



COLLEGE OF SOCIAL SCIENCE AND HUMANITY
DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

MA-Thesis

A Historical Account of Holata Town from Its Foundation to 2018

By Workina Jirata

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Dilla University

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**DILLA UNIVERSITY COLLEGE OF SOCIAL SCIENCE AND
HUMANITIES DEPARTMENT OF HISTORY AND HERITAGE
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APPROVAL SHEET OF THESIS

SCHOOL OF GRADUATE STUDIES

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Declaration

I, the undersigned declare that this thesis on “A Historical Account of Holata Town From Its Foundation to The present” is my genuine work and that all sources of materials used for the thesis have been dully Acknowledged and also seriously declare that this thesis never been presented to any other institution any where for the award of any academic degree.

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VII. On the other hand, all words, songs, names and phrases of Oromo Origin are spelled according to the writing and reading system developed for Afaan Oromoo alphabet known as Qubee, which has basically ten Vowels; five short and five long in order to ease the problem of reading

Key to Qubee

a) Vowels

<u>Short</u>	<u>Long</u>	<u>Examples</u>
a	aa	<i>Birbirsaa Siibaa</i>
e	ee	<i>Eeboo</i>
i	ii	<i>Maatii</i>
u	uu	<i>Tulluu</i>
o	oo	<i>Ooboo</i>

b) Oromo Consonants are stressed by doubling the similar Phonemes

Example: - *Daabboo, Abbichuu, Kabbadaa, etc*

c) Length in Vowels results in changes of Meaning

Example:	<u>Short</u>	<u>Long</u>
	<i>Lafa</i> → Land	<i>Laa</i> faa → Soft
	<i>Tola</i> → Free gift	<i>Tolaa</i> → Name of person
	<i>Dhala</i> → Offspring	<i>Dhaala</i> → inheritance

d) There are five paired phonemes that are formed by two different Consonants and may have Oromo indigenous sounds but not known in others: Ch, DH, NY, Ph and Sh. Some of the have different sounds from the English Consonants

Examples:	<i>Chidha</i> -Wedding	<i>Dhaabaa</i> -persons Name
	<i>Nyaata</i> -Food	<i>Dhadhaa</i> -Butter

e) Consonants such as (C), (Q), (X) have unique sounds not similar with English sounds

C: *Maccaa*-Oromo Clan, *Wacacaa*-Mountain around Hoolata, *Caffee*-Assembly, etc

Q: *Qorannoo*-Study, *Qamadii*-Wheat, *Qabsoo*-struggle

X: *Xalayaa*-Letter, *Xuuxuu*-Smoking, *Xaxaa*-Compel

General Examples

ጠቅላይ	Täqalay
ዘመቻ	Zämäça
ራኤል	Râ'él
ጭቃ ሹም	Čeqa Šum

Glossary

- Abbaa Qoroo**-Governor of Some Plots of Land during Feudalism
- Arbegnoch** -the common name given to Patriots
- Aräqé** -home-made distilled alcoholic drink
- Ato** -a civil title given to ordinary people equivalent to master in English
- Awraja** -Administrative sub province before FDRE government
- Balambaras**-It was a title granted to the smaller local governors or
But below that of Gräzmač
- Banda** -The name given to those who collaborated with the
Italian Invaders
- Basso**-Poured prepared from barley
- Cubbuu** - Sin
- Dabool/Jigii** -Voluntary self-help social Organization in the Oromo culture
- Dakkuutee** -Voluntary Self help labour organization in the Oromo society.
- Derg** -The military government of Ethiopia
- Dullaa/ Ulee** -Stick used for traditional war in place of lack of fire arms.
- Duula** -Campaign and have the same meaning with Amharic term ‘Zämäca.’
- Ĉiqashum** -Village Chief empowered to collect tax during the imperial regime
- Däjazmač** -A military title below Ras and some times called as Däjač
- Elf** -Transport service given for Feudal Lords
- Golmassa** -Amharic term given to Adults during education campaign of Derg
- Hoolataa** -The name given to Holata Town and it is Afan Oromo Term meaning
Take it olive green grass or Lataa (Green Grass) as tanks giving to each other
- Hangafa Gosa** -Older of clans and who have the right pray God during occasional meeting in
Oromo
- Iddir** - Mutual help association formed by individuals during the death of their
Members or the relative of their members
- Iqub** -a rotating savings and credit association
- Irrecha**-Celebration by Oromo at River and mountain to thank God Two times annually
- Laguu** - vices/an evil/immoral quality in Oromo tradition.
- Mahebar**-Association/or Social Organization but having religious objective
- Marxism** -The political and Economic Theories of Karl Marx’s (1818-1883) which was the
Main ideological base in Ethiopia during Derg regime
- Megeb-Bet** -Amharic term meaning Food Houses in English term
- Qottoo**-Afaan Oromoo term and Meaning Hand ax in English
- Qolo-Roasted Cereals
- Quanta** -Dried meat
- Ras** -The second highest rank and title, after the *Negus*, in the feudal system.
- Secondo Maco** -Mispronunciation of the area, which exactly meaning Second Maichew.
- Safuu** -Virtues or traditionally respected value.
- Shifta** -Banditry
- Täqlay- Gezat** -Province
- Wäräda**-District
- Waaqaa** -Afaan Oromoo term meaning to God in English
- Waaqeffannaa** -Indigenous religion of the Oromo
- Wäyzäro** -A title given to married women equivalent to Mrs.in English

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Acronyms

AAU: Addis Ababa University
AAUP: Addis Ababa University Press
ADLI: Agricultural Development Led Industrialization
BMME: British military Mission to Ethiopia
EIARO: Ethiopian Institute of Agricultural Research Organization
EOTC: Ethiopian Orthodox Tewahdo Church
EWVSA: Ethiopian Women Volunteer Service Association
ETCC: Ethiopian Tele Communication Corporation
FDRE: Federal Democratic Republic of Ethiopia
GDP: Gross Domestic Product
GNP: Gross National Product
GTP: Growth and Transportation plan
HARC: Holata Agricultural Research Center
HSIU: Haile Selassie I University
IBG: Imperial Body Guard
IES: Institute of Ethiopian Studies
IEAI: Italian East African Empire
JES: Journal of Ethiopian Studies
JOS: Journal of Oromo Studies
LDC: Least Developing Countries
MRC: Melkassa Research Center
MA: Master of Arts
MSC: Master of Science
OBN: Oromia Broadcasting Net Work
ORI: Oromia Research Institute
SDPRP: Sustainable Development Program to Reduce Poverty
SSA: Sub-Saharan Africa

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Preface

The study is about A Historical Account of Holata Town from Its Foundation to 2018. In their long History, there were communities settled around the area long years ago and having their own social, economical, political and traditional way of life and interaction. However, the year 1894 is taken as a land mark since Holata was made the center of Menelik II, when the idea of settling at Ejere is interrupted and shifted to Holata as resting place, which followed by the construction of palace and Kidane Meherat church as well as starting to serve as political administrative center for the area. Similarly the aim of including the scope of study up to present is the time when Holata Showing its fasting development rate, that historically inter relating with its early founding, the course, the years it has been passed through its life time and others is the mirror reflection of current History during this study is conducting.

When the author chose the topic, as History teacher, it was his long dream to play individual role through Studying Historical Research of this Town that includes about social, economic, political, religious, Institutional, administrative and factors that led to Holata's faster growing yet.

In the course of this study, the writer collected and examined various collections of sources related to the objectives. Accordingly, extensive oral information was collected through interview with various individuals and groups in offices of Holata town, elders around Holata and other areas such as Meettaa, Minare, Goro, Ada'a, Finfinne and others. On the other hand, the library researches were referred, Archives from National Archival Library and IES in Finfinne were collected, and examined or crosschecked. Documents such as socio economic profile, reports, Forum action plans, news papers and short biographical records, brochure, posters or photographs were collected.

From the assessment of the sources or Literature from Oral and written, it is concluded that Holata town has a long history of Irrecha sites, the Home of various institutions, investment areas, the roots of germinated seeds of patriots, reflecting Urban faster growing rate, the center of multy ethnic community , having modern urban planning and fulfilling its ongoing various infrastructures. Therefore, the Historical account of Holata town is the reflective of the social, political, economic realities and facts of the living Oromo nation, and multy ethnic societies around the area as well as in the country generally.

Adding to this, the study consists of five chapters. The first chapter examines about Geographical background of the study area, location, population, climatic condition and so forth. The second Chapter deals with a General Background of Urbanization and the Rise of Urbanization from general to particular and that of Holata. Through referring the meaning of urbanization(the term Urbanization, the idea of writers on concept, the definition and theory was tried to emphasized to identify the history of Towns and cities in the World, Africa, Ethiopia and Holata. In relation to

this, the nature of Urbanization in Holata Town in the over view of Historical Context of Urbanization and Urban Expansion as general and that of Holata was emphasized.

The third chapter emphasized on the Origin, and birth, Foundation and Growth of Holata Town from foundation to the Derg era mainly targeted on the naming of Holata, and its Historical Foundation are explained. Besides this, the chapter oversight on the word '*Hoolataa*', and its literal meaning, the Factors laid the ground for the foundation of the town an ethno historical back ground, the birth of the town, Holata River and Irrecha ceremony in the area, the various institutional factors (in the foundation, growth and development of Holata town), the socio-economic developments in the town and religion and religious institutions are discussed. This issue also included Holata during Fascist occupation, i.e. 1936 to 1941 and 1941 to 1974. Under this chapter the increasing number of settlers, several houses, the Italian Work incase of continuity of its development, the patriotic resistance in Holata and its vicinity, the patriotic activities in Holata fortress and history of second *Maichew*; Holata in the post Italian Period to 1974 in case of administration of the town, and socio-Economic Developments after 1941 and so forth.

The Fourth Chapter of the thesis explains Holata Town during the Derg era. It covers the implementation of the decrees and proclamations of the Derg in the Country generally and Holata town particularly which include social, political, economic reforms and administrative Organization of the government.

The Last chapter focused on the periods since 1991. The overview of the government system to development of the town including socio-economic condition, demographic aspects, infrastructure in the Holata town, urban facilities, urbanization policy and other administrative structure, Holata town's Urban Planning and land Management and finally the general factors directly or indirectly played its Historical role in Foundation and development of the town from earlier to present.

In general, when the researcher conducted study, several problems and challenges phased mainly in collecting sources. The archival of the town either burnt or destroyed during the changes of government that resulted the scanty of archival sources in turn overloaded the burden for the completion of the thesis. However, though not directly related, some attempts have been made to collect archives from National Archival Agency, the Institute of Ethiopian Studies and other areas. In this account, the researcher used '*Holata*' instead of '*Holeta Gennet*', because the aim is focusing on the respecting of its root meaning in Afan Oromo origin and it is also part of Ethical consideration in conducting historical study.

Abstract

The thesis tries to reconstruct the social, economic, administrative, religious, institutional, population history, urbanization policy and its targeting areas of Holata Town focusing from its foundation to the present. In this work, the source materials used for the research are gathered from extensive oral interviews conducted with contemporary and knowledgeable informants, the archives of the IES, national Archival center, government reports or socio economic profiles, news papers, media information, thesis, and generally published or un-published works. The examination, verification and qualitative analysis of the sources have proved the central objective of this thesis. So that, the importance of this account includes the general over view of Holata town and show its history as well as its current reflection was the careful attempt to look in to the similarity and unique historical feature of this town in to Ethiopian Town's through basing from urban history. By saying this, it is important to identify that, Holata grew from a form of village or cluster site and Irrecha celebration place and then develop in to small town later in the course of History, it became the center of imperial palace during Menelik II and subsequently Holata emerged as a town followed its formation as imperial city since 1894 and its name was changed in to 'Holeta Gennet' or 'Genet' by Taytu Bitul, meaning equivalent to garden of Eden or paradise. Then after about fifty years, in 1948, Holata was officially given the status of a town. In 1969, it was clustered in to three kebeles and later increased in to eight kebeles in the FDRE government.

In this study the central idea what almost all of My informants agreed on is that, Holata is a former place where people used to live as small communal settlement and came together to offer blessings and forward to each other the new year wishes by giving and taking olive green grass by saying 'Hoo-Lataa' meaning take it olive green grass, which had been seen as a symbol of magnificent and prosperity. Then later it became the political center of MenelikII and later government. Then after, Holata grew from Mono ethnic group to Multy ethnic group and Linguistic groups. Through time, it became the home of various institutions and investment area. It was the area where many Ethiopian patriots trained and formed Black Lion, as well as sacrificed their irredeemable soul for our county in defending Italy. More over, there were many patriots who Honored and revered in Ethiopian History as National Heroes around this area due to heroically defended Ethiopia and laid their precious life. To day, this town has received a remarkable attention from Oromia Region and consequently became one of the major town included in urban reform program and administered by the special zone of Oromia surrounding Finfinne. Due to its topographic location, land scape, air suitability, closeness to capital city, the town is able to attract investors and all making Holata preferable for all. In order to make a reality a town with natural beauty and comfort in ever sort, the town administration is working in line with Master plan of the town in preparing land for the construction. Above all, the ever green land found with in Holata and other reasons makes the town suitable for human being. Currently, Holata showing a faster growing area comparing to other towns surrounding Finfinne.

CHAPTER ONE

1. INTRODUCTION

1.1. Geographical Background Of the Study Area

Holata Town was founded as the political center during the reign of Menelik II in Wolmera Woreda and its historical development had been passed through ups and down up to present day Oromia Special Zone surrounding Finfinne. It was located in special zone of Oromia Regional State and Western Part of Finfinne on the road of Addis Ababa to Ambo-Wallaga and has altitude and Longitude of 9° 3'N 38° 30'E and an altitude of 2250-2500 meters above Sea level. It served as the political administrative center.¹

Holata Geometric map

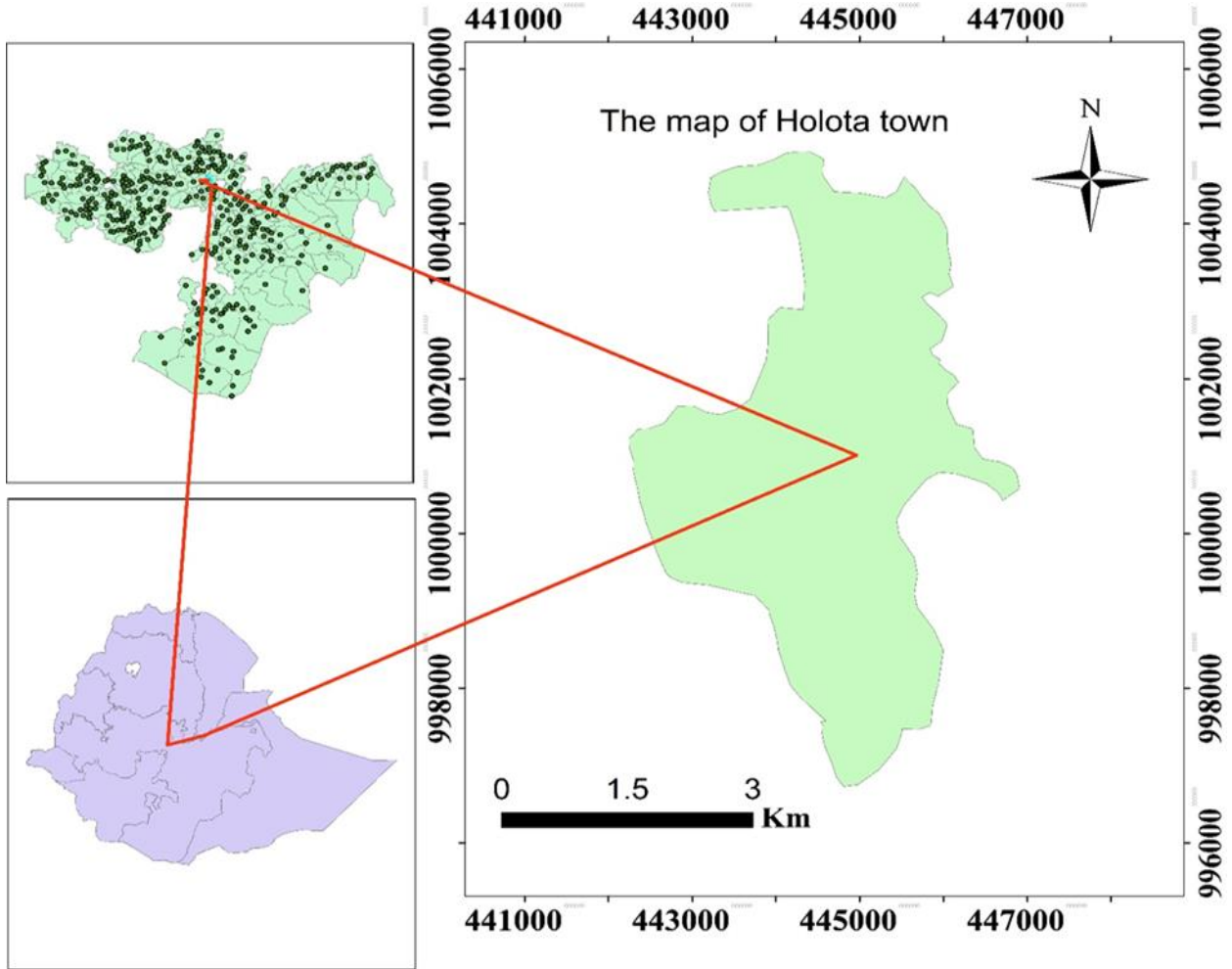


Map 1.1: Geospatial map of Holata town (Source: Google Map of Holata Town)

¹Oromia Statistics Agency, 2007, p. 153; Oromia Region Town's Forum: Holata Town, (Temnasera Printing Press, 2018), p. 17; *Karoora Imala Badhaadhinaa Qajeelcha Tajaajila Mana Qopheessaa Bulchiinsa Magaalaa Hoolataa Waggaa kudhanii (2013-22), 2022. p. 6.*



Map 1.2: Aerial view of Holata Town in Oromia Special Zone (Source: Google Earth, 2022)



Map 1.3: Description of the Geographic Area of Holata Town

Holata(Afan Oromo: *Hoolataa*) is also known as Genet which named by Taytu, literary English meaning of the garden of Eden or paradise, as well as it became the new Country retreat for Emperor Menelik II and Empress Taytu Bitul. They wanted Holata as a pleasant site option through comparing to Ejere and Finfinne. It was the first place in Ethiopia to have permanent water mill, built in 1909 in Holata River. According to Oromia Region Towns’ Forum (2018) reported, a total population for Holata town was 63,139 in 2018, 77,555 in 2019 and 80,758 in 2021 respectively. Even, the numbers of population shows increasing rate in the consecutive years according to Oromia Statics Report prepared on Towns Forum at Jimma town in 2018.²

Number of people from Year to years							
Year	1999/2007	2004/2012	2005/2013	2007/2015	2010/2018	2011/2019	2013/2021
Number	25,593	35,845	37,850	42,842	63,139	77,555	80,758

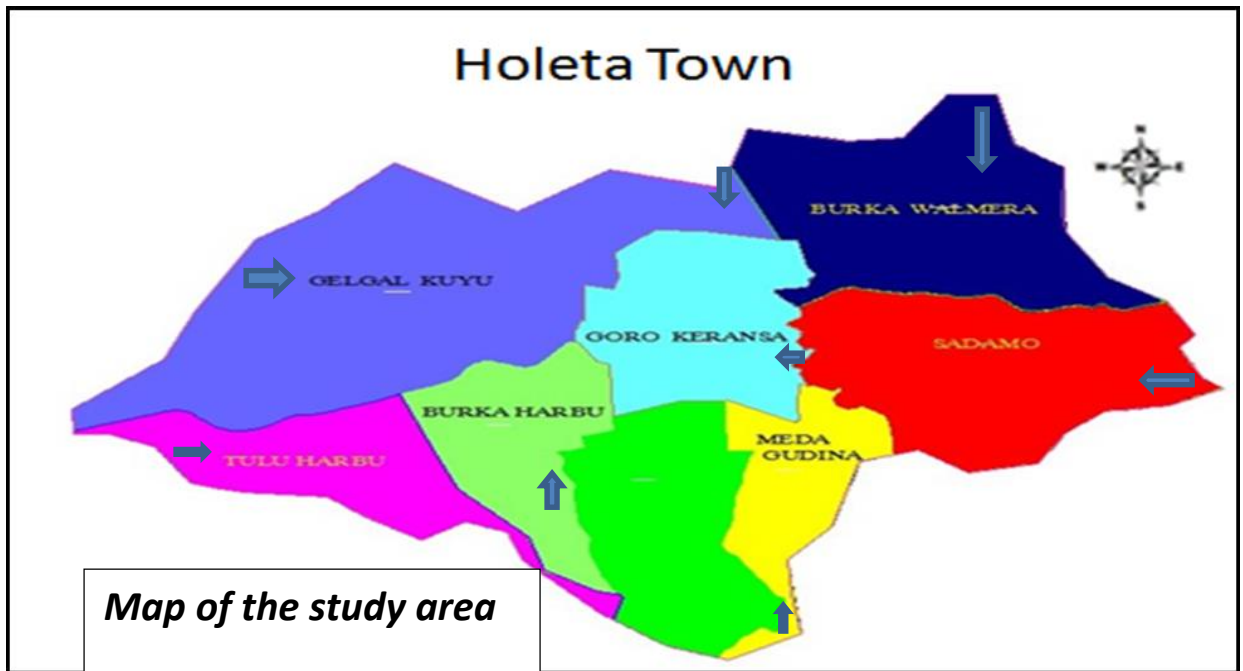
Table 1.1: shows the increasing number of Population in Holata town.

Source: Socio-economic profile of Holata Town

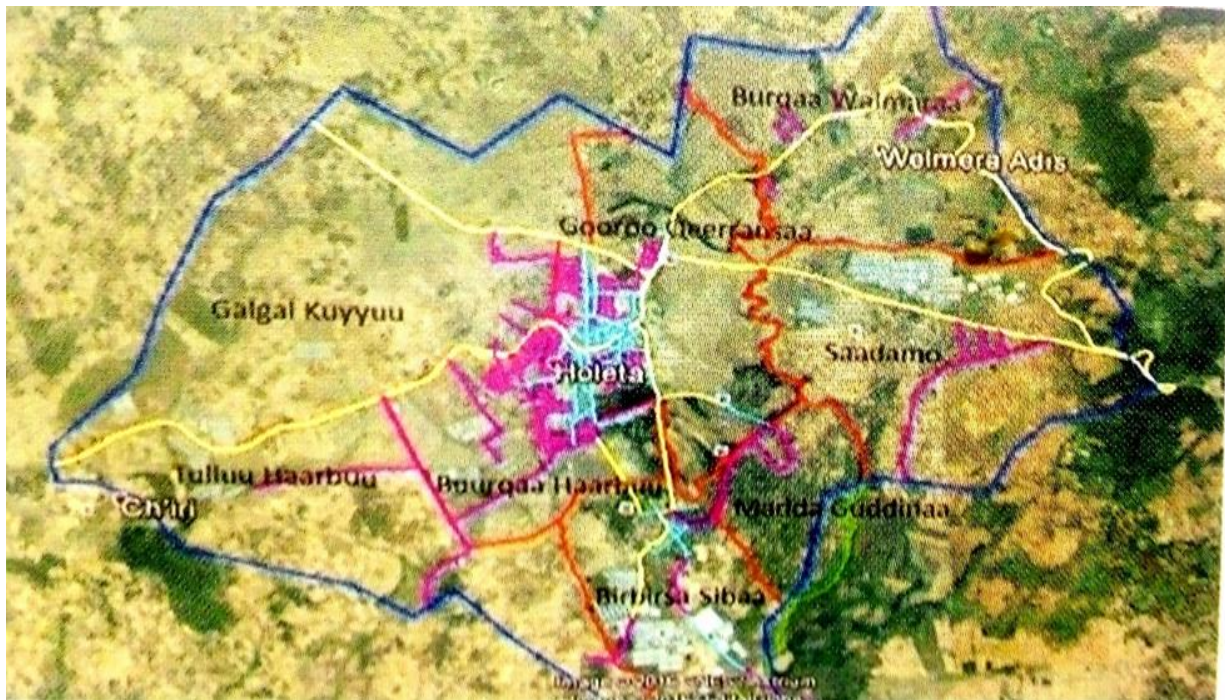
Ethnically and culturally, the area is rich in its diverse setting. This town is inhabited by different ethnic and linguistic groups. It Consists of Oromo majority, Amhara, Gurage, Tigre, silte, and others are only to mention among ethnic groups living in the Holata town. Geographically, Holata town was located between Wolmera in the North, Ejere in the West, and Menagesha to the East and Wolmera kebeles in the South. It is very close to Finfinne and was situated about 30KM away from Finfinne and 81KMS from Ambo. Holata was climatically situated in the *Woine Dega Zone (Badda-Daree)*, its average rainfall are between 1040-1100mm and wind East 8km/h and 43% of humidity as well as lowest level hot 6C°, highest 21C°. The Total area of the Town is estimated to be 5550(55.89KM²), then increased to 6185(61.85 KM²) in 2014/2022 hectares of land, and it is divided in to pre 1999 kebeles such as Goro Qerransa, Burka Harbu and Birbirsa Siba, the rest of post 1999 kebeles as such as Galgal Kuyu, Burka Walmara, Sadamo, Mada Gudina and Tulu Harbu.³

² Oromia Region Town’s Forum, Holata Town, (Temnasera Printing Press, 2018), p. 17; *Informants: Neguse Mulugeta, Dida Dabale and Bekele Muleta.*

³ Socio economic profile of Holata town, a profile as form of archive of Holata town Tourism Office, pp. 1-10.



Map 1.4 Constituent of Kebeles of Holata town and their location on the study area



Map 1. 5. Shows the location of Kebeles in Holata.
 Source: The Oromia Towns' Forum, Holata town

The heart of Holata town foundation was Birbirsiba Kebele and it was also called as *Arada*. As the town and administrative center, it was founded in 1894 and started to rule under municipal administrative system in 1948 on 1,550 hectares of land done by air photo. In 1974 E. C, Holata got its first Master plan. Due to the town's development increased through time, Holata entered in to new forum in 1995 by 65/95 proclamation and from 1996 on ward, it started to rule under the Town administrative system. Holata town had been administered under West Shawa Zone between 1983/2001-1999/2007 and between 1999/2007-2008/2016, it became among the second 'B' rank of Ethiopian Town under Oromia Special Zone Surrounding Finfinne. Since 2009/2017, Holata town became the second super 'A' rank and directly under Oromia Regional Administration. Holata was among one of the town in the Oromia Special Zone surrounding Finfinne/ Afan Oromo: *Godina Addaa Naannawaa Finfinnee*/In Oromia Regional state, was created in 2008, from parts of the Zones such as North Shewa, East Shewa, South West Shewa, and West Shewa and at the same year Master plan for the Holata town was prepared.⁴

According to information from Holata Town Municipal Administrative office and Oromia Region Towns' Forum (2018), the word Holata was derived from Afan Oromo "*Hoodhu*" and "*Lataa*", hence '*Hoolataa*' by omitting the word "*dhu*", literally meaning giving olive grass to each other after decreasing of water and thanks to God at Holata River⁴⁷. In their course of life, the community experienced *Irrecha* ceremony at Holeta River every year, and this name became commonly called as Holata, and later it also have been calling as Holata Gennet during the reign of Menelik, literally meaning Garden of Eden or paradise or *Holata*, so called an account of its proximity to a river of that name.⁵

Further more, when the darks summer pass away and the light season Autumn appears, a children of Galan, Galan warra Jidda, in habitants of Siba Mandalo, descendants of the Tulama Oromo come together at the land of Siba Mandalo to perform the *Waqeffannaa* tradition and then went to at the near by Holata River. Wajitu, nine sons of Horro, and others came to this place to pray the New Year will be a time of plenty, abundance and prosperity. At this, peoples of every village come together to water place through carrying Olive grass(*Lataa*) in to their hand by saying "*Marewo*" and "*Gabisayo*" as songs during the occasion of *Irecha* at this River (see figure 2.1).

⁴ *Ibid*; Socio economic profile of Holata town, a profile as form of archive of Holata town Tourism Office, 2014, p. 2.

⁵Oromia Region Town's Forum, Holata, P.12; *informants: Bekele Muleta, Lamessa Desalegn and Tsehay Zelake.*

They forwarded best wishes to each other during the *Irrecha* River at this place. Peoples say together ‘hoo *lataa kee*’ meaning take it olive Green grass. Their hands being full of with olive green grass and celebrated at this river and speak with the name of to days Holata, a symbol of Magnificent and prosperity.⁶

Therefore, Lataa is a green grass, it is the one with which the people owner each other from this tradition, the name Holata emerged. It seems so have been fascinated by its natural endowment when Menelik erected its imperial palace and subsequently Holata emerged as a town followed its formation as imperial city in 1894. It was generally, a land of prosper which traditional Oromo religious practices will perform. However, later in the course of history, it became a settlement of palace, the imperial soldiers and its name was changed in to *Holeta Gennet* by Taytu, meaning equivalent to Garden of Eden or paradise. Similarly, according to Ronald (1968) and Rahel (2017), Holeta, located west of Addis Ababa was founded about a decade after Addis Ababa. Holata town has had the history which coincided with Ethiopian kings as well as its nearness to Addis, strategic location and comfort ability of air condition led to not only its foundation but also attracting different investment. Shortly after 1894/1902, Menelik II built a summer palace at Holata because the general vicinity was thought have more pleasant summer weather than Finfinne, hence Holata served as alternative residence for Menelik and Taytu as well as Emperor Hailesellase in the History of Ethiopia.⁷

From the then period, settlement increased, and above all the palace, and Kidane Mihiret Orthodox Church established in 1893 followed by establishment of Saturday market. Then after half century of its selected as centrality of administration, in 1948 Holata was officially given status of a town and in 1969, the town was clustered into kebeles. Holata Was best known as the location of the Military academy opened in 1934, Agricultural Research Center opened in 1963 and Flora investment started in 1992, above all Holata hosts a research station of the Ethiopian Institute of Agricultural research. This station is the national center for research to improve the yield of barley, highland oil crops, potatoes, spice and airy products. Born free foundation of Animals Park

⁶ *Informants: Weizero Darare Midaga, Alamu Beyene, Desalegn Hordofa and Daba Tafa.*

⁷ Rahel Lammi, “A Conservation and Adaptive Reuse Study for Menelik II Palace in Holata Gennet Town, Ethiopia”, (MSC, Thesis, (EiABC), AAU, 2017), P. 21; Ronald J.Horvath, “*Towns in Ethiopia*” (Stadtische Siedlugen in Athiopien, Erdkunde, H.1, 1968), pp.43-44.

founded in 1999 which located in the towns, “Goro Qerransa” Forest, Holata Water fall, Empress Menen Castle as well as present day Holata showing faster developing town in Ethiopia.⁸

It was all most all of the above factor laid the ground for the birth of the town according to local sources. It was the place known for its favorable climate, strategic location, and so forth, that facilitated permanent settlement, surplus production, attract investments and showed faster growth in the Towns of Oromia region Surrounding Finfinne. Above all the settlement site was a place where Irrecha ceremony and local disputes such as ‘*Gumaa araarsuu*’/solved the dispute about death punishment traditionally. Generally, informants remind it as a place where *Irrecha* ceremony was common annually at Holata River, located in the town.⁹

There are 73 percent of Orthodox followers by having 7 churches, 20.44 percent of protestant followers by having 69 numbers of churches, 5.43percent of Muslim Followers by having 4 Mosques and 1.13 percent of *Waqeffataa*. Since urbanization started in Holata, many historical changes had been observed on the socio economic aspects of the people. Modern education was introduced into the region and nowadays there are about 8 public and 7 private primary schools, 26 kindergarten, and 3 secondary schools, two Poli-Technique College and other private universities. Commercial Bank of Ethiopia followed by Development Bank, Dashen Bank and other private banks. Economically, their life is mainly based on agriculture, but industry is growing as the leading factor for Holata town faster development.¹⁰

Compared to similar towns in Ethiopia, the inhabitants have a reasonably high standard of living. They have a better infrastructures, and even a daily Bus service to Finfinne (Addis) and has a recently prepared urban master plan. It was the place known for its favorable climate that facilitated permanent settlement and surplus production. Crops such as: *wheat, barley, teff*, and others producing surround the town as well as multiplying by HARC.¹¹

⁸ *Ibid; Informants: Ato Gadisa Abdi, Alamu Beyene and Wäyzäro Tsehay Zeleke.*

⁹Oromia Region Town’s Forum, Holata Town, P.12; Rahel Lammi, “A Conservation and Adaptive Reuse Study”, pp. 19-23; Christian Kramer, “Design of Community Based Dam in Holeta, Ethiopia”: (*MA*, Thesis, AAU, 1999), p.2 and Ronald J. Horvath, “Towns in Ethiopia (Stadtische Siedlugen in Athiopien)”, *Erdkunde*, Bd, 22, H.1, 1968, PP, 47-51.

¹⁰ Oromia Region Town’s Forum, Holata, P.12; Rahel Lammi “A Conservation and Adaptive Reuse Study for Menelik II Palace. pp. 19-23; Christian Kramer. *Design of Community Based Dam in Holeta, Ethiopia: (MA Thesis, AAU, 1999), p.2 and Ronald J. Horvath, Towns in Ethiopia, 1968, PP, 47-51.*

¹¹ “Ethiopian Institute of Agricultural Research”, *ETV-News /Live video on Irrigation Scheme and its strategic Planning focusing in HARC, July 12, 2013.*

Present day, Holata is a town which is the main administrative, economic (above all investment area) and financial center, the situation attracting migrants to the town as well as sharing higher percent of the urban population with towns and woredas surrounding Finfinne. Therefore, since we have said population dynamics is key factor that can led urbanization, in one case, this good agricultural conditions in Holata led to a density of population. Due to the above factor and Holata town's tremendous locational advantage, suitable lands for the establishment of industries in all directions, it is located in the geographical center of the country, hence among the towns surrounding Finfinne, which makes it easily accessible for all areas of the country and its altitude makes very pleasant climate¹².

The town experiences a highly accelerating population growth since its foundation and developments. Generally, several factors were responsible for rapid urbanization in Holata. When compared to other urban areas in Ethiopia, it enjoys in relatively higher concentration of facilities, infrastructures, several institutions, industries, climatic condition, location or its proximity to Finfinne city and topography. Due to the fact that of above factors and others, this town has received a remarkable attention from Oromia Region and consequently became one of the major town included in Urban Reform program and administering by the special Zone surrounding Finfinne.¹³

1.2. A Ethno Historical Background of Holata Town

In order to understand the mirror reflection of the evolution of the urbanization of the Holata area, it is necessary to give a brief historical background to the Oromo generally and Tulama specifically. Historical, ethnic, socio-economic, political and religious factors influenced the development of the urbanization. These factors help us to understand how urbanization evolved in the Oromia special zone surrounding Finfinne and Holata town.¹⁴

Nations have their own History, Religion, Language, culture, and others. Any others can be under stand, communicate, appreciate, and share via their identity. It mirrors their past life along with their typical character and chronological order of events. The Oromo are a Cushitic group dwelling in Oromia Region of Ethiopia, who speak the Oromo Language also called *Afaan Oromoo*, which

¹² *Ibid.*

¹³ Oromia Region Town's Forum, Holata, (Temnasera Printing Press, 2018), P.8.

¹⁴ *Ibid.*

is part of Cushitic branch of language family and Afro-Asiatic Super family. The Oromo used the *Gada system* as the form of governance which the leader elected and leded them for Eight years commonly. The system consist of political, social, economic, cultural and other practices by Oromo nation. They are predominantly concentrated in Oromia Region in Central Ethiopia, the largest region in the country by both population and area.¹⁵

As in general, the Oromo are divided into two major branches that break down in to an assortment of clan families in every direction, i.e, The Borena (*Booranaa*) and Barentu (*Baarentuu/ Baarentummaa*). These two major groups are in turn subdivided in to an assortment of clan families. Macha in Wallaga, Gibe, Ilu Ababora and Shewa; Tulama in Central Ethiopia; Southern Borena in Borena and Guji, (Both of Sabbof Gona and Kontima Darimu respectively) in South and south East are belongs to Borena major branch. Karrayu of Fantalle, Marawa, Ittu of Afran Qallo in Hararge, Humbana, Akachu, Wallo, Arsi (Both the Siko and Mando) are belongis to Barentu major branch.¹⁶

The Tulama are an Oromo Sub group in habiting the Shawa Zones of Oromia, Ethiopia, East Shewa Zone, North Shewa Zone, Surrounding Finfinne (Addis). The economy and settlement of the Oromo in Holata were relatively based on agriculture before and during the middle of the 19th century. The Oromo of this area practiced a near subsistence form of mixed farming and grew an impressive range of cereals, pulses, and oil seeds. Cattles were very important to the Oromo as general and Tulama Oromo around Holata particularly, having ceremonial as well as subsistence significance. The Tulama Oromo has a multitude of cultural values like wedding and marriage, singing, dressing styles, dining, and system of conflict resolution (*Seera Gumaa*) and so on.¹⁷

¹⁵ Muhammad Hassan. *The Oromo Of Ethiopia: A History 1560s-1880*, (Cambridge University, 1990), pp.68-70;

¹⁶ *Ibid*, p.24

¹⁷ Ronald J.Horvath, "Towns in Ethiopia,"(Stadtische Siedlugen in Athiopien), *Erdkunde*, H.1, 1968, p.42 and Prunier, Gerard, *Understanding Contemporary Ethiopia*. (Oxford University, 2015), pp.1-10.

