DEBRE MARKOS UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF HISTORY AND HERITAGE MANEGEMENT

A HISTORY OF QUARIT *WÄRÄDA*, 1941 TO 1991

BY

KASSAHUN WORKU AHMED

MAY, 2025

DEBRE MARKOS, ETHIOPIA

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ADVISOR

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A THESIS SUBMITTED TO COLLEGE OF SOCIAL SCIENCE AND HUMANITIES OF DEBRE MARKOS UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN HISTORY

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APPROVED BY BOARD OF EXAMINERS

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Key to Transliteration System

In writing Ethiopian names, the following transliteration system has adapted to write this thesis.

i. The seven sounds of the Ethiopian alphabets are represented as follows:

1st	በ = Bä
2nd	ቡ = Bu
3rd	ቢ = Bi
4th	ባ = Ba
5th	ቤ = Bé
6th	ቦ = Be
7th	ቦ = Bo

ii. Palatalized sounds are represented as follows:

ሸ = šä

ቸ = čä

ኘ = ñä

ጀ = jä

iii. Glottalized Sounds are represented as follows:

ጠ = tä

ቀ = qä

ፀ = çä

iv. Germination sounds should always be indicated by doubling:

ታደሠ = Täddässä

ከበደ = Käbbäda

ዘለቀ = Zäläqqä

ገሰሰ = Gässässä

Abbreviations

ANRS	Amhara National Regional State
ARRA	Amhara Rural Road Association
BDU	Bahi Dar University
CSA	Central Statistical Authority
DMUAC	Debre Markos University Archival Centre
FDRE	Federal Democratic Republic of Ethiopia
HSIU	Hailä Selassé I University
IES	Institute of Ethiopian Studies
PAs	Peasant Associations
PMAC	Provisional Military Administrative Council
SC	Service Cooperative
SIDA	Swedish International Development Cooperation Agency
WARDO	*Wäräda* Agricultural and Rural Development Office
W/ro	*Wäyzäro*

Glossary

Abba	Local title given to an elder, a priest or a monk
Alläqa	Local title given for who served as head in Ethiopian Orthodox Churches
Ato	A civil title given to ordinary people, equivalent to Mr
Aṭbiyya-daňňa	Local judge
Awrajja	Administrative hierarchy below the province
Balabbat	An individual with the hereditary right to own *rest* land
Çiqa-šum	Village chief
Däjjäzmač /Däjjäč/	A military title below *Ras*
Däga	Zone with cold climatic condition
Fitawrari	A military title below *Däjjäzmač*
Gäbbar	Tribute paying peasants
Gaša	Unit to measure land, which is equivalent to 40 hectares
Gebber	Tribute
Grazmač	Commander of the left, military title
Gult	Hereditary right to collect tribute from *rest* land owners
Märigéta	A religious title given to the clergy who educate the liturgy
Meketel	An administrative unit next to *mesläné*
Mesläné	An administrative unit under *wäräda*
Näç-läbaš	Local *militia*
Qäbällé	Lowest administrative unit
Qäññazmač	Commander of the right, a politico-military title above *Grazmač*
Qés	Priest
Qolla	Hot climatic zone
Ras	The highest traditional title
Ṭäqlay-Gezat	Province
Wäräda	Administrative unit below *awrajja*
Wäyna-däga	Moderate climatic zone
Wäyzäro	Civil title given to married woman.

Yägobäz-alläqa	Village chief
Zämač	Campaigner
Zämäča	Campaign
Zämänä-Mäsafint	Era of the war lords

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First of all I would like to express my deepest gratitude to my advisor Setegn Getaneh (PhD) for his unreserved guidance and persistent correction of the draft of my thesis. Nevertheless his work load, he sacrificed his time in giving constructive ideas until the end of my work. The comfort I felt after I met with my advisor gave me a bright path to attempt to do such historical research without anxiety and it is incredible for the successful completion of the study.

I would like also to express my heartfelt thanks to my informants for their cooperation and willingness provide me what they know about the town and helped me to cross check from other informants, even through telephone for their friends.

I would like to thank Ato Mäkuanent Wärkenäh, *Ato* Mulugéta Šaräw and *Ato* Solomon Bäqqälä for their help through identifing possible informants in the town, selected *qäbälés* like Wäybäyeñ and Gännät-Abo and other nearby areas to I have got lucrative information about the *Wäräda's* history under study. And I would like also forward my deepest gratitude for *W/ro* Negesté for her positive contribution on the opening of Däbrä Marqos University Archive Center (DMUAC) by suppling basic related documents for my thesis.

I am also very much indebted to all my informants for the patience and cooperation they showed in providing me with what they knew about the historical developments of the *Wäräda* for the period under discussion.

Preface

This thesis aims to reconstruct a history of Quarit *Wäräda* between the 1941 Ethiopian liberation to the 1991 collapse of the military government. However, it is difficult in historical studies to separate the political, economic and social aspects of a *Wäräda* history and examine them one to another separately. Because these three important themes are together with to create a total image of one's *Wäräda* history just like the statement of 'two sides of a single coin'. Due to this reason, I strongly agree without these three themes, there is not complete history to reconstruct the historical studies of a *Wäräda* history and other related issues. Therefore, the better approach is to examine these themes inclusively. That is why I selected a history of Quarit *Wäräda* from 1941 to 1991 as a focus of my thesis.

Several factors motivated me to select and write my thesis on Quarit *Wäräda.* First, I taught ten years in Quarit. When I was there, I heard different stories about Quarit in relation to their bravery during the imperial period and the *Därg* regimes like the relation-conflict of the Agäw-Quarit peoples, the opposition of Quarit people, it resulted the war of Zendeb. In addition to this, the brave deeds of Gärämäw Wändawuk, one of the prominent patriotic leaders fought against the Italians and repeatedly victrious over the Italians in different historic places in Quarit and its environs. Second, when I was collecting various sources regarding Quarit, I interested to study for my B.A senior essay in 2013 on *A History of Quarit Town from its Foundation to 2008*. This situation initiated to me the power of doing a history of Quarit *Wäräda* in the future. Third, when I tried to find various historical studies in different themes written on Quarit *Wäräda*, there is not complete research about different themes. However, some efforts attempted to study the *Wäräda* by BDU Research Team, particularly Birr Adama watershade, and also some researches focused on agriculture. So, I wonder their great works of writings on the *Wäräda* in different field of studies that could be taken as a contribution. This means, those efforts are not sufficient but it will need another study. Because of this, I encouraged to fill the gap by myself to write the *Wäräda's* history. Fourth, B.A senior essay and M.A thesis follow their own different techniques and steps. Based on my B.A works as a turning point, I aroused my interest to study the history of Quarit *Wäräda* broadly, that means M.A thesis.

In dealing with this thesis, I have attempted to utilize available archival materials, published and unpublished works. I found some archival sources from Däbrä Marqos University Archival Center.

I was also collected oral source. For much of the period my information is almost entirely dependent on oral sources. It has proved to be an indispensable tool in the reconstruction of the history of the study area where written documents are scarce or nonexistent. Efforts have been made by a careful selection of informants and cautiously taking detailed notes and interpreting the information transmitted by oral traditions. To this end, I interviewed 43 informants who have different backgrounds. My informants include aged farmers, former government officials, and works in different offices.

Most of the materials used in this research were collected beginning from October 2015 at different intervals in Quarit *Wäräda* and other concerned areas. In all cases, an intensive process of investigating oral sources became the most important components of this research.

The thesis has four chapters, each addressing key elements of this historical journey. In chapter one, the historical background, the Italo-Ethiopian war and the patriotic resistance movement of Quarit *Wäräda* are treated and analyzed. Chapter two deals Quarit *Wäräda* from Liberation to Revolution, 1941-1974. It explores the Post-Liberation administration reforms of Hailä Selassé, taxation in Quarit *Wäräda* after 1941, the causes and consequences of the conflict between the Quarit People and the Agäws. Chapter three examines Quarit *Wäräda* under the *Därg* Period, 1974-1991. It explores the major reforms of the *Därg* vis-à-vis oppositions and different programs in Quarit *Wäräda* under the period of discussion.

The last chapter, chapter four is mainly concerned with the major socio-economic developments and cultural activities of the *Wäräda*. Social developments, particularly education, health, water supply, road transportation and communication were discussed in this chapter. Community based social and cultural institution which includes local and religious based institutions as well as socio-cultural activities.

In conducting this research, I faced different problems. The major problem was lack of available archival documents from the *Wäräda* Administrative Offices. No organized documents available there because they were either burnet, thrown, or stored somewhere else, during government

changes in the initial regime of *Därg* (1974) and EPRDF (1991) regime. In addition, some officials were not ready to show the where about of the sources. This shows how much government offices have little regard to keep archival materials.

The research also encountered several challenges, and security concerns in the study area, compounded by a state of emergency that hindered fieldwork. Moving from one place to another place was a very difficult task, especially to collect oral informants. Because much sources of the research is obtained from oral sources. These oral sources are the back bone of Quarit *Wäräda* to reconstruct its history.

Abstract

The main aim of this thesis is reconstruct a history of Quarit Wäräda from 1941-1991.The study covers the time from the liberation of Ethiopia and the restroation of Emperor Hailä Selassé I to power in 1941 until the removal of the Därg government in 1991. The restoration of the Imperial administration and the reforms that took place by the Imperial government in various fields, in connection with the administration and land related issues and the response of the peoples of the Wäräda to these changes will be the main area of concern. Besides this, the study points out taxation issues and views on security problems in the Wäräda. Moreover, the study attempted to assess changes and developments that the Wäräda had gone through during the military government. The Därg was interested to consolidate its power by taking different measures in the political and socio-economic conditions for the inhabitants of Quarit Wäräda. Besides this, the study has tried to address the coherent and reliable historical memo on the theme understudy on the stated period, both primary and secondary sources were properly utilized as far as possible. The primary sources used for this study include both informants and archival sources such as letters, minutes of meetings, proclamations and reports. Scholarly works such as books, articles of academic journals, senior essays, theses and dissertations are basic secondary sources which can be part of this study. The available sources are checked and rechecked to avoid illusions on the study points. Needless to say, the current situation of the civil war particularly in the study area and in general the Amhara region, in the course of collecting data is a great challenge.

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CHAPTER I

HISTORICAL BACKGROUND

This introductory chapter of the thesis will try to survey the geographical setting of Quarit *Wäräda* and major political, social, and economic developments of the region where modern Quarit *Wäräda* is founded before the twentieth century.

1.1. Geographical Setting

The social and economic interactions and activities are practiced in specific geographical setting. Geographical settings are one of the main determinant factors for the social and economic interactions. The preliminary geographical information about the area of study is very important because it is the main factor for the productivity, types of crops, kinds of animal husbandry and the way of the life of the people.[1]

Geographically, Gojjam is a very large area and that located in the north-western parts of Ethiopia. Because of its large size of area coverage and surrounded by the Blue Nile River, it is what we call commonly known as the "Ethiopia's Blue Nile Province." Its geographical coverage reached about four-fifths of the total area of the country.[2]

In terms of the earliest geographical limit of Gojjam is concerned, most specifically on the western boundary territorial limit, different scholars viewed differently, that means, there is no a common agreement among themselves. However, during the medieval period, the territorial area of Gojjam was included the Blue Nile River and extended from the Lake Tana region in the north, eastern and southeastern directions. But it is not clearly defined the territorial limit of Gojjam in that period. Moreover, from the seventeenth to the twentieth century onwards, the name Gojjam was clearly identified its geographical area dominated by those who the Amhara peoples.[3]

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[1] Zewdu Ashagrie, A Socio-Economic History of Däbrä Markos Town, 1936 to 1991, (M.A Thesis, Department of History, Jimma University, 2021), p. 1.

[2] Alula Yohannes, "A History of Dämbächa *Wäräda* to 1991," (M.A Thesis, Department of History, Addis Ababa University, 2011), p. 1.

[3] *Ibid*, p. 2.

From the beginning of the eighteenth century onwards, some writers stated that the western parts of Gojjam was bordered with Agäw Meder in the southwest and Quara in the northwest. In relation to this, Agaw Meder, during this period, was not politically organized state structure. It was bordered with Gojjam. When time is went, its territory was became the part of Gojjam.[4] However, various sources indicate that, the name "Gojjam" referred to different geographical areas at different times. Most of the historical writings conducted for the study attest that reference on the region was made as "Gojjam Proper" and "Damot."[5]

With regard to "Gojjam Proper" and "Damot", Abdusamad and Alula explained in their conducted researches indicated the areas which constituted. Accordingly, the then "Gojjam Proper" that constituted the present areas of Bičäna, Moţa, and Däbrä Marqos that extended to the Blue Nile. While "Damot" was made up of Western parts of Gojjam, which had two sub-districts, Däga Damot, and Qolla Damot.[6]

In generally speaking, Gojjam is situated in northwestern Ethiopia. The landform is characterized by great diversity and complexity. It has flat-topped plateaus, mountains, gorges, and plains. The altitude varies from 4000 meters in Çoqé Mountains to less than 1000 m in the Abay gorge and its western part. The Abay Gorge and the surrounding lowlands encircle the central part of Gojjam, which is dominantly a plateau land.[7] Until the reign of Menilik II, Gojjam was a kingdom. It was one of the four main bulky kingdoms that constituted historic Abyssinian Empire. During the postwar period, after 1941, Gojjam had seven distinct administrative sub-provinces: Agäw Meder, Bahr Dar, Bičäna, Damot, Däbrä-Marqos, Mätäkäl, and Moţa. The three sub-provinces of Moţa, Bičäna, and Däbrä-Marqos had been regarded as Gojjam Proper, while Damot refers to the area inhabited by the Damot people. Awi and Gummuz people have predominantly inhabited the Agäw Meder and Metekel Awrajjas, respectively.[8]

[4] Abdusamad H. Ahmed, "Trade and Politics in Gojjam, 1882-1935," (M.A thesis, Addis Ababa: Addis Ababa University, 1980), p.3.; Habtamu Mengiste, "Lord, Zega and Peasant in Eastern Gojjam, C.1976-1901," (M.A Thesis in History, Addis Ababa: Addis Ababa University, 2003), p. 11.

[5] Alula Yohannes, p. 2.

[6] Abdusamad, "Trade and Politics in Gojjam, 1882-1935,"…, p. 68.; Alula Yohannes, pp. 2-3.

[7] Temesgen Gebeyehu, "Gojjam (Ethiopia): peopling, Christianization, and identity," *African Identities*, (Bahir Dar, Ethiopia: Taylor & Francis, 2016), p. 1.

[8] *Ibid*.

