A History of Awāsh Sabāt kîlō Town from the 1880s to 2008

A Thesis Submitted to the Department of History and Heritage Management, School of Graduate Studies, Haramaya University

In Partial Fulfillment of the Requirements for the Degree of Master of Art in History

Hussein Adem

Advisor: - Gutema Imana (Ph.D.)

March, 2014

Haramaya, Ethiopia

SCHOOL OF GRADUATE STUDIES   HARAMAYA UNIVERSITY

As thesis research advisor, I hereby certify that I have read and evaluated this thesis prepared under my guidance by *Hussein Adem* entitled A History of Awãsh Sabãt Kilõ Town from the 1880s to 2008. I recommend that it be submitted as fulfilling the thesis requirement.

Major Advisor_____

_____ _____

Signature   Date

As members of the Board of Examiners of the M.A. thesis open defense examination, we certify that we have read and evaluated the thesis prepared by *Hussein Adem*   and examined the candidate. We recommend that the thesis be accepted as fulfilling the thesis requirements for the degree of Master of Art in History.

_____ _____   _____

Chairperson   Signature   Date

_____ _____   _____

Internal Examiner   Signature   Date

_____ _____   _____

External Examiner   Signature   Date

Final approval and acceptance of the thesis is contingent upon the submission of final copy of the thesis to council of graduate studies (CGS) through the departmental or school graduate committee (DGC or SGC) of the candidate.

DEDICATION

This thesis is dedicated to my mother.

STATEMENT OF THE AUTHOR

First, I declare that this thesis is my bonafide work and that all source of materials used for thesis have been dully acknowledged. This thesis has been submitted in partial fulfillment of the requirement for an M.A. degree at Haramaya University and is deposited at the University Library to be made available to borrowers under the rules of the Library. I truly declare that this thesis is not submitted to any other institution anywhere for the award of any academic degree diploma or certificate.

Brief quotations from this thesis are allowable without special permission provided that accurate acknowledgment of source is made. Requests for permission for extended quotation from or reproduction of this manuscript in whole or in part may be granted by the head of the school of graduate studies when in his or her judgment the proposed use of the material is in the interest of scholarship. In all other instances, however, permission must be obtained from the author.

Name: Hussein Adem

Signature _____

Place: Haramaya University, Haramaya

Date of Submission _____

BIOGRAPHICAL SKETCH

The researcher, *Hussein Adem,* was born in January 1983 in Matahãrã town. He attended his elementary education in Abãddir Elementary School from 1989 to 1993 and senior secondary education in Marti and Arbagnoch comprehensive secondary schools from 1994 to 2001.

He then joined Bahr Dar University Faculty of Social Sciences in 2002 and was awarded a BEd Degree in History in 2005. After his graduation, he was employed by the Dire Dawa Education Bureau and has been serving as a teacher in a high school since then. He joined the Graduate School of Haramaya University for a Master of Art degree in History in 2009.

Acknowledgment

Without the endeavors of others one cannot easily test the fruits of this world. Therefore, I would like to thank all individuals who supported me in the course of this study.

First of all, I would like to express my heartfelt gratitude to Dr. Gutema Imana, my research advisor. Despite his excessive workload, he devoted his time to read the draft of the thesis and made constructive comments and suggestions that helped me to present the work in its present form.

I also owe a lot of thanks to Fãyõ Mohãmad for taking all the difficulties in typing this thesis manuscript.

My thanks also go to my friends for their encouragement and supportive ideas in preparing the thesis.

Last, but not least, my special and deepest gratitude goes to my beloved mother, Wasilã Ahmad, for her moral encouragement to accomplish the work.

Transliteration

I. The seven sounds in Amharic are represented as follows

<u>Amharic</u>   <u>Transliteration</u>

	Amharic	Transliteration
1st	መ	*ma*
2nd	ሙ	*mu/mũ*
3rd	ሚ	*miî*
4th	ማ	*mã*
5th	ሜ	*me/mē*
6th	ም	*mi/m*
7th	ሞ	*mo/mõ*

II. Regarding the sixth form in the above list, it must be noted that "i" will be suffixed to a letter only if the letter is vocalize or stressed. As general rule the "i" is not required when the sixth form is the last letter of a word.

<u>Amharic</u>	<u>Transliteration</u>
ተርብ	*tarb*
መምህር	*mamhir*

III. Palatal sounds are represented as follows:

<u>Amharic</u>	<u>Transliteration</u>
ሸ	*Sha*
ጨ	<u>*Cha*</u>
ኘ	*Gne*
ዠ	*Zh*
ጀ	*Ja*

Example

Amharic	Transliteration
ጨር ጨር	*Char̲char̲*

   IV: Glottal sounds are represented as follows:

Amharic	Transliteration
ቀ	*Qa*
ከ	*Ka*

Example:

Amharic	Transliteration
ቀጭኔ	*Qach̲ine*
ከረዩ	*Karrayyu*

  IV. Dental sounds represented as follows:

Amharic	Transliteration
ጠ	*T̲a*
ጸ	*Tsa*

Example

Amharic	Transliteration
ጤፍ	*T̲ef*

V. Labial sound represented as follows:

Amharic	Transliteration
በ	*Ba*
ጰ	*Pha*

Example:

Amharic	Transliteration
በ ለ ው·	*Balaw*
ጳ ወሎስ	*Phawulos*

VI. Germination should always be indicated by doubling the consonant letters.

Example:

Amharic	Transliteration
ካ ሣ	*Kãsã*

VII. Consecutive vowels are separated by Apostrophe.

Amharic	Transliteration
ሚካ ኤል	*Mîkã'el*

TABLE OF CONTENTS

List of tables   Page

PREFACE

The establishment of a small settlement along the Awāsh River in the fourth quarter of the 19th century laid the Nuclei for the foundation of Awāsh town. Though, the age of the town exceeds a century no one has done a historical research on the town. It was this fact that initiated the writer of the thesis to make a historical study on the town.

The thesis is divided into eight chapters. The first three chapters are composed of general background, literature review and methodology. The fourth chapter discusses the early history of the town from origin to the Italian occupation period. The fifth chapter deals with the growth and expansion of the town in the post Italian occupation period. The sixth chapter assesses the development of social services in the town. The seventh chapter focuses on the socio-economic condition of the town. Finally, the last chapter deals with the summary and conclusion of the work.

In the process of data gathering, several problems were encountered. For instance, there is no written historical account left behind either by travelers or home researchers about the town. In addition, some of the concerned authorities in the town were not willing to give some archival materials which would have given more depth to the work. Thus, the study is based mainly on data from the record office of the municipality of the town and oral information from informants living in the town and the nearby areas.

Finally, mention should be made that the study only lays a base for further research and the writer in no way claims that this work is dully complete.

Abstract

The historical studies so far conducted on Ethiopian urbanization emphasized the foundation, growth and development of big towns. As a result, the urbanization process of small towns such as Awāsh Sabãt kîlō got little or no attention by these studies. Therefore, this thesis attempts to fill the gap by dealing with the historical development of Awāsh Sabãt kîlō town (1880s-2008). The research has examined the different socio-economic and political factors that were responsible for the emergence, growth and development of the town. It also tries to show that the long established assumption that the foundation of Awāsh Sabãt kîlō town was closely associated with the establishment of the railway station in the area seeems groundless. The town was founded around three decades before the arrival of the railway line in the area. The research also attempts to settle the controversies about the origin of the name of the town, Awāsh Sabãt kîlō, by cross checking the different sources. The thesis has credited that the establishment of the railway station in the area, the Italian occupation and the construction of the highway which passes through the town have great contribution to the development and subsequently in giving modern urban feature to the town. The thesis also justifies the town had close relation with the neighboring Karrayyu, Itu and Afar pastoralist and semi pastoralist communities. In general, the thesis has its own contribution in increasing the understanding of the history of Awāsh Sabãt kîlō town.

CHAPTER I: INTRODUCTION

1.1. Background of the study

The ancient human history experienced the appearance of several patterns of civilizations across the world. In most of the civilizations, long distance trade was considered as both the symptom and motor of change.[1] This trade had played an important role in the economy and had led to the emergence of towns and urban civilizations.[2]

The emergence of towns had played a great role in the breaking of the existing assumption of living only in rural areas on subsistence farming. Towns promoted the division of labor and also planted the seeds for the emergence of new societies that were dependent on non-farming activities. They became the centre of science technology, commerce and trade.[3]

Regarding the urban history of Ethiopia, prior to the 12th century A.D. it had few towns and cities. Due to the tradition of "political nomadism", Ethiopia had no permanent capital until the fourth decade of the 17th century. This problem of wondering capital was only permanently solved after the establishment of Addis Ababa in the late 19th century.[4]

Menelik IIs territorial expansion and conquest of the southern peoples in the 19th century had an important role for the foundation of new garrison towns for effective control of the conquered land.[5]

However, it is wrong to conclude that there were no towns in the south before Menelik's territorial expansion to the south.[1] There were a number of commercial towns and cities that

---

[1] J.M Robert. 1993. *A Short History of the World.* Oxford University Press, New York.

[2] B.A Ogot 1992. *General History of Africa: Africa from the Sixteenth to the Eighteenth Century*. California University Press, California.

[3] *Ibd*.

[4] Alula Abate,1985. Urbanization and Regional Development in Ethiopia". *Colloguim Geographicum*.Vol.18.Bonn.

[5] Bahru Zewde, 1998. *A History of Modern Ethiopia (1855-1974).* Addis Ababa University Press, Addis Ababa.

flourished along the major long-distance trade routes before Menelik's territorial expansion. The most important trade items of the time were incense, myrrh and gum.[2]

Similar to some towns of the south, the town of Awāsh Sabãt Kîlõ is believed to be founded before Shawãñ territorial expansion into the region. According to informants the establishment of the town coincided with the European penetration into the country for trade and other reasons in the 19th century.[3]

1.2.   **Statement of the Problem**

The historical studies of Ethiopian towns give more attention to the capital, Addis Ababa, and other large towns. However, there are some works done by students of history and other researchers on the historical development, change and continuity of various small towns established across the country.

These works have contributed to a broad understanding of the process of urbanization in Ethiopia. However, these works have given little or no attention to the process of urbanization of Awāsh Sabãt kîlõ Town. But it is wrong to conclude that, there is no work done on the history of Awāsh Sabãt kîlõ town. Among these works, the municipality of the town prepared a small paper which narrates the history of the town briefly. The work does not include the importance of the rail-way transport for the expansion of the town and discusses nothing about the roles of the Italians for the growth and development of the town. Others like, Tibebe Eshete and Maria Ottway give only a highlight about the establishment of Awāsh Sabãt kîlõ town.[4]

Despite the fact that the different works give important and brief information about the presence of Awāsh Sabãt kîlõ town as a town, the works do not deal with the history of the town

---

[1] J. Ronald Horvath. 1970. "The Process of Urban Agglomeration in Ethiopia. " *Journal of Ethiopian Studies,* Vol.8. No 2.

[2] Richard Pankhurst.1977. "The History of Shewan Towns from the Rise of Menelik to the Founding of Addis Ababa." *Proceeding of the Fifth International Conference of Ethiopian Studies.* Nice.

[3] Informants: Mohãmad Sayd, Ziyin Ahmad, Abdukarîm Mohãmad.

[4] Tibebe, 1988."A History of Jijiga Town from 1891-1974." M.A. Thesis,   Department of History, Addis Ababa University.; Marina Otway. 1970. *Urbanization in Ethiopia a text with Integrated Readings.* Addis Ababa University Press, Addis Ababa.

exhaustively. And there is no comprehensive and all rounded study which focuses on the historical processes of Awāsh Sabãt kîlõ town from its foundation to the present.

On the other hand, the various works pointed out that the town of Awāsh Sabãt kîlõ was born after the introduction of the rail-way in Ethiopia to serve as a station for the newly constructed rail transport.[1] But local sources suggest that the town was established before the opening of the railway station in the area in the1880s by Portuguese citizens who came for trade. This sharp contradiction of sources requires research which fills gap of knowledge.

1.3.   Objectives of the Research

General objective

The general objective of the research was to reconstruct the history of Awāsh Sabãt kîlõ town from its foundation to 2008.

The specific objectives of the study were:

1. to examine socio-economic and political factors that were responsible for the birth of Awāsh Sabãt kîlõ town.
2. to assess socio-economic and political factors that contributed to the growth and development of the town.

1.4.   Research Questions

The research questions of this work are the following:

1. what socio- economic and political factors led to the foundation of Awāsh Sabãt kîlõ Town?
2. what factors contributed to the growth and development of Awāsh Sabãt kîlõ town?

The research attempted to address these fundamental questions related to the history of the town of Awāsh Sabãt kîlõ.

---

[1] Tibebe. 1988.

1.5.   Significance of the Study

Since the research covered the period from the establishment of the town to 2008, the study will contribute to urban studies of the country in general and *Awãsh Sabã*t kîlõ town in particular. Additionally, the study will serve as a spring board for the reconstruction of the economic, cultural and social history of Awāsh town. Furthermore, the outcome of the study will hopefully be helpful for future researchers who would be interested in the history of the town. Generally, the output of this study will be important for historians, students of history as well as general readers.

1.6.   Scope and Limitations of the Study

This research has examined the historical evolution of Awāsh Sabãt kîlõ town from its establishment to 2008. The 1880s is selected because it was the time in which small settlements which later developed to Awāsh Sabãt kîlõ town began to appear on the bank of the Awāsh River. The year 2008 is selected because it was the year in which the town celebrated its 125th year anniversary.

The work mainly focuses on the major issues that had relevance to the foundation and growth of the town. Hence, it has its own limitations.