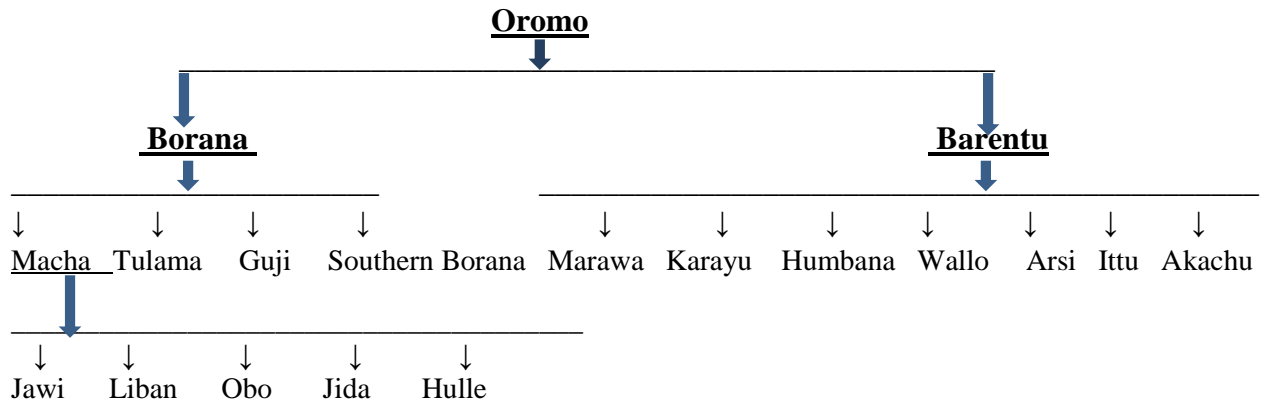


Chart 1: The Genealogy of Oromo (Kuusaa Oromoo)

Source: Jabessa Ejeta, *Ya Oromo Yazargend awarard: Oromo Beher, Bahilena acir Tarek, P.24*

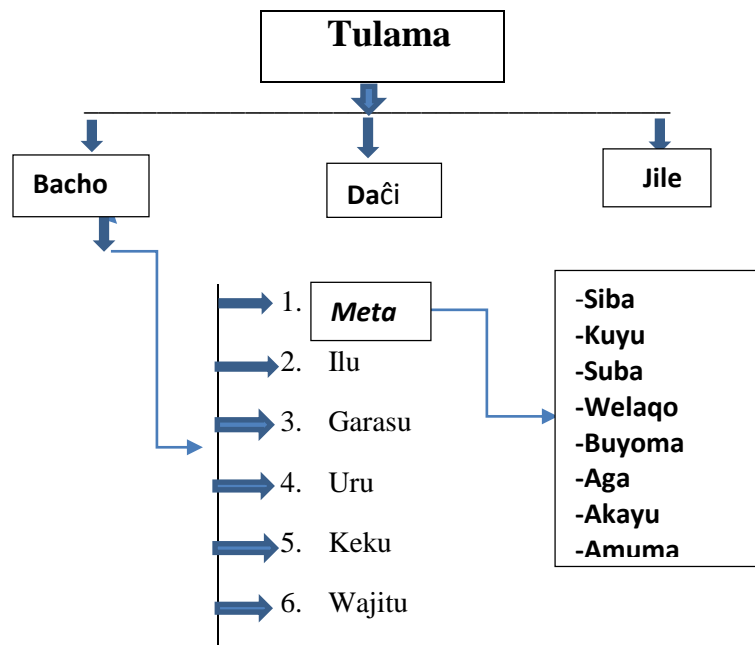


Chart 2: The Genealogy of the Residents of Holata Town and Its Vicinity.
Source: *Holata peoples Ethnic profile in Holata town's Tourism office, 2021.*

CHAPTER TWO

2. General Historical Background and the Rise of Urbanization in Africa, Ethiopia and Holata

2.1. Meaning of Urbanization

There is no international consensus on the definition of urbanization as they continue to change over time. This shows us, there is no precise definition of the term urbanization. In spite of several researchers stated in their discussion and many recommendations, no general agreement has been reached on an international definition of the Urbanization. Therefore, defining urban is the most difficult things by the fact that, the concept of what is urban is not static but is subject to change. Throughout the history of urban studies different researchers and scholars define urbanization in several ways. Urbanization can be defined in terms of demography, physical expansion of cities/towns over non-urban area, economic development, industrial development, etc. Almost some of the definitions of urbanization revolve around these issues.¹⁸

According to Gordon Mcgranaham, Urbanization is defined as the relative concentration of population in urban areas- the towns and cities of a given territory. This clearly refers to the increasing number of people that live in urban areas than rural area, and the process through which cities grow, and higher and higher percentages of population comes in town or city.¹⁹ Similarly urbanization is the process by which large numbers of people become permanently concentrated in relatively small areas, forming cities or towns.²⁰ In some countries population size combined with economic criteria used to define an urban place. Settlements also designated as urban by legal or administrative status. A town is also distinguished by its function or role as a central place for the surrounding country side. The most fully elaborated formal definition of urban environment use the combination of one or more of the following criteria: such as urban culture, administrative functions, the proportion engaged in non-agricultural economic activities, the minimum size of population, and the presence of specified infrastructure, social services, and population density.²¹

¹⁸ Ashenafi Girma, "Urban Growth and Development in Ethiopia: A Case Study of Bantu Town, South West Shewa Zone Oromia Regional State", (MA Thesis, Department of Geography and Environmental Studies, Haramaya University, 2013), pp.7-8

¹⁹Gordon M.C. Granaham and David Satterth Waite, "*Urbanization Concepts and Trends*": Human Settlement Group, IICD, (International Institute for Environment and Development, London, 2014), pp. 4-6.

²⁰ *Ibid.*

²¹Berhanu Nega and Befekadu Degefe, *The Role of Urbanization in the Society, Economic Development, Process:*

According to Ashenafi Girma, urbanization is a process which involving two phases: the first phase includes the movement of people from rural to urban place, where they engaged primarily on non-agricultural economic activities. A place becomes urban; when trade, manufacturing and service provision dominate the economy. The important variables in the first phase are population density and economic functions. The second phase, on the other hand, includes the change in life style that results from living in cities. The important variables in the second phase are social, psychological and behavioral changes. As population is increasingly urban in less developed countries, for instance, family sizes becoming smaller because the values placed upon children changes.²²

It is obvious that, the process of urbanization has gone on throughout history and remains prominent feature of our century. Today, the issue of urbanization is one of the top agendas in the course of socio-cultural, political and economic development both in developed and developing countries. Currently, urban issues are increasingly prominent on national policy agendas, and humans are rapidly becoming an urban dwellers with millions of people migrating to towns and cities each year. More over, in a concept of globalization, urban area are one of a contributors to national economies and play a key role as modes in Global Markets. It is playing increasing international competition for investment, where towns are continuously increasing their development.²³

According to Berhanu and Befekadu (2003), Urbanization is a process to settle to form a town or a city. On the other hand, urbanization seen as the product of increasing economic development and of advancing technology. The creation between urbanization and economic development of the world, urbanization is an implication of economic development of the World. Due to this urbanization is a form of a direct outlook or outcome of the ways in which different societies are organized and developed. In their work, the inter-relation between urbanization, economic development and development of societal organization clearly stated.²⁴

Ethiopia Economic Policy Research institute, (Addis Ababa, Ethiopia, 2003), pp. 18-22 and Gordon M.C. Granaham, "Urbanization", *In: International Encyclopedia of Human Geography*, Second Edition, 2020), P.5.

²²David Thorns, *Transformation of Cities: Urban Theory and Urban Life*, (Great Britain, Palgrave MacMillan Printing Press, 2002), p.45.

²³Gordon and et al, *Urbanization Concepts and Trends*, pp. 5-6.

²⁴Berhanu Nega and Befekadu Degefe, *The Role of Urbanization in the Society*, p.20.

In short, even though the definition of Urbanization may vary and whatever the definition targeted, we can understand that, the issue from some criteria according to Urban, Urbanism and Urbanization. It categorized based on 1, the size of population, 2, density of the population, 3, Prominent economic activity and 4, administrative function. By saying this, Majority of the definitions of urbanization shares some common elements for the origin and expansion of urbanization.²⁵

Whatever the numerical definition, it is clear that the course of human history has been marked by a process of accelerated urbanization. The period roughly 10,000 BC was known by the beginning of Neolithic period when humans were able to small permanent settlements. The transition of pre-historic societal way of life, i.e, moving from place to place without having permanent/ common settlement to sedentary way of lifestyle is one of the reasons for the emergence of earliest cities and towns where they did. This sedentary way of life and having permanent settlement at a particular place further attracted other people to move to this place, from this factor that the formation of cities and towns was begun. Thus, the origin of urban centers had been traced back to the period of ancient civilizations in river valleys. Between Tigris and Euphrates Rivers, Mesopotamia saw the beginning of the first towns which developed in the world.²⁶

After the formation of these cities and towns, as Urban History defines urbanization, the inflow of rural migrants or the rapid movement of peoples to comparatively large towns facilitated the development of the cities and towns as well as different transformation occurred on the area of urbanization.²⁷ In this work of scholars, we can understand that, the inter-relation between sedentary settlement that led to emergence of early towns and migration of people to the relatively attracted towns as well as urbanization shows continuous progression in these areas. Gordon McGranaham also stated through demographically and have interpreted this to mean that a growing share of the population lives in urban settlements with the level of urbanization being the urban share, and the rate of urbanization being the annual growth rate of this urban share. In fact, urbanization is often used to refer a broad-based rural-to-urban transition involving population,

²⁵William Robert, *Urban Governance: Topic Guide*, (UK: GSDR, University of Birmingham, 2016), pp. 2-10.

²⁶National Geographic Head Quarter, *The History of Cities*, 1145 17th Street New Washington, DC 20036, July 27, 2021 and Desta Eriso, "A History of Hosanna Town, 1910-2010", (MA, History, Jimma University, 2018), pp. 1-10.

²⁷*Ibid.*

land use, economic activity and culture, or indeed any one of these. Thus, it is frequently used to refer the changes in population growth, density, and development followed, as well as the challenges and opportunities urbanization poses for economic development, social inclusion and environmental changes including sustainability it recorded through time to time.²⁸

So that levels of urbanization are measuring crudely by percentage of population residing in urban areas in case of demographic perspectives as well as towns characters incase of investment in residential, commercial, industrial structures, availability of public services, land markets, urban regulations or governance and other features compared to the surrounding areas because of the term it self can be applying industrial zones and related infrastructures in the towns.²⁹

In the history of oldest urbanization in the World, the Middle East, with ancient Mesopotamia was recorded as the earliest region for Urbanization dated back to 10,000 years ago. *Eridu*, *Uruk*, and *Ur* were cities between the Euphrates and Tigris Rivers (the so called Fertile Crescent) and recorded as the earliest urban area. Throughout history, people have been drawn to cities as centers of trade, culture, education and economic opportunity and others are the resulting urban population growth and urban areas. As UN-habitat stated, one of the main reasons for the growth of cities and towns was the Industrial revolution, which begun in England in the 18th Century and then spread to the United States and other parts of Europe which in turn contributed to the rise of factories creating chance for workers in urban areas. London, England, New York and others sowed boosted urbanization in the 20th century.³⁰

According to UN Habitat, 2009, the twenty first century has *been* referred to as the first ‘Urban’ or ‘metropolitan’ century. In 2014, an estimated 54 %(around 3.8 billion people) lived in towns or cities. Similarly experts say that over half the World’s population to day lives in urban areas and by 2050, 66% of people are projected to be living in urban areas with the highest rates of urban

²⁸ *Ibid.*

²⁹ Ayda Alehashemi, Sayed Amir Manouri and Nasser Barati, Urban Infrastructures and Necessity of Changing Their Definition and Planning Land scape Infrastructure: “Anew Concept For Urban Infra structures in 21st Century”, *The Scientific Journal of NAZAR Research center*, Vol.13, No.43, January, 2017), pp. 5-7.

³⁰ United Nations Human Settlements Program (UN-Habitat), “*Urbanization and Development*”: Emerging Futures, (World Cities Report, 2016), pp.1-10.

growth expected. Now a days it is also Asia and Africa that are experiencing the greatest Urban Growth due to industrialization.³¹

2.1.1. Urbanization in Africa

Africa has had its own mode of urbanization and had long historical practices, as some studies shows it. Although African societies have been predominantly rural for most of their history, urban settlements have existed for centuries and have been an important feature of Africa's history. According to Felix Meier zu in "*Growing Cities*", Alexandria in Egypt was among the Earliest Cities of Africa emerged around the Nile Valley. Similarly, the kingdoms of Highland Ethiopia organized them themselves around towns two thousand years ago.³² Complex stone-Walled city of Great Zimbabwe in the 11th century, the trading Town of Timbuktu (Mali), were among a few example.³³ Some were chiefly grown and served as administrative centers where as some evolved along trade routes. However, urbanization hurried following colonialism.³⁴

In developing countries like Africa, among many researchers such as Basil (1994) pointed out as Studies on the urbanization of Africa have shown that the continent has along tradition of urban development as well as urbanization and its process have been occurred through gradual process and passed in different levels.³⁵ In developing countries like Africa, among many researchers such as Basil (1994) pointed out as Studies on the urbanization of Africa have shown that the continent has along tradition of urban development as well as urbanization and its process have been occurred through gradual process and passed in different levels.³⁶

Most of the ancient African urban centers were chiefly the product of internal development. Most of researchers argued on the way towns formed, like, some of them evolved as terminal points for Caravan trade routes, served for inter-regional and international long distance trade. Others served

³¹*Ibid.*

³²Felix Meier Zu Selhausen, *Growing Cities: Urbanization in Africa*, In: An Online Textbook For Anew Generation Of African Students and Teachers. African Economic History Network E-book, 2022, *p. 1*.

³³*Ibid*

³⁴Desta Eriso, "A History of Hosanna Town, 1910-2010," (MA, History, Jimma University, 2018), P.1.

³⁵Basil David Son, *Modern Africa: A Social and Political History*,(Second edition, 1994), pp. 85-87

³⁶*Ibid.*

as the important political and administrative centers of various empires and others served for commercial activity and religious worship.¹⁹ After African towns and cities emerged and developed in different places as that of in the World, plantation and industrial policy by colonizers attracted peoples to migrate in to towns. This event also facilitated the urban development in African country. The growth of African towns accelerated during the colonial period which characterized by emergence of both new towns and to the revival of many old ones, this event also facilitated the urban development in African country and subsequently the policy of urban system after colonization farther attracted the country side.³⁷

After decolonization, urban development in African country saw faster than pre-colonization and during colonization. This idea mostly also supported by many researchers, and this study also argued that, concerning the Urbanization in Africa and the cause, course, consequences and impact of Colonization. During the second half of the 20th century that rural to urban migration and population growth accelerated urbanization to higher levels in Africa. Therefore, according to Berhanu and etal (2019) understanding and comparing the evolution of Urbanization, in large and mid-sized towns could provide a reference for Urbanization, related to Historical account of many towns in the continent.³⁸ Demographic population growth and High rates of Urbanization in the 1970s and 1980s are causing critical changes in Africa's demographic picture. Thus by the year 2020 over half of the African population will be living in towns and cities.³⁹

To day, Africa has the fastest growing urban population in the World and both Urbanization and urban growth is taking place in every African society. More over, the changing modern face of African Urban growth resulted from the growth of African Cities and towns as well as the contemporary African revealing the phenomenon resulted in a profound reorientation of peoples societal and economic lives showing the aspects of Urban live, urban policy, urban management and development.⁴⁰

³⁷ *Ibid*; Berhanu Nega and Befekadu Degefe, “*The Role of Urbanization In the Society, Economic Development Process*”: (Ethiopia Economic Policy Research institute, Addis Ababa, Ethiopia, 2003), pp.13-17.

³⁸ *Ibid*.

³⁹ John P.Mason, “*The Role of Urbanization in National Development: Bridging the Rural-Urban Divide*”, (A.I.D. Program Evaluation Discussion Paper N0. 27, US. Agency for International Development, July 1989), pp. 9-10 And Felix Meier zu Selhusen, *Growing Cities*, 2022, pp. 1-2.

⁴⁰ Mesfin W/ Mariam, *An Introductory Geography of Ethiopia*, (Addis Ababa, H. I. U. 1972), PP.185-187.

2.1.2. Urbanization in Ethiopia

Concerning Urbanization in Ethiopia, it is important to start from its Historical background. Though under urbanized by comparing with other least developing countries (LDC) of Africa, several factors contributed great role in the foundation of urbanization in Ethiopia, like other African countries. The process of urbanization in Ethiopia has a long history and passed through a slow and gradual Historical process of change. According to Desta Eriso, Axum, Lalibela and Gondar are examples ancient urban centers. During Aksumite period, there were a number of towns flourished, Lalibela during Zagwe dynasty and later Gondar in the Gondarine period. In this Urbanizations, the Ethiopian virtue of commerce, the art of building, the diverse economic activities and the consequent higher standard of living have been seen as the developments in Ethiopia in this centuries.⁴¹

Another phenomenon of Urbanization in Ethiopia since the later part of Nineteenth century which and coincided with the reign of Menelik, which existing literature assets that, it was at the time of modern process of Urbanization in Ethiopia began to take shape, when some towns flourished and established as administrative centers. It was a period witnessed the establishment of some towns by far most important. The development of roads and communication lines and services was some signs of change in a few urban areas.⁴²

For instance, the new concept of centralized administration pulled may permanent residents. At the same time, Europeans and their ideas penetrated in to Ethiopia and they were active in building and extending urban forms, as well as making their way in to Ethiopia slowly. Besides to establishing new urban sites, they consolidated the already established towns in Africa which is followed by the introduction of the new urban elements. Mean while, a major development at the close of the nineteenth and early twentieth century was the construction of Djibouti-Addis Ababa Rail way, a feature which not only spurred the country's foreign and domestic trade, but also proved to be an important tentacle. Upon the end of the construction some stations potentially

⁴¹ Tsegaye Tegenu, *"Urbanization in Ethiopia": Study on Growth, Patterns, Functions and Alternative Policy Strategy* (Stockholm University, Department of Human Geography, 2010), pp.6-10 and Desta Eriso, "A History of Hosanna Town, 1910-2010", (MA, History, Jimma University, 2018), p, 7.

⁴² Bahru Zawde, *A History of Modern Ethiopia, 1855-1991*.(Second Edition, Addis Ababa: AAUP, 2002), pp.68-72; Akalu Wolde Mikael, "Urban development in Ethiopia (1889-1925)": Early Phase, *Journal of Ethiopian Studies*, (IES, Vol. 11, No. 1, January 1973), pp.1-16; Gossa Asnaque, "A History of Hirna Town From Its Foundation Up to 1991", (MA, History, AAU, 2015), PP, 18-22.

capable of becoming urban centers had been set up along this rail way. Of these towns, to day some constitute urban establishment and administration was modestly modernized and centralized, infrastructures were expanded than before.⁴³

Parallel to this, during the 20th century a great number of fundamental changes have occurred in Ethiopia, one of which was the emergence of a system of towns that also happened in Holata town, where the study area focused on.⁴⁴

Large scale urbanization is said to have been started during the Italian occupation. It was, however, during the Italian occupation that Urbanization was accelerated. For political and military purpose, Italians during the year 1936-1941 surprisingly a short period of years, built network of roads connecting the important administrative centers and the military garrisons. After 1941 Modernization of administration and tax reforms as well as economic development accelerated the rate of urbanization. The establishment of some factories and the introduction of modern means of transport together with town's different infrastructures, the event that attracted many poeples to the towns. Examples of these towns were, Addis Ababa, Dire Dawa, Asmara, Gondar, Jimma and so forth.⁴⁵

In addition to this, Hotels restaurants, drinking houses, shops, and others giving a new character to the Ethiopian Urban character. Emperor Haileselassie's policy of three tier of government structure such as Teklay Gizat (Regional), Awrajas (Zonal) and Woredas (District) was further consolidated these urban centers.⁴⁶

The history of demographic transition has started since the 1950s, while rapid urbanization began since 1960s. Urbanization accelerated during the 1960s, when the average annual growth rate was about 6.3 percent and Finfinne and its area was home to about 35 percent of the country's urban population in 1987, where most of the major towns are located including surrounding Finfinne. After 1960s mechanized farming and import substitution industries facilitated the rapid growth of urbanization. According to Berhanu Keno and et al, in their Work entitled '*Urban Expansion in Ethiopia from 1987 to 2017*', in the late 1980s, only about 11 percent of the population lived in

⁴³ *Ibid.*

⁴⁴ Mesfin W/ Mariam, *An Introductory Geography of Ethiopia*, pp. 186-187.

⁴⁵ Regional Government of Oromia. "*Urban system Development Regional report*", (Oromia Economic Study Project Office, Finfinne, June 1999), pp.175-176.

⁴⁶ Tsegaye Tegenu. *Urbanization in Ethiopia*, pp. 6-8.

urban areas. Therefore, even though still Ethiopia was relatively under urbanized, even by African standards, the pace of urban development continued until 1991. In this, we can understand the historical development of Urbanization in Ethiopia that showing us the continuation like that of African countries as general as well as towns of Ethiopia in particular. So that, in 1970 there were 171 towns with population of 2,000 to 20,000, later its total had grown to 229 by 1980.⁴⁷

It is also important to assess the reforms and evolution of urbanization and policy is necessary condition to identify historical areas of reforms in urban development. Ethiopia's political ruling prior to 1991, encompassing the Monarchy (1941 to 1974) and Derg period (1974 to 1991), prioritized the industrial sector. The export oriented during Monarchy and industrial development based import substitution, while the agricultural sector was frequently used as a source of foreign currency. Following the changes in the political system in 1991, Ethiopia's development strategy changed. They went from only focusing industry to promoting agricultural development. Under agricultural led-industrialization (ADLI) Strategy and even it became part of Ethiopian National Level Growth and Transformation Plan (GTPI/2010/11-2014/15, where as part II (GTPII/2015/16-2019/20). In this context, there is also linkage of towns and intermediary cities.⁴⁸

Since 1991, the FDRE has implemented a series of national development plans on urban areas and become increasingly targeted to tap in to the country's potential for developing manufacturing sector.⁴⁹

In addition to this, Abebaw Alemayehu in his Work "*Why Should Ethiopians care About Urbanization?*" stated that Ethiopia trying to manage its Urbanization process that will determine Urbanization for Economic growth ,improving quality of life and reducing poverty. According to Abebaw, 2019, Ethiopia has some advantages over other countries in Sub Saharan Africa (SSA). By Comparison, Most countries in SSA reached the 40 percent of Urbanization rate with a GNI per capita of about 1000 dollars. From this idea, it should mean that Ethiopia can invest more money in its urban areas as it urbanizes. But due to the fact that current day in Our country urbanization is failing to meet the demands of growing numbers of Urban residents in three areas

⁴⁷Berhanu Keno, Nanchang Chen, Dandan Liu, Ziang Zhang and Dev Niyogi. "*Urban Expansion In Ethiopia from 1987to 2017*": Characteristics, Spatial Patterns, and Driving Forces, (Sustainability/MDPI, and 24 May, 2019), pp.1-22.

⁴⁸*Ibid.*

⁴⁹*Ibid.*

such as access to jobs, infrastructure and services, and housing. So that it is obvious that, well planned and managed urban growth can serve as a positive development factor. The benefit of well planned and managed urban development is evident and can be measured in terms of creating job opportunities and infrastructural development such as road, telecommunication, electricity, and so forth.⁵⁰ For instance, the construction of infrastructure such as road and establishment of factories plays an important role in creating large scale job opportunities.⁵¹

In 2019, according to Tsega Gabrekiristos, Ethiopia has low level of Urbanization in 21.2% and is among the least urbanized but fast urbanizing countries in Sub-Saharan Africa. During 1984-2021 period, Urban Population increased by 41.4% from 22.88 million. As it is true in the nature of Urbanization in Holata town and States of Ethiopian Economy, 2020/21, historically, agriculture remains the main driver of Ethiopian economy and it is still the largest employer in 2019 with 69%. It is the highest employer and job creator that led to population increase in towns. Due to the fact that Job creation and growth of productive service as well as industry sectors are crucial for Ethiopia's urban development. This rapid urbanization is accelerated by multi-factors such as rural-urban migration, natural population growth, economic growth, and favorable government policy. In addition, the country's relative economic growth in the last decade which attracted both domestic and foreign investors is another important factor that facilitates high rate of urban expansion in the country including Holata.⁵²

Here, it is important to see Work of Mesfin, the factors that facilitated the growth of the towns such as industrial developments, infrastructures availability, its Climatic or topographic location, Market places, historical or traditional sites, establishment of administrative centers and others are fast being converted in to towns. In the same case, the establishment of army headquarters, police stations, schools, hospitals, investment areas, and others became the target around which towns grow. The Construction of roads, and Communication facilities opens up new opportunities of

⁵⁰ Gaazexaa Kallacha Oromiyaa, "*Hawaasummaa*," : *Haala Magaalummaa fi Ummata Naannoo Oromiyaa*, Bitootessa 23, 2013.

⁵¹ Abebaw Alemayehu, *Why Should Ethiopians Care about Urbanization?: Jobs, Infrastructure, and Formal Land And Housing*, (World Bank Group, Addis Ababa, 2019), P.7.

⁵² Oromia Broadcasting Network,(OBN: 'Qophii Caayaa', Qophii Gaaffii fi Deebii Kantiibaa Magaalaa Hoolataa Aadde Tsahaayi Zallaqaa waliin godhamee fi Komii jiraattota Magaalaa dhimma Lafa hin misoomin hafanii fi Gaaffii Misooma Bu'uuraa magaalaa Holataa (OBN '*Caayaa program*': An Interview with Holata Mayors Weizero Tsehay Zeleke about the problem of Horti Cultural Land Occupied by investors and others land, Job opportunity and Land Reforms, investments and infrastructures in the Town for 2:30 to 3:30 AM hrs, at the date Of 9/8/ 2014 E.C.

peoples move from the other towns to each towns to exchange ideas, fashions, and new forms among each others. At the same time the existing infrastructures in this towns are growing at a very high rates. Further more, Urban Institutional and Infrastructure Development Program report on February 21, 2018 stated the current Ethiopian government acknowledging the urban challenges and has prioritized resilient urban development to enable over all economic growth and poverty reduction The escalation of domestic and foreign investment is playing an important role in changing non-urban area to urban center through installation of factories, recreation centers and other infrastructure.⁵³

The development of these businesses has enormous influences in converting large amount of non-urban land in to urban center. In this circumstance, investment is a business entity with a goal of establishing large scale business that encourage already existed economic development through high level of production and taxation. Thus, investors' owned large scale businesses are a base for economic development which finally leads to urban expansion. Investors can have enough capital but land. In this context, an investor is someone who needs land for better use.⁵⁴

The presence of investors' along with their large scale business organizations is, thus among the factors that exert influence on previously non-urban or less urban areas to become urban centers. In other words, areas formerly considered as rural are shifting into urban center along with all other social, cultural and economic change. Nowadays, this is an issue in Oromia special zone around Addis Ababa. In towns such as Holata, Sululta, Burayu, Sebeta, Gelan, Sendafa, Laga Tafo, Dukem and some of the pre non-urban agricultural areas are now changing into urban and industry zones. The government is establishing industrial parks (IPS) in selected cities and towns, signifying the close relation ship between urbanization and industrialization through urban plans, infrastructure development, and regional services centers to strengthen rural-urban linkages. In short, however, with regard to current trend of urbanization, developing country in general and

⁵³ Tsega Gabrekiristos, Urbanization and its Development in Ethiopia: Policy Issues, Trends and prospects, (In: Book State of the Ethiopian Economy 2020/2021: *Economic Development, population Dynamics, and Welfare*. Chapter three Published by Ethiopian Economic Association), in February 2021, pp. 3-9; Mengistu Ketema and Getachew Diriba, State of Ethiopian Economy: "*Economic Development, Population Dynamics, and Welfare*, (A Report in February, 2021); Beka Girma, "Urban Expansion and its Socio Economic Impacts on the Lively hood of the Farming community in Sululta," (MA, History, AAU, 2016), pp. 1-10 ; Urban Institutional and Infrastructure Development Program Report on February 21, 2018 and Mesfin W/Mariam, *An Introductory Geography of Ethiopia*, pp.186-187.

⁵⁴ Tegene Gebre-Igziabher and Edlam Abera, *Urbanization and Industrial Development in Ethiopia: Economic and Finance, Economic Development, Urban, Rural, and Regional Economics*, (February 1919), PP.5-7.

Ethiopia in particular are the fastest urbanizing regions. Urbanization and Urban process in Holata is also similar to the development of urban centers and urban history in Ethiopia generally and Oromia Special Zone surrounding Finfinne and Holata Town particularly. According to Berhanu and et al (2019), in their article entitled *Urban Expansion in Ethiopia from 1987 to 2017*, Addis Ababa area including Oromia Special Zone around Finfinne are showing the features of the towns experiencing accelerating growth of Urbanization. Due to the fact that, the current status of Holata town experiencing faster development and Some factors led to accelerating Holata Town's fast growing nature during in the past three decades historically, even to day.⁵⁵

2.1.3. A Historical Process and Factors for the formation of Urbanization of Holata Town

The Special Zone of Oromia Surrounding Finfinne is a newly established administrative zone under the Oromia Regional State. Currently the zone has 6 districts (Akaki, Barak, Mulo, Sululta, Sabata-Hawas and Walmara) and 8 municipal towns (Burayu, Dukem, Gelan, Holata, Lagatafo, Sandafa, Sebeta and Sululta).⁵⁶

Historically speaking, many urban centers or towns in Ethiopia have been emerged along major trade routes, military garrisons and worshipping areas. Through time, however, these major causal factors are replaced by multi-dimensional factors. Now days, the main causes for the emergence of urban center include natural population growth, rural-urban migration, and introduction of industrial zones, Urbanization policy (Strategy, Financial plan, Land use management, economic activity, rule and regulation, urban expansion) and the expansion of major cities into their outskirt(i.e, increasing urban areas in to surrounding kebeles or pre-rural to urban).⁵⁷

Important review of historical records suggests that, there were some important centers that served as the center of the campaigns as well as camps of emperor Menelik. One of these center was the present Holata town because of it attracted Menelik and Etege Taytu for their imperial residential options comparing with Ejere. Comparing the history of urbanization in some towns of Ethiopia, the historical reflection of Holata town has its own feature. It combines three elements which other urban centers in Ethiopia combines or not. Based on our sources, the emergence of Holata town as

⁵⁵Ibid; Berhanu Keno, Nanchang Chen, Dandan Liu, Ziang Zhang and Dev Niyogi, *Urban Expansion in Ethiopia From 1987 to 2017*, 2019, pp.1-22.

⁵⁶ Holata administrative town, Socio Economic profile, 2018, pp. 2-5.

⁵⁷ Beka Girma, "Urban Expansion and its Socio Economic Impacts on the lively Hood of the Farming Community in Sululta", (MA, thesis, AAU, 2016), pp. 13-15.

an urban center was not a recent phenomenon resulted not only from the introduction of factories and other large scale business organizations which lined the development of urban infrastructure transformed the area from rural to urban setting but also the nature of Urbanization in Holata town has three dimensions.⁵⁸

Depending on our sources and information from informants, we can understand three ideas about the History of Urbanization of the Holata town. First, it was an Urban Center that built on an indigenous beginning. Hence, according to informants, there were communities that had been settled in this area where they also long been have practiced *Irrecha* ceremony at Holata River that is located in the town present day. Second, it emerged as a chief center of Menelik II palace and served as his administrative center since 1894, because of its climatic comfortability, hence named as '*Holeta Gennet*' by Taytu Bitul.⁵⁹

Generally speaking, the subsequent years of Menelik II expansion saw the establishment of urban centers like Holata town mainly serving as administrative outposts. The relative advances in communication and transportation inspired it. Thirdly its growth and internal character came to be closely interlined with establishment of different institutions like Kidane Mihret Orthodox Church, Military Academy, Agricultural research center, Horticultural center, Flora, Cement factories, industrial expansion and so forth. The researchers who wrote about the issue of Holeta town's economic benefit of urban agriculture by Tadale Manzur and J. Paul in 2015 were focused more closely on the benefit of agriculture in Urbanization. This is more important account since urban agriculture playing its role in case of faster developing of Holeta town, in turn led to the development of urbanization in Holata town. In addition to this, the nature of urban expansion in this area which followed the above factors is an outcome of natural population growth, Migration, industrialization, and subsequent economic development.⁶⁰

In fact only a few cities and towns in Africa (*Kano*, in Northern Nigeria is one example) have had such a history of connection with indigenous and external dynamics.⁶¹ More recently, Rapid urban

⁵⁸ Ronald J. Horvath, "Towns in Ethiopia." (Stadtische Siedlungen in Äthiopien), *Erdkunde*, H.1, 1968, p.42.

⁵⁹ Informants: *Fikir Tadese and Neguse Mulugeta*

⁶⁰ *Ibid*; Tadale Manzur and J. Paul, "Factors Affecting the Implementation of Urban Agriculture": The Case of Holata Administrative Town, Oromia, Ethiopia. (*International Journal of Current Research*, Vol, 7, 2015), p. 15; Informants: *Ato Chala Kabbadaa, Wäyzäro Fikir Taddesse and Tsehay Zelaqa.*

⁶¹ Yonas Sefu. "A Historical Survey of Jimma Town (1936-1974)," (M.A. Thesis, A.A.U, 2002), pp. 2-3; Tadale

growth in major towns in Ethiopia generally and Holata town particularly shows rapidly. Actually the historical account of urban growth which contributing in sustainable development and its process of rapid urbanization is crucial. Moreover, as stated by Mengistu and Getachew (2021), in their work entitled ‘*The State of Ethiopian Economy*’, urban centers in Ethiopia are evolving and expanding at a much faster pace than ever, although from low base. So that, a Historical account of Holata town is evident that, as that of the fast urbanizing of Ethiopia to day also seeing in concentrating in Oromia special zone surrounding Finfinne generally and Holata town particularly. Accordingly Holata town’s foundation and development in the Urban context is the outcome of Political, Climatic , Environmental, Social, Demographic, institutional, investment, Urbanization policy, urban modern planning, commercialization and others factors which is stated in this next chapters.⁶²

Manzur and J. Paul. *Factors Affecting the Implementation of Urban Agriculture*, 2015, pp.15-20.

⁶²Mengistu Ketema, and Getachew Diriba (Ed.). *The State of Ethiopian Economy: Economic Development, Population Dynamics, and Welfare*. Ethiopian Economic Association (EEA), (Addis Ababa, 2021), pp. 8-10.

CHAPTER THREE

Origin and Birth of Holata Town

3.1. Foundation and Growth of Holata Town, from foundation to 1974

3.1.1. Birth of Holata Town

As indicated in chapter one, in some cases of many towns in Ethiopia were founded because of they were found along the way of trade routes or market centers, strategically important for military activities as garrison towns, the location for the political centers, and in some towns in Oromia Regional State places as of the Gada or Butta Ceremonial sites. Depending on our sources and information from informants, the three idea about the History of Urbanization of the Holata town revolve around: - Firstly, an Urban Center that built on an indigenous beginning. Oromo people had been settled in this area where they also long been practiced *Waaqeffanna tradition and Irrecha* ceremony, that resulted early settlements. Secondly, the subsequent years of Menelik II expansion saw the establishment of urban centers like Holata town mainly serving as administrative outposts which marked it as principal town. Thirdly, its general growth and internal character came to be closely interlinked with establishment of different institutions.⁶³

3.1.2. Holata River

According to in formation from informants and Holata Tow's written sources indicated, one of the important factor that led to the foundation and development of Holata town was related to *Irrecha* ceremony had been practicing by Oromo at Holata River which in turn payed its role for Urban development. Basing on this, as it is mentioned above, the heart of Holata foundation had been rooted its behind to Holata River. According to information from both oral and written sources, the name of the town is derived from it.⁶⁴ The river originates at the mountain around 3500masl about 13km north of present Holata town. It is crossing near the town at the bridge crossing of the Finfinne- Nakemte road. The Holata River is a tributary of Awash River which joins it after travelling about 30kms. It has along been history of serving as irrigation and by both domestic and NGOs. The river had long history in Ethiopia, due to it was the first place in Ethiopia with a water mill, built in 1909 by the Italian Vaudetto on this River, which is tributary of Awash.⁶⁵

⁶³Jabeessaa Ejeta, *Seenaa Uummata Oromoo Hundee Irraa Hanga Ammaatti*, (Addis Ababa, 1995), p.24 and *Informants: Alamayo Dariba, Mitiku Abdeta and Magartu Wakgari*.

⁶⁴Oromia Region Towns Forum, Holata, p. 11.

⁶⁵Kristian Kramer, "Design of Community Based Dam in Holata, Ethiopia", (MA, Thesis, AAU and Technical

A Cushitic speaking people known as the Oromo, mainly Tulama occupied around Holata area long years ago. Oromo social structure was quite based on Gada System. A basic feature of Central (Tulama) Oromo society was its decentralized character. They had cultural, political, social and Economic system in the Gada. The system also has integration such as periodic ritualistic intercourse. Under the Gada, one of the distinctive features of Oromo practice is ‘*Irrecha ceremony*’ which is still practicing at least two times per year in Oromo ethnic group commonly. The Oromo living around Holata River have been known by conducting *Irrecha* ceremony (*Ayana Irrecha*) in the September annually after decreased of Holata River. The Tulama Oromo was started to live on the area before a long period of time. It was the earliest settlement of this clans around the Holata River and it was this name which Holata town Originated from. The *Waaqeffanna* tradition on the land of Siba Mandalo had had also interlined with this river.⁶⁶

We can understand that, from genealogy of Tulama Oromo, those settled around of this town, the area which used as *Irrecha Ceremony* at September annually, every year. Not only this but also they used the areas as grazing land for their cattle and took some generations. This was followed by natural population increase and later coincided with Menelik had built the palace in 1894, which marked the foundation of the town, the idea that some elders in this town commonly argued on and the reign of Menelik who built the palace have been played a defining role to the foundation of Holata town, (See the following information written in Afaan Oromo!)

... “*Magaalli Hoolataa Moggaasa Maqaa isaa Kan argate Saboonni Oromoo Naannoo Kana Jiraatan waggaa waggaaatti Ji’a Fulbaanaa Keessa Ayyaana Irreechaa Kabajuuf marga Lalisaa Qabachuun waaqa Booruu Gannaa Nagaan Isaan ceesisee booqaa birraatti nagaan isaan baase galateeffachuuf gara malkaatti bu’uun malkaan ganna guutee ceesisuu dhorkee ture hirrachuutti gammaduun gamaa fi gamana dhaabbachuun irra deddeebi’uun ‘**Hoodhu Lataa**’ jechaa marga lataa harkatti qabatan walitti kennuun amma booda lagnis waan hir’ateef akka fedhanitti wal dubbisuuf walitti deemuu akka danda’an ibsuun coqorsa(marga lalisaa) walitti kenna galata waaqaaf galchu. Taateema kana irraa*

University Darmstadt, 1999), p. 6; Bernhard Lindahl and Gene Gerwane, “*Local History of Ethiopia*”, (Published Online the Nordic African Institute Library/nai.uu.se/library, 5005), p.4 and Oromia Towns Forum, Holata, p. 11.