Quarit *Wäräda*, the geographical entity of the study area, is found in West Gojjam Administrative Zone, in Amhara National Regional State. According to the post-1991 arrangements of the Federal Democratic Government of Ethiopia (FDRE), Quarit *Wäräda* is one of the eighteen districts established in West Gojjam administration Zone of the Amhara National Regional State (ANRS). The *Wäräda* is located southeastern part of West Gojjam Zone. It is also located at a distance of four hundred and ten kilometers northwest of Addis Ababa and two hundred and twenty-eight kilometers southwest of Bahir Dar. The *Wäräda* is not directly located in the main asphalt road that crossing from Addis Abäba to Gondär. It is a separated or pocket *Wäräda* that joined to the main road through Jega town, at a distance of forty-two kilometers in the south. Therefore, the *Wäräda* is not well connected to surrounding areas via the Addis Abäba-Bahir Dar highway which runs through it.[9]

Geographically, it is located at about 37°22'30" to 37028'00"E and 10030'00" to 11007'00"N of ANRS. It is bordered in the north by Yilmana Dénsa and Gongikolläla *Wärädas*, in the south by Jabitähnan *Wäräda*, in the east by Däga Damot *Wäräda*, and in the west by Säkäla *Wäräda*. Today, the administrative center of the *Wäräda* is Gäbäzä-Mariam. Thus, the *Wäräda* has good socio-economic interactions with the bounded neighboring *Wärädas*.[10]

The *Wäräda* in general is composed of 33 *qäbälés*, out of which 29 are rural *qäbälés* while the rest four *qäbälés* are towns. These rural *qäbälés* are divided into four zones called Ţalya, Ţelim, Enzägedem and Quarit for the convenience of administration and each of the zones contains four or more *qäbälés*.[11]

According to the *Wäräda* Administration Development Plan Statistics *Yäsera Hidät* Report in 2022, the total area of Quarit *Wäräda* is approximately 614.73 square kilometers or (61,473 ha) of which the low land that can be considered as flat land with gentle undulations comprises very small proportion, while the lions share is high land with a more broken topography dominated by steep slopes, ravines and high mountains. The high land is mostly located in the North East part of the *Wäräda*. In addition to this, the altitude of the *Wäräda* ranges between 1920 and 3000

[9] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aţäqalay Gäşeta Rerort," (Gäbäzä-Mariam, 2010 E.C), pp. 1-4.

[10] *Ibid*.

[11] *Ibid*; Quarit Wäräda Administration Office, "Yä-Quarit Wäräda plannena Lemat Buden Yätäzägajä Yä-Wäräda perofayl," (Gäbäzä-Mariam, Yäkatit 2015 E.C), pp. 9-11.

meters above sea level. The topography of the *Wäräda* is largely characterized by mountainous (25.59%), rugged, mainly ups and downs (44.73%), and plateau (29.68%), which are a crescent shape that runs from north to south west and the central part of the *Wäräda* is flat. The highest peak of the *Wäräda* is found at the northern part and the lowest in the southern and eastern tip. The highest mountain in the *Wäräda* is known as Adama Mountain, which is found in Fängäta *qäbälé* and its height is about 3533 meter.[12]

Furthermore, there are also different mountains are found in Quarit *Wäräda*, such as Gomet (in Gomet-dewaro), Wäsefé-dengay (in Wäybäyñ & Gomet-Dewaro), Deguna (Deguna-Lamgé, Denja-Ţiyon), Ambaw (Denja-Ţiyon), Amedamit (in çäfaqit Manqorquay), Mammit (in Ašäti Lébagädäl) and Dava in Dewaro & Bo'enqu *qäbälés*. But, within the exception of the highest peak, Adama Mountain, the height of the other mountains are not discovered (ND).[13]

According to the Agricultural Office Report of the *Wäräda*, the climatic condition of the area of the *Wäräda* is highly affected by altitude. Because of this impact of altitude, Quarit *Wäräda's* climate is divided into three agro-ecological zones: namely, *däga* (cold), *wäyena däga* (temperate) and *qolla* (lowland with relatively hot climate). Each zones of classification accounts 35.72%, 63% and 1.28% of the total area of the *Wäräda* respectively.[14] The *Wäräda* is, therefore, to a large extent characterized by favorable climatic conditions of the *wäyena däga*, the agro-climatic zone of Ethiopia. Its average temperature is 20.4ºc.[15] The temperature distribution of the study area is affected by altitudinal variation. Generally, due to its tropical location, there is low variation of temperature during summer and winter season that gave chances to produce different kinds of crops and rear different livestock to their population in the *Wäräda*.[16]

Ethiopia is endowed with abundant natural resources in its varied agro-climatic zones. The natural resources such as land, water, forests and other resources are fundamental to the survival

[12] Quarit Wäräda Administration Office, Yä-Quarit Wäräda Astädadär Lematena Eqed Statistics Yäsera Hidät Report, (Gäbäzä-Mariam, Miazia 2014 E.C), pp. 1-5.

[13] Quarit wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aţäqalay…," pp. 9-14.

[14] Ibid; Quarit wäräda Agricultural Office, "Yä-Quarit Wäräda Gebrnana Gäţär Lemat Wanna Yäsera Hidet Annual Report," (Gäbäzä-Mariam, 2014 E.C), pp. 3-8.

[15] *Ibid*.

[16] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Andand Tarikoč" (Gäbäzä-Mariam, 2014 E.C), pp. 1-6.

and livelihood of the majority of people living in rural part of Ethiopia.[17] Depending on the existing data, the maximum annual rainfall of the *Wäräda* is estimated to be from 1800-2000mm. The minimum rainfall is 1200-2000mm. And also the average rainfall is 1500-1800mm. This annual rainfall occurs mainly in the three summer months that are June, July and August. The *Wäräda* receives relatively higher annual rainfall, compared to other parts of the neighboring areas as such Dämbäça, Jabitähnan, Adét and the like. However, like most parts of West Gojjam zone, the absence of enough rainfall is not a problem for crop production and livestock rearing throughout the *Wäräda*. The climate and soil types of the *Wäräda* have made it favorable for cultivating various crops and growing vegetations.[18]

According to the *Wäräda* Agriculture and Rural Development Office, Quarit *Wäräda* has three types of soil. These are 35% is covered by black soil (vertisol), 45% is brown soil (vitosols), and 20% is also covered red type of soil. Furthermore, the nature of soils in Quarit *Wäräda* is appropriate for growing different types of crops and vegetations. Crops like cereals, vegetables and oilseeds. Whereas, regarding vegetation it can be classified into indigenous and abroad or imported trees.[19]

Quarit *Wäräda* is rich in natural resources. Before the second half of twentieth century, the region was renowned with different types of plants and was home to a variety of wild animals.It is possible to say that the most area of the *Wäräda*, including the fringes of the indigenous vegetation, covered by the dominance of eucalyptus trees. In line with this, eucalyptus tree is an imported tree those peoples of the *Wäräda* planted in their surroundings and farmlands. Within a short period of time, after five or more years, this tree has multi-dimensional purpose for the societies. Therefore, this tree is already known in Ethiopia in general and the *Wäräda* in particular. It is imported from Australia during the period of Emperor Menelik II (r.1889-1913). In the most areas of the *Wäräda*, however, this plant species has widespread acceptance. Although eucalyptus trees become the dominant vegetation coverage in the *Wäräda*, there are also small amount of indigenous trees can be seen with scarce density. Nowadays, these indigenous plant species are found in a very mountainous area, as well as they are limited in ancient churches and monasteries before the emergence of Quarit as a *Wäräda* level. These

[17] *Ibid*.
[18] Quarit wäräda Agricultural Office, "Yä-Quarit Wäräda Gebrnana Gäţär…," pp. 10-15.
[19] *Ibid*.

species, for instance, *wanza* (cordia africana), *gerar* (acacia *abyssinia*), *wäyra* (olea africano), and *yabäša ţed* (juniper) are some of the considerable indigenous plants. Different grasses also found in small proportion.[20]

According to my key informants, Daññaw Kassa and Mulu Ašagré, before the establishment of the *Wäräda,* the area was covered with dense forests of indigenous origin mainly acacia, juniper, bamboo and etc. Inside the forest, different kinds of wild animals sheltered, these included hyenas, tiger, lion and various types of birds. For a long period of time, those peoples avoided these animals to fulfill their basic needs, as well as scarcity reasons like they wanted to additional farmland by cutting down trees and for fuel consumption by making charcoal. Thus, this area finally became unfavorable environment. However, it is essential to point out that such trees are experienced in Quarit in very limited numbers. Majority of the indigenous tree species have been significantly reduced as a result of frequent cutting of forests for crop cultivation, for fuel wood, for making charcoal, and for the building of house fences. This great amount of clearing and burning of trees has led to serious soil erosion and environmental degradation in the *Wäräda*.[21]

In line with this, the former area of the *Wäräda* was established of high altitude area and surrounded by mountain and plateau, the area was easily eroded by natural factors such as rainfall, wind and other human being activities. The area has known and covered by juniper forest, which is still the dominant type of vegetation comparing to other indigenous species of trees that planted the circumference of the area before and after the emergence of Quarit as the *Wäräda* level.[22]

In terms of water resource, the *Wäräda* is endowed with large amount of water which includes six major rivers and other small streams that can be used for irrigation purpose. These major and other small rivers have covered 91.5% of the total amount of water in the *Wäräda*. The major rivers in the *Wäräda* are constituted Berr, Ţalya, Deguna, Haräge, Zäma, and Awura-Fängel. Most of them are used for irrigation purpose, those communities who are produced and generated their additional income, mainly for potato, onion and vegetables. Rivers like Berr and

[20] *Ibid*.
[21] Informants: Daññaw Kassa and Mulu Ašageré
[22] Informants: Gétačäw Gälaw and Mulu Ašageré.

Ţalya where they connected at a particular area known as Gänät-Abbo *qäbälė*. The combinations of these two rivers crossing different areas and places, *qäbälés* and *Wäräda*, they became one of the major tributaries of Abay, called Berr River. The volume of their water decreases at various degrees in the dry season and while increases their volume during the Ethiopian summer season.[23]

Quarit *Wäräda* is one of the most densely populated areas in West Gojjam Zone. Acording to the 2007 National Population and Housing Census Report, the total population of Quarit *Wäräda* was estimated to be 114,771 of which 56,767 were males and the remaining 58, 004 were females, and also about 4,750 were lived in the towns of which 2470 were males and the remaining 2280 were females while around 110,021 were in the rural areas. According to this data 54,207 were males and the remaining 55,724 were females.[24] The *Wäräda* was predominantly populated by Christian Amhara people for a long period of time. Therefore, the most dominant population of the *Wäräda* is ethnically the Amhara people. Amharic is predominantly spoken language and widespread acceptance throughout the *Wäräda*. Regarding religion, the societies are believers of Orthodox Christianity, which accounts for 99.92 percent of the total population. The remaining 0.08 percent of the people follows Protestant and Islam religion. [25]

In line with this, the Administration Office Development Plan of the *Wäräda* as indicated that, the total number of population size in the *Wäräda* in 2022/23 estimated to be 142712. Based on this data, about 69507 are males and 73205 are also females. Among the qebeles in the *Wäräda*, the highest population growth is registered in Gerarima *qäbälés*, where as in Bitärfo is also registered the smallest population growth.[26]

The main economic activity of Quarit *Wäräda* is agriculture in particular and the whole Ethiopian economy in general. Therefore, agriculture is one of the major economic activities of the *Wäräda*. Most of the peoples in the area were actively engaged in farming activities. Besides, livestock rearing has been common in the *Wäräda* due to the favorable climatic condition and

[23] Quarit wäräda Agricultural Office, "Yä-Quarit Wäräda Gebrnana Gäţär…," pp. 10-15.

[24] Central Statistical Authority (CSA), *Ethiopian Statistical Abstract on National Population and Housing Census Report,* (*Addis* Ababa*,* 2007), p. 25.

[25] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Andand Tarikoč" (Gäbäzä-Mariam, 2014 E.C), pp. 1-6.

[26] Quarit wäräda Agricultural Office, "Yä-Quarit Wäräda Gebrnana Gäţär…," pp. 10-15.

water resources. The inhabitants of the *Wäräda* were not limited only in crop production but also their economy is characterized by mixed farming that includes both crop production and livestock rearing.[27]

As stated above, in addition to agriculture, trade and trade routes have made significant contribution to the emergence of markets and towns as well as to the process of urbanization in Ethiopia over the last two millennia. This has been a continuous process and common phenomena all over the country. Since facilities for trade were the primary cause of the development of village communities in the town.[28] Trade is one of economic activities that supplemented agriculture in the *Wäräda*. Besides agriculture it plays a pivotal role in the history of the people of Quarit *Wäräda* particularly in the towns. However, around eighty-five percent of the people of the *Wäräda* are mainly dependent on agriculture while remaining fifteen percent of the societies employed by trade. The societies who participate in this economic activity, they have relatively better living standards than the others. In generally speaking, the trading activities throughout the *Wärädas* that created multi-dimensional purposes with the neighboring *Wärädas* such as Adét, Däga Damot, Säkäla and Jabitähnan by its geographical proximity. This in turn, strengthened the socio-economic interactions and cultural transformation among these and other *Wärädas*. Moreover, some traditionally marginalized groups of the *Wäräda* are actively involved in handicraft or cottage industry. These marginalized groups are leading their way of life doing the works of weaving, pottery, basket work, tannery, timber production and wood work.[29]

Crop production is the major agricultural activity undertaken in Quarit *Wäräda*. The main crops cultivated in the woreda are cereals and legumes with low occurrence of vegetables and fruit where water is or has been made available. The major cereal crops (maize, *ṭéff*, barely and wheat), pulses (faba bean, field pea, chick pea, and grass pea), Oil crops (Noug and linseed) constitute 57, 22 and 7 percent of the current cultivable land in the *Wäräda*, respectively. The remaining 14 percent is allocated to vegetables and spices. The dominance of the group cereals is highly significant in terms of the volume of production and the area of land under cultivation. The growing period for the main crops is subject to a unimodal rain system with erratic rainfalls during June to end of August and with a relatively cold spell during November and December

[27] *Ibid*.
[28] *Ibid*.
[29] *Ibid*.

months. Both cereals (except maize) and legumes are processed by animal power and stored in traditional containers build by tree fibre and clay. The losses during the processing and storage period are estimated to be between 10 to 30% of the total harvest. Agricultural produces processing or transformation processes are not practiced at village and *Wäräda* level. Most of the major crops are consumed by producers while a few are sold in local markets as they come after threshing. The major short comings of crop production are shortage of rainfall, shortage of cultivated land, erratic rainfall, crop insects, disease, drought and low level of modern agricultural inputs.[30]

Irrigated lands are mostly utilized in horticultural and fruit production being the main products various types of vegetables and spices such as Irish potato, onions, pepper, cumin and fenugreek. Horticulture and fruit products both consumed by the household and sold in the local markets. However, there is a room for marketable potential of spices, particularly onions, garlic, fenugreek, black cumin, white cumin and'dimbilal to the surrounding *Wärädas* and the regional capital. Thus, there is a high potential for specialization of spices.[31]

As far as the A&RD Office of the *Wäräda* informed, the irrigation systems are traditionally build and managed. Farmers having irrigation are not organised in associations to administer the use, distribution and maintenance of the irrigation system. The water use efficiency is poor. Though the geographical setting of the *Wäräda* has been rugged that is many ups and downs, the irrigation activities conducted in a certain area. The Agricultural and Rural Development Office give subsidies and short training program to the society how to they produce and develop their awareness. Thus, there is an enormous room for improvement, from the calculation of the available water and the needs of each farmer, to improvement of the farm irrigation system. Furthermore, it might help the producer in getting organised for other activities such as products and inputs marketing.[32]

Livestock production also considered as the vital agricultural activity of the *Wäräda*. Livestock considered as the important livelihood assets as they are used as sources of food, income and

[30] *Ibid*; Bahr Dar University, "Comprehensive Study on Research, Development and Management Interventions in Birr Sub-Watershed, Quarit *Wäräda*, West Gojjam Zone, Amhara National Regional State," (Research Team Report, 2011), pp. 22-23.