CHAPTER II: LITERATURE REVIEW

2.1. Emergence of the Early Towns in the World

About 8000 years ago, the population of the world was made up of small bands of hunters and collectors, who lived mainly in the sub tropical zones. But during this time major technological change known as Neolithic revolution (Agricultural revolution) was believed to have occurred. The revolution transformed the traditional migratory hunter-collector living style into a sedentary farming. Then the gradual improvements in farming laid a ground for surplus production of food. The surplus food production enabled some sections of a community to specialize in non- farming activities. This became the base for the emergence of small towns. Later on, around 1500 BC, it is believed that larger towns and urban centers emerged with wider functions.[1]

Scholars argue that the urban centers of today are the products of a very long evolutionary change of settlements. They believe that no two towns or cities were exactly similar. It may be broadly similar but may have had different landscapes, economies, cultures, and societies.[2]

There were several factors that influenced the emergence of towns in time and space across the world. Among the most important factors security or protection against the surrounding enemies was important. For instance, Jericho, built around the 9th century B.C, was the oldest city known to have had walls. Similarly for the reason of protection and security the towns of Durham and Edinburg were built up on high grounds to control the movement of the surrounding rural area.[3]

The existence of long distance trade route was also another most important factor behind the emergence of towns. For instance, the cities of Paris, London and other several Italian cities emerged along the major trading lines.[4] In addition to this the development of trade made towns and cities rich and prosperous. Xian in china was known as the "Rome of East Asia" because of

---

[1] David Waugh 2000. *Geography an Integrated Approach*. 3[rd]ed. Nelson Thorns Publisher, U.K.Pp. 388-389.
[2] Tim Hall. 1998.*Urban Geography*. 3rd ed. Rutledge press, London. P. 25.
[3] Waugh, 2000: P. 390.
[4] H.J. Blij 1996. *Human Geography culture society and space*. 5[th]ed. Wiley Press, New York.. P. 360.

its booming trade. In America notable urban growth was also taking place in the Yucatan peninsula of Mexico and Guatemala.[1]

Other factors like the availability of building materials, food supplies, water and fuel supplies were important determining factors for the emergence of towns.[2]

Though the establishment of towns and cities began at the early days of human history, the number of people who lived in them was small. For instance, in 1800 AD only 3 percent of world populations lived in towns and cities.[3] Between 1801 to 1910, towns highly expanded. However, the process of expansion was more or less unplanned.[4] Rapid process of urbanization took place in the world twice in time and space. The first rapid process of urbanization took place in the 19th century Europe and other industrialized world, due to rapid economic progress, while the second fast process of urbanization took place in the 1950's in the economically less developed countries of the world. This happened due to multiple factors like rural-urban migration, high birth rate, and low death rates that resulted in "uncontrolled" growth of many cities.[5]

2.2. Traces of Urbanization in Africa

Ancient Egypt, the centre of ancient human civilization in general and Africans in particular, emerged from a peculiar set of conditions centered on the ecology of the Nile Valley, surrounded by hostile desert lands. Around 3600 BC, the dispersed agricultural village communities of the valley grew larger, and established towns. For instance, at the important site of Naqada north of Heraconpolis, there was a walled town as early as 3600 BC. The growth of this town was mainly related to gold trade and sophisticated crafts technology.[6]

---

[1] Blij, P. 380.
[2] Waugh, 2000:P. 390.
[3] *Ibd.P* . 390.
[4] Robert P. 349.
[5] Waugh P. 518.
[6] Freeman Charles. *Egypt, Greece, and Rome: Civilizations of the Ancient Mediterranean.* Oxford University Press, New York. Pp.17-18.

According to Paul Johnson, "all nations are born in war, conquest and crime usually concealed by the obscurity of a distant past".[1] In a similar fashion, after a serious of civil war, in 3100 BC, king Narmer achieved Egyptian unification and his successor founded a capital city for the old kingdom at Memphis.[2]

Later on, in the time of the new kingdom, around 2180 BC, different administrative as well as commercial capitals emerged. The well known of the town of the period was Thebes.[3]

In the same river valley of the Nile, but in its upper course, another earlier African civilization was established at Meroe. It was an important centre of metal work and manufacture of Iron weapons. It was also important centre of trade and administration.[4]

In West Africa different trading cities were developed along the southern margin of the Saharan desert. For instance, in the 14th century, the city of Timbuktu was a major centre of governance, trade and university.[5]

The 16th century, however, brought discontinuity and crisis to the West African process of Urbanization. It was mainly coincided with the beginning of the Trans-Atlantic slave trade which drained the human resource of the region. This forced the rest of the people to engage in a migrant economy in its primitive sense.[6]

In the southern part of the continent, the stone ruins of Great Zimbabwe marked the emergence of an early African city around 12th century AD.[7]

2.3. Trends and Processes of Urbanization in Ethiopia

As a result of a strong commercial link between south Arabians and East Africans, the Sabeans appeared to have had colonized a very vast area and founded the kingdom of Abyssinia in around

---

[1] Johnson Paul. 1999. *A History of the American People*. HarperCollins Publisher, New York P. 3.
[2] Freeman,P. 18.
[3] *Ibd*. Pp. 26-27.
[4] Blij, P. 373.
[5] Ibd.
[6] Ogot, Pp. 36-39.
[7] Blij, P. 374.

750 BC.[1] Long after the establishment of the kingdom of Abyssinia, in the 5th century BC important towns like Yeha began to appear in the region.[2]

In the pre-Aksumite period, Ethiopia was generally characterized as a rural country of smaller and large villages.[3] However, the period witnessed that Ethiopia had some elements of small urban settlements .[4]

As time went on, the country came to have a number of urban centre's which attest to the fact that Ethiopia did not totally lack of urban centers.[5] Though little is known of their sizes, Aksumite state had many towns of different functions. Nevertheless, Aksum was the most prominent of the towns of the period.[6]

The seventh century expansion of the Arabs to the Middle East and North Africa made the decline of the trading link of Aksum with the Mediterranean world. As a result, the commercial expansion of Ethiopia was turned mainly towards the South east and South west part of Ethiopia.[7]

During the Zagwe period, the capital was established at Roha and served as the administrative, economic and cultural centre for the dynasty.[8]

Following the fall of the Zagwe Dynasty, due to the wandering of capitals[9] the Ethiopian medieval monarchs faced problem of moving camps.[10] Due to this, the reigning monarchs with

---

[1] Bernard Lewis. 1993. *The Arabs in History*. Oxford University Press, New York. P. 18.

[2] Bahru: 1998.

[3]   Mesfin Woldemariam. 1989. *Some Aspects of Urbanization on Pre Twentieth Century Ethiopia.* Addis Ababa University Press, Addis Ababa. P. 2.

[4] Bahru. P.45.

[5] Richard Pankhurst. 1968. An Introduction to the Economic History of Ethiopia from 1880-1935. Addis Ababa University Press, Addis Ababa. P.68.

[6] Mesfin, P. 4.

[7]   Lapiso G. Dilebo. 2003. *An Introduction to Ethiopian History from Megalithic Age to the Republic Circa 13,000 BC to 2000 AD.* Addis Ababa. P. 38.

[8] Girma Belachew. 1998. "Foundation and Development of Bichena To1974." BEd. Thesis, Department of History, Bahr Dar University. P. 1.

[9] Alula .P. 29.

[10] Bahru .P. 60.

their courtiers and soldiers were always on the move. Despite the moving nature of capitals, after the middle of 15th century, there were some endeavors to set up a relatively permanent capital by King Zarã Yai'qob. He founded the town of Dabra Birhan in 1454.[1] However, the tradition of wandering capitals came to an end with the foundation of Gondar as a political, commercial and cultural centre of the Christian highland in 1636 by king Fasilades.[2]

The distraction of Gondar as a capital by emperor Tewodros II, brought an era of moving capital once again.[3] During the 18th and 19th centuries, there were other small towns with various population sizes. The most known were Adwa, Dabra Tãbor, Ankobar, and Hãrar.[4]

The process of urbanization in Ethiopia, which previously highly connected with the rise of political capitals, acquired a new impetus at the close of 19th and early 20th centuries.[5] This happened following Menelik's territorial expansion, the introduction of modern transport technologies, and consolidation of political power by the central government.[6]

The expansion of Menelik's domain in the late 19th century resulted in the establishment of new garrisons for administration of the newly incorporated territories in the south, south East and the south west.[7]

Prior to the foundation of Addis Ababa, there were a few towns of commercial value in the southern and eastern parts of Ethiopia.[8] The construction of the Ethio-Djibouti railway line also created a fertile ground for the rise of a number of stations, which were originally set up to supply workers with food and other materials as well as for traffic control. As a result, important towns developed out of these small camps.[9]

---

[1] Bahru. P. 60.
[2] Alula.P. 53.
[3] Ottway .P. 35.
[4] Tibebe.P. 1.
[5] Otway. Pp 20-21; Bahru. P. 38.
[6] Tibebe. P. 153.
[7] Ottway.P. 172.
[8] Horvath. P. 81.
[9] Tibebe.P. 153; Ottway.P. 172.

Some sources also indicate that there were different reasons for the railway company (Compagnie Imperial des chemin de fer Ethiopien) to select an area to use it as a station. Among the number of reasons the most important one was the availability of abundant water in the area for the cooling systems of the trains.[1] After the railway line reached Dirẽ Dãwã in 1902, the construction continued and reached Awāsh Sabãt kîlõ town in 1912.[2]

As mentioned above, along the railway line availability of water was a decisive factor in the selection of sites for the station.[3] Similarly, due to the nearness of Awāsh Sabãt kîlõ town to the river Awãsh, the company selected the place for a station. This development marked the real beginning of the foundation of Awāsh Sabãt kîlõ town.[4] However, according to the elders of the town, the foundation of Awāsh Sabãt kîlõ town antedates the establishment of a railway station in the area. Rather, it was established by Portuguese traders who came to this area for trade in the 1880s.[5]

As indicated earlier, trade route was the most important factor for the emergence of new towns. In the south, the main trade route to Zaylã ran in the direction of the South east crossing the area around the modern sites of Dirẽ Dãwã and the walled city of Hãrar. The route moved westerly direction towards the Awãsh basin. Then before crossing the Awãsh River the route was divided into two branches. The first branch went to Dãwãrõ, in the south west direction. The second branch crossed the Awãsh River and again divided into two branches. One of these branches went to the eastern slopes of the Shawãn Mountain to the sultanate of Ifat, while the other branch went near to mount Fentãllē.[6] According to Pankhurst the ninetieth century southeast trade route was more profitable and linked the interior of Shawã with Hãrar and the coast. However, the route was dangerous because of the presence of religious fanaticism of the Hãrarî;

[1] *Ibid.*

[2] Mersch and Bezait, 2010. *Dire Dawa: Visitors Guide*. Addis Ababa, Premium plus Press, Addis Ababa. P. 51.

[3] *Ibd*. P. 12.

[4] Tibebe.P. 153.

[5] Informants: Mohãmad Sayd, Ziyin Ahmad, Abdukarim Mohãmad.

[6] Taddesse Tamirat.1972. *Church and State in Ethiopia 1270-1527*. Oxford: Clarendon Press, Oxford. Pp. 83-84.

the presence of tropical disease in the Awãsh area; and the presence of dangerous animals.[1] Most likely this route touched the present site of Awāsh Sabãt kîlõ.

CHAPTER III: MATERIALS AND METHOD

3.1. Description of the Study Area

According to the imperial government state structure arrangement of Ethiopia Awāsh Sabãt kîlõ town was located in Shawã Ṯaqlãy Gizãt, Yararinã Karrayyu Awurãjã Fantãllē Waradã. But at

---

[1] Pankhurst Richard.1977. "The History of Shewan Towns from the Rise of Menelik to the Founding of Addis Ababa." *Proceeding of the Fifth International Conference of Ethiopian Studies.* Nice. P. 48.

present, because of the change in state structural arrangement the town was incorporated into Afar regional state, Fantãllē Waradã . [1]

Map of Afãr Regional State
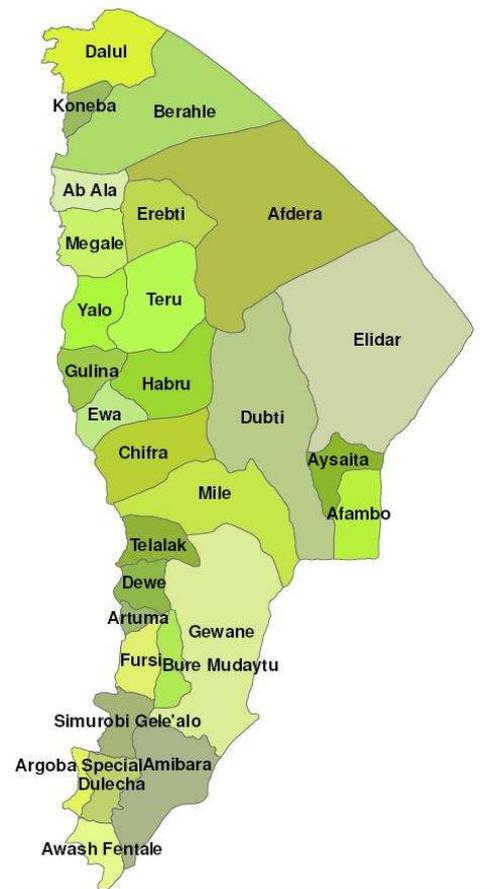
Source: http//www en.wikepedia.org/wiki/Afar_Region.

Map of Awãsh Sabãt Kĺlõ Town

---

[1] Municipality of Awāsh town 2008.P.1.

Source: http//www en.wikepedia.org/wiki/Afar_Region.

The town is located 230 kilometers east of Addis Ababa and 335 Kilo meters south of the regional capital, Samarã; and 42 kilo meters from the next regional town Gobi Rasu Adabtole.[1]

---

[1] Municipality of Awāsh town 2008P.P.1.

The town is bounded by Oromia regional state of Fantãllē waradã in the east and the south, Amebãrã woradã in the north, Amhara regional state of Barahat_waradã and dulachã Argobã Liyu waradã in the west.[1]

Geographically, the town is located at $8^0$59'43" North latitude and $40^0$10'44" East longitude.[2] The town and it's environ is hot and semi desert. Among the various control of climate altitudinal location is important. The town is situated at 750 meter above sea level. This made the climatic condition of the town hot throughout the year. The annual average temperature is 29.5^0 celicius.[3]

The Town receives 500 – 600 mm of rainfall per year. The rain is erratic and this affects the rain feed agriculture of the area.[4] The town is situated on 25 Gãshã of plain land and surrounded by Asabõt of western Hãrarge and Fantãllē Mountains.[5]

The town is entirely found in the Awâsh River drainage system. Despite the hot climatic condition of the region, the town is endowed with natural beauty thanks to the Awash River which flows along its eastern boundary. The river gives life to this hostile climatic region and makes life better.[6]

According to the 2008 population Census of Ethiopia, the town has a total population of 34,531 (Municipality of.[7] The ethnic composition of the town population includes Argobã, Oromo, Afãr, Amhara and members of other nationalities of the country currently live in the town.