⁶⁶*Ibid.*

ka'uun moggaasni maqaa magaala kanaas 'Hoodhu-Lataa' Kan jedhu keessaa "dhu"n liqimfamtee 'Hoo-Lataa'jedhu akka aragate afaalli ni ibsa...".

Translation

--- Holata got its name from Afaan Oromoo word 'Hoolataa' meaning Take it olive green grass (Lataa). The oromo living around this place have been experienced Irrecha during september at Holata River and because during the summer season, it is difficult to cross it or they assumed summer season as dark time, but due to rain fall decreased in September when relatives and all society now can meet each others by crossing Holata River, the reason which they conduct Irrecha as thanks giving by taking Grass (Afan Oromo: Lataa/ margaa) at the river and each others, Hence it called as Holata (Afan Oromo: Hoo'u and Lataa),by omitting the word "dhu", literally meaning giving grass to each other after decreasing of water (Hoodhu plus Lataa to each other and the season of thanks giving to God) at Holata River⁶⁷

Generally the name of Afan Oromo word '**Hoolataa**' became commonly called as Holata, and later it also have calling as Holata Gennet by Taytu Bitul, literally meaning the Garden of Eden or paradise, so called an account of its proximity to a river of that name, as stated above. During Menelik's reign, Holata grew in to a settlement of perhaps several hundred houses. According to literary and oral sources, the basis which supported of early Holata was the river and palace. Through passing in the course of its history, this town showed some progress from year to year. Near the turn of the 21st century, towns very much belonged to the historical pattern of urbanization in Ethiopia generally and Holata town particularly⁶⁸.

⁶⁷ *Oromia Region Town's Forum, Holata, (Temnasera Printing Press, 2018), p.11*

⁶⁸ *Ibid.*



Figure 3.1: The system of Annual Irrecha celebration at Holata River by Holata Oromo Community.
Source: Holata communication, 2021.

Their settlements are in some cases over populated (population density being about 5000-15000 people per square kilometers) and many inhabitants therefore are various institutional employed and others were waiting as job seekers. Therefore, obviously having various chance to their job in different institutions and agricultural centers, it can be argued that this population density laid the foundation for urbanization that took place in later days. Owing to *Irrecha* ceremony, institutional, land and agricultural factor caused by population density one of the vital points in the history of Holata is the trade. Not only the above factors but also trade has its contribution in population dynamics. One of the leading markets in the Holata Town is a Saturday market which was founded, the market met both the needs of the town and of the surrounding peasants, in turn led to population increase and urban development.⁶⁹

3.2. Factors that contributed for the Foundation, Growth and Development of Holata Town

Institutions, from its concept can facilitate human interaction and societal life, consequently institutional development may be seen as the process by which institutions evolve, i.e, on going indigenous and autonomous process in society. It is important, on the other hand, to realize that

⁶⁹ Ronald J.Horvath, *Towns in Ethiopia*, p.43; *Informants: Wäyzäro Darare Midagsa, Ato Desalegn Hordofa, And Magartu Wakgari.*

development can be achieved by both organizing public sector, private sectors and community based organizations do have significant contributions to development.⁷⁰

3.2.1. The Construction of Menelik's palace in Holata and its contribution to the town

Conceptually, palace is a grand residence, especially a royal or imperial residences. As the general background, Menelik II's Palace, a national cultural heritage site, located in Holata town, in Oromia region, Ethiopia, situated about 30 kilometers west of the capital city of Finfinne. During constructing the road from Finfinne to Ejere, Menelik attracted by Holata's topographic landscape, covered by green area as well as its strategic importance which located between Finfinne and Ejere/Addis Alem, then he built a summer palace in 1893/1902 at Holata after a short discussion with Etege Taytu Bitul. Because of the general vicinity was thought to have more pleasant summer weather than Finfinne, hence Holata served as alternative residence for Menelik and Taytu and then Emperor HaileSELLASE in the History of Ethiopia.⁷¹

Palace of Holata Military Academy re named to *Tiqur Anbassa* and later Ayalom Araya (General) after his death in 1998, the first modern military academy in Ethiopia, built in the Siba Mandalo (Present day Birbirs Siba Kebele/ Arada) of military training gibi and it had built with Kidane Mihirat Orthodox church at the same time, by the purpose of emperor's Praying at early morning, typologically quite similar to other African examples (the traditional one-room system), but evidently influenced by foreign architectural cultures ranging from Serbia to the Ottoman Empire, from Armenia to India and actually built with the help of quite a few foreign professionals and crafts-men.⁷²

Though this palace lacked fair conservation and protection like that of other palace like Kumsa Moroda Palace in Nakemte town, Abba Jifar palace in Jimma, Fassil gibbi in Gondar and others, it is serving as tourism center in the Holata town. In the process of constructing this palace, according to information from Oromia Region Town's forum in Holata, 2018 and Holata socio economic profile, Bulga ethnic group from Amhara and Wolayta of Southern Nations and Nationalities brought to Holata and settled around Wacaca. Through cooperating with Siba

⁷⁰ Tsegaye Tegenu, *Urbanization in Ethiopia: Study on growth, patterns, Functions and Alternative policy Strategy*, (Stockholm University, 2010), pp.1-48.

⁷¹ Rahel Lammi. "A Conservation and Adaptive Reuse Study for Menelik II Palace in Holata Gennet Town, Ethiopia", (MSC, Thesis, (EiABC), AAU, 2017), p. 1 and Ronald J.Horvath, "Towns in Ethiopia, p. 43-45.

⁷² Rael Lammi, A Conservative and Adaptive Reuse Study For Menelik II Palace, p.21 and Socio economic Profile Of Holata Town, (a profile as form of archive of Holata Town Tourism Office, 2022), pp. 1-2.

Mandallo communities, Menelik ordered to collect Trees and stones from Subba Forest. While in the middle of construction, according to story of the community, some peoples lost their lives by tries fallen down on them.⁷³

After meeting with the communities living in this area, Menelik shifted their settlement from Birbisa siba (Former 01 kebele) to Wajitu Harbu (around Shola). Due to the construction of the palace, Menelik resettled Siba Mandalo family and clan around Holata River as well as half of them around Wajitu, some around near the road from Holata to Ejere and some migrated to Arsi region. Because of them left their former rest land given for construction of the palace, they sing song during the period of suffer raids as the following:-

Siiba'e biyyaa Sii ba'e (2)
Yaa abbaa lafaa biyyaa sii ba'e
Yoo muujjaan dallaa siif ta'e
Yoo hanttuntni ollaa siif ta'e
Yoo jaldeessi Daboo Siif ba'e
Laale burreenkoo Baale ilaale
Laale sangaan Koo Arsii laalee
Abbaan lafaa waan wallaalee
Abbaan lafaa Gingir Keessaa
Amma Shiboon Dhufee wal nu qixxeessaa
Amma Yeroon Dhufee wal nu qixxeessaa....

Transilation

I left country for you
The feudalist, I left the country for you
If Mujja (type of grass) will be your neighbor
If the rat will be your neighbor
If monkey will come at your Daboo (Social Organization)
My Burre (Name of Cow) seeing Bale
My Sanga (oxen) seeing Arsii
The Feudlist can not understand
The feudalist in Girgir
Let wires Equalize us
Let Time equalize us....⁷⁴

⁷³Socio economic profile of Holata town,(a profile as form of archive of Holata Town Tourism Office, 2022), P. 3;

Informants: Ato Chala Kabbada, Ato Desalegn Hordofa, Ato Lamessa Obsa and Ato Gadisa Abdi.

⁷⁴*Ibid and Rael Lammi, A Conservative and Adaptive Reuse Study For Menelik II Palace, pp. 24-25*

This traditional song was commonly known in the community and reflected by formerly settled around Siba Mandalo to express their suffer raids during Menelik and still known to day in Holata⁷⁵. Through the above song, poeples those migrated from their land and settled other areas reflect their memory. During the foundation of Holata town, there were the majority of Siba and Galgal ethnic group as well as Metta, Abebe, Garasu and others of Tulama Oromo, where as the Siba Mandallo family were widely settled in Birbisa Siba(the former 01) kebele .



Figure 3.2 - Aerial view of the settlement of Holata town and Menelik palace (Google Earth, 2022)

The palace was used as a kind of retreat country house for the Emperor and the Empress Taytu. The location was selected by the emperor after he had abandoned the plan to relocate the capital from Addis Ababa to Addis Alem. Fascinated by the beautiful landscape and the Holeta River that watered the locality, Emperor Menelik decided to build his Palace on elevated site. It was around his Palace that the town Holeta named after the river developed.⁷⁶ Because of the town of Holata and his residence, Palace appealed very much to the Emperor whom he called *Genet* (paradise), hence the name Holeta Genet Palace, he frequented his stay there even though his main residence was in Addis Ababa.⁷⁷

⁷⁵ *Informants*: Daba Tafa, Sharo Fayisa and Ato Bekele Muleta.

⁷⁶ Richard Pankhurst, “The Role of Indian Crafts Men in Late Nineteenth and Early Twentieth –Century Ethiopia Palace, Church and Other Buildings”: *Journal of the Royal Asiatic Society, Third Series*, Vol.5.NO. Published By Cambridge University Press, April, 1995), p.11.

⁷⁷ *Ibid*, p. 15; Rahel Lammi, *A Conservative and Adaptive Reuse Study*, p.25

Comparing with the nineteenth and early twentieth centuries of Architectural designs, Menelik palace in Holata Town is not seems like to ordinary buildings and is one of the finest examples of architectural treasures that elaborate both in terms of material use and method of construction. Some records about the identity of the builders and architects of the palace and information mentioned that, Haji Khawas Khan, a native of Peshawar, India was a man who said to be designed the construction of the Holata palace.⁷⁸

After Addis Ababa became the center of administration, *Hajji Khawas Khan* and his compatriots were immediately put to the construction work and involved in stone building. *Hajji Khawas* and other Indians were remembered by the first major buildings of Ejere town. Ejere/ Addis Alem Mariam Church, located in the Ejere town, to the West of Holata town, might have been built by Ethiopians under the supervision of Armenian and Indian experts. According to Pankhurst, The construction of Ejere Mariam Church, initially aimed for palace, but in 1902, when Emperor Menelik Visited Ejere, He gave orders to be converted in to a church. To justify the building's change of the purpose he is quoted by his chronicler "*The Kingdom of Heaven is worth more than the Kingdom on Earth*".⁷⁹

After the rejection of palace at Ejere, in 1902, a large number of Workers men involved in its construction, among them, *Hajji Khawas Khan* and many of the Indians were transferred to built located in Holata town, an entirely new settlement, which a German traveler *Felix Rosen* who visited a town and palace, was later enthusiastically to describe as "*The Potsdam of Ethiopia*", comparing with Potsdam in Germany and Holata Palace was thus nicknamed by the then German visitors as "*Potsdam of Ethiopia*". Even if information about Armenians involvement in the construction needs further research and detail analysis, it is possible to argue that, the Holata palace was constructed by *Hajji Khawas Khan* designer which has similar fashion with the Raguel Church of Entoto, Mariam at Finfinne, the Cross church of *Dabre Lebanos* and Ejere Mariam church, designed by *Hajji Khawas*.⁸⁰

After the death of Emperor Menelik, the use of the Palace declined, but it was made as headquarter of the first modern military academy which was established in 1935 and was called Holeta Military

⁷⁸*Ibid*, p.9.

⁷⁹ *Rahel Lammi, A Conservative and Adaptive Reuse Study*, p. 9-10.

⁸⁰*Ibid*; *Richard Pankhurst, The Role of Indian Crafts Men*, P, 15.

Academy. The Military Academy was served as camp during Italian invasion in 1936, to be again reopened in 1942 when taken over by British. From that period onward it continued to give its service in the same camp with Debra Genet Church. It was also used as headquarter or administration office building by Military Academy. This historic site has been identified as having important historical values to the region generally and Holata town particularly, that is opening for tourists. It is one of a very few buildings that have stood time and shouldered the burdens of the changing of situations in relation to change of administrator. The beautiful appearance of the building is still in graceful character that outshines the saddle of time. The Palace building has a certain gift for quality and timelessness that contributes to the architecture, history, community value, art, philosophy of society and culture which categorize the specific building apart from contemporary buildings.⁸¹

The historic building has served for many years with little maintenance and conservation once in a while. It is observed that the operational performance decreased until it eventually fell below the requirements of the most recent user (the national military academy). Besides the depreciation of fabrics and utilities, the effectiveness of the buildings is affected by constantly changing of specific user with their specific needs. The subsequent reality after the declining performance of the historic building was critical issues that prominent user had to deal with throughout the life cycle of the buildings. Responding to declining performance has resulted in decision to leave the historical building and let it to stand with no function. The decision of abandoning the historic building is premature which ignores value and importance of the historic Palace building that could be optimized by conservation. In general speaking the implication of palace had been Cultural significance: aesthetic, historic, scientific, social or spiritual value for past, present or future generations.⁸²

Besides its History, it is crucial to discuss the over view of palace roles in different dimensions. To day, palaces of the former emperors or kings can play a strong role in social, cultural, political and economic life and wellbeing of a country in urban settings. Both as a society and collectively palaces can provide many benefits, which also in turn plays urban development at urban areas.

⁸¹ Imperial palaces and Residences of Ethiopia, *Imperial Ethiopia Home page*. (Archived from the Original on 5 July, 2013. Retrieved 4/11/2020), PP. 1-9.

⁸² *Ibid*; Rahel Lammi. *A Conservative and Adaptive Reuse Study*, pp.9-10 and , Socio economic profile of Holata Town, (a profile as form of archive of Holata Town Tourism Office, 2022), pp.5-8.

Beyond reflecting change and continuity of the traditional and technological architectural values, it is one of a major significance in towns' development in many countries. Taken as a whole, the physical and architectural edifices of the palaces represent a unique cultural reflection, achievements, change and continuity in country's historical development. Along with the identification of a clear role for palaces can play a valuable role in providing financial income for both town's where it had been built in and community, the users as well as it shows the mirror reflection of political and cultural change in many countries, the palace can provide a valuable sense of connection between the past, the present and future.⁸³

Similarly, the palace in Holata town is contributing not only its financial income from tourist attraction for both the community surrounding it and Holata town, but also playing its Lion share in the historical reflection, cultural, political and administrative system. It had been serving as one of among the least of Holata towns tourist attraction centers.⁸⁴

The place of the palace constructed, like that of Islamic world, medieval Europe of Middle Ages , Renaissance period and others, the goals and the methods of buildings “ ideal cities/ towns” created by the constant development around the buildings. During the formation of the urban settlements in the World, when any town began to emerge, it developed continuously around a certain building that considered dominant. According to many historical sources, the emergence and sustainable development of cities or towns since ancient times largely depended on the location of the palaces. The city or towns where palace complexes located was mainly considered as the capital. So the development of these towns was even faster.⁸⁵

Near the turn of the present century, some towns were very much belonged to the historical pattern of urbanization in Ethiopia. Before the construction of the palace in Holata, we have already begin to see some signs of change as settlement. Parallel to Addis Ababa had changed in many profound ways by the third decade of the 20th century, in the near towns like Holata change had manifested itself markedly. During Menelik's reign, Holata grew into a settlement of perhaps several hundred houses. Around Menelik's palace the former 01 kebele, and in the market area, was there the dense

⁸³ *Ibid.*

⁸⁴ Socio Economic Profile of Holata Town, p.3.

⁸⁵Shahla Abbasova, *Importance of Palace Complexes in Urban Planning and Architecture*, 2021, pp.196-197.

population characteristic of the later Holata. Merchants, artisans, day laborers, shopkeepers, bar owners, palace workers and servants had been started to live here.⁸⁶

Thus, the basis of support of early Holata, as stated above on the introduction part was the palace. Very soon after Holata was established as political center, a Saturday market was founded, the market met both the needs of the town and of the surrounding peasants, and very soon Holata's market was one of the important markets of the region. The trade not only brought prosperity but stimulated important cultural changes occurred. Merchants who traded in the market were attracted to the town and in many cases established residences. Nevertheless, until approximately 1930 the town depended almost exclusively on the palaces, Menelik had a permanent staff of freemen and slaves who performed the varying needs of the emperor while he was in residence. There was a clear division of labor, and reportedly there were 44 occupational groups, some of which were carpenters, fence makers, guards, and blacksmiths. These people were reimburses by being given parcels of land (on which they grew crops), annual salary, and periodic feasts in the Palace.⁸⁷



Figure 3.3- a waver making a cotton cloth (Photo: Rael Lammi, p. 21)

⁸⁶ Ronald J.Horvath, “*Towns in Ethiopia*”, pp.42-45.

⁸⁷Rahel Lammi, A Conservation and Adaptive Reuse Study, p. 21.



Figure 3. 4- A side street in Holata during early stage (photo: Ronald Horvath, p.48)



Figure: 3.5: Holata palace. The view of Block A and B with connecting bridge. *Photo: By Researcher.*



*Figure 3.6- Block C North East Side View and Block C North West side view from left to right
Photo: by Researcher*

The wall paintings are assumed to be painted by the foreign artists and designers during the replacement of the original chiqa /mud plastering with lime. The technique applied is the color directly executed on the surface of the plastering of the internal and external wall and on the un identified canvas and wood on the ceiling. They are painted for decorating the rooms and to create different impression. The painting of canvas on the ceiling and solid wall of block A can be taken as an example.⁸⁸ The estimated population during the time was Rosen from 12,000 to 15, 000, though the original population of the area was Oromo, other ethnic groups like Amhara and others mainly employers of the emperor.⁸⁹



Figure 3.7 - Market scene of Holata during First Half of 20th C. Source from Ronald J.Horvath, 1968

3.2.2. Holata Military Academy

The Military has generally been the first concern of any modernization ruler of the country. The attempt at creating a national and establishing modern national army in Ethiopia goes back to the time of Emperor Tewodros II in his effort to modernize the army incase of Organization, discipline and armament. Nonetheless, significant achievements were made, particularly under the emerging autocratic state of HaileSELLASE.⁹⁰

⁸⁸Rahel Lammi. A Conservation and Adaptive Reuse Study, p.32.

⁸⁹ *Ibid*, p.21.

⁹⁰Mahari Abraha, “Institutional Arrangement of the FDRE Ministry of National Defense in the Realization of Modern Education and Training”: The Case of Training Main Department, (Institution of Educational Research,

By the objective of state re organized military training, the Ethiopian Government began the training of the Imperial body guard (IBG). It was the first force to be “Organized and Trained” along the modern art of warfare of Ethiopia. According to Mahari Abraha, between 1917 and 1934 foreign officers such as Russians, Belgians, and Swedish were employed to train the IBG. Their main unit was stationed in Finfinne, but sub- units were also formed in the other areas such as officers training center founded at Holata town in 1934, the first modern military academy for the training of officers was opened at Holata under Sweden instructors and General Eric Virgin was said to have been a Swedish Military advisor of Emperor HaileSELLASE in deciding to set up a military school in the an old palace of Emperor Menelik situated in Holata, Later renamed as Major General Ayalom Araya Military Academy .⁹¹ Therefore the cadets began their studies at the end of January 1935⁹², only five months after the decisions to establish the school. During in his first inspection of the building in April, the following was taken from the speech proudly observed:-

*“In former times every one who becomes a soldier did so through experience alone. But now, I founded a military academy. I arranged for instruction in all military subjects, including drill, musketry and the like”.*⁹³

However, the outbreak of the Italo-Ethiopian war in 1935 soon forced the closure of miss-school. On the eve of the Italian aggression in 1935/36 Ethiopia’s armed forces largely remained to be traditional forces in many aspects, only the IBG (Kebur Zebegna) in better position. After the end of Fascist occupation, the urgency of modernization in general and military in particular was continued in the post 1941 periods. Its building was located in the former Menelik II’s Palace, present day a national cultural heritage site, which is found in Holata town. Although the building is a national cultural heritage site, it also has a significant role in the recent history of Ethiopia, in its connection to the foundation of a modern military academy as well as Holata town’s establishment and settlement. This is in the other hand can be described as the factor which led to the development of Holata town and marked Holata’s early urban development. Even if the town show slow settlement after the death of emperor in 1913, it regained some new prominence since

AAU, 2011), p. 28.

⁹¹ *Ibid*, p. 31; Hints W/Giorgis, “Assessment of Army Training”: A Case Study of Awash Combat Technique Center Graduates, (MBA, Thesis, Mekelle University, 2012), pp.10-11.

⁹² IES MS. 1689, “Ye Genet Tor Temehert Bet” (Files of Holata Military Academy).

⁹³ *Ibid*, p. 32.

1935 by Emperor HaileSELLASE selected it as the center for a Military academy, the first modern military academy in Ethiopia, in the Menelik's Old Palace at the eve of the Italian Occupation.⁹⁴

In the context of Urbanization and the case of Holata town, we can understand that the foundation of Military academy at where the former palace founded is clearly reflecting us the continuation of Holata's existence and development, population increase, and followed by establishment of various economic activities such as commerce, transport services, industrial activities and others since 1894. In the summer of 1934 Emperor HaileSELLASE decided to be opened the officer's cadet School at Holata where there was also Church just before Christmas. The Swedish mission arrived to run it were Captain Viking S.H. Tammand, Lieutenant A.W. Thorburn, N.E. Bouveng and G.V. Heuman.⁹⁵

Their contract said to have been that "in case of war between Ethiopia and another country the contract would automatically be terminated". The official name of the School was '*Ecole de Guerre HaileSELLASSIE IER*'.⁹⁶ There would be 16 months training, with French as the language of instruction. On 28 January 1935 a cadet school opened for students, where as the Swedish captain Viking Tamm led the training and He returned to his country on 13 April. Later on, the rest of the Swedish family members left the country. In the mean time, by the September Italy would start a war and the news correspondents who began to arrive in Ethiopia wrote reports also from Holata in the mean time. Young students of 16-20 aged and 120 chosen from French Speaking cadets of Tefari Mekonnen and Menelik schools, a born Leader was *Kifle Nasibu*, a son of Dejach Nasibu Emmanuel, aged Twenty one. According to this source, "There were 45 infantry cadets, plus 24 each for the engineers, the cavalry and the artillery. Generally, the students of HMA were divided in to three groups:-Infantry, Artillery and signaling and engineering."⁹⁷

The early trained were with ages between 15-25 years and obtained ranks from second Lieutenant colonel, only *Nega HaileSELLASSIE* survived to become an important officer later of 138 at least 75 were dead by March 1970 and at least 41 of these in battle or by execution. Actually, the cadets

⁹⁴ Rahel Lammi, *A Conservation and Adaptive Reuse Study for Menelik II Palace in Holeta Genet Town, Ethiopia*, 2017, p.22.

⁹⁵ Bernhard Lindahl and Gene Gerwane, "Local History of Ethiopia", (*published Online the Nordic African Institute Library, 5005*). P.4.

⁹⁶*Ibid*, p. 5.

⁹⁷*Ibid*. P.6-7

trained by the Swedish military Mission 1935-36 have in many cases played their historic role in the Ethiopian society basing from Holata Town both as senior officers and civilians. This account farther appreciated them as “they have not formed a particular group, and found on different sides with regard to the political developments”. They lost the only of their precious life in defending this country from enemy and by their victory that we are commonly proud of them in history.⁹⁸

The Holata military School was also re opened after 1941 with a staff of British instructors (Until 1951). Ethiopian army was re organized in accordance with the *Anglo-Ethiopian Agreement of 1942*, when major General Bulter, head of the British Military mission to Ethiopia (BMME) was assigned together with his colleagues to organize and train the new army. In this, it includes the pre-war cadets of Holata military school and surviving veteran of the traditional army. In this decade General Mulugeta Buli was taken the commander in chief of general among a notable cadets of pre-war Holata Military School. Later on it was followed by USA took-over Britain’s position in Ethiopia and the military issue was part of the 1953 signed Ethio- American agreement.⁹⁹

According to written sources and informants, some of a few educated individuals from Holata Military school and played their leading role in the wars were such as Kifle Nasibu(Colonel and Brigader), Nagga Hailesellassie (Chief of Staff and Second in Command) and Mulugeta Buli Battalion commander(See photo 2.8). This source also listed the following Holata Cadets such as Abebe Tefari, Aman Andom, Aseffa Araya, Esayyas Gebre Sellassie, Mengistu Neway, and Colonel Belay Haileab, and others.¹⁰⁰ Colonel Alamu Kitessa, General Jagama Kello, Shambal Tujo Olani, Shambal Tankes Kello, Colonel Kadida Gurmessa, General Taddesse Birru, and others were trained in this Military Academy and served by various ranks in government posts. At 25 year Jubilee of the Holata cadets school was celebrated 20-30 April 1960, when two of four Swedish teachers at the start could be present , captain(now Major General),Viking Tamm and Lieutenant (Now colonel) Gosta Heuman.¹⁰¹

⁹⁸ *Ibid* and *Informants: Ato Bekele Muleta, Chala Kebede and Neguse Mulugeta.*

⁹⁹ Mahari Abraha, Institutional Arrangement of the FDRE, Ministry of National Defense, p.35.

¹⁰⁰. Bernhand Lindahl. *Local History of Ethiopia*, p. 7.

¹⁰¹ *Ibid.*

Some of the prominent leaders and well known by different ranks having oral and written biography in our country such as Mulugeta Buli(1917-1960) was an Ethiopian military general and politician. He was one of the Oromo trained in Holata military academy, and opponent of Italian Fascism, exiled to Kenya, Djibouti during Italian Occupation of Ethiopia. Mulugeta Buli was an officer who fought Italy at *Maichew*, commander of Kebur Zebegna from 1941-1955, established *Qagnew Battalions*, the Ethiopian public security department and served in deferent posts. Mulugeta Buli was said to have been known by better trained and equipped than most other Ethiopian units at *Maichew*. In this regard, the researcher want to say “thanks to Holata town stake holders who established the Technical College in Holata Town by the Name Mulugeta Buli for his commemoration in in 2010”. He was killed in the 1960 during coup with 14 others.¹⁰² In 1965, General Haile Baikedgn was the commandant of the Hailesellassie I Training center. Mengistu Haile Mariam, Who emerged in 1977 as the absolute and primary leader of the Dergue, was Holata graduating as second Lieutenant in 1959. He was then posted the Third Army Position.¹⁰³



Figure 3.8. Major General Mulugeta Buli. Source: - from Holata City socio economic profile.

Another influential man in the History of Ethiopia was Taddesse Birru (1920-1975), an Oromo born in Selale and was a colonel General of the Ethiopian Imperial army as well as became an activist for the empowerment of the Oromo people in the 1960s. He was member of patriotic guerilla army of Ethiopian patriots who fought Italian occupation and captured when imprisoned at Mogadishu until Mogadishu dominated by British in 1940 and Taddesse Birru freed at all.

¹⁰²Gebru Tareke, *The Ethiopian Revolution: War In the Horn of Africa*, (Yale University press, New Haven,2009), pp.105; *informants: Girma Taye, Chala Kabbada, and Desalegn Hordofa.*

¹⁰³ *Ibid; Informants: Ato Alamayo Darribe, Weizero Tsehay Zeleke and Ato Mitiku Abdeta.*

Upon he returned from Kenya, where he was given military training and returned to Ethiopia in 1941. In 1942 Tadesse was admitted to the Holata Military Academy for further training in Military science. After He had finished the duration from six to one year training at Holata, he recruited from among the veterans of the Italo-Ethiopian War (1935-41). Tadesse Was promoted to the rank of lieutenant and became commanding officer in December, 1942 after his completion of Cadet School in Holata as well as returned to seventh battalion.¹⁰⁴

Tadde was promoted at different ranks and enrolled in to the national Military Academy at Holata and served as instructors in 1942. During serving at the seventh Battalion, he was offered again to the Holata Military Academy in 1944 as an instructor. It is during this time when he able to identify himself as brilliant teacher and capable military strategist that also won the attention of HaileSELLASE. During his second join of Holata Military School, Tadesse appointed as a deputy commander of the 23rd Battalion of the 4th Brigade in 1946-47 and even promoted to the rank of *Shalaqa or Major* and shortly became commander of the 24th Brigade in 1950 and in 1953 became deputy administrator of the Third Division. In 1954 he was promoted to the rank of Lieutenant Colonel and was transferred from Military to the police.¹⁰⁵ The emperor gave a letter of his promotion at various periods.¹⁰⁶

Tadesse was known by a Man who trained Nelson Mandela, the South African anti –apartheid activist, in guerilla warfare. During his stay here, Mandela was also given military training from HMA. Tadesse Birru had a historical contribution in Holata military academy, though short lived in Holata and died with Hailu Raggassa Yadate and a host of other Oromo leaders on March 18, 1975, after his continuous struggle at various places of the country.¹⁰⁷

¹⁰⁴Biratu Kenai Aga, “Brigadier General Tadesse Birru: Military- Political Biography”, (1922-1975), (PhD. Dissertation, History, AAU, 2019), pp.99-100.

¹⁰⁵ *Ibid*, pp. 103-105.

¹⁰⁶ Appendix- B and C.

¹⁰⁷BBC NEWS AFRICA, “The Man Who Taught Mandela to be as Soldier, Sunday 8, December 2013, last updated at 9:52 or Ethiopian review/ <https://www.bbc.co.uk/news/world-africa>



Figure 3.9. Tadesse Birru With the rank of Second Lieutenant in 1942 in the Imperial Army and the age Of his training at Holata Military Academy. Photo: From Gallery

The other Historical account to be remembered in the History of Holata Military Academy is Abdisa Aga. Colonel Abdisa Aga was born in Najjo of West Wallagga, Oromia who joined the Ethiopian army around the age of 14 and fought against Fascist Italy in 1936 in Ethiopia. Abdisa Captured and imprisoned in concentration camp in the island of Sicily in Italy.¹⁰⁸

He participated in World War Second during appointed by Allied forces such as Britain, France, USA, and Russia recognized major Abdisa, they supplied him with arms and provisions. Major Abdisa Aga was said to have been chosen to lead the international army of partisans (Former prisoners) which consisted of Americans, English, French, and nationals. These forces were captured the city of Rome and waving Ethiopian flag during the course of World war second. When the armies of allies reached Rome, they honored Major Abdisa Aga highly. He was also fought against German with British and triumphantly entered Berlin. While Abdisa returned to Ethiopia, loving his mother land and refused higher rank by Europeans, Ras Abebe Aregay, the then minister of defense sent major Abdisa to the Holata Military academy, where he also

¹⁰⁸ Chala Dandessa, “*Abdisa Aga, the Unsung Hero*”, Ethiopians to Day. Com, March 2, 2021.

graduated as a first lieutenant. Then after, he was sent to Ogaden and fought against Somali invaders. Colonel Abdisa Aga was died after a few years of the 1974 Ethiopian Revolution.¹⁰⁹

The other prominent leader during the second Fascist occupation of Ethiopia is Colonel Belay Haileab, who was among the ‘*Black Lion*’ Resistance group commander, whose monument still stands at Holata Military Academy. Belay Haileab and his group conducted military campaigns in Western Ethiopia (*Mirab Guzo*) mainly around of Naqamte, East Wallaga. Professor Tesemma Ta’a stated that, the group of Black Lion patriots including Belay moved to at the night to Boneya, East Wallaga, after they discovered that Italians were sleeping and Belay ordered his force to break in to the aero planes and capture the enemy alive on 26 June 1936, but failed, even led to hand to hand combat at eleven Italian officers were killed on the spot and the three aero planes were burnt down, where as only two wounded from Black Lion members, the event delayed the occupation of Nakemte for three months in on order to calm down the situation by Grazzian from the center of Finfinne.¹¹⁰

Among a prominent women patriots, reported to have rendered services in Modern nursing, the most popular of such women was *weizero* Senedu Gabru, who was educated in Switzerland. The biography of *Weizero* Senedu Was attached to the graduates of Holata Military Academy which she joined with her sister Desta Gebru, her brother, Lieutenant Meshasha and Tsige Mengesha among the cadets¹¹¹. The Officers organized Patriotic Organization called ‘*xiquir Anbassa/ Black Lion*’ which begun its anti- Fascist Resistance movement in Western Ethiopia.¹¹² Senedu and other Women Wore uniforms and hats with Red Cross Marks and served the Cadets tending not only the fighting men but also the civilians suffering from bullets, burns and poisonous gas. Her name is written in Ministry of Information in 1958 E.C and again by Menale Adugna’s research report as they performed their duty accompanying the Cadets in Wallaga, Illubabor, Gibe and other areas

¹⁰⁹ *Ibid.*

¹¹⁰ Aregawi Berhe, “Revisiting Resistance in Italian Occupied Ethiopia: The patriots’ movement (1936-1941) and the Redefinition of Post War Ethiopia,” *An Article in Monographic or in proceedings*, (University of Leiden, Netherlands, 2003), pp. 101-103; Tesemma Ta’a, In 13th International Conference of Ethiopian Studies, Vol.1. 1997, p. 263 and Tesemma Ta’a, “The Process of Urbanization in Wallaga, Western Ethiopia: the case of Naqamte”. In: *Journal of Ethiopian Studies*, Vol.26 No.1, (June, 1993), p. 263.

¹¹¹ Menale Adugna, “Women and Warfare in Ethiopia,” *A Case Study Of Their Role During the Campaign of Adwa 1895/96, and the Italo Ethiopian War, 1935-1941*, Gender Issues Research Report Series, No. 13(Organization For Social Science Research in Eastern and Southern Africa, Addis Ababa, 2001), 24-27.

¹¹² IES MS.1703: “Ye Holata Tor Ye Meherab Guzo, Ye Tiquir Anbassa Amasaratena ye Tegel Fitsame Tarek” (The march of Holata War, The foundation of Black Lion Organization and history of ending struggle).

under the leadership of Ras Imiru, where Senedu, Captured with many cadets and was deported to Italy where she was detained for two and half years.¹¹³

Added to this, the well known whom his biography is coincided with Holata Military Academy was Colonel Alamu Kitessa. He was born from his Father Kitessa Yadate and His mother Wäyzäro Ayu Robi in West Shawa, specifically Jaldu on February 5, 1907. In 1926 He employed as *Kebur Zebegna* and given the rank as Commander of Fifty (*Amsa Aleqa*). During Ethiopia Invaded by Italy in 1934-1941, Colonel Alamu Fought bravely through collaborating with Gräzmač Wolde Yohannis, General Jagama Kello and others around Holata and West Shawa. Even in 1933 E.C, the last Italian Forces Were crushed at Jimma Abba Jifar through collaboration of General Jagama Kello and Colonel Alamu Kitessa. Therefore, according to informants, like the above patriots, Colonel Alamu Kitessa, General Jagama Kello, Shambal Tujo Olani, Shambal Tankes Kello had trained in Holata Military Academy and played their role in case of continuing struggle against Italy until its final defeat. Later on, Colonel Alamu assigned as coaching session at this Academy.¹¹⁴

Adding to this, Colonel Kadida Gurmessa who born from his father Gurmessa Debisa and his mother Weizero Boge Amante in Shawa Kefelager, Jebat and Macha Awraja Ambo Town in 1911 E.C. While He is following *Alliance Francize School* in Finfinne, Italy invaded Ethiopia in 1934, event that enforced Kadida to enter in to struggle against Italy beginning from Ambo to Holata and Menagesha of Western Struggle. He was among the famous patriots who played his role in defending Italy in the area. Colonel Kadida was trained in Holata Military Academy and served his country through various ranks. In 1943 he was appointed as Shambal and deputy of the third Brigadier who sent to Congo as security army under United Nations Agency. In May 16, 1956, he returned back to Ethiopia and appointed as Lieutenant Colonel, in the same year, he went to Somalia, Ogaden as colonel commander, in 1968 appointed as commander of thousand in second Brigade of eleventh group. He received various awards such as award from United Nations Security agency because of his Congo services, Golden Medal of *Nishan* award, twenty years

¹¹³ Menale Adugna, "Women and Warfare in Ethiopia," *A Case Study Of Their Role During the Campaign of Adwa 1895/96, and the Italo Ethiopian War, 1935-1941*, Gender Issues Research Report Series, No. 13, (Organization For Social Science Research in Eastern and Southern Africa, Addis Ababa, 2001).p, 25.

¹¹⁴ Olana Zoga, *Gizima Gizot: Macca Tulama Self-Help Association*, (Addis Ababa, 1985), PP.350-360.

service ward, long age and life long award with bronze medal and finally died in 1978 at America then buried at Abunä Joseph Church in Finfinne.¹¹⁵

This and other individual or group contribution of Holata graduated members will be discuss in the next topic, i.e, the contribution of Holata Graduated personnel against Fascist Rule (1936-41). Generally, the newly established Holata Military Academy's members have been played their role in various military ranks by scarifying their expensive and irreplaceable soul for respecting their countries nationalism and sovereignty.



Figure: 3.10. Colonel Kadida Gurmessa, Who trained in Holata Military Academy and Sent to Congo under UN-security council and Ogaden by commanding Ethiopian Troops

3.2.3. Holata Agricultural Research Center

Due to the fact that, agriculture is the backbone of Ethiopia, as well as the majority of population or about 85 present depending on it, agricultural research and its impact on development should be also be focused historically. Actually, the Ethiopian economy relies heavily on the agricultural sector, but the sector dominated by farmers with low productivity and not enough comparing with increasing population which led to food insecurity. The starting of Agricultural research goes back with the establishment of Ambo and Jimma College of agriculture in 1947 which is followed by Imperial college of Agriculture (present day, Haramaya University) in 1953.¹¹⁶ However, organized agricultural research activities and actual relations between Agricultural research and development started with the inception of the institute of Agricultural Research in 1966. It was at

¹¹⁵ *Ibid*, pp. 396-397.

¹¹⁶ Efreem Bechere, Agricultural Research and Development in Ethiopia (Center for African Development Policy Research), *International Conference on African Development Archives*, (Texas Tech University, 2007), pp.10-21.