[31] *Ibid*.

[32] Quarit wäräda Agricultural Office, "Yä-Quarit Wäräda Gebrnana Gäţär…," pp. 10-15.

used as means of transportation. The total livestock population of the *Wäräda* comprises cattle, sheep, goats, donkeys, mule, horse, poultry and bee colonies. In addition, the distribution of livestock population is dominated by cattle and followed by sheep and goats. In the *Wäräda* cattle has a multifaceted benefit. Most importantly cattle provide draught power, milk, meat, dung as fuel and organic fertilizer, and serve as a live account which could fetch cash income when sold as a last resort and hides for sale and different purposes at home. Sheep and Goats are the second largest in population which indicates their importance for the household economy. The physical feature and topography of the *Wäräda* is also in favour of equines. Thus, livestock has several socio-economic benefits by improving the nutritional status of households, raising the household income, improving the productive assets and to cope up with shocks. Hides and skins could also help to earn foreign currency and to serve as an intermediate input to domestic leather industries.[33]

However, livestock production is carried out in a traditional and ineffective ways in Quarit. The animals are permanently allowed free-grazing over the communal grazing lands, which affect the growth and productivity of the forage. Additionally, the number of animals is normally far higher than what the pasture can maintain resulting in over-grassing and land degradation. There are neither industries that can serve as source of animal feed nor process livestock products in the *Wäräda*. Thus, the livestock productivity is impaired by shortage of feed, lack of grazing land, shortage of improved breeds, livestock disease, backward and traditional way of management system.[34]

Social services and infrastructural development of the *Wäräda* is very essencial from its foundation up to the present time. Basically, when we compared with the other *Wärädas* in West Gojjam Administrative Zone, Quarit *Wäräda* is poor and which is found in one of a pocket areas as stated earlier. Therefore, the *Wäräda* road network is limited to 204.588 km, of which 60 km is all weather Rural Roads and the balance goes to feeder roads among *qäbälés* that fall under the category of seasonal community roads and found more or less in bad condition. The north route joins the *Wäräda* capital with Adét and the south route with Jega. The total road network of the *Wäräda* gives the road density of 0.33 km/ km square and 1.23 km/1,000 people. There exist no

[33] *Ibid*.
[34] *Ibid*.

ARRA roads and tarmac road within the *Wäräda*. Every day around four passenger and three commodity carrying medium size vehicles provide road transportation services between Gäbäzä-Mariam, Fenotä-Sälam and Jega. However, the existence of pack animals (donkeys and mules) is high among the Quarit households the overall experience public transport service. As a result of this, the major infrastructural problem of the *Wäräda* is road transportation. Furthermore, the major reason is the prevailing topography and the lack of appropriate road or tracks within the *qäbälés*.[35]

Education plays an important role in the development process. Modern education helps to create citizens that can easily adopt new development interventions, keep their environment sanitary and properly manage household income. In addition, the availability of skilled and semi skilled labour could promote the proliferation of labour intensive industries. Education development can be measured in terms of the current literacy level, proximity to modern education service, school enrolment ratios, and other education quality and efficiency indicators such as pupil teacher ratio and student section ratios.[36]

In spite of the efforts of the regional state and *Wäräda* Education Office, access to modern education is entirely depends on public sector educational infrastructures in Quarit *Wäräda*. The role of private sector in both kindergarten (nursery schools) and primary education is totally absent. According to the 2014 E.C Educational data of the *Wäräda* Report, there are 34 first cycle (grade 1 to 4), 32 full cycle (grade 1 to 8) primary schools, 43 alternative child education centers, 25 satellite schools, 28 adult education centres and one senior secondary school (grade 9 to 12) and 3 junior secondary schools (grade 9 to 10) with 35,000 students of which 16,955 were males and 18,005 were females. Based on the the above data, there are 127 teachers in the *Wäräda*, of which 90 have a diploma and 37 have the first degree. Out of the 90 teachers with diploma qualification, 60 are females. Therefore, lack of a sufficient number of qualified teachers, class rooms and teaching materials are major problems of the education sector in Quarit

[35] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aṭäqalay Gäşeta Rerort," (Gäbäzä-Mariam, 2010 E.C), pp. 7-10.; Quarit Wäräda Administration Office, "Yä-Quarit Wäräda Aṭäqalay Statistical Bulletin", (Gäbäzä-Mariam, 2011 E.C), p. 4.

[36] BDU "Comprehensive Study on Research, Development and Management Interventions…," p. 14.

Wäräda. However, out of 37 teachers that hold fist degree, 28 are males the numbers of teachers with diploma were 228 and there were 106 with degree.[37]

In terms of health service in the *Wäräda*, there are one health center, 2 up-graded health centers, 7 health posts (attened only preventive medicine), 3 medium clinics (private owned), one lower clinic (private owned), and one rural drug vendor's shop, as well as there are 12 clinical nurses, 2 senior pharmacy technicials and 14 health extension workers personnels. Similarly, there is one animal health clinic and there are two doctors in veterinary medicine. As a result, there are numerous kinds of infectious/contagious diseases affecting the population. The ten top diseases that jeopardize the health welfare of the *Wäräda* population are malaria, tuberculosis & all other lung diseases, intestinal parasites, diarrhoeal diseases, gastritis & duodenitis, eye diseases, skin wounds (infections), epilepsy, hookworms, and homicide & injury. This implies that, the priority felt-need of the people is to get medical diagnoses, treatment and proper care for their illnesses from the available health units and health professionals.[38]

Regarding to cultural and natural heritages, Quarit *Wäräda* is rich and known for its natural and man-made attractions. Therefore, it has both manmade and natural heritages. Among the natural heritages in the *Wäräda*, more than ten caves are registered for tourist attraction sites. some of the caves are found in the *Wäräda* include: Haräg cave found in Haräg-Hanna *qäbälé*, Emägubay and Sänsälam caves in Berr Adama *qäbälé*, Sanqa-Bär cave in Gerarma *qäbälé*, Ambaw cave, Qiţeññam/Yäqa cave, Mute-tära cave, Abraham cave in Wäybäyiñ *qäbälé*. Out of caves, there are also another natural heritages in the *Wäräda*, for instance, the Lalibäla unfinished rock hewn building found in Wäybäyiñ *qäbälé* and more than three major spiritual water (*ţäbäl*) places like Gännät-Abbo and Çäfaqit Manqorquay, the *Adama* Mountain found in Berr Adama *qäbälé*, registered in the highest peak in West Gojjam Zone, *Gerañ* Ahmäd megalith in Dewaro, unstudied mineral water which is found under Adama mountain, clay soil and the like are some of potential tourist attracting sites of Quarit *Wäräda*.[39]

In relation to this, cultural/historical and natural heritages are very important tools for generating income and introducing the features of one's particular area, as well as they become tourist

[37] Quarit Wäräda Administration Office, "Yä-Quarit Wäräda Aţäqalay…..," pp. 6-10.

[38] *Ibid*.

[39] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Andand Tarikoč...," pp. 1-6.; Quarit Wäräda Culture and Tourism Office, "Yä-Quarit Wäräda Açer Tarik Qeñet" (Gäbäzä-Mariam, 2000 E.C), pp. 1318.

attraction sites for tourism industry. Besides, the concerning bodies, such as governmental and non-governmental organizations, heritage officers are actively participating for this great task. In Quarit *Wäräda*, BDU is one of the governmental institutions that directly participating on Berr watershed, which is found in Berr-Adama *qäbälé*. Therefore, thanks for BDU's great contribution to introduce this particular area together with the local communities.[40]

1.2. Historical Background

As this study area is focused on Quarit *Wäräda*, it is better and important to explain that the general history of Gojjam. It is difficult to trace the indigenous people of Gojjam in general and Quarit *Wäräda* in particular. In the present time, Gojjam is divided into three major parts. These are East Gojjam, West Gojjam, and North Gojjam Zones.

Ancient writers and different scholars wrote about a number of books which associated with the history of Gojjam in terms of the people, geographical territory and its origin differently by referencing the biblical explanation. Based on this, many scholars connected the origin of the people of Gojjam with the biblical elaboration of "...after the flood all the nations of the earth ascended from Noah." According to this quotation, the Ethiopian people in general and the people of Gojjam in particular that descended from one of the sons of Noah, *Iteyopis*, who was dispersed to different parts of the world. As a result, this biblical origin concluded that, *Iteyopis* was the first settler to the land of Ethiopia.[41]

According to traditions, the name of Gojjam was associated with one of the direct descendants of Noah's children, Gozé in the area. *Aläqa* Täklä Iyäsus, who was the chronicler of *Negus* Täklä Haymanot of Gojjam, stated that Gozé was the founding father and the earliest settler in the place what we call currently Gojjam. In relation to this tradition, Gozé had many children namely Mälälo, Sälälo, Qägň Därebé and Geraň Särebé. When time is went, they ascended to the tops of Çoqé Mountain and surveying Gojjam, and took their own respective province by using rivers as a boundary to their respective share.[42]

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[40] *Ibid*.

[41] Alula Yohannes, p. 13.

[42] Alläqa Täklä Iyäsus, "Yä-Gojjam Tewled Kä-Abay Eskä Abay," (Addis Ababa University press, Eclips printing, 2003), pp. 67-68.; Taddesse Tamrat, "Ethiopia in Miniature : The Peopling of Gojjam," In Harold G. Marcus and Grover Hudson(e.ds), *Papers of the 12th International Conference of Ethiopian Studies*, Vol. 1 (Michigan State University, 1994), pp.951-952.

Moreover, as Gizachew explained that the Gojjam people by his thesis, there are different traditions that tend to the Gafat people could be taken as ancestors of the people of Gojjam.[43]

According to Beyene Chekol and Abdusamad, based on their historical writings towards Gojjam stated that, several sources attempted to ushers the geographical coverage of Gojjam briefly.[44] The name Gojjam refers to two different geographical areas. In a wider and broader sense, however, Gojjam refers to an area which is encompasses the region "bounded by the Blue Nile starting from the ancient times." Therefore, the seventeenth century onwards, Gojjam was an area specifically inhabited by the Amhara people.[45]

As Habtamu stated that, historical records made strong linkage in the region called "Gojjam Proper" and "Gojjam" as a result of gradual processes. He also explained that the region of Gojjam constitutes an area which is encircled by the Blue Nile River. Thus, during the seventeenth to the twentieth century, this area was represented a specific and separated area occupied by the Abay River which is settled under the Amhara people. Based on this, the areas like Bičäna, Moţa and Däbrä Marqos *Awrajjas* were included the part of this small geographical unit.[46] In line with this, in the early fourteenth century, Gojjam was a powerful state after its incorporation by the Christian Kingdom.[47] As a result, the rulers of Gojjam administered their respective region under the title of *Nägaš* up to the reign of Iyasu I (r. 1682-1706).[48]

Moreover, Abebaw and Abebe show in their historical writings that, the "Gondarine kings were effectively exercised their power over Gojjam was directly appointed by the rulers of the Christian kingdom [Gondärian kings].[49] In addition to this, they also stated that "until the reign

[43] Gizachew Andargie, "Environmental History of Gozamen *Wäräda*: The Case of Çämoga Watershed and its Environs in the Twentieth Century," (M.A Thesis, Department of History, Bahir Dar University, 2012), p. 14.

[44] Beyene Chekol, "A History of Javi Tehnan *Wäräda* (West Gojjam: Ethiopia), 1941-1991," (M.A Thesis, Department of History, Addis Ababa University, 2011), p.3; Abdusemed Ahmed, "Gojjam: Trade, Early Merchant Capital and the World economy, 1901-1935 (Ethiopia, Africa)," (Ph.D Dissertation, University of Illinois at urbana-Champaign, 1986), p. 9.

[45] Abebe Dires, "Banditry and Insecurity in Eastern Gojjam, 1941-1991," (M.A Thesis, Department of History, AddisAbaba University, 2008), p. 2.

[46] Habtamu Mengistie, "Lord, Zega and Peasant in Eastern Gojjam C. 1767-1901," (M.A Thesis, Department of History, Addis Ababa University, 2003), p.1.

[47] Abebaw Ayalew, "A History of Church Painting in East Gojjam (In the Eighteenth and Nineteenth Centuaries)," (M.A Thesis, Addis Ababa University, 2002), p. 9.; Abebe Dires, p. 1.

[48] Abebaw Ayalew, p.9.

[49] *Ibid*, p.10.

of *Däjazmač* Yosdéq, probably in the mid eighteenth century, different units of Gojjam were directly ruled by direct appointees from the Imperial court in Gondar"[50]

During the reign of *Ras* Hailu, son and successor of *Däjazmač* Yosdéq, the Kingdom of Gojjam became powerful. In this time, *Ras* Hailu was ruled Gojjam for long period of time.[51] Gojjam proper was included the areas of Damot, Agäw Meder and Méça. This situation happened following the death of the ruler in 1795.[52] Besides, Gojjam proper fell under the leadership of *Ras* Märed, son and successor of *Ras* Hailu I, Agäw Meder and Damot were put under the control of *Däjazmač* Zäwdé.[53] The period of *Ras* Märed ruled Gojjam from 1795 to 1799 was characterized by a strong power struggle. Thus, he died in the battle fought against the governor of Tigray, *Ras* Wäldä Gäbrél.[54]

With regard to administrative system, Gojjam was under categorized fourteen administrative districts. These administrative districts were administered by *Ras* Hailu Täklä Häymanot's appointees or the *meslänés* who paid some amount of money in return for their nomination or titles given to them. During his administration period, a new tax system was issued on each village, commonly known as hut (*ʈis*) tax. This new tax system increased the state's annual revenue by forced the local peasantry of the area.[55]

Therefore, in relation to the heavy taxation, the Gojjam people expressed their grievances by the following couplet:

"ጎመኑን ዱባውን ጥሬውን በላሁት

እንዳላበስለውስ የጢሱን ፈራሁት።"[56]

"I ate the cabbage and pumpkin uncooked

Because of I feared the smoke tax."

