14; Informants: *Abba* Etbaräk, Priest Girum and Priest Sisay.
[54] Čalačäw, p. 25; Informants: Priest Girum Enyäw, *Abba* Etbaräk and Priest Tägäññä Ambayä.
[55] *Ibid.*; Informants: Priest Girum, Priest Sisay and *Abba* Abel.

Photograph 7. The modern Church of St. George at Manbuk town which was established in 1973 and rebuilt in January 2015, a Photograph cultured by Abenew in 2015.



3.6.5. The Growth of Churches in Dangur *Wäräda* to Monastery

The religious activities of *Abba* Täklä Maryam in Dangur *wäräda* had two steps. His first step was the construction of Churches and the conversion of the people to Christianity. These were achieved in the 1950s. The second step of his activity was the establishment of a monastery. To achieve his goal, he requested the *balabats* of the *wäräda* to get their support for the establishment of a monastery. Some of them accepted his request, while others refused due to their fear of losing their lands. Moreover, most of the *balabats* accepted the demand of the monk and sent their petition to the then *wäräda* administrator, *Qäññazmač* Wälle. *Qäññazmač* Wälle also accepted the petition and referred the case to the *awrajja* administrator (see appendix, xv, A-B). Eventually, the issue reached the central government. Then, the central government permitted the demand to be answered positively and returned the decision to the *wäräda Epese Qopos*, Abunä Yosef. Finally, Abunä

Yosef agreed to consecrate these Churches and to give them the status of a Monastery collectively. The Ethiopian Ministry of *Σehafé Tizaz* sent a letter to the governor of Gojjam, *Däjjäzmač* Σehayu Enqua Selassié, to facilitate the supply of *gult* lands to the priests and for the future communities of the monastery (see appendix, xvi).[56] Moreover, Emperor Haileselassié also sent a letter on *Ṭekemt* 22, 1957 E.C. to the people of Däqä Maryam (see appendix, xvii) stating that:

> *"...ለደቅ እስቲፋ ደቅ ማሪያም ማህበረሰብ በነገሰን በሰላሳ አራተኛዉ ደቅ እስቲፋ የዳንጉር ደቅ ማሪያም ገዳም ሁና እንድትተዳደር አቅደናል::*[57]
> *"...To the Däqä Estifa Däqä Maryam Community, on the thirty fourth years of our coronation, we have permitted Däqä Estifa Däqä Maryam Churches, which are found in Danngur wäräda to be consecrated as a monastery.*

To check the execution of the order of the central government, different government officials were sent from the center to Dangur *wäräda.* But, some of the local lords rebelled against the donation of their lands to the Monastery. The rebel land lords were Alän Laqäw, Bälay Jämbär, Endaläw Yésémaw, Sawagañ Čekol and Abäjä Wudinäh. However, the court of Dangur *wäräda* imprisoned these rebels for two years. Based on the order of the *awrajja* administrator, the newly established committees demarcated and provided the large amount of land to the Monastery of Däqä Esṭifa Däqä Maryam. Following this, the *Abuné* and higher officials of Gojjam came to Dangur to celebrate the promotion of the church to a monastery. There were three Churches designated to be under the administration of this monastery. The churches are called Dangur Mika'él, Däqä Estifa

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[56] Ahadu, pp. 16-17; A letter written from *Qäññazmač* Wälle Täfära (a Governor of Dangur *Wärädä), to Mättäkäl Awrajjja Gezat Σefätbét, Mägabit* 1953 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number no File number; A letter written from Sälämon Gäbrämaryam (A Minister of Pen) to Däjjmač Σähäyu Enqu Selassé, *Ṭeqemt* 12, 1957 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number no File number.

[57] *Ibid.,* p. 18; A letter written from Emperor Haile Selassié to Däqä Estifa Däqä Maryam Community, *Ṭekemt* 22, 1957 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number no File number.

Däqä Maryam and Bizér Kidanä Meherät. Moreover, from 1970 to 1974 the Monastery reached at its peak and provided spiritual service to the people.[58]

3.6.6. The Decline of the Monastery

Due to the old age of *Abba* Täklä Maryam, he assigned the young monk called *Abba* Gäbrä Maryam Hailä Giorgis as his representative and supporter. The latter had accomplished his modern education up to grade twelve. However, in 1973 *Abba* Gäbrä Maryam removed the former monk from his post and he himself became the head of the monastery. In the mean time, *Abba* Täklä Maryam traveled to Addis Ababa to accuse his spiritual son *Abba* Gäbrä Maryam for what he did. He had a plan of appealing to the emperor and to be reinstituted. However, by the time he arrived in Sällalé, he heard about the downfall of the Emperor and he decided to join the monastic community of the Monastery of Däbrä Libanos and began to live there.[59]

Abba Gäbrä Maryam administered the Monastery of Däqä Esţifa Däqä Maryam from 1973 to the beginning of 1975. In his period of administration the monastery declined due to the eruption of an epidemic disease and the 1974 Ethiopian Revolution. The monastery lost all the lands it had due to the 1975 *Derg's* land reform proclamation. Upon the decline of the Monastery, in 1975, the people and the *wäräda* administrators opposed *Abba* Gäbrä Maryam. Then, *Abba* Gäbrä Maryam left the monastery of Däqä Esţifa Däqä Maryam having stolen large amount of money and precious reserves from the monastery. After that, he went to Fiče in Northern Šäwa and lead a secular life as a peasant there.[60]

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[58] *Ibid.*, pp. 18-19; The agreement Letter written among different Government Officials, *Abunä* Marqos and some *Balabats* of Dangur *Wärädä*, *Miyazia* 1, 1963 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number, no File number. Informants: *Abba* Etbaräk, Priest Tägäññä Ambayä and *Abba* Abel.

[59] *Ibid.*, p .27; Informants: Priest Tägäññä Ambayä, Abba Etbaräkk and *Abba* Abel.

[60] *Ibid.*, p. 28.

3.7. The Introduction of Islam

It was found to be difficult to clearly understand when Islam was initially introduced into Dangur *wäräda.* However, some sources indicate that before the shift of the administrative center of Dangur from Dangur Mika'él to Manbuk, some Muslims, such as Akalu Hassän, Ṭirit Ahmäd and *Ato* Ahmäd Čekol were working as weavers and farmers who came to Dangur *wäräda* in the beginning of the 1960s. After that, other more Muslims moved from Mänta Wuha to Dangur since 1963.[61] However, when the administrative center shifted from Dangur Mika'el to Manbuk town, the then governor of Dangur, *Fitawrari* Iyasu Zäläqä, assumed that Muslims could have contributed for the development of the new town and the *wäräda* in the development of agriculture and hand craft, and for this reason, he assisted 20 Muslim families to settle in Dangur *wäräda.* Nevertheless, the surrounding people and the *balabats* of the different *qäbälés* of Bälaya and Sanja opposed the settlement of the Muslims. To save them from any danger, *Fitawrari* Iyasu safeguarded and accompanied these Muslims by ordering the *naçlabaš* and the police force, and thus, they returned to their former place at Mänta Wuha.[62]

Based on Archival Sources, there were also charges applied by different people against *Fitawrari* Iyasu Zäläqä concerning the new population settlement in Dangur *wäräda* at the beginning of 1974. For example, in 13 February 1974, among the people of Dangur *wäräda* and Agäw Medir *awrajja* in Tumha vice *wäräda*, accused Iyasu that indicated *Fitawrari* Iyasu had settled one thousand people on their *rest* land of Manbuk. They said, the settlement was for the sake of his own personal benefit. They also accused that when they requested *Fitawrari* Iyasu to return these settlers, he did

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[61] Solomon, p. 20; Informants: *Sheikh* Abdäla Hassän, *Sheikh* Hassän Isa and *Ato* Maryä Yimam.
[62] *Ibid.*, p. 20; Čalačaw, p. 26; Informants: Priest Girum and *Ato* Maryä Yimam.

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[62] *Ibid.*, p. 20; Čalačaw, p. 26; Informants: Priest Girum and *Ato* Maryä Yimam.

not volunteer. Then, these people requested the Ministry of Interior, to solve the problem peacefully before the emergence of bloodiest confrontation (see appendix, xviii).[63]

In a response of the above charge, the Gojjam *Ṭäqlay Gezat Ʃefätbét* wrote a letter to the administrator of Mättäkäl *awrajja* stating that the complaints did not mention their names, but simply they provided the charge over *Fitawrari* Iyasu by blaming him for the settlement of one thousand people in their *rest* lands in Manbuk. The letter emphasized that the Mättäkäl *awrajja* should assess the problem and report to the Gojjam *Ṭäqlay Gezat (*see appendix, xix).[64]

On April 21, 1974, the *awrajja* of Agäw Medir also sent a letter to Gojjam *Ṭäqlay Gezat Ʃefätbét* stating that the people who charged *Fitawrari* Iyasu about the settlement of one thousand people in their *rest* lands in Manbuk did not mention their names and specific place of settlement. The letter indicates that it was difficult to know the real facts about the settlers (see appendix, xx).[65]

On April 24, 1974 the governor of Tumha Vice *wäräda* also sent a letter to Agäw Medir *awrajja* stating that those people who belonged to Dangur *wäräda* and Tumha Vice *wäräda*, provided petition addressed to Tumha vice *wäräda* by opposing the settlement of one thousand new comers. However, this Vice *wäräda* reported that there were no any people who settled in Tumha Vice *wäräda* (see appendix, xxi).[66]

On 24 April 1974, the Mättäkäl *awrajja Gezat Ʃefätbét* also sent an important constructive letter to Gojjam *Ṭäqlay Gezat Ʃefätbet* in which it stated that formerly the Mättäkäl *awrajja* was informally

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[63] A Letter Written from the People of Mättäkäl *Awrajja*, Dangur *Wäräda* and Agäw Medir *Awrajja and Tumha Meketel Wäräda,* to the Ministry of Interior, *Yäkatit* 16, 1966 E.C., (Däbrä Marqos University Archive Center), Folder No. 373, File No. 0172.

[64] A Letter Written from Gojjam *Ṭäqlay Gezat Ʃefätbét* to Corporal Bäsazinäw Gäbäyähu Mättäkäl *Awrajja* Gezat, *Miyaziya* 3, 1966 E.C., (DäbräMarqos University Archive Center), Folder No. 373, File No. 0172.

[65] A Letter written to Agäw Medir *Awrajja* to Gojjam*Ṭäqlay Gezat Ʃefätbét*, *Miyaziya* 13, 1966 E. C., (DäbräMarqos University Archive Center), Folder No. 373, File No. 0173.

[66] A Letter Written from the Governor of Tumha *Meketel Wäräda* to Agäw Medir *Awrajja*, *Miyazia* 16, 1966 E.C, (Däbrä Marqos University Archive Center), Folder No. 373, File No. 0172.

following the rumors of the people of Dangur *wäräda*. Due to that, the *awrajja* informed to *Fitawrari* Iyasu Zäläqä to solve the problems peacefully that arise from the people. The case was related with the settlement of twenty Muslims who came from Dibaṭi *wäräda* in Mänta Wuha *qäbälé* to the new town of Manbuk by the order of *Fitawrari* Iyasu Zäläqä. His main objective was to improve the development of the new town of Manbuk. However, due to that opposition, these twenty people were returned peacefully to their former place of Mänta Wuha and were living there and led their stable life. The report ensured that charge about the settlement of one thousand people was not true. Perhaps, the petition was not written by the people of Dangur, but it might have been written by some of the former residents of Dangur who are probably living in Addis Ababa. In any case, the problem got solution through the cooperation of Mättäkäl *awrajja* and *Fitawrari* Iyasu Zäläqä (see appendix, xxii, A-B) .[67]

Based on informants, the first Muslims came from Wällo and Southern Gondar walking on foot in the 1960s. These immigrants included the religious leaders such as *Sheikh* Hassän Boräné, *Sheikh* Oumer Ahmad and *Sheikh* Ibrahim Wädajo. Moreover, most of the Muslims came to Dangur *wäräda* and settled at Manbuk town in 1978 and later to lead a better life as farmers.[68]

Sources also state that when Qänaw Gobäna was in power (r.1975-78), he negotiated with the local people and advised them about the contribution of the Muslims for the development of Manbuk town by using their skills of agriculture and hand craft. Then, by the agreement of the people Qänaw ordered one of the early comers of the Muslims to Manbuk named Ṭirit Ahmäd to invite other Muslims to come and settle at Dangur. Then, Ṭirit introduced the seven heads of Muslims with their families in to Manbuk and settled them there since 1975.[69]

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[67] A Letter written from Mättäkäl *Awrajja Gezat Ʒefätbét to* Gojjam *Ṭäqlay Gezat Ʒefätbét, Miyaia* 16, 1966 E.C, (Däbrä Marqos University Archive Center), Folder No. 373, File No. 0172.

[68] Informants: *Sheikh* Sofian, *Sheikh* Abdäla Hasän, Maryä Yimam and Ebrahim Dawud.

[69] Solomon, pp. 20-21; Informants: Priest Girum, Mohamäd Hasän, Ebrahim Dawd and Abdäla Hassän.

When the Muslims came to Dangur, the government provided the land for the construction of their Mosques and allowed them to practice their faith peacefully. They also constructed the first Mosque of Anwar at the center of Manbuk town and practiced their religion. Because of that, the number of Muslims increased and Haji Umer preached Islamic religion peacefully in their Mosque. They developed a good relationships and social life with the Christians in the town.[70] Muslim informants also recognized that since their coming to Dangur *wäräda* during the previous two regimes, they practiced their religion peacefully. However, sometimes the religious leaders were imprisoned by the *Derg* when the *cadres* suspected them as a shelter of Ethiopian People's Revolutionary Party (EPRP). However, since then, they have practiced their religion peacefully at any time and everywhere.[71]

[70] *Ibid.*, p. 21; Informants: Maryä Yimäm, Muhamäd AKal, Abdäla Hassän and Ebrahim Dawd.
[71] Informants: *Sheikh* Hassän Isa, *Sheikh* Mohamäd Šikur, Maryä Yimam and Mohammäd Hassän.

Chapter Four

Dangur in the Reign of *Derg* and development of Infrastructure prior and in this period

4.1. Administration

The Ethiopian Revolution of 1974 led to the down fall of Emperor Haileselassie and the rise of the Provisional Military Administrative Council (PMAC) called *Derg*. Then, Mängistu Haile Maryam came to power and, in December 1974, the *Derg* declared a socialist state of Ethiopia.[1] The military regime blamed the former administration system of the Emperor which denied political participation of Ethiopians. To provide solutions for the problems, the *Derg* proposed the establishment of a "Program of National Democratic Revolution (PNDR) in 1976. "Based on that plan the *Derg* intended to realize the idea of " self-determination and regional autonomy" of the various ethnic groups. But, that was not successful.[2]

Accordingly, in1983, the *Derg* attempted to improve the political participation of the Gumuz to govern their own regional administration. However, there was no any successful measure taken. Rather, the *Derg* followed a centralized system of administration.[3] That new governing system of the *Derg* was opposed to the traditional governing style of the Gumuz. In the Gumuz tradition, the known local elders were elected by their village communities to hold traditional political power. However, the *Derg* did not recognize their system of administration. During the military regime, villages were organized to be under one administration and rural *qäbälés* were established. *Qäbälés* were the lowest local administrative levels of the government. Then, the

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[1] Saheed A. Adejumobi, *The History of Ethiopia: The Green Wood Histories of the Modern Nations.* (London. Green Wood Press, 2007), p. 119; Bahru Zewde, *A History of Modern Ethiopia, 1855-1991.* p. 228.

[2] Jira, p.72; Yaregal, p. 36.

[3] Jira, p. 73; Yaregal, pp. 36-37; Bahru, p. 275.

qäbälés were included under different peasant associations (PAs) which had their own leaders to facilitate government activities.[4]

Sources also indicate that most of the Gumuz followed a subsistence way of life of hand to mouth. Therefore, the *Derg* regime planned to solve these problems by enforcing their permanent settlement and providing agricultural equipments to produce more by using animal farming. However, even that practice was not successful among the Gumuz.[5]

Different administrators administered Dangur *wäräda* during the *Derg* period. The first one was Qänaw Gobäna (r.1975-1978). Qänaw was a Šinaša who assumed power following the downfall of the imperial regime in 1974. His successor was Met Mehi (r.1978-1981), who was among the Gumuz. Met was later replaced by Wärqu Tadäsä (r.1981-1983) who was also succeeded by Čäkol Wändiménäh (r.1983-1985), appointed from Däbrä Marqos. Čekol had formerly been a teacher in Däbrä Marqos. Then, according to my informant Ageräw, the Ethiopian People Revolutionary Party (EPRP) had fortified in the forest area of Dangur *wäräda* and usually disturbed the military regime. For instance, on 15 February 1985, the forces of EPRP burned the house of Čäkol Wändiménäh. As a result, Čäkol was forced to leave the area. *Ato* Alämu Bälay (r.1985-1986) succeeded Čékol as the governor of Dangur *Wäräda* for a period of merely one year.[6]

According to my informants, in 1986, *Ato* Met Mehi was reinstated to administer Dangur for the second time. In the same year, he shifted the capital of the *wäräda* to Pawi. However, in 1995,

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[4] Jira, p. 73; Yaregal, pp. 37-38; Bahru, p. 275.
[5] Jira, p. 74.
[6] Informants: *Ato* Arägawi Gäbrämädihen, *Ato* Ageräw Wärku and *Ato* Birru Mäkuriaw; Solomon, p. 24.

Dangur *wäräda* was reinstated with its former center at Manbuk.[7] Other governors of Dangur *wäräda* were Asäfa Enabo (r.1991-95), Eyasu Gižn (r.1995-2000), Mäšäša Huri (r.2000-2003), Tirinta Nämära (r.2003-2008), Iyasu Šawl (r. 2008-2010), Kasahun Police (r. 2010), and Asmamaw Laqäw since 2010.[8]

4.2. Land Reform, peasant Associations (PA) and Agricultural Service Cooperatives (ASC)

4.2.1. Land Reform

In March 1975, the *Derg* introduced the national land reform proclamation which was aimed to provide land to the landless peasants, to eliminate landlords, to limit the land distribution of the family to not more than ten hectares and to establish institutions like peasant associations in the rural areas. The proclamation was also planned to prevent rebellion in the country side. However, when the *Derg* proclaimed the land reform of 1975, the reaction of the Gumuz were reluctant to accept the proclamation of land reform, because they used their unlimited vast communal lands to satisfy their subsistence food production through farming, hunting and gathering. Nevertheless, there was no land measurement and redistribution in Dangur *wäräda* because there was no shortage of land among the Gumuz society. As a result, the Gumuz continued to be the owners of their communal lands.[9]

The government also proposed the 1975 land reform to implement the popular motto of "Land to the Tiller." This provided the peasant associations legal power to facilitate the final down fall of the feudal system. The former hereditary private land holding system was abolished. Initially, the peasant associations were organized and guided by the university and senior high school students

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[7] Informants: *Ato* Arägawi Gäbrämädihen, *Ato* Hailu Zägäyä and *Ato* Ageräw Wärku; Solomon, p. 24.

[8] Informants: *Ato* Ageräw Wärku and Sergeant Adämä Babišo; Solomon, p. 24.

[9] Yaregal, p. 37; *Nägarit Gazéta,* " A Proclamation for public ownership of rural lands in the state," Proclamation No. 31, August 29th 1975, p. 93; Täfära Haile Selassie, pp. 161-162; Hussein Jamma, p. 10; Informants: *Ato* Ageräw Wärku and *Ato* Iyasu Gaga.

via the "Development Through Cooperation Campaign." For this purpose, more than 40,000 university and secondary school students and teachers were mobilized to campaign to the rural areas. That was officially known as *zämäč̣a,* which aimed at educating the farmers about the objective of the Revolution.[10] Following the 1975 land reform, land was distributed among the peasants who acquired not more than ten hectares, but mostly this was frequently less than three hectares.[11]

4.2.2. Peasant Associations (PA)

The March 1975 proclamation of land reform also facilitated the formation of peasant associations up to *qäbälé* level. Then, the military regime gave great attention to the establishment of peasant associations in 1977 with its some amendments of the 1978, all over the country in general and Dangur *wäräda* in particular. These associations later became local administrative agents that facilitated tax collection, military recruitments, organization of cooperatives and other government functions and activities.[12] For instance, most of the militia conscription was imposed as a quota in each *qäbälé*. The *qäbälé* administrators of the peasant associations imposed forceful conscription of the local youth for military training.[13] The chairpersons of the *qäbälé* peasant associations became members of the general assembly, as well as the executive and the defense committee in their respective *qäbälés*. The general

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[10] A. Adejumobi , pp. 120-121; Agitation, Propaganda and Educational Committee of the Provisional Office for Mass Organizational Affairs (POMOA), *Basic Documents of Ethiopian Revolution*, (Addis Ababa: Mass Organizational Affairs, May 1977), p. 7; *Nägarit Gazéṭa,* " A Proclamation for public ownership of rural lands in the state," Proclamation No. 31, August 29th 1975, p. 93.

[11] Bahru Zewde, *A History of Modern Ethiopia 1855- 1974*, pp. 191-195; Yaregal, p. 39; *Nägarit Gazéṭa,* "A Proclamation for public ownership of rural lands in the state," Proclamation No. 31, August 29th 1975, p. 93; Paul H. Brietzke, *Law Development and the Ethiopian Revolution*, (London: London and Toronto Associated University Press, 1982), p. 243; OMOA, *Basic Documents of Ethiopian Revolution*, p. 22.

[12] Bahru, *A History of Modern Ethiopia 1855- 1974*, pp. 191-195; POMOA, *Basic Documents of Ethiopian Revolution,* p. 2; Hussein, p. 10; *Nägarit Gazéṭa,*"A Proclamation for the establishments of peasant associations," Proclamation No. 130, September 17th 1977, p. 1 ; *Nägarit Gazéṭa,* "A Proclamation for some amendments on peasant associations," Proclamation No.141, April 26th 1978, p. 56.

[13] Informants: *Ato* Ageräw Wärku, Balbindi Liqu and Biru Mäkuriaw.

assembly had a supreme authority on the *"qäbälé* peasant association", in the country in general and in Dangur *wäräda* in particular.[14]

In Dangur, there were 4 service cooperatives and 13 qäbälé peasant associations. These were organized into co-operatives and were established at the qäbälé level. Besides, there were 21 Youth Associations (YA) in Dangur *wäräda* with a total number of 1,288 members. Among them,750 were male and 538 female.[15] In Dangur *wäräda* the establishment of peasant associations had its own objectives such as the improvement of their farming system for better production, planting of trees, construction of roads as well as soil conservation. Contrary to that, some members of the *qäbälé* peasant associations were involved in corruption instead of respecting the rules and regulations of the government in their local administrative areas.[16]

4.2.3. Agricultural Service Cooperatives (ASC)

Agricultural Service Cooperatives were one of the cooperative services which was established in 1978. The Cooperatives were formed based on the interests of their peasant associations, which had their own duties to promote the increment of yields, offering priority to the poor and the wise use of the tools of production. Agricultural service cooperatives gave particular emphasis to the rural areas which were related to the development of agriculture. Cooperative service also was aimed to attract the farmers and to make them members of the Service Cooperatives.

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[14] Yaregal, pp. 39-40; *Nägarit Gazéta,* "A Proclamation for the establishments of peasant associations," Proclamation No.130, September 17th 1977, p. 1 ; *Nägarit gazéta,* "A Proclamation for some amendments on peasant associations," Proclamation No. 141, April 26th 1978, P. 56; Informants: *Ato* Ageräw Wärku, Sergeant Adämä Babišo and *Ato* Aregawi Gäbrämädhin.

[15] *Ibid.*, p. 40; *Mättäkäl Ena Abewotawi Enqeseqasé*, 1973 E.C., (Däbrä Märqos University Archive Center), no Folder Number, no File Number; Informants: *Ato* Alän Šifäraw, *Ato* Ejigu Bälay and *Ato* Bambayé Gäračo.

[16] Informants: *Ato* Ageräw Wärku, *Ato* Alän Šifäraw and *Ato* Semanä Fäysa.

Nevertheless, some peasants who opposed the cooperative services were forcibly joined the Service Cooperatives by the order of the regime.[17]

Accordingly, in Mättäkäl *awrajja,* there were 34 service cooperatives, 38 q*äbälé* peasant associations, a total number of 14,792 members and with 211,861.48 birr of capital budget including 21 stores. Similarly, in Dangur *wäräda*, there were 4 service cooperatives, 13 *qäbälé* Peasant Associations, with a total of 1,185 members as well as a capital budget of 15,459.65 *birr.*[18] The arrangement was that the neighboring areas of the *qäbäle* peasant associations became "under the same cooperative services". These *qäbälé* peasant associations supplied the necessary goods and services to the farmers and other people of the surrounding areas.[19]

According to informants, most of the commodities of these cooperative services were bought from Däbrä Markos which was found far away from Dangur. The service cooperatives distributed the goods to the members who were expected to pay minimum price. The commodities supplied included sugar, salt, soap, food oil, tin, sickles, match, razorblade, umbrella, cotton clothes, nails as well as exercise books. Each member of these cooperative services paid 13 birr per year as a membership fee. There were a number of civil servants for the work of the cooperative service in each *qäbälé* of Dangur *wäräda*. For example, in the town of Manbuk, *Ato* Däbasu Yismaw was one of the employees of that cooperative service who distributed the commodities to different *qäbälés*. Similarly, *Ato* Yaya Alänä was also one of the

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[17] *Nägarit Gazéţa," A* Proclamation for the establishment of cooperative services in the state,"Proclamation No. 138, 1978, p. 41; Mättäkäl Ena *Abewotawi Enqeseqasé*, 1973 E.C., (Däbrä Märqos University Archive Center), no Folder Number, no File Number; POMOA, *Basic Documents of Ethiopian Revolution...*, p. 22; Hussein Jamma, p.11; Informants: *Ato* Bäré Endäšaw, *Ato* Täfära Huri and *W/o* Näṣanät Mäkuriaw.