Holata where this early Research center or Holata Agricultural Research center (HARC) was established in 1966 G.C and the then period, it had been focusing on basic seeds which is needed by surrounding community and Ethiopia as a whole.¹¹⁷

In June, 1997, the Ethiopia agricultural Research Organization (EARO), to days Ethiopian Institute of Agricultural Research (EIAR) was established and that of Holata was the existing agricultural Research Institution Located in Oromia Special Zone Surrounding Finfinne to the western side on the road Finfinne to Ambo-Nakemte at the distance of 30Km to Finfinne. The asphalt road connects the west of Addis Ababa to Holata town, the capital city of Ethiopia. According to EIAR, Holata Agricultural research center is located in Holata town and has two sub-centers and two testing sites one at Grinch, second at Ada'a Berga which focusing on Vertisol and diary research respectively, while Adadi and Jaldu testing sites are for highland crops research activities.¹¹⁸

It is also under Ethiopian agricultural research organization (EARO) having agricultural researchers. EARO was established 1997 to coordinate the agricultural Research activities of the Federal and Regional Research centers and higher education agencies. The Ethiopian Agricultural Research organizations headquarter is located in Finfinne/Addis Ababa and directly manages a network of Fifty Federal research centers, whether some has semi-autonomy in setting financial and human resource policy. Including managing, their own budges (including certain parameters), recruiting and promoting staff, and determining salaries. The two largest of these former institute of agricultural Research centers are the Holata Agricultural Research Center (HARC) and Melkassa Research center (MRC).The HARC manages 13 national programs on various crops, animal production and crop technology transfer and it employed 79 researchers in 2000 data collected; its mandate focuses on all aspects of agricultural research in medium altitude and highland areas of the country. Concerning its Coordination role, diary and forage crops, highland

¹¹⁷*Ethiopian Institute of Agricultural Research, ETV-News /Live video on Irrigation Scheme and its strategic plan In focusing on basic seeds which is ever needed by surrounding community and Ethiopia as General at Holeta, July 12, 2013.*

¹¹⁸Nienke Beintema and Menelik Solomon, Agricultural Science and Technology Indicators (ASTI), *ASTI Country Brief. 9 October, 2003.pp.2-3.*

(temperate) fruits, acidic soil management, Vertisol management, soil fertility and plant nutrient management, highland oilseeds, highland pulses and others.¹¹⁹

According to information from Oromia Agricultural Research Institute(IQOO), the objectives of the HARC is generating , adopting and demonstrating improved technologies provide need based training and advisory services. It also coordinates other researchers, formulating research strategy and policy guide line, assist other research centers and other functions. This institution organized in different team including professional and daily workers targeting on pre-requisite study, scientific investigation, agricultural products, Processing and quality control, improvement strategy, pre and post harvest handling, Multiplication of new products and management for better productivity.¹²⁰

Regarding its importance as institution, adding to the above objectives, the center is contributing its lion share for agricultural transformation in Holata town and Oromia specifically and Ethiopia generally in terms of economical contribution to Gross Domestic Product (GDP), Gross National Product (GNP), job creation, export market, raw materials for industries, improving technological production system, encouraging sustainable development and addressing development needs and so forth. Similarly, according to information from written sources and Informants, some achievements have been done by this institute for the country general and Holata town particular that contributed greatly to yield increase since foundation especially in cereals and pulses.¹²¹ Parallel to Research, during the more than last fifty years, there has been substantial improvement in infrastructure, employment professional and daily workers, technological facilities, and others were going on.¹²²

The Holata Agricultural Research Institute is strengthening some sectors who providing selected seed varieties and animal species. Present day as information indicate that the contribution of HARC to food security and its collaboration with Holata town in social support program is vital as more live in towns today than ever before. It has been enabling not only multiplying cereal crops

¹¹⁹*Ibid; Informants: Adaba Gabayo, Neguse Mulugeta, and Sharo Fayisa.*

¹²⁰Oromia Agricultural Research Institute (IQOO), Holata Bee Research Center; Samuel Tufa, *Proceeding of Agricultural Transformation*, (University of Hohenheim, august, 2012), pp. 1-5.

¹²¹Ethiopian Institute of Agricultural Research, “*ETV-News /Live video on Irrigation Scheme and its strategic Plan*” In: focusing on basic seeds which is ever needed by surrounding community and Ethiopia as General at Holata, July 12, 2013.

¹²²*Informants: Ato Asafa Birhane and Adaba Gabayo*

and new plants but also to the existing population to access new fruits, vegetables and cattles products which is the important achieved from the institutions experience and new ideas. Even, they have found farmers research group so that they could be roll models for the rest of the majority. The aim is to demonstrate best practices.¹²³ They starting to produce expensive food items such as fruit, vegetables and cattles or others not only for consumption for them but also sending to market. So that, in addition to employing in deferent area of the institution, it is playing towards to increasing the ability of residents in production for self consumption and improving the food security of Holata town's population.¹²⁴

In other case, it has been resulting the Social/population form of movement which in turn led to population increase because of the institutions created social networks through constant and daily employment of increasing youth, poverty alleviation, and others made Holata as a 'transition town' movement for its center of sustainable urban development. The Holata Municipal admiration have been also under stand that the HARC immensely contributes to employment, social inclusion, economic transformation, income generation, expanding or opening new centers depending on agricultural technology in various types (plants, fruits, cattle improvement, bee and Honey transformation etc). Even in the past three years, according to Holata City media information released HARC in collaboration with Holata cattle breeding research started a joint support program to elders, homeless street children.¹²⁵

It is also important to understand the challenges of the Holata town and Contribution of HARC. Incase of Urban poverty and food insecurity in Addis Ababa and surrounding towns like Holata town seems to have more impacts in the future than what it does today. This is because Urbanization in Ethiopia has been increasing with the rate of 4.3 percent per annual and over 30 percent of Urban Population is expected to be concentrating in Finfinne and surrounding towns.¹²⁶ According to data obtained from Holata town's administration, it strongly support this presumption in that, the town is experiencing very high influx of young population over years and unemployment. Some informants appreciated the institution because it has been dominantly contributing to the employment opportunity for areas of town's population. Generally, according

¹²³Documentary of Film of Holata Town, (*You Tube video live*,) on July7, 2010.

¹²⁴*Informants: Girma Taye and Adaba Gabayo.*

¹²⁵ *Ibid.*

¹²⁶ Central Statistical Agency (CSA, Addis Ababa, 2015).

to research reports of various kinds indicate that HARC can reflect varying levels economic and social development in Holata, Oromia and Ethiopia.¹²⁷

As recommendation for Holata town administration, they should required to pay attention to importance of HARC in that it can contribute significantly to employment creation, social development focusing objective, food security and market balancing policy in one way or another. If the stake holders constantly meet with this institution, it may function as an important strategy for social integration, it has the ability to protect the health of the community, opening new educational centers for surrounding community, or involve the marginalized groups such as Orphans, dis abled people, women, recent immigrants and powerless elders people have the capacity to benefit from this institution for their better lively hood, though there has been some beginning.¹²⁸



Figure 3.11: HARC office in Holata town, Photo: By Researcher

In general, adding to the palace of Menelik II and Holata Military academy(Both training and Military Museum) which is going to be serving as to Historical and military tourism in Holata town as well as Holata Agricultural Research center, there are number of different types of institutions Such as Mulugeta Buli Technical College, Habesha Cement Factory, Modern Tin

¹²⁷ *Informants: Asafa Birhane and Girma Taye; Mekuria Desalegn and Mesay Mulugeta. The Status of Urban Agriculture in and Around Addis Ababa, Ethiopia: Journal of Sustainable Development in Africa* (Vol. 20.No.2, 2018), ISSN: 1520-5509, Clarion University of Pennsylvania, pp.138-142.

¹²⁸ Oromia Towns Forum, Holata, p. 25; “*Mekuria Desalegn and Mesay Mulugeta, The Status of Urban Agriculture in and Around Addis Ababa, Ethiopia*”, *Journal of Sustainable Development in Africa* (VOL 20.No.2), ISSN:1520-5509, (Clarion University of Pennsylvania,2018), p. 142; *Informants: Desta Kabbada and Desalegn Hordofa. .*

factory, Ozi Foam Factory, Cloth Factory(Biyong Yang), Gypsum Factory, Clean or Drinking water factory, Wild life Rescue Conservation and Education center and number of different types of Farms, agricultural institutions in both crop production, animal production, many Horticultural or Floriculture and Beeco industry PLC.¹²⁹ These and the rest which will be discuss in the fourth Chapter, have been playing their historical role in both foundation and development of Holata town, even it recording faster rate currently.

3.3. The Socio Economic Developments Of the town.

The economy and settlement of the Oromo in the study area were relatively simple during the middle of the 19th century. Actually the Oromo practiced a near subsistence form of mixed farming and grew an impressive range of cereals, pulses, and oil seeds. According to oral and written sources the Holata people previously practiced Agricultural and cattle breeding. The predominating system of intensive agriculture focused on the cultivation of teff, wheat, Barley, Maize and others. According to informants there are more than three varieties of teff (ragrostis teff) in Holata areas such as Red Teff (*Qay teff*), White teff (*Naci Teff/magna*) and mixed Teff (*Zergegna*). The main food types obtained from teff are Enjera, Caccabsa (Oromo cultural food made from teff and butter), and Marqa (Porridge/ *Genfo*).¹³⁰

According to researches, Teff is the most type of agricultural production in Shoa that feeding higher of the population residing in the all central Ethiopia. After a complex process, be made into a flour for the bread or porridge still eaten in large parts of all central Shewa and towns surrounding Finfinne. They clear the land, which they cultivated with the plow, a feature of the central Oromo as old there as agriculture itself. Farmers carefully prepared the land for *Teff*, because of its importance both for consumption and cash crop sent to Holata Market. In this concern, thanks to Holata Agricultural center , the crucial initiative role for its diversity maintenance, conservation, collection, improvement, Cultivation and utilization in Holata town.¹³¹ Besides to teff, the people of the town and its environs rely on grains, especially barley and wheat cultivation. The cultivation

¹²⁹ Tamene Mamo, “The Role of Orthodox Churches In Tourism Development of Ethiopia”: The Case of Addis Alem Saint Mary Church, (MA, Thesis in Tourism Development and Management, AAU, 2019), pp. 62-65.

¹³⁰ *Informants: Ato Chala Kabbada And Atomsa Obsa*

¹³¹ Rahel Lammi. “A Conservation and Adaptive Reuse Study for Menelik II Palace in Holata Gennet Town, Ethiopia”, (MSC, Thesis, (EiABC), AAU, 2017), pp. 21-24; Ronald J. Horvath, “Towns in Ethiopia (Stadtische Siedlugen in Athiopien)”, (Erdkunde, Bd, 22, H.1, 1968), PP.42-45.

of wheat, beans, peas, maize, Sorghum and other crops of /badda-daree Woine Dega/sub tropical climatic area, which is also common as feature of the highlands as old there as agriculture it self. Adding to this animals were very important to the Oromo, having ceremonial as well as subsistence significance. Almost every homestead is involved in some way with livestock production. They keep their livestock in the same house they live in. They keep oxen for traction power of the plow in farming; cows for milk and milk products; sheep and goats for consumption or making cash; horses and mules for riding, Marriage ceremony, cultural competition (*Gulufsiisuu / Gombisa Fardaa*), where as donkeys exclusively for transporting goods. Even culturally, having numerous cattle symbolize high status in the society and a man who increased the number of cattle to hundred must be slaughter one of the cattle to society at least in his life to show status.¹³²

The fabric of Oromo settlement was almost entirely composed of small agglomerations of farmsteads which referred to as villages and hamlets. Only one small urban center called Roggie, which was near the site of the present periodic market by the same name, was located in the study area. During the 1880's the Oromo became part of the imperial administrative rule which was located in the central Ethiopia. In the century since their conquest and incorporation into the Imperial expansion, the Oromo of the study area have experienced through metamorphosis. However gradually it became the home of multy cultures of diverse ethnic groups in the town.¹³³

After the late 19th century the people expanded agriculture. Although the people have mainly earned their livelihood as agro-pastoralist, trade and crafts work were another areas of important economic activities. Due to Holata's market attracted the neighboring peoples of Ambo, Ejere, Ada'a Berga, Minare Metta, Goro Metta, Mogor, Burayu, Gafarsa, Kella, Guje, and others were attended Holata market where visited by many peoples of the neighboring.¹³⁴

Likewise. According to informants trade had played significant role as well. Economically, the last quarter of nineteenth century and first decades of the twentieth was a period which coincided with political stability and important era of modernization in Ethiopia generally and Holata particularly. It was a time which witnessed major changes in the pattern of import trade, and significant degree of urbanization. These developments together brought about substantial

¹³²*Ibid; Harold Marcus. A History of Ethiopia.*(University of California Press, California,1994),pp. 2-5

¹³³Richard Pankhurst. Economic Change in the Late Nineteenth and Early Twentieth Century Ethiopia: *A period of Accelerated Innovation*, (in *Annales d'Ethiopie*, Vol. 20, 2005), p.195.

¹³⁴*Informants: Ato Chala Kabbada, Ato Girma Taye and Weizero Darare Wakgari.*

changes- and modernization in the Ethiopian way of life, because of the factor that related to technological advances in the West, as well as Western Expansion in the Africa. It is important to note that, parallel to this development, we have the history of Feudalism which followed the Creation of the modern Ethiopian Empire that coincided with European Scramble for Africa. Besides the occurring development, the politics of land allocation and exploitative mode of feudal production affected this area prior to the land Reform of 1974 and played its negative role on the life of society, because, the system focused on unjust land allocation. This is during indigenous owner property had been over shadowed by land tenure policy.¹³⁵

The Period was during peoples affected by both tax in kind and in cash as well as *Asrat*.¹³⁶ *Corvée* Labour, *elf* (Transport services rendered for feudalists), *Samon land* (Land Given For church), even tax collectors have the right to appointment by higher governors.¹³⁷ Like wise the Municipal admiration it self have been the victim of this burden. Generally, the newly imposed tenure systems had negatively impacted on the over whelming majority of the population as a whole, and Shawa Province, during the majority of the population denied of their property rights to Land.¹³⁸

On the other hand, Holata's oligarchy invested heavily in agro-business and with their profits helped to finance Holata's development. Parallel to this, social services such as *Dejjazmach Yilma Mengesha* Primary school, one of the earliest School in the area was opened in the then *Arada* and to day *Birbisa Siba* kebele in 1936. By 1960, there were hotels, a number of hospitals and clinics, many paved streets, hundreds of shops, factories and warehouses, many government buildings, several movie houses, and hundreds of restaurants, bars, and night clubs. Since the second half of ninetieth and beginning of twentieth centuries, Holata became the center of many institutional center, infrastructure, and various services comparing with other towns. The socio-economic life

¹³⁵Hussein Jemma. "The politics of Land Tenure In Ethiopian History": *Experience from The South*, Paper Prepared for XI World Congress of Rural Sociology,(Centre for International Environment and Development Studies, Trondheim, Norway, July 25-30, 2004), PP. 1-5.

¹³⁶Append-F. " Shawa Tâqlay Gezat , Sila Maretena Gibir Aqababal,"(Shawa General Governorate, About Land and Tax collation

¹³⁷File No.17.1.3.44.03, Box Number.17.1.3.44. "Sila Maret Geber: Addis Ababana Awraja Astadadar, Sila Chiqa Shumoch Aballi, 12/4/36" (About Land Tax: Addis Ababa and Awraja, about '*chiqa Shum*' Promotion Aballi 12/4/1936 E.c.

¹³⁸File No.17.1.3.43.03, Box No. 29/54, "Sila Maret Geberena Ye Faynance Teyaqe," (About Land Tax and Announcement of Finance) and Hussein Jemma. The politics of Land Tenure in Ethiopian History, p.4. Hussein clearly stated that how land Categorized Affected The people in Jebat and Mecha Awraja and the Whole Shawa Province during Feudal period.

of communities living in and around Holata town enjoying by having job opportunities in various investment sectors.¹³⁹

Regarding tourist attraction, Holata has both natural and man made tourist attractions. The natural attractions in the Holata covers: Born free foundation (animals park),Goro Qerransa Forest, Holata water fall, *Irrecha* center of Holata river and Cultural heritages Empress Menen Castle, Menelik palace/Holata Military academy, Kidane Mihiret Orthodox Church and others.¹⁴⁰

According to FDRE national policy which is agricultural development led industrialization (ADLI) an effort has been made to development of towns by giving considering to population density, the demographic potential of the town, the possibilities for agricultural development and agro processing industries and transportation and communication assess. Among this, Holata town was one of the urban centers growing rapidly because of its proximity to Finfinne. Generally, the socio-economic condition incase of employment, infrastructure and environmental management and the rest was discussed at last chapter.¹⁴¹

3.4. Peopling of the Holata

Historically, Holata town had been the home of diverse ethnic group according to some written and oral information. Actually, its status as a primate town located at the center of the country has made Holata a melting pote of people with diverse background and geographic origins. The people of the town are predominantly Oromo. In fact, the Oromo people are the largest people in Ethiopia. As it is known generally what ever they are, community had been their own common culture, tradition or sense of kinship, typically have common language, institutions, and beliefs or it constitute politically organized group, that help others to distinguish from one another. The Oromo where ever they are enjoy similar culture, share common language, history and developed their own culture, social and political institutions. During their long history, the Oromo developed their own cultural, social and political institution known as the *Gada* System. The old aged and peculiar

¹³⁹*Ibid*; Marcus Harold, *A History of Ethiopia*. (Barclay, University of California Press, 1994),pp. 159-164;

Socio Economic Profile of Holata Administrative Town, p.6; National Human Settlement Situation Assessment And Plan of Action (Report *Prepared for Human Settlement Conference Habitat II, Addis Ababa 1996*), pp.7-47.

¹⁴⁰Socio Economic Profile of Holata Administrative Town, p. 8.

¹⁴¹*Informants: Alemayehu Darribe, Girma Taye and Desalegn Hordofa.*

Oromo tradition, the Gada system is still functional and practiced by the Guji, Borana, Karrayu, Macha, Ittu, Arsi, Tulama and other Oromo.¹⁴²

The same is true in Central Oromo of Tulama had been experienced in their own social, political, economic as commonly known as Gada System. Gada institution and its rituals have been kept fresh with its flavor by the Tulama of central Oromo. In these people, it has been serving as an institution that regulates the social, political, cultural and economic norms and events.¹⁴³ Oromo social structure was quite different than that of others, though some Cushitic peoples like Sidama, Gedeo and others have Gada. According to a book entitled “*Seenaa Oromoo Hanga Jaarraa Digdammaffaa*” (*A History of Oromo up to Twentieth Century*) and this book provides us good information about the Gada and its background. Accordingly, one Gada Cycle takes 360 years and within this cycle five of the Gada grades governed their people nine times in their term of office.¹⁴⁴

The Oromo branch called Tulama settled the Shoan region. A basic feature of Central (Tulama) Oromo society was its decentralized character. The clan was the basic unit of the society with only strong trans-clan integration in accordance of its principles, rule and laws of Gada. Any age or age grade or the Oromo generally and Tulama particularly have the share of position in the "Gada" cycle prescribed one's social, political, and military obligations to the community.¹⁴⁵

In general, the Gada institution of the Tulama Oromo people involves a system of age-set and generation-set that form and enforce the social, political and cultural norms by which individuals and their collective lives are governed. In other words, the Tulama Gada institution is concerned with formulation of the social, political, cultural and economic orders based on age and generation. Each member of the Tulama society is supposed to pass as well as the organization that regulates this ritual. Each member of the people is conscious of the power and authority vested on the Gada institution and is highly obedient to its directives.¹⁴⁶

¹⁴² Tsegaye Zeleke, "The Oromo of Selale a History: C 1840-1935" (MA-Thesis, History, AAUP, 2002), p.28.

¹⁴³ Dereje Hinew. History of Oromo Social Organization: Gada Grades Based Roles and Responsibilities, ISSN, 2226- 7522(Print) and 2305-3327, In: (*Online*) *Science, Technology and Arts Research Journal*, July- September 2012, 1(3), p.88.

¹⁴⁴ The Oromo Cultural Center(OCC), “*Seenaa Oromoo Hanga Jaarraa 20ffaa*” Jildii 2,(*Finfinne*,2016), pp. 271-274

¹⁴⁵ Tesemma Ta'a. The Oromo of Wallaga: “A Historical Survey to 1910” (M.A Thesis in History, Addis Ababa University, 1980), pp. 13.

¹⁴⁶ *ibid.*

Among Tulama society, the Gada institution seems to be the ex-genesis of the prevalent social structures and common cultural codes. It is made up of ten successive classes that rotate every eight years. These classes are called: *Dabballe (Itti Mako* at 0-8 years) to *Yuba III (gadamojjii)* or advisor of all *Gada* grades. The classes contain two series of five successive grades. Each grade is again supposed to go through eight years of activity. The system assigns special rights and duties for each grade or class in the period of its activity. In the system, each male member of the society is promoted to next grade once in every eight years. In the Gada system of administration, besides Yuba, elders were given a great responsibility. They resolve local disputes, disapprove malpractices, advice and guide the youth and mobilize the people to strengthen their solidarity.¹⁴⁷

By contrast, through a century since the "*Gada*" system was the key institution of Tulama Oromo society, became weak. After Imperial expansion, the political and Socio-economic conditions changed the peopling of the area by establishing the feudal foundation, e.g., one mode is Tenant farmers built residences in and around the town. This System weakened the former Gada System, traditional administration and settlement. The Tulama Oromo were further broken in to Sub-clans which were settled in Holata and surrounding area are *Bacho*, *Jille* and *Dachi*. Their settlement constitute cluster of settlement of considerable size in habited by members of different Tulama sub-family or clans (*gosa Tuulamaa*) and sub-divided in to line of *Bacho*, *Jille* and *Dachi*. As stated above, *Bacho* also further sub-divided in to *Metta*, *Ilu*, *Garasu*, *Uru*, *Keku* and *Wajitu*. They have the share of responsibility according Tulama Gada or elder house of Clan(*balbala Hangafaa*) and there were the criteria to be the War leader or chief of the military(*Abba Dula*), the honored *Abba Gada*(*Luba* or leader) who receive over all title, *Abba Bokku*(Holder of scepter or Speaker of house), Father law(*Abba Sera*), *Yuba Gada*(advisor), Leader of Assembly (*Abba Chafe*), Spiritual leader(the *Qallu*, who has the responsibility of blessing *Abba Gada* or their members), *Dabballe*, *Folle*(The army) and so forth.¹⁴⁸

As local and international researchers who conducted research on the Gada System explained that, the Gada system was democratic system through which the Oromo People governed each other for many centuries. Professor Muhammad Hassan, had tangible evidence that illuminates democracy in the Gada System, incase of power transferred through popular election every eight years. In the

¹⁴⁷ *Ibid.*

¹⁴⁸ Muhammad Hasan. *The Oromo of Ethiopia-A History 1570-1886*, (Cambridge University, 1990), pp. 68-70.

Oromo Gada System, the Abba Gada who acted as judge governed his people when he was at the age of 40-48, and not allowed for all, but one who had more Knowledge about his people, military skills, acceptable in the society (specially, honest, ethically better and Loyal to his peoples value orator, and customs). In short, in the Tulama specifically and Oromo people generally, the Gada institution seems to be an authorized body that generates the social, cultural and political codes, and governs the day-to-day life of the people. Thus, all aspects of the traditional life of the Tulama people are governed by laws of the Gada institution.¹⁴⁹

Through time, various Linguistic speaker of Ethnic people begun to move from different parts the country. The increasing development of this town which in turn led to urban development and Job opportunity create has attracted many people with different ethnicity. This and other factors attracted reflected Holata as the home of multy ethnic people since Menelik built the palace, one of the factors which created chance for poeples to the town for palace job, other ethnic group begun to have land settlement and administrative area.¹⁵⁰

Another reflection of peopling of the area is *Iqub* and *Iddir*, which created by people to help each other at the time of both good and bad times make the country as general and Holata particular, the land of togetherness or people living together with the sense of family. As it is known generally, Cooperation among human societies can be traced back to the ancient times when people started to live together and cooperate in gathering, hunting and shelter construction. Arega Bazezew & Wubliker Chanie, further indicated that ancient civilizations had practiced collaboration among themselves from cooperative farming to establish informal savings and loan associations. It describes the social connection norms, and social trust that an individual acquires social capital from the community to solve day-to-day challenges. According to this journal, *Iddir*, is one of the social capital institutions, which helps to reduce poverty by creating strong network, cooperation among the community and as risk sharing and coping mechanism during economic crises. In practice, *Iddir* is a sort of insurance program run by a community or a group to meet emergencies. The number of participants, the composition, the functions, and the organization are different from one *Iddir* to another. However, all *Iddir* are established based on a voluntary mutual agreement between community members in order to cooperate themselves during time of shock. *Iqub* and

¹⁴⁹ *Ibid.*

¹⁵⁰Richard Pankhurst. Economic Change in the Late Nineteenth and Early Twentieth Century Ethiopia: *A period of Accelerated Innovation*, (In *Annales d'Ethiopie*. Volume 20, 2005), p. 15.

Iddir are well established societal values that are basically established to help each other during good and bad times.¹⁵¹

As one of the manifestation of indigenous knowledge, Traditional practices and local institutions, *Iqub* is an association established by a small group of people formed by the common interest and some sort of compromise or by small group of people through rotating funding for members of equal share, priority ordered according to problem or action plan, in order to improve their lives and living conditions. While *Iddir* is an association established among neighbors, families, or workers to raise Funds that will be used during emergency, death among the members or their families.¹⁵²

While *Iddir* continuous for long term or life of all members, providing social and economic insurance for the members in the events of death. Accident, damages to property (e.g., if Cattle death occurred because of unexpected disease or if any burning of House from members occurred accidentally), *Iddir* include contribution of resources either in kind or in cash and support the mourning members. *Iqub* may be temporary or permanent depending on the interests of members or depended on people having common objectives of finance and distributing it to members on rotating basis by chance or priority first. This organization have been widely practicing among Holata poeples. Thanks to our forefathers those taught and inherited us, the present generation, to share their experience which is very interesting, valuable, communal transformation of socio-economic organization, *Iqub* and *Iddir*, because the researcher who conducting this study is also among the practitioner (member) of in both organization. This both traditional associations which this society experienced without formal education is a remarkable associations based on local knowledge and this study also giving assignment to other researchers for its farther popularity, not leaving at limited area but also taken priority of awareness creation for the whole society of what ever country. It can be taken as exemplary practice for other nation.¹⁵³

¹⁵¹ All Africa. *Ethiopia: Edir, Equb, for Mutual Benefits, to Lesson Societal Burden*, (The Ethiopian Herald, Addis Ababa, 20 May 2021, International Labour Organization. Working paper N0.9-*Cooperatives: A path to Economic and Social Empowerment in Ethiopia*, October7, 2020, p. 1; Arega Bazezew and Wubliker Chanie. *Iddirs as Community-based Social Capital in the Amhara Region of Ethiopia: Case Study in Gende Woin Town of East Gojjam*, In: *The Ethiopian Journal of Social Sciences (EJSS)*, Bahir Dar University, Vol. 1, No. 1, May, 2015), pp. 2-3.

¹⁵² Oromia Region Town's Forum, Holata Town , (Temnasera Printing Press, 2018), p. 17

¹⁵³ *Informants: Ato Asafa Birhane and Mitiku Abdeta*, both has had long years experience incase of social Organization and their practice around Holata and Tulama Oromo of Central Shewa. They are professional

The other organization is about (*Daboo* or *jigii*) and *Daadoo* (dakkuutee). Dabo is also a traditional association in Tulama of Shewa in which people organized in the form of self help association. Dabo is well known traditional association, but Labour association organized system of helping each others especially during harvesting or building of house. According to informants of the study area, any member of society or member of dabo is never late, if he/she did not present from the dabo day, they seriously punished by the elders of gosa (Hangafaa gosa). ‘*Dakkuutee*’ or ‘*Daadoo*’ is another rational association which people grouped in the form of labor association, self help association to fixed members of a society specially during a weeding and harvest time. The *dado* unlike Dabo, however, called at amid day or Afternoon or morning, but Dabo is at least for one day or two days and above which can be continue until the intended harvest or constructing house ended. The *Dado* group are also known by having the culture (ethics) of helping the older people, those do not have enough capable, at the period of illness, mourning periods, and those do not have father or mother family and others. According to informants, the Tulama around this town are practicing even present day.¹⁵⁴

Mahebär is another voluntary association and known in the Ethiopia, especially among Orthodox Christians followers. Comparing to Iddir, and Iqub, *Mahebär* is more resent associations. *Mahebär* members meet other on saint’s Mary, Michael, St. John and other day and their meeting held once a month. Unlike that of the formers, *Mahebär* is more related to spiritual, however, intentionally they transmitted to their children through the culture of *Mahebär*’ common conduct. Generally the people of Holata experienced in the above organization and the others.¹⁵⁵

3.4.1. Religion and Religious institutions

Regarding the concept of religion, there is no common definition and is controversial or complicated subject which scholars failing to agree on any one definition according to oxford Dictionary. However, like other social institutions, religion has various key concepts that must be understood to know how it affects society and other institutions.¹⁵⁶

Employed at Holata town’s Culture and Tourism office and shared me some their experience in this area.

¹⁵⁴ *Ibid.*

¹⁵⁵ *Informants: Alamayo Darribe and Wäyzäro Darare Midaga.*

¹⁵⁶ Erin Long Crowell, *Religion: Key Concepts and definitions*, updated on 08, 25, 2021.

Actually, religion is one of the largest social institutions, besides the family that various discipline explained it. Therefore, religion has been a central part of all known human societies, throughout history and some religion to understand religious experiences around the World as well as how religion is tied to other social institutions.¹⁵⁷

Ethiopia is the home of number of faiths and diverse adherents from all directions. According to the national census conducted in 2007, over 32 million people or 43.5 percent were reported to be Ethiopian Orthodox Christians, over 25 million or 33.9 percent were reported to be Muslim, 13.7 million or 18.6 percent were protestants, 2.6 percent adhered to traditional beliefs and others like Judaism, Catholic Christians were existed.¹⁵⁸

3.4.1.1. *Waaqeffannaa*

The Word '*Waaqeffannaa*' derives from the word '*Waaqaa*' is the ancient name for the creator in the Cushitic language of the Oromo People in the Horn of Africa. The followers of the *Waaqeffannaa* religion are called '*Waaqeffata*' and they believe in the Supreme Being '*Waaqaa Tokkicha*' (the one God).¹⁵⁹

According to Bedassa Gabissa stated *Waaqeffannaa*, it was invariably described followers African Indigenous religions as animist due to *Waaqeffannaa* as oromo indigenous religion in Ethiopia and part of African indigenous religions. They thought as Africans Worshipped idols, lakes, moons, and hills and or fabricated beings which is out of the concept of Christianity. However, it is one of indigenous religion, and untouched one which experienced, born with Oromo nation.¹⁶⁰

Ethiopia is characterized by populous country in Africa with diverse nations and complex cultures, languages, and dialects. Eventhouth different nations use different names to refer to the concept of God, nearly all of them conceive God as a supreme, powerful, creator and give good things for creatures. In order to describe *Waaqeffanna* Oromo and others, it is important to raise that of other African nations as description. For Example, in Nigeria, the *Yoruba* refer to as "*Olorun*", meaning, the owner of Heaven, showing God as the other of all things visible and invisible. The *Igbo* call as

¹⁵⁷*Ibid.*

¹⁵⁸ "Ethiopia-*The World Fact Book*"; Ethiopian Central Statistical Agency (ECA), first draft (accessed 6 May, 2009).

¹⁵⁹Gumii Waaqeffattota Addunyaa, "*Duudhaa-amantii-waaqeffannaa.*" In: *Wikipedia.org*, December 10, 2013.

¹⁶⁰ Bedassa Gabissa, "Oromo Indigenous Religion: *Waaqeffannaa*", *AJRSI*Issue, 26/01-08, 2022.

“*Chukwu*”, meaning the source of being-the great one from whom all beings originate, which is more related to *Waaqeffannaa* Oromo called ‘*Waaqaa*’ (God).¹⁶¹

The *Mande* people of Sierra-Leone call God as “*Ngewo*” which means the eternal one who rules from above. Similar to this African nations, the Oromo believe in and worship a Supreme Being called *Waaqaa*, the creator of the universe, and from this *Waaqaa*, the Oromo indigenous concept of the Supreme Being *Waaqeffannaa* evolved as a religion of the entire Oromo nation before introduction of Christianity and Islam. Therefore, the Oromo assumed / believe in *Waaqaa*, means to be loyal to his laws, acknowledge his wisdom as the creator and source of all lives.¹⁶²

More over, the Oromo religion, is related with World view and Philosophy. This is due to the fact that, Oromo society has been conscious of its cultural identity, relation to nature, and the existence of a powerful force that regulates the connection between nature and society. In a broader concept, the Oromo knowledge of society and the world can be classified in to two: a) Cultural and customary knowledge, known as *Beekumsa Aadaa*, and b) Knowledge of laws, known as *Beekumsa Seeraa*. The ‘knowledge of laws’ is further subdivided in to *Seere Waaqaa* (the laws of God) and *Seera Namaa* (the laws of human beings). In this, the Laws of God are immutable, and the laws of human beings can be changed through consensus and democratic means.¹⁶³

Therefore, the ‘*Waaqeffannaa*’ oromo believed in any development, nature, peace, prosperity , wholeness and natural climate can be smoothly continued and achieved when there is peace between *Waaqaa(God)*, *Uumaa(Nature)*, and society. Generally the *Waaqeffannaa* in its concept includes *Ayyaanaa* (Sprit), *Uumaa* (Creator), and *Safuu* (Moral and Ethical Order). That is because, *Waaqaa* (God) creates and regulates human and physical Worlds in balanced ways. The *Ayyaanaa* also maintains the connection between the *Uumaa* (Creator God), the created (*Uumama* -Nature) and Authorized by ‘*Qaalluu*’, who lead the title of Religious leaders and have had a moral authority and religious obligation to keep the principles of the above.¹⁶⁴

Like in some parts of Oromia, *Waaqeffannaa* is also well known religion in Tulama of Central Ethiopia generally and Holata specifically. The Oromo of Holata still practicing some elements of

¹⁶¹ *Ibid.*

¹⁶² *Ibid.*

¹⁶³ Personal Observation of the author to *Waaqeffannaa*.

¹⁶⁴ Asafa Jalata, *Oromo People Hood: Historical and Cultural Overview* (TRACE: Tennessee Research and Creative Exchange, University of Tennessee, Knoxville, and 3-2-2010).

Oromo democratic values of Gada and Waaqeffannaa religion, if they were suppressed in other area, a century ago. According to Asafa, in the first half of the nineteenth century, the emergence of the *Abbaa Lafaa* (a hereditary Land Lords), the *Mootii* (King), *Abbaa Qoroo* (governor of some plots of land), trade chiefs and market administrators reduced in both the egalitarian aspects of the Gada and religious practice which followed by Oromo's conversion to other religions. Through time, the Tulama Oromo accepted Islam and Christianity whether forced or preferred. However, there were remained Oromo around Holata, who have continued to practice their Oromo religion, 'Waaqeffannaa'. Generally speaking, both Islam and Christianity have been gradually grafted on Oromo religion in many Oromia areas including Holata, but they are rediscovering and reconcile the original practice of Waaqeffannaa religion and other Oromo cultural traditions.¹⁶⁵

In Holata the *Waaqeffanna* (Worshipping) also includes keeping both 'Safuu' (Virtues) and *Laguu* (vices); i.e to love 'Safuu' as well as to hate and abhor 'cubbuu' (Sin). According to *seera Waaqaa* (Law of God) in *Waaqeffannaa*, they pray as the following:-

“...Yaa waaqa Uumaa Uumamaa Nu dhagayi (ho God the creator of creatures Listen us), Kan Nagaan nu bulchite nagaan nu oolchi (God who passed Us in night as peace be help us in peace),
Hamaa Nu irraa qabi (Protect us from evil),
Waaqayyo Mirga Nu oolchi (Help us to walk on the right way),
Ilmi Gaye haa fuudhu (ho God! Let the young man be married),
Dubarri geesse Haa eerumtu (Let the young woman be married),
Galgalakoo hin balleessin (Let My old age not be cursed, which related with consequence of sin)...”

This prayers indicate the fact on the ground how Oromo look at “Waaqayyo’ (God) and at the human being. Therefore it is true in Tulama Oromo around Holata believes as how Waaqayyo(God) is conceived as holy one with whom they can correspond during their daily life problems or when ever they face difficulties for God’s will is always good.¹⁶⁶In the context of *Waaqeffanna*, there is *Irreechaa* as a national holy day (Thanks giving day) to Waaqaa(God) and being the way of empowering the nation, is celebrated yearly during the transition time from *Gannaa*(Winter- a darkness problem) to *Birraa*(Spring- the season of light, green fields, flowers, fruits, engaging life partner for the youth, etc). This is the time during which Oromo people come out in mass to celebrate *Waaqayyo (God)*.¹⁶⁷

¹⁶⁵ *Ibid* ; An Interview with Wäyzäro Darare Midaksa, Magartu Wakgari and Aseffa Birhane on April, 19/05/2022 At Holata Tourism and Cultural administrative office.

¹⁶⁶ *Ibid*.

¹⁶⁷ *Ibid*.