[50] Abebe Dires, p.1.
[51] Abebaw Ayalew, p.12.
[52] Abebe Dires, p.2.
[53] Abebaw Ayalew, p.11; Täklä Iyäsus, "Yä-Gojjam Tewled…," pp. 48-49.
[54] Abebaw Ayalew, p. 11.
[55] Abebe Dires, p. 4.
[56] Assegid Bogale, "Taxation during *Ras* Hailu of Gojjam, 1907-1932," (M.A Thesis in History, Bahir Dar University, 2017), p. 42; Informants: Ʒelahun Waga, Emeru Dästa and Käfalä Tämäsgän.

Although those people of Gojjam expressing their protest against the nature of *Ras* Hailu's administration high oppression, the ruler was not change the new taxation system. Finally, the peoples were unable to produce agricultural crops and began to live around the huts or living quarters of the wealthy people to avoid hut due to the state's heavy taxation. This measures of the peasants of Gojjam that led to proclamation of other new forms of taxation system. Peasants were enjoyed by the new tax system and started to pay in the form of tax by avoiding hut tax. Because of this reason, the peoples of Gojjam were also expressing the greediness of *Ras* Hailu Täklä Häymanot's bad personal conduct in their poem in the following way:

"ሃብቴንም ወሰዱት

ከብቴንም ዘረፉት

ራስ የቀረዎት ጥቂት አማርኛ

ሆዴን በወሰዱት አርፌ እንድተኛ።"[57]

"You take my property

You plunder my cattle

There is one that you have left i.e.,

My stomach so that I can sleep in peace"

Moreover, the administrative policy of *Ras* Hailu was highly oppressed on the peasants. However, there was no direct rebellion between the king and the peasants without expressing their grievances on the above two smart poems, they settled the problem secretly with the king.[58]

On the eve of the Italian invasion of Ethiopia, the autonomous political dominance of Gojjam came in to an end under the period of Emperor Hailä selassé I. During this time, two factors were contributed the loss of political domination of Gojjam. Firstly, the economic exploitation of Gojjam under the leadership of *Ras* Hailu was highly deteriorated. The second factor associated with the similar administrative system between the central government and the provinces. As a result of this, the autonomous existence of Gojjam province finally culminated in 1932 when

[57] Esubalew Zewde, "Land Tenure and Taxation in Mačakel sub-District," (B.A Thesis in History, Addis Ababa University, 1986), p.30.

[58] Abebe Dires, p.4.; Gebru Tereke, "Rural Protest in Ethiopia: Study of Three rebellions," (PhD Dissertation, Syracuse University, 1977), p. 165.

Emperor Hailä selassé's hereditary rule in the province was replaced by directly appointed officials from the central government.[59] Therefore, Gojjam had an overall authority in political, religious and economic aspects of well-organized administrative system.[60]

Based on information gathered from various sources, it is difficult to pinpoint the precise origin of the word "Damot" and is therefore contentious. Nonetheless, some written records associated the name Damot with the migration of the Damot people from adjacent southern lands across the Abbay River to this area. The Oromo people's arrival between Upper Gibe and Abbay River most likely forced the Gafat and Damot peoples to move north into Gojjam.[61] In the same way, Job Ludolf and his seventeenth century Ethiopian informant, Abba Bahrey, mentioned that Damot was the region south of the Abbay River. As such, it was challenging to pinpoint the exact moment this location was given its name.[62]

Although the word Damot's origin is still a mystery, it originated in the Gojjam area. As a result, more research is required to determine the meaning of the term Damot.[63] Täklä-Iyäsus clarified that the Damot people arrived in Gojjam and settled in Däga, the region with the lowest temperatures. Since then, the area may have taken on the name Däga Damot. It is a portion of Gojjam that stretches south to the Abbay River. After that, Damot was referred to as the western region of Gojjam, and it comprised the two climatic zones of Däga Damot and Qolla Damot, with *wäyna däga*'s moderate climate falling in between them.[64]

Following the administrative rearrangement made the restoration of the imperial majesty to the throne; Däga Damot was established as one of the *Wärädas* of Gojjam *Ṭaqlay Gezat* with its capital at Dämbäça. Qolla Daga damot was now split up into seven *Wärädas*, including Wämbärma, Guagusa, Šikudad, Guta-Säkäla, Däga Damot, and Tähnan. The region was known as Buré-Dämbäça *Awrajja* in the early 1940s, and 21 *meketel Wärädas* shared this entity.[65]

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[59] *Ibid*.

[60] Wagari Mossisa, "A History of Horro District, 1910-1991," (M.A Thesis, Department of History, Addia Ababa University, 2015), p. 44.

[61] Mohammed Hassen, *The Oromo of Ethiopian History, 1570-1860*, (Cambridge: Cambridge University Press, 1990), pp. 27-35.

[62] Tsehay Berhanie, "The Question of Damot and Wallamo," *Journal of Ethiopian Studies*, Vol. XIII, No.I, (Addis Ababa: Institute of Ethiopian Studies, 1984), pp. 38-39.

[63] Ibid.

[64] Täklä-Iyäsus (*Aläqa*), *Yä Gojjam Tarik…*, p. 61.

[65] Tegegn Tadie, 2017, Pp. 4-5

Local informants claim that Qolla Däga Damot *Awurajja* was created in 1946 by *Däjjazmač* Käbädä Tässäma, the governor-general of the province of Gojjam. Informants clearly stated the historical formation of this *Awurajja* as follows: during the reign emperor of Hailä Silassie, Gojjam was one of the fourteen provinces with the center of Däbrä Marqos and initially when *Däjjazmač* Käbädä Tässäma came as governor of Gojjam, he thought to change the center of Gojjam from Däbrä Marqos to Fenotä Sälam.[66] Having this notion, he structured new *Wäräda* called Jabi-Tähinan in May, 1946 with the center of Finotä Sälam.The name Fenotä-Sälam was given by Emperor Hailä Selassie I during his return from exile in 1941.[67] Local legends claim that the Fenotä-Sälam plan was created by two Ethiopian engineers, Amede Janie and Tadässä W/Gäbreal who had a plan for Rome to become the province's future center. However, the people of Däbrä Marqos and the surrounding area opposed the idea of shifting the center of Gojjam from Däbrä Marqos to Finotä Sälam and they sent their representatives *Qäññazmač* Säwunäté Elemnäh, *Ato* Zäyet Alamnäh and others to Addis Ababa. They argued that Fenotä-Sälam's weather and water supply were unhealthy for humans.[68] There is also malaria. Thus, it is not conducive to be a center. Däbrä Marqos continued to be the provincial capital of Gojjam when Emperer Hailä Sellassé approved the concept. The decision disappointed *Däjjazmač* Käbädä Tässäma and decided to form new *Awrajja* namely Qolla Däga Damot by merging Däga Damot and Qolla Damot. He made Finotä Sälam its center. He assigned *Däjjazmač* Zäläqä Dästa (Aba Märzo) governor of the *Awrajja* in 1947.[69]

But, because of the great distance between their area and Finotä Sälam, the people of today's East Gojjam zone, who had previously used Dämbäça as a center, opposed this new reorganization and broke away from Qolla Däga Damot to go to Däbrä Marqos. Still they are part of Däbrä Marqos.[70] This administrative unit continued up to the *Därg* regime. In 1987-1988, *Därg* divided the province of Gojjam into three distinct administrative regions: East Gojjam, West Gojjam, and Mätäkäl administration.[71] Before this, restructuring, the *Awrajja* had seven *Wärädas*; Dämbäça, Däga Damot, Quarit, Buré, Jabitähinan, Säkäla and Guagusa Wämbärma. But, towards the end

[66] *Ibid*.
[67] *Ibid*.
[68] Informant: Atalay Sentayähu, Gétenät Ayälä and Daññaw Kassa.
[69] *Ibid*.
[70] *Ibid*.
[71] Informant: Zäwdé Dästa, Yebälu Gétačäw, *Qés* Kebär Tämäsgän.

of the *Därg* regime, Qolla Däga Damot *Awrajja* was restructured in to new administrative *Awrajjas* by merging the seven *Wärädas.*[72] The newly formed *Awrajjas* were Buré, Säkäla, Guagusa Wämbärma, Jabi-quarit and Däga Damote making Buré, Šindi, Finotä Sälam and Dämbäça capital respectively. This restructuring was done following the decline of Socialism. Towards the end of the regime, the central committee of *Därg* made a meeting from August 1987/8 to September 1988/9 called National *Šängo* (meeting by higher officials of the *Därg*). In this meeting, the government decided to shift from Socialist (Command) to mixed economy and formed new structure in its regional administration.[73] The administrative readjustment previously described was developed by the *Därg* government in conjunction with this restructuring. Since the fall of the military dictatorship more than two years ago, this administrative structure has not been in operation.[74]

1.2.1. Naming of Quarit *Wäräda*

To have a clear picture of the history of Quarit *Wäräda*, a close examination of the background of nomenclature and its foundation of the *Wäräda* is very crucial. Traditions as well as informants stated various reasons for the name what we call Quarit.

According to my key informants, Gétačäw Gälaw and Daññaw Kassa suggest that, there are two versions regarding the origin of the name of Quarit. Accordingly: The first version deal with the name was initially named after a horse of local *balabat*. As to this oral tradition, there was one feudal *balabat* called *Fitawrari* Asäbo who habitually visited his *gult*. He had more than twelve horses. His personal horse was a black one having a white mark on its forehead named as "*Quorité*". It was this name which derived the designation of the name of the town and gradually this name became the name of the *Wäräda*.[75]

The other version asserted that, the name of Quarit was derived from the Ge'ez word "*Qua'e*", which is a black wood pecker bird that has a very hard beak. This bird is seen by the local people as a symbol of strength and courage. So this name was later adopted in a corrupted way and

[72] *Ibid*.
[73] *Ibid*.
[74] *Ibid*; Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aṭäqalay Gäşeta Rerort," (Gäbäzä-Mariam, 2010 E.C), pp. 7-10.
[75] Informants: Gétačäw Gälaw and Daññaw Kassa; Kassahun Worku, "A History of Quarit Town from its Foundation to 2008," (B.A Thesis, Department of History, Debre Markos University, 2013), pp. 5-6.

became the name of both the town and the *Wäräda*.[76] On the other hand, my informants stated that, the old market established on the altitude area which was surrounded by plateau and also mountain which was favorable for the society to exchange their products by crossing through mountain without made different commercial contacts and the existence of unsuitable road in the area. As a result of this, the societies were highly interested to shift the former market place to the present market place that found in Quarit town. The name of the former and the present markets were Enangia and Dabbi, respectively. Thus, Quarit became and served as both the name of town and the *Wäräda* before the emergence of the present town Gäbäzä-Mariam.[77]

The gradual immigration and settlements of people in the present area of the town had led to the foundation of Quarit *Wäräda*. The *Wäräda* was founded by *Qäññazmač* Mulatu Dästa in 1954. Before its emergence the *Wäräda* was put under the then Däga Damot *Wäräda* administration. However, due to people's different question, the *Wäräda* was separated from its former administration, Däga Damot and elevated a *Wäräda* level just after elapse one solid decade, 1964.[78] Moreover, in 1964, the *Wäräda* was ruled by *Qäññazmač* Mulatu Dästa. During this time, Quarit became the administrative center of the *Wäräda*, since the town established as a *Wäräda* level, those people started to gain a lot of benefits such as quick justice and other urban services like health, education and other social services. This in turn, contributed a lot for the development of the *Wäräda*.[79]

There are different reasons that played a pivotal role in terms of the selection of Quarit as a permanent *Wäräda*. One of the reasons is that Quarit was founded a plateau geographical area and its trading center. Before its emergence, the location of the hazardous condition of the former market was forced societies to change another area in the *Wäräda*. As a result of this, the societies decided to establish another market place where is suitable for them. Finally, Quarit was selected as a permanent market place.[80]

The second reason is directly associated with the geographical area of the town, Quarit. The geographical location of the town at the center of many *qäbälés* made Quarit to be a market

[76] Informants: Qés Keflu Mehretu, Šitahun Zägäyä and Daññaw Kassa.
[77] Informants: Gétačäw Gälaw, Mulu Ašageré and Çané Bayeh.
[78] *Ibid*.
[79] *Ibid*; Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Andand Tarikoč" (Gäbäzä-Mariam, 2014 E.C), pp. 1-6.;
[80] *Ibid*.

place as a *Wäräda* level. To this end, the third reason of the selection of Quarit as a permanent area is connected with its water resource. That means, the abundant water resource in the designed area encouraged those peoples to produce different crops by using the practice of irrigation activities. As a result, on the above mentioned and other related factors, Quarit established as a permanent *Wäräda* as well as the name of the town.[81]

From the nomenclature of the names of different quarters or *Säfärs* were also emerged around the town during the period of the military regime according to their physical situations consequently different *Säfärs*, villages evolved.[82] In Quarit town, there are many settlement quarters (*säfärs*). These quarters have different names. My informants stated that, those names of the settlement quarters are associated with some events. The names of these settlement quarters were given during the period of the military government. Sometimes this period of rule is known as the *Därg* regime. However, these names of settlement quarters still existed and the communities called those names. Among those were the following:

Gädam Säfär: This name given to the area because of its location around Saint Mädhanialäm Church and the settlement is quite, peace and also had moderate co-existence among the residents.[83]

Beray *Säfär*: The name given because of the exit and entrance gate to the direction of Beray qäbälé, which is one of the 33th qäbälés in the Quarit *Wäräda*. It has been found in the south direction formed branch of the settlement of the town.[84]

Täfaṭäṭe Säfär: This place is located in the east direction. In this place there are different petty tea houses, in their local name known as Mäšäta *Säfär*. Different peoples settled this area from different parts of the *Wäräda* to drink much amount of alcoholic beverages such as *ṭälla* (local bear), *aräqé* (katikala) and like that. To this end, those who peoples that led to conflicts with others, extravagant of money and their time in this *Säfär*.[85]

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[81] Informants: Nägässä Wändem, Šitahun Zägäyä and Zäwdé Dästa; Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aṭäqalay…," pp. 7-10.

[82] Informants: *Qés* keflu Meherätu, Mulu Ašageré, Dañňaw Kassa and Çané Abetäw.

[83] Informants: *Qés* Mängesté Ţelahun and Wallé Adäraw; Kassahun, p. 7.

[84] Informants: Šitahun Zägäyä, Aneläy Admasu and Dañňčäw Kebrit; Kassahun, "A History of Quarit Town…," p. 7-8.

[85] *Ibid*.