[18] Mättäkäl Ena *Abewotawi Enqeseqasé*, 1973 E.C., (Däbrä Märqos University Archive Center), no Folder Number, no File Number; Informants: *Ato* Ageräw Wärqu and *Ato* Girma Baqin.

[19] Informants*: Ato* Häilu Zägäyä, Priest Girum, *Ato* Ageräw Wärqu and *Ato* Girma Baqin.

purchasers who represented Java and Burji *qäbälés*. Besides, *Ato* Sumaye Wärqu was also another worker of the cooperative service in Gublak *qäbälé* and its surrounding Gumuz society.[20]

These Service Cooperatives also tried to protect the cereals in Dangur *wäräda* from insects and pests by obtaining support from the government. For instance, in 1979, in Mättäkäl *awrajja*, insects devastated the crops. Then, Mättäkäl *awrajja* donated insecticides and pesticides to different *wärädas* to protect the peasants from insects. For example, during that period in Dangur *wäräda* 20 liters of liquid insecticides and 20 kilograms of powder pesticides were sprayed over 26 hectares of land to avoid the anti-crop insects and pests. These insecticides were mainly sprayed to save the damage of bean and pea in the highland areas of Bälaya and Dangur.[21]

4.3. Resettlement in Dangur *Wäräda*

Resettlement is defined by different scholars as planned and controlled transfer of people from one area to another. The purpose of this program was to provide solutions for the increment of population, natural disasters, drought, famine, lack of job opportunity, as well as for the improvement of farming. In addition to this, the resettlement program also aimed at getting high yield by using low amount of capital dependent on the fertile and cultivable lands.[22]

Before 1974, resettlement was carried out with the help of the local administrators out of the plan of the central government. Besides, resettlement was facilitated by an organized system of settlement which was practiced in the state controlled lands to increase the income of the settlers and the government.[23]

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[20] Informants: *Ato* Alän Šifäraw; Sergeant Adémé Babišo; *Ato* Biru Mäkuriaw and *Ato* Arägawi Gäbrämädihen.

[21] Mättäkäl Ena *Abewotawi Enqeseqasé*, 1973 E.C., (Däbrä Märqos University Archive Center), no Folder Number, no File Number.

[22] Wolde Selassie Abbute, " The Dynamic of Socio-Economic Differentiation and Livelihood Strategies," p. 23.

[23] *Ibid.*, p. 27.

After 1974, mainly as of 1984, the *Derg* also implemented two types of resettlements. One is an "integrated or *segesäga"* resettlement that was the first part of the government program who resettled 50,000 families in the sparsely settlement high land areas of Wälläga, Illubabor, and Käffa. The second one of resettlement program was "conventional or *mädäbañña or kuta-gäṭäm"* resettlement. That was planned to resettle on the vast territories of the unsettled fertile lands.[24]

Mättäkäl was one of the resettlement sites, which covered 32,000 km^2 of land that, covered about 47% of the areas of Gojjam province. In Mättäkäl the two areas such as Pawi and Gublak were chosen for resettlement program. The Bäläs valley (Pawi) conventional resettlement was among the largest resettlement areas in the country in response to the 1984 and 1985 drought and famine in Ethiopia. Initially, the selection of the site for resettlement was supported by the local administrators. But, from the late October to November 1984, it was facilitated by the higher body of administrators. Representatives from the *awrajja* and the province selected favorable sites of resettlement. Moreover, President Mängistu Haile Mariam also recognized the site of Pawi as a resettlement area due to its fertile soil, adequate rain fall, various rivers, sufficient forests as well as good climatic conditions.[25]

In November 1984, the process of clearing the forests for the purpose of Pawi resettlement was begun. Then, in February 1985, the houses were constructed in different villages by teachers, university workers and university students. In April 1985, the first groups of resettlers arrived at Pawi from Kämbata and Hadiya areas of Southern Šäwa mainly from over populated areas

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[24] *Ibid.*, p. 28; Häbetamu Mäkonnän, p. 5; Giordano Sivini, "Famine and the Resettlement Program in Ethiopia," Africa*: Rivista trimest rale di studie documentazion dell'Instituto Italiano Per l'Africa e l'Oriente* Anno No. 2 (1986), p. 217.

[25] *Ibid.*; Häbtamu, pp. 16-17; Yaregal, p. 47.; Getachew Woldemeskel, pp. 362-364, 367; Dessalegn Rahimeto, pp. 17-18.

affected by shortage of land. The other settlers who had similar problems also came from northern Šäwa, Wällo and Tigray to be re settled in the same area.[26]

Among the resettlers those who came from Wällo and Tigray made 50% and 33% of the total, respectively.[27] In other words, in the middle of the 1980s, hundreds of thousands of resettlers came to Mättäkäl and settled in Pawi and Bäläs valley areas, which covered about 250,000 hectare of land. Due to that about 18,000 of the Gumuz inhabitants left their lands for the new resettlers.[28]

Sources also indicate that the Bäläs valley or Pawi resettlement was the greatest settlement program of the country. Pawi resettlement area is 560 km far away from Addis Ababa, which is found along the north western part of Ethiopia, and covered a space of 60 kilometer length and 30 kilometer width. The altitude of the settlement land varies from 1,000m to 1,300 meters above sea level interrelated with tropical climatic conditions. Mainly in 1987 and 1988 the number of resettlers was the highest in the country which consisted 82,106 people. Among them were 21,994 family heads that made 60,112 people with their families. They resettled on both the right and left sides of the Bäläs River. The total resettlement areas of Pawi included 48 villages.[29]

Based on the above resettlement program, other people were also resettled in Dagur *wäräda*, specifically at Gublak, which is found on the western part of the Bäläs River and Manbuk town. Gublak is 35 km far away from Manbuk town towards Guba *wäräda*. A large number of people especially from Wällo were resettled at Gublak in the *kirämet* season of 1985. However, the

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[26] Wolde Selassie Abute, "The Dynamic of Socio-Economic Differentiation and Livelihood Strategies...," p. 31; Wolde Selassie Abute, " Gumuz and Highland Resettlers....," 237; Habetamu, p. 19; Giordano Sivini, p. 235; Getachew Woldemeskel, pp. 366, 368; Dessalegn Rahimeto, pp. 17-18; Informants: *Ato* Mogäs Mäwdädu, *Ato* Meteku Habtamu and *Ato* Yaläw Birhan.

[27] Yaregal, p. 47; Dessalegn Rahimeto, pp. 17-18; Informants: *Abba* Abel, *Abba* Etbaräk and Priest Girum Eneyäw.

[28] John Markakis, p. 82; Wolde Selassie Abute," Gumuz and Highland Resettlers ...," p. 121; Dessalegn Rahimeto, pp. 17-18; Informants: Ageräw Wärku, Hawazäbirehan Mäkonnän and Sergeant Adämä Babišo.

[29] Wolde Selassie Abute, "The Dynamic of Socio-Economic Differentiation and Livelihood Strategies..," p. 40.

Gumuz strongly opposed the resettlement. Despite their opposition, the settlement continued. The Gumuz killed many settlers when they were in their new houses at night. They also attacked the new comers during their movement along the roads as well as in the forests. In response to the attack by the Gumuz, the military regime trained the local militia and police to defend the resettlers. Nevertheless, the attack continued and led to a real fighting between the communities in the *kirämet* of 1985 and throughout 1986 at Gublak. As a result, the whole of the resettlers at Gublak, who numbered around 9,520, were shifted to Pawi resettlement area. Most of them were resettled at the present day of village 5,village 29 and village 130 in Pawi *wäräda.*[30]

The conflict between the Gumuz and the resettlers resumed on 25 January 1987. Their conflict was related with the competition to grip farm lands. Due to the conflict, transportation services and project works were stopped functioning for some days. But the government solved the problems by sending military forces to the rebelled Gumuz areas.[31]

Besides, the resettlers were also influenced by the *Derg* regime. They were strongly supervised and controlled by the military regime. The settlers were not free to exercise their religious cultural practices, and were obliged to work in a controlled mode of production. They also had no any opportunity to visit their relatives in their place of origin and also they could not freely move from one village to another without letters of permission from their respective village administrators. The persons who moved to different areas without permission were captured by the *cadres* and imprisoned for some times and returned to their resettlement areas. Later on, the number of the resettlers decreased due to different reasons. For example, in 1987 and 1988 the number of settler population reached 82,106. In 1993 their number decreased to 26,600 because

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[30] Jira, p. 81; Getachew Woldemeskel, p. 367; Informants: *Ato* AgeräwWärku, *Ato* Aregawi Gäbrä Mädhin and *Ato* Yaläw Birhan.

[31] *Ibid.;* Informants*: Ato* Wärqnäh Däsé, *W/o*Yäkaba Bälätä, *Ato* Täfära Huri and *Ato* Mogäs Mäwdadu.

of the death of the people due to malaria epidemic. Some other resettlers also abandoned the settlement areas and returned to their places of origin following the rise of the existing government which supports the free movements of the people.[32]

During the early period of the resettlement program, the *Derg* regime made an agreement with the Italian government to solve the problems of lack of supplies for the resettlers. Based on the agreement, the Italian government assisted the victims materially and also established the Ṭana Bäläs project for agricultural development. The project had three phases: the first was the "emergency phase" which was started in 1986, the second phase was improving the income of the society (1987-1990) and the third one was "self management and self sufficiency, phases (1990-93)." The project facilitated the establishment of almost all necessary infrastructure like schools, health centers including modern hospital, road net work including airport and water supplies as well as the development of agricultural production. However, the infrastructure ignored the neighboring indigenous Gumuz inhabitants who were living with their infrastructural problems. Nevertheless, later, the program of the Italian government gave up during the fall of the military government. Then, the Italian contractor company, "Salini" left the country.[33]

4.4. The Effect of Resettlement on the Gumuz

The Resettlement program had its own effect on the Gumuz. For example, the Gumuzz lost their traditional hunting lands, gathering as well as fishing. The area also became deforested. Due to this practice, the Gumuz lost their subsistence supplementary wild foods which they got from hunting, gathering and fishing. That event caused conflict between the Gumuz and the new comers. The social interaction caused cultural changes among the Gumuz. In other words, the

[32] Jira, pp. 81-83; Yaregal, pp. 49-50; Informants: *Ato* Aregawi Gäbrämädhin, *W/o* Meteké Yirga, *Ato* Meteku Habtamu and *Ato* Gošu Bälay.

[33] Jira, pp. 80-81; WoldeSelassie, "The Dynamic of Socio-Economic Differentiation and Livelihood strategies...," p. 42; Habtamu Mäkonnän, p. 26; Informants: *Ato* Bambayä Garačo, *Ato* Wärqnäh Däsé, *Ato* Meteku Habtamu and *Ato* Mogäs Mäwdädu.

Gumuz adopted the traditional drinking culture of the resettlers. For instance, before the resettlement of the 1980s, drinking of alcohol was restricted to the towns. In Dangur *wäräda* alcoholic drink was limited to Manbuk town. However, after the resettlement program, alcoholic drinks like *aräqi* and others disseminated to every corner of the Gumuz society.[34]

4.5. Villagization

Villagization was an organized form of settlement by settling the rural residents or peasants together by selecting new settlement sites. The program of villagization was started in Ethiopia in 1985 which was planned and facilitated by the highest government bodies of each province and the *awrajja* of the country. However, the program of villagization did not invite the interest of the concerned body of the peasants to participate. The target of villagization was to put the farmers in their respective concentrated villages and expected them to produce communally rather than individually. It was a Russian system of socialist orientation that cooperative system of farming was held on a small farm land for agricultural production and rearing of animals.[35]

Peasant associations facilitated the development of villagization which was implemented indifferent parts of the country. The main objectives of villagization was to create favorable atmosphere for the wise use of natural resources, the promotion of infrastructural services for the society of the country side, improvement of farming production and to create peace and stability in the villages. Then, local authorities of the military regime planned to select favorable sites for the new villagization settlements which had access to water supplies as well as to the fertile and irrigable lands. Nevertheless, in most cases the program was not successful.[36]

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[34] *Ibid.*, pp. 81-83;Yaregal, pp. 49-50; Getachew Woldemeskel, pp. 371; Dessalegn Rahimeto, pp. 30-31. Informants: *Ato* Meteku Habtamu, *Abba* Ayčäw and *Ato* Yaläw Birhan.

[35] Paul B. Henze, *Layers of Time: The History of Ethiopia*, (London: C. Hurust and Co. Ltd Publishers, 2000), pp. 309-310.

[36] Yaregal, p. 44.

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[35] Paul B. Henze, *Layers of Time: The History of Ethiopia*, (London: C. Hurust and Co. Ltd Publishers, 2000), pp. 309-310.

[36] Yaregal, p. 44.

In the program of villagization, the *Derg* implemented different systems to get acceptance of the people for the program. However, the program was performed depending on animals for farming and for better agricultural production. Farmers were obligated to leave their former homes and to settle in the newly established villages which were far away from their farming lands as well as their churches and mosques. The military regime promised to establish new infrastructures such as health centers, schools and others in the new established villages. However, these infrastructures were realized only in limited areas. Villagization contributed more for the military regime to impose the system of socialist administration as well as to organize the workers party through its propaganda.[37]

In the case of the study area, the program of villagization was also started together with the resettlement of the people in Pawi along the left and the right banks of the Bäläs river, mainly in 1985 and 1986.[38] The villages established on the left side of the Bäläs River were called *"Kätäna and"* and the villages found on the right side of the Bäläs River was named "Kätäna *hulät."* As mentioned above, the construction of the houses in these new villages were done by *zämäča* or by mobilizing the people.[39]

Similarly, in 1985, the first sites of villagization were selected in Dangur *wäräda*. The sites were mainly found at the present day Gublak *qäbälé*. In these villages, around 9,520 people were resettled. Nevertheless, that villagization of resettlers was not successful because these newly established villages in Gublak area were attacked by the Gumuz. Due to this reason some of the resettlers of the new villages left the area and were resettled again in Pawi. Some of them also

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[37] Paul B. Henze, p. 310; Informants: *Ato* Meteku Habtamu, *Ato* Gošu Bälay and *Ato* Arägawi Gäbrämädhin.

[38] *Ibid.*; Yaregal, p. 44; Informants: *Abba* Ayčäw, *Ato* Meteku Habtamu, *Ato* Mogäs Mäwdädu and *Ato* Yaläw Birhan.

[39] Jira, p. 81; Bälay Bäyänä, p. 66; Habtamu, p. 22; Dessalegn Rahimeto, p. 18; Informants: *Ato* Yaläw Birhan, *Abba* Etebaräk and *Abba* Abel.

returned to their places of origin, and some others died because of malaria and other diseases and because of the local people conflicts.[40]

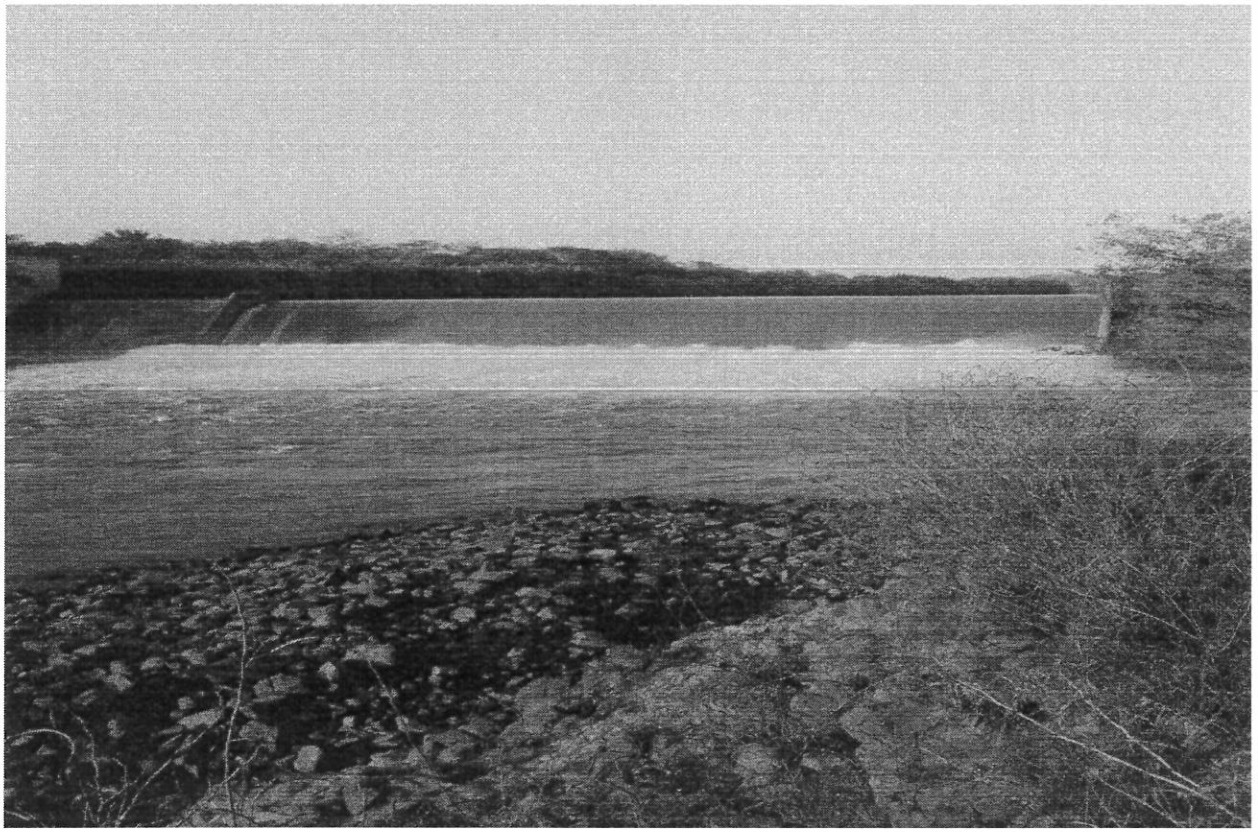
In Dangur, the second phase of villagization was arranged by organizing the Gumuz people from their fragmented and sparsely settlement areas into the new selected village sites. However, most of the Gumuz peasants opposed the villegization program of the military regime because they did not want to leave their original villages. Besides, when the new village sites were selected, the peasant associations did not invite the Gumuz to decide to settle in these newly established villages. In addition to this, the Gumuz also feared the loss of their vast lands that provided them with more opportunities and better income. When they settled in the new villages, they assumed that their practices of hunting, gathering, fishing and fallowing could be lost because these systems were well known supplementary means of their income for a long period of time. Finally, the Gumuz were frustrated in the new villages where they encountered diseases that affected them as new comers. But, the government tried to settle the Gumuz based on their clan ties, even if it was not successful.[41] In the study area, the *Derg's* villagization program was partially successful in the surrounding area of Manbuk town rather than rural areas. Because of that various government policies were implemented in the settlement villages.[42]

Besides, there was also villagization program in the highlands of Bälaya and Dangur *qäbälé*s. However, the program was not successful because it was interrupted by the Ethiopian People Revolutionary Party (EPRP) fighters. The EPRP disturbed the military regime by coming from their base areas of Bägemdir via Qwara. According to my informants, the forces of EPRP held most of the areas of Qwara, Dangur, Guba and up to Wänbära in Mättäkäl. Because of their presence in these areas, they attacked and paralyzed the power of the military regime in Dangur

[40] *Ibid.*; Informants: *Ato* Mogäs Mäwdädu, *Ato* Yaläw Birhan and Meteku Habtamu.
[41] Informants: *Ato* Ageräw Wärku, *Ato* Biru Mäkuriaw and *Ato* Balbindi Liqu.
[42] Informants: *W/o* Näṣanät Mäkuriaw, Priest Girum Enyäw and *Ato* Alän Šifäräw.

wäräda. As a result, the military regime was unable to achieve the program of villagization and peasant associations in Dangur *äräda*.[43]

Photograph 8. The Dam of Diga built by Ṭana Bäläs Project at Gilgäl Bäläs River, a Photograph cultured by Abenew in 2015.



4.6. Ethnic Relations and Interactions

In Ethiopia, there are various ethnic groups who have been living together for a long period of time. These ethnic groups have developed their own social relationships, tolerance, and mutual integration that varied considerably across periods. These ethnic groups have experienced both peaceful interaction as well as conflict and integration. As stated in chapter one, there are

[43] Informants*: Ato* Gošu Bälay, *Ato* Hawazäberhan Mäkonnän, *Ato* Alän Šifäraw and *Ato* Arägawi Gäbra Mädihin.

different communities who have settled in Dangur *wäräda*. The Gumuz were the earliest inhabitants in the *wäräda* to be followed by the Agäw, Šinašä and Amhara peoples. The Gumuz had both peaceful and conflicting ties with the other communities. They have had a long period of ties with the Šinašä more than other the ethnic groups. Both of them were influenced by the Christian kings and their local Agäw agents to hold fertile lands and other resources. The Šinašä and the Gumuz also have some common customs related with the *mäsqäl* festival. Both of them always give great emphasis to the festival and prepare themselves before the day. They have also common relations based on funeral traditions. For example, during the death of the youth and adults, both of them feel seriously sad. However, when an aged person dies, they usually praise the dead by singing songs of admiration and by mentioning his deeds.[44]

The Gumuz have been related with their clients peacefully by using their tradition of "*Miču* and *Harma Hodha*" of Oromo words. In the tradition of *miču* the people create peaceful ties to move freely in their common territories to promote trade and other activities by using their peaceful relationships. *Harma hodha* is also a system of forming a peaceful ties with their clients that resembles the "parent-child interactions." This ties take place when a "son sucks honey mixed with milk and dabbed on the breast or usually thumb of the would be father." This cultural relationship was initiated and facilitated by the Šinaša to get protection and shelter when the Šinaša merchants moved through the Gumuz villages.[45] The Gumuz had also a long period of peaceful ties with the Agäw people. Their contacts mainly emphasized trade relationships. The Agäw provided copper, iron, beads, skins as well as hides to the Gumuz. In return, the Gumuzs provided gold to their Agäw clients in exchange. They established proper ties between themselves, a relationship which was known as "*Mijim*", a Gumuz word which means "best"

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[44] Uthman Hussen, "A Frontier in the Inter-Ethnic Relationship in Multi-Ethnic Ethiopia: A Study on the Role of Religion in Programming Social Integration in Bénišangul Gumuz," (MA Thesis, Department of Social Work, Addis Ababa University, 2006), pp. 17-18; Jira, pp. 84-85; Tsega, p. 103.

[45] Jira, pp. 85-86; Informants: *Ato* Ageräw Wärku, Hailu Zägäyä and Sergeant Adämä Babišo.

person, for a long period of time. Similarly, the Agäws also named their Gumuz comrades as "*smiya*", that is, "my man or our man." This activity indicates their mutual benefits and equal concern between the concerned parties.[46] There has been also peaceful relationship between the Gumuz and the resettlers. Their peaceful ties is known as "*wädaji*." ("friendship" in Amharic). The major objective of the resettlers in their establishment of peaceful ties has been to get fertile agricultural land by paying small amount of rent. Because of that the Gumuz provided lands for their client resettlers. As a result of their peaceful ties, the resettlers also provided foods, alcoholic drinks, cereal crops as well as cows or oxen for their Gumuz client. Depending on this relationships, both of them formed their peaceful ties for the purpose of their mutual benefits.[47]

As we have seen above, there were "peaceful and integrative" ties among the Gumuz with their neighboring ethnic groups. Nevertheless, there were also conflicting interactions between the Gumuz and the other peoples. There were different factors for the conflicts that arose between the Gumuz and the remaining ethnic groups. Firstly, the past memory of the raiding over the Gumuz is among the factors that led the Gumuz to conflict with the neighboring ethnic groups. Secondly, the competition over land and other limited resources was also another factor for their confrontation. This happened after the coming of the resettlers since the 1960s to settle in the Gumuz areas as well as after the later government sponsored settlement in the middle of the 1980s.[48]

Thirdly, corrupt administration was another factor for their conflict when the government requested the Gumuz to pay supplies and tribute greater than the government could get to benefit themselves. This led to the rebellion of the Gumuz against the government. Because of that the

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[46] *Ibid.*, p.86; Tsega, p.105; Wolde Selassie Abute, "Gumuz and Highland Resettlers...," p. 253; Informants: *Ato* Hawazäbirhan Mäkonnän and *Ato* Mamur Ṭanqa.