Currently, Ethiopian regime started to give this celebration to the status of national Holy days, just as the *Easter* of Christianity and *Ramadan* of Islam. It is at this celebration when all Oromo nation (Whether Christian followers or Islam) actually participate, because of the values and virtues in other religion have inter –relation and some times taken as both religious and cultural practice. Irreechaa Celebration in this senses is not against any value of both the Christianity and Islam. In Ethiopia, the celebration is recognized as a national holy day at both *Hora Finfinne* and *Hora Har-Sadi in Bishoftu* town as a whole Oromo and Holata specifically. Adding to this, according to some informants, they reflected their ideas by having hope that in the future celebration of *Irreechaa* and *Waaqeffannaa* will have a legal status to be practiced freely like other religious celebration, and even *Irrecha* Can be registered as intangible heritage to the UNESCO. They further recommended that, they want to be fit for the present 21st century situation in which their future generation will live what they inherited from their forefathers.¹⁶⁸

3.4.1.2. Christianity

3.4.1.2.1. Orthodox Christianity

Ethiopia is an ancient poly religious African country that boasts of rich traditions, and affinities of religious habits and culture. More than half of its 43.5 million (2007) population follow Christianity, fifty per cent of the inhabitants belong to the Ethiopian Orthodox Church. The followers and Ethiopian Orthodox Church is one of the oldest Christian faith and is an oriental orthodox church, which is the largest Christian denomination in Ethiopian. It was part of the Coptic Orthodox church until 1959, and is the only pre-colonial Orthodox Church in Sub-Saharan Africa.¹⁶⁹

Evidences show that Aksumite King Ezana (r. 320-360 AD) dropped pre-Christian gods like Ares/Hariman/Maharram/war god, Arwe (serpent-python god), Bahir (sea god) & Midir (earth god) and embraced Christianity. In fact, Christianity began in Ethiopia, when two Syrian Christians(Frumenties and Aedissius) came to Aksum and started to tell people about Jesus Christ and the Christian faith , as well as they converted Ezana, who is Aksumite king in fourth century which followed by official declaration of Christianity as faith of Ezana’s kingdom. When Fremnatos (also called Kasate Birhane by locales) visited Alexandria, Patriarch Atnatewos (328-

¹⁶⁸ Informants: Weizero Fikir Tadese and Neguse Mulugeta.

¹⁶⁹ Getnet Tamene, “*Features of the Ethiopian Orthodox Church and The Clergy*”, (Institute of Oriental and African Studies, Slovak Academy of Sciences, Klemensova 19, 813 64, Bratislava, Slovakia, 1998), p. 89.

373), appointed him first Bishop of Ethiopia under title *Aba Salama*. In the following years Abba Salama appointed as the first Bishop of Ethiopia under Patriarch of Alexandria and founded the Ethiopian Church. Abune Baslios was achieved in 1959 during Ethiopia begun to appoint its own Bishop independently. Christianity was further expanded to the mass of the society in later part of 5th century. Since then, Ethiopia became having many Christian followers.¹⁷⁰

Since this time, the Ethiopian Orthodox Church became one part of Ethiopian History. Not only this, the church also made a great contribution in the political, social, cultural, and other aspects of the country. Ethiopian Orthodox church had strong ties with the state since its introduction until the downfall of Imperial era in 1974. Because from the ancient time the Emperors had strong relation with the religion. This kind of features was observed in Ethiopia history. That is why the leaders constructed churches, donated different treasures and granted gult lands. Not only had the Emperors considered but they saw Christianity as a unifying institution.¹⁷¹

The historical foundation and building of Orthodox Church in Holata town had a similar character which coincided with the reign of Menelik II. Therefore, as stated above, the base of Orthodox Tewahdo church was the Palace of Minilk II in Holata Town and St. Kidane Mehret /Present day Debra Gennet Church beginning from 1893. Not long after wards, having decided to leave Addis Alem, wishing to improve the supply of wood and other articles at Addis Ababa, Menelik built palace in Holata town, where both St. Kidane Meheret church also built at the same place. The church of Kidane Meheret is historically connected with the construction of the historic Palace, it has a potential to expand the heritage site to be visited to the church compound. After the death of Emperor Menelik, the use of the Palace declined, but it was made as headquarter of the first modern military academy which was established in 1935 and was called Holeta Military Academy. The area is on the meeting by stake holders about who which institution can be open for tourism because the palace, military and the church were in the same place but different character, even

¹⁷⁰David Benjamin, "One Law For Us All": A History of Social Cohesion through Shared Legal Tradition Among the Abrahamic Faiths in Ethiopia (A thesis submitted to the degree of Master of Arts in African Studies, University of California, Los Angeles, 2015), p.4.

¹⁷¹Leake Teklebirhan, "A History Of Däbrä Bäkür Abunä Sét Monastery in Hahaile, Ahiferom Wäräda Tigray, Ethiopia from Its Foundation up to 1991", (MA, History, AAU, 2019), pp.1-3.

that of St. Kidane Meheret church has spiritual than others according to the idea of informants and the researchers personal observation, specially on the issues of gate way.¹⁷²



Figure 3.12. St. Kidane Mehret /Present day Debra Gennet Church Built in 1893. Photo: By author in 2022

From the above, it is important to note that, Construction of churches in some areas including In Holata is part of the kings in the past century. This is true, according to Pankhurst, the construction of Ejere Mariam Church, initially aimed for palace, but in 1902, when Emperor Menelik Visited Ejere, He gave orders to be converted in to a church which is similar with that of Debra Genet Kidane Meheret Church in Holata, actually constructed by the same architectures . To justify the building’s change of the purpose he is quoted by his chronicler “*The Kingdom of Heaven is worth more than the Kingdom on Earth*”. Actually, Kidane Meheret church had served the emperor to pray in at early every day, even its door opened and paralleled to palace.¹⁷³

¹⁷²Tamene Mamo, “Role of Orthodox Churches in Tourism Development of Ethiopia”: The Case of Addis Alem Saint Mary Church, (A Thesis Submitted to the School of Graduate Studies of Tourism Development and Management, Addis Ababa University, 2019), pp. 63-65; *Informants*: interview with Master Alamayo Darribe And Wäyzäro Darare Midaksa on 19/09/ 2014 E.C. Both shared me their experience towards to the Problem Existing about who can open this site for tourism attraction.

¹⁷³Rahel Lammi, “A Conservation and Adaptive Reuse Study for Menelik II Palace in Holata Gennet Town, Ethiopia”, (MSC, (EiABC), Thesis, AAU, 2017), p. 23; Richard Pankhurst. *The Role of Indian Crafts Men In Late Nineteenth and early twentieth Century*, p. 11.

The above information shows us the early presence of the Ethiopian Orthodox Christianity (EOC) in Holata Ethiopia had been terminated in the course of history. Therefore, the peoples of Holata were considered to be Christians during 19th century. Thus, after Menelik's expansion, the Orthodox Christianity started to be having many converts, and present day according to Holata statistical office, there are around nine orthodox churches in the Town.¹⁷⁴

Above all, Kidane Meheret church in Holata is using as tourist center and promoting tourism attraction through in its religious architectural, , sacred objects, paintings, and major festivals . Recently, even though the repairing of the damaging physical change of the church is under discussion, in the history of the church, conservation of heritage department has been organized by EOTC, and the Kidane Meheret Church in Holata is also opening its museum in the compound and playing its role in reflecting about the people of Ethiopia those have had long centuries of religious experience in Africa.¹⁷⁵

Present day when this study is conducting, according to information from Holata town information and public relation Office, there are nine orthodox Churches in Holata and having highest numbers of Followers. In case of their role, it is generally obvious that, Churches and Mosques in Ethiopia had had history of education services dated back to a long years. Some writers stated in their study about Ethiopian Coptic Orthodox church contribution in Education. Some references also realized that EOTC served as a major center of education in Ethiopia even in the 20th century. This is true in that the existing literature, paintings, art, Music, Qene, Law and traditional medicines are all products of the intellectuals of EOTC's educational endeavors.¹⁷⁶ Dr Aklilu also clearly stated in his study about education under EOTC as “before the revolution in 1974, The Ethiopian Coptic Church was running two kinds of Schools, on the one hand was the modernized church School system based on a curriculum developed by the ministry of Education , while on the other hand, was school system that strictly followed the traditional syllabus.¹⁷⁷

The same is true in case of Holata town in which the churches have been playing its role towards the share of development through Education service, Tourism, social services. It should be also

¹⁷⁴ Holata Town's information, Statistical and GIS office, Collections of Information as town's profile, 2022, p. 3; Interview: - *Wäyzäro* Turunash Jira. Holata town's Information and GIS office Team leader.

¹⁷⁵ *Ibid.*

¹⁷⁶ Aklilu Dalelo, “ Faith based Organizations In Ethiopia”, (The Contribution of Kale Heymot Church to Rural Schooling, Ecological Balance and Food Security, Gottingen, Bonn University press, Bonn, 2012), p.20.

¹⁷⁷ *Ibid.*

noted here that, Faith based Organizations in which Orthodox churches also taking part, have been continuous attempts to fight the problem of food insecurity, environmental degradations, pastoral aid, impaired society, parent less children, famine, drought, fighting at chronic disease and others.¹⁷⁸

Farther more, the role of Ethiopian Religious based organizations during the famine in 1970s and 1980s has been appreciated them by current Historians in their study. In fact, by church organizations, some committees of regional drought played their role, Example (Orthodox, protestants, Catholics and others) were coordinated in their relief activities by the ‘Christian relief and Development Organizations’.¹⁷⁹ According to informants, religious based roles in Holata is not only limited in the town but also, they have played historic role in supporting Borena and Guji societies in collaboration with institutions during Drought and sent grasses for their cattles.

3.4.1.2.2. Protestantism

The historical beginning of Protestant Christianity in Ethiopia was according to some sources, it was through American and European Protestant missionary work and dated back to the down of 17th century. Notably, Peter Heyling, a Lutheran German Missionary arrived in Ethiopia in 1633.¹⁸⁰

Protestantism in Ethiopia, Shortly, Pentecostal churches were, having the increasing number of adherents. According to Amanuel Abraham, Protestant Christianity in the 19th Century Ethiopia was during Northern Germans had interested to preach protestant Christianity, Specially, during Luwi Harms who preached the Gospel to the Oromo people. In October/Tekemt, 1842/49, the message send from abroad to open religious School in the region. This School was the base of the German ‘Herman’s burg Mission which is Known as Organization of the Mission. Slowly, Scandinavian Missionaries such as the Swedish Evangelical Missions, which began in 1866 started to enter Ethiopia. After 1891 it was preached by the Ethiopians like Neguse and Hamanuel Hamad

¹⁷⁸ Socio Economic Profile of Holata Administrative Town, p. 5.

¹⁷⁹ *Informants*: Ato Aseffa Birhane shared their experience as:-“Most evangelical dominations in Ethiopia Have Been experienced in composed of various churches and services divided in to what they call ‘Ministries’ (e.g. The Evangelism, Ministry, Children Ministry, the Women Ministry, the social and Development Mistry, etc).”

¹⁸⁰ Werner Raup, “Heyling Peter”, In Gerard H.Anderson, ed., *Biographical Dictionary of Christian Missions* (W.B.Eerdmans, 1998)

from Jimma, Gabre Stateyos and Daniel from Wallagga and others in different directions and Central Ethiopia.¹⁸¹

This event was followed by the then Sudan Interior Mission, Known as ‘Serving In missions’ came to Ethiopia in 1928. Later on, it was from these Missionary movements that two prominent protestant Churches emerged-the Ethiopian Evangelical Church Mekane Yesus in 1959 and Kale Heywot in 1971.¹⁸² In this way churches were opened in various areas such as Kale Heywot Church, The Ethiopian Evangelical Church Mekane Yesus, Mesereta Kirstos, Gubae Egziabehare(Assembly of God), Mulu Wongel, Misgena Church are having followers in Ethiopia. According to Muhammad Girma, though their primary purpose for coming to Ethiopia was not to repeat the Western Scientific success story in Africa land, protestant missionaries from the west had no option but to revise their direct evangelistic and reformist approach to Ethiopia.¹⁸³

Later on, not only protestant churches opened in Ethiopia generally and Holata town particularly in the same century, but also the country became the home of protestant followers and employed in their voluntary organizations. From the beginning, due to it was spiritual based institution, the protestant churches were hopeful that they would have civic roles to play in society. In fact, they played their role in social structure, social reforms, and others especially during the Derg Period. They have been playing in academic area through opening various schools for both followers of the religion and others, which is also opened in Holata like that of other areas. Therefore, it is not only the center of theological and humanitarian but also served as secular education for the community around it opened.¹⁸⁴

According to Socio economic Profile of Holata town Information service office, during this study is conducting, there are 64 different kinds of protestant churches in Holata. Besides their religious services as stated above, from their earlier establishment to present, they have been playing their pivotal role in social and economic contribution for the existing community. For example, in 1968, Holata Catholic Church, the then under director of *Abba Gabre Michael* and run by Germans was

¹⁸¹Amanuel Abraham, *Ye Wanglawit Beta Keresteyan Mekane Yesus Ajamamar* (Addis Ababa, 1987), pp. 17-18.

¹⁸²Muhammad Girma, “*Religion, Politics, and the Dilemma of Modernizing Ethiopia*”:(*HTS Theologies/Theological Studies*, Vol.1. No.74, 2018), pp. 2-9.

¹⁸³*Ibid*, p.2.

¹⁸⁴*Ibid*.

recorded in its history of teaching both secular and religious education in Holata town. *Abba Gabre Michael Mekonnen* was born in Kambata in 1914 but grown in Shankora Woreda of Northern Ethiopia and was known by teaching children and giving mass service for the both catholic community and society in the area. Another example of protestant service in Holata was orphans education center. In May of 2005, Covenant Orphanage in Holata, Oromia was born of humble beginnings, taking children and serving the community yet. By the names of Protestant churches there were various non-Governmental schools in the town and graduating humble of children per year.¹⁸⁵

3.4.2. Islam

Shortly after it started in Mecca, the new religion of Islam embarked upon a rapid drive for expansion. Islam spread swiftly throughout portions of Eurasia and Africa. The spirit of *jihad*, or Islamic holy war, brought Islam into Africa in the eighth century, but Islam entered in Ethiopia, as soon as it started in Mecca through persecuted Muslims sent to Ethiopia in 615 and unlike that of other African Countries in which Islam entered through Jihad, Ethiopia accepted Islam peacefully. AL-Nejash is the first mosque in Africa and is named after Nejashi, who hosted companions of the prophet those escaped persecution in Mecca. Al-Nejashi Mosque holds an important place in Islamic History which is old as the faith of Islam in Ethiopia and was built in the Seventh century and welcomed the immigrants and guaranteed them protection and he soon accepted Islam.¹⁸⁶

Islam was one of the well known religion in Ethiopia with over 33.9 of population in 2007. The faith arrived in Tigray, North of Ethiopia, at an early date, shortly before the Hejira and Aksumite kingdom was said to have been the first foreign country to accept Islam when it was unknown in most parts of the World. The coming of early disciples from Mecca, those persecuted by ruling Quraysh tribe and they were welcomed by Christian ruler of Aksum, whom Arabic tradition has named Asham Ibn Abjar (King Armah, in Ge'ez and Amharic) and he settled them in Negash. Then Islam Used Wallo as the principal center of Islamic Learning and propagation.¹⁸⁷

¹⁸⁵ Socio Economic Profile of Holata Town Information, statistical, GIS and Record Office 2022, p. 5;

Mekonnen Gabre Michael, "*Catholic Church*": Classic DACB Article Collection 2015 or dacb.org;

Informants: Wäyžäiro Turunash Jira and Ato Chala Kebede.

¹⁸⁶ *Muslim World News: Ethiopia Strives to Make All-Nejashi Mosque World Heritage site, January, 12, 2009.*

¹⁸⁷ Daniel Buttry, *Inter Faith Heroes: Stories of Heroes across time, Nation and Spirituality*, Amazon On line Book Store. 2020.

After they returned to their home, Mecca, Islam continued to have many followers in Ethiopia. Muslims able to expand their religion during Fasiladas (r.1632-1667) and even in Gondar during Yohannis (1667-1682) they created a Council of Muslims to establish their own quarters in Ejere (Addis Alem) near Holata town, the base of Islamic expansion around Holata and Finfinne areas. According to information about the area, the first Mosque in Finfinne Wale Muhammad in Aware Area which was founded in 1898 by an Indian Muslim Architect who worked for the construction of Menelik II's Palace in the early years of collection of the city. This was followed by the construction of Anuar Masjid, the largest one, in 1922 at Markato.¹⁸⁸

There fore, Islam gained convertors, and due to the early society of the area were followers of Traditional religion. Through gradual time, Mosques and followers increased in the area. In the first Three decades of twentieth centuries, Trade is but one of these ignoble occupations and traditionally Muslims conducted both local and foreign trade in Holata. More at the time Gurage have come to the area when they also engage in trade and have been expanding Muslim by considering Trade as occupation and religious propagation in Holata town. Muslims have long been carried on a substantial portion of commerce in Ethiopia general and Holata particularly, especially that commerce involving exotic commodities. Arabs were engaged in Shop or "Suq" in Holata during 1960s like that of Addis Ababa. However, there was weakness towards to treating all religion equally. Unlike in the former periods, Addis Ababa University and other institutions of higher learning in the early 1990s, soon gave more the way to popularity among Muslim Students and intellectuals have been much concerned with the legitimate place for Muslims in Ethiopian society. Similarly, since 1991, a constitutional changes and political reforms led to treating religious diversity, feeling of hope and expectations have emerged. During this, Muslims and Mosques sawed rapid growth in Ethiopia and Holata. Present day there are around Eight Mosques in Holata town according to Holata City Administrative information office.¹⁸⁹

¹⁸⁸*Ibid.*

¹⁸⁹*Informants: Desta Kebede and Girma Taye; Joug Haustein and Terge Ostebo, "EPRDF's Revolutionary Democracy and Religious Plurality: Islam and Christianity in Post Derg Ethiopia", (Journal of African Studies, Florida University, USA, 2011), pp.8-24 and Ronald J. Horvath, "Towns in Ethiopia (Stadtische Siedlugen in Athiopien)", (Erdkunde, Bd, 22, H.1, 1968), p. 42.*

3.5. Holata Town during 1936-1941

Before the Italian invasion in 1936, we already begin to see some signs of historical change in the Holata. Holata had changed in many profound ways by the third decade of the 20th century since its foundation. The complex of relationship between the various ethnic groups in the study area is, however, a part of the story of the evolution of Ethiopia in the late 19th and early 20th century. During the 20th century a great number of fundamental changes have been occurred in Ethiopia, one of which was the emergence of a system of towns.¹⁹⁰

After emperor Menelik, like that of other experiences commonly had alternative residences in historic Ethiopia, and the next Emperor, Haile Sellassie, has residences all over the Empire including the continuation of Holata town. As stated in the former chapter, during Menelik's reign Holata grew into a settlement of perhaps several hundred houses. The basis of support of early Holata was the palace. Menelik had a permanent staff of freemen, *corvée*, and slaves who performed the varying needs of the emperor while he was in residence. There was a clear division of labor, and reportedly, there were 44 occupational groups, some of which were carpenters, fence makers, guards, and blacksmiths. These people were reimbursed by being given parcels of land (on which they grew crops), a small annual salary, and periodic feasts in the palace. Palace duties took up only a portion of their time. The division of labor in Holeta was manifested in the town's territorial divisions. The emperor assigned each occupational group an area known as a '*sefer*'. Thus, there was the carpenter's "*sefer*" or the guard's "*sefer*".¹⁹¹

After Holata was established, it was followed by foundation of Saturday market, which met both the needs of the town and of the surrounding peasants, and very soon Holata's market was one of the important markets of the region. Merchants who traded in the market were attracted to the town and in many cases established residences. Nevertheless, until 1930 the town showed the mirror reflection of population around the palace present day around of Birbirsiba Kebele. Several houses, permanent shops, and small cafeteria were continuously built which were serving as rest places for merchants, residences and for employees. These settlements grew rapidly during

¹⁹⁰ Tsegaye Tegenu, "*Urbanization in Ethiopia: Study on Growth, patterns, Functions and alternative policy Strategy*," (Stockholm University, 2010), PP.4-6.

¹⁹¹ Ronald J. Horvath, "*Towns in Ethiopia (Stadtische Siedlungen in Athiopien)*", (Erdkunde, Bd, 22, H.1, 1968), P. 46.

the years following the increasing volume of Sunday market. Similarly, some craftsmen (weavers) established themselves and land owners and tenant farmers built residences.¹⁹²

Holata town was among one of the center which used as the garrison towns where Italy used it during occupation of Ethiopia in the 1936-41. Italy used the Holata Military Academy as camp center after HaileSELLASE exiled to Europe. As it is known, during this period, Italy initiated a number of changes of which the building of a system of all-weather roads in the country is noteworthy. The Italians also left their mark on the urban scene by founding towns and stimulating the growth of existing urban centers. According to Ronald in his study entitled *Towns in Ethiopia*, to the existing urban centers of Holata and Akaki, army garrisons were added by Italians during occupation. Free land was another inducement used to attract settlers and carpenters, black smiths, weavers, merchants and members of a variety of other occupational groups increased in Holata around the Sunday market.¹⁹³

Thus, the Italians promoted urbanization in several significant ways. Firstly, new towns were (Example: Budie, Alem Gena, Sebeta, Tefkie, Sululta and Sendafa) were all founded during the Italian Period. Secondly, to existing urban centers (Example: in Holata and Akaki) new functions were added, such as army garrisons and factories which expanded the economic base of towns noticeably. Thirdly, the Italians promoted the reorganization of the economy of the area. For example, many occupational groups, such as merchants, blacksmiths, weavers, or carpenters, were formerly scattered over the countryside in a dispersed pattern of settlement¹⁹⁴.

It is likely that most of the individuals who engaged in these occupations were part-time farmers; these now became full-time occupations. A second example of reorganization was moving existing periodic markets to urban centers. In this way the Italians encouraged the process of centralization of non-farm economic activities. Finally, giving free land to the new settlers in the towns provided a break with the traditional land tenure system. Thus Italian towns developed outside the feudal order. Clearly, the role changes in land tenure have played in the development of towns in Ethiopia Generally and Holata is crucial.¹⁹⁵

¹⁹² *Ibid.*

¹⁹³ *Ibid*; *Informants: Alemayehu Dariba, Aseffa Birhane and Mitiku Abdeta.*

¹⁹⁴ *Ibid.*

¹⁹⁵ *Ibid.*

3.5.1. A Brief History of the Patriotic Resistance Movement of Holata Town and Its Vicinity against Italian Colonialism

From the beginning, the factors behind of Italy returned back after Adwa brilliant Ethiopian victory scored was the long-standing ambition of Italy to colonize Ethiopia and reinforced by its desire to avenge its defeat at Dogali and later at Adwa. To cover their ambition, Italians used Friendly policy in their hidden interest as pretext towards to Ethiopia. In this, firstly Italy welcomed Hailesellase during his tour to Europe in 1924. Secondly, Italy did not opposed Hailesellassie not to be member of League of Nations, Thirdly, they signed a treaty of commerce and friend ship with Emperor in 1928. This all method was done by Italy to shadow their interest which is preparing to invade Ethiopia. On the other hand, as early as 1925, Mussolini gave order for military preparation with a view of waging war against Ethiopia and used Mereb Mellash and parts of Somalia for military preparation base. This was not until 1934, during they did plan for the conquest of Ethiopia receives his full attention. The preparation involved huge sums of money, and quantities of trucks, tanks, artillery, Airplanes, and stock piling of poison gas, to ensure Italy's military superiority.¹⁹⁶

Despite of Italy military superiority resulted their victory, what brought them together to confront a muscular enemy was a strong self-image of national pride, a love of freedom and specific ideals of human dignity they nurtured through a long history of nation hood. After all sacrifices, on the 5th of May 1936 Addis Ababa fell in to the hands of Fascist Rule which led to partial Italian rule to Ethiopia in which Ethiopia made part of Italian East African Empire (IEAE).¹⁹⁷

In general as conventional warfare had proved in effective in the face of the mode in Italian conventional army the need to resist the enemy in another form emerged. The prospect of conventional war gradually faded but the spirit of resistance continued a different attitude of defiance and ways of attacking began to surface from many quarts. In fact, the Ethiopians response to Italian Occupation and the opportunities of the new situation was neither uniform nor universal. Virtually, the entire membership of the Ethiopia or shadow church, the Ethiopia women's volunteer service Association (EWVSA) and the *Black Lion* organization, as well as many other small groups of individuals, appeared in the for front of the resistance. Their activities ranged from

¹⁹⁶ Muhammad Usen Sayid, "Patriotic Resistance in Western Shewa, Addis Alem, 1936-41", (MA Thesis, History, Däbrä Berhan University, 2019), pp. 14-15.

¹⁹⁷ *ibid.*

direct assaults on top, Italian leaders to providing all-round underground support to the patriots in the villages and mountains.¹⁹⁸

When Italy approaching to Holata, about 40 with 40 machine gun with Mules and a few camp followers moved out in the hills as, most of them like the senior in ranks. As stated in the above chapter, a newly established Holata military academy members such as Belay Haileab and Kifle Nasibu contributed their role to lead an Organization, “the *Black Lion* “to continue the struggle against Fascist rule.¹⁹⁹ In the History of Ethiopian Patriots, the cadets trained in Holata military Academy during 1935-36 have in many cases played their historic role in the Ethiopian society basing from Holata Town both as senior officers and civilians. As stated above, the *Black Lion* resistance group commander during this period and whose monument still stands at Holata Military Academy was Colonel Belay Haileab. This account farther appreciated their historic role those payed the only irreplaceable soul (Precious life) for the country, the Black Lion Members trained in Holata. Their aim was much broader than any other group in the resistance to continue the struggle through the *Guerrilla* warfare. To support the struggle, some patriots moved to Holata through Muger River on the way to Metta Wolkite, Inchini and Ada’a. The Oromo guerrilla fighters had some areas of operations, such as Mogor Valleys, Ada’a Barga, Metta, Gindeberet and other areas.²⁰⁰

The *Black Lion* organization was formed composed of young intellectuals from various schools and colleges in including the newly established Holata military Academy, some of its prominent leaders included Dr Alemwork Beyene a veterinary surgeon, Belay Haileab and Kifle Nasibu both Holata graduates, Fekade Selassie Hiruy and so forth. Their aim was much broader than any other group in the resistance, their organization had a constitution and they were poised to undertake urban and

¹⁹⁸ *Ibid.*

¹⁹⁹ IES MS.1703: “Ye Tiquir Anbassa Amasaratena ye Tegel Fitsame Tarek” (The foundation of Black Lion Organization and history of ending struggle,) p.20. The Black Lions Organization dominated the early resistance movement in Ethiopia. Members of the Black Lions organization included students from Holata military Academy and foreign-educated Ethiopians. The Military Academy was founded in 1935 and is located in Holata.

²⁰⁰ Biratu Kenai Aga, “Brigadier General Tadesse Birru: A military- Political Biography (1922-1975)”, (PhD, Dissertation, History, AAU, 2019), P.87.

rural *guerrilla* Warfare, their constitution reflected their political motivation and commitment and their program also referred to the period that would follow a successful resistance.²⁰¹

During the Italian occupation of Ethiopia, in order to continue the struggle, a significant indigenous resistance movement, the Patriotic Movement, emerged in the Holata and its surrounding areas. The resistance movement was based on the ideals of restoring national independence and preserving cultural identity. Some preferred to be as '*shifita*' to the forest near Holata that is the aim of denying to accept the victory, the traditional resistance type *shifinnet* ('banditry') had common in different parts of Ethiopia including in Holata during Fascist rule. In the years that followed, the Italians were challenged in many a gorge, hill, mountain and village by units of Ethiopian Patriots which is also common around Holata.²⁰²

For many Ethiopians, the occupation of their land and the subsequent flight of their Emperor into exile meant the loss of their dignity and identity as a nation. It also meant the threat to or destruction of their traditional values and institutions, and more importantly the disruption of their history of which they were proud. The common motto at the time became '*Tenes! Atenesam woy, Hager sewarer zim telaleh woy*' ('Rise up! Oh rise up, you cannot sit there when the country is invaded'). In connection with this motto, Addis Alemayehu's book stated in Muhammad Sayid of personal recollections entitled '*Tezeta*', gives a list of poems, poetic calls and war.²⁰³

3.5.2. The Nature of patriotic Resistance in Holata and its Surrounding Areas

In the course of struggle, many patriotic groups were formed and immediately went to what they call "*Chakka*" (Literally the bush) or forests of their localities from where they initiated the resistance. Therefore the Wacaca, Menagesha and others were the places of the bushes the patriots used to fight Italy surrounding Holata town. The local people had engaged in different means against the Italian aggression and occupation of Holata. In Holata and Western Shawa, the patriots

²⁰¹ Muhammad Usen, Patriotic Resistance in Western Shewa, Addis Alem, 1936-41, P.33.

²⁰² Aregawi Berhe, "*Revisiting Resistance In Italian-Occupied Ethiopia: The Patriots' Movement (1936-1941) and The Redefinition of post-war Ethiopia*"; Rethinking Resistance, Revolt and Violence in African History, 2003), pp. 84-93.

²⁰³ Mohamed Usen, Patriotic Resistance in Western Shewa, p, 34.

of the region had fought the Fascist Italian force since the beginning of the war through collaboration in the Southern front.²⁰⁴

They also tried to prevent the penetration of Italians in Shawa in general and Holata in particular. In doing this, they engaged in the defensive war of Chilimo forest in Ginchi to prevent the advance of the forces of the enemy from Ginchi up to Ejere (Addis Alem) on the western direction and prepared fortress in the gate of Holata town to Eastern side so as block Italy's advance from Finfinne to Holata. They fought at different battles in alliance with other patriots of Shawa. Most of the time, patriots of West Shawa had confronted the Italians in hit and run tactics and sometimes they had also used a system of surprise attack on the force of the enemy on the night time. The geographical condition of Ginchi also enables the patriots to open surprise attack on the force of Italians. The Italians had established unstable administration system in Ethiopia in general and West Shawa in particular.²⁰⁵

They had established only temporal administration system in the region. The rural areas of Ethiopian region were under the control of *Guerilla* fighting patriots' force.²⁰⁶ The patriots continued and strengthened their organized patriotic resistance. Among the three Italian colonial viceroys Rodolfo Graziani administration system was characterized by militarist, racist and brutal. Especially after the attempted assassination of the viceroy on Feb 19, 1937 there were mass killing and Massacre of innocent peoples of Addis Ababa and monks of Däbrä Libanos monastery. Following this starting from mid-May 1939, different areas of West Shawa and Holata was attacked by the force of fascist Italians. The Italian military leader, General Maletti was ordered to take harsh measures by Graziani's order to suppress any patriotic resistance in the region. During this period, Women in the resistance was too played significant role in the mobilization of troops, organization and transportation of Supplies and provisions, rising to the moral of fighters and nursing the wounded in actual fighting.²⁰⁷

²⁰⁴ *Ibid.*

²⁰⁵ Oromia Towns Forum, Holata , pp. 43-44

²⁰⁶ Muhammad Usen, Patriotic Resistance in Western Shewa, p. 44

²⁰⁷ Menale Adugna, *Women and warfare in Ethiopia*, (Addis Ababa, 2001), PP. 21-36.

During this, there were some women camp followers recorded their appreciable history those mainly been engaged in the transportation and preparation of food and drinks for the patriots. In the event of food scarcity they used together fruits and roots of some plants. Like wise, others used to giving first aid using traditional Medicines which they prepared from roots, banks, fruits, and leaves of various trees. More over, Menale in his work entitled '*Women and Warfare in Ethiopia*' which stated the works of women, the then written by Captain Brothel, a British Transport officer as " *Women in Ethiopia Are Fairly good at nursing and are often very successful with their native herb*".²⁰⁸

But, such Fascist terror and brutal measure brought the escalation of the struggle and change from first conventional war to the second phase of *Guerilla* warfare. Even though, the patriots had not enough preparation, military armaments, provisions and other necessities, they able to challenge and killed many Fascist troops. In Holata and Shawa they tried to establish associations to strengthen their co-ordinate attack on the force of the enemy. The Patriots passed to Selale through Muger River in order to strengthen their cooperation. On 18 December 1937, Patriots made a sudden attack on the enemies at a place called Wulicho. Among the patriotic resistance movement of the areas; Ras Abäbä Arägäy, General Jagama Kello, Wäyzäro Shewareged Gadle, *Balambaras* Zewde Tilahun, *Däjazmač* Zewde Asfaw, Taddesse Birru, and Dejjazmach Kabbada Buzunash played a great role for the unity and coordination of the patriots around Holata, western Shawa, Northern Shawa and other patriots of the region to attack the forces of Italian.²⁰⁹

In their resistance, the Fortress of Jaldū which was found in the districts of the then Mecha and Jibat and built by Fascist Italy during the occupation time and the strongest of all fortresses in the districts. It had served as Shield for the Fascist Italians against western Shawa Patriots in western of Addis Ababa. According to Muhammad, "Similarly, the fortress of Jaldū was dismissed by western Shawa Patriots lead by *Balambaras* (later *Däjazmač*) Zewde Tilahun on April 10, 1940."²¹⁰

The owners of the Jaldū fortress, Fascist Italians were coincided with unexpected attack from Ethiopian patriots of western Shawa at about 7:30 p.m., when they were at dinner program. Since the attacks were accidental, Fascist Italian could not defend the attacks of the Patriots". The plan of the attack over the Jaldū fortress was organized by *Däjazmač* Zewde Tilahun. While the scarcity

²⁰⁸ *Ibid*, p. 24.

²⁰⁹ *Ibid*; Angelo Del Boca, *The Ethiopian war (1935-1941)*, (Chicago University Press, 1969), pp.140-142.

²¹⁰ Muhammad Usen. *Patriotic Resistance in Western Shewa*, pp. 44-52.

of ammunition occurred, they have hidden in the *Dulla* (Stick), *Hossolle* and *Qotto* (hand axes) in dense forests. On 15 April 1940, Fascist Italians were planned to make a sudden attack on Patriots of the area. But, the patriots once again defended and made an offensive war over the enemies. Finally, Jaldu fortress, which said to be unbeaten fortress, was destroyed by western Shawa Patriots with in less than one night probably made a kind of surprise even with in the Fascist Italians. The patriots led by *Däjazmač* Zewde Tilahun and *Wäyzäro* Shewareged Gadle turned to the direction of Addis Aläm up to Holata for the next step.²¹¹

After the destruction of Jaldu fortress, patriots turned their attacking direction to Addis Aläm fortress Near to Holata. The attack over Addis Aläm fortress was designed by Shewareged Gadle and *Däjazmač* Zewde Tilahun. They changed the direction through Berga. Patriots made an Oath in front of *Balambaras* Zewde Tilahun in Saint Mikael Church compound. They discussed the ways how to enter to the fortress. They agreed to follow the leadership of *Balambaras* Zewde Tilahun, *Lij* Jagama Kello, and *Meto Aleqa* Wolde Yohannis Teklu.²¹²

On 2 December 1941, Patriots made a sudden attack on Addis Aläm fortress. During the attack, 73 Fascist Italians were killed. Then, on 3 December 1941, they moved to Yobido forest where they distributed weapons to the peasants. This marked two decisive victories of patriots over Fascist Italians with in less than a year. Another important battle around the area was that of Olan Komi. Though some of the leaders from patriots were died and wounded, Fascist Italians were defeated on 30 March 1942 at the battle of Olan-Komi.



Figure 3.13. *Lij* Jagama Kello with his friends at Macha Gaji Yobido, Holata and West Shewa against Fascist Italians
Photo by Researcher.

²¹¹ *Ibid.*

²¹² *Ibid.*

3.5.3. The Patriotic Activities in Holata Fortress

Due to the fact that, Holata is very close to Finfinne, unlike the former battles in Western direction, the battles around Holata was also difficult one. After the forces of the enemy were entered to Addis Ababa from Debra Birhan and Adama directions, the only alternative of Ethiopian forces was Wallaga –Ambo to Finfinne gate way Via Holata town. Part of Ethiopian force that exiled from Addis Ababa Wälläga gate way and commanded by *Meto Aleqa* Wolde Yohannis confronted with the enemies at *Gafarsa* on 4 May 1936. But, the attack was not as such significant. According to informants of the area, the other prominent of patriotic leader around the area and led the army at *Gafarsa* is Kabbada Buzunesh and it will be discuss in the next account of his short Biography.²¹³

Before the battle of Holata, as stated above in the areas, some battles were fought in order to stop Fascist Italy's advance to Holata town. Confrontations were raised at Ada'a Berga and Meta Wayo on 19 June and 25 June 1936. The next confrontation between Ethiopian patriots and Fascist Italian forces was taken place at *Wogidi Badessa* not far from Habesha Cement factory area on 13 May 1936. It took 12 hours duration and finally, patriots emerged victorious over the enemies. Next, on 11 September 1937, Italian forces moved to Gindeberet through Sheno Eyesus and took the road to Holata. Kabbada Buzunesh who born around this area was a patriotic leader and too experienced in checking Italy's system of war through collaborating with peasants and Colonel Hailu Raggassa, Garbi Bulto and General Taddesse Birru.²¹⁴

Like others, who heroically defended Ethiopia and laid their precious life to resisting Italian Fascism and honored and revered in Ethiopian History as national heroes around Holata is *Däjazmač* Kabbada. Kabbada Buzunesh was born On October 7, 1901 in the then Menagesha Awraja Meta Robi district of Gorba Kebele and grown up near his mother Buzunesh Garasu Biratu. Due to he was active, he came to Holata and kept government Granary located at present day Holata bus station. He also served as a team leaders elected to keep Holata's Security from western side. Because of his over confidence, he has given the training of *Body guard* and became Shambal rank. After participated at the battle of *Maichew* of Northern Wollo with other patriots in 1928 E.C, he returned back to Holata and defeated Italy through collaborating with patriots in

²¹³Oromia Towns Forum, Holata, 2018, pp.43-44.

²¹⁴*Ibid.*

Metta Robi(also known as the battle of *Ejersa Gute* and *Tamtu* at February 26,1931 E.C), Metta Wolkite, Ada'a Berga, Wolmera, Ejere, Mogor and Gindeberet. In 1930, Kabbada scored a victory over Italy and Killed two Italy, at a place called *Dalata* (Afan Oromo: Dalata) present day located in MetaWolkite on the road to Holata town. In 1931, he killed one Italy at *Goro Mako*. February 27, 1931 Kabbada defeated Fascist Italy at a place called *Gatara Areri*.²¹⁵

While Kabbada heard about the information of advancing Italy from Addis and reached around Tatek(Shawa Meda), he quickly collaborated with Five patriots and blocked Italy at Sadamo(Kebele in Holeta via to Kolobo Town) by cutting trees on the road Finfinne to Holata at a place called Gafarsa second times. According to informants, Dejjazmach Kabbada Was collaborated with Patriots Such as Garbi Bulto, Hailu Raggassa and so forth. The battle of Gafarsa was considered by both the Italians and Community as the '*second Maichew*' since there were no as such face to face confrontations after the battle of Maichew. Because of Kabbada's heroic sacrifice in defending Italy's advance to Western direction, he was rewarded two hectares of Land by Hailesellase in the town. Because of this battle , where many Italians lost their life next to Maichew the former in 1935, the area still called as "*Secondo Maco*" or Small Maichew(Afan Oromo: *Maacoo xiqqittii*) to day given for Born Free animals Park and covered by Forest for Kabada's Memory.²¹⁶

Even, Italy and patriots agreed on 22 November 1939. Based on the agreement, *Lij* Kebede Bizuneh agreed not to move above Holata and Italians also agreed not to move west of Holata. The agreement was conducted for two reasons. Firstly, to make relief for the society of western Shewa. Secondly, to get rest for patriots and recover after some while. The Italians broke the agreement. On 14 December 1939, war was conducted between collaborators and the patriots at the Battle of *Ula Tuli*. During the battle, Patriots emerged victorious over the enemies. According to My Informants Ato Chala Kabbada and Bekele Muleta, Kabbada is still remembering by community through traditional song such as: "*Kabbadaa Buzunash Goorootti Ol Dachaase Hunduma Ishi*" (*Kabbada Buzunash Moved all enemy in to Goro*". He also went to Bonga and fought with enemies²¹⁷.