Gunagunit Säfär: This is the other *Säfär* of the town which is practice illegal activities like killing of persons at night, abduction of females when they fetched water. This *Säfär* is covered illegal activities in comparisons with other *Säfärs* of the town.[86]

1.2.2. The Italo-Ethiopian War and Quarit People against Italian Invasion (1936-1941)

Fascist Italy's war on Ethiopia was a war of aggression against an independent state, and a member of the League of Nations. It was unjust war made to impose foreign rule, which violated the natural and democratic rights of the Ethiopian people. Despite great difficulties they had faced, the Ethiopians defended their country and their rights against the foreign enemy. The great sense of patriotism made the Ethiopians face Italian armies with modern arsenal at great cost of life. The resistance that Ethiopians waged was an expression of Ethiopian patriotism at work.[87] Conflicts with Italy started in 1934 when the Italian army occupied Walwal which was the Ethiopian territory and refused to withdraw. Then fighting started between Ethiopian and Italian forces at Walwal. After the Walwal incident, the Italian government presented to the Ethiopian government unacceptable demands, such as a compensation of 200,000 Ethiopian Birr, and a ceremonial apology for the Italian flag by the governor of Jijiga. It was simply a pretext to invade Ethiopia.[88]

On his part, Emperor Haile Selassie appealed to the League of Nations in January 1935. Then, the League of Nations delayed the Ethiopian appeal and replied that both Italy and Ethiopia should settle their dispute through their treaty of friendship signed in 1928. In the meantime, Italy moved her large army to East Africa.[89]

It is apparent that just like other parts of the country, the Italian stay in Gojjam in general and Quarit *Wäräda* in particular was until the year 1941. During the early days of Italian intrusion into the province under discussion, unlike other parts of the country they faced unexpected and some what strong resistance from the local people. According to various sources, the people in

[86] *Ibid*.

[87] Bahru Zewde, *A History of Modern Ethiopia 1855*-1991, (London, Athens and Addis Ababa University: James Curry, University of Ohio Press, Addis Ababa University Press, 2000), pp. 152-154.; Henze, P.B, *Layers of Time: A History of Ethiopia* (London: Hurst and Company, 2000), PP.216-219.

[88] Tesfaye Zergaw, *A Survey History of World, Africa and Ethiopia*, (Addis Ababa, Ethiopia: Mega Publishing Enterprise, 2001), p. 321.

[89] *Ibid*.

Quarit *Wäräda* violently opposed and resisted the Italian invasion.[90] To this end, *Ras* Imeru Hailä Selassé, the then governor of Gojjam, recruited more than one thousand peasants and trained at Däbrä-Marqos.[91] As far as the quality and the patriots resource is concerned, the recruited peasant soldiers in Gojjam were inexperienced and ill-equipped. The types of armaments used by resistance leaders were backward and incomparable with that of the Italians.[92]

Hence, in an attempt to equip and better train the peasant force of Gojjam, the central government sent one hundred and fifty palace guards to this area. The difference was inconceivable that the arrival of this battalion from the center would scarcely solve the problem of in competency in the military power. Some of the armaments that were found in the hands of the patriots of Gojjam in general and Quarit *Wäräda* in particular were *wäçafo*, alpine (albine), carbine, mouser, machine gun, lebel, lee met ford, pistol, and grenades. In this area, there were only eleven machine guns and one canon. To the contrary, the enemy force launched its mission with modern and devastating military weapons such as flame bombs, flame throwers, cannon, tank, pistol, mustered gas, grenades, caterpillars, military cars, radio, binoculars, aircraft, and various types of ammunitions.[93]

Nevertheless, the difference created in the military balance did not prevent the noted local *šiftas* or *arbäññočes* and their chiefs to abandon their villages and stationed in the massifs of Adama and Amedamit. In the early phases of this period, sources attest that these strategic areas were served as the center for resistance movement in mobilizing and collecting armaments from different parts of the region. Different weapons collected from the local people, soldier's food supply such as butter, honey etc. were accumulated in Quarit and sent to the patriotic guerilla fighters.[94]

Throughout this period, *Ras* Imeru played a vital role in mobilizing the chiefs and people of Gojjam. Nevertheless, on October 20 1935, *Ras* Imeru left the province for Širé front. After four hours, he reached at a place called Amanuèl and on the next day, *Ras* Imeru arrived at Quarit.

[90] Alula Yohannes, p. 36.
[91] *Ibid*, p. 37.; Informants: Šitahun Zägäyä, Zäwdé Dästa, and Daññaw Kassa.
[92] Informants: Daññaw Kassa, Emeru Dästa and Mulu Ašageré.
[93] *Ibid*, pp. Alula Yohannes, 37-38.
[94] Seltene Seyoum, "A History of Resistance in Gojjam (Ethiopia): 1936-1941," (PhD Dissertation in History, AAU, 1999), p.198.

According to my oral informants, *Ras* Imeru spent some time there waiting for the soldiers recruited and trained at Däbrä Marqos. At this moment, the province of Gojjam in general and Quarit *Wäräda* in particular were in a precarious situation.[95]

The ambiance in Quarit was the most severe one due to the absence of peace and order in the area. The prevalence of abundant jungles and massifs in the area served as the veil posts of those criminals, robbers and betrayals, locally known as *waselata* or *jawusa,* who congregated from different parts of the adjacent *Wärädas*. Using this opportunity, they robbed travelers in the day and houses in the town at night and killed civilians ruthlessly to the end of 1940s. They also raped children and wives of farmers and town men.[96]

Ras Imeru during his stay at Quarit called for a public meeting to deal with the problem of insecurity in the *Wäräda*. At this occasion, he tried to create awareness of the people about the prevailing situation of the country and underscored that every individual should stop creating such problems and stand together to fight the common enemy. Finally, he announced the assertion from the center particularly to those who were engaged in such tricks as follows:

> "በዱር በገደል ያለሕ ጃዉሣ አገራችንን የሚቃወም ጠላት ስለመጣ ጥፋትክን ምሬሃለሁ እና በያበጋዝህ ገብተህ አብረህ ዘምተህ እርዳ። በዚህ ምህርተ ቃል ግን ያልገባህ እንደሆነ ባገር ቤት ገብተህ ስታዉክ የተገኘህ እንደሆነ ምሀረት የሌለዉ ቅጣት መቀጣትህን እወቀዉ።" [97]
>
> *To robbers and bandits in jungles, the enemy has come against us and I made pardon for all your wrong deeds. Therefore you urged to come and join your Abägaz[regiment]. Nevertheless, if you refuse the call and pursue disturbing the people, you will be punished ruthelessely*.

[95] Yohannes Berhanu, "The Patriots in Gojjam, 1936-1941: A Study of Resistance Movement." (B.A Thesis, Department of History, Haile Selassie I University, 1972), p.4., Informants: Šitahun Zägäyä, Aneläy Admasu, Daññčäw Kebrit and Solomon Bäqälä.

[96] Alula Yohannes, pp. 39-40.

[97] *Ibid*.

In fact, the above announcement was forwarded not only to those groups of people in Quarit but it was also transferred to all individuals who were engaged in such tricks in the whole Gojjam. These resulted in the submission of known bandits and robbers. They submitted to the government and show their interest to join in their respective *Abägaz* in order to attack common enemy. Some of them, however, refused and continued their trouble and insurgency which extended to the collaboration with the enemy.[98]

After his futile attempt, Imeru continued his journey through Buré-Damot to Gondar. The situation in Quarit after *Ras* Imeru's withdrawal remained in unstable condition. Realizing the refusal of *waslata* or *jawusa* to fight the enemy and their preference to remain in the jungles of Yäçäräqa, the local people expressed their emotion towards these individuals as follows:

ጀግንነቱን አዉቀሀል፣

በዱር በገደሉ ወጠህ ወርደሃል፣

ጠላት ለመፋለም አነተ ምን ያንሰሃል፣

የጨረቃ ጃዉሳ፣

ጠላት መጥቶልሃል በቀን ተነሳ። [99]

You [the bandit] have known what bravery is

You have gone up and down through the jungles

What do you luck to stand against the enemy?

Hence, robbers at Yacaraqa, come out from massifs at daytime

and let you prepare and fight the enemy.

In the above verse, the people seek to articulate their feeling by using the common way of expression in the area called *säm enna wärq* [wax and gold]. The hidden and open messages of the couplet found in the word Yaçäräqa. The open [*sämu*] meaning is the name of a place called

[98] *Ibid*; Informants: Wallä Šita, Awäqä Admasu.
[99] Alula Yohannes, pp. 40-41.

Yäçäräqa where a considerable number of these groups of people were gathered round. The hidden [*wärqu*] message is to tell that you are heroes at night and through the poem, they asked to come out at day times and to fight the common enemy.

A considerable number of writers attempt to discuss the major events that took place in Gojjam during the early period of Italian occupation. According to these sources, the period following January 1936 witnessed the episode that shocked those who loved their country. It was the betrayal of his country by a prominent man Gässässä and his collaboration with that of the Italians. It is apparent that, *Fitawrari* Gässässä was a man of great reverence in the throne after he captured *Lej* Iyasu in 1932. However, he was embittered when the post of governing Gojjam was given to the Šäwan *Ras* Imeru. He thus, used the Italian invasion as a perfect opportunity to voce out his opposition of the Šäwan dominated politiscs. Finally, *Fitawrari* Gässässä joined the Italian camp and played a pivotal role in leading the enemy to take control of Däbrä Marqos on 20 May 1936.[100]

Moreover, when *Ras* Imeru Hailä Selassé left Gojjam for the Northern front, *Dajjač* Nagaš Bäzabeh replaced Imeru and became governor for a brief period. Here it is worth noting that the aforementioned historical developments were instrumental in paving the way to the advent of General Achili Starace to the province. In the temporary, the towns of Bure, Jega, Mankusa and Dangela fell under fascist control between May and June 1936. Hence, *Dajjač* Gässässä Bäläw was instrumental for the Italian encroachment in to the land of Gojjam.[101]

As indicated in their first encroachment in to the *Wäräda*, the enemy faced strong resistance from the people. The study area Quarit *Wäräda* was the battleground between the patriots and the enemy camped in Däbrä Marqos. But gradually, the patriots were forced to retreat to the Adama- Amedamit massifs of the *Wäräda*. The patriots of Quarit area were organized and led under a brave patriot, Gärämäw Wändawek. *Lej* Admasu D ästa (in latter *Fitawrari*), Fitawrari Gässässä Beru and Aneläy Hailé (in latter *Däjjazmač*), Terunäh Dästa, Bezunäh Aseräs,

[100] Yohannis Birhanu, "The Patriots in Gojjam 1936-1941…," p. 8.

[101] Nebeyu Eyasu, "The Administrative History of Gojjam, 1941-1974," (M.A Thesis, Department of History, Addis Ababa University, 2004), pp. 19-20; Seltene, pp.31-35.

Qäññazmač Antänäh Gétahun and the like were some of the prominent patriots of Quarit *Wäräda*.[102]

However, the resistance in the *Wäräda* did not sucessful for long as a result of different factors. Lack of organization and shortage of military equipment were the common problems of the patriots, which eventually made their task, at least for a short period, futile. Moreover, the prevalent traditional animosity among the patriots of the area was another problem. Hence, to alleviate the problem, Azaž Käbbädä Tässäma in his message gave emphasis to the situation faced by the enemy, tried to reconcile, and asked them to stand together against the common enemy. He exchanged series of letters with patriots of Gojjam on the possibilities of attacking the Italian camps and to free those under colonial possession.[103] After the failure of the *Wäräda* under colonial administration, patriots continued their resistance in different ways. During this period, Quarit *Wäräda* became part of the Italian northeast colonies. Hence, the colonial powers established their administration over the *Wäräda*.[104]

Italy tried to administer its northeast African colonies including Ethiopia by dividing it into big territorial divisions known as Governates. In the Italian East African colonies there were six Governates and these were again divided into Commissariat. This in turn, further divided in to residencies and subresidencies. Therefore, Gojjam was organized as one commissar while Däbrä Marqos was the seat of the Commissariat.[105] Furthermore, they also established military camps in areas where there were better road facilities. For instance in Damot and Agäw Meder areas, there were totally 23 camps with tough fortresses. Some of the major towns where there were Italian military camps and fortresses in this part of Gojjam include Dämbäça, Buré, Baher Dar, Injjebara and Dangella.[106]

On the other hand, the patriotic resistance was organized and conducted by the prominent personalities such as *Fitawrari* Mängäša Jämbärè, *Däjjazmač* Nägaš Bäzabeh, *Qäññazmač* Admasu, *Lej* Zäwdé Märed, *Qäññazmač* Zälläqä, and *Fitawrari* Häylä Yäsus Flaté. Nevertheless, the course of this confrontation which in most cases was conducted by the ill

[102] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aṭäqalay Gäşeta Rerort," (Gäbäzä-Mariam, 2010 E.C), pp. 7-10.; Informants: Atersaw Tarqé, Solomon Bäqälä.
[103] *Ibid*.
[104] *Ibid*.
[105] Nebyu Esayas, p. 78.
[106] *Ibid*.

organized and inexperienced group of individuals in and around Quarit collapsed and dispersed within a short period of time.[107]

In short, as indicated in the preceding paragraphs, the occupation of Quarit *Wäräda* was not accomplished without the resistance from the local people. Before they could impose their rule, the Italians had to triumph over the resistance for the last time from the people. However, the Italians were not fully successful in their attempt of the suppression of the resistance movement in the *Wäräda*.[108]

Moreover, after they occupied the territories of Quarit in particular and Gojjam in general, the Italians sought to assure their presence for long by following different strategies. To this end, they established a new regiment with the mission of controlling the peace and stability of the already occupied territories of the region. Henceforth, a regiment ruled under one Tenent Colonel was sent from Asmara to Gojjam. As stated, this regiment had a mission of keeping the peace and stability of the occupied territories of Ethiopia particularly in the Amhara areas. With this objective, large numbers of Italian soldiers resided in Gojjam and from this special fascist force of Italy, there was a regiment ruled under one Marshallo that was stationed in Quarit in different major areas like Çäfaqit (Azägäbešeñ), Gomet-Dewaro, Šeti-Abbo, Boskos and Amedamit.[109]

As discussed above, a considerable number of enemy soldiers resided in Quarit and its surroundings. By taking this and its strategic position into consideration, my key informants attested that the Italians made Quarit as a major center of army logistics both in the patriots and the Italians. Furthermore, these areas had also served as the store of various goods and commodities used for the preparation of meals for soldiers in that zone by considering its climatic condition.[110]

Unlike many parts of Gojjam, most of the ordinary people of Quarit in general and the government chief officials in particular were determined to defend their country from the enemy and they were loyal to their leader. But this does not mean that the *Wäräda* was totally free from

[107] Informants: Getenät Ayälä, Anemut Aräga and Zäwdé Dästa.
[108] Informants: *Qés* Keflu Meherätu, Šitahun Zägäyä and Telahun Waga.
[109] *Ibid*.
[110] *Ibid*.

those collaborators of the enemy. Like many parts in the country, Quarit also saw individuals who worked for the advantage of the enemy. Therefore, the duration of fascist Italy in Quarit for the sake of convenience, it is imperative to divide the period in to two phases based on historical developments. The first period covered the time from the Italians intrusion into Quarit to August 1937, the period when the Italians evacuated the town for a short period and the second phase encompasses the period from 1937 to liberation.[111]