3.2. Methods of Data Collection

The study was constructed through systematic data collection from various sources of information. The researcher has consulted library materials which are available in the Libraries

---

[1] *Ibid*.
[2] Http://www Collins maps. Com.
[3] Municipality of Awāsh town, 2008.P.1.
[4] *Ibd*.
[5] *Ibd*.
[6] *Ibd*.
[7] *Ibd*.

of Addis Ababa University, Dirē Dãwã University, Dirē Dãwã town and other private collections. The information obtained from these libraries were important in establishing the background and in linking the history of Awāsh Sabãt kĩlõ town with other towns.

However, the study largely depended on careful collection of archival sources available at archival Centre of the municipality of Awāsh Sabãt kĩlõ town and various institutions in the town; the Institute of Ethiopian Studies (IES) is also crucial source of information. Moreover documents which are available in the hands of individuals like that of diaries, letters and other written materials were utilized in the construction of the history of the town.

Oral information was collected from carefully selected knowledgeable informants in Awash and Matahãrã towns and 53 informants were used to provide the necessary historical information. For the effective exploitation of the living memory of informants, the aged, the middle aged groups, women and religious fathers were carefully selected. Individual as well as group interviews were conducted. The researcher used audio visual materials such as tape recorder and photo camera to recall all the necessary information effectively with high quality. This contributed to get authentic and valid information about the town.

3.3. Methods of Data Analysis

To analyze the data collected from secondary, archival and oral sources, the researcher carefully examined and looked at the data closely and critically to avoid inappropriate information. The researcher did this by comparing and contrasting the different sources. To make sure whether the information and the figures collected were correct, the researcher had cross-checked the various data. Data was properly interpreted to have a good understanding about the past.

CHAPTER IV: EARLY HISTORY OF THE TOWN

4.1. The Foundation of Awāsh Sabãt kîlõ Town

The foundation and growth of the town of Awāsh Sabãt kîlõ was not an overnight phenomenon. Therefore, this chapter deals with the fundamental reasons for the beginning of an early settlement of people along the western side of the Awāsh River and its subsequent growth to the level of a town.

The elders of the town reflected opposing views on the time of the emergence of Awāsh Sabãt kîlõ town. The first group of informants argued that the town was born in the1880s, after the coming of the Portuguese traders and the establishment of a settlement on the site where the town is now located. The traders selected the site to get rest before starting to travel the most difficult and dangerous slopes of mount Fantãllē. According to this group, the establishment of the railway station in the area in 1912/1913 further expanded and insured the permanent existence of the settlement in the area.[1] On the other hand, the second group of elders argued that the town was founded after the introduction of the railway station in the region. This group believes that the Portuguese traders came to the region and established a temporary settlement only for a brief period. The settlement only served the Portuguese for a short period until they went back to their country at the end of their trading activity.[2] However, it is hardly possible to prove that whether these traders were Portuguese or not.

According to a short paper prepared by the municipality entitled "Awāsh Sabãt Kîlõ Katamã Yatamasaratachibat 125 Amat Akabābar" simply translated the 125 year anniversary of Awāsh Sabãt kîlõ Town, celebrated in 2008, devoted itself to explain that the town was established before the foundation of the railway station in the area.[3]

This paper and the first group of informants agreed on points that the Portuguese were responsible for the foundation of the present Awāsh town. But most probably the second group

---

[1] Informants: Mohãmad Sayd, Ziyin Ahmad, Abdukarîm Mohãmad.
[2] Informants: Sayd Faqi, Sa'ale Ise and Kalid Ali.
[3] Municipality of Awãsh town 2008.P.1.

of informants may not properly understood the impact of the establishment of the so called " non permanent settlement" of the Portuguese traders as an important event which planted the seeds for the emergence of permanent settlement in the region.

In addition, it is hard to conclude that the opening of the railway station in the area was a stepping stone for the foundation of Awāsh town. In this regard, Alfred Ilg even reached Awāsh river around a decade after the foundation of the town, in the 1890s. Up on his arrival, he found a wooden bridge over the Awāsh river. Then, he changed the wooden bridge by an iron one which increased the strength of the bridge to transport the construction materials to the railway line.[1]

As mentioned in chapter one, trade and trade routes were important factors for the emergence of new towns in Ethiopia. The seventh century AD expansion of the Muslim Arabs in the Middle East and North Africa led to the decline of the trade between Aksum and the Mediterranean world. As a result the commercial expansion of Ethiopia was turned mainly towards the south, south east and south west of Ethiopia.[2]

In the south, the medieval Zaylã trade route ran in the direction of the south east crossed the area around the modern sites of Dirē Dãwã and Hãrar. The Zaylã route moved in westerly direction towards the *Awãsh* basin, then before crossing the river, the route divided into two branches. The first branch went to Dãwãrõ in the south west direction; the second branch crossed the *Awãsh* river and again divided into two branches. One of these branches went to the eastern slopes of the Shawã Mountain to the sultanate of Ifãt, while the second branch went to the near mount Fantãllē.[3]

According to Richard Pankhurst, in the 19th century several trade routes connected the central part of the country with the coast. Among the several trade routes that linked the centre of

---

[1] Informants: Mohãmad Sayd, Ziyin Ahmad, Abdukarîm Mohãmad.
[2] Lapiso.P. 38.
[3] Taddese. Pp. 83-84.

Ethiopia with the coast was the Shawã Tigray trade route. This route went via Shano, mãjite, waldiyã, Ashangē, Adwã and Massawa.[1]

The other Principal trade route run east ward from Aliyu Ambã to the two important ports of the time, Tãjurã and Zaylã. This route was the shortest and repeatedly used by caravan traders from Shawã and Ifãt. The traders provided ivory, and gold to the coast. However, this route was temporarily closed in the 1840's due to the outbreak of conflict, but the route was re opened in the last quarter of the 19th century.[2]

The longest of all the trade routes, perhaps the most difficult but the most profitable Shawãn trade route moved further eastern direction to the city of Hãrar. The route was divided into two branches, one went from Shawã to Hãrar and the second route moved from Hãrar to the coast. The prevalence of malaria in the Awãsh area and the existence of religious extremists in Hãrar as well as the presence of dangerous wild animals made the route very difficult.[3] Probably, along this route the town of Awãsh Sabãt kîlõ was founded.[4]

The presence of religious tolerance in the 1880's, and 1890's was another factor for the beginning of an early settlement in the present site of Awãsh.[5] Islam was highly expanded into the interior from the coast to the kingdoms of Southern Ethiopia. As a result, Islamic culture highly developed in the region. Due to this, there was an entrenched Islamic culture in the region and Muslims interacted with Christian communities. The relation was sometimes peaceful and other time of conflict.[6] Due to the presence of relative peace between the Muslims and Christians in the late 19th century, the so called Portuguese traders were able to settle in the vicinity of the present Awāsh town.[7]

---

[1] Richard Pankhurst. 1964. "The Beginning of Modern Medicine in Ethiopia. *Ethiopian Observer*. Vol. lx. No. 2. Addis Ababa University Press, Addis Ababa. Pp. 47 -49.
[2] *Ibid*.
[3] *Ibid*.
[4] Informants: Mohãmad Sayd Abdulhãkîm Mohãmad, Ziyin Ahmad.
[5] Informants: Alsãsã Ahãy, Ege Ese, orsisõ Hãsan, Uto wãldi.
[6] O. Neuman, 1902. From the Somali Coast through Southern Ethiopia." *Geographic Journal Vol.* xx. Oxford. P.63.

[7] Informants: Alsãsã Ahãy, Ege Ese, orsisõ Hãsan, Uto wãldi.

It is not a debatable issue about the Portuguese like father Antonio Fernandez and others Catholic missionaries' knowledge about the geography of Ethiopia in general and the southern region in particular. In the 17th Century the Catholic missionaries using the Zaylã trade route penetrated deep in to the interior of the southern region and moved as far as ''the most'' southerly region of Ethiopia called it Enãryã.[1]

Similarly but the mission is different in the 19th Century the Portuguese traders, though their number were very few came to Ethiopia for trading activity. These traders settled in the vicinity of Awāsh town which marked the real beginning of the foundation of the town.

4.2. The origin of the Name of the Town

The origin of the name Awāsh Sabãt kîlõ is still unknown. Different groups of informants suggested different views about the origin of the name of the town particularly on the origin of the name Sabãt Kîlõ.

The first group of informants believe that the name Awāsh Sabãt kilõ was derived from the name of Awãsh river, the Afar word 'Subã' meaning butter and the English word kilo.[2] Before the town gained its present name the traditional Afar merchants traded butter with the Argobbã people in a traditional weight measuring instruments in a market place little far away from Awãsh river. However, this traditional weight measuring instrument, called Consarbã at various levels of capacity was replaced by a new and modern weight measuring instrument called kilõ in the late 1930's. While they used this modern weight measuring instrument the traditional Afar merchants adopted the word kilõ. Then they began to call this daily market place as Awāsh Subã kîlõ. According to this group of informants from the word Subã kîlõ, Sabãt kîlõ was corrupted. It was because of the non Afar traders' mispronunciation the word Subã. Following this, other traders began to call the town Awāsh Sabãt kîlõ.[3]

---

[1] Manoel De Almeda. 1954. *Some Records of Ethiopia 1593-1646*. Hakuyt Society, London. Pp.149-161.
[2] Informants: Nagiso Adãye, Ali Mustafã, Bãrã Ali.
[3] Informants: Nagîso Adãyẽ, Ali Mustafã, Bãrã Ali.

The second group of informants argued differently. They suggested that the town got its present name due to the distance of the centre of town from Aw$\tilde{a}$sh river. The group explained that the centre of town is seven kilo meter far away from the Aw$\tilde{a}$sh river. Because of this, the people began to call the town as Aw$\tilde{a}$sh Sab$\tilde{a}t$ k$\hat{i}$lo.[1]

Still the third group of informants presented different opinions. They argued that the town was named after the beginning of trading activity between the local and Yemeni Arab traders who settled in the town since the 1920's and 1930's. This group of informants believes that the local traders and the Yemeni Arabs exchanged goods by measuring their trade items in kilogram. In their interaction the Yemeni Arab measured the trade item and said, the item weighed "Sab'$\bar{a}$" kil$\tilde{o}$. Sab'$\bar{a}$ is an Arabic word meaning seven. Then these traders called this daily market place as Aw$\bar{a}$sh Sab$\bar{a}t$ k$\hat{i}$l$\tilde{o}$. This group of informants believed that from this the name Aw$\tilde{a}$sh Sab$\tilde{a}t$ k$\hat{i}$l$\tilde{o}$ was derived.[2]

As indicated different group of informants had different views about the origin of the name of the town. Probably the first group of informants' argument may have a grain of truth about the origin of the name of the town. It is because until recent times the researcher personally knows some traditional Afar elders who call the town, Aw$\bar{a}$sh Sub$\tilde{a}$ kil$\tilde{o}$. The second and third group of informants most likely failed to understand the origin of the name of the town. For instance, the distance between Aw$\bar{a}$sh town and river Aw$\bar{a}$sh is not seven kil$\tilde{o}$ meters. It is less than that. In this regard, the second group of elders' assumption is incorrect. The third group of elders' argument is based on a trading relation between small local traders and Arab merchants during a given time. Whether the story is true or not, it is hardly possible to prove.

---

[1] Informants: Moh$\tilde{a}$mad Sayd, Ali W$\tilde{a}$se.
[2] Informants: Sayd Faqi, Moh$\tilde{a}$mad Husen.

4.3. The Opening of the Railway Station and the Permanency of Awāsh Town.

The railway transport was the icebreaker in Ethiopia's modern overland transport. It was safe, fast and relatively cheaper transport which linked the interior of Ethiopia with the port in particular and to the external world in general.[1]

Alfred IIg was the first man in introducing the idea of constructing the railway line to connect the capital, Addis Ababa with the coast. But the ideas was began to be realized after the signing of Menelik-IIg concession in March 9, 1894, At this stage IIg established a company to construct a railway line from Djibouti via Hãrar and Entoto to the white Nile.[2]

Alfred IIg established a railway company called "Compagnie Imperiale de chemin defer Ethiopiens" and it began construction work in collaboration with a French man, Leon Chefneux from Djibouti in 1897. After five years of construction the line reached Dirẽ Dãwã in 1902. After this the company faced financial difficulties. As a result the French government took the initiative to construct the line from Dirẽ Dãwã to Addis Ababa.[3]

In January 30, 1908, for the smooth running of constructing the line the French government and Menelik concluded a new agreement. The agreement established a new company called. "Compagnie chemin defer Franco Ethiopien de Djibouti a' Addis Ababa". And the agreement also ensured Ethiopia's high influence on the railway line. According to article IV of the agreement, Ethiopia allowed some amount of land for the construction of the line, stations, workshops and depots. This agreement reduced the width of land which was granted in the former agreement. But from the border of Ethiopia to Dirẽ Dãwã the former 1000 meter on the side of the line was reassured. From Dirẽ Dãwã to Awāsh station the width was diminished to 200 meters and from Awãsh to the capital the width was further reduced to 50 meters.[4]

---

[1] Gutema Imana. 1996. "A History of Adama Town from its Foundation up to 1974." M.A. Thesis, Department of History, Addis Ababa University. P. 33.

[2] *Ibid*.P. 34.

[3] Richard Pankhurst. 1963. " The Franco-Ethiopian railway and its History." *Ethiopia Observer*. Vol. 4. Addis Ababa University Press, Addis Ababa. Pp.348-349.

[4] Gutema. P. 35.