²¹⁵ *Ibid*; Informants: Bayecha Hunde, Chala Kabbada, Desalegn Hordofa, Bekele Muleta, and Lamessa Obsa.

²¹⁶ *Ibid*.

²¹⁷ Olana Zoga, *Gizitna Gizot: Macca Tulama Self-Help Association*, (Addis Ababa, 1985), pp. 431-434.

After withdrawal of Fascist rule in Ethiopia, Kabbada nominated at various areas. Until 1937 he was the commander of Body Guard, in 1937 he ruled Guji (the then Sidamo), in 1946 administrator of Shewa General Governorate of Menagesha Awraja, Harar and Karayu, then later the deputy president of National Army *Nishan award* Committee, and so forth. At national level he awarded such as the five year patriotic service of five star *Nishan*, Ethiopia victory Stars *Nishan*, S.t George fields of Victory *Nishan* and *Cordon Nishan*.²¹⁸ Though Kabbada Buzunesh sacrificed himself in defending enemy from Country, the Derg regime did not appreciate him, even hunted, hatted, wounded Kabbada, and finally suicide himself at Ejere in 1972 before surrender and re buried on June 21, 1984 at Holy Trinity church of Finfinfinne.²¹⁹

Others who took shelter in the forests had practiced their traditional way of life. There were a number of women in the forests, who engaged in cooking, preparing and serving coffee, preparing Butter, Winnowing and grinding Cereals, spinning cotton, carrying water and prepare the rations including *Quanta* (dried meat) *Qolo* (roasted cereals), *Basso* (instant cereal powder) and various food stuffs activities in the forests.²²⁰

Some women also involved in scores of activities ranging from supplying bandages, clothes and ammunition bought or stolen from Italian troops to the patriots in the field to giving shelter and forging pass papers territory some of the women gathered military intelligence and a few even planned military operation (Example was Shewareged Gadle's ground work for storming of the Italian garrison at Addis Alem, it was during this time that the term *Yewust Arbegna* (or inner patriot) was coined.²²¹

Wäyżäro Shewareged Gadle was born a little before a year of 1900. She kept a diary from May 1936 to February 1937 but lost it. She was arrested twelve times by the Italians before the Graziani Murders and she was also condemned to death but eventually released almost from Addis Ababa, she began to organize hidden resistance, she gathered information in the capital, Pretending to sell eggs a concerted attack on the capital by three patriot forces were not very successful. After the attack on Graziani, Shewareged Gadle was arrested on 20 February, 1937 and subjected to cruel interrogation. Under various hardship, she was together with at least 87 other Ethiopians,

²¹⁸ Olana Zoga, Gizitna Gizot, p, 434.

²¹⁹ Muhammad Usen, Patriotic Resistance In Western Shawa, p.53; *Informants*: Ato Chala Kebede and Bekele Muleta.

²²⁰ *Informants*: Neguse Mulugeta and Chala Kebede.

²²¹ *Ibid*.

transported as prisoner to Sardinia in Italy or rather to the adjacent penal island of Asinara. She was in Exile for about one year and a half, and the Italians brought her, back to Ethiopia during a period of ‘appeasement’. she had contact with the patriot’s already in Djibouti and onwards, when they fought at Holeta for a month and so forth. She did much propaganda to keep up the spirit of the patriots in Holata and Addis Aläm.²²²



Figure 3.1.4. Dejjazmach Kabbada Buzunash who defeated Italy at ‘Secondo Maichew and ‘Shewareged Gadle, The most important Women Patriots against Italians in Holata and Ejere from left to right. Photo: Taken from Gallery

Finally after Italy defeated third times at Ejere, Holata Fortress was encircled by patriot forces led by *Lij* (later Major General) Jagama Kello. They killed the whole Italians in Holata Fortress. The march was also supported by Students in the area and In May 1941; they destroyed the Holata fortress, then replaced the Ethiopian flag in place of the Fascist Italian flag.²²³ Then after, Holata liberated from Fascist Italy. In 1958, Emperor HaileSELLASE unveiled a monument at Holata Military School in Commemoration of those who fell in the War against Fascism.²²⁴



Figure 3.15: Jagama Kello, after promoted to General Rank, and one of the prominent patriots around Holata and Western Shawa. Source from Gallery

²²²Molvaer Redulf. “*Siniddu Gebru: Pioneer Woman writer, Feminist, Patriot Educator and Politician*”, (North East African Studies, Vol. 4. 1997), Cited in Muhammad Hussein in his work, *Patriotic Resistance in Western Shawa*, p. 37.

²²³IES MS, 1703 , “Ye Gennet Tamariwoch Bandira Siseqilu ba 1941” (Holata Military Academy Students rise up Flag in 1942). See Appendix-A, Students were singing heroically songs at street and replaced Ethiopian Flag In Place of the Fascist Italian Flag.

²²⁴*Ibid*

3.6. Holata in the post Italian Period to 1974

3.6.1. Administration of the Town

Politically, the changes and modernization during Haileselassie's reign shows some progress than before. It is during this period when the power of ruling class those traditionally had great influence in their regions, Woredas and even up to kebele were reduced. Through his plan of centralizing Ethiopia, the ruling class located in Holata were denied and reduced and even their influence on state affair gradually weakened. Historically, Ethiopia was divided in to Provinces, Further subdivided in to Awrajas or Districts, until they were replaced by ethnically based regions and chartered cities in 1992.²²⁵

As it is generally known, the division in the governmental regions, districts, and towns were organized before twentieth century. In the decade before the turn of the twentieth Century the territorial organization was re shaped again. In the post Liberation period, the regional administrative was reorganized and the empire was divided in to *Teklay Gezat* (General Governorates), *Awrajas* (provinces) and *Woredas* (Districts). This was followed the Emperor's return in May 1941 also illustrated that the re establishment of the administrative structures. First, the government redrew Ethiopia's administration boundaries Historical division of Ethiopia in to provinces, Awrajas or Districts was conducted by Imperial Ethiopian Government decree No.1 of 1942 and later modifications. During the years between 1942 and 1974 or until the split of Bale from Hararge in 1960, by this decree, Ethiopia Was divided into 12 provinces or governorates general (*Teklay Gezats*). In this organization, the Shoan General Governorates had Eleven Awrajas such as Menagesha, Marabête, Menzena Gishen, Yefatene Tumuga, Teguletana Bulga, Hayqochena Butajira, Yararena Kereyu and Kematana Hadiya, Jebatena Macha, Salalena Ambo Awraja.²²⁶

²²⁵Asafa Jalata, *Oromo People Hood: Historical and cultural overview*, (TRACE: Tennessee Research and Creative Exchange, University of Tennessee, 2010), p. 84 and Ali Ghalib, *Ethiopia From a century of Obscurity To Down of Democracy*, (Addis Ababa, 2006), p. 89.

²²⁶IES, MS.1364. "Menagesha Awraja sir ye neberut Woreda Bezatena Katamoch sim zirzir"(The lists of Woredas And Towns under Menagesha Awraja) and Tena Terekegn. Administrative and Socio Economic History of Sululta Woreda, 1941-1974, (MA, History, AAU, 2020), pp.3-4

Menagesha Awraja had eleven Woredas and all of them found around Addis Ababa City and present day some of them in Oromia Special Zone Surrounding Finfinne. These were Aläm Gena Woreda, Akaki Woreda, Sululta Woreda, Jidda Woreda, Aleltu Woreda, Walmara Woreda, Meta Robi Woreda, Wuchale and Ada'a Berga Woreda. Under their administrative organization, Holata town was with in the Menagesha Awraja under Shoan Province or General Governorate. During this period, Holata was a town administered under Wolmera Woreda included in the category.²²⁷

In re organizing administrative structure of the town, in the proclamation no.74/1945, it was made about urban administration in Ethiopia, towns categorized in to townships administered by either municipality or without it. Some were sub-divided in to three different classes: First, second, and third class.²²⁸ Accordingly, towns were grouped in to: Schedule A and schedule B. Those towns grouped under schedule A were towns with well-developed infrastructure while towns with fewer infrastructures grouped under Schedule B. The towns such as Addis Ababa, Dire Dawa, Jimma, and Gondar were grouped under A and towns to be administered by Mayor (Käntiba). However, Many Ethiopian Towns were grouped under B. Incase of this organization, Holata was grouped into Municipal status since 1948. By this Reforms, Holata town started to rule under municipal administrative system in 1948E.C on 1,550 hectares of land Sketched Photo done by air. Dejjazmach Shiferaw W/Amanuel was a few examples of the governors at Menagesha Awraja in 1959. In 1966 it was decided that the ministry of interiors would design a master plan for Holata without engaging external consultants. This town was re organized to be administered under West Shewa Zone since 1983.²²⁹

3.6.2. Socio Economic Developments After 1941

During the post Italian period was a period of urban decline. The destruction and disorganization resulting from the Italo-Ethiopian conflict seriously disrupted the economy of the country. Shortages of capital, shortages of technical skill, and other problems contributed to economic decline, and this was reflected in the area of urban centers including Holata. The Ethiopian government could not maintain the sophisticated institutions set up by the Italians and re-

²²⁷ IES, MS. 1070: "Ye Täqlay Gezats" (The Governorates). It listed General Governorates in the country.

²²⁸Yonas Sefu, "A Historical Survey of Jimma Town (1936-1974)."(MA, History, AAU, 2002), p.88.

²²⁹ *Ibid*; Bernhand Lidah, *Local History of Ethiopia* (Published on line By the Nordic Africa Institute Library, 2005), pp. 1-4.

organization as well as recovery wasted the time, some displaced from their former occupation and their land in turn led to urban functions of decline in Holata which showed faster growing former. Slowly, however, the pace of urbanization began to quicken. The early development of Holata illustrates the way in which many of these settlements grew. Some infrastructures were built. It is during Haileselassie when different Infrastructures seen as a better reform than the former regimes in Holata town. These are like the increasing numbers of Modern School, Health services, Hotels, Water supply, electricity, Banking services, Roads and others were said to have been showed some progress and developed during this time. Several of the buildings had more than one unit.²³⁰

In the period after 1941, the Ethiopian government established a variety of programs and offices in the small towns all over Ethiopia, including schools, police stations, local administrative offices, judicial offices, and technical aid programs When Italians Were forced to leave in the 1941, the year is turning point to the future development in sector. The industry and infrastructural development introduced by Italian was also was also helped the Ethiopian government to smooth the way and the new plan which applied by the decree in 1942 and 1945 on the way of modernizing administrative system of the country by dividing in to Province, Subprovinces and districts up to the lower kebeles. Holata town is also one of these by having the chance of Modernization after Italian rule.²³¹

Actually, as it was stated in Chapter two, activities or functions support these urban place (Holata town) is the chance its close proximity to Finfinne, the functional base of these town has been faster than others. In this town, predominantly retailing centers, the retailing activities found in this town included taverns (Alcoholic drinking servers), retail shops, butcheries and restaurants. In addition, most of the town also have open air periodic markets where a major portion of the retailing activity takes place and markets on the different days served merchant in order to attend Holata Markets which is twice per week.²³² Nearly half (46⁰/0) of the units occupied by economic activities are taverns. The tavern is locally differentiated according to the type of drink sold; for

²³⁰Ronald J. Horvath, “*Towns in Ethiopia (Stadtische Siedlugen in Athiopien)*”, (Erdkunde, Bd, 22, H.1, 1968), p. 43.

²³¹Asafa Jalata. *Oromo People Hood: Historical and cultural overview*, (TRACE: Tennessee Research and Creative Exchange, University of Tennessee, 2010), p. 84; Ali Ghalib, *Ethiopia from A century of Obscurity to Down of Democracy* (Addis Ababa, 2006), p. 89.

²³²*Ibid.*

example, there is a 'tej bet," literally mead house, "talla bet," or beer house, "Aräqē" and others in the 1960s Holata town. Due to a national census has never been taken in the 1960s, it is too difficult to get the statics of the area. Butcher shops and restaurants are two other retail activities which are revealed by the unit method. Butchers buy cattle, sheep, and goats at the town's periodic market. The butchers slaughter the animals and sell the meat to both the town's folk and the peasants who come to the market. "Megeb bet", or houses run by women selling prepared food, are increased in Holata town.²³³

According to Ronald, the primary economic activity of each unit or discrete subdivision of every building in the following eight towns was recorded: Chanco, Furi, Sebata, Burayu, Menagesha, Bude, Akaki, and Holata. Functional units, not people, are used to determine the nature of town support. These activities were then ordered by using a rather standard generic functional classification. Accordingly the, word "bar" is being used to refer to a tavern where both traditional Ethiopian and Western beverages are sold. These establishments are operated by women who are in some cases married and are supplementing their husbands' income by selling local drinks. More typically, proprietresses are not married.²³⁴

Table 3.1: The Functions of the Towns surrounding Finfinne including Holata during 1960s.

R. No	Functions	Percent	No. of units
1	Retail	66.9	1,376
2	Public Administration	9.5	196
3	Manufacturing	8.0	165
4	Personal Services	4.4	91
5	Professional Services	3.5	71
6	Transportation & Communications	8	17
7	Mixed Urban Functions	4.4	91
8	Farming	2.5	51

Source: - Ronald J. Horvath, "Towns in Ethiopia, 1968.

The Above table described the functions which expressed as a percentages of the total number of units having economic activities. Only 41 percent of the units in the former towns had economic activities, where as the remainder were private residences, vacant were under construction. In the middle ground is one of the towns like Holata. Most of the trees seen in the photo are part of the

²³³Ibid.

²³⁴Ibid.

eucalyptus plantings. Generally, towns were founded and grew at an unprecedented rate after liberation and by 1964, 21 towns were identified within the area studied which included Holata town particularly.²³⁵

Commonly, a women will convert the front of her house into a place suitable for serving customers. She will prepare food for the travelers passing through the town or the numerous unattached men living within the town itself. The periodic market is an integral component of the retail structure of the Holata town in past years and today. Periodic markets are weekly, twice, or even three times per week gatherings of people at recognized sites for purposes of exchanging goods and services. On market day, hundreds or even thousands of people may converge upon any one market. Public administration, constituting almost a tenth of the units occupied by economic activities, is represented by a variety of levels of administrative, judicial, and special purpose offices in the towns. Within Ethiopia by the reform policy of Emperor HaileSELLASE, there is a six level hierarchy of administrative offices starting with the national level, followed by the province, subprovinces ("*Awraja*"), *district* ("*Woreda*"), sub district ("*miketil woredas*"), and the smallest unit and Kebeles) which may be called neighborhood or locality . Administrative and judicial offices for the district, sub district and the locality are found in the towns of the study area. Special purpose offices, such as offices of the Ministries of Community Development or Agriculture, are also found in the towns in the area. In Holeta is found a sizable military reservation.²³⁶

As stated in above chapter, the ministry of Agriculture wanted Holata to have an agricultural school and a center for promotion of agriculture for all Ethiopian, but focused in Jimma, Haramaya and others. In 1950s the new Holata veterinary School was started in 1957 at Holata. However, organized agricultural research activities and actual relations between Agricultural research and development started with the inception of the institute of Agricultural Research in 1966.²³⁷ It was at Holata where this early Research center or Holata Agricultural Research center (HARC) was established in 1966 G.C, the pioneer of institutions founded aimed to promote socio economic life of Ethiopians generally and Holata town particularly.²³⁸

²³⁵ Ronald J. Horvath, *Towns in Ethiopia*, P.51.

²³⁶ Ibid.

²³⁷ EIAR: Holata Research Center, Available in: <http://www.ear.gov.et/holata>.

²³⁸ Ethiopian Institute of Agricultural Research/EIAR, *ETV-News /Live video on Irrigation Scheme and its strategic Plan in focusing on basic seeds which is Ever needed by surrounding community and Ethiopia as General at Holeta, July 12, 2013.*

In the 1967, as counted, Holata had population of 6,473. In that year, there were telephones for the military training center, the Veterinary School, Debra Work Tassew and Israel building, constructor Solel Boneh and so forth. According to information from the city administration, the main occupation of the residents of Holata is trading. However recently, Floriculture has become the major investment in the area and about 12,000 people work as daily laborers in Floriculture companies. The former *Dejjazmach Mengesha Yilma* primary school was changed in to *Yakatit 25* in 1967 and started to service in both Primary and Secondary cycle at the same place, which later became Holeta secondary school since 1886 and added eleventh to twelve since 1987.²³⁹ The former Dejach Mengesha Yilma primary School in 1968 had 722 boys and 352 girls with 16 male 3 female teachers (of which one foreign). Dejach Mengesha Yilma Secondary School in the 1968 had 135 male and 20 female students in grade 7-8 with 3 teachers of witch one foreign. Tesfaye Yifru was known by one of these teachers taught at this school.²⁴⁰

Through time, the centrality of Holata also led to the increasing volume of trade during the eve of Ethiopian Revolution. It is known that, trade accounted for the growth of a number of towns in Ethiopia Generally, and Holata particularly. The concentration of the existing investors , various institutions, followed by increasing numbers of building houses, the development of roads connected Holata town with neighboring towns, communication lines and services and others was some sign of change in Holata which had given this town the opportunity for an early and 1960s experience in Urbanization. The area including Holata town is the most urbanized than others. Generally, urbanization is said to have continued during the Italian occupation. There was an exodus of people to Holata due to the war disturbance. After 1941 modernization of administration and tax reforms as well as economic development accelerated the rate of urbanization in Holata. In the 1960s and 1970s, the trends of development continued following the expansion of schools, Health institutions, Water supply, Telecommunication, Postal services²⁴¹, and other emerging different institutions in Holata as well as Holata town during HaileSELLASSIE was seen as development than that of previous regime.²⁴²

²³⁹ *Informants: Adugna Chakka, Gennet Aseffa and Shimallis Abarra; Tayech Ourgicho, "Participation of Boys and Girls in School Environmental clubs"; The Case of Holata Secondary and Preparatory and Yemane Berhan Secondary School Environmental Clubs, Ethiopia(A research Project submitted to Lrenstein of Applied Science, MMD, Wgeningen, Netherlands, 2009), pp. 19-20*

²⁴⁰ Bernhard Lindahl. *Local History of Ethiopia*, 2005, pp. 3-5

²⁴¹ Appendix-K

²⁴² "National Human Settlement Situation Assessment and Plan of Action (Report Prepared for Human Settlement

CHAPTER FOUR

Holata Town From 1974-1991

As it was generally known, the imperial government under Haileselassie faced serious challenges and opposition across the empire in the late 1960s and early 1970s. Among the main groups that challenged and opposed the imperial government were teachers, students, taxi drivers, Unemployment youths and soldiers which is followed by nation wide popular revolution to the imperial regime reached its peak. It was during this time that the students struggle reached its peak which inspired by Western idea, especially about Ethiopia's backwardness comparing with newly liberated from Colonialism.²⁴³ Therefore, The opposition led nationwide popular revolution and the old regime of Haileselassie have been ended in Ethiopia, in September 1974, followed by the new era which marked the coming of Derg in to power.²⁴⁴

In this historic revolution, the Holata Military graduated officers were prominent in the opposition. The Holata graduates represented a far more radical approach and some received ranks, though they did not have aristocratic background. As stated above, Major Mengistu Haile Mariam, who emerged in 1977 as the absolute and primary leader of the Dergue, was Holata Military school graduated one. He became trainer of Holata Cadet School at the age of 17 and graduated as second lieutenant in 1959/66 and he was then assigned to the logistical and ordnance section of the Ethiopian army's third Division.²⁴⁵

In this years, the philosophy of Marxism-Leninism, which was increasingly popular among many nationalists and revolutionaries through out Africa and much of the third World at the time. The program of shifting system of Ethiopia from Mixed-feudal capitalist emergent economy to Command economy and all rural land was nationalized which made farmers now join collective forms. The Derg regime came with policies of centralized economic system that directly or indirectly influenced the country's economic sectors. This was nationalization of land and

Conference Habitat II", February, Addis Ababa, 1996), pp.29-32.

²⁴³Olana Zoga, *Gizitna Gizot: Macca Tulama Self-Help Association*, (Addis Ababa, 1985), pp. 1-5.

²⁴⁴Gossa Asnake, "A History of Hirna Town From its foundation up to 1991, (MA, History, AAU, 2018), p.66 and Ali Ghalib, *Ethiopia from a Century of Obscurity to Down of Democracy*, (Addis Ababa, 2006), p.113.

²⁴⁵Local History of Ethiopia, In: The Nordic Africa Institute Website, (Assessed in November 18, 2007), pp. 4-7.

And "Mengistu Haile Mariam/President of Ethiopia", In: *Encyclopedia Britannica*. Retrieved 2018-04-07;Pliny The Middle Aged, *The life and Times of the Derg*", North East African Studies, 1984.

distribution or allocated to peasants or families. Promotion of the producers and service cooperatives followed by fixing over valued foreign exchange rate policy that led to exports to become expensive and imports cheaper. However Civil war and drought in 1984 still tackled the existing agricultural reforms. In addition to some reforms occurred, the Derg regime was characterized by chaos and dis order. The country was threatened by civil wars and in return disturbed and affected by it. Even though the country in general and Holata town particular was in this situation, the governments' attention towards a change and a way of life which centered the socialism ideology was also benefited Holata town in every sectors.²⁴⁶

Immediately after assuming power, the Derg reorganized Ethiopian fourteen provincial administrations and replaced all serving governors general. The restriction was a major step toward dismantling feudal privilege. When the Derg took power in 1974, they were labelled the provinces as regions (*Kefla Hager*). By 1981 Finfinne had became separate administrative division from Shewa and Assab was split from Eritrea, making 16 administrative divisions in total. The former Urban administration in Ethiopia begun during Emperor HaileSELLASSIE by proclamation No.75/1942 which described the need for urban administration and more emphasized by Proclamation No. 74/1945 that later characterized by the rights of Municipal administration were eroded by higher government bodies and administrators at different levels. By "Municipalities Proclamation No. 47/67 E.C", some towns had been further included in the town ship category and Holata continued to rule under Municipal administration.²⁴⁷ Like wise, in the 1967, from the lists of governorates, under Shewa Governorate, there were total of eleven Awrajas, 79 Woredas and fifteen ministers were on the administrative ranks. During this, Walmara was one of among Woredas/Districts governing under Menagesha Awraja and Holata Served as its Capital of Administration.²⁴⁸

Economically, The reform by Derg's Campaign Known as *Zemecha*(Amharic term) and *Duula* (Afaan Oromoo term) was to teach the peasants and put the agrarian reform as whole and

²⁴⁶Zelalam Yilma, Emmanuelle Guerne Bleich and Ameha Sebsibe, "*A Review of Ethiopian Dairy sector*", (FAO Sub-Regional Office for Eastern Africa/FAO/SFE, 2011), PP.3-12.

²⁴⁷ Abdulkadir Amme, "The History of Adaba Town form its foundation to present", (BA, History, Madda Walabu University, 2002), p. 23.

²⁴⁸ IES, MS. 1070 "*Ye Tāqḷay Gezats*", (*General Governorates*). It stated that Holata was under Wolmera District of Menagesha Awraja in 1967. See Appendix-H.

practically in Shawa and Holata between 1/11/ 1974 to 30/11/75.²⁴⁹ This chance lead the town became the owner of many social service facilities. In this the main one was that of Education which was systematic and more modernized than that of the former one relatively. ‘*Golmassa* (Ga’eessota) and ‘*Masarata Temehert*’ was the education policy of the Derg which its intension was “Education for all” that motivated and aimed to reduce illiteracy in the country. The national Literacy Campaign begun in early 1974 under slogan of “Education for masses” was issued by proclamation No.103 in 1976 had public ownership of schools consistent with the socialist system. However, this still left a few private schools for children of politicians and wealthy families resulting in higher quality of education for these children than for all others.²⁵⁰

This is true in case of Holata, where even the base of Education Kinder Garten (KG) where majority dominated by private owner’s schools than government. In the Derg Era, Civil war, severe drought, and famine had a negative effect on educational improvements that had been achieved.²⁵¹ Adding to this, private owners and Governmental health centers were also built in the Kebeles of this town. Markets were more served in the town ever than before. The late Military government tried to revise the right and duties of Municipalities, giving more emphasis to importance of urban dwellers associations proclamations (e.g.: No. 104/1976 and Proclamation No. 206/1981) as a basic development unit for the councils activities. More over, this was re enforced by a more centralized policy by establishing central planning offices at central and regional levels with the right to control development activities. It was during the 1974/ 1981 that Holata got its first Master plan on 1,550 hectares of Land as well as it was continued to rule under Menagesha Awraja of Walmara Woreda until it also put under Shewa Zone but, having its Municipal Administrative or Kántiba in 1983/2001.²⁵²

However, the Derg’s policy and government position gradually weakened, which again reflected the continuation of undemocratic government in the country as a whole. By dis-satisfaction of

²⁴⁹ File No.17. 1. 3. 55. 03, Box No. 17.1. 3. “*Amestenyawu Zur Ye Mirtena Ye Bahel Edigat Zemecha Ye Shawa Kefelager, Ye Ekonomina Mahebarawi Inqisiqasewoch Report*. Ba 1/11/1974-30/10/1974 (The fifth Agrarian and Cultural Development Campaign in the Shewa Province, the Economical and Social Reform Movement in Shewa during 1/11/1974- 30/10/1975).

²⁵⁰ *Informants: Chala Kabbada, Lamessa Obsa and Alamayo Darribe.*

²⁵¹ Holata towns Socio Economic Profile, 2022; K12academics.com/Eastern Country Day School, In: Education World Wide Website, 1900s, History of Education in Ethiopia, 2022.

²⁵² Oromia Region Town’s Forum, Holata , (Temnasera Printing Press, 2018), p.11

Military rule some people fought back against the Derg, and followed by not only killing the opponents, but also torching the opponent's family and even killed. Holata poeple were also known by the pioneering in opposition against Derg. They used one duplicating Machine to print and duplicate anti Derg leaflets was buried and dug up 33 years later at the compound of Holata Agricultural center (Sea figure 4.1 below). In March 2010, it was presented to the Museum during its inauguration.²⁵³



Figure 4.1: Duplicating Machine used by opponents of the Regime in Holata town

Photo: by Researcher

²⁵³ Oscar Veses, Haile Dinku, Berbera Evans and Andy Peal, (*SFD: "promotion Initiatives"*, Holeta Ethiopia Final Report, 2015), p.1-10.

CHAPTER FIVE

Holata Town Since 1991 to 2018

The period after 1991 in Ethiopia was at the time when the old regime came to an end and after the active opposition, the Ethiopian Peoples Revolutionary Democratic Front got the central power later adopted a transitional government. Accordingly, new constitution was prepared and put under application on 8 December, 1994, the year when FDRE implemented as a Federal system.²⁵⁴

Since 1991, the Democratic Governmental system lead Holata town to the development system socially, economically, and politically or in all aspect. Socially, there have been so many changes and development; Social service are highly expanded. Health center expanded and increased in number with more organized and giving services in a well organized as much as possible. Communication, road networks in urban area kebeles, telephone services were show progression. More importantly Education, since it is considered as the base of development, the government was given attention to the expanding of education system by high degree since 1994. By the crisis, infrastructures had been destroyed, there was little access to education and extreme poverty was wide spread. Since this time, the EPRDF has gradually improved the Educational sector leading up to the current system. It was after the Derg that more than 95 present (95%) of the total population reach to the age of education are begun to attending their education in the schools. Politically, the people of the town were got the full right to vote or voted through an active participation in the political issue. Generally equality of Citizens comprises sex, color, religion, property, opinion and others was said to have seen after the Derg regime.²⁵⁵

When the EPRDF came to power in 1991, some major policy changes had to do with switching the fixed exchange rate system to more market determined one. A new land policy was introduced in which land remained national property but, usufruct was made tenable for an indefinite period with the right to transfer to children, with selling and mortgaging remained prohibited but temporary leasing was allowed.²⁵⁶

²⁵⁴Ali Ghalib, *Ethiopia From a century of Obscurity to Down of Democracy*, (Addis Ababa, 2006), p. 240 and Asafa Jalata. *Oromo People Hood: Historical and cultural overview*, (TRACE: Tennessee Research and Creative Exchange, University of Tennessee, 2010), p. 2.

²⁵⁵ Socio Economic profile of Holata Town Municipal Administrative Office, pp.3-5; *Informants: Desta Kebede and Wäyzäro Turunash Jira*.

²⁵⁶Zelalam Yilma, Emmanuelle Guerne Bleich and Ameha Sebsibe, A review of Ethiopian Dairy sector, Edited by

In 1996, investment policy also improved in Ethiopia by proclamation no.37/1996 and that of no. 270/2012. As Commented by business community, its suitability for both living and investment as well as its closeness to the capital city makes Holata, preferable. For this and other reasons, both rate of investment and the rate of population growth is increasing. Similarly, Holata town was administered under West Shewa Zone from 1983 to 1999. As stated above, because of its increasing development from time to time, Holata town developed into independent town in Oromia in 1995/2003 by proclamation No. 65/1995.²⁵⁷

Similarly, Oromia special Zone Surrounding Finfinne was created in 2008 to support the cooperation and development of the surrounding areas of Finfinne and to control the Urban sprawl of the city on the Oromia Land. As well as the administrative center of the Zone is located in Finfinne. The districts and towns in the Zone include: Holata town, Akaki, Burayu, Koye Fache, Mulo, Sebeta Hawas, Sebeta town, Sendafa town, Sululta, Walmara, Laga Tafo Laga Dadi, Galan, and Dukem. In their general administrative categorization, the towns in Oromia Region generally are divided in to four grades depending on their development level and business activities. In this, first grade towns are Adama, Jimma, Bishoftu, and second Grade towns include Shashamane, Batu, Mojo, Sebeta, Burayu, Holata and Sendafa. As raised above, the town has been administered /established under the town Municipality at the year of 1948/1956 with a sub-division area named Kebele 01, Kebele 02, and 03(Birbirsa Siba, Burka Harbu and Goro Kerensa respectively), However, covers around 1550 hectares of land up to 1990s.²⁵⁸

By reforming proclamation N0-65/95 implemented in last of 2000 E.C, the land was increased to 5550 ha. Actually, the starting point of Holata town expansion was from *Birbirsa Siba* former *Arede kebele* local administration though currently expanding in almost all direction except south and south West extremes due to unsuitable topography for settlement. For instance, on the West direction following the main road of Finfinnee to Wallaga, on the North following Construction of Holata to Mogor road way and on East approaching to Finfinne because of topographic suitability and better infrastructural coverage till now.²⁵⁹

Rudolf Fombad (FAO Sub-Regional Office for Eastern Africa/FAO/SFE, 2011), pp. 3-12.

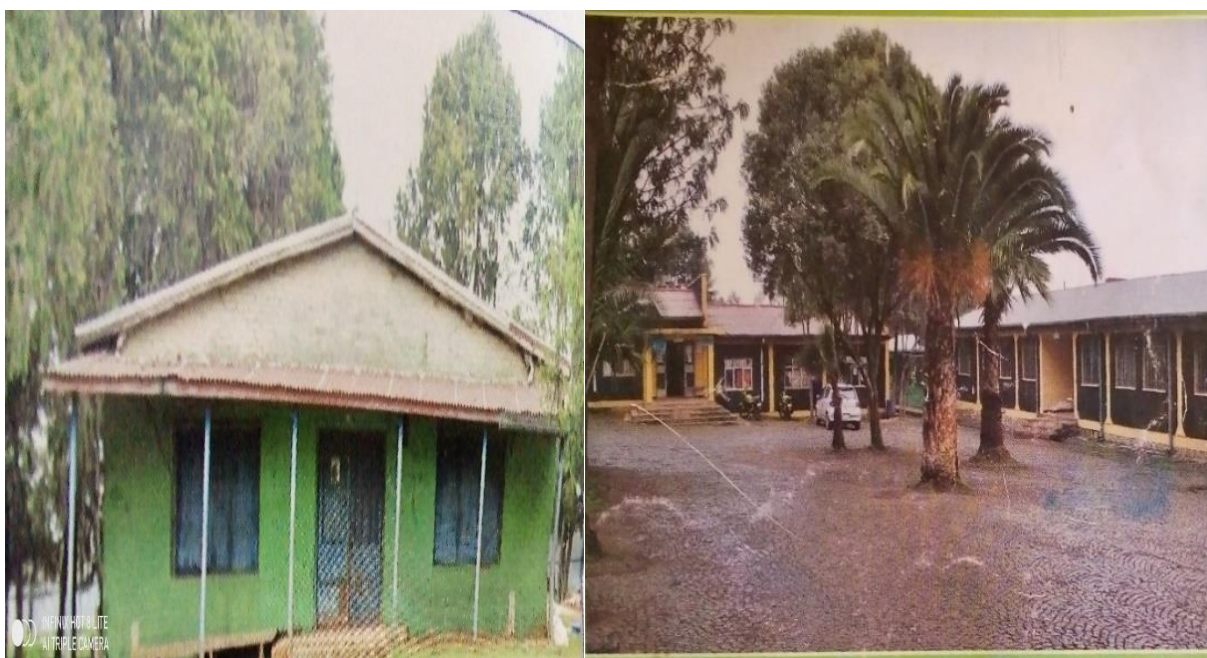
²⁵⁷ Oromia Towns Forum, Holata, 2018, p.11.

²⁵⁸ Rahel Lammi, "A Conservation and Adaptive Reuse Study for Menelik II Palace in Holata Gennet Town, Ethiopia", (MSC, Thesis, (EiABC), AAU, 2017), p. 23

²⁵⁹ *Ibid*, P, 24.

Before, 1999 E.C, Holata town has had three Kebeles such as Birbirsa Siba, Burka Harbu and Goro Kerensa Only. The demarcation of time for livelihood assessment, as stated in Chapter two, urban expansion assigned to 2005 E.C. Proclamation N^o 65/1999 and revised 2003 reformed town by including kebeles such as Galgal Kuyu, Burka Walmara, Sadamo, Mada Gudina and Tullu Harbu under Town's Administration. Since. Socio-economic situation, population size trend and investment situation increases timely, town reformation starting from 1999 E.C Caused enlargement from 1550 ha to 5550 ha (55.89KM²). Generally, since the reform of Oromia Region, Five More Kebeles were added and has eight Kebeles' sub division yet. By this categorization, in 1999/2008- 2008/2016, Holata town was administered under Oromia Special Zone Surrounding Finfinne of second 'B' towns rank. Since 2009/2016 to present, it developed in to Second 'A' of higher town's rank as well as it has been calling directly under Oromia Region administration²⁶⁰.

Figures of the former and current Holata Town Administrative Office Located in Birbisa Siba or Areda kebele.



*Figure 5.1: The earlier and Current Holata Municipal Administrative office from left to right
Photo: By Researcher*

²⁶⁰ Socio Economic Profile of Holata town's Municipal Administrative office, p. 3-7.

5.1. Socio Economic and Demographic Condition since 1991

Demographically, according to 1994 census report of CSA, population statics of Holata town is 16,800 and about 25,593 in 1999. After years, 2007 census reported 42, 842 total population. This was increased in 2015 to 57,828 people of which 49% Male and 51% are females respectively. There is an average of 6-7 members per house hold.²⁶¹

According to Holata town Administrative Profile, in 2017, the population of the town include 63,139 populations of which total house holds are 10,484. Of total House hold heads,4355 are females and 6129 are male house hold heads, by percentile 50.2% are females and 49.8% are male of total population, in 2019 the population increased to 37,597 male, 39,958 females, 77,555 of total and in 2021 population rose to 39,150 males,41,608 females,80,758 totally. Annually population size is growing from time to time(see table 2.1) at rate of 2.7% due to the pulling factors that is its closeness to Finfinne invites the large number of labor workers for increasing job opportunity with in and approached town.²⁶²

Incase of populations lively hood, economically even if Most of urban peripheral community based on farming for their livelihoods, many urban dwellers are engaged via private, investment and governmental industries employment , agro-industry and other commercial activities via the contribution of certain institutes of research. Additional situations created employment opportunity in town are horticulture, agro-industry, followed by commercial and government work respectively. Now days, according to Asmera Bekele, 6.7 present of population engage to agriculture related mode of life while the left mostly central area dwellers engaged in different non-agriculture particularly governmental work, employs of factories, merchants, daily workers in hotels and restaurants, or other service oriented activities. What making Unique Holata's residents from other areas is the opening chance to get job form newly existing various investment areas, large and small industries and others.²⁶³

²⁶¹ Socio Economic Profile of Holata Municipal Administrative Office, 2022, pp. 2-4.

²⁶² *Ibid*, p. 11.