[47] *Ibid.*, p. 89; Wolde Selassie Abute, "Gumuz and Highland Re settlers....," p. 252; Informants: *Ato* Yaläw Birhan, *Ato* Mamur Ṭanqa, *Ato* Getačew Abatä and *Ato* Biru Mäkuriaw.

[48] Jira, pp. 90-91; Berihun, p. 118; Informants: *Ato* Arägawi Gäbrämädihen, *Ato* Bambayä Garačo, Hawazäberhan Mäkonnän and *Abba* Ayčäw.

government ordered the non-Gumuz peole to crush the Gumuz rebellion. As a result of the involvement of the non-Gumuz peoples on the side of government, conflict started between the Gumuz and non-Gumuz. However, most of the time, the government did not immediately provide solutions for the ethnic conflict.[49]

Fourthly, another cause for the conflicts among the Gumuz and their neighbors was also related with cattle and debt. Depending on the favorable grazing lands of the Gumuz, their neighboring non-Gumuz peoples gave their animals to their Gumuz clients so that the cattle could use the grazing lands. Besides, mainly the resettlers also gave debt in the form of cash or kind to the Gumuz. However, later, when the Gumuz were unable to return these animals and debts to their clients or *wädaj,* conflict arose between them. Finally, when the non Gumuz merchants cheated the Gumuz in their exchanging activities usually when they sold their crops to the merchants, and when the Gumuz realized the cheating, they conflicted with the merchants.[50]

4.7. **The Development of Infrastructure**

This topic try to explain about the begining and development of infrastructure in Dangur Wäräda, both in the Imerial period as well as the *Derg* regime. Different infrastractures were started during the Imerial period and later incresad in the military regime. The following studies illuminates about the development of these infrasructures.

4.7.1. Health Services

Until 1950, it seems that there was no any health service in Dangur *Wäräda.* According to some written sources and oral informants, modern system of health service in Dangur was started when the administrative center of Dangur *wäräda* was established at Dangur Mika'él in1950. At

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[49] *Ibid.*, p. 94; Berihun, p. 121; Informants: *Ato* Biru Mäkuriaw, *W/o* Näṣanät Mäkuriaw and *Ato* Ageräw Wärku.

[50] Berihun, pp. 126-127; Informants: *Ato* Mogäs Mäwdädu, *Ato* Meteku Habtamu, *Ato* Yaläw Birhan *W/o* Meteké Yirga, *Ato* Mamur Ṭanqa and *W/o*Yäkäba Bälätä.

that time there was only one clinic with two certified health workers. The people who needed medical service came from different *qäbälés* and got health services in that clinic.[51] When epidemic diseases occurred, the health workers provided their services by curing patients and provided vaccination to the people of the infected areas. However, before the establishment of that clinic, most of the people used traditional medicines to cure themselves from different diseases.[52]

Especially the problem of malaria and other epidemic diseases became worse during the *kerämet* season. In May 23, 1960 Gojjam *Ṭäqlay Gezat* (Province) wrote a letter to the Ministry of Interior about the need to establish more clinics before the coming of the *kerämet* season around the newly established *wärädas* and vice *wärädas* in Mättäkäl *awrajja* (see appendix, xxiii).[53]

Other sources also state about the lack of health facilities in Mättäkäl *awrajja* as well as Dangur *wäräda*. For instance, in July 26, 1972 a letter written from the Minister *D'eta* of Interior to the Minister of Health, revealed that the people of the districts of Mättäkäl *Awrajja* which bordered with the Sudan had got education and health services from the Sudan. Then, the writer informed to the government to establish a school and health centers on these border land areas (see appendix, xxiv).[54]

After the shift of the center of the *wäräda* from Dangur Mika'él to Manbuk town in 1971 a new clinic was established at Manbuk town. Moreover, recently there are many government and private health centers established in this *wäräda*. However, until now the people are getting

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[51] Solomon, p. 27; Informants: *Ato* Kulnero Sänbäta, *Ato* Märga Nämära and *Ato* Iyasu Gaga.

[52] Čalačäw, p. 27; Informants: *Ato* Hailu Zägäyä, *W/o*Yäwebdar Bäyänä and Sergeant Adämä Babišo.

[53] A Letter Written from Gojjam *Ṭäqelay Gezat Endärasé* to *Ras* Andargačäw Mäsfine (Ministry of Interior), *Ginbot* 15, 1952 E.C., (Däbrä Marqos University Archive Center), Folder No. 21. 11, File No. 600/ 2.

[54] A Letter Written from the *Astädadär* Minister *D'eta by Lägäsä Bä*zu, to the Ethiopian *Negusä Nägast Mängäst Yähizeb Ṭénna Ṭebäqa* Minister and *Temhiret Senäṭibäb* Minister, *Hamlé* 19, 1964 E.C., (Däbrä Marqos University Archive Center), Folder No. 11. 21, File No. 600/20.

hospital health services from its neighboring district of Pawi Hospital that was established during the military regime.[55]

4.7.2. Establishment of Agricultural Office

There was no trained man power in agriculture in Dangur *wäräda* before the establishment of Manbuk town in 1971. In the same year, trained workers in agriculture were sent to Manbuk town. These workers began to provide training for the people about modern farming and rearing of animals.[56] Besides, the animal health workers traveled towards the people who were found faraway places from the center and provided them health services and treated animals affected by disease. As a result, the people understood the contribution of animal health facilities. This led to the increment of both the number of clients and workers of the animal health office.[57]

In the periods of the 1940s and 1950s, epidemic diseases affected the animals in Mättäkäl *awrajja* in general and in Dangur *wäräda* in particular. This problem has been mentioned in different archival sources. For instance, on May 23, 1951, the Gojjam *Ṭäqlay Gezat* sent a letter to the Ministry of Interior that explained about the introduction of animal render pest epidemic diseases in Mättäkäl *awrajja*. The people of the area had no awareness about vaccination during that period. For that reason, they ignored the animal health workers when they tried to provide vaccination for their cattle. Based on that report, fourteen people who ate the meat of these infected cattle died. The letter then requested the minister to send medicine and health workers to these infected areas to stop the spread of the epidemic disease *(* see appendix, xxv*)*.[58]

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[55] Informants: *Ato* Kulnero Sänbäta, *Ato* Märga Nämära, *Ato* Iyasu Gaga, *W/o* Gälayä Akalu and Sergeant Adämä Babišo.

[56] Solomon, p. 30; Čalačaw, p. 27; Informants: *Ato* Kulnero Sänbäta, *Ato* AgeräwWärku and *Ato* Iyasu Gaga.

[57] Solomon, p. 30; Čalačaw, p. 27; Informants: *Ato* Yibas Täsära, *W/o* Näṣanät Mäkuriaw and *Ato* HailuZägäyä.

[58] A Letter Written from Gojjam *Ṭäqlay Gezat to Yägär Gezat* Minister, *Ginbot* 15, 1943 E.C., (Däbrä Marqos Unniversity Archive Center), Folder No. 11. 2, File No. 02.

In March 20, 1963 the Gojjam *Ṭäqlay Gezat* also sent another letter to the Ethiopian *Neguse Nägäst Yäkäbet Hékemena Ṣefetbét* stating that there were hindering factors to protect these cattle epidemic diseases in Mättäkäl *awrajja*. Among the problems, the writer of the letter listed were the absence of medicine, the lack of transportation, the lack of refrigerator and the lack of animal health workers. Due to that, the *Ṭäqlay Gezat* office requested the central government to provide the necessary supplies that would help to control this animal disease in Mättäkäl *awrajja*.[59]

In December 7, 1969, the Gojjam *Ṭäqlay Gezat Yäršasera Ṣefätbét* was also had written to Gojjam *Ṭäqlay Gezat Ṣefetbét* explaining the following points. The office stated that based on the request explained in different reports to protect the epidemic disease the, office sent a team of animal health workers led by Dr.Tamirat Haile Eyesus to Mättäkäl *awrajja*. However, the people did not accept the medicines and vaccination for their cattle. As a result the program did not meet its objective and it caused the wastage of capital (see appendix, xxvi).[60]

4.7. 3. Education in Dangur *wäräda*

4.7.3.1. Education During Imperial period

Before the beginning of modern education, Church education was an exclusive systems of education and means of the transformation of the tradition and culture of the people. The beginning of modern education in Ethiopia can be traced back to the first decades of the 20th century related with the establishment of Menelik II primary school in Addis Ababa in 1908.[61]

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[59] A Letter Written from Gojjam *Ṭäqlay Gezat Yäkäbét Hékéména Ṣefätbét* to the Ethiopian *Negusä Nägast Gezat Yäkäbét Hékéména Ṣefät bét, Mägabit* 11, 1955 E.C., (Däbrä Marqos Unniversity Archive Center), Folder No. 11. 21, File No. 02.

[60] A Letter Written from Gojjam *Ṭäqlay Gezat Yärša Séra Ṣefätbét* to Gojjam *Ṭäqlay Gezat Ṣefät bét, Hidar 28,* 1961 E.C., (Däbrä Marqos Unniversity Archive Center), Folder No. 11, File No. 07.

[61] Mehérétie Gašeya, "A History of Dämbača Elementary and Junior School (1943-1991)," (BA Thesis, Department of History, Bahr Dar University, 2002), p. 3; Bahru, *A History of Modern Ethiopia 1855-1974*, p. 109.

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[60] A Letter Written from Gojjam *Ṭäqlay Gezat Yärša Séra Ṣefätbét* to Gojjam *Ṭäqlay Gezat Ṣefät bét, Hidar 28,* 1961 E.C., (Däbrä Marqos Unniversity Archive Center), Folder No. 11, File No. 07.

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Before the introduction of formal school in Dangur *wäräda*, church education was given in the areas of Bäläya and Dangur Mika'él by Aläqa Gädamu and Aläqa Alämayähu Erkie.[62]

Modern education in Dangur *wäräda* began with the opening of Dangur Mika'él primary school in 1950 from Grade 1-3, which had 4 classes, 3 teachers and 120 students. Then, in 1954, another modern school was also established at Bälaya from grade 1-4, which had 4 class rooms, 4 teachers as well as 122 students. Still, another school was also opened at Omedila in 1964 from grade 1-3 with 3 classes rooms, 2 teachers and 22 students.[63]

On August 7, 1972, the report written from the *Agär Gezat Témeheret Mämeria* to the Ethiopian *Negusä Nägast Yähagär Gezat* Minister explained that their office understood that due to the absence of schools and clinics, the Ethiopian people along the border of Sudan got the services from Sudan. To solve these problems, their office opened schools in Čagni and Mänta Wuha in 1971 and 1972 respectively. Their office also was ready to establish schools at Manbuk and Dibati in 1973. Immediately after that report, the elementary school was established in 1973 at Manbuk town (see appendix, xxvii).[64]

During his governorship in Dangur *wäräda*, Seménäh Dästa (r.1966-69) committed to expand schools. He agitated the people and collected 40,000 *birr* for the construction of a new school in the *wäräda*. However, before he accomplished his objective, he was succeeded by *Fitawrary* Iyasu Zäläqä (r.1970-74). Moreover, by using this 40,000 *birr* together with the aid of the Swedish International Development Agency (SIDA) in 1973, *Fitawrari* Iyasu established

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[62] Solomon, p. 26; Čalačäw, p. 28.

[63] *Ibid.;* Gwangwa *Wäräda* Capacity Building Office, (Däbrä Marqos Unniversity Archive Center), no Folder No. no File No, pp. 8-9.

[64] A Letter Written from the *Agär Gezat Témeheret Mämria to the* Ethiopian *Negusä Nägast Agär Gezat* Minister, Nähasé, 1, 1964 E.C., (Däbrä Marqos Unniversity Archive Center), Folder No. 17.2, File No. 273. 05.

Manbuk primary school at the new center of Manbuk town which included 2 blocks and 7 classrooms from grade 1-3 levels.[65]

4.7.3.2. Education During the *Derg* Period

In 1974, the total number of schools in Dangur *wäräda* was 3, which contained1-6 grades and also 206 students, among whom 150 were males and 56 females. Later on, in 1981 the number of schools increased and reached from 3 to 5 and it includes from grade 1-6 with 922 students, among whom 642 were male and 280 were female students. After they accomplished their education from grade 1-6, they traveled to Čageni town for the next grades. The same government had paid attention for the expansion of schools in this *wäräda* .[66]

Literacy Campaign (Yämäsärätä Témhert Zämäča)

At a country level, literacy campaign was one of the great objectives of the military regime. It was launched since October 1975. In this campaign about, 60,000 students and teachers participated. The main responsibilities of the campaign participants were to promote the motto of "Ethiopia *Tikdäm*", to facilitate literacy programs to the whole people, to promote personal independence, to avoid anti government revolutionary ideas, to create awareness in the people to protect the problems of drought and famine and so on.[67]

Since the middle of the 1970's the *Därg* also tried to improve the spread of education in different areas. The regime also established the program of literacy campaign in Dangur *wäräda* especially in 1978. The Literacy campaign program facilitated adult education which aimed at helping individuals to have the skills of writing and reading. This program was implemented in

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[65] Solomon, p. 26; Čalačäw, p. 28.

[66] *Gwangwa Wäräda* Capacity Building Office, (Däbrä Marqos Unniversity Archive Center), no Folder No. no File No, p. 29.

[67] Täfära Haile Selassie, *The Ethiopian Revolution*, pp. 150-151; Paul H. Brietzkie, p. 246; John Märkakis and Näga Ayälä (eds.), *Class and Revolution in Ethiopia, (*Addis Ababa: Šama Books, 2006), p. 161.

different *qäbälés* of Dangur *wäräda* inside huts as well as under the shade of trees. However, the campaign was challenged by the Gumuzs who had lack of awareness about education. However, the program was implemented in Dangur *wäräda* among the people of different ethnic groups. Because of that so many people got the skills of writing and reading. It has been recognized as the success of the military regime despite the regime had various drawbacks during its administration period. Recently there are 29 elementary (1-8) schools, three high schools each of them found in Manbuk town, Gublack and Bäläya *qäbäles*. Besides, there also one preparatory and technique schools found at Manbuk town.[68]

4.7. 4. The Construction of Roads

During the Imperial period, there was no any motor road in Dangur *wäräda*. The main road that connects Injibara with Guba which passes through the center of Manbuk town was built at the beginning of the 1980s by the *Derg* regime. Nevertheless, other roads were not available in this *wäräda* that connect the different rural *qäbälés* to the center of Manbuk town. Because of that, the people were affected by lack of road transportation. Instead, the people transported their commodities to the markets by using pack animals, mainly donkeys.[69]

According to the receipts of personal accounts and oral informants, the construction of road from Injibara to Mättäkäl was begun after 1971 by coordinating the people to contribute money. For example, the personal account receipt of *Ato* Ṭilahun Bäläy revealed that in Dangur *wäräda* Bälaya *qäbälé* in 1971 each person contributed 2:50 *birr* for the road construction from Injibara

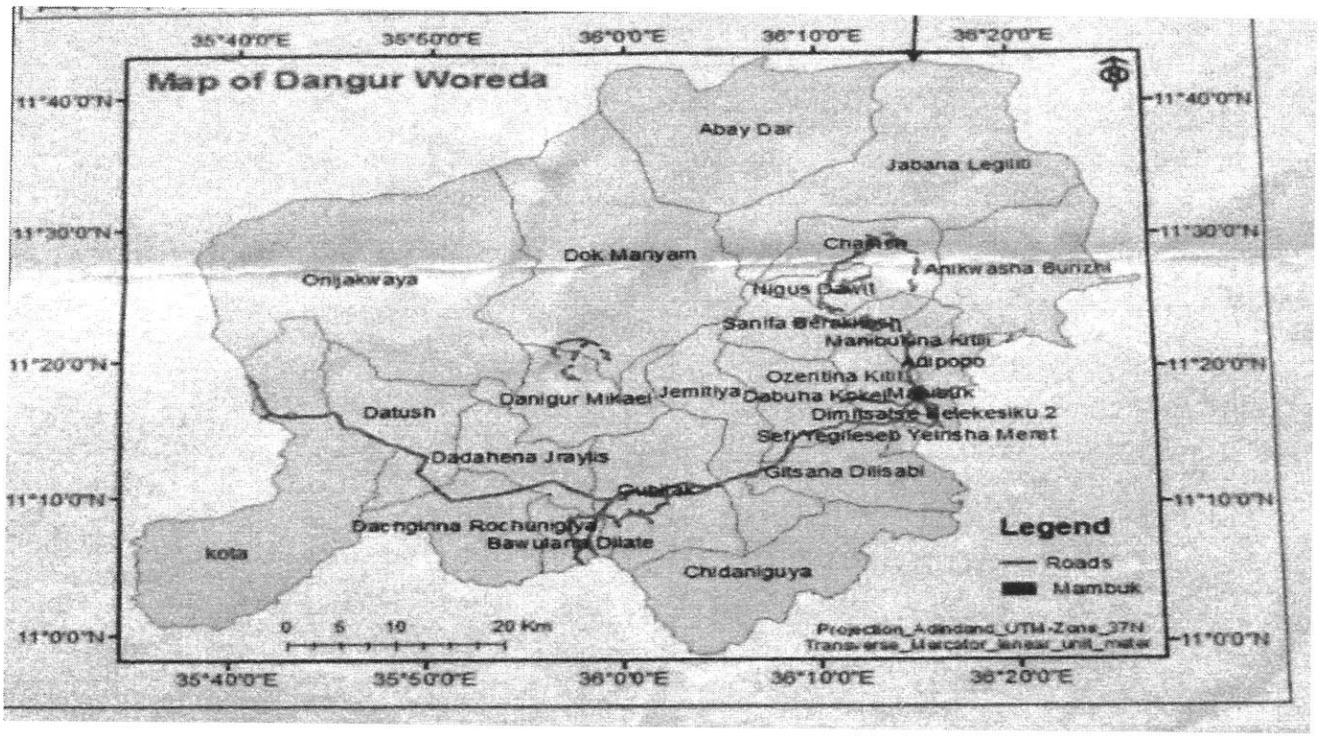
[68] Dangur *wäräda* Capacity Building Education Office no Folder Number., no File Number; Informants: Täsfaye Akalu, Getačäw Abatä, *Abba* Etbaräk, Priest Girum Enyäw, and Ageräw Wärku.

[69] Čalačäw, p. 28; Informants: *Ato* Ageräw Wärku, *Ato* Arägawi Gäbrämädhin, *Ato* Bambayä Gäračo and *Ato* Ejigu Bälay.

to Mättäkäl to reach Čageni town (see appendix, xxviii.) However, as mentioned above, the road construction from Injibara to Guba was accomplished in 1984.[70]

As a result of the road construction from Injibara to Guba, the study area of Dangur got access to road from its center of Manbuk town to Gublak (35km), as far as Guba. In addition, after 1991 some new roads were constructed. These roads connected some *qäbälés* to the center of Manbuk town. For example, the roads constructed were from Manbuk to Bäläya 35 km, from Manbuk to Dangur Mika'él 55 km, from Gublak to Dangur Mika'él 20 km and from Manbuk to Qota 90 km. However, these roads connected the different *qäbälés* during the *bäga* dry seasons alone because it is too difficult to give service during the rainy season due to the impact of erosion and mud.[71]

Map. 2. Road connections and list of Dangur *Wäräda qäbälés*
Source: Ethio-GIS 2016.



[70] *Ibid.*, pp. 28-29; The Receipts of *Ato* Tilahun Bälay of Bälaya *Qäbälé* who paid 2:50 *birr* for the construction of road from Enjibara to Mättäkäl in *Mäskäräm* 24, 1963 E.C.

[71] Čalačäw, p. 28; Informants: Sergeant Adämä Babišo, Alän Šifäraw, Arägawi Gäbrä Mädihen, Hailu Zägäyä and Märga Nämära.

4.7.5. The Introduction of Grain Mill

On the basis of the request of *Abba* Täklä Maryam, Emperor Haileselassie had provided a grain mill to the monastery of Däqä Estifanos Däqä Maryam in 1965. Due to that, the monk moved back to Dangur and ordered his "soul son, *Abba* Gäbrä Maryam" to take that grain mill. *Abba* Gäbrä Maryam, the young monk, with the support of the people and the government workers of the *wäräda*, transported the grain mill to Dangur w*äräda* (see appendix, xxix.)[72] Then, *Abba* Täklä Maryam planted the grain mill at Dangur Mika'él in 1965. As a result, the mill provided services to the community of the monastery as well as to the "surrounding people with a minimum cost". Then, the grain mill generated income for the monastery for about thirty years. But now it has stopped its service due to some technical problems. Therefore, it is clear that the monastery contributed a lot for the "introduction of modern technology" to Dangur *wäräda* (see appendix, xxx.)[73]

4.7.6. The Establishment of Finance Office

In Dangur *wäräda*, before the beginning of the modern system of taxation like using receipts as well as making the balance of income and expenditure, the people paid tribute to the government both in kind and in cash. Tax was collected by the *wäräda* administrators through their representative *çiqäšums*. The *çiqäšums* were "a village head man" who represented the state for the purpose of tribute collection to the government in the imperial period. For instance, when the

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[72] Ahadu, pp. 40-41; Čalačäw, p. 29; A letter written from Ethioian Orthodox Patriarchate to Däjjjzmač Däräjjä Mäkonnän (Gojam Province) *Yäkatit* 17, 1955 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number no File number; Informants: *Abba* Etbaräk, Priest Girum and Priest Tägañä Ambayä.

[73] *Ibid.*, p. 41; Čalačäw, p. 29; A letter written from Käbbäda Négusé to Däqä Estifa Däqä Maryam Community, *Säné* 1, 1965 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number no File number; Informants: Priest Sisay, *Abba* Abel and *Abba* Ayičäw.

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[73] *Ibid.*, p. 41; Čalačäw, p. 29; A letter written from Käbbäda Négusé to Däqä Estifa Däqä Maryam Community, *Säné* 1, 1965 E.C., (the Monastery of Däqä Estifa Däqä Maryam Church), no Folder number no File number; Informants: Priest Sisay, *Abba* Abel and *Abba* Ayičäw.

center of the *wäräda* was at Bäläya at *Neguse* Dawit, the people paid their tribute to the concerned government representatives.[74]

In 1950 following the shift of the center from Bäläya to Dangur Mika'él, the *wäräda* officials tried to improve the system of tax collection in to well organized system in order to increase the government revenue. Then, in 1954 "*Yä* Dangur *Wäräda Gémejabét*" ("the Dangur *Wäräda* Finance office") was established. After that, the system of tribute collection was implemented by using a modern system of giving receipts to the tax payers and the tax collectors applied the balance of income and expenditures. The tribute was collected by the *çiqašums* and the *wäräda* received the tribute and transferred it to the concerned offices at the *awrajja* and provincial levels. When somebody was unable to pay his tribute, he was captured by the *näçlabaš* or territorial army and imprisoned until he paid his tribute.[75]

The financial office also continued its duties during the military regime by increasing the revenue and improving the former taxation system. However, contrary to the previous period, during the military regime the tax collectors were not *çqäšums*. Instead, the new government employed financial officers who could collect tribute and other tax payments from the people and handed them over to the financial office of the government.[76] Now, in this government, this office provided 58 job opportunities in Dangur *wäräda* alone. Now the main responsibility of this office has become to manage the property of the government based on the rules and regulations of the financial administration of the Government, and also to collect different incomes and to manage the annual budget of the *wäräda* and so on.[77]

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[74] Solomon, pp. 31-32; Čalačäw, p. 29; John Markakis, *Ethiopia: Anatomy of Traditional Polity*, (Oxford: Oxford University Press, 1975), pp. 312-313.

[75] *Ibid.;* Informants: *Ato* Ageräw Wärku, *Ato* Hailu Zägäyä and *Ato* Hawazäbirhan Mäkonnän.

[76] Informants: *Ato* Bambayä Gäračo, *Ato* Arägawi Gäbrä Mädhin and *Ato* Sämanä Fäyisa.

[77] Solomon, p. 32; Informants: *Ato* Kulnero Sänbäta, *Ato* Ejigu Bälay and *Ato* Märga Nämära.

4.7.7. **The Opening of Police Station**

Before 1950, when the center of Dangur *wäräda* was at Bäläya *Neguse* Dawit and later, since 1950 at Dangur Mika'él, in both cases the administrators performed their duties by using the *näçläbašes* like today's police. During these periods, the *näçläbaš* had the responsibility of protecting crime by capturing criminals and giving them to justice. Moreover, in 1950 corporal Wärku Nägaš was assigned as the commander of the police force and was sent from Däbrä Marqos with 16 policemen to the center of Dangur Mika'él to control criminals and to keep peace and stability in Dangur *wäräda.*[78] As a result, since that period, the police station had been established at Dangur Mika'él and it began to protect crimes. However, in 1971 when the center was shifted from Dangur Mika'él to Manbuk town, the police office was also transferred to Manbuk and continued its duties in Manbuk town.[79]

Later, during the period of the military regime, some of the police men of the *wäräda* were transferred to military force. The remaining police men were not needed by the people. Because, some of the responsibilities of the police force was done by the local militias. But, after the downfall of *the Derg*, the regional states got opportunity to establish their own police forces. In that case, the office of the police forces performing its duties until now in this *wäräda* at its center of Manbuk. In addition, there was also a police station at Gublak *qäbälé* .[80]

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[78] *Solomon,* p. 33; Čalačaw, p. 30; Informants: *Ato* Hawazä Birhan Mäkonnän, and Sergeant Adämä Babišo.
[79] Solomon, p. 33; Čalačaw, p. 30; Informants: Sergeant Adämä Babišo and *Ato* Hawazä Birhan Mäkonnän .
[80] Solomon, p. 34; Čalačaw, p. 30; Informants: *Ato* Hailu Zägäyä and *Ato* Hawazäirhan Mäkonnän.