Similar to the caravan trade routes, the railway line was also responsible for the emergence of new towns and development of small villages to large sized towns.[1] The establishment of railway station in Awāsh Sabãt kȋlõ confirmed the permanent existence of the town and its relative rapid growth. The company began to introduce some modern urban facilities and delivered it to the railway workers and other residents of the town whose number was not more than 3000 people. [2]

One of the services introduced by the railway company was, pipe water supply but the water was directly piped from Awāsh river and provided to the railway station and the people without adding water treatment chemicals. The water was supplied twice a week on Monday and Thursday.[3] On the remaining of the days of the week the residents went to Awāsh river to fulfil their daily water requirements.[4]

The railway was also for runner in introducing electricity in the town. However, due to the shortage of electric power which was generated from deseal generator, the company did not distribute the service to the houses of the residents, rather it served only the railway station and the nearby company buildings.[5]

In addition to piped water and electricity, the railway company introduced the then new communication technology, telegraphy to the town.[6] The Menelik- IIg concession in its article VI forced the railway company to establish and operate a telegraph line along the entire railway passing areas.[7] As a result of the agreement, the town of Awãsh got the early opportunity to use telegraph technology.[8]

The introductions of these modern urban facilities had a great contribution in giving modern urban features to the town of Awāsh. These Urban facilities and the increment of the volume of

---

[1] Gutema. P. 39.
[2] Informants: Mohãmad Mão, Nafȋsã Ahmad.
[3] Engineering report on water supply system of Awāsh Sabãt kȋlõ town, 1960.
[4] Informants: Mohãmad Mão, Mohãmad Sayd, sayd Faqȋ, Tãdasa Tashoma.
[5] Informants: Tãdasa Tashoma, sayd Faqȋ, Mohãmad Sayd.
[6] Informants: Mohãmad Mão, Tãfasa Tafarã, Sayd Faqȋ.
[7] Gutema. P. 34.
[8] Informants: Mohãmad Mão, Tãfasa Tafarã, Sayd Faqȋ.

trade traffic attracted people from all over the country to the town. This in turn, increased the total population of the town.[1]

4.4. The Italian Occupation and its Impact on Awãsh Sabãt Kilô Town (1936 – 1941)

In December 1934 at Walwal a small scale clash broke out between the Ethiopians and Italians. The conflict caused the death of 100 Ethiopians. Then Italians pushed the Ethiopians and deeply entered into the Ogaden. The attempt of the Ethiopian Patriots, Dajãch Nasîbu and Fitãwurãrî Shifarãw to halt Italian advance was unsuccessful. Then the Ethiopian defense at Sãsabanẽ and Dagahãbur were controlled by the enemy at the end of March 1936. Finally, at the Battle of Analey 24 April, 1936, the Ethiopian troops were crushed and on May 5, 1936, without heavy resistance the Italians controlled the capital, Addis Ababa.[2]

The Italian colonizers came to Ethiopia after long preparation with their well developed and advanced technological skills and experiences and urban structures.[3]

Similar to other towns in the country the Italians made contribution in their attempt to give modern urban feature to the town of Awāsh Sabat kilo. By using local labor, the Italians carried out the construction of a hotel called Meridian Hotel. It was the first hotel built by the Italians in the town. They built roads, police station (still serving as a police station of the town), the Italians are also remembered for the construction of Air-port at a place called Awurã Gõdãnā on the out skirt of the town. However, the air port stopped to function after the withdrawal of the Italians from Ethiopia. The Italians also left their architectural styles in the resident and administrative buildings of the town.[4]

After five years of occupation, in 1941 the British and her colonial forces from Kenya called Jambo Kenyan by the local people controlled the Asabõt Mountain which is located east of the town. Using the mountain as a base of operation, the British forces with the assistance of

---

[1] Informants: Ahmad Amîn, Aytanaw Dãgne, Tãdîyõs Wãdã, Mohãmad Mão.
[2] A.J. Barker. 1968. *The Civilizing Mission: A History of the Italo –Ethiopian War of 1935-1936*. Dial Press: New York. P. 282.
[3] Gutema. P.16.
[4] Informants: Sayd Faqî, Mohãmad Mão, Boru Fantãllē.

Ethiopian patriots who knew the enemy possession in the town, gave valuable information to the British army. Then the British forces began to bombard the town. The reason for the air raid was the need to destroy Italian fortress in the town. At this stage, with the objective of stopping the British quick advance to the town the Italians destroyed the only functioning Railway Bridge on the Awāsh river. But to deal with the problem of bridge, the British constructed a small suspended bridge made of wire. The bridge temporarily solved the problem of crossing the river. Finally the British forces defeated the Italians.[1]

Later on in 1953, the railway bridge on the Awāsh river was rebuilt by Egyptian engineers under British supervision. In relation to the construction of this bridge, informants had an interesting memory. According to these informants, if a local worker fell down into the river accidentally used to say " አንድ የግንባታ እቃ ወደቀ" meaning one construction material fell down. According to informants the supervisors explained the falling of a person in the stated manner was only in order to avoid fear of the other workers.[2]

---

[1] Informants: Sayd Faqî, Mohãmad Mão, Mohãmad Sayd.
[2] Informants: Mohãmad Mão, Kãlid Sayd, Mohãmad Sayd.

CHAPTER V: DEVELOPMENT OF AWÃSH SABÃT KîLŎ TOWN IN POST ITALIAN PERIOD

5.1. The Establishment of Municipality

The post Italian occupation period witnessed a rapid change and progress in Awãsh town. Among these, the launching of municipal office was the core. As we know the municipal office of a town runs and manages the day to day activities of the town. For the proper discharging of the different activities in the town, the Imperial government of Ethiopia, based on proclamation number 74/37 established the municipality of the town in 1948.[1] The municipality was accountable to the then "ya Agar Astadãdar Minister" (Ministry of Interior) and the officials were appointed and ordered by provincial administrators.[2]

The town was small when the municipal office launched its function in 1948. During this time the town had no master plan. This resulted in unplanned construction of resident houses and shops.[3]

In the early years of its existence, the municipality faced problem of office, and qualified personnel. Moreover, the dwellers of the town and other traders did not want to pay taxes. This further complicated the problem. Due to this reason the municipality was unable to discharge its function effectively and efficiently. The problem continued until it was solved in the early 1950's with the increase of personnel.[4]

For the smooth running of its duty, the municipal office began to force the town people to involve in fund raising activities such as paying their taxes willingly. And the municipality collected revenue from urban land tax, market tax on market days, licensed traders and others. To collect taxes effectively, the municipality divided taxes into monthly and annually payable taxes. The

---

[1] Awãsh Sabãt Kîlõ town municipal archive, File No. /2298/2000.
[2] Informants: Mohãmad Mão, Kãsã Ababa.
[3] Informants: Mohãmad Mão, Nafîsã Ahmad, Mohãmad Sayd.
[4] Informants: Kãsã Ababa Nafîsã Ahmad, Mohãmad Mão, Mohãmad Sayd.

first types of taxes were mainly collected from the traditional drinking houses (Ṭaj Bet, Ṭalã Bet, and Araqe Bet) and other small scale traders in the town. While the second type of taxes were collected from urban land tax, shop owners, hotels and other businesses.[1]

In the first decade of its establishment, however, the municipality did not properly collect taxes, dues and other fees from the people. Hence the salary paid to its staff was little ranging from 25-285 birr. But in the 1970s the government tried to increase the salary of the municipal workers. For the purpose of comparison it is important to consider the 1976 and 1977 budget of the municipality.

Table 1: The 1976 and 1977 budget of the municipality for salary

No	Description	Allowed budget in birr	
		1976	1977
1.	Salary	7748.00	8264.00
2.	Desert allowance	2324.40	2479.20
3.	Pension	464.88	495.84
4.	Tool Excision	5725	7169.4
Total		16964.8	17706.68

Source: Awāsh Sabãt Kîlõ town municipal archive, File No 91/3489/1214/38

The first master plan of the town was prepared in the late 1970s. Consequently the new master plan removed many houses which were constructed without plan.[2]

5.2. The Foundation of Awāsh National Park and its Role for the Growth of the Town.

Ethiopia is a country rich in its historical and natural heritages which attracted local and foreign visitors. From this the country amassed large sum of revenue. To maximize the amount of

---

[1] Informants: Dãwit Tasfãye, Sisãy Kãsã , Tãdiyos Wãdã.
[2] Informants: Tãdasa Edosã, Yasuf Abagãz, Hãsan Sheh Hãrun.

revenue collected from tourism industry the various Ethiopian regimes endeavored a lot in the creation and protection of parks, games and reserves in different parts of the country. For instance, in 1959, his majesty Emperor Hailesellasie ordered the Imperial Ministry of Wild Life to create a wild life protection zone in Eastern Shawã in the Awāsh valley.[1] Accordingly, the Ministry of Wild Life in collaboration with the municipality of Awāsh established a free wild life protection area to the south of the town. And Hence in the 1960s the so called Awāsh National Park was established.[2]

Awāsh National Park became the nucleus of tourism industry in the area. As a result, large number of tourists flocked and visited the park each year. But similar to other places in the country, visitors faced some challenges such as problem of robbery, cheating and intimidation by some local people.[3]

To alleviate the problems the imperial government in collaboration with Shawã administrative and Awāsh police began to give proper protection for the tourists.[4] The security measures of the government had a direct impact in the constant growth of the number of visitors of the park. For instance, the number of tourists visited the park in 1967 were 2,836. The number reached 3,838 in the year 1968 and it further grew to 4,596 in 1969.[5] The number of visitors further grew in the last quarter of the 20th century.[6]

In addition to giving tourists protection and security, the government paid high attention to the protection of wild life both in and outside of the park. The extent of the concern of the government to prevent wild life from danger can be understood from the reaction of the government to the death of one monkey in Awāsh town in 1960. In response to the incident, officials ordered the police to investigate and identify the hunter and who was immediately brought to the court.[7]

---

[1] Awāsh Sabãt Kîlõ town municipal archive, File No 1019/10.
[2] Boshera Jerbo. 2002. "Environment, State and pastoral groups: A History of Awash national Park 1966-1991." MA. Thesis, Department of History Addis Ababa University. P. 19.
[3] Awāsh Sabãt Kîlõ town municipal archive, File No 358/2.
[4] Ibid.
[5] Boshera. P. 96.
[6] Informants: Mulugetã Mihrat and kadr Adam.
[7] Awāsh Sabãt Kîlõ town municipal archive, File No. 1548/10.

Implicitly or explicitly the Awāsh National Park has been of great importance in fueling the development process of Awāsh town. Significant number of visitors rested in the hotels of the town before or after visiting the park. They spent money for the services they acquired. In return, the revenue from tourists encouraged private inventors to involve in the construction of service delivery institutions in the town. [1]

To sum up, the growth of visitors number in the country as a whole and Awāsh National park in particular had great contribution to the development of the town of Awāsh in particular and the country in general.

5.3. The Derg Regime

According to informants, before the onset of the 1974 Ethiopian Revolution, the urban residents of the town enjoyed the right to possess extra urban land and houses. In this regard, town officials deserved special privilege and benefited a lot from the government land grant approach. As a result, state officials acquired extra land in the town. Members of the imperial militia and the army also enjoyed the opportunity of land gift in the town.[2]

However, it does not mean that the aforementioned section of the town residents were the only ones who deserved extra urban land and houses. Traders and wealthy individuals also had extra urban land and houses. This group acquired extra land not only from the state gift but also through buying.[3]

The expansion of land grant and the ability of wealthy merchants to buy land affected the physical growth of the town. Residents as well as commercial houses were constructed here and there.[4]

---

[1] Informants: Madam Hasting, Ahmadnur Adam.
[2] Informants: Mohãmad Mao, and Sayd Faqî.
[3] Informants: Tãdasa Edosã, Ayãle Ise and Mohãmad Sayd.
[4] Informants: Tadasã Edosã and Mohãmad Sayd.

The practice of possessing extra urban land and houses was continued until the outbreak of the 1974 Revolution.[1]

The incompetence of the imperial government of Haileselassie to resolve the agrarian problem; its inefficiency to develop the country's productive forces; its inability to improve the living standards and its failure to take action against the devastating famine of the 1960s resulted in the outbreak of the 1974 Ethiopian Revolution.[2] Then the revolution suddenly spread throughout the country and brought the change of order.[3]

5.3.1. The Impact of the Derg Urban Land Reform

Soon the Revolution was strengthened through various proclamations. The proclamations confirmed the overthrow of the monarchy and nationalization of the basic means of productions.[4] The proclamation and implementation of urban land reform of July 1975 came to affect the socio-economic condition of the country. According to this proclamation all extra urban land and residential houses were nationalized. As a result some urban dwellers of Awãsh lost their extra houses.[5]

During this period no one had the right to buy, sell and transfer urban land in the town. It was because the proclamation made urban land a state property. Consequently, the urban land and the nationalization of extra houses negatively affected the construction of extra dwelling houses by rich people. This resulted in the unprecedented shortage of dwelling houses in the town. According to the 1975 residential house statistics, the total number of residential houses in the

---

[1] Informants: Mohãmad Mão, and Sayd Faqî.

[2] Fred Haliday and Mazine Molynux, 1981. *The Ethiopian Revolution*. Verso Press, London. P.83.

[3] Giorgri Galperin. 1988. *Ethiopia Population Resources Economy*. Progress press, Moscow. P. 15.

[4] Desaleng Rahmeto. 1984. *Agrarian Reforms in Ethiopia. A Brief Asserssion Proceeding of the Seventh International Conference of Ethiopian Studies*. Sweden. P.541.

[5] Informants: Mohãmad Mão, ahmadnur Adam, Sayd Faqî.

town was 1081.[1] See table 2 for the better understanding of the type of houses constructed in Awāsh town in 1975.

Table 2: Total number of resident houses in Awāsh Sabãt Kilõ town in 1975

No.	Types of house	Amount in number
1.	Round thatched roof	10
2.	Wooden wall soil roof	71
3.	Wooden wall corrugated iron roof	184
4.	Bilocate wall corrugated iron roof	65
5.	Stone wall corrugated iron roof.	598
6.	Stone wall soil roof	93
Total		1081

Source: Awāsh Sabãt Kîlõ town municipal archive, File No 8497 /67.

The proclamation also affected the physical growth of the town. But the inhabitants of the town had the right to possess urban land up to 500 square meters for the building of their own residential houses and business houses.[2]

---

[1] Awāsh Sabãt Kîlõ town municipal archive, File No. 8497/67.
[2] Informants: Mohãmad Mão, Mohãmmad Sayd, Nafisã Ahmad.