²⁶³ Asmera Bekele, "Impact of Urban Expansion on the Lively Hoods of the Peripheral Community": A case study From Holeta Town, Oromia, Ethiopia,(MSC, thesis , Arbaminch University, 2018), p. 29
well experienced team leader of plan and budget of Holata town municipal Administrative office who shared his information about the statics of labor, job and financial contribution of various investment sectors in Holata

5.2. Infrastructural Development in the Holata town

5.2.1. Public Services

Public services such as electricity, health services, education, transport services, clean water supplies and so forth are vital for development of a town. For this basic facilities were relatively fulfilled, research institutions are emerging and investments are booming in the area. Therefore, the town has varied infrastructural facilities such as road networks or transport services, Clean Water supplies and sanitation, Telephone, Post offices, electricity as well as others are vital for the development of a town. For these basic facilities were full filled, research institutions are emerging and investments is booming in the area.²⁶⁴

5.2.1.1. Transport Service

Among the priorities given by Holata town administration in meeting public demand, there is the construction of road in the town. Comparatively, Transport services of this town are satisfactorily reliable. For instance, the town has 38.9 Kilometers asphalted main road on the way of Finfinne to Ambo-Nakemte. The present main road which constructed during the reign of Menelik still serving the area, though re designed and repaired in different times. According to information received from Holata Administrative office, In Meeting public demand, the construction of road in the town is among the priorities given by Holata town Administration Furthermore, Medium and small transport services are serving the public currently.²⁶⁵

R/N0	Type of Road	Years in E.C.					
		2005	2006	2007	2008	2009	2010
1	Asphalt	38.9	38.9	38.9	38.9	38.9	38.9
2	Gravel	67.37	101	144.2	199.2	232.16	257.16
3	Cleaned	44.36	25.84	61.66	87.26	30	35
4	Cobles Stone	6.38	7.7	19.85	28.89	30.39	33.39
5	Small Bridge	5	5	5	5	5	7
6	Stretched Ditch	3.4	7.88	14.21	17.51	19.055	20.195
7	Big Bridge	2	2	2	2	2	2

Table 5.1. Types of Roads existed in Holata town

Source: - Oromia Towns Forum, Holata Town, 2018, p. 37.

²⁶⁴ Informants: Ato Girma Taye and Darare Midagsa.

²⁶⁵ Oromia Region Towns Forum, Holata, p. 37; Documentary Films of Holata Town, part two, July 7, 2010

5.2.1.2. Electricity and Water supply

On the other hand, there is an electric service via three stations by totally generating 45 Kilo Volt which estimated to 24 hours intended for socio economic uses. The land of Holata is rich in underground water resources. That is why water pumps is built every where in the town. The town has potential of supply and sanitation for public and Economic purposes via water bank discharging of 627,528 Cubic meters (M³) per a year from three deep hole and three tankers. They have constructed underground water with a capacity reached in 90 present.²⁶⁶

5.2.1.3. Health Facility

Ethiopia is one of the developing countries where diseases prevalence is high and living standards of population are very low. Infant Mortality rates are also increasing from year to year. Communicable diseases and nutritional disorders occurring by high degree in our country. Farther more, Ethiopia has long history of its traditional medicine which have been prepared from plant's root, leaf, skin and other parts to cure patient in previous or past generation.²⁶⁷

This natural Knowledge have been healed our society without modern science amazingly. Later on, modern medicine have been accelerated in Ethiopia by opening of Hospitals and emerging Medical personnel which is followed by the opening of Medical school and subsequently establishment of Ministry of Health in 1948, marked the acceleration of national health services in the country. The current government policy also giving attention on this issue in all levels up to each houses to save society from communicable diseases such as malaria, tuber closes, HIV virus, and even Corona Virus the program of health extension. For the people of Holata, part of Finfinne area, and Ambo, there is no hospital that could gave proper health services. Besides this, the existing public health center, private higher and medium, pharmacies and drug stores are currently engaged in providing health services. More over, the community has both Governmental and non governmental health institutions, even special and referral hospital (Sea table 4.2). However, comparing with the increasing number of population, it not enough in the area. There is on this factor ground that Holata town is currently looking forward to welcome investors in to the sector.²⁶⁸

²⁶⁶ *Ibid; Informants: Lamessa Tolera and Turunash Jira*

²⁶⁷ *Ibid.*

²⁶⁸ *Ibid; Yemane Taklai, The Health Department of Ethiopian science and Technology Commission*

Table 5.2. Health institutions existing in Holata town

R/N0	Types of Health institutions	Numbers	Owner
1	Governmental Municipality Health posts	2	Government
2	Governmental drug centers	2	Government
3	Governmental Health Posts	7	Government
4	Drug centers	9	Private
5	Medium clinic Centers	21	Private
6	Referral Hospital	1	Government
7	General Hospital(Salgan Waji)	1	Private
8	Small clinics	9	Private

Source:-Socio Economic Profile of Holata town, 2022, p. 2.

5.2.1.4. Educational Facility.

Education is the vital key to man, is a process by which human being posses his experience, new findings, and values accumulated over the years, any person, in his/her struggle for education is for survival and development through generation. According to some educational scholars, education enables individuals and society to make all rounded participation in the development process by acquiring Knowledge, ability, skills and attitudinal changes. More over, Education is a process of initiating young people in the ways of thinking and identifying some thing all over the world as well as development of person from innocence to experience, it is the effort of community to reformed it self with the rise of each new generation, the effort of to making developing countries' young generation to be competent in developing technology.²⁶⁹

For instance, educated human power is the prerequisite for development. Education sector and system that we are seeing its result to day was said to have been developed through gradual process from past generation to present day. Long Years before Human being has had the emotion of asking some thing orally for quest without the art of writing from their older and father until the art of writing started in the country traditionally. These older fathers haven been telling to their children or young through artistic(music), cultural religion, i.e their religion's ethics and ways of worship, moral ethics, and ways of competing in the wars orally and by action of local sport, training standards and rules of conduct consists informing habits of action in the society by oral

(ESTC):Proceedings of the Workshop on essential National Health Research Consolidating In Ethiopia (Addis Ababa, May 1998), pp. 1-3.

²⁶⁹ Douglas, J, Simpson and Michael J.B. Jackson, *Educational Reform*, Adeweyan perspective (New York, London, 1997), PP.43-48.

rules. This was aimed to ensure the continuity of accumulated Wisdom was passed from generation to generation by some using society's systematic pedagogical constructs. But later on, gradually, religious education have been started with the new art of writing²⁷⁰.

The earlier source of education in Ethiopia was church and *Quranic* education and church school which have been conducted by priests and Islamic background to the people in the church and Mosques respectively. Holata town was also gained its chance of this education by the establishment of churches. But according to informants of the study area, this education is limited for the sons of priest and deacons as well as education system it self is reflective of religious doctrine rather than for all sphere²⁷¹. During the reign of Menelik and later HaileSELLASSIE education showed some progress, though there were some weaknesses such as lack of finance, shortage of teachers, low salary of teachers, language and insecurity of School environment in the town were the basic problem to educate all people equally. It is during the Derg, FDRE the current time when modern education was seen as more spread in to the people as a whole.²⁷²

Above all, the former *Dejjazmach Mengesha Yilma* primary School, the earliest one in Holata which started in 1936 was separated from Holata Primary School in 1987 and became Holata Secondary School (9-12). To day, some individuals like Professor Habata Bane, Doctor Liya Taddesse, Doctor Adimasu Zawde, Doctor Agagnew Engida, Doctor Mengistu Bekele and others were serving their country in various sectors through various professional posts²⁷³. Holata Town is an ideal place for education opportunities for people residing in the surrounding town and rural villages. Holata town Administration has prepared land and relevance support for investors interested to engage in this sector. More over, in the study area, there are numerous kindergarten, primary and secondary schools of government and non government (See Table 5.3), five colleges, two research institutions, military academy and

²⁷⁰ *Ibid*, p.11; Melaku Mekonnen, "Some Features Of Traditional Oromo Education": *JOS*, Vol. 8, No.1 and 2 (USA. Middle Tennessee State University, July 2001), PP.99-104.

²⁷¹ Richard Pankhurst, *Church School : An Introduction to the Economic History of Ethiopia from Early Times to 1800* (Ethiopia, the I.E.S, 2006), p.199; *Informants: Ato Aseffa Berhane and Alamayo Darribe*.

²⁷² Mesfin Wald Mariam, *An Introductory Geography of Ethiopia* (Addis Ababa, Berhanena Salam printing press, 1972), p.70.

²⁷³ *Informants: Neguse Mulugeta, Adugna Chakka and Gennet Aseffa*.

others. They are working to provide quality education, the ultimate goal to ensure to the quality of education.²⁷⁴

R/NQ	Name of Schools	Level	Numbers
1	Kinder Garten	Zero class	31
2	Private schools	1-6	2
3	Private Elementary schools	1-8	5
4	Governmental Secondary Schools	9-12	5
5	Private secondary School	9-12	1
6	Poly technique	TVT	2

Table: 5.3. Schools existing in Holata town.
Source: Oromia Towns Forum, Holata, p. 12



Figure 5. 2. The Former *Dejjach Mengesha Yilma* Primary School, the earliest founded in 1936 and To day Holata Secondary school. Photo by Researcher.

5.2.1.5. Banks, Micro Finance and Telephone:

Utility services such as Bank and Telephone are also the most impotent that reflects one town’s development. Banking is the most social services institution which is essential facility should be fulfill for a town. Long years ago, people used to burying what they have such as Minerals, coins, cereal seeds and others traditionally. This method is basically by aimed of not only saving what they have but also to preserve and transfer what they have to their next

²⁷⁴ Socio Economic Profile of Holata Municipal Administrative Office, 2022, pp.2-5.

generation as well as it inherited from their former generations. Later on, the emergence of modern Bank weakened this culture.²⁷⁵

It is obvious that the earliest Bank in Ethiopia, *Abyssinia* which opened in 1905 was followed by Estate Bank of Ethiopia established in 1942, present day Commercial Bank of Ethiopia (CBE) began to serve the society in various areas. According to informants of the study area, Abyssinia and CBE banks were among a few lists that have been served community from earlier of its beginning (See table 5.4). Micro finances are also one of the basic agenda of government in providing money for job seekers.²⁷⁶

R/ N0	Names of Banks and Micro finances	Numbers	Owner
1	Commercial Bank of Ethiopia (CBE)	5	Government
2	Development Bank of Ethiopia	1	Government
3	Awash Bank	1	Private
4	Cooperative Bank of Oromia	1	Private
5	Oromia Bank	1	Private
6	Berhan International Bank	1	Private
7	Abyssinia Bank	1	Private
8	Hiberat Bank	1	Private
9	Dashen Bank	1	Private
10	Busa Gonofa Micro finance	1	Private
11	Liyu Egazana Beder Micro finance	1	Private
12	Africa Mandari Micro finance	1	Private
13	Gasha Micro Finance	1	Private
14	Hunde Micro Finance	1	Private
15	Addis Biddirena Quteba Micro Finance	1	Private
16	Wasasa Micro Finance	1	Private

Table 5.4. Lists of the existing Banks and Micro Finance in Holata town
Source: Oromia towns Forum, Holata, p, 19.

Communication is a system through which human beings contact each others and facilitate the relation of the people. To facilitate this issue the Ethiopian Tele Communication Authority (ETA) which is now renamed Ethiopian Telecommunication Corporation (ETCC) is profit oriented public enterprises which operating this service in to the country general and having its branch in Holata particular.

²⁷⁵ Informants: Ato Desalegn Hordofa, who shared his experience during the interview at the date of 16/11/2014 EC.

²⁷⁶ Ibid; Oromia Towns Forum, P. 19; Bahru Zewde. *A History of Modern Ethiopia 1855-1974*, (Second Edition, Addis Ababa, 2002), pp. 188-189.

5.3. Urban Facilities

Public facilities are vital for collective securities, investment potentialities, and development options. They are helpful to bring rapid transformation to the town. Urban facilities such as tourism sites, Hotels, Industries and others are most important facilities in the town for recreation and sources of income.

5.3.1. Tourism.

Tourism is among the economic and social sectors that are registering rapid growth in the country and now days, it has been found to be making its contribution in supporting and accelerating national and countries' economic development. It has playing a lion share to economic, cultural, and social development besides its source of foreign exchange. Therefore, Historical and natural attraction sites are also as a potential sites for tourism investment. So that, Holata has both Natural and Man Made tourist attraction sites/ centers. Among the tourism sites that are serving as tourism attraction in Holata town are: Menelik II's Palace(Both palace and Military center), Kidane Meheret/ Debra Gennet Church, Born free animal foundation park, Goro Kerensa Forest, Holata Water fall, Empress Menen Castle and others.²⁷⁷

I. Menelik's Palace.

As stated in previous chapter, it was built in 1902 for Imperial palace. After the death of Emperor Menelik the use of the palace declined, but it was made as headquarter of the first modern military academy which was established in 1935 and was called Holata Military Academy. There is also a military Museum, in the compound which is not far from the palace almost about hundred meters, one can visit this military museum which is component of military tourism. Therefore, it was found in Holata town and serving as a national cultural heritage site as well as it is among a very few buildings in the country. The graceful character that outshines the effects of the time is reflecting its beautiful appearance of the buildings founding yet. The building has a significant role in the current history of the town incase of Holata's Establishment as center of town, its connection to modern military academy as well as it is serving as national cultural heritage site. Besides its technological buildings it reflecting, there are collection of cultural materials preserved in the palace which serving as tourist attraction. The general implication of palace had been Cultural

²⁷⁷ Holata town Tourism and Cultural office, tourist attraction collection, 2022, p. 5.

significance: aesthetic, historic, scientific, social or spiritual value for past, present or future generations.²⁷⁸

The physical and architectural reflection of the palace has contributing the mirror reflection of the past achievements, change and continuity of Holata community specifically and Country's Historical Development generally. In Holata town, this palace is playing its role in serving as the best site of tourist attraction and source of income.²⁷⁹

II. Kidane Meherat/ Debra Gennet Church.

The church of Kidane Meherat in Holata town, as stated above, is historically connected with the palace, i.e, built during the reign of Menelik in Palace and it has the potential to expand the Heritage site to be visited in the compound(see figure 2.13). Some of the religious collections are holly crosses of different designs, Umbrellas made of silver and gold, Books, Chair, Religious Clothes, Bell, Manuscript, sticks from bronze, religious robes, brana books, and different materials of decorated in gold, tail of graphed, drum, crown cape and others are present in the museum. There are many holy books which are used for religious songs. These books are used during the church service by the priest. Though there were other material collection witch reflect the reigns of kings, most of the collections have religious values especially Orthodox church history. The church Building, the external and internal paintings of the church, the forest surrounding the church, its location, and all are attractive and interesting as well as it has great tourism potentials. In general, Saint Kidane Meherat Church in Holata is serving as museum and very interesting tourist attraction site that can help visitors to enjoy and learn a lot.²⁸⁰

III. Ensessa Kottee Wild Life Rescue Rehabilitation and Education Center/ Born Free Foundation

Ensessa Kottee or *Born free* is a center where in the Holata town serving as wild life to animals. The site was allocated to born free Ethiopia by the Regional Government of Oromia. It was founded in 1999 E. C and is wild life tourism center which is located 24 kilometers west of Finfinne to Holata town, it covered the area around of 77 hectares partly wooded site. The land

²⁷⁸Rahel Lammi, "A Conservation and Adaptive Reuse Study for Menelik II Palace in Holata Gennet Town, Ethiopia", (MSC, Thesis, (EiABC), AAU, 2017), p. Xiii

²⁷⁹ Socio economic profile of Holata town, a profile as form of archive of Holata Town Tourism Office, 2022, p.6.

²⁸⁰ *Ibid*; *Informants: Wäyzäro Darare Midaga and Girma Taye.*

agreement signed in 2009 grants the land to Born Free Ethiopia for an indefinite period in order to establish Ensessa Kottee. At the early beginning, animals like Lion, Cheetah, tigers, and different kinds of cats, Ayenas and others. It was the first of its kind in the country and its aim was to save animals from illegal hunting, conservation or preservations of animals, protect older and weak animals, awareness creation about animals. According to informants, each animal that enters Born free is carefully assessed to see whether rehabilitation and release back to the wild is feasible. Those that cannot be released are provided with life time care.²⁸¹

The area’s beautiful surroundings retain much of the naturally occurring wild fauna and flora. The center offers center based learning for schools, sharing experiences to colleges, universities and the communities. The experience focuses on “Keep wild life in the wild, and these are: protect the environment, protect the wild life. Respect wild life”.²⁸²



*Figure 5.3. The Gate of Born free wild life in Holata
Photo: By Researcher*

²⁸¹ Oromia Towns Forum, Holata, 2018, p. 20.

²⁸² *Ibid.*



Figure 5.4. Samples of Wild Animals in Holata Born free park.
Photo: By Holata Town Tourism office.

IV. Holata Water Fall

Was located in Mada Gudina Kebele which is very interesting site of tourist attraction. It has around of 29 meters height of water drop and very important place of entertainment. What makes around this place more attracting area of recreation is the existence of different types of apes, monkeys, birds and others in addition to its comfortably of fresh air. This place is also having historical place of long been serving as Irrecha ceremony and irrigation farm land. However, the area still needed conservation for better tourist attraction and it will create a job opportunity for some of graduating students.²⁸³

V. Empress Menen Castle

Was built by the Ras Michael of Wollo's wife Wäyzäro Sehen and located in Mada Gudina Kebele and covered on around of 2 kilometers area. It was the castle built by the aim of living house and Etege Menen got this house as inheritance from her Mother Wäyzäro Sehen and this castle built as a royal house, as well as serving as branch of municipal office in Mada Gudina Kebele.²⁸⁴

²⁸³ *Ibid*, p.21. Informants:- Alamu Beyene, and Gadisa Abdi

²⁸⁴ Socio economic profile of Holata town, a profile as form of archive of Holata Town Tourism Office, 2022, p.4-5.

VI. Goro Kerensa Forest

Holata town has also demarcated forest areas within the town and this has given a green look and maintaining a balanced eco system. Around of 17 hectares of land are covered by forest. Among them, Goro Kerensa forest was founded and demarcated in 1955 by Emperor HaileSELLassie in collaboration with Ambo University Agricultural College. It was covered around 13.1 hectares of land and having above 12 kinds of plants. The air fresh of this forest, topographical location and accessibility of transportation making this place as the center of tourism.²⁸⁵

In general, the route from Finfinne to Holata has great tourism potentials starting from Gafarsa Water reservoir which is especially useful for birds watching like Flamingo, Born free park, area of the wild life tourism, Saint Kidane Meheret Church where the historical church can be visited, The Holata Palace and the military museum can be visited for historical and military tourism and around Holata town, there are number of different types of farms and agricultural institutions both crop and animal production, as well as many horticultural and floriculture farms can be used as a farm tourism.²⁸⁶

According to informants, they suggested that, this town is paying attention in preserving the long standing tradition of the people. In this regard, the town administration is strongly working. Informants realized that, this town is the center of tourism and culture and industry. Therefore, they want investors who can work with them in the area of eco-tourism. They want their people to work to strengthen their cultural heritages. Similarly, as informants and culture and tourism office of Holata Members raised, the writer identified the opportunities and challenges existing around this area. To use the opportunity of both natural and man tourist sites around this area, they are working on Promotion, expanding tourist accommodation centers such as standard Hotels, Cafeterias, and others. However, they commented that there is a problem of separating church and military camp so as to offer individual interests of tourists.²⁸⁷

²⁸⁵ *Ibid*; informants: Ato Dida Dabale, Master Alamayo Diriba, Wäyzäro Magartu Wakgari and Fikir Taddesse.

²⁸⁶ *Ibid*.

²⁸⁷ *Ibid*.

5.3.2. Industry

It is obvious that, due to its climate and land scape is suitable for agriculture and industry, Holata town is able to attract investors. Quick and easy provision of basic facilities by Towns administration, the town is easy to invest and welcoming investors. As commented by business community, its suitability for both living and investment and its closeness to the capital city Finfinne makes Holata preferable. For this and other reasons, both rate of investment and population growth is increasing. Public facilities are vital for collective securities, investment potentialities and development options in order to bring rapid transformation to the town.²⁸⁸

In order to attract the investment in the area and hence bring economic development, the town administration is working with various stake holders. Since the town is close to Finfinne and especially to its close distance to Bole Airport, there is suitable for investment that makes it to convenient for export market and that is why some of investors are have future plan to invest. Parallel to this, the fact that, the CBE is operating in the town on assures the provision of loan that could stimulate investment of the area.²⁸⁹

As stated above, historical and natural attraction sites are also as a potential sites for tourism investment. According to informants, they suggested that the town administration is strongly working on preserving the long standing tradition of the people. In fact, this town is the center of tourism, culture and industry. Therefore, they want investors who can work with them in the area of eco tourism. There is also suitable for eco tourism and agriculture. The unique character that making Holata town is scoring faster growing is the existence of various small, Medium and large scale industries, apple farm, diary farm, flower farm, real state and any more existing in the town. For this purpose, land is being identified and ready for various categories of investment and investors could benefit for them selves while at the same time to serve public interest. Besides, Horticultural investment, huge industries like various cement factories such as Habesha, Africa, Ozi Foam factory, Lucy roofing, Biyong Young cold cloth factory, Gypsum factory, water factory and others.²⁹⁰

²⁸⁸ Documentary Film of Holata town, part 1, July 7, 2010.

²⁸⁹ *Ibid.*

²⁹⁰ Oromia Towns Forum, Holata, 2018, p. 40-43.

R/N0	Types	Hectares of Land covered	Amount	Running Capital	Constant chance of labor/ job created	Daily workers of job created
1	Agriculture	905.11ha	34	1,157,098,625	9273	430
1.1	Animal Production	114.5	15			
1.2	Horticulture	607.44	22			
2	Manufacturing	26.208	47	340,545,115	508	267
3	Services	11.45	78	1,187,114,430	400	80
Total		1772.908	163	2,684,758,170	10,181	777

Table 5.5. Investment area in Holata town

Source: Oromia Towns Forum, Holata, p, 39.

Among a few example, Beeco Agricultural PLC was located in Holata and covered around 75 hectares of land and it is producing medical plants and relishes such as *Persil, Chavis, Coriander, seji, Rosemary, Taymi, Oregano, Menti, Basil, mustard and others*. Additionally, there are some industrial centers of agriculture like animals milk production, Dairy farming, and animal fattening, Bea keeping, poultry and others are major areas of investment potential in the agricultural sector, Furthermore, the Holata Agricultural Research Institute.²⁹¹

There are other general municipal services in Holata are such as Meeting Hole, Public Library, abattoir for Christian and Muslims, general and cattle market meeting twice a week on Tuesday and Thursdays and one daily market. About public services such as small and micro business, batiks, restaurants, cafeterias, and Hotels, all with big and small bar capitals are given services for the public. There is urban greenery with area of 2hectars and forest covering 1hectars, while street trees are also planted along 2.5 Kilometers of the road. Recreation and related functions including one stadium Boru Park, with area of 77.6 hectare and forest exist in the town.²⁹²

5.4. Urbanization policy and other administrative Structures in Holata town

Due to the fact that this study is basically Urbanization, it is important to refer the Mirror reflection of Urban Policy, strategy, or reforms applied by countries in general and Holata Municipal Administrative office, Urban Planning, Culture and Tourism office, investment sector and others contributed in development of Holata town which marking to its fast growing. In fact, as stated by

²⁹¹ *Ibid.*

²⁹² Documentary Films of Holata Town, part one, July 7, 2010.

Mengistu and Getachew (2021), in their work entitled '*The State of Ethiopian Economy*', urban centers in Ethiopia are evolving and expanding at a much faster pace than ever. So that it is evident that, the fast urbanizing of Ethiopia to day also seeing in concentrating in Oromia special zone surrounding Finfinne generally and Holata town particularly. Thus, this provides our insights towards to both the comparative analysis of urban growth and Historical development of Holata town, even showing fast growing rate. In this, as stated in chapter one, the history of Holata town's Urbanization strategies, policies, plans, reforms, proclamations and others have been playing historical roles which in turn reflected in Environmental characteristics, socio-cultural development, physical changes and forwarding positive development in Holata town from former to current generation.²⁹³

To understand the over view of Holata, it is important to take the work of Manzoor and Iram in their study entitled *Urbanization, concepts, dimensions and factors* Published in 2018. In their study or basement, they clearly stated that the World has witnessed many dramatic transformations on the social, economic, and political planes in the course of human history. The towns and cities, however, has been a central nucleus for many of this transformations, because, the towns not only has acted as the center of innovation, but also has been a potential source of control on social life as well as the process of urbanization specially occurring at an accelerating and unprecedented rate, the event which leading to faster development of towns which is very similar with that of Holata and due to the fact that, Holata town is witnessing an urban expansion. Therefore, through its course of history, there are many changes of status comparing that of pre-1991 and post 1991 justification in case of population size, infrastructure, investment, budget, urban master planning, modernization, Urban Manufacturing, town's reforms and others, as a result of some of the existing investment opportunities, Administrative reforms to offer the stake holders and industries are booming and there is on this factor ground that Holata town is currently looking forward to well come investors in to various sectors those are playing their role in both development and fostering Holata's urbanization.²⁹⁴

²⁹³ Informants: Weizero Tsehay Zeleke ,Girma Taye; Mengistu Ketema and Getachew Diriba ,The State of Ethiopian Economy: *Economic Development, Population Dynamics, and Welfare*. Ethiopian Economic Association (EEA), (Addis Ababa, A Report in 2021), PP. 2-15.

²⁹⁴ Informants: Wäyzäro Tsehay Zelleke, The current Mayor of Holata Administrative Office, OBN Caayaa program At the date of 9/08/2014 E.C; Manzoor and Iram. *Urbanization Concepts, Dimensions, and Factors*. (University

The Federal Democratic Republic of Ethiopia has developed a number of comprehensive policies, strategies and programs for accelerated and sustainable economic development since it assumed power in 1991. Such Policies and strategies include The Agricultural Development Led Industrialization (ADLI) strategy, the sustainable development program to reduce poverty (SDPRP), the plan for accelerated and sustainable development to end poverty (PASDEP) and the Later Growth and Transformation Plan (GTP).²⁹⁵

By implementing this productive policies, strategies and programs, remarkable progresses have been made in various sectors in last two decades. In such way, this has been reflected in the area of urbanization especially in the development of Holata town. The Municipalities and administration of the town employed different policies and regulations to create conducive environment for all sector including Urban Green infrastructures, facilities, policies and regulations on investment, industry, and urban planning. One of the base of this is the Holata town Government payed attention in governing of land to facilitate for urban investment, houses, real states, Institutions and others so as ready for transferring land in to the needed purpose. The careful managing of open space, environmental management, planning budget income with the stake holders is part of this factors. In this, the issue which is not to be forget is the role of private sectors. They have the share of key play makers in Holata's urban and economic development.²⁹⁶

In addition to creating and providing employment, they are also being engaged in the design, construction, and maintenance of infrastructure and provision of services which in turn contributing to improvements and forward developments in the town. Therefore, Holata town Administrative office and others sectors were worked well to make Holata for the home of small, medium and large industries. In this, the Municipality provides water supply, roads, electricity and other infrastructural needs in the town in order to attract investors and prepared conducive environment. Generally, this all was supported by appropriate policies, strategies and proclamations in the Ethiopia and Holata town.²⁹⁷

Of Kashmir, Srinagar, India, 2018), P. 1-10.

²⁹⁵ Messay Mulugeta, “*The Need For Policy Frame Work For Urban/Peri-Urban Agriculture in Ethiopia*”: A Reflection (Article Text-2, EJOSSAH, Vol.IX. NO.1, 2013), PP. 100-101.

²⁹⁶ *Informants: Weizero Tsehay Zeleke and Girma Taye.*

²⁹⁷ Oromia Towns Forum, Holata Town, p. 41.

Since the establishment of independent Manufacturing and industrial office, by Proclamation, 199/2008 E.C, in Oromia and its Office begun to work in Holata Municipal Administrative office in 2018. The office is paying its attention towards to urban manufacturing and transformation of agriculture to manufacturing industry. In order to succeed towards to its mission, the peace and security is also maintain as a result of poeple's movement is an interacted. Therefore, in the town the police station is available and police force is mobilized.²⁹⁸

It is important to note here that, the unique character what makes Holata town is showing increasing center of development as an Urban area are such as Demographic Factor(as a result of increasing industry, which in turn created open chance for job or occupational changes), Governmental Policy(Facilitating and expanding social facilities such as development in transport, expansion of commerce, manufacturing industries, etc or other services in the town relatively not enough in neighboring areas and payed attention towards to improving the quality of life), the urban policy in offering investors(fiscal interest and availability of chance in interconnection to international market/trade or trade relations), Agro- ecological factor(Topography, air condition, climate ,land scape, soil fertility and others suitability for agriculture and industry), institutional factor(becoming center of various colleges, research centers such as HARC, Bee keeping, cattle breeding, seeds and cattle multiplications, parks, palace, or others those are not common at other areas), the initiation or particular attention of state trying to provide jobs for youths, encouraging micro-finance in addition to chance created from various governmental and non-governmental institutions.²⁹⁹

Further more, some informants raised that, Holata town is becoming the center of living for civil servants or employed workers as a result of relative security, renting house, inflation, transport services (option of assessing via Holata to Burayu , Dire, Katta, Asko and Via Holata to Finfinne Bus station), and relatively balanced prices of goods and services in the town. Generally in addition to the above situations, the ways government or stake holders stimulate of towns or high expenditure on town's infrastructure/services comparing to neighboring areas led to faster development relatively. In short, the researcher identified that there is infrastructural improvement,

²⁹⁸ *Ibid.*

²⁹⁹ *Informants: Adaba Gabayo, Daba Tafa, and Lamessa Tolera.*

socio economic Growth, rapid population growth and socio economic development. Besides this, the incomes of Holata town from various services or taxes are also important to fulfill in expansion of services in the town. According to Holata town public information office, the town is working in how to expand financial sources and collect taxes. For example, the Municipal Administrative bureau was collected the total of 59,715,416 birr in 2018³⁰⁰. Therefore, we can understand that town's income have been also showed increasing rate from year to year (as stated in table 5.6).

Year	Regular Income		Municipal Administrative income	
2011	6,573,439.20		7,058,560.30	
2012	10,503,166,.45		13,041,737.19	
2013	11,586,650.00		14,254,219.90	
2014	17,627,317,.34		19,725,621.17	
Year	Budget Plan	Result	Budget Plan	Result
2015	25,545,122.34	16,734,508	33,270,719	27,774,367
2016	32,599,766.00	32,375,949	32,090,456.20	38,824,301
2017	41,227,885	40,961,207	23,803,552	40,685,909
2018	40,426,533	52,303,260	30,610,921	59,715,416
2019		48,920,07.20	39,198,589.05	
2020		59,356,121.00	29,462,809.75	
2021		71,548,587.03	42,318,225.93	

Table 5.6. General Over view of collected budget in consecutive years.

Source: Oromia Towns Forum, Holata, p.15.

5.4.1. Holata town's Urban Planning and Land Management

As stated in Chapter one of the broad –based concept of urbanization, the transition, or development of any towns or cities may involving population, land use, economic activity and culture, or indeed any one of these. Thus, it is frequently used to refer to changes in land use/land management for specific areas (usually on the periphery of urban concentrations) as this land becomes “Urbanized” and developed for urban use. Therefore, any urban planning or policy, regulation, proclamations in the towns or cities is basing its existing land located or demarcated or action plan to be included in to urban areas.³⁰¹

³⁰⁰ Oromia Towns Forum, Holata, p.15.

³⁰¹ Asmera Bekele, “Impact of Urban Expansion on the Lively Hoods of the Peripheral Community”: *A case study From Holeta Town, Oromia, Ethiopia, (MSC, Thesis, Arba Minch University, August, 2018), p. 8.*

In this idea, due to urbanization and its governance is the process by which government and stakeholders commonly decide how to plan, finance, categorize urban land according to it is needed and manage urban areas. Where as the Municipal capacity to plan, manage, forecast/predict the negative or positive effect, and finance urban land is a fundamental component of effective urban governance and its chain with other sectors. Similarly, when we see the experience or gradual development of Holata in this context, it was officially given the status of town in 1948 which is placed on 1,550 hectares of land, in 1969 the town was clustered in to four kebeles with limited public services available with huge commitment with imperial mission and Holata entered in to new forum in 1995 by 65/95 proclamation and from 1996 on ward, it started to rule under the Town administrative system. According to a report from Oromia Institute of 2007, Holata town is increased its land and placed on 5,550(55.89 KM²) hectares of land and increased its Kebeles in to eight under Walmara District. Holata town became part of Oromia Special Zone surrounding Finfinne/ Afan Oromo: *Godina Addaa Naannawaa Finfinnee*/In Oromia Regional state, that was created in 2008, and at the same year Master plan for the town was prepared. To day this town has received a remarkable attention From Oromia Region, Urban planning management, and consequently become one of the major town included in urban reform program and administered by the special zone of Oromia Surrounding Finfinne.³⁰²

Current day, during this study is conducting, Land included in town as urban area increased into 6185(61.85 KM²) hectares and categorized in accordance of their use (See Table: 5.7.)

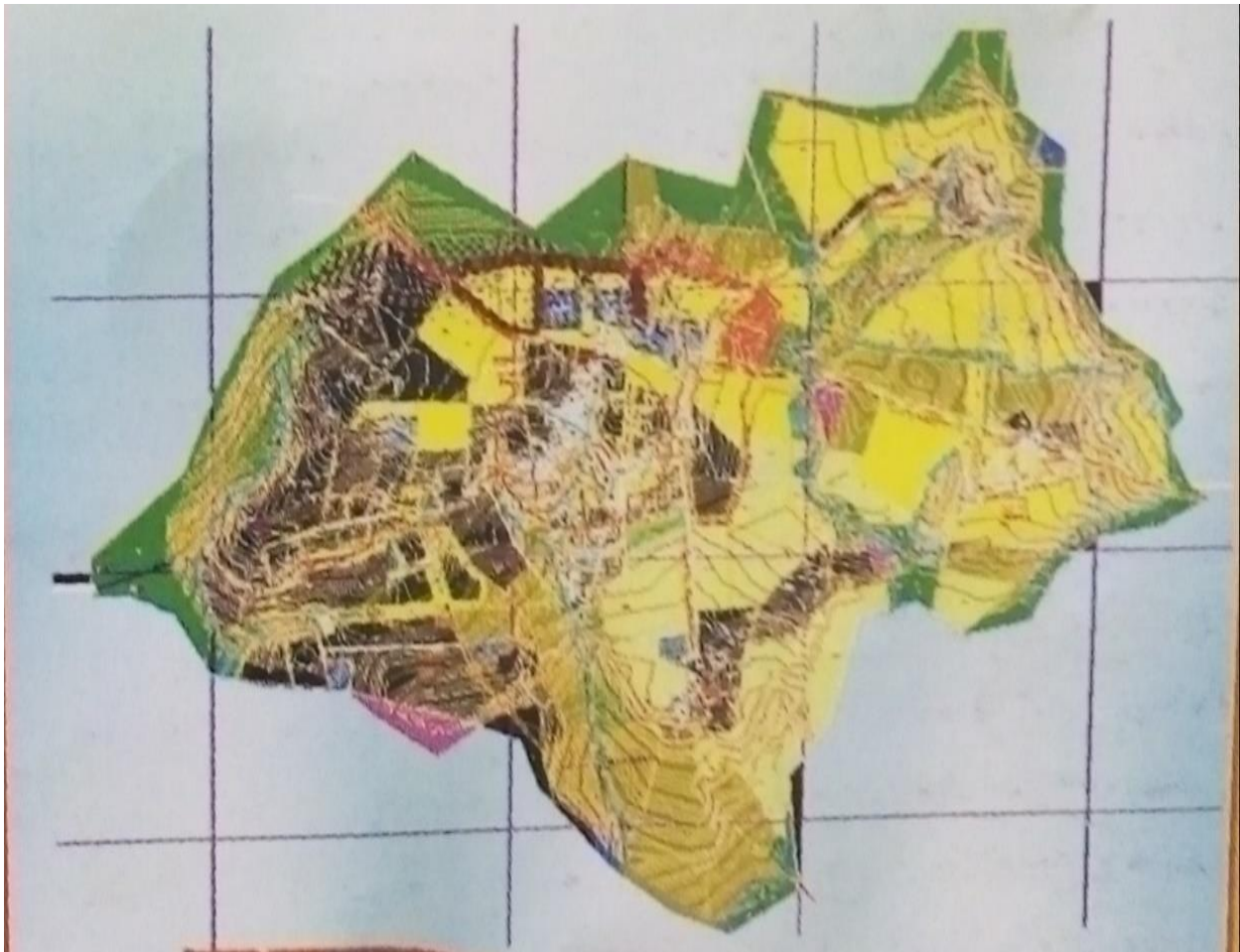
N^o	Propose land use	Area(Hectares)	%	Remark
1	Residence	1645.21	26.6	
2	Commerce	92.78	1.5	
3	Service	705.09	11.4	
4	Administration	12.37	0.2	
5	Industry	309.25	5.0	
6	Road and transport	1218.45	19.7	
7	Environmental sensitive area	2201.85	35.6	
	Total Area	6185.0	100%	

Table 5.7. The Urban Land management in Holata town

Source: The Socio Economic Profile of Holata Municipal Administrative Office, in 2022.

³⁰² Oromia Institute Report, 2007, Finfinne, Ethiopia; Documentary Film of Holata Town Part III, July, 7, 2010.

Since Holata town is close to the capital city, it is suitable for investment. That is why some of investors have future plan to invest in the town. In general, land is the determinant natural resource as well as it is one of the criteria which served as investors' attraction and it needs careful protection or conservation. Therefore, in the process of preparing urban land and transferring to Investment areas and to others, it needs careful planning, governance, management which should be fitted in challenges of land. To derive into practical work, The Holata town Urban Land Management formed in 2005 E.C and entered in to its practical work starting from registering of Holata Town land and protecting it. In this, modernizing urban land is one of the priorities given to this sector and ordering of pre-Land Holders files. The preparation of Modern planning is also part of their mission.³⁰³



*Figure 5.5. Holata Town Urban new planning of Land Structure or Frame Work
Source: Holata Town Urban Land Management office, 2022.*

³⁰³ Oromia Towns Forum, Holata town, p. 29.