4.7.8. The Court

As Dangur *wäräda*, there were different mechanisms to solve conflicts and disagreements among the people. Conflict was solved by the local arbitrators *(šimaglés)* which was an important means of peaceful conflict resolution. Based on the means of legal justice, when the center of the *wäräda* was at Bäläya, the *Aṭebia Daññas* performed the responsibility of the court.[81] When the center of the *wäräda* was at Dangur Mika'él, court was established and it provided services to the people. Later, when the center was shifted to Manbuk town, the office of the court was also shifted to the new center and continued to give its services. During the imperial period, the higher level criminal cases were sent to the court of Mättäkal *awrajja.* Moreover, when acriminal case was of a higher level like murder, it was sent to the provincial court of Gojjam at Däbrä Markos.[82] During the period of the *Derg*, the office of the court was well organized in a new form and provided its services to the people based on the rules and regulations of the military regime. The court performed its services as an independent organ. Recently, it has been recognized as an independent office and provides its service to the people based on the rules and regulations of the 1995 constitution.[83]

Other infrastructural services such as electric power generation was established only recently by the present regime, and at Manbuk town and Gublack qäbälés alone. The supply of tap water and Commercial Bank of Ethiopia (since 2014), were also established very recently, at Manbuk town. During the Military regime, there was only one wireless telephone office. However, now there is a 24 hour service of mobile telephone, which began in 2009. In general, most of these above mentioned infrastructures were established during the present government.[84]

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[81] Čalačäw, p. 30; Informants: *Ato* Hawazäirhan Mäkonnän and Sergeant Adämä Babišo.
[82] Solomon, p. 36; Čalačaw, p. 30; Informants: *Ato* Hawazäbirhan Mäkonnän and Adämä Babišo.
[83] *Solomon*, p. 36; Informants: *Ato* Hailu Zägäyä, *Ato* Täsfayä Akalu and *Ato* Hawazäbirhan Mäkonnän.
[84] Informants: *Ato* Ageräw Wärku, *Ato* Biru Mäkuriaw, *Ato* Kulnero Sänbäta and Priest Girum Enyäw.

Municipality in Manbuk town was also established recently according to the new civil service proclamation No. 2/1995 E.C. of Ethiopian constitution. Before that the responsibility was done by the qäbälé council.[85]

[85] Solomon, p. 37; Informants: *Ato* Kulnero Sänbäta, *Ato* Arägawi Gäbrä Mädhin, *Ato* Wärqnäh Dässe, *Sheikh* Abdäla Hassän and *Abba* Abel.

Conclusion

The study focuses on explaining the history of Dangur *Wäräda* from 1905-1991. It tried to reconstruct the history of the *Wäräda* using both primary and secondary sources. The study tries to show a comprehensive history of Dangur *Wäräda* during the period under discussion.

Dangur *Wäräda* is found in Benišangul-Gumuz National Regional State. It is one of the seven *Wäräda* in Mätäkäl administrative Zone. A history of Dangur *Wäräda* is part of the history of Mätäkäl which was known mainly with ethnic integrations and interactions. There are different ethnic groups in the *Wäräda.* The Gumuz were suffered from slave raiding both from Christian highland of Ethiopia and the Muslim of Sudan for long period of time. So, the people were pushed out of their original home land. They were forced to leave in the lowland of Mätäkäl area which is not hospitable to live because of unfavorable climate and malaria epidemic.

During the Italian rule (1936-1941) in Ethiopia in general and in Dangur in particular the patriots resisted the Italians. The patriots of the *Wäräda* supported HäiläSelläsé to go through from the Sudan to Addis Ababa. Among the main patriotic leaders in Dangur *Wäräda* were, Mängäša Jämbäre, who was the main supporter of the emperor. The post liberation period in Dangur was characterized by favoring of the individual who were loyal to Emperor Hailä-Sellasé. As in other parts of the country, the Emperor rewarded his proponents in Dangur.

The coming of the revolution in 1974 had changed the political structure of the area. The peasants were organized in different organizations and associations. The most important was Peasant associations (PAS). The establishment of PAS was aimed to organize cooperative services for societies which were defined in the proclamation No. 138 of 1978 for development.

The military government policy of increasing productivity through producer cooperative and service cooperatives were not successful to achieve their goals.

The villagization program that launched at national scale was started in Dangur *Wäräda* in 1985. The major aim of villagization in Dangur *Wäräda* was the promotion of social services, improving village security and increasing productivity through the introduction of modern techniques of production. However, villagization in Dangur did not bring significant socio-economic developments.The other development in Dangur during the *Der*g period was the resettlement program that was caused by the famine in Ethiopia. During the period Dangur *Wäräda* receives settlers from Tigray, Šäwa and Wollo which were severely affected by drought and from Kambata and Hadiya that also affect by a shortage of land.

One of the most successful plans of the *Därg* period in Dangur was the literacy campaign and establishment of adult training center mainly at Manbuk. In Dangur, literacy campaign program was begun in 1978. This program was taken as testing program of literacy campaign in the *Wäräda*. This led many female and male peasants to have basic skill of writing and reading. It was one of the biggest successes of the *Derg* regime in the country in general and in the *Wäräda* in particular.

Glossary

Abba	Father, a title given especially to a Monk or priest
Aläqa	Head of a Church
Asir Aläqa	Corporal or the Commander of ten
Ato	A civil title offered to ordinary people equivalent to Mr.
Awrajja	Sub-province, above *Wäräda*
Bäjrond	Royal Treasurer
Balabat	Hereditary owner of *rest* land
Balambaras	A military title below *Gerazmač*
Birr	Ethiopian currency
Çeqašum	Village Chief assigned to collect tribute during the Imperial regime
Däga	Cold climatic zone
Däjjazmač	A military title below *Ras* (commander of the gate)
Derg	The military regime or Ruling Committee (1974-1991) of Ethiopia
Fitawrari	A military title below *Däjjazmač*, a leader of the vanguard force
Gerazmač	Commander of left, a political based military title
Gäbbars	Landless tenants or tribute paying peasants

Gult	Non hereditary rights of nobility or the clergy to collect tribute from peasants
Hamsa Aläqa	Sergeant or the Commander of fifty
Läm	Cultivated land
Läm ṭäf	Semi cultivated land
Lej	*"Child"* a title used by sons of nobility and royal family.
Liqä kahinat	Head of priests
Mäto Aläqa	The Commander of hundred.
Mesläné	The administrative division below *wäräda* during Imperial regime.
Miču	Friendship in Oromo Language
Mijim	A Gumuz word which means best friend
Näçläbaš	Local military, Militia or territorial army during the imperial period..
Neguse	King
Qäbälé	The Lowest Administrative Unit below *wäräda* since the *Derg* regime.
Qäññazmč	Commander of the right.
Qes	Priest
Qolla	The hot climatic zone
Ras	Head, highest political and military title
Rest	the hereditary birth right of the lineage on their land

Sheikh	The Muslim religious cleric
Smiya	An Agäw word which means my man or our man
Tabot	Replica of the ark of the covenant
Ṭäf	Uncultivated land
Ṭäqlay Gezat	*Kéfelähagär* (Province)
Wädaji	An Amharic term that indicates friendship
Wäizäro	A civil title offered to ordinary women equivalent to Mss.
Wäräda	District or an Administrative unit (structure) below *awrajja*
Wäyna Däga	Moderate climatic zone
Zämača	Campaign
Zone	An Administrative structure below the national regiona state of Ethioia

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List of Oral Informants

No.	Name of informant	Sex	Age	Place of interview	Date of interview	Occupation	Remarks
1	*Abba* Abel (Monk)	M	80	Pawi	05/04/2015	Church servant	He lived at Bälaya for many years and remembers more about the expansion of Christianity in Dangur *wäräda.*
2	*Abba* Ayčäw (*Abba*)	M	60	Manbuk	13/03/2015	Farmer	He was chairman of Manbuk qäbälé. He knows about the administration of Dangur *wäräda.*
3	*Abba* Etebaräk	M	75	Pawi	05/04/2015	Church servant	He was in Manbuk since 1974 to 1985. He is more knowledgeable about the expansion of Christianity in Dangur *wäräda.*
4	*Abba* Sisay (Priest)	M	65	Manbuk	10/03/2015	Church servant	He knows more about Christianity in Dangur *wäräda.*
5	Abärač Bärihun *(W/o)*	F	42	Manbuk	13/03/2015	Teacher	She knows about the establishment of schools in Dangur.
6	Abedäla Hassän (*Sheikh*)	M	90	Manbuk	10/03/2015	Farmer	He was Islamic religion leader in Dangur He knows about the establishment of Anwar Mosque in Manbuk.
7	Adämä Babišo (Sergeant)	M	78	Manbuk	01/04/2015	Farmer	He is the first person among the Šinaša who got the tile of *hamsa aläqa* during the Imperial period. He has a good memory about the administration of Dangur *wäräda.*
8	AgeräwWärku (*Ato*)	M	53	Manbuk	12/02/2015	Farmer	He is a native of Bälaya Agäw. He came to Manbuk in 1982. He was a chairman in Manbuk qäbälé during the military regime. He has a good memory about the history of Dangur *wäräda.*
9	Alän Šifäraw (*Ato*)	M	65	Manbuk	13/03/2015	Merchant	He knows about trade activities in this *wäräda* under the period of discussion.
10	Arägawi Gäbrä Mädhin (*Ato*)	M	54	Manbuk	17/02/2015	Merchant	He has been living in Manbuk since 1950. He was a *kiflähizéb* during the introduction of EPRDF. He Memorized more the administration of this *wäräda.*
11	Balbindi Liqu (*Ato*)	M	70	Kitili	15/03/2015	Farmer	He has a good memory about the clans of the Gumuz of the study area.
12	Bambayä Garačo (*Ato*)	M	60	Manbuk	14/03/2015	Farmer	He was a chairman during the Därg regime and he knows more about that period.
13	Bäre Endäšaw (*Ato*)	M	70	Kitili	15/03/2015	Farmer	He remembers about the traditional system of farming in the Gumuz areas of Dangur.
14	Biru Mäkuriaw (*Ato*)	M	54	Manbuk	16/02/2015	Merchant	Formerly, he was an elephant hunter and native Agäw in Bälaya. He has a good memory about the administration systems of Dangur *wäräda.*
15	Ebrahim Dawd (*Ato*)	M	40	Manbuk	14/03/2015	Farmer	He has a good knowledge about the peaceful relations among Muslims and Christians in Dangur.
16	Ejigu Bälay (*Ato*)	M	67	Manbuk	17/03/2015	Merchant	He has a good memory about the establishment of Manbuk town.

17	Gälayä Akalu *(W/o)*	F	54	Manbuk	17/03/2015	Farmer	She tell me about the former administration systems of Dangur.
18	Getačäw Abatä (*Ato*)	M	38	Manjari	10/03/2015	Teacher.	He is a Gumuz, who remembers about the establishment of schools in Dangur.
19	Girma Bakin (*Ato*)	M	89	Kitili	15/03/2015	Farmer	He is an indigenous Gumuz, who told me about farming in the Gumuz areas.
20	Girum Enyäw (Priest)	M	68	Manbuk	20/03/2015	Guard of the bank	He has more information about the establishment of churches in Dangur.
21	Gošu Bälay (*Ato*)	M	50	Pawi	20/03/2015	Merchant	He was the leader of one brigade of the EPRP, in Dangur.
22	Hailu Zägäyä (*Ato*)	M	60	Manbuk	12/02/2015	Guard in Manbuk high school .	He is a native of Dangur Šinäša, who came to Manbuk in 1980. He has a good memory about the administration and trade activities in Dangur *wäräda.*
23	Hassän Isa (*Sheikh*)	M	45	Manbuk	20/03/2015	Religious leader .	Now he is the leader of Anwar Mosque in Manbuk. He is knowledgeable about the introduction of Islam in Dangur *wäräda.*
24	Hawazä birhan Mäkonnän (*Ato*)	M	88	Manbuk	25/03/2015	Farmer	He was the secretary of an *aṭbia daññа* in Banhudi and Manbuk. He has a const-ructive memory about the history of the court and police station of the *wäräda.*
25	Iyasu Gaga (*Ato*)	M	70	Manbuk	25/03/2015	Farmer	He was in Dangur Micha'él, in 1998 he came to Manbuk. He knows the movement of the Šinaša people.
26	Kulnero Sänbäta (*Ato*)	M	42	Manbuk	26/03/2015	Health officer	He tells me the development of health infrastructure in the district.
27	Mamur Ṭanqa (*Ato*)	M	55	Manjari	26/03/2015	Farmer	He is a chairman of the qäbälé. He knows about the administration of the Gumuz of the study area.
28	Märga Nämära (*Ato*)	M	55	Manbuk	16/02/2015	Heath officer	He is the head of health office in Dangur. He told me about the establishment of health institutions in Dangur *wäräda.*
29	Maryä Yimam (*Ato*)	M	45	Manbuk	28/03/2015	Farmer	He remembers about the coming of Islam in Dangur.
30	Meteké Yirga *(W/o)*	F	44	Pawi	05/04/2015	Merchant	She is one of the resettlers, she has a good memory about resettlement.
31	Meteku Habtamu (*Ato*)	M	58	Pawi	17/07/2015	Farmer	Formerly he served as a chairman and now he is an arbitrator (*šimaglé*). He tell me about administration and resettlement.
32	Mogäs Mäwdädu (*Ato*)	M	45	Pawi	06/04/2015	Farmer	He has a good memory about resettlement in Dangur and Pawi.
33	Mohamäd Akal (*Ato*)	M	41	Manbuk	28/03/2015	Merchant	He has a good memory about trade and settlement of Islam in Manbuk.
34	Mohamäd Hasän (*Ato*)	M	60	Manbuk	30/03/2015	Farmer	He remember about the introduction of Islam in Dangur and their farming.
35	Mohamäd Šikur (*Sheikh*)	M	50	Manbuk	30/03/2015	Farmer	Formerly he was Islamic religious leader in Manbuk. He has a good memory about that religion in Dangur *wäräda.*

36	Mulu Aschalä *(W/o)*	F	40	Manbuk	30/03/2015	Teacher	She has a good memory about the establishment of schools in Dangur.
37	Näṣanät Mäkuriaw *(w/o)*	F	45	Pawi	05/04/2015	Teacher	She is the woman of Mäkuriaw Bizunäh, the former deputy administrator of Dangur Wäräda. She knows about the former administration of the *wäräda.*
38	Sämanä Fäysa *(Ato)*	M	56	Kitili	15/03 2015	Farmer	He is a native Šinaša, who remembers more about the establishment of Manbuk.
39	*Sheikh* Sofian	M	70	Manbuk	12/03/2015	Farmer	He knows more about the coming of Islam in Dangur *wäräda.*
40	Täfära Huri *(Ato)*	M	55	Manbuk	01/04/2015	Farmer	He has a good memory about the relation of the Gumuz and the rest societies of Dangur.
41	Tägäññä Ambayä (Priest)	M	75	Manbuk	01/04/2015	Priest	He has a good memory about the expansion of Christianity in Dangur *wäräda.*
42	Täsfayä Akalu *(Ato)*	M	35	Manbuk	01/04/2015	Supervi-Sor.	He is a supervisor, who is knowledgeable about the establishment of different schools in Dangur *wäräda.*
43	Wärqnäh Däsé *(Ato)*	M	50	Pawi	06/04/2015	Guard	He is a good informant who tells me about ressetlement.
44	Yaläw Birhan (Ato)	M	60	Pawi	06/04/2015	Farmer	He is one of the resettlers, he has a good memory about resettlement.
45	Yäkaba Bälätä *(W/o)*	F	45	Pawi	07/04/2015	Farmer	She is one of the resettlers in Pawi since 1985, she knows about resettlement.
46	Yäwbedar Bäyänä *(W/o)*	F	65	Manbuk	01/04/2015	Farmer	She has a good memory about the development of infrastructures in Dangur.
47	Yibas Täsära *(Ato)*	M	69	Burji	10/04/2015	Farmer	He remembers about the farming and trade activities of Dangur areas.

Appendix, i.

፲ ዓንቀጽ ፩ ወረዳ ፡ ዳሚገኑ ፡ ምንግሥና ፡ ሬሣቸዉ ፡ ዊሬሱ ፡ ውዘዋጀ ፡

በዓንቀጽ ፡ ፱ሥራ ፡ ከሳቁ ፡ አሠን ፡ ቢኑ ፡ ከሱሠራበኑ ፡ ዐኑ ፡ ሥርራ ፡ ላቁ ፡ ዐኑ ምንግሥ ፡ አስዉ ፡ ከአሚን ፡ በሥረ ፡ ሠሰኑ ፡ ምንግሥ ፡ አንዱ ፡ ኑለቅ ፡ በበጋም ፡ ሄዩል ፡ ሮሮኑ ፡ ዳሚገሥ ፡ ወራዥ ፡ ውሀ ፡ አስ ፡ ዊሀ ፡ ኑለቅ ፡ ዳሱባስዉ ፡ ውሀ ፡ ዳሚገኝበኑ ፡ በገጸለ ፡ ውስጥ ፡ ዱለቲሳ ፡ ሥርራ ፡ ላቁ ፡ ከስሠሃ ፡ ስከሱማ ፡ ሊጠጣ ፡ አለሱጅለም፤

በከሱ ማውሙሱጥ ፡ ዳሚገኑ ፡ ዐኑ ፡ ምንጨኝ ፡ ምንም ፡ በማምዱ ሳጣና ፡ ዳ ማቁሬሱም ፡ ቢሠሱም ፡ በውሀ ፡ (አንዥሄር) ጥበሳ ፡ ቢ ዱሬሩ ፡ በግምሱ ፡ ድቪሀ ፡ ስዉ ፡ ሊጠጣሹዉ ፡ ዳሚኹ ፡ ቁ መስካል ፡ ከዓንጉር ፡ ሱሬራ ፡ በሱኹ ፡ ዳሚገኑ ፡ ሬሣቸ ፡ ዊረዱኹ፡

ዳ ሱወቀው ፡ በስሱ ፡ ወንዝ ፡

ከአሰሩ ፡ መገጪሱ ፡ በበሳቁና፤ በዓንጉር ፡ ምሥራቅ ፡ በኩል ፡ ሩመሐንና ፡ ለሳ ዎን ፡ አዩዋሰሳን፤ዱግም ፡ መሱስልንና ፡ ዓንጉርንና፤ መምሰሩና ፡ ዓንጉርንጅ ፡ ጉባንና ፡ መምሰሪን ፡ አዩዋሰሳን ፡ ከሳቁ ፡ በሱባለው ፡ ሸሀ ፡ ዓር ፡ ዓሱን ፡ ወርዱ ፡ ከጉባና ፡ ከወምበሩ ፡ መሳከል ፡ አባቁ ፡ ቁዓባለቅል፤

ዳ ሱወቀው ፡ ዲንዲር ፡ ወንዝ ፡

ከበሳቁ ፡ ምሥራቅ ፡ በኩል ፡ ከአለሱና፤ ከአሸሬር ፡ ከበሳቁ ፡ ዲንበር ፡ በበሳቁ (ጅን ዙር) መሬሱ ፡ ውስጥ ፡ ለጋስ ፡ ከሚባለዉ ፡ ሱራሬ ፡ ሥር ፡ መገጪሱ ፡ ወዱ ምዕራሳ ፡ ሲሬሱ። በሳቁንና ፡ ዓዓንጉርን ፡ ግዛሱ ፡ አዩዋሰሳ፤ አሳበረሀ ፡ ሙሳ ፡ መረዓ ፡ ጎሚቁሳ ፡ አሱን ፡ መዱሱቁም ፡ ግዛሱ ፡ ሆሞ ፡ ከሱዱለዱለው ፡ ጠረፍ ፡ ሲዱርለ ፡ ከአንግሊዝ ፡ ግዛሱ ፡ ዉስጥ ፡ ገሀቁ ፡ ር ዕለ ፡ ርዕሰን ፡ ከዱ ቤሳ ፡ በኩል ፡ ሱዱ ፡ አባቁ ፡ መንዝ ፡ ቁግባል፤——

ዲንዲር ፡ መንዝ ፡፡

አዘ ፡ አማጬ ፡ ጎለበሱ ፡ ሱለቅ ፡ መንዝ ፡ ነው ፡ ግሱፍነሱም ፡ ከበለስ ፡ ቁበሬግል፤ ከበሳቁና ፡ ከዓንጉር ፡ መሳከል ፡ ምንጨኝ ፡ ወረዓው ፡ ከዓንጉር ፡ ዓ ቤሳ ፡ ምሥራቅ ፡ በኩል ፡ ሲዱርለ ፡ አንዱ ፡ ላቁ ፡ ሱዱባሰቀው፤ ከስል ፡ መንዝ ፡ ሱሳሎ ፡ በለሰ ፡ ቁግባል፡ ቁሃ ፡ ዉሀ ፡ ሳሱ ፡ ወርቅ ፡ ጎለበሱ ፡ ነው፤ ቁሃም ፡ ቁገኝበታል ፡ ሀሳሱ ፡ ም ፡ መንዝ ፡ ነው፤

ደጽሊስ፡

Appendix ii.