Due to the prohibition of owning extra houses, the right to rent houses in the town became the duty of the municipality and urban dwellers association. The houses were rented with small amount and fixed price. Because of the revenue collected from renting urban houses, the financial capacity of the municipality showed an increment.[1]

5.3.2. Quarters of the Town

The construction of a bridge on the Awãsh river and the road that linked the town with Tandãhõ called the Awāsh Tandãhõ road, by the German construction company Skanska in 1973 ushered a new era in the growth and development of the town.[2]

After the construction of the Awāsh Tandãhõ road new settlement began to appear in the western side of the road. The settlement led to the foundation of the new Awāsh. The road became a major dividing line for the old and newAwāsh.[3]

The old Awāsh includes areas along the railway line and its station. Some of the Safars located in this quarter of the town are, Magãlã (a place where Chãt and contraband trade was widely practiced), Arab safar (established by the Yemeni Arabs, and the residents were mainly the Arabs and Argobbã), Mariyãm safar (located in the southern part of the town and mainly dominated by orthodox Christians), the newly established Charaqã safar and Awurã Godãnã.[4]

The New Awāsh is generally called Alolã, the name of a seasonal river which drains into the Awāsh river and crossing this quarter of the town. Alolã is also divided into different Safars such as: Afãr safar (this safar was established after the settlement program of the Derg that brought and settled the wa'imã Afãr pastoralists in 1976), Bank Safar, Gabarẽ Mãhiber and Tinshu Alola are some of the safars located in the New Awāsh.[5]

---

[1] Awāsh Sabãt Kîlõ town municipal archive, File No. 300/9564/71.
[2] Informants: Sayd Faqî, Mohãmad Mão, Bãrsubã Sarmole.
[3] Informants: Mohãmad Mão, Sayd Faqî, Mohãmad Sayd.
[4] Informants: Umar Mohãmad, Dãwît Tasfãye, Aytanaw Dãgnẽ.
[5] Informants: Asalmu Abhãbã, Mazgabu lamã, Sã'ale Isse.

The foundation of the New Awāsh had a remarkable contribution for the expansion of the town and the development of some urban facilities. For example, in 1977 the Ethiopian electric power corporation stretched the electric line from Matahãrã substation to Awāsh , and electrified the town.[1] In 1994, the Ethiopian Electric Power Corporation established the Awāsh electric substation and abandoned to use the old line which came from Matahãrã. Following the establishment of the substation at Awāsh different small scale industries began to flourish in the town. Lucy Cotton Jennings, the filler and gypsum factories are some of the industries found in the town.[2]

---

[1] Informants: Kiyãr Abdo, Ahmadnur Adam.
[2] Informants: Kiyãr Abdo, Sayd Faqî, Mohãmad Mão.

CHAPTER VI: THE DEVELOPMENT OF SOCIAL SERVICES IN THE TOWN

Since the establishment of the railway station in Awāsh Sabãt Kîlõ town, different social services began to flourish in the town. This chapter is fully dedicated to discuss these services.

6.1. Drinking Water Supply

In the early years of the town history, there was no treated piped water supply system. As a result, the urban dwellers used untreated water from the Awāsh River directly or they were supplied by the railway company. To fulfill the water requirement of the then functioning train (to cool the engines) and its workers, the railway company constructed a water pumping station on the Awāsh river in the second decade of the 20th century. The water was also delivered to the people (Engineering report on water supply system of Awãsh Sabãt Kîlõ Town 1960), and made it available twice a week on Monday and Thursday.[1]

The water was unsafe for drinking and required complete treatment. To treat the water properly, out of the existing railway system, four treatment chambers had to be used. However, the attempt of the municipality to use the existing pipe line and sedimentation chamber was unsuccessful. It was because the railway authority was not willing to hand over to the municipality, the existing system under any condition.[2] Therefore, to provide safe drinking water to the town, a new system had to be constructed. The municipality of the town allocated 44,000 birr for the construction purpose.[3] To cover the cost, an organization called "Commission of Ecumenical Service–Board of Bread for the World" allocated additional 40,000 birr on November 9, 1974.[4] Accordingly, the total amount of 84,000.00 birr was considered to be enough for the construction and provision of pure drinking water to the town. Attempt was also made to complete the project within the

---

[1] Informants: Mohãmad Mão, Mazgabu Lamã, Gabãbo Orsiso.
[2] Engineering report on water supply system of Awāsh Sabãt Kîlõ Town 1960.
[3] Ibid.
[4] Awāsh Sabãt Kîlõ town municipal archive, File No. 2/12/0023/10.

intended period and the inhabitants of the town highly participated in the work with a hope and enthusiasm.[1]

However, the construction was finalized after years of delay in the late 1970s. The reason for the sluggish progress of construction was the delay of the budget allowed by " Agar Astadãdar minister Yamãzagãjã betõch Wãnã masirîyã bet" (Ministry of Interior Municipalities Main Office). The delayed amount was 18,950 birr.[2] Additionally, the "Commission of Ecumenical Service–Board of Bread for the World" granted money was not made available immediately to the project work, but at the end the money was given to the municipality.[3] After years of ups and downs the water project was completed. According to chief engineer of urban water supply and sewerage Agency, *Ato* Ayala Hãbtamîkãel, the news of the completion of the project received extensive enthusiasm among people in churches of Germany which raised the fund. [4]

---

[1] Awãsh Sabãt Kîlõ town municipal archive, File No.1510.
[2] Awãsh Sabãt Kîlõ town municipal archive, File No.የ መ/ቁ/6/69.
[3] Awãsh Sabãt Kîlõ town municipal archive, File No.1510.
[4] Awãsh Sabãt Kîlõ town municipal archive, File No. 8/11/68.

Table 3: Bill of quantities and the total cost of Awāsh town drinking water project

No	Work description	Amount	Total cost in birr
1.	Construction of the intake structure	-	1500
2.	Supply of pumps	2	10,000
3.	Installation of all pumps	3	6900
4.	Supply of generator	1	8400
5.	Supply of air compressor	1	1000
6.	Supply of flow control	1	312.5
7.	Supply of pressure control switch	1	312.5
8.	Installation of pumps for the function of the tank	2	450
9.	Installation of generator with accessories	1	300
10.	Installation of flow control value and compressor piping	2	105
11.	Supply of materials and electrical line from the generator to the pump	820 meter	2880
12.	Automatic control switch	1.5	620
13.	Construction of clarifier unit	1.5	8000
14.	Generator station building	1	4000
15.	Installation of colorization chamber and hydropeneuratic pump	50m3	6500
16.	Fence the treatment plant	1	1000
17.	Supply of pipes with required values	500	7500
18.	Install 4s pipes	500	2500
19.	Back fill pipe line	1420m	19,880
20.	Constructed public fountains	3	600
21.	Installation of gravity type chlorinator and slum solution feeder	2	300
Total			83,270
Unforeseen 10% grand total			91500

Source: Engineering report on water supply system of Awāsh Town 1960.

During this time the water was mainly delivered to the people by means of public fountains (Bono). The three public fountains delivered water to the inhabitants. The maximum distance between the fountains was 300 meter. But less than 10 percent of the water was delivered to the consumers through pipes directly to individual houses.[1]

As indicated earlier the town is located in a plain land, this made the place unsuitable to construct high level tanker. Due to this elevated reservoir or tanker had to be constructed for the provision of sufficient pressure for the system as well as the required pressure for the backwashing of the filter.[2]

6.1.1. Time Span of the Piped Water

In 1968 a new pipe water supply system was designed to deliver pure drinking water for the next twenty years. At the beginning the system provided service for 18 hours per day, and it continued for a decade. Later on by increasing the capacity of the system, began to deliver a 24 hours service for the next ten years.[3]

At the beginning of the project, the total population of the town was 3000. Assuming the growth rate of 3 percent per year and an average consumption of water 20 liters per day, per head[4] the future population and water demand was stated in the Table below.

Table 4: Population growth and the demand for water

Year	Population	Average daily demand m^3	Maximum daily demand m^3
1984	4,020	80.4	120.8
1994	5430	108.6	162.9

Source: Engineering report on water supply system of Awāsh Sabãt Kîlõ town 1960.

---

[1] Engineering report on water supply system of Awāsh Sabãt Kîlõ Town 1960.

[2] *Ibid.*

[3] *Ibid.*

[4] *Ibid*.

6.1.2. The Effect of the Awāsh -Tandãhõ Road on Water Demand of the Town.

The sudden and rapid growth of the inhabitants of the town in the early 1980's caused a dramatic water shortage. The main reason for the rapid growth of the town population was the construction of the Awāsh -Tandãhõ road. The road attracted large number of people into the town who settled in it. Due to the rapid growth of the population the established water supply system was unable to provide the necessary amount of water to the town. To solve the existing water problem the railway company allowed 20,000 birr to change the old instruments of the water supply system and install electric generator.[1] However, the attempt of the railway company to solve the water problem of the town was unsuccessful. Soon the problem became acute.[2]

After years of passiveness, in 2003 the government allowed a budget of 470,000 birr for the expansion and construction of new water treatment plant. The project permanently solved the water problem of the town and the consumers fully enjoyed access to pure drinking water.[3]

6.1.3. The Linking of River Awāsh- Lake Basaqã and the Question of Pure Drinking Water in Awāsh Town.

According to the inhabitants of the Awāsh town the problem of pure drinking water was a serious issue. The root cause of the problem was not similar to the previous periods; rather it emanated from the mixing of the water of Lake Basaqã with Awāsh river beginning from 2007. The mixing of the two waters dramatically changed the taste of the water. The problem of the change of the taste of the water reached its climax, when the water of Awāsh river decreases in volume at winter season.[4]

Additionally, I personally visited the place where the small stream channel that linked the water of Lake Basaqã with the Awāsh river. Even in the first few meters after mixing of the two

---

[1] Awāsh Sabãt Kîlõ town municipal archive, File No. 136.
[2] Informants: Ya'alam Tsahay Tafarã, Mohãmad Mão.

[3] Municipality of Awãsh town. P. 2.
[4] Informants: Bãhãylu Tãdasa, Tsîyon Tazarã.

waters, one can see two different colors of water in the river. Since the problem continued at the moment, the concerned body must follow the situation and address the problem by looking for other water sources that could permanently solve the problem of pure drinking water in the town.

6.2. Education

The introduction of modern education to Ethiopia began during the last years of Menelik's reign. The emperor's greatest contribution in this field was the opening of Menelik II School in 1908.[1] Then the process of opening of other schools continued until it was temporarily interrupted by the Italian occupation 1936 – 1941.[2]

Following the five years of his exile abroad, England, Emperor Haileselassie began to give due attention to the education system of the country. Hence, it was in the 1940s that considerable improvement in the education system was made. Consequently, in the middle of the 1940s the Ministry of Education and Fine Arts was established.[3]

The process of the development of modern education in Awāsh town cannot be different from the changes that occurred at a national level. Awãsh Saint Marry Church, which was established in 1924, was the most important centre of learning for the surrounding people. It started formal education in the town.[4]

The necessity of opening more formal schools became unquestionable and got attention when different government officials were appointed and their children demanded modern education. To this end, the local government officials in collaboration with other residents of the town appealed to the Ministry of Education and Fine Arts to open a school in the town. The Ministry welcomed the appeal and opened the first primary school in the town. However, according to informants the main objective of the imperial government to open a school in the town was not to fulfill the demand of primary education to the children of the government officials, rather to

---

[1] John Markakis. 1974. *Ethiopia: The Anatomy of Traditional polity.* Clarendon Press, Oxford. P.144.
[2] Hans Wielheim Lockot. 1989. *The Life Reign and Character of Haile selassie I.* Hurst press, London. P.69.

[3] George A. Liposky and etal 1967. *Ethiopia, its People, its Society its Culture.* Hraf press, America. P.92.

[4] Informants: Bãhãylu Tãdasa, Mohãmad Mão

educate the Afar and Karrayu pastoralists. Because, these pastoral communities frequently fought each other over pasture land. Primarily to stop the conflicts through increasing the consciousness of these pastoral communities, the government opened Sable-Wangel (after the name of the emperor's daughter Sablewangel) primary school in 1949.[1] The statement that was depicted on the school wall clearly reflected the concern of the government to find a permanent solution to the conflict. The statement said "የአፋርና የከረዩ ክብት አርቢዎች በዚህ ትምህርት ቤት ተምረው ግጭታቸውን ትተው አራሳቸውን ለወጠው ለሀገር ለወገን እንዲጠቅሙ ብለን በማስብ ይህንን ትምህርት ቤት ከፍተንላቸው"- we (the emperor) opened this school to educate the Afãr and Karrayu pastoralists, so that they would change their attitude by abandoning the conflict between them and contribute to the nation.[2]

The grade level of the newly opened school was from grade one to four. After completing the fourth grade, the students were expected to go to <u>Chiro</u> (Asaba Tafari) and Adãmã (Nazret) towns for farther education but the majority of students did not have the economic potential to continue their education at Matahãrã, Adãmã or <u>Chiro</u>, rather only those who had relatively rich relatives at Adãmã *or* <u>Chiro</u> or those who belonged to rich family were able to pursue their further education.[3]

In 1958 the grade level was raised to six and in the late 1970s it was further raised to grade eight. After completing grade eight students went to Matahãrã Marti, Adãmã or <u>Chiro</u> towns for their secondary education.[4]

The nearby established Matahãrã Marti comprehensive secondary school in 1979 had a significant role in facilitating conditions for the students to continue their secondary education there. With great enthusiasm, the residents of the town of Awāsh and its institutions (private as well as government) collected money to support the construction of Marti high school. For instance, in August 11, 1979, the Fantãllẽ _Waradã administrator Ya'asir Alaqa Tãfasa Tafarã, demanded the town officials to form a committee whose task was mobilizing and organizing the

---

[1] Informants: Sayd Faqî, Mohãmad Mão, Mohãmad Sayd.
[2] Inauguration statement that is depicted in Sablawangel primary school.