In general, in the first phase of the resistance movement in Quarit, unorganized and ill-equipped patriots made blinking resistance. These engagements were not successful but they were instrumental in creating pressure on the enemy, which eventually made them to evacuate the *Wäräda* under the pretext of strategic reason.[112]

The second phase of Italian occupation of Quarit as stated above started following their withdrawal from the town by 1937. In August 1937, most importantly, for strategic reason, the Italians evacuated Quarit. They began to mobilize their forces into two directions to Däbrä Marqos and Dangella. Meanwhile, they withdrew from Injjebara and the withdrawal of the Italian forces form Injjebara and Dämbäça provided the prospect for the armed nationalists of Gojjam to occupy these areas.[113]

1.2.3. Patriotc Resistance in Quarit

This period in the area marked the commencement of stiff and somewhat more organized resistance movements by the patriots that eventually led to the liberation of the province and the country at large. In this regard, Yohannes Berhanu and Seltene Syoum discussed the success of Bälay Zäläqä and the fertile conditions created for insurgency activities following the evacuation of Italians from some territories. According to my oral informants stated that, following the withdrawal of the enemy a historical event took place that hundreds of people in the *Wäräda* including women were collected at the main street and expressed their resentment of the Italians through poems, music, *fukära*, *qärärto* and *ŝeläla*.[114] During this period, many people had

[111] Informants: Yebälu Bezunäh, Telahun Waga and Wallä Šita.
[112] *Ibid*.
[113] *Ibid*.
[114] Informants: Awäqä Admasu, Mulugéta Šaräw and Emeru Dästa.

participated in the guerilla war taking different strategies. For instance, the resistance movement in Quarit was highly mobilized and led by *Yägobäz Aläqa and Yewusţ Arbäňa*.[115]

The function of the *Yägobäz Aläqa* by this time was to mobilize and lead the people of the *Wäräda* in both town and rural *qäbälés* to attack the enemy. Besides, *Yewusţ Arbäňas* served as intelligence persons and the rest were instrumental in supplying updated information about the conditions and military movements of the enemy. Moreover, there were also propaganda works by patriots to instigate the public. In this regard, religious leaders played vital role by making speeches condemning fascist Italy to the crowd. Among these typical religious leaders as such *Yäenta* Wärké in Wäybäyeñ *qäbälé*, *Yäenta* Luqas in Gäbäzä-Mariam, *Yäenta* Bitäw in Šat-Hanna and *Mämher* Mikaél in Boräz qäbälé were among the spiritual leaders who were active in anti-Italian propaganda in Quarit.[116]

The strategic position of Quarit *Wäräda* served as the base connecting the patriots of the whole Gojjam. Because of its location the patriots of Gojjam such as Bälay Zäläqä, Hailu Bäläw and Mängäša Jämbärè met around Adama-Amedamit massifs in Quarit wherever they wanted to make discussions. To this end, in August 1937, the combined patriotic attack of the area scored decisive victories over the Italians. As discussed above by this time, Quarit was free from the control of the enemy and patriots moved forward to Säkäla and Buré.[117]

In sharp contrast, the post 1937 period was also characterized by the unfaithfulness and easy submission of some group of people to the enemy. The first and the most important point that has been raised widely in relation to this is the withdrawal of the Emperor from the country. As we all know, after the defeat of the Ethiopian forces at the battle of Mayçäw, the Emperor left the land of Ethiopia and it is apparent that some patriots tended to feel as if Emperor Häylä Selassé had abandoned the fighting and left for Jerusalem paying no attention to his country as well as the people. This greatly disheartened some of the patriots who were fighting the enemy stationed in the terrains of the country.[118] Besides, this period witnessed the infidelity of some of the prominent personalities of the province. It is hardly unanticipated that when the people saw the

[115] *Ibid*.
[116] Informants: *Qés* Keflu Meherätu, Yersé Aneläy, Bägašaw Šifäraw.
[117] *Ibid*.
[118] Täklä-Sadiq Mäkuriya, *Yä Ityopiya Tarik*…, pp. 289-290.

Emperor and some other high-ranking government dignitaries in the region under study being 'disloyal' to their country, they felt halfhearted and decided to halt the fight.[119]

However, the patriots dominated most of the countryside and they contributed a lot for the beginning of the patriotic resistance and consequent failure of Italian colonialism took place in the area under discussion. For instance, the main reasons for the outbreak of patriotic resistance in Quarit were the Italian policy of disarmament, oppressions and mass killings of peoples at Enangia Mikaél Church, in Abäs village and several others at Quarit. In relation to mass killings, the then governorate General of Dämbäça and Quarit, Tenente Chicato together with his allies launched his attack on Quarit at a particular area called Enangia Mikaél Church, in Abäs village. The reason why he launched attack was a famous brave patriot Gärämäw Wändawek and his colleagues's banquit or feeding provision. Because of this, the fates of thirty-three men among the community were prisoned and finally they tied together stand in poles and convey then killed caliver weapon[120]

By doing so, then after Chicato moved forward to Šeti-Abbo to chase and attack Gärämäw. Those who peoples described their angers by yelled and fired under the motto "support your religion" ('*Erda lämatäb'*) because of the murdered men victims. Immediately after this incident, those who population settled the mountains, digging out different traditional weapons buried under the earth and began to appear fighting with the Chicato forces. During the war, the Italian forces under Chicato were highly bitten, including the leader. Then, Chicato and his supporters escaped to murder and retreated back to Dämbäça garrison. Chicato was not happy and he collected war weapons from his supporters and then burnt. As soon as possible, Chicato went to Däbrä Marqos. In Däbrä Marqos, his local representative was Täsfa Selassé together with the reminant supporters joined to Moţa military garrison.[121]

On the morrowing day, Gärämäw returned back to Quarit from Yidbi. On 27 August 1937, he then announced a mobilization call for the patriots of Quarit and Enzägedem they joined together at Dämbäça. After he arrived at Dämbäça, he collected burnt and unburnt war weapons and

[119] *Ibid*.

[120] Quarit Wäräda Culture and Tourism Office, "Yä-Quarit Wäräda Aţäqalay…," (Gäbäzä-Mariam, 2010 E.C), pp. 3-6.

; Informants: Mäkuanent Wärkenäh, *Qés* Keflu Meherätu and Dañňaw Kassa.

[121] *Ibid*.

distributed for his campainers. He also resettled the population of the two Church areas of Bäskos and Amanuél from their migration at Dämbäça when they settled the jungle of Yäçäräqa under the governorship of Chicato. During that time, the populations were forcefully abandoned in their homeland by the Italian leadership. They were also harshly treated and severely suffered. However, one of the great patriots of Quarit, Gärämäw Wändawek changed this bad situation to return back their former areas.[122]

Moreover, the other reason for the rise of anti-Italian colonial rule was the resentment of the local people against the reimposition of taxes by the Italian authorities over the peasants. Due to these motives, many peasants joined the rank of the patriots. Thus, the people of Quarit refused to surrender their arms and joined the patriots for they could not to escape murder even by doing so.[123] Besides, Italian colonial policies lacked consistency. Before a policy was fully implemented, Italian authorities usually introduced a new and contradictory one. All these weaknesses of Italian colonial authorities in Quarit and other areas led to the rise of persistent patriotic resistance.[124]

As indicated above, the first known popular reaction against Italian rule in Quarit took place on September 23, 1936. Seltene argues that the battle of Ensät Meder was the first popular reaction against fascist Italian rule in Gojjam.[125] Italian military operations to disarm the people and suppress rebellions led to the rise of open rebellions and emergence of new patriotic leaders. Ayalew Wändem, Alämayähu Käbbäddä, Gärämäw Wändawek and Baläw Wäsän were from among the new patriot leaders who rejected the Italian order for submission and surrender of arms.[126] For instance, *Lej* Gärämäw Wändawek of Lejj-Ambära started his career as a patriot leader by inflicting the first causalities on the Italian column led by *Däjjazmač* Gässässä Bäläw mentioned above at a place called Gomet in Quarit *Wäräda*. The Adama-Amedamit massifs between Dénsa and Quarit-Säkäla areas became their main base. In this way, the people of

[122] *Ibid*.

[123] Nebeyu Eyasu, pp.24-25.; Yohannis Birhanu, "The Patriots in Gojjam 1936-1941…," p. 10.; Seltene Seyume, "A History of Gojjam (Ethiopia) 1936-1941…," pp. 88-89.; Informants: Hailé Kassa, Käbbädä Antänäh and Alämé Alameräw.

[124] Tadla Zä Yohannes, *Yä Ethiopia Tarik: Italia Bä Ethiopia*, (Addis Ababa: Mankusa Publishing Enterprise, PLC, 2004 E.C), pp. 238-239.

[125] Nebeyu Eyasu, "The Administrative History of Gojjam, 1941-1974…," p. 24.; Seltene Seyume, "A History of Resistance in Gojjam…," p. 106.

[126] *Ibid*.

Quarit joined hands with the people of other adjacent *Wärädas* districts in their persistent resistance against Italian colonial occupation.[127]

As stated above, in August 1937 the Italians resident in Dämbäça led military operations to Quarit-Säkäla areas to subdue the patriots and disarm the local peoples. Accordingly, on August 25 Trente Chicato from Dämbäça garrison led their forces to the ridge of Bäskos and Amanuél in Quarit. Their *banda* forces burnt many villages on their way to these areas. Agitated by *Qäññazmač* Alämu Tägäññä, *Agafari* Gädäfaw Alälmayähu, *Lejs* Alämayahu Käbbädä, Käbbädä Denqé and Bitäwa Dällällä (all of them from Yezora) using the phrase "*erda lämatäb*" (fight for the cause of your religion), the people of Quarit, Dénsa, Säkäla, Ţaliya-Lejj Amebära and Méça joined hands to resist the enemy. They were led by formidable patriot leaders such as *Qäññazmač* Deräs Šifäraw of Densa, *Lej* Gärämäw Wändawek of Lejj Ambära, Alämayähu Käbbädä of Yezora, Bäkälä Lämmu of Méça and many others.[128]

In this regard, citing Italian archival sources, Seltene states that these patriot leaders were able to gather an estimated number of 2,700 fighters. Then, the battle of Yezora was fought for three days from Wednesday August 25 to Friday August 27, 1937. The patriots scored a decisive victory largely thanks to their numerical superiority and knowledge of the terrain. About eighty *askaris* and *bandas* were killed and many others were wounded. Moreover, the commander, Colonel Striano and his sub lieutenants namely Lazzari and Isola were killed at the same battle field. The patriots also captured a lot of arms like *menisher, alben* and machine guns and a mule loaded with ammunition. In fact, the patriots also suffered many deaths and wounds. Among the dead was one of the noted patriots of, *Lej* Alämayahu Käbbädä.[129]

Corvo and his surviving troops stayed the night of August 27, 1937 at a place called Davat Gabrä'el along Adama Mountain and at dawn entered the Adét garrison for protection. The patriots of Dénsa, Yelmana, Säkäla, Méça, Ganj, Yewodi and Quarit took turns in besieging the

[127] Dawit Ayalew, "A History of Méça *Wäräda* of Bahr Dar (1935-1991)," (M.A Thesis, Department of History, Addis Ababa University, 2010), p. 34.

[128] Informants: Šitahun Zägäyä and Telahun Waga. Seltene, '"A Hisiory of Resistance in Gojjam…," p. 126.; Asrat Araya, "A History of Buré-Damot *Wäräda*, 1936-1974," (M.A Thesis, Department of History, Addis Ababa University, 2010), p. 38.; Nebeyu Eyasu, "The Administrative History of Gojjam, 1941-1974…," pp. 26- 27.

[129] Seltene, "A History of Resistance in Gojjam…," p. 126., Infrormants: *Qés* Keflu Meherätu and Dañňaw Kassa.

enemy (the 27th Battalion) at Adet.[130] Many noted patriots denied the enemy at Adet access to the waters of Šina and Šiggez Rivers. This includes *Fitawraris* Bayabel Adegäh, Senešaw Alämu, Zägäyä Berlé, Nägaš Täšomä; *Qiäññazmač* Deräs Šifäraw, Bäyänä Kenfu, Mesker Yemam and Tariku Šebäši and *Grazmač* Terunäh Alämé. There were also *Lejes* Admasu Dästa, Anläy Haylé, Gärämäw Wändawek, Admasu Gugsa, Agäw Endaläw and many others. The siege lasted from August 28 to December 1, 1937. The fascist forces surrounded by *fannos* (heroes), as patriots were often described, at Quarit were obliged to airlift food, water and other necessities.[131]

In fact, informants also state that during one of the turns of the patriots, one of the noted patriots, *Lej* Gärämäw Wändawek *(Däjjazmč* Matäbé, as the people of Quarit and Enzägedem designated him in 1936-1937), and nine others lost their lives at the battle of Mugäça Baher along Šena River by an Italian aerial bombardment on Octobcr 30, 1937.[132] On the other hand, Dawit argues that patriots from Dénsa, Meça, Damot, Säkäla, Bäläya and even Moţa participated in the planned attack on the Dangela garrison from September 13- 15, 1937. This indicated that the patriots of different areas were actively involed on the road to attack the enemy forces in a warmer position to save their respective peoples and areas. Thus, on Saturday September 4, 1937, a number of patriot leaders held a meeting in Dénsa by which they decided to incite the peoples of their respective districts to rebellion. Some of them were *Däjjazmač* Adal Täsämma and *Qäññzmač* Deräs Šifäraw of Dénsa, *Grazmač* Bäkälä Lemmu of Méça, *Fitawrari* Bayabel Adegäh of Lejj Ambiira, and *Qäññzmač* Alämayähu Wasé of Agäw Meder. They also elected *Däjjazmač* Mängäša Jämbäré as their war leader.[133]

In terms of provision, the patriots of Quarit and other areas were of two types. The first were the main fighting forces who were called the *däräq tor* whose main purpose was fighting against the enemy during the five years "hard time". The second form of patriots was described as *mädädé tors (ordinary fighters) who were* composed of peasants armed with their own guns. Female

[130]Informants: Muçä Alameräw and Nägäsä Wändem.

[131] *Ibid*.

[132] *Ibid*.