ለክቡር፡ ጌታዬ፡ ጳኅዝማች፡ ዲገዙ።

መድኃኔ፡ ዓለም፡ ጤና፡ ይስጥልኝ፡ ብዬ፡ መለሬት፡ እሰላሳለሁ። ጥቅምት፡ ፫ቀን፡ የተጻፈልኝ፡ የጌታዬ፡ ጳብጻቢ፡ ወዲያ ው፡ ቦቂጭ፡ ጻፈልኝ፡ መልሱን፡ ፈጥኜ፡ ያልጻፍኩት፡ ነበር፡ ችግር፡ አልኝኖኝ፡ ነበረ፡ አሁን፡ ገና፡ ነፃነት፡ አገኘሁ።

ድሀ፡ ባሪያ፡ በመጥፉቴ፡ ጌታዬ፡ ሲጨነቁና፡ በዓለፍራው፡ ሲያስጨንቁኝ፡ እነዓነበረ፡ ሻለቃ፡ መስፍ ንና፡ ዝሳቃ፡ ታከለ፡ ነገሩኝ፡ የቃሸርኩበትም፡ ዓጠላት፡ አቤቱታ፡ ስላቀረበ፡ ነበር፡ ከመስከረም፡ ፲፬ቀን፡ እስከ፡ የካቲት፡ ፴ቀን፡ ታሠሬ፡ ካርቱም፡ አምጥተውኝ፤ ፫ኛ፡ ወዲህገርህ፡ ያለ፡ መገላለጥ፡ ፊቃዱ፡ እንዓትመለስ፡ ብለው፡ ሬተውኝ፡ ስ ካርቱም ከተጣ፡ ተቀምጫለሁ።-

ጥቅምት፡ ፭ቀን፡ ለተጻፈልኝ፡ ጳብጻቢ፡ መልስ። ከዚህ፡ መጻኔ፡ ከመጻኔ፡ ገጻሬፍ፡ ከገጻሬፍ፡ መተማ በረሀ፡ ባራት፡ ቀን፡ በረሃውን፡ ቆርጬ፡ አርማሞሆ፡ ወሰን፡ አውስ፡ አባ፡ ጨርቆስ፡ እጪባሉ፡ መነሸሲ፡ አሉበት፡ ሀገር፡ ዲሬ ስሁ፡ እሳቸውም፡ ሕዝቡን፡ እዓሰበው፡ ዓጪደድኑ፡ ሰው፡ ነበሩና፡ በጣም፡ ዓስ፡ ክሲቸው፡ ተቀበሉኝ። ከዚያም፡ ተነስቼ፡ ጅ ርጅር፡ ከሚባል፡ ሀገር፡ አዱርኩ። ከዚያም፡ በጧት፡ ሕዝቡን፡ ስብሺ፡ ቀደ፡ አሬር፡ ማርያም፡ ዓኝች፡ አደናዬ፡ ሀገር፡ ዲረስ ኩ። ከዓኝች፡ አደናዬ፡ ተገናኝቼ፡ ሕዝቡን፡ ስብኪ፡ ጫቆ፡ ወረዳ፡ ልጅ፡ በቀስ፡ ወልዲ፡ እጪባሕ፡ ባላባት፡ ቤት፡ አዱርኩ፡ ከ ዚያም፡ ሕዝቡን፡ ስብኪ፡ ጣህሉ፡ ጫቆ፡ ልጅ፡ ጐባው፡ ከጪባል፡ ቤት፡ አዱርኩ፡ ከዚያም፡ ከህናቱን፡ መነሸሲውን፡ ባላገሪን ፡ ሁሉ፡ አስብስቢ፡ ባገዲራ፡ ተክዬ፡ ሰብኪ፡ ዋናው፡ ባላባት፡ ሬቻውራረ፡ ዘለቀ፡ መልኬ፡ ወዓጠላት፡ ገዝተው፡ ነበረ፡ ዲውጡ፡ የጪል፡ ዓብዓቢ፡ ጽሬ፡ ከዚያ፡ ተነስቼ፡ ጋላ፡ ጮዶር፡ ልጅ፡ ታገሰ፡ ኡድጪሉ፡ ሀገር፡ አዱርኩ፡ እንዲሁም፡ በዲረስኩበት፡ ሕዝ ቡን፡ ሰብስቢ፡ እዓሰበክሁ፡ ጣቂስ፡ ወረዲ፡ ፍል፡ ወሀ፡ ሲገባ፡ ከመጣው፡ ከቋራው፡ ባላባት፡ ከቃራዝማች፡ ወርቂ፡ ተገናኘሁ፡ ከሱም፡ ጋር፡ ስዲስት፡ ቀን፡ ተጉዝን፡ ከሀለኡው፡ ጐባዝ፡ አለቃ፡ ከቀኖ ዝማች፡ እምራ፡ አስተላለፈን፡ የሀለ ሩንም፡ ሕዝብ፡ እንዲሁ፡ እዓሰበክን፡ ጐጂም፡ ሳዛት፡ ኡችሬር፡ ግራዝማች፡ እደኪው ፡ መኰንን፡ ሀገር፡ ዲርሰን፡ እሱም፡ መትረዓስና፡ ቦ ምብ፡ ሳደቀር፡ ተኩሶ፡ ተቀበለን፡ ተኩሱንም፡ የሰጣ፡ አርበኛ፡ ጦር፡ መኖቱ፡ ደሆናል፡ እያለ፡ ወዲኖ፡ ደጐርፌ፡ ነበረ።-

የሬቻውራረ፡ ዘለቀ፡ ሲቁም። ልጂች፡ አራቱ፡ በብዙ፡ ሠራዊት፡ ታጅበው፡ በቅጽበት፡ ዲረሱ። ከዚያም፡ ብዙ፡ ተኩሰ፡ እያዲረጉ፡ ተገናኙን፡ በማቀጨቁም፡ ላራዝማች፡ ዳዲን፡ እንጣዲ፡ የጪባሉ፡ የዱር፡ ቢቲ፡ የጐበ ዝ፡ ኤሰቃ፡ በተኩሰ፡ ተገናኘን፡ ከዚያም፡ ጥነስቀን፡ ወዲዱር፡ ቢቲ፡ ሰናመራ፡ ኤቃውራረ፡ ዘለቀ፡ ኩቹ፡ ከሜራ፡ ባሠ ላሠው፡ ፭፯ የጪሆን፡ ወቃዲር፡ አሰከትለው፡ ዲረሱብን፡ ከዚያም፡ ባገዲራ፡ ተክለን፡ ሰብከን፡ ሮዎላራፍ፡ አገሰተን፡ መለሰ ናቸው፤ ከዚያም፡ ተነሰተን፡ ዲጂዝማች፡ መንገሻ፡ ጂገመበሬ፡ አሉበት፡ ጉቃ፡ ወረዲ፡ ዲርሰን፡ አሳቸውም፡ ፲ ዓውሀና፡ የ ጅ፡ መትረዓስ፡ ጠምዲው፡ ከህናቱን፡ ልብሰ፡ ተክህደቸውን፡ አልክሰው፡ የጦር፡ ሠራዊቱን፡ በጺምብ፡ አዘመሕሬው፡ ጠበ ቁን፡ እኛም፡ ባገዲራ፡ ተክከን፡ ማሳተመን፡ አንብበን፡ ሰብክን፡ ስንጪርስ፡ የመትረዓኦችና፡ የጅ፡ ብምቦች፡ ድምጽ፡ የሠ ራዊቱም፡ ጠመነጪ፡ ተኩሰ፡ ሕልሬት፡ የሆነ፡ ደመሰል፡ ነበረ።- ከዲሰታውም፡ ብዛት፡ የተነሣ፡ አርበኛው፡ የተኮሰውን፡ ጥ ይት፡ ልክ፡ አያውቀውም፡ ነበረ፡ አገዲንዲን፡ የካርታውን፡ ርዝርሰ፡ ሽጉጡን፡ እያወጣ፡ ይተኩሰ፡ ነበረ። ሲጓውም፡ የጠላት፡ አዲያ፡ ይሆናል፡ እያለ፡ ሕብሱን፡ እየጠሰ፡ የሀገር፡ መሠዋዕት፡ የመትሆን፡ ሠጋውን፡ የጦር፡ መሣሪውን፡ ሽቻ፡ ይዞ፡ የ ጪናዲው፡ የጦር፡ ሠራዊት፡ ወሰን፡ ለሲሰው፡ ጌያል፡ እንዲዲረስ፡ በገነዲለ፡ ዲስቻ፡ ይተኩሰ፡ ነበረ።-

Appendix, B.

ከዚያም ሕዝቡን እያስናበቱ ወጸገበርማ ወሰዱን ከኔም ጋር የሄዱው ሰው ወጸዳኝቹ ነጋሽ አሰፈ
እኔም ዲኛዝማች መንገሻ ደሙ በሚሜ በአገው ምድር በጉታ በሱሳታ ዙሪ ሰብኪ ስሬመርሰ ከጸኛዝማች
ተስናብቼ ወጸዴጌሳና ደልማና ገነዲ ዮዲ አሰፋሙና ከጦር አለቃው ከቀኛዝማች ዳሪስ ሽፈራው አሳ
ጉመድ ጋር ተገናኝቼ ዲንሳን ደልማፕን ገንዲን ዮዲን ሰብኪ አሳትሜ እርስ በርሱ የሚዋጋውን ሕዝብ
ለጦርነት ውስጥ ዱርሽ በኛንሦዲ ኃይል የኢትዮጵያን ባንዲራ ሁሽ ክፈሪ ከጦሩ ማህል ገብቼ አቁሜ በስብከት
ጦሩን በትኜ ተመለስሁ በማግሥቱ በዓአከቋውና በሄመቧንጎቱ ጸብዲቢ ጽሬ እንዲሁም ለቢምድርን ተሻሻሎ
መስበክ አስፈላጊ ስለመሰለኝ ልሻገር ሰል ጸኛዝማች መንገሻ በቶሎ ድረስ ነለው አኔም ስቀኛዝማች ዲረስ
ም ስለዓሉ ተመለስሁ ከዚያም ቅዳሬ ቅንን ስ ኛንሦዲ አመልክትልን ሳሳሁኝ መጣሁ በየአውራጃው ም የአሳፋ
ምኩትን ከጅኛ የሚበልጠውን ገፆ ዓባ በሹኔ ሰላርማዊ ኛንሦዲ የዲረስ ይመለሰኛል።—

ዬኛ። ወደዘሮ ስብስ ወንጌል ባሳቸውን አስፈቅዱው ዲጋ ጸሞት ውስጥ ሐረላ ለመሄባል ሀገር ደሞሩ ነበ
ር። ራስ ጌዲሎ ወዱሮፀ ሲሄዱ ባንችና ለባልሽ መሾሬት እኔም ልጅሽም መታረዳቸን ነው አሁንም ብትገቢ
ላቢ ባትገቢ ክጨሽአሁ ብለው ዋአቡነ አብርሃጎማን ማሳተፃም ሪጨምረው ላኩ። ከጌታዬም ከልኛ ኢያሱም የተ
ወለዳችው ልጅ እናቴ ሆዲ እኔም ልጅ ወልጻለሁ ባንች ምክንያት እኔ ም ከነልጂ አባትሽም ወንዴሞችሽም
ለንጉሪድ ልሽ ነውና ዲስ ዲበልሽ ከሳ ደንገቷን መስቀል ለመጣለቀሽ ቢጥሳ ለከችባቸው። ለለዚህ ከመጓጉ ሰደ
ማከሩ በጽንገት በረው ከጠላት ጣ ምቦ ሰኔ ፱ቀን ገብተው ተገኙ። እኛንም መጠጣት ሲነጣር የሄዱው ለውና ገ
ቡ የሚለው ሰው ከመንገድ ተገናኙ ወዱው አደዲለም የልዳቸውና የአባታቸው ነገር ችላር ለለሆያቸው ነው።
ከዚያም አሉጥኖ ወለዲቸው አሁን ደሉበት አዲታወቅም።

ዲኛ ነጋሽ በዲጋ ዲሞት ሁነው ደከላከሉ ጠላት እስኪሁን ዲጋ ዲሞትን አረገጣትም።—

ሬሳውራረ ዘለቀ ሲቁም በላደ ላዲ ተቀምጠው ደሰገከራሉ።

የቀረውን በመዚከተለው ፓስታ አዲርሳለሁ። ዲኛዝማች መንገሻ ቼምበረ ለለሀገር ነገር የጓሉትን የጌታዬን
ዲብዲቢ ከዚህ ወረቀት ጋር ልኬ ያለሁ።—

በብላቴ ታከለ በሹል የጠየቁኝን ቃል ዲረሰኝ። የወዲኛ ልጅ ነበረ ምነው ወረቀት ሳያጽፉል
ኝ ቀረ ብለው አኩርተው የሚጠይቁኝ እኔን የባሪያን ልጅ ነው። እኔ ሰውነቴን ሳለበው በሬትዎ እንዲገድ ት
ንኝ ነው የማዲርገው። የምመለከትዎም ከፈጣሪዬና ከእግዝአትነ መርዶም በታች ከለው ሁሉ በላይ ነው እስ
ዎ ለለዲት ላይ መኖርዎን ነው መለሰኝ የሚደለጉት እኔ ቃን በክብርዎና በሳዛትዎ ላይ ከኩ የበለጡ አድርጎ የማ
ለብዎ በሬትዎ አቆላምጬ በለው ሬት የማፍርክብዎ እንዲዲመለልዎ ከበኩርዎ ከወጣ ልጅ የበለጠ ሁኔ ነው እማ
ለክልዎ ወዲሬት በሚደዙኝም ነገር ዲዲነነ ለጉጠት እኛን ለለፉለዲዎ ታለሁ ከነሳዲህ ወዲህ ከዚቋ
ድዎ የምወጣበት ነገር የለኝም። ደህነ ደህን ብለው የሚደዙኝን ነገር ሁሉ ልዲጽም የተዘጋጀሁ ነኝና ደለዲለገ
ውን ነገር ሰለት በሰለት አዱጥኜ ልመልስ የተዘጋጀሁ ነኝ።— ኛንሦዲ ፫ ገኒ ባቶ ወልዲ ገዮርጊስ ፓስታ ፋዲር
ሼቀን ልከውልኝ ባለሁ። ፪ኛ ለመጠየቅ ለው የበዛባቸው ይመለሰኛል አላስችላቸውም የንሉበት ሠራ እየሠራሁ ትእዛ
ዝዎን እጠብቃለሁ። የካቲት ፮፬ ቀን ፲፱፻፴፩ ዓ.ም / የባሪያ ልጅ። ሬሬ ሬርማ ታዲስ ገብረ መድኅን =

Appendix, iii.

ቁ/118/27

ኑሐሲ ሠገሰ፲፱ ቀን

ሰንበር ዳመሓገለ አጠራጅ ግሣሱ ድ/ቤሱ፣

ቀ፡ኃ፡ሥላሴ በር፣

28

ንበር ሆቄ።

ዲሃን ዳዓንጉር ዳበሳይ ወረዓ ዳጉባን ወሰን ጉበ
ቃና ሊሰዱ ሰዱ መሠሮ ሬሱ ጠቅሳን ዳሥራ ሪፓር ፲፱ ገጽ ነቂ
ዳሓጻሌ ፲፰ አር ፅሰሱ ጉዓይ ዳለበሉንና ፩ሺ አዲሱ ኣሬ ዳሠራሁአን
ካርሱ ከዚህ ዲሳዓይ ጋር አጀይሽ ለሰበርነሱቅ በማሰበር አቀርባለሁ
ንበር ሆቄ — ዲሃ ጠቅሳ ሪፓር በውስጡ ለሥራቹ
ን ሁሉ ኣጅግ ጠቃሚ ዳሚሆኑ አርዕሰዲቹ ዳሚቅበሱ ሊሆን ምሥ
ጢራዊ ጉዓዱቹም ለለሚገኙበሱ ሱስባሪነቱን በማሰበር አጀሰታወለአሁ
ዲሃ አዲሱ ዳሠራሁሱ ዳዓንጉር ዳበሳይ ዳወሰን ጠረፉ
ካርታ ኣስገር ግሣሱ ሚኒስቴር ኣሳቀበልኑዉ ካርታ ጋር (ሊሰቄመ)
አንድ ኣመሆኑ በዝሱቀር ኣሬ ሠርቼ ካቀረሳስሱ ጋር ሳሱ ሰዱነሱ ዳ
ሳዉ ዳሆሃበሱ ኣሳጌ ዳጠቀስኳቸዉ አገርቹ ዳሱሬ ጥር ኹቀ መመ ጥ
ለጉዓቹዉን አጀዘርጉ አጌቹ ሰይ ኣጀ ዳሠራሁሱ ሊሆን ኣስገር ግሣ
ሱ ዳመጣዉ ካርታ ዳአገሩን ስም ለሰጥ አድርጉ ሲዳመሰክሱ ዲሰቀ
ንም በጠረፍ ዳሚገኙሱ አገርቹ ሰም ናቸዉ አቀ መመ ጥ ዲሰቀመሰክቱ
በሱ ሊሆን አሚዱሳ ግማሹ ኣስንዲር (ኣስንዲር) ወዲህ ግሣሱ በሱ
ዝወሱሱ አገርቹ ውስጥ ለለሆኑ ዲሰቀንም ግርማዊ ንጉሠ ነገሥ ቀ
ዓማዊ ኃይለ ሥላሴ ዳድሰ ሮራ ዓሳቄከሱ አሚዱሳ ኣስዓንጉር ወዲ
ህ ማዱ በኣቄም ግሣሱ ክፍሰ መሆን አሁን ገቀረሳስሱ ካርታ መሠ
ሩሱ ኣስገር ግሣሱ ሚኒስቴር አንዲ መሰሰከሱ በማሰበር አጀሰታወሰኩ ፣ በ
ሱራ ጥር በ ሰጦሱ ቱንሽ ቱንሽ ዳካርታ ሠራ ለጦታ ለሰሰጉ ኣስቄመ ሳ
ዲሰ ዳጀለዐታቄን መጠን ይሃሰ ሠርቼ ማቀረቢያ አነስጉርነቱቅ በማሰበር ኔ
መሰክታለሁ

ኮር ኑክሱር ዳኣቄም ጠቅሳይ ግሣሱ አገይሁሱ ዳጀዝማች

ከበዳ ሁሰማ ፫

ሬርማ ኑ፡ዳ ሩ

Appendix, iv.

Appendix, iv, B

Appendix IV, C.

ቁጥር/ንብ/ፖሊ/ማ-5-1
ግንቦት 12፣ ቀን ሠ/ም

ለአቶ፡ ዋመኮንን፡ ወረዳ፡ ገዢ
ጉሙሩክ።

ርዕስ፡ እገዳ፡ ዘለቀ፡ለአሳያና፡ለደንሹ፡በር፣ መሬዳቂሴግ፡እድምሳሽ
ከግንቦት ፲፭/ ቀን ሠ/ም ጀምሮ ይፈጸሙ፣ የሚለውን መመሪያ
ስመጠን፡ አንገሰደ ከመጀመር መሠናዶ ሥ፡ ሪፍ፡ ነው

ለአቶ ለራጅ፡ እገዳ፡ ዘለቀ፡
ለመሆኑ፡ ከለቃ ገንሳ ሠላሳ፡ የሚሆኑ ኢትዮጵያ
የሚኖሩበ የእግ፡ የመሬሙ፡ ከመጡ፡ ፀጥታ፡ ሪ፡ አዛዥ
ጉሙሩክ

Appendix, IV, D.



Appendix, V.

ቁጥር ፡ 27/735'2

ጠቅላይ ፍ/ቤት

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
ያገር ግዛት ሚኒስቴር ።

ለስቡር ደኅዝግች ጸሐፍ ዕገቱ ሥላሴ
የጉሟ ወተላይ ገዛት አገደራቤ

ደብረ ማርቆስ

ከቡር ሆይ ፡—

የበለያ ም/ወረዳ ገዝ የነበሩት ተናዝግች ኢያቡ ዘለተ አዲስ ለተደጅው የግንዱ ወረዳ ገዝ ሆነው ተዛወረው አገዛሥሩ በማለት ጥር 3/53 ዓ.ም በቁጥር 5321/1770/3 የጻፉት ደብዳቤ ደርሶናል፡—

የተናዝግች ኢያቡ ዘለተ የሕይወት ታሪክ የአገልገሉታቸውን ዘመን የትምህርትና የለስተዳደር ችሎታቸው ተመርምሮ በተሰጠው ፍርዶ መሠረት አስኪደርስን ድረስ የሠሩው ዝውውር አገባቤቶም በማስብ በመጠለ ስ ወረኛ ገዛት አዲስ ለተደጅው ሁለት ወረዳ ገዝ ቶች ገንዳ 26/53 ዓ.ም በቁጥር 24/2362 ተፈትያ በተሰጠው ደብዳቤ መሠረት ለበታው የተመደበውን 100/የኢት/ብር ደመወዝ አያገኙ ከጥር 3/53 ዓ.ም ጀምር የግንዱ ወረዳ ገዝ ሆነው አገዛሥሩ ተሰማሙ ተናል፤==========

ከማከበር በላሙታ ጋር

ገዥ ፡ ወርቁ ፡
የፔርሰኔል ፡ ዲሬክተር ፡

ግልባጭ— ለ ሂዛበ-ሠሩ ፡ ደኅንግሥቶያ

ገጽ-ሁለት

ከሠራሁት: መግለጫ

ጉርዳ. ኃ/ጥ. 53

ገቢ ፡ የወጪ ፡ ቁጥር ፡ 7.55 ፡ መዝገብ ፡ ቤት ፡
የገቢ ፡ መዝገብ ፡ ቁጥር ፡ 8185
የግንዱር ቁጥር ፡ 1770/3

T. Z PRINTING PRESS 235

Appendix, V.B.

ቁጥር ፍ/ቤ/ይ/ቅ/02/2

ቀን ፡ 2007 ዓ.ም

ጠቅላይ ፍርድ ቤት ይግባኝ ሰሚ ችሎት

የጉዳዩ ጠ/ነገረ ፈጅ አገልግሎት

ደብረ ማርቆስ

ይመለከተው ሁሉ

ተናዝማች ኢያቡ ዘለቀ ከታገሳሥ 1/57ዓ.ም ጀም
ሮ የይልማና ዓገሣ ወረዳ ገዥ ሆነው ተዛውረው አገግሠረ ያ
ደረገን ስለሆነ በመሣሪያ ከበር ነቸዎ ተሰማምተ የዘወወረ ማጽ
ና አገግደርበገ በማከበር ስመለከታለሁ።

ከመከበር ሰላምታ ጋር

ፍትህ ሚኒስቴር ንብረት አስተዳደር ኤጀንሲ

ሰነድ ማዘጋጃ ቁጥር 14/5/57

ማህደር ቁጥር 1770 4527

ከመልሱ ጋር ይላክ

13

Appendix, V, C

Model 88

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የግንዘብ ሚኒስቴር ።

IMPERIAL ETHIOPIAN GOVERNMENT
MINISTRY OF FINANCE

Addis Ababa 20 - 1 - 1962

ለመ ተከሰ አውራሻ ገቦሻ ቤት
ተ.ጋ.ሥ.በር

የማሚ ወረዳ ገቸ የነበረት ፊታውራሪ ኢያቡ ዘለቀ ከመ ስከረም 1 / 62 ዓ.ም ጀምሮ ይመወዝ አየተከፈላቸው የነበረ የማ ወረዳ ገቸ ሆነው ሕገሠራ ከጉሻም ጠቅላይ ገዛት ጽ / ቤት በቁ ጥር 18305 / 1770 ለመ ተከሰ አውራሻ ገዛት ጽ / ቤት ሲጻፍ የዚሁ ከፐ ደርሰናል ::

ስለዚህ ከመ ስከረም 1 / 62 ዓ.ም ጀምሮ ለበታው ከ ተመደበው $500. ታሰቢ $300. ብቻ እንዲከፈላቸው አናስታው ቅ ይታሉት ::

22 - 1162
1003
1770

ገፊበጥ

ለመ ተከሰ አውራሻ ገዛት ጽ / ቤት
ተ.ጋ.ሥ.በር

ለጉሻም ጠቅላይ ገዛት ጽ / ቤት
ደብረ ማርቆስ

ከ ሐሙሲ ወጋጋ ር ደቂቃ
62

Appendix, V.D

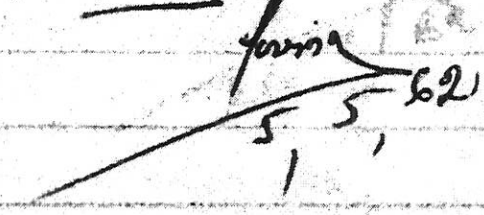
የመሬት ይዞታ ማረጋገጫ ሰርተፍኬት አሰጣጥ ደንብ

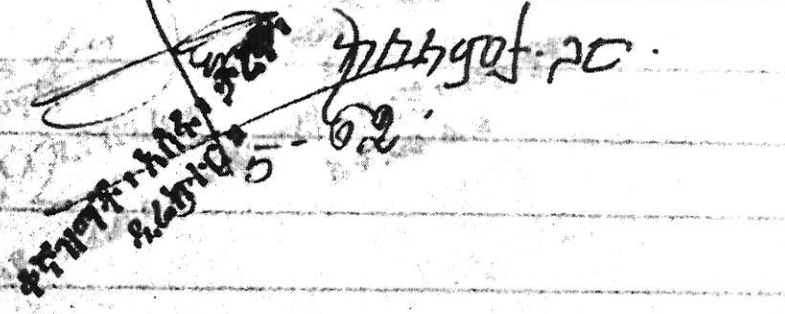
ቁጥር 5/1/ክፍል/2007

የክልሉ መሬት ይዞታ ማረጋገጫ ሰርተፍኬት አሰጣጥ ደንብ ቁጥር 27/2075 እንዲሻሻል የወጣው ደንብ ቁጥር 15 ቀን 62 ዓ.ም የተደረገለት በመሆኑ በአንቀጽ 2649/1770/ንዑስ አንቀጽ 27 ቀን 62 ዓ.ም የክልሉ ምክር ቤት ጸድቋል።

በቀረበው ሃሳብ መሠረት ከህዳር 1 ቀን 62 ዓ.ም ጀምሮ ሥራ ላይ እንዲውል ብር 300 ለማግኘት መሬት ይዞ ያለው ሰው የመሬት ይዞታ ማረጋገጫ ሰርተፍኬት ለማግኘት የሚችል መሆኑን ለማረጋገጥ የሚችል ሰነድ ከ 1 እስከ 5 መሆኑን ለማረጋገጥ ከሚከተሉት ውስጥ ማቅረብ ይኖርበታል።

ሀ. ማስተዳደሪያ ጠቅላይ መሬት ክፍል ቁጥር 8 ቀን 62 ዓ.ም በአንቀጽ 12/መ11/67 የክልሉን የመሬት አስተዳደር ፖሊሲ ለማስፈጸም ለተሰጠው 18 ቀን 62 ዓ.ም በአንቀጽ 27/3677/ የተደረገለት መሆኑን ማስረጃ ማቅረብ ይኖርበታል።





Appendix, vi.



የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የመንግሥት አገልግሎት ጡረታ ጉዳይ

ቁጥር 28
የሙሉተኛው ፣/ተርፍ
የ፣/ ሴት ፣/ ጥገር

በቁጥር 209/ 55 ዓ. ም. የጡረታ አዋጅ መሠረት
የሰላማዊና የመታደራዊ አገልግሎት ጡረታ ድርጅት
የጡረታ አበል መጠየቂያ ።

ሀ=የባለ ታሪኩ ሁኔታ=አንቀጽ 4 ።

1. ስም ዓለ፡ ግዕርማሌታ ወሌሬ፣ያበት ሙሉ ስም ፍታ/ዘሳቅ፡ሌቃ፡
የናት ሙሉ ስም ወሪ፡ወሬቃ፣አንደኛ ትውልድ አገር ጎጃም፡ንጉሥ፡ዳግ
2. የልደት ጊዜ ወይከሰሞ ፲፰ ቀን 1910 ዓ. ም. ዕድሜ 56 የሥራ መደብና ደረጃ የወሬ ዓ፡አስተዳ
ሃይማኖት አር አቲ ዶ ክ፣ ዜግነት ኢ ት ዮ ጵ ያ ዊ፣ በትውልድ/ በሕጋዊ ሥድድ
3. የሚኖርበት አድራሻ፣ ጠቅላይ ግዛት ጎ ጃ ም፣ አውራጃ ሰቲት ቃ፣ ወረዳ ዳ ን ጉ ር፣ ቀበሌ መ ን ግ
4. መልክ ጠ ዓ ም፣ ጠጉር ዘመን፡ሰሌ፣ ቁመት ሰውነት ያክል ሁኔታ ጸ ሐ ዓ ት፣
5 አገልግሎት የጀመረበት ወር ግ ን ቦ ት ቅ ፲ ቀን 1944 ዓ. ም. አገልግሎት የፈጸመበቸው መ
ቤ ቶ ች ከ2ቆ/1/40 እስከ 7/3/43 ሰ ፓ ኮ ክ ሠ ሬ ዊ ች፣
ከ7/3/43 እ ስ ከ 67 ፣ ሰ ን ጋ ር ኤ ስ ቴ ፃ ፃ ር ፣ መ ሪ ጌ ቶ ር ፣
6. ጠቅላላ ያገለግሎት ዘመን 27. 9 ወር፣
ሀ=በሰላማዊ ሠራተኛነት ከ ሠ ፃ ር 2/1901 ዓ. ም. እስከ 32 ዓ. ም. 24
ለ=በወታደራዊ አገልግሎት ከ ግ ን ቦ ት ቅ ፲/40 ዓ. ም. እስከ 7/3/43 ዓ. ም 3
7, አሁን የሚያገኘው የወር ደመወዝ ልክ $326. ሶስት፡መቶ፡ሐያ፡ስድስት፣
8, በመንግሥት ሥራ ምክንያት የደረሰ የአካል ጉድለት፡ የ ለ ም፡
9. ልዩ አገልግሎት የ ለ ም፣
10. የቅርብ ተጠሪዎች ስም፡ ግሬ ዝ፡መኮ ሪ ዩ ዌ ፡ ሀ ዞ ን ህ፣

ማ ስ ረ ጃ ።

11. ሀ=ከ1933 ዓ. ም. በፊት ለተፈጸመ አገልግሎት መረጃው በ፡ የ ማ ዳ ሮ፡ዘመ ች፣

ለ=ከ1933 ዓ. ም. ወዲህ ለተፈጸሙ አገልግሎት መረጃው ሰ ቃ ላ ፒ ቶ ፣ ላ ዘ ላ ፣ ጋ ር፣ ጉ ያ ሳ ፣

12. የሚወሰንለትን የጡረታ አበል ለመቀበል የሚፈቅድበት ጠቅላይ ግዛት ጎ ጃ ም፣ መ ኮ ሪ፡አዘ

ለ=የቤተሰብ ሁኔታ=አንቀጽ 15

※

13. አብራ ያለች ሚስት/ አብሮ ያለ ባል ሙሉ ስም ወ ሪ ዘ ር፡ ተ ፃ ች፣ መ ኮ ሪ ?
14. የልደት ጊዜ ሃ ፃ ር ሠ ቀን 1947 ዓ. ም
15. ጋብቻው የተፈጸመበት ሥ/ቤት ወይም ሽማግሌዎች ስም ፈ ቅ - ጎ ሬ ማ ሪ ያ ም፡ መ ር ቅ፡
ቦ ጋ ሪ ደ ሩ ፡ ጌ ቾ ፡ አ ደ ፡ ኑ ጋ ሬ ሳ ሬ ፡ ወር ግ ን ቦ ት፡ 19 ቀን 1952
የጋብቻ ውል ቢኖር ከዚህ ጋር እንዲቀርብ እንደሌለም ማረጋገጥ ዓ ለ ም፣

※ ከሁለቱ አንዱን መርጠ

ት፡ ቢ፡ ማ፡ ቤ፡

Appendix, vi, B

MINISTRY OF INTERIOR
... GOVERNMENT

ቁጥር 29/25279

ቀን 2... 196_

ለ[illegible] ክፍለ ሀገር አስተዳደር ጽ/ቤት

[illegible]

የ[illegible] በመሆን በአገር አስተዳደር ሚኒስቴር ባለደረብነት ይሠሩ የነበሩት [illegible] በ[illegible] 1 ቀን 1967 ዓ.ም. ጀምሮ በየወሩ የኢት$136-118- [illegible] የዘለቄታ ጡረታ አበል እንዲያገኙ ጉባዔው ወስኖ ይህንኑ የተወሰነላቸውን አበል ለመቀበል የሚያስችላቸው የአበል መቀበያና መታወቂያ ደብተር ቁጥር 3665[illegible] የሆነ ለ[illegible] መተላለፉን በመግለጽ የኢትዮጵያ ጊዜያዊ ወታደራዊ መንግሥት የመንግሥት አገልግሎት ጡረታ ጉባዔ ዋና መ/ቤት በ[illegible] ቀን 1967 ዓ.ም. በቁጥር [illegible] 3665[illegible]/1-67 ለ[illegible] ሲጻፍ ግልባጩ የደረሰን ስለሆነ፤ ይኸው በክፍለ ሀገሩ አስተዳደር ጽ/ቤት በኩል [illegible] እንዲነገራቸው እናስታውቃለን ።

ኢትዮጵያ ትቅደም

[signature]

ከፍ አለ ተገኝ

[illegible]

29/7/67
14590
1770

ግልባጭ፤ ለኢትዮጵያ ጊዜያዊ ወ[illegible]

የመንግሥት ሠራተኞች ማስተዳደሪያ ጠ/መ/ቤት

አዲስ አበባ ።

" ለሠራተኞች አስተዳደር ዋና ክፍል

አገር አስተዳደር ሚኒስቴር ።

[illegible]
13853/1[illegible]
[illegible]

30

1ተ·1·11·ረ፲·ሀ6– ለገሪ ማዘጋጃ (ጦላሣ ጠበቃ) Appendix, vii

የጐሻም ጠቅላይ ገዛት ፖሊስ ዋና አዛዠ በቁጥር ለ1/4928 ሰኔ 21/49 ዓም ከሻፈለን የሚያዝያ ወር ሪፖርት ከገጽ 19ና 20 ውስጥ ባጭሩ የተቀጻ፣

1/ በመ ተከል አውራጃ የጳንጉር ወ/ገዛት መሠሪያ ቤት የነበረው ማንዩአ ወደ ተባለው ቀበሌ መዛወር፣

ስለዚሡ መሠሪያ ቤት መዛወር የዚያው አውራጃ ገዠ ባሣሠቡት መሠረት የጳንጉር መሆኑ ቀርቶ ማንዩአ ከ ተባለው ሠፍራ እንዲሆን መወሰኑን በመገለጽ በቁጥር 2878/843/45 ነገበት 30. 49.ዓም ከከቡር የጐሻም ጠ/ጸዠ ገዛት ጽ/ቤት ስለ ተሻፈለን በትእዛዙ መሠረት እንዲፈጽሙ ለአውራጃው ፖሊስ ትእዛዝ ተሰልፈዋል ነገር ነገ አዲስ ስለታቀደው ጠቢያ የአውራጃው ፖሊስ አዛዠ በዚሡ ወር ሪፖር የሰጡት ሐተታ የሚከተለው ነው፣

1/ ከሁን በሬት የዚህ ወረዳ መሠሪያ ቤት ጳንጉር ከ ተባለ ቀበሌ ይኖር ነበር አሁን ነገ የወረዳው ገዠ ሬታውራሪ ተፈራ ዘለቀ ለመኪና መዘየወሪያ አንዲሞች በማሰብ ወደዚያ አንዲለወጥ አስደርገዋል፣

2/ ቦታውን ሕዝብ አልመረጠውም ችሎታ ያለው ሐኪም መርምሮ ለሕዝብ ጤና የሚሰጥ መሆን አለመሆኑ አልታወቀም ፣

3/ የወሰ በሽታ አዙሪ የሚከዛበት ከመሆኑም በሰይ ጊንጥ የተባለ መርዘኛ ነፍሣት ለሰው ጤና ተቃዋሚ ከመሬትና ከቤት ዉራ ሰይ የሚረገፍበት ሠፍራ ነው፣

4/ አህል ለመሸመት አንደተፈለገ ሌገኝ አይቻልም፣

5/ በከረምቱ ወራት ማንኛውንም የዕለት ሁኔታና የወር ሪፖር ወደ አውራጃ ው ለማቅረብ መንገዱ በፍጹም ስለማይመች፣

6/ ለጠረፌ አዘቢበቀ ወይም ለመዝግኘትና ለስጫሎ ራቅ ያለ በመሆኑ በጠቀሳሳው ለዚህ ሠራ ይመቻል ተብሎ በማይገመት ነበት ማንዩአ ከ ተባለው በረሐ አንድነወር ድ ስለሚያዙን ጉዳዮን የአውራጃው ገዠ ዝጓ በማድረገ ታይቶ ለአንድ መኪና በመመሰከት ሕዝቡና የመንገሠት ሠራተኞች በረሐብና በወቢ በሽታ ከመሰቃየት አንድንድን በማለት የወረዳው ፖሊስ አዛዠ የጻፌ መሆኑን ከአውራጃው ፖሊስ አዛዠ የቀረበው የወር ሪፖር ስሰረዳ ስለዚሡ ጉዳይ ከቡር ጠቅላይ አገረ ገዠው አንዲመለከቱት በዚህ ሪፖር ገለባጭ ማመሰከቴን አገለጻለሁ፣

7/ በዚህ ወር ውስጥ የተመዘገቡትን በያይነቱ ወንጀሎችን አጠቃሎ የያዘ የወንጀል ሠነጠረዠ ከሪፖሩ መጨረሻ አያይዜ መላኬን በማክበር አመለክታለሁ፣

ስለ ትክክል ገለባጭ

ያ10 አለቃ ፍቅሬ መኮንን

12.11.49

Appendix VIII

ቁጥር ፡ 1868/1843/48

የኢትዮጵያ ፡ ንጉሠ ፡ ነገሥት ፡ መንግሥት ፡
የጎጃም ፡ ጠቅላይ ፡ ግዛት ።

ለክቡር ፡ ደስታ ፡ ምትኬ ፡
የመተከል ፡ አውራጃ ፡ ገዥ ፡

ቀ–ጉ–ሥ–በር ፡

የዳንጉር ፡ ወረዳ ፡ ግዛት ፡ ማንቡክ ፡ ላይ ፡ እንዲሆን ፡ ከወረዳው ፡ ግዛት ፡ የቀረበውን ፡ አስተያየት ፡ በመደገፍ ፡ ያቀረቡት ፡ ሐሣብ ፡ ደርሶ ፡ እንዲፈጸም ፡ ትእዛዝ ፡ ተላልፎልዎ ፡ ነበረ ።

አሁን ፡ ደግሞ ፡ ይህ ፡ ማንቡክ ፡ የተባለው (የተባለው) ነገር ፡ በሌሃር ፡ የወባ ፡ ሥፍራ ፡ በመሆኑ ፡ በቀደመው ፡ ቦታ ፡ ይመለስ ፡ በማለት ፡ በቁጥር ፡ 4170/ሐምሌ ፡ ፲፪/ [illegible] በቁጥር ፡ 4699/ነሐሴ ፡ ፳፫ ቀን ፡ ፵፱ ዓ ፡ ም ፡ የተጻፉት ፡ ደብዳቤዎች ፡ ደረሱን ።

ስንኳን ፡ የወረዳ ፡ ግዛት ፡ ያጥቢያ ፡ ዳኞች ፡ መ/ቤትም ፡ ቢሆን ፡ በሕዝቡና ፡ በሠራተኞች ፡ አመካካፋነት ፡ ተመርምሮና ፡ ተመርጦ ፡ የሚቋቋም ፡ መሆኑ ፡ አይዘነጋም ። እንዲህ ፡ ከተማ ፡ ሲቋቋም ፡ ለግዛቱ ፡ አመካካይ ፡ ለሰፈራው ፡ ምቹ ፡ ለጤና ፡ ተስማሚ ፡ የሆነ ፡ ሥፍራ ፡ አስተውሎ ፡ መርምሮና ፡ መርጦ ፡ ማቅረብ ፡ ያውራጃው ፡ ግዛት ፡ ኃላፊነቱ ፡ መሆኑ ፡ አይካድም ። ስለዚህም ፡ ባለፈው ፡ ጊዜ ፡ ለእርስዎ ፡ የተስማማውበት ፡ ስለሆነ ፡ ከዚያው ፡ ላይ ፡ እንዲቆይ ። ያሁኑ ፡ አስተያየትዎ ፡ ደግሞ ፡ እንደገና ፡ ሲለወጥ ፡ በውነቱ ፡ በመጓጓዙ ፡ ላይ ፡ ስላለው ፡ ድካምና ፡ በማናቸውም ፡ ወጪ ፡ በኩል ፡ ከፍ ፡ ያለ ፡ ችግር ፡ የሚያገኝም ፡ ሆኖ ፡ ስለተገኘ ፡ የተለዋወጠ ፡ ሐሣብ ፡ የሚያስመሰግን ፡ አለመሆኑን ፡ ሳልገልጽልዎ ፡ አላልፍም ።

ስለዚህ ፡ የወረዳው ፡ ግዛት ፡ መሥሪያ ፡ ቤት ፡ ዳንጉር ፡ መሆኑ ፡ ቀርቶ ፡ ማንቡክ ፡ በመሆኑ ፡ የተነሣ ፡ ኪሣራ ፡ የሚጠይቅ ፡ ነገር ፡ ቢኖር ፡ ኃላፊነቱ ፡ የርስዎ ፡ መሆኑን ፡ እያረጋገጥኩ ፡ ለአሁኑ ፡ እንደ[illegible] ፡ የቆየ ፡ መሥሪያ ፡ ቤቱ ፡ በቀደመው ፡ ቦታ ፡ እንዲመለስ ፡ እያሳሰብኩ ፡ ነገር ፡ ግን ፡ ለወደፊቱ ፡ የሚሰጡትን ፡ አስተያየት ፡ ከሕዝቡና ፡ ከሠራተኞች ፡ ጋር ፡ ሳይስማሙ ፡ ይህን ፡ የመሰለ ፡ አቀራረብ ፡ ሠርተው ፡ ቢገኙ ፡ አስወቃሽ ፡ እንዲሆን ፡ አስጠነቅቅዎታለሁ ፡ — — —

ከሰላምታ ፡ ጋር ፡

ደጃዝማች ፡ [illegible]
እንደራሴ ፡

ግልባጭ ፡
ለክቡር ፡ [illegible] ሀገር ፡ ግዛት ፡ ሚኒስቴር
በቁጥር ፡ 35[illegible]/ ነሐሴ ፡ ፳፬ ቀን ፡ ፵፱ ዓ ፡ ም ፡ ለተጻፈው

ገቢ ፡ 25/1/50
ቁጥር ፡ 2686
የደብዳቤ ፡ ቁጥር ፡ 11138

ARTISTIC PRESS 7743 B

እንዲደርስ ፡ ...
የቀን ፡ 1-2-50

17-1-11-16-09 - ኦንሮ ወሰኔ (ንጽህና መ/ወሰኔ)

Appendix, ix.

79

16/27
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Appendix X.

Appendix xi

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፻፶፱

23-3-50

የመዝገብ ቁጥር

20/3/50

23/3/50

ለክቡር፡ ለአውራጃ፡ ጠ/ገ/ጸ/ቤት፡

አ፡ አ፡

IMPERIAL ETHIOPIAN GOVERNMENT REVENUE STAMP — TEN CENTS

ክስ፡ ርዕስ፡

እኛ፡ በበኩላችን፡ ለፍንጉር፡ ወረዳ፡ በመሬቱ፡ የመንገደኛ፡ ሠነ[illegible]ሊ፡ ሸንቆላና፡ ነጋዴ፡ ክንፈሬ፡ ነጋዴ፡ ሸናሸና፡ ነጋዴ፡ አገሬ፡ የሆነው፡ ለክቡርነትዎ፡ የምናመለክተው፡

የዚህም፡ ወረዳ፡ ገዥ፡ መስፍ፡ ቤት፡ ከገንዳ፡ ፩ሆር፡ እስከ፡ ፲፱፻፵፱፡ ም፡ የነበረው፡ ገዳም፡ ንጉሥ፡ ዳዊት፡ ከተበላው፡ በኋላ፡ ነገር፡ ግን፡ ከ፲፱፻፵፱፡ ም፡ ወዲህ፡ ፊንጉር፡ ከተባለው፡ ተራራ፡ ሸዋና፡ በቀኝ፡ ወጣ፡ ገብ፡ ከየነሩ፡ ወዲህም፡ ከአሞራ፡ ከበጋ፡ ወረዳ፡ ወደ፡ እንዲ፡ ሰጥ፡ ከመሬቶቹ፡ ለድሆ፡ መስፍ፡ ቤት፡ ወረዳው፡ ሰላ፡ እንዲያው፡ አቀበት፡ ቁልቁለቱን፡ መጠበቅ፡ መጠራው፡ ለህዝቡ፡ በጠም፡ ዳኝነት፡ ሽፍታ፡ ሰለገጠመን፡ መስፍ፡ ቤት፡ ፊንጉር፡ መሆኑ፡ ቀርቷል፡፡

፩ኛ፡ በበኩ፡ የመቃጠር፡ ሀዝብ(የመቃጠር)፤ ለበት፡

፪ኛ/

፫ኛ/ በርስት፡ ይዞ፡ ሰፍሮ፡ በየዘመኑ፡ ግብር፡ ሰጥተን፡ የመገናኘት፡

፬ኛ/ መሬቱ፡ ወዴ፡ ከሬሳዎች፡ ቀብሮ፡ እንዲ፡ ሰጥ፡ ከመጠጣት፡ ከወጣ፡ ጥቃት፡

፭ኛ/ ወዴ፡ ጠረፍ፡ የወዳጆቻችን፡ የመሬት፡ መንገድ፡ ከአለበት፡

፮ኛ/ በእሬት፡ ዘመዛችን፡ ነጋዴ፡ የመገበያና፡ ገበያው፡ ለመቋቋም፡ የምንቸገርበት፡

፯ኛ/ ከሌላውም፡ ቀሪ፡ ፊንጉር፡ እንዲገኝ፡ ከነው፡ የመኪና፡ መንገድ፡ የተዘረጋበት፡ ለአለው፡ ከወረዳ፡ ቤት፡ የንግድ፡ መኪና፡ ወጥቶ፡ ከተገኘሬና፡ ለዚህ፡ ከተቀመጠው፡ ንግዴ፡ ወረዳ፡ ለት፡ መንገድ፡ ከተገኘው፡ በኋላ፡ ቁልቁለቱ፡ ቁልቁ ለት፡ ከአለበት፡ ከዳሬዳ፡ ለው፡ እናሬ፡ [illegible]መሬን፡

እሰከዛ፡ ለአለም፡ ሲጋን፡ ያለን፡ መሰረትን፡ ለኩን፡

ከወረዳ፡ ገዥ፡ ጋ፡ ለተመለሰ፡ ቤት፡ ዘለቀ፡ ለለ፡ እመከከትን፡ ሬሳ፡ መለለ፡ ትሬሌ፡ ዘለቀም፡ ሬንጉሩ፡ መንገድ፡ የተበለውን፡ ፍሬን፡ ለቻው፡ ደረጃው፡ ያሳወቁ፡ ነበረና፡ ዘሬ፡ ው፡ አተመለከቱ፡ ለዲስ፡ የወረዳው፡ ግዛት፡ መስፍ፡ ቤ

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Appendix xii.

6/

Appendix xii B.

Appendix, xiii

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ቁጥር	[illegible]	[illegible]	[illegible]	የግብር ከፋዩ ስም	[illegible]	[illegible]	[illegible]	ገባር ብር	ገባር ሳ	[illegible] ብር	[illegible] ሳ	[illegible] ብር	[illegible] ሳ	[illegible] ብር	[illegible] ሳ	የደረሰኝ ቁጥር
1	[illegible]		[illegible]	[illegible]		1		3		1		1	20	5	20	42478
2	[illegible]		[illegible]	[illegible]	1			6		2		2	40	10	40	42479
3	[illegible]		[illegible]	[illegible]	1			6		2		2	40	10	40	42480
4	〃		[illegible]	[illegible]	1			6		2		2	40	10	40	42481
5	〃		〃	[illegible]	1			6		2		2	40	10	40	42482
6	〃		〃	[illegible]	1			6		2		2	40	10	40	42483
7	〃		〃	[illegible]	1			6		2		2	40	10	40	42484
8	〃		〃	[illegible]	1			6		2		2	40	10	40	42485
9	〃		〃	[illegible]	0	1		3		1		1	20	5	20	42486
10	〃		〃	[illegible]		1		3		1		1	20	5	20	42487
11	〃		〃	[illegible]		1		3		1		1	20	5	20	42488
12	〃		〃	[illegible]	1			6		2		2	40	10	40	42489
13	〃		〃	[illegible]	1			6		2		2	40	10	40	42490
14	〃		〃	[illegible]		1		3		1		1	20	5	20	42491
[illegible]	〃		〃	[illegible]	1			6		2		2	40	10	40	42492
[illegible]	〃		〃	[illegible]		1		3		1		1	20	5	20	42493
[illegible]	〃		〃	[illegible]		1		3		1		1	20	5	20	42494
[illegible]	〃		〃	[illegible]	1			6		2		2	40	10	40	42495
	〃		〃	[illegible]	1			6		2		2	40	10	40	42496
	〃		〃	[illegible]	1			6		2		2	40	10	40	42497
	〃		〃	[illegible]	1			6		2		2	40	10	40	42498
	〃		〃	[illegible]	1			6		2		2	40	10	40	42499
	〃		〃	[illegible]	1			6		2		2	40	10	40	42500
	〃		〃	[illegible]	1			6		2		2	40	10	40	42551
	〃		〃	[illegible]	1			6		2		2	40	10	40	42552
	〃		〃	[illegible]	1			6		2		2	40	10	40	42553
	〃		〃	[illegible]	1			6		2		2	40	10	40	42554
	〃		〃	[illegible]		1		3		1		1	20	5	20	42555
	〃			[illegible]	1			6		2		2	40	10	40	42556
				[illegible]	1			6		2		2	40	10	40	42557

5/13/58 [illegible]

4164 [illegible]

[illegible]

APPendix, XIII, B.