[3] Informants: Mohãmad Sayd, Mohãmad Sayd.
[4] *Ibid.*

residents and institutions in the town to raise money for supporting the construction of the school.[1] To this effect, in August 12, 1979, the vice chair person of Awãsh_01 qabalē, Ato Damiraw Gabrayas wrote a letter to Fantãllē waradã officials to convene the fund raising conference which was held in Awāsh Adisu Gabayã in Auguest 14, 1979, at 10 local time.[2]

In August 24, 1979 the Fantãllē *waradã* recognized the contribution of the town residents for the construction process of Marti high school. To fulfill the necessary office materials of the school, the administration committee of the school organized a fund raising conference which was held in September 14 and 15, 1979.[3]

However, with the growing concern for adult education by the Derg government, different mobile schools were opened in the town to educate the urban dwellers.[4] The table below indicates the 13th round adult education campaign,

Table 5: The 13th round adult education campaign in Awāsh town number of students

and their results.

Student type	No enrolled students		No attrition		Exam candidate		No failure		Passed	
	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male
Beginner	14	9	2	1	12	8	0	1	12	7
Regular	122	6	42	2	80	4	Not Stated	Not Stated	Not Stated	Not Stated
Tutorial	139	28	36	4	103	24	26	8	77	16

Source: Awāsh Sabãt Kîlõ town municipal archive, file No. 5077/77

For the smooth running of the program, the urban dwellers were obliged to pay small amount of money as a tuition fee for the students. But the amount of money paid by the people was not uniform. For example, farmers who lived in the outskirt of the town paid one birr, traders were

---

[1] Awāsh Sabãt Kîlo town municipal archive, File No. 4170/601/71.

[2] Awāsh Sabãt Kîlõ town municipal archive, File No. 230/71.

[3] Awāsh Sabãt Kîlõ town municipal archive, File No 4404/601/71).

[4] Informants: Mohãmad Mão, Sayd Faqî, Mohãmad Sayd.

obliged to pay five birr, new comers into the town paid two birr and other urban residents paid one birr.[1]

The surprising thing in this adult education program in the town was the quality of the teachers. Most of them were unqualified, and only acquired from 3 to 5 day methodology course.[2] For clear understanding see the Table below.

Table 6: The number of teachers who participated in the adult education campaign of Awāsh in 1985/86

No	Teachers	No enrolled students		Total
		Female	Male	
1	Students who taught other students	20	14	34
2	Professional teachers	1	0	1
3	Others	4	2	6
Total		25	16	41

Source: Awāsh Sabãt Kîlõ town municipal archive, files No. 5077/77

However, the absence of senior secondary school in the town affected the growth of interest in learning interest of the students in the town. As mentioned earlier after completing grade eight many students quit their education and some of them went to Matahãrã Marti, Adãmã and Chiro high schools. This had posed series of economic problems on parents who had been sending money regularly to their children. The problem continued until the Awāsh senior secondary school was opened in 1993.[3]

---

[1] Awāsh Sabãt Kîlõ town municipal archive, File No. 5077/77.
[2] Awāsh Sabãt Kîlõ town municipal archive, File No. 875.
[3] Informants: Dãniēl Mulatã, Ali Mohãmad, Mohãmad Sayd.

6.3. Health Care Service

Before the introduction of modern medical facilities like clinics into Awāsh town, the residents had been using traditional medicine. And these traditional medicines were supposed to cure the illnesses. Because of this the traditional medicines had high demand before the introduction of modern medicine.[1]

The introduction of modern medicines into Awāsh town could be traced back to the fourth decade of the 20th century. At this time the imperial government opened a small clinic in a small rented house. This created a problem for the clinic to provide the necessary service to the surrounding population.[2]

After the opening of the clinic in the late 1940s, much later the local government officials granted a plot of land to the clinic to construct its own building, but the land was taken away from the clinic and was given to Saint Marry Church. When the municipality did this its chairman Kãsã Ababa promised the clinic officials to give them land in another area in the town.[3] However, the promise was not fulfilled until pressure was posed from the Ministry of Public Health in 1972.

In response to the letter written in February 1972, letter of Ministry of Public Health, (which ordered the municipality of Awāsh town to give a vacant place for the construction of public clinic in the town) Kãssa Ababa, wrote a letter to Qãgn azmãch Kifle Enqusellãsẽ, head of the Shawãn municipalities. The letter indicated the availability of the required amount of land (10,000 square meter) and informed the concerned authority to take the land and construct the clinic.[4] However, the construction process of the clinic was not started soon. The extended bureaucracy during the imperial regime and later the outbreak of the Ethiopian revolution were the main factors which halted the construction process of the clinic.[5]

---

[1] Informants: Ahmad Umar, Mulunah Bãyu, Mohãmad Mão.
[2] Informants: Bahãylu Tãdasa, Mohãmad Mão.
[3] Awāsh Sabãt Kîlõ town municipal archive, File No 59/7/63.
[4] Awāsh Sabãt Kîlõ town municipal archive, File No. 29/w2.
[5] Informants: Bahãylu Tãdasa, Mohãmad Mão, Sayd Faqî.

In the 1980s a small health centre was constructed. Though it reduced the previous shortage of beds and examination rooms, the newly constructed health centre did not satisfy the growing demand of health care services in the town. Thus, for farther medical service patients were referred and obliged to go to Matahãrã Marti, and Adãmã Hailamãriyãm Mamo Hospitals.[1]

Hailamãriyãm Mãmo Hospital (Adãmã Hospital) was first established and owned by foreigners. The hospital provided medical service to the residents of Adãmã town and the neighboring Shawã administrative regions. However, following the onset of the 1974 Ethiopian Revolution, the owners of the hospital left the country. As a result, the hospital was temporarily closed. The then military government of the country nationalized it. After nationalization, in 1978, to improve the service the government officials decided to collect money from the people of Fantãllē Woradã .[2] By the letter written on August 9, 1978 by Tãfasa Tafarã, head of the administrative region of Shawã, the residents of Awãsh town were asked to contribute and raise money to improve the hospital service.[3]

> ... የሃይለማሬያም ማሞ ሆስፒታል የወስጥ ድርጅቱም ያልተሟላ በመሆኑ ሠፈው ህዝብ በቤት ጥበት ምክንያት በየአጥሩ ስርና በየበረንዳው ስር ህፃን ልጆችን ይዞ በስቃይ መማቅከት ሰሃቀኛ አብዮተኛ አገር ወዳጆች የሚያሳዝን በመሆኑ ... ሆስፒታሉን በደንብ አጠፍክሮ የበለጠ አገልግሎት ለህዝቡ እንዲያበረክት የአውራጃው ህዝብ አስፈላጊወን የገንዘብ መዋጮ እንዲያደርግ ...

> … Because the internal services and facilities of Hãylamãrîyãm Mãmo hospital are so inadequate, people are suffering a lot under fences and corridors with kids. For true revolutionaries who love their country, this is very upsetting…Therefore, to organize the hospital

---

[1] Informants: Ahmadnur Adam, Dãwit Tasfãye, Ziyn Ahmad.
[2] Awāsh Sabāt Kîlõ town municipal archive, File No 3/3490/2/1.
[3] Awāsh Sabãt Kîlo town municipal archive, File No.4/26/1623/71.

very well so that it can provide improved services to the people, the people of the province (Awurãjã) should contribute money... .[1]

As the major health centre of the town, the Awāsh clinic provided basic health care service to the urban poor without charge. But before giving free medical service the officials of the clinic had to check the economic condition of a person who demanded free service. In addition to medical service, those poor people who failed to recover from their illness and died in the clinic were buried by the clinic.[2]

In 1998 to fulfill the health care demand of the urban residents, the Federal Democratic Republic of Ethiopian government established a higher clinic in the town. In a similar fashion, the urban residents' financial contribution and other materials for the construction of the clinic was considerable. However, the construction of the clinic could not fully meet the health care demands of the urban residents as well as the neighboring pastoral communities.[3]

6.4. Postal Service

Decades after the beginning of modern postal service in the country the same service was introduced into Awāsh town during the time of Empress Zawdîtu (r.1916 -1930). As a result, beginning from September 1923 onwards postal service was delivered to the residents and institutions of the town through an agent but non regular post office. And the post office continued its function until it was developed into the level of regular post office in November 1982.[4]

The post office in its long history had no its own building and had been providing service in a rented house. The house was very old and became obstacle to the office to deliver proper service.[5] According to Tãdasa woldamãriyãm Manager of Central Ethiopia Post Offices, the old roofed house reduced the quality of the service rendered by the post office of the town.

---

[1] Awāsh Sabãt Kîlo town municipal archive, File No.4/26/1623/71.
[2] Awāsh Sabãt Kîlõ town municipal archive, File No. 631/67.
[3] Informants: Dãñãchaw Muktãr, Wube Kabada, Mohãmad Mão.
[4] Awāsh Sabãt Kîlõ town municipal archive, File No. 1/2/75.
[5] Awāsh Sabãt Kîlõ town municipal archive, File No. 00T30/6/14.

According to his explanation the roof of the post office was similar to a shower in the rainy season which showered on the letters and other materials.[1]

Actually with the intention of increasing and improving its services, the post office took all necessary measure to alleviate the problem. For instance in 1982 the post office wrote a letter to the municipality of the town so that it could offer plot of land for the construction of post office.[2] After one year in 1983, the municipality granted the post office 750 square meter of land with a service fee of 45.00 birr. However, before constructing the post office the granted land was transferred and given to the town custom authority, in January 21, 1986.[3]

In response to the municipality, that had taken a way the granted land of the post office, the Manager of Central Ethiopian Post Offices *Ato* Amãre Tilãhun, requested the concerned authority of the town to provide land to the post office to replace the previous one. The manager demanded the area located near the Park Hotel, if the size of the land is not less than 500 care meter or other place in the town which is safe for providing postal service.[4]

Similarly after experiencing years of complicated problems and delays, in 1992 in accordance with the 1975 utilization of urban land proclamation number 292/78, article 3, the municipality of the town granted 1000 square meter land to the post office.[5]

The chief architect who designed the plan for the construction of the post office was called Tãdasa Edosã.[6] However, due to the lack of finance and other problems the post office was unable to build its office. Hence, the granted land was again taken and given to the town bus station.[7] The municipality also took the land certificate from the post office in accordance with the agreement.[8]

---

[1] *Ibid*.
[2] Awāsh Sabãt Kîlõ town municipal archive, File No. 1/2/75.
[3] Awāsh Sabãt Kîlõ town municipal archive, File No. ደT30 /5 /4.
[4] *Ibid*.
[5] Awāsh Sabãt Kîlõ town municipal archive, File No. 221/85).

[6] Awāsh Sabãt Kîlõ town municipal archive, File No. 221/ 85.
[7] Informants: Mohãmad Mão, Sayd Faqî.
[8] Awāsh Sabãt Kîlõ town municipal archive, File No. 221/85.

The function of the post office was not only limited to dispatching and receiving letter, but also provided banking service. This was due to the absence of modern financial institution, a bank in the town.[1]

The process of delivering banking service by the post office as the main "financial institution" continued until the opening of a branch of the commercial bank of Ethiopia in the 1990's.[2]

Additionally the post office distributed important magazines and News papers (Addis Zaman and Yazãreytu Ethiopia) to the residents of the town. For the smooth running of this service the post office delegated Woyzarõ Tsahãy Dababa and Tazarãworq Amhã one after the other. [3]

6.5. Telecommunication Service

The last decade of the 19th century was an important historical period for the beginning of telecommunication service in Ethiopia. The first telephone wire was put up between Addis Ababa and Hãrar and another line was stretched between the capital and Asmara. In 1906 a central telecom office was established in Addis Ababa.[4]

The railway company was an icebreaker in the development of telecom service in the country. Article VI of 1894 agreement between Menelik II and IIg declared that the rail way company, "Compagnie Imperial de chemin defer Ethiopiens" was responsible for the establishment and operation of the then new communication technology; telegraph, along the whole of the railway line, Djibouti to Addis Ababa. The agreement entitled Ethiopians to use telegraphic services for official purposes without charge but required a fee for non official messages. The company also agreed to stretch another telephone line if a single wire would not be enough.[5]

---

[1] Awāsh Sabãt Kîlõ town municipal archive, File No. 1/2/75.
[2] Informants: Bãhãylu Tãdasa, Ahmadnur Adam.
[3] Awāsh Sabãt Kîlõ town municipal archive, File No. 4/2/79.
[4] Akalu Woldemichael. 1973. Urban Development in Ethiopia (1889-1935). *Journal of Ethiopian Studies*, Vol.11. No1. P. 16.

[5] Gutema. P. 34.

Like other towns that were located along the Ethio-Djibouti railway line, the town of Awāsh had got the early opportunity to use telephone service. Though the town got this opportunity, the people did not have access to the service. It mainly served the railway company.[1]

The opening of the Imperial Ethiopian Telecommunication Branch Office in the town, in the 1960's, allowed the residents as well as private and government institutions to get the chance of accessing telegraphic service. For instance, in 1970 the municipality requested the telecom branch office to provide telephone service.[2] In response to the demand, the telecom branch office provided telephone service to the municipality beginning from the 1970s.[3]

Until recent time the telecom branch office of the town did not have its own building. Because of this the organization had been running its function in a small building. This created a serious problem on the organization to deliver all telecom services to the dwellers of the town.[4]

In the 1990s with the ambition of escaping from the years long shortage of offices, the Peoples Democratic Republic of Ethiopia Telecommunication Authority Central Regional Office demanded the municipality of the town to provide them land to construct telecom office in the town. The municipality welcomed the request and demanded the telecom authority to present a plan of the building of the telecom office. Then the telecom authority presented the plan design of the building in 1992.[5] And the municipality provided the telecom office the required land in the central part of the town.[6]

Finally, the desire of the telecom office to have its own building in the town was realized towards the end of the 1990s. As a result the office provided telephone as well as other services to the town.[7]

---

[1] Informants: Mohãmad Mão, Masala Tãmana.
[2] Awāsh Sabãt Kîlõ town municipal archive, File No.269/6/-5.
[3] Informants: Mohãmad Mão, Mohãmad Faqî, Masala Tãmana.
[4] Informants: Masala Tãmana, Mohãmad Mão.
[5] Awāsh Sabãt Kîlõ town municipal archive, File No. 210.1/340/486/85.
[6] Informants: Yasuf Abagãz, Tadasã Edosã.
[7] Informants: Masala Tãmana, Yusuf Abagãz.