[133] Seltene, "A History of Resistance in Gojjam…," p. 164. ; Tadla Zä Yohannes, *Yä Ethiopia Tarik: ltalia Bä Ethiopia*, p. 233. ; Dawit Ayalew, "A History of Méça *Wäräda* of Bahr Dar (1935-1991)…," p. 24.

patriots of Quarit like *Wäyzäros* Yätämäñ Negusé, Wärqenäš Wäldé, Čäkoläč Wäldé and Zäwditu Yemär also actively participated in the anti-Italian colonial struggle.[134]

Patriots relied on traditional medicine and local traditional doctors to cure wounded fighters. Among others, *Filawrari* Deräs Šifäraw was wounded on his right leg by an Italian machine gun in 1938. Because the enemy was following him up, Deräs had to move from one place to another for three months until his wound was cured. As far as the provisions of the patriots were concerned, they heavily relied on their own means without any external assistance. Patriots used their own *senq* (provision) consisting of *dabbo* (bread), *qwanţa* (dried meat), *qollo* (roasted grain), *bässo* (roasted powder) and water. Whenever there was the chance to do so, patriots slaughtered cattle captured from the *banda.* Sometimes the fascists and *banda* troops did the same. Patriots also heavily relied on the arms captured from the enemy. They started to use modern weapons including machine gun captured from the enemy. Patriots also purchased fire arms and ammunition from areas as far as Gaynet in Begemider using their own revenue.[135]

Sources indicate that, with the help of the British in the Sudan, in May 1939 *Blattengeta* Lorenzo Ta'ezaz, accompanied by the French officer namely Musie Paul and the translator, Major Asägahäññ Are'aya, secretly entered Gojjam through what is today called *Säbara Deldey* (the Broken Bridge) with the help of the patriots of Bägemder. *Fitawrari* Deräs and his followers moved to a place called Taiba Meder where the emissaries were waiting for their coming. However, the patriots led by Deräs were suddenly surprised by the enemy force coming from Moţa at a place called Dabra Meţmaq. Deräs defeated the enemy force and joined the emissaries. Escorted by the patriots led by Deräs the emissaries managed to join *Däjjazmač* Mängäša Jämbäré at Fagetta in Agäw Meder. After they widely travelled in Gojjam, observing the intensity of the patriotic resistance and trying to harmonize the patriots, the emissaries finally entered the Sudan through Bälaya. Undoubtedly, this encouraged the patriots of Quarit and the other areas of Gojjam.[136] On 2 May 1939, the exiled emperor also sent a letter of encouragement to the patriots of Gojjam in the hands of *Šalläaqa* (later *Ras)* Masfen Seläš. *Šalläqa* Mäsfen installed a radio station at Sangie in Säkäla and agitated the people and the *banda* alike to join the patriots in which he was considerably successful. Together with *Däjjazmač* Mängäša

[134] Informants: Emeru Dästa, Hailé Kassa and Käbbädä Antänäh.
[135] *Ibid*.
[136] Informants: Adanä Mulu, Alemé Alameräw and Ayčelum Mulugéta.

Jämbäré, he also moved in Dénsa, Agäw Meder, Däga Damot, Säkäla, Taliya- Lejj Ambära, Méça, Ačäfär and Gutta areas and agitated the people to intensify the resistance.[137]

The British campaign against the fascist forces in East Africa in 1940 and 1941 finally helped the patriots of Gojjam in general to drive out the Italians. The presence of continued effective resistance in Gojjam secured the attention the British officer in the Sudan, Colonel Arthur Sandford, to cross the borders of Ethiopia in that direction. As indicated earlier, Sandford entered Gojjam at the head of a small force called Mission 101 consisting of a small Sudanese force known as frontier Battalion and a fifty-manned squad of Ethiopians led by *Azaze* Käbbädä Täsämma representing the Emperor. On 18 September 1940, Sandford accompanied by *Azaze* Käbbädä to reach Fagetta where *Däjjazmač* Mängäša Jämbäré received them. As indicated above, from Fagetta Sandford and *Azaz* Käbbädä travelled widely and reconciled disputing patriot leaders like *Däjjazmač* Mängäša and Nägaš.[138] Besides, they issued the proclamations of the Emperor. The mission also distributed arms among the patriots. For instance, some of my informants who were patriots state that *Fitawrari* Deräs and his men brought 50 *dimotfar,* 40 *amarika,,* 50 *qogaläbän* (and *metal läbän)* and 50 *qändo* rifles and 100,000 bullets of *albin* and *amarika* rifles from Balaya to Dénsa and distributed it among patriots. The morale of patriots' considerab ly rose by this international support and the news about the return of the Emperor. Further, the British Royal Air Force established a base at Säkäla.[139]

The fascist rulers in Addis Ababa were very much conccrned about the activities of Mission 101 and intensification of the resistance resulting from this international reinforcement. The Duke of Aosta (Amadeo Umberto) assigned his Deputy, General Guglielmo Nasi, to take command in Gojjam to reverse the situation. On 8 December 1940, General Nasi brought *Ras* Haylu to Däbrä Marqos as the *Ras* of Gojjam. But, it seems that fascist authorities were too late to be successful in reversing the situation.[140]

On January 3, 1941, the Gideon Force of two Battalions the Commonwealth and the 2nd Ethiopian Battalions led by another British officer, Major Orde Charles Wingate, and

[137] *Ibid*.
[138] Geremew Eskezia, "A History of Yelmana Dénsa District (1901-1974)," (M.A Thesis, Department of History, Addis Ababa University, 2015) p. 46.
[139] *Ibid*.
[140] *Ibid*.

accompanied by Emperor Hailä Selassé, crossed the Ethiopian frontier at Omedla. By early March 1941, patriot leaders went to Buré to meet and greet the emperor at a place called Fanda (near Buré town). The Emperor rewarded them with pistols, guns and ammunition. Among others, according to my informants, Deräs Šifäraw of Dénsa and Anläy Haylé of Quarit each of them received two hand guns *(dimotfer* and *amerika)* and an automatic pistol from the Emperor.[141]

Unlike initial British expectation for a very strong resistance from Italian garrisons in Gojjam, on February 16, 1941 General Nasi ordered the withdrawal of the Enjebara and Dangela, and on March 4 the Buré, garrisons. Here, sources explain that *Däjjazmač* Mängäša's forces severely attacked the retreating enemy forces, although accompanied by Italian air bombardment from Bahr Dar, all the way from Dangela to Mäšänti. On February 23, 1941 the Italian officer at Bahr Dar, Colonel Torelli, ordered the withdrawal of the Adét, Däbrä Mäwi, Alafa, Yesmala and Zäge garrisons to Bahr Dar. This marked the end of the five years Italian occupation of Quarit *Wäräda*.[142]

[141] Täkläşadiq Mäkurya, *Yä Ityopiya Tarik: Kä Aşe Téwädros Eskä Qädamawi Hailä Selassé,* p. 329.

[142] Informants: Atersaw Tarqé, Mäkuanent Wärkenäh and Daññčäw Kebrit; Geremew Eskezia, "A History of Yelmana Dénsa…," p. 36.; Seltene, "A History of Resistance in Gojjam…," p. 350.; Tädla Zä Yohannes, *Ya Ethiopia Tarik: Italia Bä Ethiopia*, p. 441.

CHAPTER II

QUARIT WÄRÄDA FROM LIBERATION TO REVOLUTION (1941-1974)

2.1. The Post-Liberation Administration, 1941-1974

2.1.1. Administration of Quarit *Wäräda* after 1941

The year 1941 saw the expulsion of the Italian Fascist government from Ethiopia and the restoration of Emperor Haila Selassie I to power after five years in exile. This brought the revival of centralization attempts in the country. To realize this objective, the Emperor issued a series of decrees and proclamations beginning in 1942 to re-organize the government. As part of the centralization project, the central state sought to establish a uniform local administration system throughout the country. In fact, the Hailä Selassé government wanted to increase its presence in the peripheries; thus all governors were centrally appointed. The 1942 decree was basically the foundation for local administration in the period from 1941 to 1974 was marked by the announcement of successive policies that aimed to centralize administration in the country and consolidate the absolute power of Emperor Hailä Selassé I.[143]

According to Derib Tafere's PhD scholary work, Mengistu Geremew's M.A Thesis, and my oral informants they clearly state that, the imperial government issued a decree directing the empire into a new administrative system in 1942. Initially, 12 Governorate-Generals (or *Ţäkelay Gezat* in Amharic) and three other lesser administrative divisions were established. With subsequent minor administrative restructuring following the union of Eritrea and the division of the province of Harerege into two, the number of Governorate-Generals (*Ţäkelay Gezat* in Amharic) became 14. These were Eritrea, Tigray, Wällo, Gondär, Gojjam, Šäwa, Arsi, Haräregé, Balé, Sidamo, Gamu Gofa, Käffa, Illu-babor, and Wälläga. In addition to this, below the Governorate-General (or *Ţäkelay Gezat* in Amharic), there were *Awrajja* (sub-province), *Wäräda* (district) and *Meketele Wäräda* (sub-district) administrative units. During the imperial period, there were 60

[143] Markakakis and Nega Ayele, *Class and Revolution in Ethiopia*, (Nottingham: the Russell Press, 19978), P. 44.; Mengistu Geremew, "A History of Wänbära *Wäräda*, 1941-1991," (M.A Thesis, Department of History, Addis Ababa University, 2016), pp. 25-26.

Wärädas (districts) and 339 *Meketele Wärädas* (sub-district). But, the same source does not mention about the number of *Awrajjawoč* (sub-provinces) of the imperial period.[144]

The decree of June 28, 1946 amended the administrative regulation of 1942. Accordingly, *Awurajjas* were given the appellation of *Taqlay–gezats* while the *Wärädas* were raised to the status of *Awurajja.* Likewise, the *Wäräda-meslänés* were designated *Wäräda-gezats* and the *meketel-meslänés* became *meketel Wäräda-gezats*.[145] Thus, the 1942 political administrative division had been functional throughout the imperial period. It had also served for much of the period of the military government despite some changes. The previous lowest administrative division *meketele Wäräda* (sub-district) was repudiated and replaced by *qäbälè* early the military government took power. Similarly, *Ţäqlaye Gezat* (Governorate-general), the name of the highest administrative divisions was renamed as *Keflä Hagär (province).*[146]

The year 1946 marked the coming of *Däjjazmač* Käbbädä Tässäma, who was appointed as Governor-General of Gojjam. In the course of his rule, the political map of Gojjam was restructured and this resulted in a basic change on the administrative structure of the province. Accordingly, *Däjjazmač* Käbäddä Täsämma merged Qolla-Damot and Däga-Damot *Wärädas*. He made Fenotä-Sälam the capital of the Qolla-Däga-Damot *Awrajja*. Briefly, based on the new structural amendment, the territory of Gojjam was reorganized in to five *Awrajjas,* thirty-two *Wäräda* governors and ninety-three *meketel-Wäräda* governors. To this end Gojjam was made one *Ţäqlay Gezat* and was again divided into administrative *Awrajjas*. Accordingly, the *Awrajja* administrative unit was restructured to *Ţäqlay Gezat* level, and the *Wärädas* were upgraded to *Awrajjas* while *meslänés* were promoted to *Wäräda*. Therefore, Gojjam governorate general was divided into seven *Awrajjas*: Mätäkäl, Agäw Meder, Bahir Dar, Däbrä-Marqos, Bičäna, Moţa,

[144] Derib Tefera, The Nexus between Water Supply Infrastructure and Socio-economic Developments in Amhara Region, Ethiopia, 1941-2005," (PhD Dissertation, University of South Africa, 2017), pp. 59-60. Mengistu Geremew, "A History of Wänbära…," p. 26.; Informants: Atersaw Tarqé, Bägašaw Šifäraw, Yersé Aneläy, *Qés* Mängsté Ţelahun, Wallä Šita and *Qés* Kebär Tämäsgän.

[145] Teshale Tebebu, *The Making of Modern Ethiopia, 1896-1987*, (Lawrence Ville: The Red Sea Press, 1995), pp. 115-116; Anthony Mockler, *Haila Sellase's War* (London: Oxford University Press, 1984), pp. 120-121.

[146] Derib Tefera, pp. 61-62.

and Däga Damot. From this time, Quarit was situated in Qolla Däga Damot *Awrajja* under the governorship of *Däjjazmač* Zäläkä Dästa.[147]

As indicated, Qolla Däga Damot *Awrajja* was also divided in to six wärädas. These were Wämbärma, Ťähnan, Šekudad Guagusa enna Akako, Jana Säkäla Lejj Ambära and Däga Damot. According to this arrangement, Däga Damot constituted the *Wäräda* under study and it was governed by *Fitawrari* Dästa Beru. Ato Tädässä Ayälä was the secretary of the *Wäräda*. Moreover, the *Wäräda* was composed of about seven *meketel Wärädas*. Based on this division, the whole of Färäs Bét, Ťälim, Namra, Bärqäň and Enzägedem were pounded in to this *Wäräda*.[148]

Informants noted that in the post liberation period, *meketel* governors were appointed by the emperor himself from local *balabats*. In most cases, the central government did not take formal education into consideration in the selection of *Wäräda* and *meketel Wäräda* governors in Quarit. At this stage, it is important to know that the formal requirement for appointment of higher officials in this period was initially based on their faithfulness to the Emperor, their leadership quality and their commitment to combat the enemy. Moreover, loyalty and maintaining of peace and security were another prerequisite. Imperial government attempted to include the prevailing tradition of notable persons, the *çeqa śums* who were actively involved in facilitating the imperial bureaucratic administrative system.[149]

Based on the 1942 declaration, which states the arrangement of the province, Quarit was categorized under Däga Damot *Wäräda*. Fitawrari Hailä Yäsus Filatè was appointed as the governor of this *Wäräda*. Under this *Wäräda*, there were also *meslänés* such as Enzägedem, Aräfa, Quarit and Enamra. During the period under discussion, the whole part of Däga Damot was furthermore divided into a number of *meketel-meslänés*. Local governors in Quarit were selected and appointed by the Governor-General *Ras* Haylu Bäläw. They had responsibilities of maintaining peace and order, collecting taxes and dispense judiciary activities. Therefore, the land should be registered and assessed by the committee established by the state. To this end, the

[147] Informants: Muçä Alameräw, Mäkonnän Endaläw and Emeru Dästa.

[148] "Gojjam Ţäqlay Gezat Yä Šumament Ena Säratäññoč Zerzer Mäzegäb of 1940 E.C," D. M. U. A.R.C.; Folder No, 0060, File No. no.; A Letter from Ministly of Finance to Gojjam Ţäqlay Gezat Office, Date *Hamlé* 21,1943 E.C, D. M. U. A. R .C; Folder No, 00 16, File No. ፴.ጠ. 8.; Informants: Anemut Aräga, Atalay Sentayähu, Gétenät Ayälä.