2

31			ገለወሰ ገዙ ፍ. ብላ:	1			6		2		240	10	40	42558 —
32			ደ/ስ በ	ፊ ረዲ. አህመዝኪ.	1			6		2		240	10	40	42559 —
33			"	ቻከሲ. አዘነች:	1			6		2		240	10	40	42560 —
34	"		"	መሰኪ. ገሀጋይ:	1			6		2		240	10	40	42561 —
35	"		"	ወ-ቤ. አገባዲ:		1		3		1		120	5	20	42562 —
36	"		"	ካበዲ. ቲምበር.		1		3		1		120	5	20	42563 —
37	"		"	ሃጋሽ: ወ-ቤ.	1			6		2		240	10	40	42564 —
38	"		"	ዲኖ: ሌገ ታ:	1			6		2		240	10	40	42565 —
39	"		"	አበሲ. ፍ ሁ ፅ.		1		3		1		120	5	20	42566 —
40		ሺ በ		ታሃሉ. ፍ መር:	1			6		2		240	10	40	42567 —
41		"		ሺ ሼ. ታከለ:		1		3		1		120	5	20	42568 —
42		"		ካሣ. መከገ:		1		3		1		120	5	20	42570 —
43				ሶፐሕርገዉ. መሶኪ	1			6		2		240	10	40	42571 —
44				ፍ መር. አዋሉ:		1		3		1		120	5	20	42572 —
45				ሌገ ታ: ከሰቲ.	1			6		2		240	10	40	42573 —
46				አሰጎዉ. ከወ:	1			6		2		240	10	40	42574 —
47				ቀ ሼ. ሃጋሽ:		1		3		1		120	5	20	42575 —
48				አበበ. ሌገ ታ:		1		3		1		120	5	20	42576 —
49				ታሠሌ. " "		1		3		1		120	5	20	42576 —
50				የኋ ካ. ፍ መ ም:		1		3		1		120	5	20	42577 —
51				ሚንቆ. ሣህኩ.		1		3		1		120	5	20	42578 —
52				አግዲዉ. ካሣ:		1		3		1		120	5	20	42579 —
53				መርሶ. ዲ ከታ:		1		3		1		120	5	20	42580 —
54				ሺ ምበር. ኃ ፍ ኩ.		1		3		1		120	5	20	42581 —
55				አበባ. ሉሊሌ.		1		3		1		120	5	20	42582 —
				ቀ ሼ.		1		3		1		120	5	20	42583 —
				ኩሉጠ. ቻከሬ:		1		3		1		120	5	20	42584
				ዲ ሌቦ. ፍ መር:		1		3		1		120	5	20	42585
				ግ ኛ. ሺ ኩ:		1		3		1		120	5	20	42586
				ሃ ዲ ፍ:		1		3		1		120	5	20	42587

ወር ቁ/ተ/ቤ

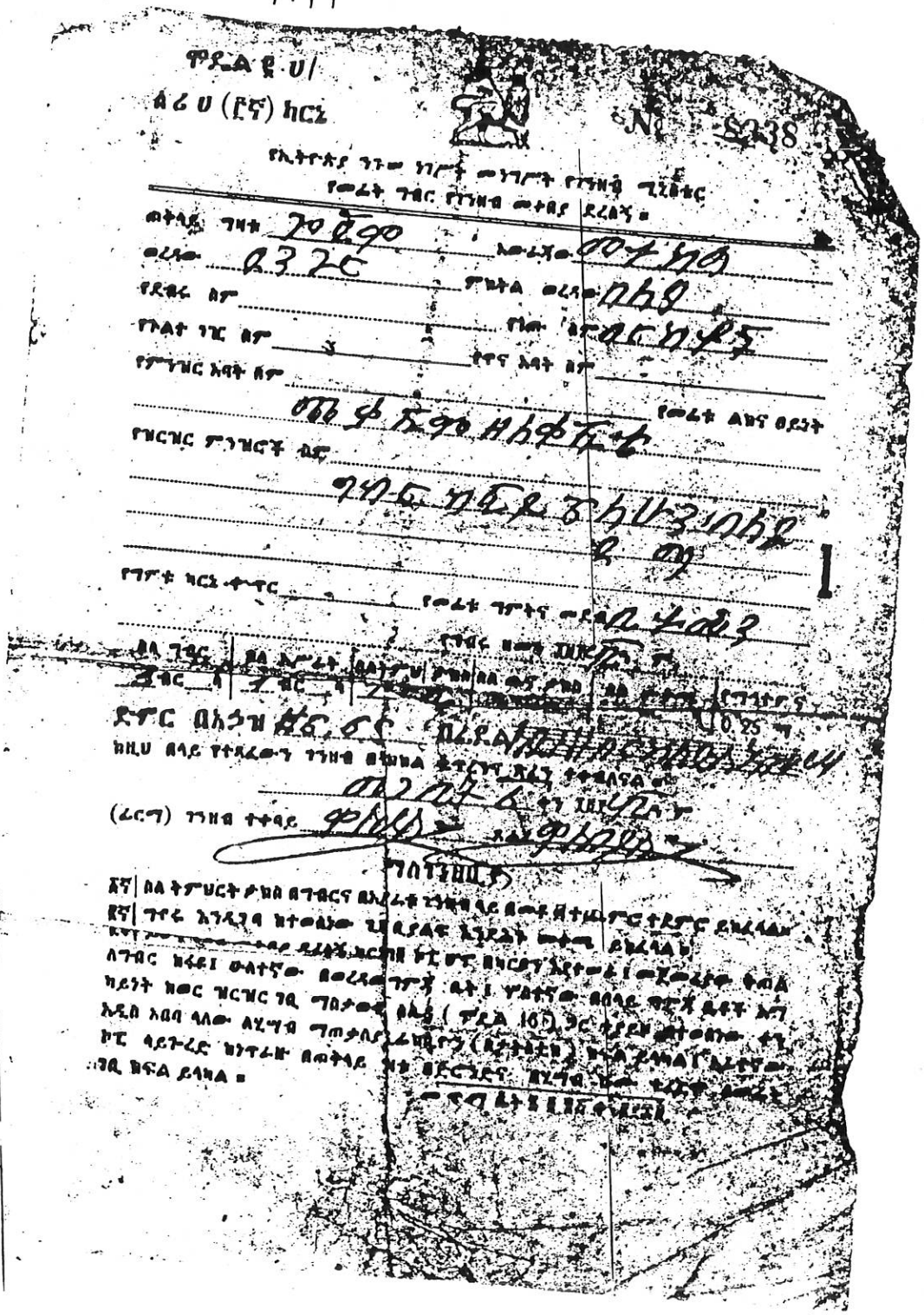
አ/ዘ/ክ/5/13/50

ካሜ. በከመ.

Appendix, XIV

№ 091743

Appendix, XIV, B.



Appendix, XiV, C

ሞዴል ፪ ሀ/

ለሪ ሀ (ቮኖ) ከርኔ

№ 9293

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት የገንዘብ ሚኒስቴር

የመሬት ግብር የንንዘብ መተሰያ ደረሰኝ

ጠቅላይ ግዛቱ ጎጃም አውራጃው መተማ

ወረዳው ቆጋ ጋር ምክትል ወረዳው በለሳ

የደብሩ ስም የገጡ ስም በርሀሉኝ

የጉልተ ንጉር ስም ያዥና አባት ስም

የምንገዝር አባት ስም የመሬቱ ልክና ዐይነት

የዝርዝር ምንገርቱ ስም

ያ ግብርከፈል ያለበት ሰው

የግምቱ ከርኔ ቁጥር የመሬት ግምትና መደብ ሂሳብ

ለለ ግብር	ለለ እምነት	ለለትምህ ታክስ	ለለ ጤና ታክስ	ለለ ጉዳት	የግንተና ና የከርኔ
3 ብር ሳ	1 ብር ሳ	2 ብር	1 ብር	ብር ሳ	0.25 ግ

ድምር በአጋዝ 6 ፥ 6፡5 በፊደል ስድስት ሺህ አምስት መቶ ሰላሳ አምስት

ከዚህ በላይ የተጻፈውን ገንዘብ በትክክል ቂተረንና ጽረን ተቀብለናል።

ሠነ ኑሉ ገ

(ፊርማ) ገንዘብ ተቀባይ

ማስገንዘቢያ

፩ኛ/ ለለ ትምህርትና ታክስ በግብርና በእርሻ ንንዘብ ላይ በመቶ ፱ ተጨምሮ ተደምሮ ይከፈላል።

፪ኛ/ ግብሩ እንዲገባ ከተወሰነው ጊዜ ዘግይቶ እንደሕጉ መተመ ይከፈላል።

፫ኛ/ ይህ የግብር መተሰያ ደረሰኝ ከርኔ ብቻ ትርሆኖ በከርሰኛ እየተመዘገበ መጀመሪያው ቅጠል ለግብር ክፋዩ ሁለተኛው በወረዳው ግምኝ ቤት ፲፡ ሦስተኛው በበላይ ግምኝ ቤቶች እንደ ክልንት ከመር ዝርዝር ገጽ ማስታወቂያ ለሌላ (ሞዴል 16) ጋር ተያይዞ በተመሰንው ቀን እዲሰ አበባ ላለው ለሂግብ ማጠቃለያ ጸሬዝዳይንን (በታትዘቲዝ) ክፍል ይላካል፤ አሬተኛው ቮር ላይትሬድ ከንተራሙ በጠቅላይ ግዛቱ በጀርንደና በሂግብ ሹመ ተረርሞ ለመሬት ገጺ ክፍል ይላክል።

መ ፐ ግ ቤት ኛ ፪ ሃያ ሞ ጽ/ሂ/ቁ

Appendix, XIV, D.

ሞደል ፪ ሀ/

ፈረ ሀ (፱፻) ካርኔ

№ 23864

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት የገንዘብ ሚኒስቴር
የመሬት ግብር የገንዘብ መተዳደሪያ ደረሰኝ ።

መትላይ ገዛት ገሰ ሻንጉ ... አመሪኛው መኮንን ...

መሪው ዳንጉር ... የአስተል መሪው በሐዳ ...

ደደብሩ ስም ... የባለ ስም ስርከስደኝ ተሰማሽ ...

የአልተ ግዢ ስም ... የተማ አባት ስም ...

የመንገር አባት ስም ... የመሬቱ ልክና ዐይነት
ተገበር ...

የሠርዝር ምንዝርት ስም ...
ከ ሄፊ ከሰሁን በሐዳ ...

የገቦቱ ካርኔ ቁጥር ... የመሬቱ ግምት መደብ ቤ ወንጀ ...

ለለ ግብር	ለለ አመራት	ለለተምህ	ታክስ	ለለ ወና ታክስ	ለለ ቀጥታ	የገንዘብ ሚኒስቴር
፩ ብር ፱ ሳንቲም	ዐ ብር ዐ ሳንቲም	፪ ብር ፱ ሳንቲም	፪ ብር ፱ ሳንቲም	ብር ፡ ሳንቲም	ዐ ብር ፵፭ ሳ	

ድምር ብሉኃንዝ ፲፩ ፡ ፰ዐ በፊደል ሰማንያ ብር ከሰማንያ ሳንቲም?

ከዚህ በላይ የታለፈውን ገንዘብ በትክክል ቅጥረኛና ጽሬን ቸተቀበልኖል ።

ግንቦት ፫ ቀን ፲፱፻፷፭ ዓ.ም

(ፈርማ) ገንዘብ ተቀባይ ... ጸሐፊ ...

ማስገንዘቢያ

፩ኛ/ ለለ ትምህርት ታክስ በግብርና በአሥራት ገንዘብ ላይ በመቶ ፭ ተጨምሮ ተደምር ይከፈላል።

፪ኛ/ ግብሩ እንዲገባ ከተወሰነው ጊዜ ቢያልፍ እንደሕጉ መተጫ ይከፈላል ።

፫ኛ/ ይህ የግብር መተዳደሪያ ደረሰኝ ካርኔ ባዘ ቦር ሆኖ በካርቦን እየተመራ ፤ መጀመሪያው ተቀባይ
ለግብር ከፈዩ ፤ ሁለተኛው በወረዳው ገቢ ጽ/ ቤት ፤ ሦስተኛው በጠቅላይ ገቢ ጽ/ ቤት ሕግ
ከይነት ከወር ከርዝር ገቢ ርክክቡ ይኖ (ሞደል 16) ጋር ተያይዞ በተመዘገበ ቁጥ
አዲስ አበባ ላለው ለዲሬክቶሬት ግጠቃለያ ዳሬክቲሬቱ (ለጽ/ቤቱ) ከርቦ ይላክል ፤ ከተኛው
ቦር ላይተረፈ ከሸፐራዙ ለመትላይ ገዛት በጀርንደና በዚኅብ ዙሙ ተፈርሞ ለመጀመ
ገቢ ከርቦ ይላክል ።

ሞ ጽ/ ቤት ፫ኛ ሃ ፲፻፷፭

ቁጥር 215/53

መጋቢት ፲፭ ቀን 53 ዓ.ም

Appendix XV

ለከቡር የመ/ከል አውራሻ ገዛኽ ሸ/ቤት

ፕ ጋ ሥበር

ከቡር ሆይ

በሕታዊ ተከለማርያም ገዱሉ ደንጉር ደቀ ማርያም ተብሳ የም ትጠራዮን ቤተክርስቲያን ሠርተው ያልተጠመቀው አንዲጠመቅ ከርስቲያን የነበረውም ሕዝብ ቤተክርስቲያን በማጣት የደረሰበትን ችገር አንዲታልል ይህችኑ ቤተክርስቲያን ሰርተው ታቦቷ ስለት ሰጪ በመሆኗና አጠገቧም የፈለቱው ጠበል ብዙ ሕመማን የሚፈውስ በመሆኑ ትገደመልን ሲሉ የበለያና የዳንጉር በሳባቶችና ሽማግሌዎች ሰሙሌ 26 ቀን 51 ዓ.ም ፈርመው ያቀረቡልንን መመልከቻ ነልባቲ ከዚህ ጋር አባሪ አድርገን አየሳክን፡=----------

ሕዝቡ አንደገለጸውም አኒሁ በሕታዊ ቤተክርስቲያን በሌለበት አገር የመቤታችን ቤተክርስቲያን አቋቁሙው በብዙ ሺህ የሚቆጠር አዘዩና ባሕር ዛፍ አንዲሁም ልዩ ልዩ የሆኑ አትክልቶች አስፈፍተው በመትከላቸው ለተመልካች አጭ አስደሰች ከመሆኑ ሌላ ፀበሉ ሕመማንን ፈዋሺ ታቦታም ገዱለኛ ስለት ሰጪ በመሆኗ ለአገረው ሕዝብ ብቻ ሳይሆን ለኛም ለመንገሥት ሠራተኞች በጉ ገባሪ ሀይማኖት በኩል ለምናደርገው አርምሻ ታላቅ ተስፋ ስለሆነን ሌት ከቀን ደክመው ይህችን ቤተክርስቲያን ሰ[illegible]ልን ለባሕታዊ ተከለማርያም በረሲና በሥራ ጀደኞቼ ስም ሆኜ በዚህ ደበዳቤ ነልባዊ ምስጋናዮን አያቀረብሁ በከቡር ነ ትም በኩል ምስጋና አንዲደርሳቸውና ሕዝቡ ትገደመልን ሲል ባቀረበው አቤቱታ መሠረት ታቦቷ አንድትገዳም የከቡር ነትዎ አርዳታ አንዲመርበት በማክበር አመሰክታለሁ፡፡=---

ከማክበር ቦ ለምታ ጋር

ፊርማ

ተኛዝጣች ወሌ

የዳንጉር ወረዳ ገሸ

ማህ ተም

ነልባቲ :- ለባሕታዊ ተክለ ማርያም ገዱሉ

ደቅ ማርያም

ከአባሪ ጋር

የኢትዮጵያ ፡ ንጉሠ ፡ ነገሥት ፡ መንግሥት ፡
የጽሕፈት ፡ ሚኒስቴር ፡፡

IMPERIAL ETHIOPIAN GOVERNMENT
MINISTRY OF THE PEN

ቁጥር 209/24/57

ጊዜ ቃጠሮት ፲፪ ተኀ ፲፱፻፶፯ ዓ.ም.

Appendix KVi.

ለክቡር ደኅንነት ጸሐፍ ዕገቶ ሠለሴ
የጉሙ ወትኅነይ ገዛት አንደራሴ
ደብረ ማርቆስ

ክቡር ፡ ሆይ

በሕታዊ ተከለ ማርያም ገድሉ መተከሉ አውራሻ ባገዝ ዕረዳ ደቀ አስጢራ ከሚከለው ሠፍራ የተተከለችው ደኅ ማርያም ገዳም ትሁነልኝ ሲሉ አመልክተው ለተሰለ ፈለጋ ጥያቄ መስከረም 11/57 ዓ ም በቁጥር 237/2421 ከተሰፈ ደብዳቤ ጋር የመጣው መሬስ የአገረ ባለሟቾችና የወረዳው ገቨ አንዲሁም ያውራሹው ገቨ ጭምር አነ ዱትገደሎለቸው በጥብዮ ያሰሰቡ መሆና ቸውን የሚያረጋገጥ ሆኖ በክቡር ነትያ አስተያየት ለይ ለጉዳዩ አጥጋቢ ሆኖ የሚገኘው በቀርቡ ሁኔታውን ያቡኑት ናክፍሉ ኢሲስ ቀሶስ ፡ አቡነ ዩሴፍ ተወይቱው ሃብክ አንዲሰው ቢደረገ የተሻለ ነው የሚለ ስለሆነ ለአቡነ ዩሴፍ ጥያቄ አስተለልፈገ የሰጡት መሬስ ፣ ይኸው በታ ገዳም ቢሆነ ለመገንጀትም ሆነ ለአገረ በዉም ይዉቀጣል የሚለ ሆኖ ከክቡር ነትያ የተለከው መሰስ ኑሮ ኖሮበ ከታዩ በኋላ፣ ይኸው በታ ገዳም ሆኖ በገዳም ደረሻ አንዲተዳደርና አነዩ አገረ ሁኔታ ለገ ዳሙ የሚበታውን በታ መገንጀትም አንዳይጉዳ ለገዳሙም መርሻና ለክርና ተም የክርሻ በታ አንዳያገበ ቸው በቂ የሆነ መረት ተወስኖ የክፍሉ ኢሲስ ቀሶስና ያውራሹው ገዛ በሉበት ከለለው አንዲያስረክቡ መታዘዙን በማክበር ሕሰታውቃለሁ ፡፡=

ከማክበር ቦለሙ ታ ጋር

በሉሞንጎ ገበረ ማርያም
ዋና ፡ ጸሬክተር

ከፒ/ ለኢትዮጵያ ንጉሠ ነገሥት
" " ያገር ገዛት ሚኒስቴር
" " የገገዛብ
" ለቤተ ክህነት ጠቅላይ ቤ/

አዲስ አበባ

Appendix, XVii.



ማዓ አንበሳ ዘእምነገደ ይሁዳ
ቀዳማዊ ኃይለ ሥላሴ
ሠዮመ እግዚአብሔር ንጉሠ ነገሥት ዘኢትዮጵያ።

ለዳቀ እስጢፋ ዳቀ ማርያም ማኅበር
ስነገሠን በሠላሳ አራተኛው ዘመነ መንግሥታችን በንጉሠ ጠቅላይ ግዛት መተከለ አውራጃ ዳቀ እስጢፋ የዳንጉርን ዳቀ ማርያም ገዳም ሆኖ ተዳኗር ጌቅዳናል ጽቅመት ፲፪ ቀን ፲፱፻፳፫ ዓ ም አለፈን

Appendix, xviii.

የካቲት 16 ተ/ 1966 ዓ/ም

የሚያስ ቸኩል

ለኢትዮጵያ ንጉሠ ነገሥት መንግሥት
ለአገር ገዛት ሚኒስቴር
አዲስ አበባ ::

አኛ በጉሻሙ ጠ/ገዛት በመተከል አውራሻ በደንጉር ወረዳ የመገኘው ህዝቦች በአገው ምድር አውራሻ በተሟሃ ም/ወረዳ ገዛት የመገኘው ህዝቦች የደረሰብንን በደል ለከቡርነትዎ የምናመለክተው ከዚህ እንደሚከተለው ነው ::

1ኛ. በደንጉር ወረዳ ገዛት ብሚገኘው አርሶአደሮች ልዩ ስሙ ግንቡክ ከተባለው ላይ የዳንጉር ወረዳ ገዥ ፊታውራሪ አያሱ ዘለቀ የተባሉት 1000 ሺህ የሚሆነውን ህዝብ በረቀቀ ዘዴ ለጥቅማቸው ሲሉ እጅጉ ተሸለነ አሰሩ ጋይሉ በተባሉት በታች መሪነት አስመጥተው አርሶአደሮች ላይ ስላስፈራሩብን ለከቡርነትዎ ማመልከት ገድ ቆኖብኛል ስለዚህ ከዚህ በላይ ያቀረብነው አቤቱታችንን ከቡርነትዎ ተመልክተውልኝ ከላይ ስማቸው የተጠቀሰው ወረዳ ገዥ በመደጋገም አንደገለፀነው ለገልጽ ጥቅማቸው ሲሉ በርሶአደሮች አነሺያስነሱብን ብናመለክታቸው ተያቂ ያችንን አልተቀበሉንም ::

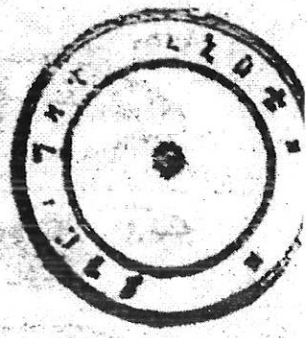
2ኛ. ስለዚህ ለከቡርነትዎ የመረረ አቤቱታችንን የመነጨርበው የበው ህይወት ከመጥፋትና የሰው ደም ከመፍሰስ አንድንድን አስቪይ ይሆነ የከቡርነትዎ የጨበቀ ትአዛዝ እንዲተላለፍ ይደረገልን ዘንድ በማከበር አናመለክታለን ::

አመልካቾች

በመተከል አውራሻ የዳንጉር ወረዳ ህዝቦችና በአገው ምድር አውራሻ ገዛት የተሟሃ ም/ወረዳ ሕዝቦች

ግልባጭ፣ ለጉሻሙ ጠ/ገዛት ጽ/ቤት
የብረ ማርቀስ ::
ለመተከል አውራሻገዛት ጽ/ቤት
ተ/ኃ/ጠር

ስለ ትክክል ግልባጭ



Appendix, xix.

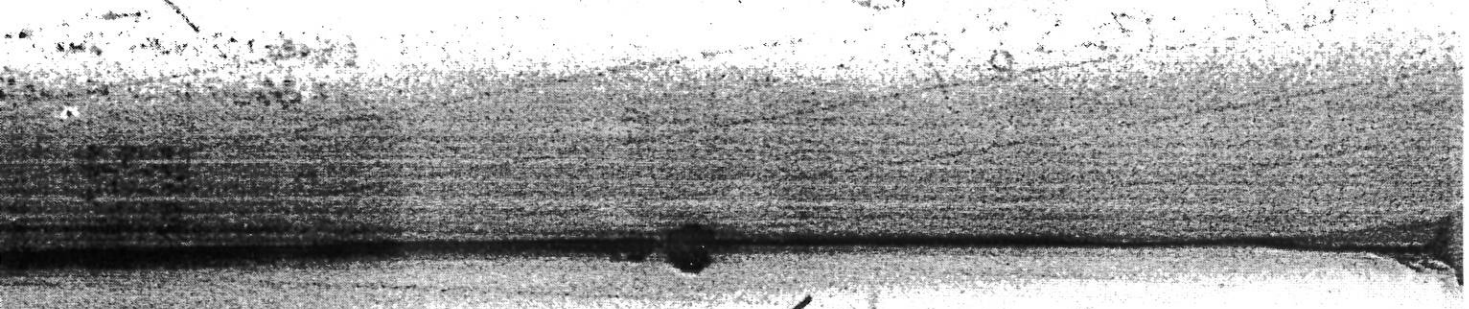
Appendix XX

12/9/66

1270

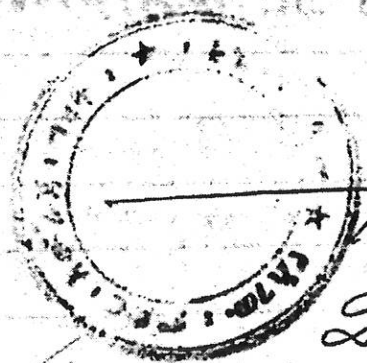
1770

Appendix, XXi.