CHAPTER VII: SOCIO ECONOMIC CONDITIONS

7.1. Social Relations

Ethiopia has diverse ethnic, religious and linguistic groups. The long history of interaction among these diverse groups resulted in a complex pattern of cultural traditions and languages. The dominant among the cultural groups are the Oromo, comprises 32.15% and the Amhãrã around 30.13%. Tigrayan, Somãli, Wolãytã, Sidãmã and others have significant number of people.[1]

The formation of modern Ethiopian state was the result of the expansion of political and territorial domains of the country.[2] This created a multi ethnic state and the subjugation of different ethnic groups.[3]

The formation of modern Ethiopia was mainly carried out through forceful assimilation of the non-Amhãrã groups. This was because the Amhãrã culture was considered as the defining element of Ethiopian nationality and Ethiopian identity. Amhãric language and Orthodox Christianity became the centre of politics and manifestation of Ethiopian nationality.[4]

7.1.1. The Ethnic Atmosphere of the Town

The opening of the railway station forced the original inhabitants of the town, the Afãr to leave the area. It was because the siren of the train disturbed the animal population, particularly camels and goats. To make things worse, in 1924 Saint Marry Church was established at a place called Dãnifãgi which further displaced the Afãr.[5]

---

[1] Alkali Abrahm.2003. *Ethnicity and Dilemmas of state making: Ethnic Federalism and Institutional Reform*. Addis Ababa. P. 98.

[2] *Ibid.*

[3] Edmond Keller. "Regime Change and Ethno Regionalism in Ethiopia The case of the Oromo" in Assafa Jalata, Ed., *Oromo Nationalism and the Ethiopian Discourse*. Red Sea Press, USA. P. 109.

[4] Markakis. Pp. 110-111.

[5] Informants: Mohãmad Sayd, Ahmad Faqî, Bãhãylu Tãdasa.

But the railway station attracted both foreign and local nationals to work and live in the town. Among the foreign nationals the French were the first who came to the town as the workers of the railway company. Following the French, the Yemeni Arabs began to settle in the town in the 1920s and 1930s and established a separate residential quarter called the Arab Safar. And then they opened the first shops in the town.[1] Then they began to intermarry with the local people, particularly with the Argõbbã women, and stayed in the town until the Derg government seized power in the country.[2]

The Argõbbã, Oromo, Amhãrã, Somãli and Afãr are the dominant ethnic groups in the town. There are social, political and economic relations among the Ethnic groups. As an Afar town the relation between the Afãr and the non Afãr experienced competition, cooperation and sometimes conflict over access to economic resources and power. Beginning from the second half of the 20th century most of the administrative positions, government offices and business in Awãsh were held by the non-Afar, particularly the Amhãrã and the Argõbbã (in business area). This caused the marginalization of the Afãr in the town.[3]

Following the downfall of the Derg government in 1991, the relation between the Afãr and non Afãr Ethnic groups could not remain the same. The new government policy of Ethnic Federalism ushered a new era for the Afãr. They became more competent and dominant in the various government institutions mainly in leadership.[4]

7.1.2. The Relation of the Town with the Neighboring Pastoral Communities.

The neighboring pastoral and semi pastoral communities of Karrayu and Itu Oromo, Afãr, Argõbbã and Somãli had an intense relation with the town since earlier time. The town was the main centre of trading activities for these communities. They came up with and provided the town

---

[1] Informants; Mohãmad Mão, Kadir Amin, Umar Mohãmad.
[2] *Ibid.*
[3] *Ibid.*
[4] Informants: Abdulkarim Mohãmad, Mohãmad Ga'ãs, and Ali Mohãmad.

with their own trade items. The major trade items had been large and small stocks, butter, milk and fire wood.[1]

The women of Karrayu and Itu were the main suppliers of anan (milk) to the town cafeterias and residents. The Karrayu and Itus came to the town, all of them caring at least two or more pots of milk. One pot may have the capacity of containing five to seven cups of milk. They sold one cup of milk for 2 birr. In addition to milk, they brought fire wood and charcoal to the market.[2]

The Afãr women with their major trading item butter and honey had showered the market of Awāsh. They also supplied milk to the market in a lesser degree.[3] After they completed their trading activities, they went back to their home by purchasing some house hold commodities like salt, edible oil, soap, cloth and sugar.[4]

In recent times especially in the 2000s the neighboring pastoral communities were highly engaged in agricultural production. They produced corn, onion, tomato and other fruits and vegetable. From agricultural practices these communities, generated a lot of money. However, at the end of the harvest season the male sections of the community came to the town and spent a lot of money for various purposes.[5]

Generally, as major suppliers of commodities which are listed above, the pastoral and semi - pastoral communities in the vicinity of Awāsh had been responsible for the interaction with the town.

7.2 Economic Activities

It is needless to say that the introduction of the railway transport facilitated a faster growth rate of trade than before its establishment in the country. The railway created favorable conditions to

---

[1] Informants: Abdulkarim Mohãmad, Mohãmad Sayd, Umar Mohãmad.
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibīd.*
[5] *Ibid.*

reach the most resourceful regions of Ethiopia between the Abãy River in the north, the Omo valley in the south and Wãbishabalẽ River in the south East, which was well known for its trading items like gold, coffee, ivory, civet, and other export items. 'The railway certainly served to mend the central and eastern provinces of the country together and led to a substantial increase in both passengers and freight traffic. The railway also removed the traditional problems, such as geographical obstacles faced by caravan traders.[1]

The caravan trade route and the newly constructed railway line were important elements for the rise and growth of Awāsh market centre. The market of the town was held twice a week, on Monday and Sunday. In Sunday market all trade item except live stock were available, but on Monday all trade items including livestock were available.[2]

The role of the students as a translator of the local languages on the market day was significant. By considering the important activities of the students on market days, the local government administration closed schools on Mondays. The practice of closing the schools on Mondays continued until the overthrow of the monarchy in 1974.[3]

In order to develop the culture of education among the society, the Derg government prohibited the closure of the school on Mondays. Furthermore, the government also prohibited the market which was held on Monday. The measure reduced the number of market days to one. However, after the downfall of the Derg regime in 1991, the Monday market was restored but without following the old practice of closing the schools on Mondays.[4]

The majority of the traders in the Awāsh market mainly came from the neighboring towns of Gawãnẽ, warar, Meiso, Matahãrã and other areas.[5]

---

[1]Gutema. P.37.

[2]Informants: Mohãmad Mão, sayd Faqî.

[3] *Ibid*.

[4] *Ibid*.

[5] Informants: Ahmadnur Adam, Mohãmad Sayd, kadir Adam

Directly or indirectly the residents of the town earned their livelihood from trading activities. The trade activities of the town were categorized into two. These were legal and illegal trade. Legal trade was conducted by those individuals who followed the rules and regulation of the trading law of the government. While a significant number of traders were involved in illegal trading activity or contraband trade[1].

Contraband trade as an economic activity, the smugglers brought their trade items from the ports of Djibouti and Assab to the Ethiopian region. The smugglers used both traditional (pack animals like camel and donkey) and modern transport (rail and road transport) to carry their trade items. The main trade items were electronic materials, cigarettes, food, clothes and others.[2]

The contraband traders divided the trade route into two lines. The first route moved from the ports of Assab and Djibouti to the Afãr towns of Adãytu and Gadãmãytu. While the second route moved south ward to the town of Awāsh and other southern regions of Ethiopia.[3]

On the other hand, the railway also played a leading role in the expansion of contraband trade in the town of Awāsh.[4]

---

[1] Informants: Ahmadnur Adam, Mohãmad Sayd, kadir Adam.
[2] *Ibid*.
[3] *Ibid*.
[4] *Ibid*.

CHAPTER VIII: SUMMARY

The ancient human history experienced the appearance of several patterns of civilizations across the world. Trading activity played an important role in the economy and had led to the emergence of towns and urban civilizations. The urban centers of today are the products of a very long evolutionary change of settlements.

There were several factors that influenced the emergence of towns in time and space across the world. Security or protection against the surrounding enemies, the existence of long distance trade route and the availability of building materials, food supplies, and fuel supplies were important determining factors for the emergence of towns.

The early settlement of the Portuguese traders in the present site of Awāsh Sabāt kîlõ town in the1880s was considered as a stepping stone that planted the seeds for the agglomeration of the local people in the area and the foundation of the town. However, informants reflected opposing views on the time of the emergence of the town of Awāsh Sabāt kîlõ.

After the foundation of the town, the name of Awãsh Sabãt Kilõ was given to the new settlment. Informants have different understanding and memories about the origin of the present name of the town, Awāsh Sabāt kîlõ. However, the convincing argument in this regard is the name of the town was derived from the combination of three words Awāsh, after the name of the river Awāsh, Sabāt, after the Afar word Subā, and modern weight measuring instrument kilõ.

Thanks to the March 9, 1894, Menelik-IIg concession which allowed the construction of the Railway line in Ethiopia. The line became an important factor for the emergence and development of several towns along it.

Three decades after the foundation of the town, the Franco-Ethiopian railway company established its station in the town. The station motivated and encouraged the growth and development of the town. The company introduced to the town new services, like telephone, electricity, pipe water and others. And the station became the major factor to shape the future fate and opportunities of the town.

During the Italian occupation of the country (1935/36 – 1941) the town served the Italians as a base of operation to control the neighboring rural areas. To promote their own interest, the Italians established important urban facilities. This had great contribution in giving the town modern urban structure.

In 1941, the Italians were driven out from the town of Awāsh Sabāt kîlõ as well as from Ethiopia. This came to be true with the help of the British troops. Then Egyptian engineers employed by the British rebuilt the railway bridge on the Awāsh river.

More than half a century after its foundation a municipality of the town was established. Since then the municipality had been handling the administration affairs of the town. When the municipality was established, the town had no master plan. This resulted in unplanned construction of houses. Due to the shortage of qualified administrative officials and their incapability posed a serious problem to the municipality to discharge its duties properly.

The foundation of Awāsh National Park had contribution in facilitating the development process of Awāsh Sabāt kîlõ town. Tourists rested in hotels in the town and spent money for the services they acquired. The money earned from such services had a positive contribution in motivating private investors to invent their capitals in the town.

The different regimes that ruled the country and had made some contributions towards the growth and development of the town. For instance, these regimes introduced the various social services like telecommunication, health, postal, electricity and other services in a larger scale.

As the main centre of trade and commercial activity, the introduction of the different urban facilities highly attracted the peoples of Ethiopia from all corners to the town. This had great impact in increasing the town's population and houses year after year. The town did not only attract the Ethiopians but also foreigners. This encouraged the creation of more diversified ethnic composition of the town.

Since its foundation the town had a well established relation with the neighboring pastoral and semi pastoral communities. The pastoralists used the town as the main market centre for their trade items. However, they also spent much of their revenue collected from the selling of their livestock and livestock products and agricultural produces in the town.

Both legal and contraband trades were widely undertaken in the town until very recently. Generally, the various socio-economic and political factors had been responsible for the growth and development of Awāsh Sabāt kîlõ town.

BIBLIOGRAPHY

Archives

Awāsh Sabãt Kîlõ town municipal archive, File No. 210.1/340/486/85; File No. 136; File No.1510; File No.230/71; File No. 300/9564/71; File No. 5077/77; File No. 59/7/63; File No. 631/67; File No. 841/78; File No. 8497/67; File No. 875; File No. ሽ /7692/4/ ኦ /493/201; File No. 4390/38217; File No. 2/12/0023/10; File N<u>o</u>. 269/6/-5; File N<u>o</u>.4170/601/71; File N<u>o</u>. 4404/601/71; File No. 1019/10; File N<u>o</u>. 358/2; File N<u>o</u>. 1548/10; File N<u>o</u>. 41/26/1623/71; File No. ሰ29/ ሠ2; File N<u>o</u>. 8/11/68; File N<u>o</u>. የ መ/ቄ/6/69; File N<u>o</u>. 1/2/75; File N<u>o</u>. 4/2/79; File N<u>o</u>. ዪT30/5/4; File N<u>o</u>. 3/3490/ሽ2/1; File N<u>o</u>. 221/85; File N<u>o</u>. 00T30/6/14; File N<u>o</u>. ኦ/ማ/2298/2000.

Published and Unpublished Materials

Akalu Woldemichael. 1973. Urban Development in Ethiopia (1889-1935). *Journal of Ethiopian Studies*, Vol.11. No1.

Aklilu Abrahm.2003. *Ethnicity and Dilemmas of state making: Ethnic Federalism and Institutional Reform*. Addis Ababa.

Alula Abate. 1985. "Urbanization and Regional Development in Ethiopia". *Colloguim Geographicum*.Vol.18.Bonn.

Bahru Zewde. 1991. *A Short History of Ethiopia and the Horn*. Addis Ababa University Press, Addis Ababa.

_____. 1998. *A History of Modern Ethiopia (1855-1974).* Addis Ababa University Press, Addis Ababa.

Barker, A.J. 1968. *The Civilizing Mission: A History of the Italo –Ethiopian War of 1935-1936*. Dial Press: New York.

Blij.H.J.1996.*Human Geography culture society and space.* 5[th]ed. Wiley Press, New York.

Boshera Jerbo. 2002. "Environment, State and pastoral groups: A History of Awash national Park 1966-1991." MA. Thesis, Department of History Addis Ababa University.

Charles, Freeman. 1996*. Egypt, Greece, and Rome: Civilizations of the Ancient Mediterranean.* Oxford University Press, New York.

De Almeda, Manoel. 1954. *Some Records of Ethiopia 1593-1646*. Hakuyt Society, London.

Desalegn Rahmeto. 1984. Agrarian Reforms in Ethiopia. *A Brief Asserssion Proceeding of the Seventh International Conference of Ethiopian* Studies. Sweden

Galperin, Giorgri 1988. *Ethiopia Population Resources Economy*. Progress press, Moscow.

Getachew Kassa.2001. *Among the Pastoral Afar in Ethiopia: Tradition, Continuity and Socio Economic change*. Utrech, Netherland.

Girma Belachew. 1998. "Foundation and Development of Bichena To1974." BEd. Thesis, Department of History, Bahr Dar University.

Gutema Imana. 1996. "A History of Adama Town from its Foundation up to 1974." M.A. Thesis, Department of History, Addis Ababa University.

Hall, Tim. 1998.*Urban Geography*. 3rd ed. Rutledge press, London.