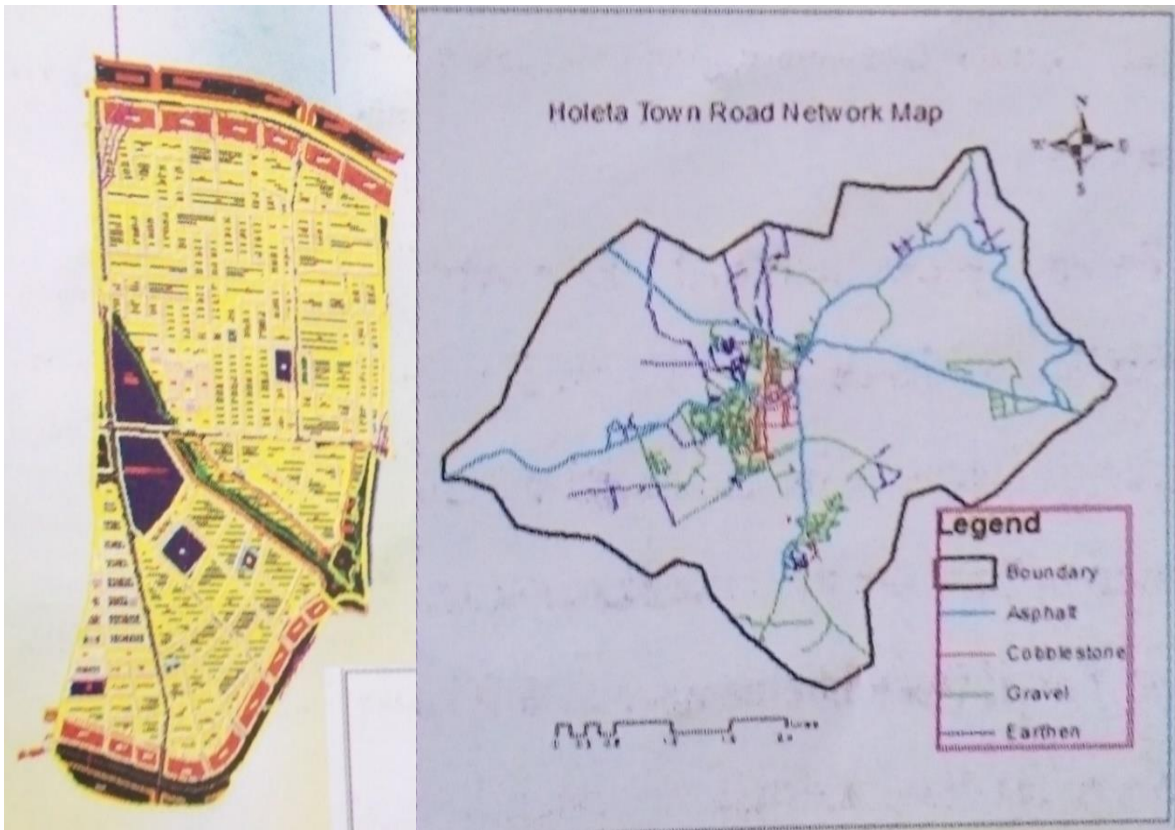
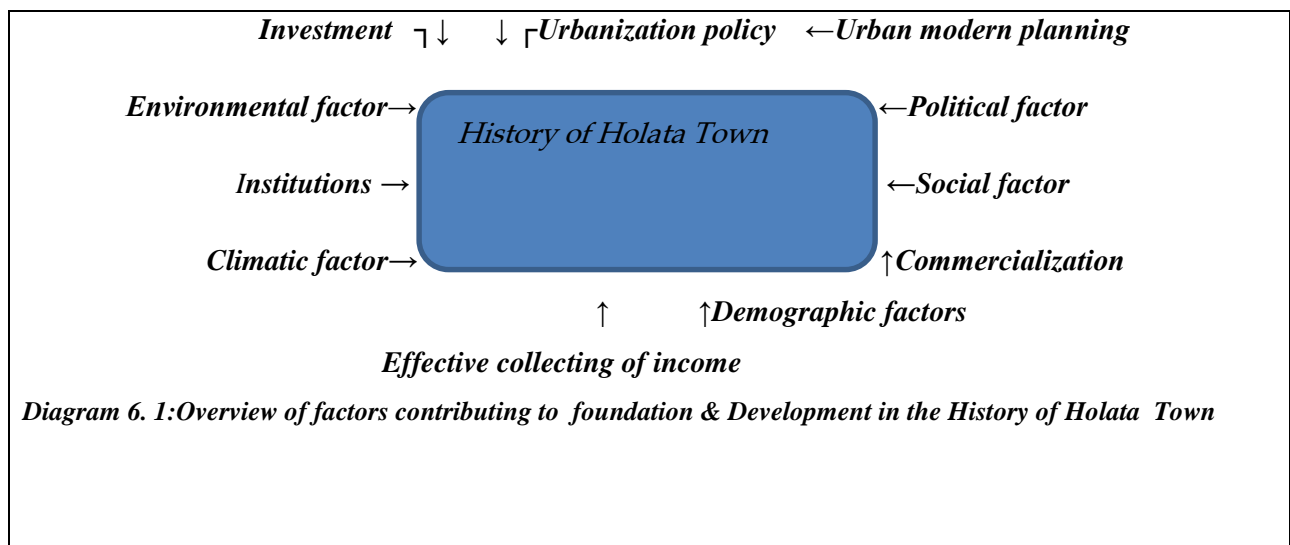


Figure 5.6. Urban new Model plan and Road Network map of Holata Town

Source: Holata Town Urban Land Management office, 2022.

The following Diagram 5.1 Is the summary of directly or indirectly played its Historical role in foundation and Development of Holata Town from its Foundation to the present.



5.4.2. Urban Expansion and Its Impacts in Holata Town

According to informants reflected their ideas, there have been the loss of their farm land by expansion of urban land in Holata town resulting dis satisfaction among the communities. This was as a result of inadequate follow up of expansion expels valuable form land around Urban Centers and it can causes opposing conflicts among program implementers and expropriated farmers from their original Land. So that, the problem of Managing Land integration in to urban area is causing difficult situation because of continuous Urbanization affecting communities dwelling in their productive land and reducing the amount of production and forcing the number of family members to urban centers in need of job opportunity.³⁰⁴

So that, by understanding the idea of Informants, the Author of this study also commented that, Communities around Holata town should have get Legal information when ever their land to be needed or to be taken off for public use in Urban Development and awareness creation to be payed attention so as to be displaced or substitution/compensation of land based on agreement. In fact, government proclamation N0.455/2005 and Oromia Regional State proclamation N0. 130/2007 under Article 6 stated that “Any Individual or organ whose land holding is taken for public uses shall have the right to get compensation for his properties and benefits lost before hand. In this, even though there is no replaceable land for them, balanced compensation for rehabilitation must be paid and then expropriation is practicable through compensation.³⁰⁵

For instance, in order to reduce urban challenge and continued the Town development such as Holata, there should be changing this policy in to practice. Due to the country general has urban development and or urban expansion policy and strategy which highly concerns to the way of achieving the sustainable urban Physical, socio-economic and technological development. It is clear that, urban administration have the power to expropriate land or urban Land holdings for public purpose where it believes to be used for a better development project to be carried out by public entities, private investors, cooperative societies or organs.³⁰⁶

³⁰⁴ Asmera Bekele, Impact of Urban Expansion on the Lively Hoods, p. 74; *Informants: Wäyzäro Tsehay Zeleke and Alamayo Darribe*

³⁰⁵ *Ibid.*

³⁰⁶ *Ibid.*

However the general concept is how to work on the acceptance of expropriation for public is taken in to consideration in parallel to preparing new plan on Urban Land, which is also the backbone of holder's life already located or newly including in to urban area. Finally the idea to be taken in to consideration in the Holata town during this study is conducting is the problem of land Occupied by different flower farming Located in Tullu Harbu and Burka Walmara which is 108 hectares, but without any work. Till now, it left without use or investment activity at least for ten years and either returned in to Stoke of urban land nor returned to pre-land holders but occupied by investors as investment land. It need continuous management solution in the town according to informants of the area.³⁰⁷

³⁰⁷Oromia Broadcasting Network(OBN): '*Caayaa*' Program,(Qophii Gaaffii fi Deebii Kantiibaa Magaalaa Hoolataa Aadde Tsahaayi Zallaqaa waliin godhamee fi Komii jiraattota Magaalaa dhimma Lafa hin misoomin hafanii) at 2:30 to 43:30 AM , date of 9/8/ 2014 E.C (when TV program offered Wäyzäro Tsehay Zelleke ,Mayor of Holata Municipal Administrative office , to Answer the communities dis-satisfaction about Holata Town's Urban Land And infrastructures.

Conclusion

The study generally discussed about the word “Hoolataa”, which is important to refer its root behind. The long been Irrecha celebration during *Irrecha* River at this place and peoples said together “Hoo-lataa”, meaning take it olive green grasses which is symbol of magnificent and prosperity. The inhabitants of Birbirsa Siba, a Land of Siba Mandalo during the occasion of *Irrecha* ceremony was the area where they came together and perform the *Waaqeffanna* Tradition. Centuries before this place, people used together to offer blessing and forward to each other the New Year wishes. Due to this occasion that the River is also called as Holata River. So that the name became a common and in short ‘Hoolataa’ and hence the writer also used as Holata. Actually, the heart of Holata town’s foundation was Birbirsa Siba kebele and became an administrative center of Menelik in 1894 and then after fifty four years Holata got its municipal administrative system in 1948.

Above all, this history identified with theme such as Urbanization by discussing the general trend of Holata’s Development as it is one of the towns existing in Ethiopia starting from definition of Urbanization. Even if several researchers stated in their discussion in various ways and many recommendations, there is no common definition on this issue. On the other hand, the Nature of Urbanization in Holata Town in the over view of Historical Context of Urbanization and expansion, is not some what unique, rather it may be similar or different in some extent. Comparing the history of urbanization in some towns of Ethiopia and others, the history of Holata town has its own basic feature. It combines three elements which other urban centers in Ethiopia combines or not. The emergence of Holata town as an urban center was not a recent phenomenon and resulted not only from the introduction of factories and other large scale business organizations which lined the development of urban infrastructure transformed the area from rural to urban setting but also the nature of Urbanization in Holata town has three dimensions.

In short, are the idea about the History of Urbanization of the Holata town are, first, it was an Urban Center that built on an indigenous beginning. Hence, it is clear that the society of the area are known by having their own political, social, and economic way of life and had been settled in this area where they also long been practiced Irrecha ceremony at Holata River that is locating in the town present day. Second, it emerged as a chief center of Menelik II palace and served as his administrative center since 1894, because of its climatic comfortably, hence named as ‘Holata

Gennet'. Generally speaking, the subsequent years of Menelik II expansion saw the establishment of urban centers like Holata town mainly serving as administrative outposts and the increasing population settlement around the palace. The relative advances in communication and transportation inspired it. Thirdly its growth and internal character came to be closely interlined with establishment of different institutions. Therefore the historical foundation and development of Holata town generally felt into its indigenous beginning, it became the political center of Menelik as well as the subsequent development followed it and finally coincided with the establishment of different institutions which combined with Topographic area, Air condition, and the urbanization policy that played its role to make Holata the increasing center of development as an Urban area.

In this work, an attempt was also made to understand in Historical context of the social, political, economic, development of Holata Town from its foundation to 2018. To do this, a discussion of their life of Tulama and General Oromo ethnic group incase of their cultural, traditional practices, and socio-economic development that had been developed long years ago is undertaken. Therefore the societies formerly settled around this place came to have its own historical role which followed by the coming of Menelik and the opening of various institutions.

Among the main institutions opened in Holata, the Military Academy was the earlier military training center in Ethiopia which was opened in 1934 in the former Menelik old palace. In many cases, what is unforgettable by current generation is the cadets trained in this school those have many cases played their historical role in our country, above all during Italian invasion in 1935-1941. The early training cadets were scarified either in group or individually. Among some of graduates, such as Brigadier Kifle Nasibu, Commander Nega Haile Sellasse, General Mulugeta Buli, Ababa Tefari, Aman Abdo, Aseffa Areya, Esayyas Gabre Sellasse, Mengistu Neway, Colonel Mengistu Haile Mariam, Colonel Belay Haileab, General Taddesse Birru, Major General Abdisa Aga, *Weizero* Senedu Gebru, Lieutenant Meshasha Gebru, Tsige Meshasha and others. Some of them were early founders of *Black Lion* Organization and continued the struggle against Fascist occupation in different areas of Ethiopia including in Holata and some later able to lead our country like Mengistu Haile Mariam and Aman Abdo.

Like wise, others such as Institute of Agricultural Research center was also opened in 1966, which played its pivotal role through agricultural development and participated in humanitarian support

around and in the town. Additionally, there are also various institutions, research centers, investment areas, and others those shared their historical role in the development of Holata town. During 1941-1974 Holata showed some progress incase of socially, economically and politically, even though there was feudal exploitation. The 1974 revolution abolished the feudalists and chika-shum institutions and replaced by new forms production and land policy was reformed.

Then after the land reform, Holata show significant growth by urban standards. After 1990s, Holata became among one of the faster developing in Oromia special zone surrounding Finfinne. Currently, it became the center of investment such as floriculture found in Shewa zones, above 20 that are begun operation were situated in Holata area. Due to it is vey close to the capital, it makes convenient for export market. It is also suitable for eco-tourism and modern agriculture that is why it is becoming the home of small, medium and large scale industries, real state, apple farm, diary farm, animal fattening, Milk, bee keeping, poultry and more are major areas of investment potentials in the agricultural sector.

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List of Oral Informants

N0	Name	Age	Sex	Place of Interview	Date of Interview	Remarks
1	Ato Adaba Gebeyehu	38	M	Holata	10/8/2014	He know about Holata Research Institute and still employed in this institution.
2	Ato Adugna Chaka	55	M	Holata	30/12/2014	He Knew about Early Schools started in Holata.
3	Ato Alemayehu Darribe	42	M	Holata	18/12/2014	He narrated about History of Old Regimes and their feudal exploitative mode of production, He was served in various schools and graduated MA-in History and well experienced one in Holata town tourism office.
4	Ato Alamu Beyene	41	M	Holata	10/11/2014	He knew the background of the word Holata and Gennet
5	Ato Aseffa Birhane	65	M	Holata	19/9/2014	He was a long year service in some sectors of Holata and knew well about Patriotic resistance, Kabbada and Colonel Hailu Reggasa's Struggle around Holata and its vicinity.
6	Ato Bayecha Hunde	80	M	Metta	1/5/2014	He was an elder of Metta Wolkite and knew about the battle of Dalata Wolkite between Kabbada and Italy
7	Ato Bekele Fufa	38	M	Goro	22/12/2014	He heard about Kabbada Buzunash victory at the battle of <i>Dalata</i> and <i>Goro Mako</i> from His father and shared with me.

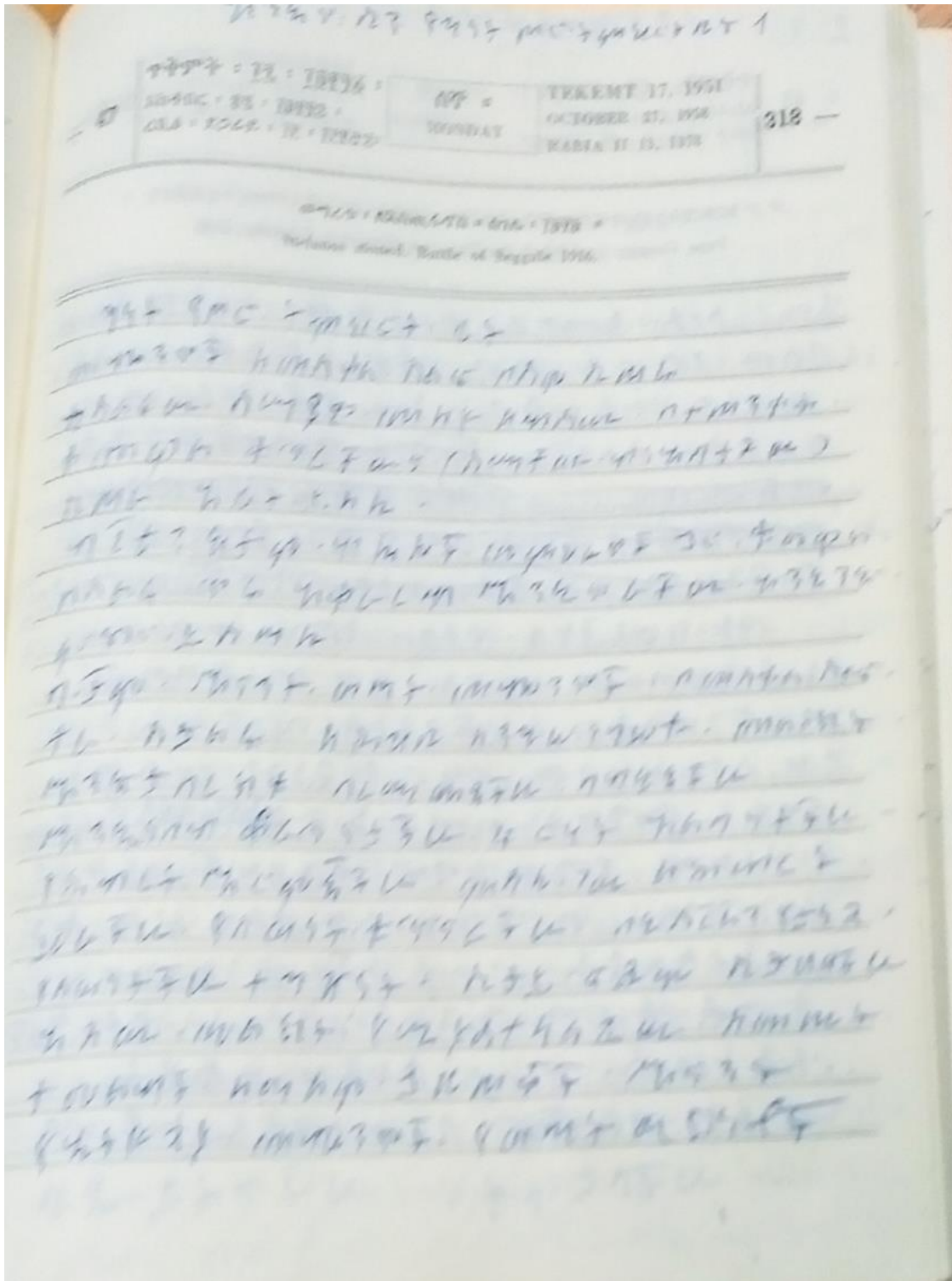
8	Ato Boki Robi	37	M	Goro	10/8/2014	He Heard the activities of Patriots in Goro Mako from His father.
9	Ato Chala Kabbada	58	M	Goro	22/12/2014	He Knew Very well about Kabbada until suicide himself at Ejere in 1972
10	Ato Daba Tafa	42	M	Wolkite/Meettaa	6/8/2014	He had graduated MA-in Afaan Oromo who collected wrote well about traditional songs in society of patriotic war in Western Shawa and Holata.
11	Ato Dagu Gurmessa	56	M	Holata	17/12/2014	He knew about the background of Health institutions in Holata
12	Wäyzäro Darare Midagsa	37	F	Holata	18/08/2014	She was one the active professional in Holata Town Tourism office and told shared the her idea about the problem Debra Gennet church to facilitate for tourism because it is locating in Military Academy
13	Ato Desalegn Hordofa	86	M	Wolkite/Metta	28/12/2014	He was an elder of Metta who attended the Menagesha Meetings about tax collection.
14	Ato Desta Kabbada	35	M	Holata	18/09/2014	He was well aware of that about current budget appropriating by Holata Municipal Administrative Office to urban facilities per year.
15	Ato Dereje Birbisa	36	M	Meettaa	12/08/2014	He is conducting Research on urban Expansion in Holata and knew well about growing fast of the urban area.
16	Ato Dida Dabale	45	M	Holata	17/12/2014	He knew about Holata's speed of development since Takale Uma was its Mayor(Käntiba)
17	Wäyzäro Fikir Taddesse	39	F	Holata	18/09/2014	She knew how tourist centers were facilitated and studied in Holata Town as well as still working on Tourism office

18	Ato Gadisa Abdi	46	M	Holata	19/09/2014	He knew about the level of Holata ten years ago and its scoring faster development
19	Wäyzäro Gennet Aseffa	46	F	Holata	30/12/2014	She knew the early schools in Holata and currently vice administrator of Holata Town Education Office
20	Ato Getachew Kabbada	52	M	Holata	30/12/2014	He knew well about the Word Holata and its Derivation
21	Ato Girma Taye	41	M	Holata	18/9/2014	He knew about Born free park in Holata town and its animals.
22	Ato Hailu Damesa	72	M	Wolkite/ Meettaa	28/12/2014	He knew of Dejjazmach Kabbada Buzunash's activities in Holata, <i>Menagesha</i> , <i>Goro Mako</i> , <i>Dalata</i> , <i>Meta Robi</i> and <i>Gindeberet</i> against Italy.
23	Ato Lamessa Obsa	68	M	Wolkite/ Metta	12/10/2014	He was an elder of Metta who attended the meetings of Patriots, the underground preparation against Italy. He was also knew about the kinds of taxes during HaileSELLASSIE and Derg Regime
24	Ato Lamessa Tolera	45	M	Holata	10/9/2014	He knew about Road And Urban Plan in Holata town
25	Ato Lamessa Wayessa	63	M	Holata	28/12/2014	He was one of the young peasant followers of Kabbada Buzunash, Colonel Hailu Raggassa and Tadasa Buru in Meta area and Holata battle
26	Wäyzäro Magartu Wakgari	38	F	Holata	18/9/2014	She was professional employed in tourism site of Holata Town Tourism Office and tour areas
27	Ato Mitiku Abdeta	46	M	Holata	18/9/2014	He knew about the importance of tourism sites in Holata's Development until today.
28	Ato Neguse Mulugeta	62	M	Holata	30/12/2014	He was a member of the army in Holata Military Academy and Well experienced, even for Seventy years service, as well as he knew the back ground of the Academy

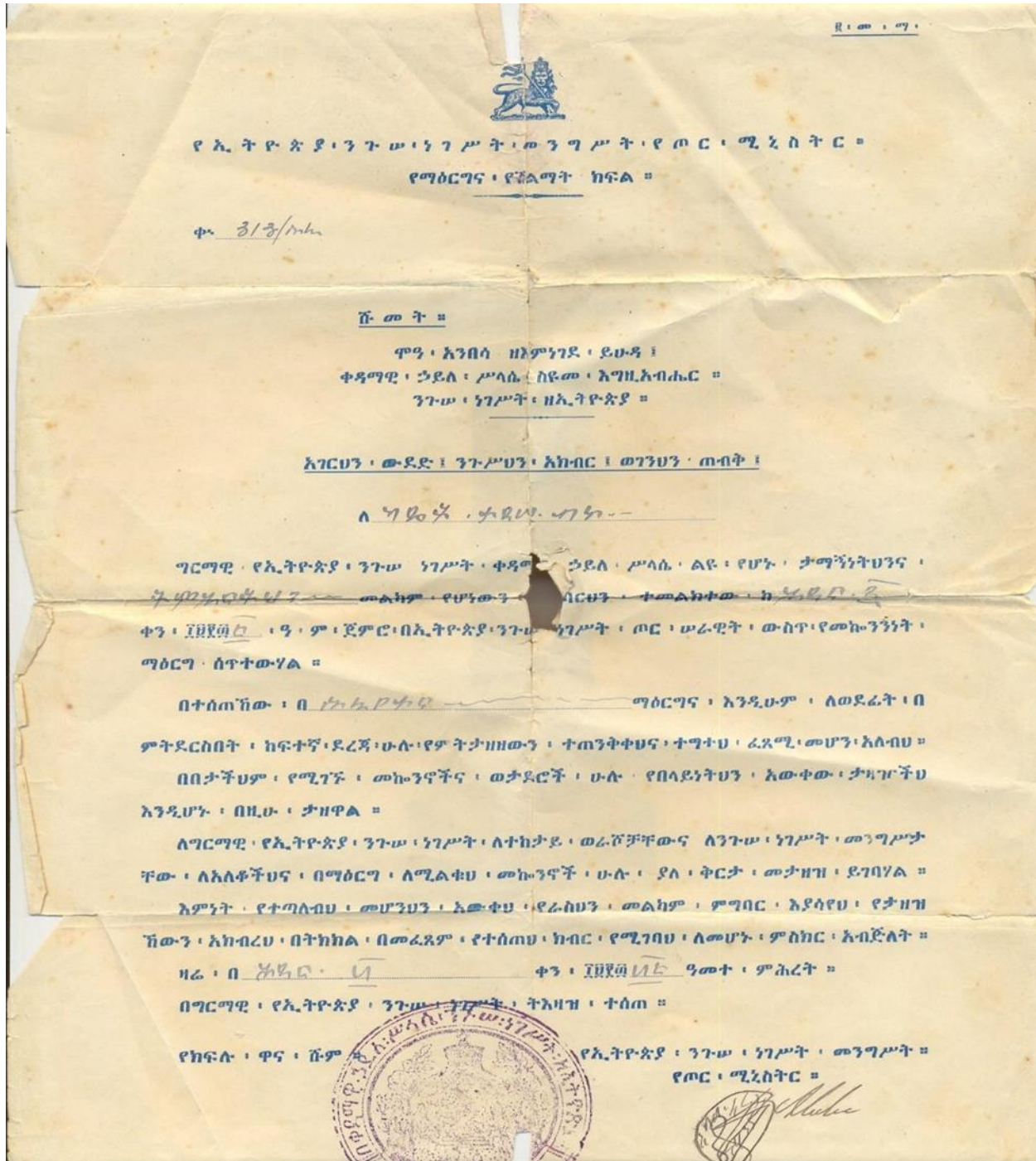
						because, its camp was surrounded in to his families' land.
29	Ato Obsa Daba	33	M	Minare/ Metta	7/8/2014	He was well informed about patriots from his father, about their tactic and crossed around Minare to Holata via Mogor River from Selale through secret Collaboration with society in the forest.
30	Ato Shallama Kabbada	38	M	Ada'a	12/10/2014	He knew about patriotic resistance against Fascism around Ejere, Olan Komi, Ada'a Barga and Holata because of his father involved in it.
31	Ato Sharew Fayisa	36	M	Dalata	17/9/2014	He Knew the battle of <i>Dalata</i> , and Family background of Kabbada Buzunash as well as educated in Holata school, present day MSC graduated one
32	Ato Shimallis Abera	48	M	Holata	30/12/2014	He was a well informed Holata Education Office Informant and educated in Holata School and knew its historical development since 1936.
33	Ato Tamiru Tesemma	37	M	Holata	22/11/2014	He was graduated in History and knew well about Menelik, Hailesellassie and Derg era around Holata Town
34	Wäyzäro Tsehay Zeleke	41	F	Holata	18/9/2014	She knew the problem existing in Holata and how government is solving it for sustainable development.
35	Wäyzäro Turunash Jira	42	F	Holata	19/9/2014	She has gathered information and prepared Socio economic Profile of the town as well as she knew about economic advantage from tax the leading Holata's faster growing.

Appendixes

Appendixes -A, About Holata Military Academy



Appendix-B promotion and rewarding Certificate Given for Taddesse Birru After his Graduation of Holata Military School



Appendix-C Promotion letter given to Brigadier Taddesse Birru



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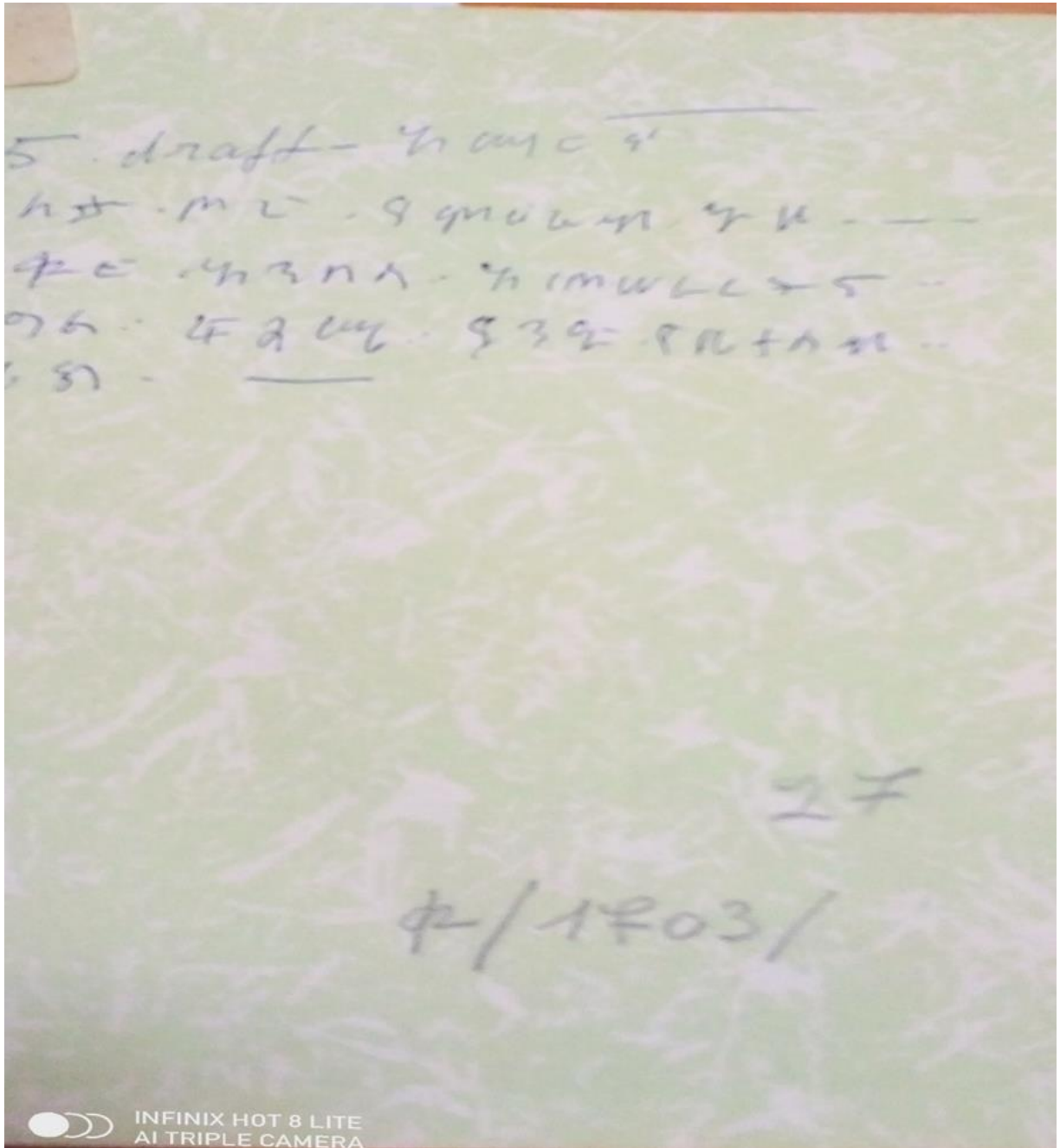


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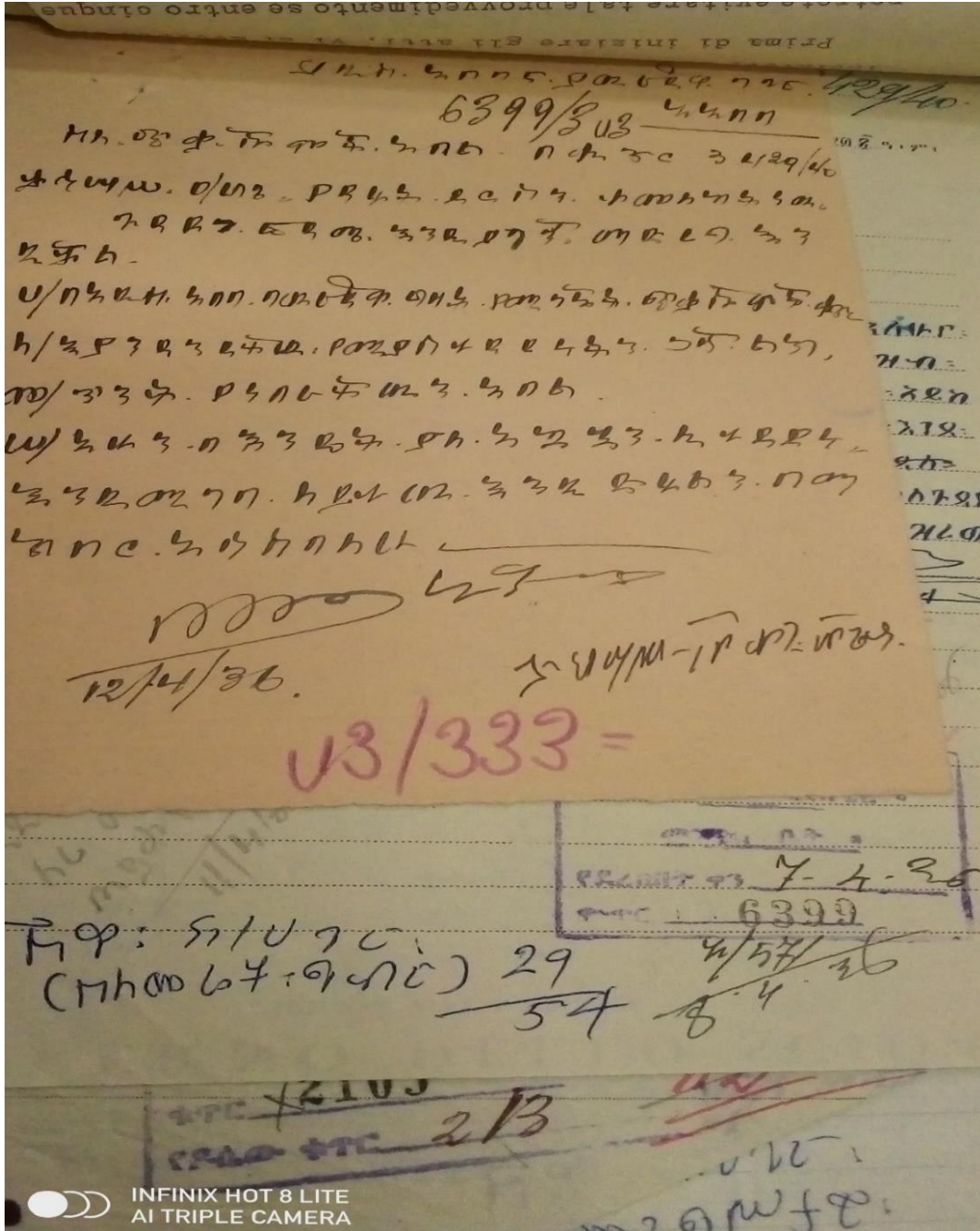
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Appendix -D, About Holata War with Italy, The Formation of Black Lion organization and the end of Struggle (1936-1941)



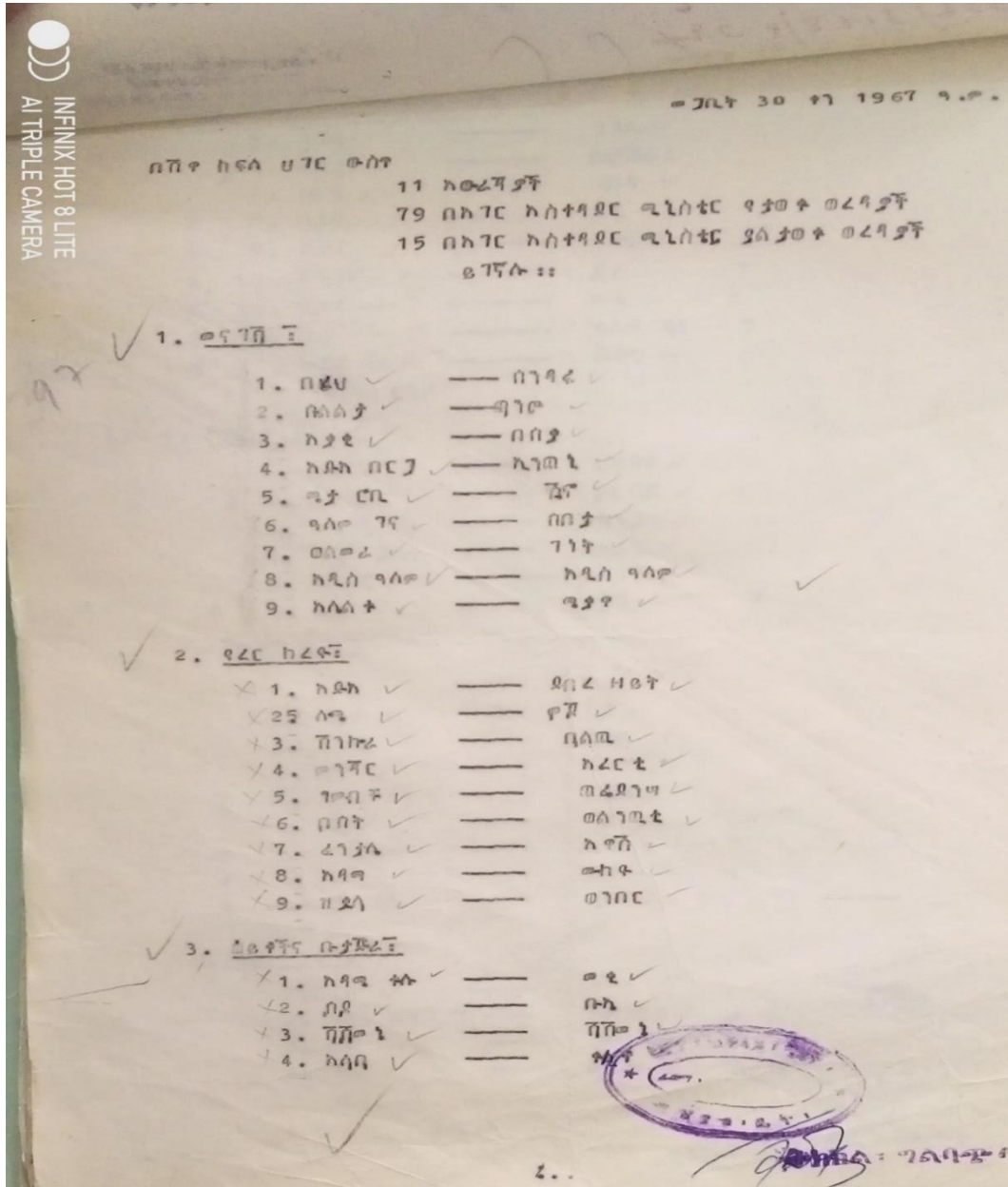
Appendix-E- About Tax Collectors during Feudal system



Appendix-F, About Asrat Collection

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Appendix-H, In 1967 Holata was under Shawa, Menagesha Awraja and Walmara District



Appendix-K, example of Postal service during Hailesellase Regime