ቁጥር=776/66
ዐ ዓ ም=13 ኅዳር ፡ ቀ ን=
ከአገር፡ ምክር=ጎዐራ=ማኅ፡ ቤተ
ክርስቲያን፡ ውስጥ፡ የተመዘገበ
ንብረት=አለ፡ መሆኑ=ተረጋግጧል።
ስለዚህ=ይህ፡ ደብዳቤ=ተሰጠው።
ሰኔ=ሰባት=ቀን=2444/1687 የተፈረመ።
ለተከሳሽ፡ ጠበቃ=ተሾመለት=ተከሳሽ=ስም=
ሰው፡ መሆን፡ ምክንያት፡ ወሰደ፡ ነው=ጎጃም=
ክልል=ውስጥ=ያለ፡ አንድ=ትልቅ=ገዳም።
ከዚህ=ገዳም=ከአንድ=መቶ=ሃምሳ=በላይ=
መነኮሳት=ይኖሩበታል።
ዳኛው=ከሳሽ=ጠበቃ=ተከሳሽ=ጠበቃ=
ምስክሮች=ሁሉ=ተሰብስበው=ነበር።
ዳኛው=ጠበቆች=ሁሉ=ተከራከሩ=
ከተከራከሩ=በኋላ=ዳኛው=ብይን=
ሰጠ።

ዳኛው



ጸሐፊው

23.8.66

Appendix, XXii

[illegible]

ለ[illegible] ጠ/ግዛት ጽ/ቤት

ቁ. 2625/50/66
16/[illegible]

ዲ/ጣ

በመተካከል፡ከወረዳ፡በጸንጉር፡ወረዳና፡በአካባቢ፡ምድር፡ከወረ
ዳ፡የተወሰነ፡ም/ወረዳ፡ግዛት፡ህዝቦች፡ሃገ፡የሚኙ፡ከብቶች፡ርስታችን፡በሆነ
ው፡ልዩ፡ስሙ፡ማያም ቡኝ፡በተባለው፡ቦታ፡የወረዳው፡ገዢ፡ፊታ፡ኸይሩ፡ዘ
ለቀ፡ከ1000 በላይ፡የሚሆኑ፡ከብቶች፡ይዘው፡እስከፊሩበን፡ቢሉ፡ባቀረ
ቡ፡አቤቱታ፡መሰረት፡በቁጥር፡8898/1770 መጋቢት፡3ቀን፡1966 ዓ.ም
የተጻፈልን፡ደብዳቤ፡ደርሶናል፡

ስለዚሁ፡ጉዳይ፡አቤቱታ፡ካቀረቡ፡በኋላ፡የጸንጉር፡ወረ
ግዛት፡ህዝብ፡መልዕክተኞች፡የወረዳው፡ገዢ፡ካጠቁን፡እያለ፡ያገለግሉ
መሀል፡በልዩ፡ሁኔታ፡ከብቶች፡የጸንጉር፡ወረዳ፡ገዢ፡ፊታ፡ኸይሩ፡ዘለቀ
በፀጥታው፡በኩል፡አስጊ፡ሁኔታ፡እንደማይፈጥር፡ወደ፡ወረዳው፡ሄደው
በሾችው፡አማካይነት፡የሠፈሩ፡ከብቶች፡በሰላም፡እንዲነሱ፡አርምጃ፡እ
ንዲወስዱ፡የጻገለ፡ትዕዛዝ፡ሰጥተን፡

የጠ/ግዛቱ፡ጽ/ቤትም፡ቁጥሩ፡14/6/66 መጋቢት፡2ቀን፡1966
ዓ.ም፡በሆነው፡ደብዳቤ፡እንዲያውቀው፡ማድረጉን፡በዚሁ፡እንገልጻ፡ለ
ለን፡እናስታውቃለን፡

የጸንጉር፡ወረዳ፡ገዢ፡ፊታ፡ኸይሩ፡ዘለቀ፡በሚያዝያ፡ወር፡1966
ዓ.ም፡በደብዳቤ፡ወረዳ፡ግዛት፡በመንግሥቱ፡ቀበሌ፡ከሚኖሩ፡የወለጋ፡ከ
መካከል፡20 የሚሆኑ፡ወኪሎች፡ከወረዳው፡ካተማዋት፡እዲስ፡በተቋቋ
መው፡ማኅበር፡ከሄ፡እንዲስፋፋ፡ከድር ገበሬ፡ኮሮ፡ፀጥታው፡ደረሰ
መንግሥት፡ከቶማር፡ካሄ፡እንዲወድቁ፡ህዝቡም፡እርስ፡በርሱ፡እ
ዲታወቅ፡ለማስገ፡በሰጠኋቸው፡ትዕዛዝ፡መሠረት፡20 ወንዶች፡ከብቶች
ሠፈሩበት፡ቦታ፡ከስካስተው፡አቸው፡ሰቀደም፡ሠፈሩባቸው፡መንታ፡ወ
ቀበሌ፡ተመልሰው፡በስካም፡ይኖራሉ፡

ካዚያም፡ወዲህ፡ህዝቡ፡ሠከማዊ፡መንፈስ፡በማስየት፡ፀጥ
ታው፡ተኣብሮ፡ይገኛል፡

[illegible]፡1000 ከብቶች፡በርስታችን፡ካሄ፡ሰፈሩብን፡የ
በሉት፡አቤቱታ፡እውነትነት፡የሌለው፡ሃገሩን፡ለማበጥ፡ለማስፈት፡የቀረበ
ው፡

እንደምንገምተውም፡አቤቱታው፡የቀረበው፡አዲስ፡አበባ፡
ኖሩ፡እንደ፡እንዶ፡ተወካዮች፡ነዋሪዎች፡በትቀር፡በተካዩ፡የጸንጉር፡ወረ
ግዛት፡ህዝብ፡በመስደነው፡እስተ[illegible]፡አርምጃ፡የተደበተ፡ከመሆኑ፡

%

Appendix, XXii, B

አራጋጣሪው: _____

ስለዚህ: ጉዳዩ: በበላኩ: የፍትህጠቅ: አስተያየት: ቢኖር:
ንጉሰ: መሪያ: ግዛት: ላበሰው: አስኳ: አመጣጭ: ያከል: መሬት: በማ ያ
ር: አል: በተዘረ: ያልሠፈረበት: በመሬ: ላብት: የአበሪ: ከልማ
ም ችላት: ያለው: በዐበሩት: አገሩን: አልያም: በአር: የተደገፈ: ነ
ት: የአስተዳደሪ: ጥቅም: ለማግኘት: የመሰለ: ጀዘኑ: የመንግሥ
ወይም: የባለር: ለት: ለወሰኑ: የተቆረጠ: ቃለኪ: አስከመሰረ: በሚ
ንግሥት: አማካይነት: የህዝብ: ሚስጢር: ናሮግራም: ሊሳሳ
ሲገባ: የመረጃ: ህዝብ: ባለርስቶች: መሪል: ላት: የሚሉት:
ቁጥር/ተራ: ዘርቀ: በአማካኝ: አንገብርበት: ሲሉ: ነበር: አቅር
በጠ/ግዘቱ: ደረቦች: አስተዳደር: ጉባኤ: በፍቦች: ጠያቂ: ሊ
መከላከል: በሷለ: ያማባት: አዲስ: አበበ: መጓሚመከላ
ስተር: መ/ቦች: መከላከያ: ያለውሳኔ: በቋሚ: አከለሚገኝ:
የዚህ: ያማበት: አስት ካያ: መስኬ: ማግኘት: ፀጥታ
ከመሠረቱ: አስተዳደር: በመሬ: አከበከር: መሆኑን: በማካ
ባለው: _____

አስከልኩት

25/8/66

9565

1770/ጽ3

ቁ-ጉር 24/8/66

አ.ፍ.መ/167-ሂሳብ ክፍል

Appendix, xxiii.

ቁጥር፡ ፪፲፩/፲፭

ግንቦት ፲፱ ቀን ፲፱፻፶፪ ዓ.ም.

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የጉጃም ጠቅላይ ግዛት

ለክቡር ራስ አገዛርጋቸው መሸሻ
ዓገር ማዘዣ ሀዲስአለም

ክቡር ሆይ፤

በመሐላ አወራው በነገደ ኾንቃአው ወሉጎ ዐሥቃይ ሠዋ መሬዳና ግሎ መሬዳ ግ ሉ ዓመዳዳሉዳዱጉ ሠራዊቱ በከረገመ ሉ ሠራ ዐወገና ዓሠሬዳ ፲፻ ከፍሉ አን ዳዓመታ ኾወጋ አገዉ አከሂን መሳ ሉ ግመ አሬካሬ ለአሆየ ከረገመ ሉ አመግባ ሉ በሉ አ አከሂን ሉ ሉ ሉ ሠራዋ ን አዳዲ ዓ ዳ ረግፅ ዘጎ ዐመአከር አናሰመ አገ ሉ አ ን

ግመአከር ለአቶ ኃ ር

ደጃዝማች የማኔ ሕሰን
ኤንደራሴ

አገ/ሉቀ/መጽሐፍ ከበዱ

23/9/52 ዓ.ም

ግንቦት 25.1952

ኢትዮጵያ ንጉሠ ነገሥት መንግሥት
ያገር ግዛት ሚኒስቴር
ገቢ ሆነ
ቀን 25-9-52
ቁጥር 23455

Appendix XXIV

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ጠርቱ፡ ም/ሚ/ር፣ 4/16187

ሐምሌ 19. 1964

ለኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የሕዝብ ጤና ጥበቃ ሚኒስቴር

ለኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የትምህርትና ሥነጥበብ ሚኒስቴር
አዲስ አበባ ።።

በጦቢያ ጠቅላይ ገዛት የሚገኘው የመ ተከል አውራጃ ከቡዲን መንግሥት ጋር በሰፊው የሚዋሰን ሲሆን በጠረፍ ተበለው የሚገኙ ኢትዮጵያው ያን በጤና አጠባበቅና በትምህርት በኩል የሚረዳቡት በቂ ድርጅት አለመኖራና በሱዳን መንግሥት በኩል በጠረፉ ላይ ከፍተኛ የጤና አጠባበቅ ጣቢያና የአዳሪ ትምህርት ቤት ቁጥር የኢትዮጵያን ዜጎች ጥምር አየተተበለ በመርዳት ላይ መሆኑ ከጠቅላይ ገዛቱ ተገልጧልናል ።።

እንደተጠለውም በአናት አገሩ በኩል መንም ዓይነት ዕርዳታ ያላገኘው ሕዝብ በጐረቤት መንግሥት ሰኪም ች አየተረዳ በሚደረግለት አቀባበል በትምህርት ቤት የሚማረው ወጣትና ሕዝብ ጽየበረከተ ስለሚሄድ ሁኔታው እጅግ የሚያስደስብ ሆኖ ይታያል ።።

የጤናን አጠባበቅና የትምህርትን ጥቅም በመረዳት ወደ ጐረቤት መንግሥት ሂደ የሚወሰደው ጥናት ስለ አናት ሀገሩ ያለውን የሀገር ፍቅር ስሜት ሲያጠናክረው ስለሚችል ይህ አሁን በመወገኛ ደረሻ የሚታየው ውሎ ቢያ ድር መልኩ አየተለወጠ ሀገሪቱን የሚጉዳ ከፍተኛ ችገር ማምጣቱ ስለማይቀር፣ በአስቸኳይ ተወገዶ የጤና አጠባበቅ ጣቢያና የገኛ ደረሻ ትምህርት ቤት አገ ሣሩ አንዲደረገ አናሳስባለን ።።

12/11/64

12/11/64

16/11/64

ተከተ

Appendix, XXV.

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የጦር ጠቅላይ ግዛት

ቁጥር 8298/13
ግንቦት 26

ለከቡር ያገር ግዛት ሚኒስቴር በጣሞ ኦሞቲክ ጊዜ

ከቡር ሆይ፣

ለመትከል አዉራጃ ግዛት ዉስጥ ለከገለጹ የክብት ሸቪታ አዘዘሙ ሥራ የተሳኩትሃገዉቻ
ቀለ ዱረት ሊዲዉ ሸቪታዉን ለመከላከል ያሬታ መወዉን ክብት አገበተብ ሥዉል ሕዝቡን በጠቁሞት አለ
ማቸሁ ዓቶ መወዉን ክብቱ ከሳዳናችሁ ያሬታወመወዉን አርለከትከኖ ክሎ ቁሠንም በቤርማዉ አረገ
ጠ ለፕሊቲቻዉ ተመለለዋል።

ስለዚህመዉም መሠረት ያሚሆን ክዚያዉ አዉራጃ ግዛት ዱበተ በቁጥር 1906/ ሚያዝ
ያ ቀን ሠላሳ ዓ/ዳተዲሬክገ ትእንክል ግለባጭ ክዚሀ ጋር በማየያዝ ልክነዋል። ሕዝቡም ሳይ
ለመገዉ አገዲመያለዲዉ ይሄ ያክብት ሸቪታ ለመ አትሬክል ዱባሉሬ ይሄ ለሸ ታ ያ
ዲክገዉ ክብት ለሠገዉገ ዋበሉ ሉዐ/ለዋቻ መሞታቸዉገ አለዲዱ ዱር ሬ።

የቅለር ባዲጋ ዲሞት አዉራጃ ግዛቱም አገዲዚሀ በሸታዉ ተሳክሬ ክብቱ ሲሞተ ቆያዉገ
ዘኡታ ለዋቻ ክዘዋቻ መሞታቸዉገ ለለክልም ሆነ ቡቲ ለማለሞ ክአዉራጃዉ ገር ያርለናሬ።

ኦገያዊህ ያሞናርመለክተዉ መድኃኒቱር ሠሬተሮችቻ አለለቁዉመዉ ያተዘጋጃቱ አሕዝቡ
ገሬግለጠ ነበር አገቹ አክሊ አወነለሞ።

ኦገያ ያዉሞ ዬህገ ሞመሣለከ አገሩ ያክ በሸታ ሲንዘ ለጸለመዉ ለመየጥሬቱ ክለየንተቻ
ቀዉለዉ አዉር ገ ያሚ ያለጠተ ነዉ።

ጉዲቱሞ ለገቡ ሠነገለሰቱ መገግሠት ኦገቹ ለየአገዲገዬ ህዝብ አለመሆኑገ ክበርነተቻ አይዘንጋ
ር ያዘህ ክብት በሸታ ጉዲዬ ክገ ክሎ ታለበበት ጠነፃ ለማክኖም ሆነ ለማሩጠገ ኦገያጠሩ መ
ላክያ ካል ታሳክለቱ ለመሉ ገቹም ለዘሁ ሞክገያት ክብቱር ለዉ ክለማቱ ክላ ለገዉቹም አቀለት ብዘ
ጠ መቱሳዬ ማዘዱች ተሳልር ኦክርቱ ጉዲቱ ለዬ ያሚ ያዉርሱ ነዉ።

ለክዘህ ለቦርክተገ ለዘሁ ክማገለት ወር ዉለጥ ሀክሞችር መድኃኒቱ ክልዬለት ክለዬ ዘርዝ
ገ ኦገያለሠዉክዉ ለሕዝቡ ሳዬ ክገ ያለ ኦዲጋ ያዉሬለበተ መሠረት ክለየንተቻ ለመክከታለን።

ከማክበር ለሉሞት ጋር

ግዛ ገ

ቅጥር ጊቢ ጠቅላይ ግዛት

ካገር = ሳክሃዘንጥ

1/10/43 ለከቡር ያዉ ሚኒስቴር

አዲስ አበባ

ከይገዙ ገልገዉ ጋር

ለከቡር ያህዘብ ጤና ጥበቃ ሚኒስቴር

አዲስ አበባ

ከይገዙ ገልገዉ ጋር

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
ክፍለ ጦር ክፍለ ሚኒስቴር
የደረሰበት ቀን 10/ 43
ቁጥር 21345

Appendix, XXVI.

ቁጥር 429 /61
ነሃሴ 28 ቀን 1961 ዓ.ም.

የኢትዮጵያ ንጉሠ ነገሥት መንግሥት
በርሻ ሚኒስቴር
የጉሻሎ ጠ/ገዛት የስርሻ ሥራ ጽ/ቤት

ለጉሻሎ ጠ/ገዛት ጽ/ቤት
ደብረ ማርቶስ

በመ ተከል አውራጃ ገዛት ውስጥ በየጊዜው ያለቁ ያለቁ የከብት በሽታ ተነስተ ጉዳት ስለማድረሱ በርከት ያሉ ደብዳቤዎች ተጽፈውልናል ከነዚሁ ውስጥ ጥቂቶቹን አገጠቃላለን::

1ኛ. መስከረም 4 /60 ዓ.ም በቁጥር 12867 /278 /1

2ኛ. የካቲት 7 /60 " " 4685 /278 /10 የተጻፈልንን ደብዳቤዎች መሠረት በማድረግ በደክተር ታምራት ኃይለየሱስ የሚመራ ተዘዋዋሪ የከብት ሐኪምና ጊዜው ከበቂ ድርጅት ጋር አዘጋጅትን ወደ አውራጃው ገዛት ልከን ክትባቱ በልቁ ልቁ መከ ንያት ከብቱን አቅርቦ ለማስከተብና ለማስከተብ ፈቃደኛ ባለመሆኑ ለመጀመሪያና ለቁሉ አበል ብዙ ገንዘብ ወጭ ሆኖ ሥራው በሚገባ ባለመሠራቱ የደረሰውን ችግር ሰኔ 22 /60 ዓ.ም በቁጥር 1556 /60 በተጻፈ ደብዳቤ ገልጸናል፣

እንደገና በዚሁ አውራጃ ገዛት ውስጥ በየጎንደር ወረዳ ደቁ ልቁ የከብት በሽታ መነሳቱን ያውቃልንው ገሸ በሪፖርት መገለጻቸው ተጠቅሶ ሠራተኞች ካበቂ መድኃኒት ጋር በአስቸኳይ እንዲንደስ ነሐሴ 29 /60 ዓ.ም በቁጥር 12435 /10 የተጻፈልን ከመሆኑም ሌላ የዚሁ አውራጃ የደዝብ እንደራሴ የሆኑት የተከበሩ አቶ ፀመጡ ዘለቀ ከላይ በተጠቀሰው ወረዳ ገዛት ውስጥ የወተቴ የሚጋባና የገንዲ በሽታ ገብቶ በከብቶች ላይ ጉዳት ያደረሰ መሆኑን ለኢትዮጵያ ን.ነ.መ. የርሻ ሚኒስቴር ነሐሴ 29 /60 ዓ.ም በቁጥር 13 /60 በተጻፈ ደብዳቤ አመልክተው ሠራተኛና መድኃኒት ለንዲሰጣቸው ስለተጠላ አርሶ አደሩን በጎላፊነት አስፈርመን ከበቂ መድኃኒትና የእስሞና መሣሪያ ጋር ሁለት የከብት ክትባት ሠራተኞች በ13 /1 /61 ሰጥተናቸው ተግባሩ ያለጉ ሥራ በመሳ ጉደል ተከናውኗል፣

1ኛ. ከተሳከው 10,000 ደዝ የደስታ /ናይተቲ/ ክትባት መድኃኒት ውስጥ 8,700 ከብቶች ተከትበው የ1,300 ከብት መድኃኒት ተበላሽቷል፣

2ኛ. 1,125 ደዝ የሠመባ ክትባት መድኃኒት ተልኮ በሙሉ ተበላሽቷል

3ኛ. ከተሳከው 600 የገንዲ መድኃኒት ውስጥ 200 ከብቶች ብቻ ታክመው የቀረው 400 በደህና ተመልሷል

ከዚህ ባሳይ ለንዲተገለጸው ሁሉ የተከበሩት የዱዝብ እንደራሴ በአገራ ሳይ የሰዳውን የከብት ባመባ በሽታ ገብቷል በማለት ሳያረጋገው ለበሳይ መ/ቤት አመልክተው ያስወሰኑ ሲሆን ሕዝቡ ከብቱን አቅርቦ በዚህ መድኃኒት እንዲያስከትብ ባለመደረጋቸው ከተወሰነለት ያገልግሎት ጊዜ ተሳልፍ በከንቱ ተበላሽቷል፣

[illegible] የርሻ ሚኒስቴር ደረር ታፈሰ

Appendix, XXVii.

ቁጥር 34/1473/ዐመ/963

አዲስ አበባ፣ የካቲት 6 ቀን፣ 1963 ዓ.ም.

ኢትዮጵያ ንጉሥት መንግሥት
ትምህርትና ሥነ ጥበብ ሚኒስቴር
IMPERIAL ETHIOPIAN GOVERNMENT
MINISTRY OF EDUCATION & FINE ARTS

ለኢትዮጵያ ንጉሠ ነገሥት መንግሥት
የአገር ጉዳት ሚኒስቴር
አዲስ አበባ

በጉዳም ጠቅላይ ገዛት የሚገኘው የመ ተከል አውራጃ ከቡዳን ጋር የሚቀበን በመሆኑና ሕዝቡ በጤና ጥበታና በ ትምህርት በኩል የሚረዳበት በቂ ድርጅት ከለመኖሩ የተነሳ የቡዳን መንግሥት በጠረፉ ሳይ በሠራው የጤና አገልግሉት መስጫና አዳሪ ትምህርት ቤት የኢትዮጵያ ዜጐች የሆኑትንም ጭምር እየተቀበለ ስለሚረዳ፣ ይህ ይዘታ ወደፊት እየተለመደና እየሰፋ ቢሔድ ችገር ሲያስከትል ስለሚችል ጥናት ተደርጉ የጤና አገልግሉት መስጫና የ1ኛ ደረጃ ት/ቤት አንዲሠራ በሚከበብ ሐምሌ 19 ቀን 64 ዓ.ም በቁጥር 4/16187 የተጻፈው ደርቧል።

በ ትምህርት ሚኒስቴር በኩል በዚሁ በ ተጠቀሰው አውራጃ ከዚህ በፊት የጠ/ዛት ት/ቤቶች ጽ/ቤት ከጠቀላይ ገዛትና ከአውራጃው ገዛት ጽ/ቤት ጋር እየተመ,ከረ አጥንቶ ባስተላለፈልን መሠረት በ1963 ዓ.ም በተጻጻፊ ጋይለ ሥላሴ በር ተማ አንዱ የአንደኛ ደረጃ ት/ቤት አንዲሠራ አድርገን ለብዙ ተማሪዎች አገልግሉት መስጠት ላይ ይገኛል። በ1964 ዓ.ም መገታ ወሃ ከ ተከለ ተበሊ ላይ 1 የአንደኛ ረጃ ት/ቤት አሠኝ ተናል። አሁንም አንደዚሁ ተወንቶ በ ተላለፈልን መሠረት በ1965 .ም ድጠጤና ማሙክ በ ተከሉት ስፍራዎች ሁለት ሙሉ ድርጅት የሚኖራቸው የአንደኛ ረጃ ት/ቤቶች አንዲሠሩ በዕቅድ ተይዘዋል። ወደ ፊም ስለዚህ ጉዳይ የሚተባበሩ ለማት መ/ቤቶች ቢኖሩ ትምህርት ሚኒስቴርም የጉዳዩን አስፈላጊነትና ሁኔታ አያጠና ተባበር ፈታደኛ መሆኑን አንገልጻለን።

ከሰላምታ ጋር

ጋይለ የሱስ አበጅ
የአንደኛ ደረጃ ት/ቤቶች ዋና ተቆጣጣሪና
የማይምናን ትምህርት መምሪያ
ዳይት ሚኒስትር

Appendix XXVIII.

ሞዴል 260
ሲቪ መ/ ቁ ፫

№ 21044

በሕዝብ መዋጮ ለሚሠራ ሥራ
የገንዘብ መቀበያ ደረሰኝ ።

ጠቅላይ ግዛት ገፈ ዴግሞ አውራጃ መሶቦ
ወረዳ ቄጌሮ ከ/ ም/ ወረዳ ቦሌቦ
የከፋይ ስም ከነአባቱ ሻነሃሁንኘ ባንኤ
የከፈለው ገንዘብ ልክ በአኃዝ ፹ ብር ሰማንያ
» በፊደል ሰማንያ ብር ብቻ
የከፈለበት ምክንያት ለአንቱ ባለሬቴቴ ሃይለ
ዮሐንስ ኘሮጀክት መዋጮ

መርሐ ግብሩ የተፈጸመበትን ዘመን ከ፲፱፻፷፫ ዓ. ም.

የጸሐፊ ፊርማ ቴሶዳግሙ ኃይሌ
የገንዘብ ተቀባይ ፊርማ አበበ ቀና

ይህ የገንዘብ ደረሰኝ በሦስት ግልባጭ ተጽፎ ኹሉ ለገንዘብ ከፋዩ ይሰጣል ።
ኹለተኛው ለጠቅላይ ግዛቱ ጽሕፈት ቤት መቆጣጠሪያ ክፍል ይላክል ።
ሦስተኛው ላይጉረድ በገንዘብ ሰብሳቢው ድርጅት መሥሪያ ቤት ይቀመጣል ።

Appendix, XXIX.

የኢትዮጵያ ኦርቶዶክስ ቤተ ክርስቲያን
መንበረ ፓትርያርክ
Ethiopian Orthodox Church patriarchate

P. O. Box 128
Addis Ababa
ቁጥር 3951/30
No.

የካቲት 12 ቀን 1961 ዓ.ም
196

ለሰበር ደኅዝግቸ ደረጀ መኮነን
የጉሽም ወ/ገዛኀ አገደራሴ
ደብረ ማር ቀሰ፣

በጉሽም ወ/ገዛኀ ውስተ ጣዖተገኘው ደቀ ማር ያም ደቀ አሰዉሩ ገፃዎ መነ ኮሳቱ የሚረኳተ የሕሰ ወናሮ ከገርማዊ ኛገህይ ተረቀያ ተገዝቀ በገፃው አሰ ተፃፃፊ በአስ ገበረ ማር ያም ኃይለ ጌርጊስ ኃሳሬ ነተ አሰከ መ ተከሰ ተልኩሰ::

ከዚያ በኋሳ ገገ አሰከ ገፃው ለማዱረሰ ሰለተቸገረ በሚያለውና በማቸው የመጋዝ ዘፃ ከገፃው ደርሶ ሥራ አገኚያዮር ከመ ነሻው ደያሮ አሰከ ገፃው ዱረሰ ያሉ የመንገሥተ ባለሥሰጣናቸ አገኚተቢበሩ ተአዛዝያ አገኚተሳለናና ወና ሮውዎ ሥራ መደመራገ ከሰር ነተያ አገኚገለጨለኘ ከበፀሬ ወቀኳ አሰነ ተያናሰ ርአሰ ሊያነ ጳጳሳተ ወፖተር ያርከ ዘአሌ ደኖያ አገዱጳጨናለያ መ ታዘዘገ በማክበር አገለጳለሁ::=

ከመ ገረማዬ ሰላም ታ ጋር

ንዱረ አድ አርምያስ ከዉደ
የየ ሥራ አስኪያጅ

Appendix XXX.

አባ ቴዎፍሎስ
ፓትረያርክ ርእሰ ሊቃነ ጳጳሳት
ዘኢትዮጵያ ፤ ወዕጨጌ ፤ ዘመንበረ
ተክለ ሃይማኖት
ልዩ ጽሕፈት ቤት
. አዲስ አበባ

ABBA THEOPHILOS
PATRIARCH OF ETHIOPIA
& "ICHTEGE ZEMENBERE
TEKLEHAIMANOT"

P. O. BOX 1178 (1283)
ADDIS ABABA

ቁጥር 614/6499
No.

ቀን ሰኔ ፲ - 1965 ዓ.ም
DATE

ለማኅበረ ደቀ ማር ያም ደቀ አስጢፋ

ወፍጨው በሰላም ደርሶ ተቋሞ ሥራ መጀመሩን በመግለጽ ሰኔ 1/65 ዓ.ም. የጻፋቸሁት ደብዳቤ ለብፁዕ ወቅዱስ ፓትረያርክ ቀርቦ ከተመለከቱት በኋላ፤_

ወፍጨው ደርሶ ተቋሞ ለገጻሙ አገለግሎት ሥራ በመጀመሩ ደስ የሚያሰኝ መሆኑን በመግለጽ አጽፍላቸሁ ዘንድ መታዘዙን አስታውቃለሁ::_

ከመንፈሳዊ ሰላምታ ጋር