Holiday, Fred, and Molyneux mazine. 1981. *The Ethiopian Revolution*. Verso Press, London.

Horvath, J. Ronald. 1970. "The Process of Urban Agglomeration in Ethiopia. " *Journal of Ethiopian Studies,* Vol.8. No 2.

Http:// WWW.Collins maps.com.

Johnson, Paul.1999. A *History of the American People*. HarperCollins Publisher, New York.

Keller, Edmond. 1998. "Regime Change and Ethno Regionalism in Ethiopia The case of the Oromo" in Assafa Jalata, Ed*., Oromo Nationalism and the Ethiopian Discourse*. Red Sea Press, USA.

Lapiso G. Dilebo. 2003. *An Introduction to Ethiopian History from Megalithic Age to the Republic Circa 13,000 BC to 2000 AD.* Addis Ababa.

Lawis, Bernard. 1993. *The Arabs in History.* Oxford University Press, New York.

Liposky, A. George and etal 1967 . *Ethiopia its People, its Society its Culture.* Hraf press, America.

Locket, Hans Wielheim. 1989. *The Life Reign and Character of Haile selassie I.* Hurst press, London.

Markakis, John . 1974. *Ethiopia: The Anatomy of Traditional polity.* Clarendon   Press, Oxford.

Mersch, Gabriel and Bezawit Teshome. 2010. *Dire Dawa: Visitors Guide.* Addis Ababa, Premium plus Press, Addis Ababa.

Mesfin Woldemariyam. 1964. "The Awash Valley: Trends and Perspectives." *Ethiopian Geographic Journal.* V.2, No.1.

————. 1989. So*me Aspects of Urbanization on Pre Twentieth Century Ethiopia.* Addis Ababa University Press, Addis Ababa.

Municipality of Awāsh town2008, "Awāsh Sabãt Kilo Katamã Yatamasaratačibat 125 Amat Akabãbar" Awāsh.

Neuman, O, 1902. From the Somali Coast Through Southern Ethiopia." *Geographic Journal Vol.* xx. Oxford.

Ogot, B.A. 1992.*General History of Africa: Africa from the Sixteenth to the Eighteenth Century.* California University Press, California.

Otway, Marina. 1970. *Urbanization in Ethiopia a text with Integrated Readings.* Addis Ababa University Press, Addis Ababa.

Pankhurst, Richard. 1963. " The Franco-Ethiopian railway and its History." *Ethiopia Observer.* Vol. 4. Addis Ababa University Press, Addis Ababa.

        . 1964. "The Trade of Central Ethiopia in the Nineteenth and Early

    Twentieth Centuries*," Journal of Ethiopian studies.* Vol.II No.2 Addis Ababa

    University Press, Addis Ababa.

        . 1964. "The Beginning of Modern Medicine in Ethiopia. *Ethiopian*

    Observer. Vol. lx. N<u>o</u>. 2. Addis Ababa University Press, Addis Ababa.

        . 1968. *An Introduction to the Economic History of Ethiopia from 1880-*

    1935. Addis Ababa University Press, Addis Ababa.

        .1977. "The History of Shewan Towns from the Rise of Menelik to the

    Founding of Addis Ababa." *Proceeding of the Fifth International Conference of*

    Ethiopian Studies. Nice.

        . 1990. *A Social History of Ethiopia.* Addis Ababa University Press.

    Addis Ababa.

Robert, J.M. 1993. *A Short History of the World.* Oxford University Press, New York.

Seletene Seyoum.1988. "A History of Bahr Dar Town from 1936-1974." M.A. Thesis,

    Department of History, Ababa University.

Shiferaw Bekele. 1982. "The Rail- way Trade and Politics."M.A Thesis, Department of

    History, Addis Ababa University.

Taddesse Tamrat. 1972. *Church and State in Ethiopia 1270-1527*. Oxford: Clarendon Press,

    Oxford.

Tibebe Eshete. 1988."A History of Jijiga Town from 1891-1974." M.A. Thesis,   Department

    of History, Addis Ababa University.

        .1989. "The Early History of Jijiga from 1891-1920. *Proceeding of the fourth*

    Seminar Department of History. Addi Ababa University Press, Addis Ababa.

Waugh, David. 2000. *Geography an Integrated Approach*. 3rded. Nelson Thorns Publisher,

    U.K.

Yihunbelay Teshome. 2000. "The History of Arsi Robe Town from its Foundation to 1974."

    Bed. Thesis, Department of History, Bahr Dar University.

LIST OF INFORMANTS

	Name of Informants	age	Date of interview	Place of interview	Remarks
1.	Abã Amidimã (*Ato)*	60	2/02/2005	Awāsh	He is a knowledgeable person who was born and grew up in the locality of Awāsh. He acquired valuable information from his father about the historical Developments of Awāsh town.
2.	Abdulhãkim Mohãmad (*Ato*)	61	5/02/2005	Matahãrã	He had been rich trader in the town in the late 1970s and 1980s. He participates in different activities to run his business properly. As a result he accessed the different information about the town.
3.	Abdulkarim Mohãmad (*Ato*)	63	6/5/2005	Awāsh	He completed his education in Agriculture and worked the last 33 years in Awāsh. As a result, he accumulated a lot of information about the relation of the pastoral communities and the town.
4.	Ahmad Amin (*Ato*)	30	6/5/2005	Awāsh	He graduated from Haramaya University in Agriculture and worked in the bureau of Agriculture in Awāsh area, As a result, He has accumulated a lot of information about the relation of the pastoral communities and the town.
5.	Ahmadnur Adam (*Sheh*)	50	3/2/2005	Awāsh	A good merchant, who knows a lot about the different activities that look place in the town.

6.	Ahmad Umar (*Sheh)*	66	2/02/2005	Awāsh	Lived in the town for a long period and he knows much about the town.
7.	Ali Mohãmad (*Ato*)	40	7/5/2005	Awāsh	He was born and grew in Awãsh from the Yemeni Arab family. His parents told him a lot about the early history of the town.
8.	Ali Muṯafã (*Ato*)	69	7/5/2005	Awāsh	He is one of the elders of theAfar in Edo area, around the town. He Knows much about the past ethnic relation of Karrayu, Afar and the Argõbã. He also Knows much about the history of the town.
9.	Ali Wãse (*Ato*)	78	7/5/2005	Awāsh	He is one of the elders of Afãr in Edõ. He participated to settle the dispute between some of the town in habitants and Edõ pastoralists.
10.	Alsãsã Ahãy (*Ato*)	81	7/5/2005	Awāsh	He is the resident of the town who came from the neighboring pastoral community of Afar. He acquired the historical knowledge of the town, from his father.
11.	Asalmu Abhãbã (*Ato*)	72	6/5/2005	Awāsh	He is one of the early inhabitants of the Awãsh town. He properly narrates the events that led to the emergence of Awāsh town.
12.	Ayitanaw Dãgnẽ (*Ato*)	39	3/5/2005	Awāsh	He is a teacher in Awāsh Primary school. He has a good relation with older people. From them he acquired significant knowledge about the history of the town.

13.	Bãrã Ali (*Ato*)	80	10/11/2004	Awāsh	He was born and grew up in Awāsh.
14.	Bãrsubã Sarmole (*Ato*)	55	15/11/2004	Awāsh	He is an electrical engineer who designed and made a plan of an electric line to construct the water supply system of the town.
15.	Bãhãylu Tãdasa (*Ato*)	33	10/10/2004	Dire Dãwã	He is a teacher at Dire Dawa, Legahare Secondary School. He was born and Completed his education at Awāsh. He was one of the student of Saint Marry Church. He has an important knowledge about the history of Saint Marry Church of Awāsh.
16.	Boru Fantãle (*Ato*)	69	5/2/2005	Awāsh	He is one of the elders of karrayu and has a good memory about the history of the region.
17.	Dãgnãchaw Muktãr (*Haj*)	65	8/2/2005	Awāsh	His family was among the victims of the Derg policy of nationalization of the extra Urban house. His knowledge about the Derg regime is invaluable.
18.	Dãniel Mulãt (*Ato*)	61	9/2/2005	Awāsh	He is the resident of Awāsh, and among the beneficiary of the Derg policy of nationalization of extra urban house and was forced to return the house, that was given to him after the fall of the Derg.

19.	Dãwit Tasfãye (*Ato*)	36	5/2/2005	Awāsh	He is a finance officer in the town for the last 13 years. As a result, he knows, some of the business activities of the town.
20.	Ege Ese (*Ato*)	82	7/5/2005	Awāsh	He was born and lived in the town. He memorized some of the important historical developments of the town.
21.	Gabãbo Orsiso (*Ato*)	71	5/2/2005	*Matahãrã*	He is a knowledgeable man about the history of the region.
22.	Hãsan Shah Hãrun(*Ato*)	60	2/02/2005	Awāsh	He was the administrator of zone 3, housing agency. He knows well about the condition of resident houses and the beginning of master plan of the town and its effect.
23.	Kãlid Ali (*Ato*)	45	6/05/2005	Awāsh	He was born in Awāsh town from his Yemeni father and Argõbbã mother. He acquired the historical knowledge of the town from his parents.
24.	Kãlid Sãyd (*Ato*)	50	6/05/2005	Awāsh	He lived in the Arab Safar for long period of time. He properly knows about the relation of the Arabs with the local people. As a merchant he also knows some of the business activities of the town.

25.	Kãsã Ababa (*Ato*)	71	6/05/2005	Awāsh	He was the mayor of the town during the imperial regime of Haileselassie. He knows most of the developments in the town from the earliest time to the present.
26.	Kadir Adam (*Ato*)	32	6/02/2005	Awāsh	He is a well informed informant on the history of the town
27.	Kiyãr Abdo (*Ato*)	50	7/05/2005	Awāsh	He is the general manager of the Aw*ãsh* electric power corporation. He knows a lot about the beginning and expansion of electric service in the town.
28.	Madamam Hasting (*W/ro*)	72	5/02/2005	Awāsh	She is the owner of Madam Hotel in Aw*ãsh* town. She knows well about the impact of tourism industry on the town as many foreign tourists use her hotel.
29.	Masala Tãmana (*Ato*)	69	7/05/2005	Awāsh	He lived in the town for a long time. As a result, he knows about its history.
30.	Mazgabu Lamã (*Ato*)	71	5/02/2005	Awāsh	He is a trader from Edo. He knows well about the relation of Afar pastoralists and the towns' people.
31.	Mohãmad Husen (*Ato*	40	5/02/2005	*Matahãrã*	He has acquired important historical knowledge from his father who was the elder of the community of the region

32.	Mohãmad Mão (*Ato*)	76	2-4/2/2005	Awāsh	He is called by others as the father of the history of the town. His career as the mayor of the town during the Derg regime and his active involvement in the various societal activities helped him to know a lot about the historical process of the town.
33.	Mohãmad Sayd (*Ato*)	66	10-11/2/2005	Awāsh	He has been a teacher in the town for the past 27 years. His academic performance as well as his teaching experience and relation with various individuals gave him the chance to know about the town.
34.	Mulugetã Mihrat (*Ato*)	35	5/02/2005	Awāsh	He is a tour guide in Awãsh National Park. He has an information about tourist flow in the park.
35.	Mulunah Bãyu (*Ato*)	48	6/5/2005	Awāsh	He is one of the merchants in the town. He has had relation with the neighboring pastoral communities and knows much about the town.
36.	Nafisã Ahmad (*W/ro*)	52	7/5/2005	Awāsh	She was the mayor of the town immediately after the downfall of the Derg regime.

37.	Nagisõ Adãye (*Ato)*	87	5/11/2004	Awāsh	He is one of the elders of the town. His age helped him to know many things about the town.
38.	Orsisõ Hãsan (*Ato)*	69	5/11/2004	Awāsh	He was born and grew up in the town. His father gave him valuable information about the beginning of the early settlements in Awāsh town.
39.	Sã'ale Isė (*Ato)*	70	6/5/2005	Awāsh	He is an elder in the town; and knows the history of the town.
40.	Sayd Faqî (*Ato)*	88	2-3/10/2004	Awāsh	He is a well known man in narrating the history of the town. He memorized the past historical development of the town.
41.	Sisay kãsã (*Ato)*	39	7/5/2005	Awāsh	He is an engineer and work in Awāsh electric power corporation branch office. He has some information about the town.
42.	Tãdasa Edõsã (*Ato)*	59	20/5/2005	Awāsh	He is an engineer who has been working in the municipality of the town for the last 25 years. As a result, he acquired a lot of historical knowledge about the town.
43.	Tãdasa Tasama (*Ato)*	76	3/05/2005	Awāsh	He is one of the inhabitants of Awāsh. He has the knowledge about the history of Saint Marry Church, and other history of the town.

44.	Tãdiyos Wãdã (*Ato*)	36	6/05/2005	Awāsh	He is a teacher in Awāsh elementary and secondary school. His access to historical documents made him an important informant.
45.	Tãfasa Tafarã (*Ato*)	79	3/05/2005	Awāsh	He is one of the persons who were attracted by the town. He came to the town for trade and settled there. He remembers some of the services introduced by the railway company to the town.
46.	Tawaldamadin Tamãnã (*Ato*)	70	8/5/2002	Awāsh	A well informed informant.
47.	Tsiyon Tazarã (*W/ro*)	60	3/5/2005	*Matahãrã*	She lived in Awāsh for a long time.
48.	Umar Mahãmad (*Ato*)	34	10/5/2005	Awāsh	He is a business man and he has a good relation with the neighboring pastoral communities.
49.	Uto Wãldi (*Ato*)	81	14/5/2005	Awāsh	He was born in the outskirts of the town, but he has the historical knowledge of the town from earliest period.
50.	Wube Kabada (*Ato*)	63	11/5/2005	Awāsh	He is one of those who benefited from the derg policy of nationalization of extra houses in Awāsh town.

51.	Yasuf Abagãz (*Ato*)	59	4/05/2005	Awāsh	He was mayor of Awāsh town in 1994.
52.	Ya'ãlem Tsahãy Tafarã (*W/ro*)	62	3/05/2005	Awāsh	As the resident of the town she knows about the important historical developments of the town.
53.	ZiyinAhmad (*Ato*)	60	4/05/2005	Awāsh	He is a knowledgeable informant.