[149] Informants: Abäbä Admasu, Awäqä Admasu and *Qés* Mängsté Ţelahun.

established committee in Quarit *Wäräda* attempted to assess and identify *rest-gult* and *sämon* or church lands. The committee reported that in the *Wäräda*, there was lot of *rest*-holders including the Orthodox Church which owned extensive *gult* in Quarit *Wäräda*.[150]

As stated above, the Emperor entrusted *gult* governors the responsibility of collecting tax with the support of the *çeqa šum* (village chief) and allowed them to take a third of the tax collected from the rest owner. To this end, the *çeqa šum* was appointed as the lowest position of the administrative hierarchy. The *çeqa šum* in the *Wäräda* had the obligation to preserve peace and order, collect tax and disseminate rules from the *balä-gult* to the people.[151]

Moreover, new form of court system was introduced in the *Wäräda* under study. To this end, on June 28, 1947, the local court called *aṭbiya-daññ*a was introduced by the proclamation. The establishments of the *aṭbiya-daññ*a in every *Wärädas* and *meketel Wärädas* was intended to provide quick justice and arbitrate disputes in their respective villages. In principle, these appointees were elected from the owner of the *gult* or outside of it. According to the proclamation, the *aṭbiya-daññ*a made to acquire half of the fee obtained from litigations and this became for local judges the major source of income. Cases beyond their capacity were directly heard by the *meketel Wäräda* and the *Wäräda* court accordingly.[152]

In general, the land tax and administrative reforms during this period further exacerbated the insecurity problem of Quarit, which finally led to mass uprisings. Among the administrative reforms affected and resulted in peasant dissatisfaction, the proclamations in relation to land assessment and land measurement took the first place. The people of the *Wäräda* were not happy in everything that took place in their respective areas. The first reason was that *gult* governors were ignored to acquire responsibilities from the government in the process of the assessment of land.[153]

However, the assessment and classification of any land in every *qäbälé* failed to take in to consideration of the natural environment and the overall situations in which the assessed land was located. Moreover, the commission undertook its mission without employing any scientific techniques to identify the degree of the fertility of the respective land. This and other factors

[150] Eshetu Chole, "Towards a History of Fiscal Policy of the Pre-Revolut ionary Ethiopian State: 1941- 1974," *Journal of Ethiopian Studies,* Vol. XVII (1984), pp. 94 -95.

[151] Alula Yohannes, "A History of Dämbäça *Wäräda*…," pp. 74-74.

[152] *Ibid*.

[153] *Ibid*, pp. 76-77.

made some of the reports of the assessment far from facts and ultimately resulted in opposition from the owners of land.[154]

Regarding the security conditions of Quarit *Wäräda*, the police, *aṭbiya dañña,* the local *gultä gäz* and *çeqa šum* (village chief) worked together to maintain peace and security in each locality in the *Wäräda*. Cattle theft and banditry were some of the post-liberation period security problems of the *Wäräda* that created acute problems on merchants, market attendants and rural inhabitants both at night and day times. At times, the main cause of *šeftenät* was the need to escape punishment after committing crimes in public disputes; for in stance, killing someone. Among the main leaders of *šefta* and thieves in Quarit during the post-liberation period were Anemaw Tämäsgén, Banté Terunäh, Anemut Terunäh, Wuddu Abatä and Bälaynäh Terunäh[155]

As a result, sometimes around 1955 a system known as *Léba Edem* (catch the thief) was introduced into the *Wäräda*. The *Wäräda* representative of *Léba Edems* of Quarit was *Ato* Mäkonnän Bitäw. In 1963, during the governor ship of *Däjjazmač* Ţähayu Enqu Selassé (r. 1960-1968), the *Näç Läbaš* (local security force) was introduced to the province of Gojjam in general and Quarit *Wäräda* in particular with the aim of eradicating *šeftas* and cattle thieves. This was primarily because of the spread of cattle thieves in the province. The *Näç Läbašes* were local farming part time security workers accountable to the sub di strict and district governors. They were given one complete uniform and were paid Eth. $ 15.00 *berr* as a salary annually. However, in most cases, they used the traditional method of detecting thieves popularly known as *afärsata* or *awçaçeñ*.[156]

Haile Muluken clearly defines the word that, *afärsata* means an investigation conducted by the people of an *Awrajja* or *Wäräda* where a crime specifically defined in the law has been committed and when the criminal was unknown, at a place and time decided by the appropriate

[154] Temesgen Gebeyehu, "Land Tenure, Land Reform and the *Qälad* System in Ethiopia, 1941-1947," *Journal of Asian and African Studies* 46(6), (2011), p. 569; Bahru Zewde, *A History of Modern Ethiopia 1955-1974*, (Addis Ababa: Addis Ababa University Press, 1992), pp. 191-193.; Gebru Tareke, "Rural Protest in Ethiopia: Study of Three rebellions," (PhD Dissertation, Syracuse University, 1977), p.168., Alula Yohannes, p. 77.

[155] Geremew Eskezia, pp. 125-126., Informants: Šitahun Zägäyä, Ţelahun Waga, Gétačäw Gälaw and Hailé Kassa.

[156] Bahru, *A History of Modem Ethiopia,* p. 217.

authorities. People summoned for *afärsata* will be engaged in answering questions presented to them aimed at finding out the criminal.[157]

Regarding to its organization, five criminal investigators at *afärsata* gathering were elected by the *Awrajja* Governor, Vice *Wäräda* Governor, *Aṭbia Daññа* and ten local elders (*Šemaglé*). Such investigators had to be persons reputed for their good conduct and manner. The gathering was chaired by these investigators, the *Aṭbia Daññа* and the *Awrajja* Governor. Before investigation commences, both the people and chairpersons take oath according to their religion.[158]

Thus, *afärsata* was the best solution to protect crimes in Quarit during that time. Because it could be convened for reasons like murder, home or crop damaged (burning), cattle stealing, looting travelers and causing damages on body organs. Hence, the size of *afärsata* could vary parallel to the weight of the crime.[159] During this time, Hailä Eyäsus Felaté, *Qäññazmač* Dästa, *Qäññazmač* Mulatu, and *Ato* Hailé were the governors of Quarit *Wäräda* after the liberation period to the end of the imperial rule, 1941-1974.[160]

2.1.2. Taxation in Quarit *Wäräda* after 1941

Following the restoration of the Imperial regime in 1942, the Ethiopian government introduced a new taxation decrees to enforce peasants to pay taxes.[161] This decree brought two basic changes in the history of the area. Firstly, the traditional tax collection system in kind was replaced by new taxation style in cash. Each family head holding land was registered and land assessment was implemented. Secondly, the 1942 land tax decree also included all the cultivated and uncultivated lands occupied by the inhabitants of the *Wäräda*.[162] The amount of tax paid varied depending on the size and fertility of the land possessed by the peasants. The main aim was to

[157] Haile Muluken, "A History of Traditional and Modern Legal and Justice Systems of Ethiopia c. 1900-1974," (M.A Thesis, Department of History, Addis Ababa University, 2007), p. 7.

[158] *Ibid*, p. 8.

[159] *Ibid*, p. 9.

[160] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aṭäqalay Gäşeta Rerort," (Gäbäzä-Mariam, 2010 E.C), pp. 7-10.

[161] Gebru Tareke, "Rural Protest in Ethiopia: Study of Three rebellions...," P.275; Mengistu Geremew, "A History of Wänbära *Wäräda*…," P. 32.

[162] *Nägarit Gazéta*: Land Proclamation No.8 of 1942.

increase the government revenue. The government gave due attention to the tax collection and introducing administrative reforms that could enable it to fulfill the state economic objectives.[163]

Concerning taxation and financial system of Quarit *Wäräda*, the local governors had no power to generate and utilize their own budget. The local chiefs were used as initiators of income collection from the inhabitants and to send it to the central government. The *Wäräda* administrators were responsible to collect the pre-determined amount of tax from their respective areas.[164] The governor of the *Wäräda* was responsible for passing orders and enforcing the *meketel Wäräda* governors to collect income for the central government relatively equal to the expected amount. Annual income expectation from taxation in the district was done based on land and property assessment techniques. The *meketel Wäräda* governors were charged with the duty of selecting tax-assessors in each area. The selected tax assessors were also expected to be recommended by the *balabats* of their area and to make an oath to be free from bias.[165]

The government promulgated two proclamations to give legal confirmation to this tax requirement. The first was the land tax-decree of 1942. It was issued to adjust payment in accordance with land fertility and size of the land possessed. As *Nägarit Gazéta* asserted, the tax was imposed on peasant farmers depended on categories of lands: *läm*, *läm-ţäf* and *ţäf* lands respectively. According to the decree, the amount of money collected was 15, 10 and 5 birr for cultivated, semi-cultivated and uncultivated lands respectively.[166]

The subsequent tax decree of 1944 also increased the amount of tax payment from each family land holders. The taxpayers were classified under five categories based on the number of cattle and the amount of land they owned. From the first to the fifth classes, taxpayers were expected to pay 10, 8, 6, 4 and 2 birr respectively.[167] In this decree, the *Wäräda* people were forced to pay 35, 30 and 10 birr for cultivated, semi-cultivated and uncultivated lands respectively.[168] All of the proclamations apparently did not consider the existing situation on the ground and the

[163] Markakakis and Nega Ayele, *Class and Revolution in Ethiopia* …, P. 45.

[164] Informants: Šitahun Zägäyä, Adanä Mulu, Alämé Alameräw; J.C.D. Lawrance, *Land Taxation in Ethiopia*, (Addis Ababa, 1964), P.1.

[165] Informants: Zäwdé Dästa, Nägäsä Wändem and Hailé Kassa.

[166] *Nägarit Gazéta*: Land Proclamation No.8 of 1942; J.C.D. Lawrence, *Land Taxation in Ethiopia*, (Addis Ababa, 1964), PP. 1-2.

[167] Informants: Adanä Mulu and Gétenät Kendu.

[168] *Nägarit Gazéta*: Land Proclamation No.70 of 1944.

income of the peasant farmers during the period under discussion. The moral of the tenants was twiddled and this forced them to live destitute life in the woreda during the period under study.[169]

In 1967, the government attempted, by Proclamation No.255, to avoid communalism in Gojjam, demanding that the person who farms the land would be taxed. Tax assessors were sent to estimate the harvest and apply the tax to the farmers or land owners. The Gojjamés reacted violently, and in May 1968 five *Awrajjas* of Gojjam started a revolt against the imperial regime. The revolt is continuing in the summer of 1969 and it seems unlikely that the agricultural tax will successfully be applied to Gojjam in foreseeable future. The imperial government took this measure to solve the rebellion in the province. The only solusion to the case was transferring the governor general to the southern parts of the country.[170]

2.1.3. The Relations between the Quarit People and the Agäws

This section attempts to explore the movements that witnessed popular grievance and rebellion in the *Wäräda* to redress the maladministration of the regime. It also tries to address the major causes of the rebellion and its cosequences on the Quarit people and the Agäws.

2.1.3.1. Causes of the conflict

It is apparent that conflict in most cases is a movement in which certain groups of a society seek to achieve its interest through violence. Conflicts and war contribute significantly to the impoverishment of a given nation or community. Different factors led the society to engage in such activities against the regime. To this end, in the last two decades of the Imperial period, the history of Gojjam in general and Quarit *Wäräda* in particular was characterized by intermittent public uprisings and rebellions.[171] Most of the dynamics that operated in the region because of the conflicts and wars were not for the better but rather for the worse.[172]

The fundamental factor that forced the people of Gojjam to be involved in uprising in the period under study was principally linked with land and land related measures taken by the government.

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[169] Informants: Ţelahun Waga, *Qés* Kebär Tämäsgän and Wallä Šita.

[170] *Nägarit Gazéţa*, Proclamation of 1942; and *Nägarit Gazéţa*, Proclamation of 1944; *Nägarit Gazéţa*, Proclamation Numbers 225, 226 and 227, 1965; Peter Schwab, "Rebellion in Ethiopia: A Study of Gojjam Province," *East Africa Journal*, Vol.6, (1969), p.29.

[171] Dechasa Abebe, "A Socio-Economic History of Northern Shawa, Ethiopia (1880s-1935)," (PhD Dissertation, University of South Africa, 2015), p. 35.; Alula Yohannes, "A History of Dämbäça *Wäräda*…,"p. 50.

[172] Dechasa Abebe, p.285.

This was made since it faced difficulty to identify the owners of the land. This in turn resulted in complications on the side of the government in order to impose and collect land tax revenue from the cultivators. One of the lasting consequences of the 1950 peasant rebellion in Gojjam was that there was no effort of the regime at land measurement or tax reform in Gojjam until September 1967.[173]

The most significant uprising in relation to land reform in Gojjam was the 1968 rebellion that occurred following the introduction of the new agricultural income tax. During this time, the governor general of Gojjam was *Däjazmač* Şähayu Enqu-Selassé. He was from the Šäwan aristocrat. The opposition which began first in Däga Damot and Moţa was expanded into Bičäna, Däbrä Marqos and Baher Dar *Awrajjas*.[174]

Beginning from 1968, the *Wäräda* areas of Quarit together with other adjacent areas took part in the peasant uprising in Gojjam. The immediate cause of this regional peasant rebellion was the September 1967 Agricultural Income Tax Proclamation of Eth. $ 1.50, therefore, the uprising has came to be known by the peasants as '*Yä berr Hamsaw Tornä't* (literally, the war of one *Berr* and fifty cent). In this case, one of my informants, at that time a patriot named Taddäsä Endaläw, narrated that the rebels from northern Däga Damot and Quarit made an oath at a place called Awra Tärara (near Šat Endryas) by the beginning of August 1968, and the rebels from these areas elected him as their leader.[175]

On the other hand, some informants in the *Wäräda* explained that the bravery and war like attitudes of the people of Damot, Quarit and other environs were known for their great heroism in military action. In addition, they were typical in their action to ambush banditry, as well as revolts organized against the proclamations that connected with high taxation because of the government's policy tied to pay forcefully. Therefore, the inhabitants were obliged to pay more tribute to the ruling classes. Their tribute was associated mainly with military campaign in against rulers. As a result, the people obtained the name Damot, "to mean their tribute is their death", 'ዳሞት እዳው ሞት.'[176]

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[173] *Nägrit Gazéta*, Nov. 3, 1941.

[174] DMUAC, Folder No.ዞን/አስ/0045, File No. ሞ/ደ-85, Yä-Qolla Däga Damot Awrajja Yä-Ereša ena Hezeb Masfär Şehfät Bét to Qolla Däga Damot Awraja Astädadari Şehfät Bét, Ref.No.98/28/70, 5/2/70 E.C.

[175] Informants: Šitahun Zägäyä, Aneläy Admasu and Dañňčäw Kebrit.

[176] Informants: Mulugéta Šaräw and Atersaw Tarqé.

According to the *Wäräda* Communication Office, in line with the above information the name *Däga* Damot derived from "ዳሞት እዳው ሞት", to mean their tribute is their death. It was given during the time of *Däjjazmač* Haile-Yäsus Felaté. He issued the payment of 1.50 *berr* tribute in each household. The people alleged that the tribute did not consider their income. Following the order the people preferred to fight to death than pay the tribute. The people of the *Wäräda* went to war against the regime and lost many of the lives of the peasants. Meanwhile, the government forced to improve some reforms to resolve the problem by inspect their resentments.[177]

As indicated above, the people of Quarit, however, failed to accept the proclamations and refused to provide necessary support to land assessors. Peasants in Quarit resisted and refused to make registered their land by committee. They reacted in this way from the ground that the new approach by the state was considered as a dangerous action on their traditional land holding system.[178]

According to my informants noted that, behind land taxation, the problem of administration could be taken as the second factor for the outbreak of rebellion in Quarit *Wäräda*. The autocratic and exploitative rule in Quarit *Wäräda* was instrumental for the advance of protests and the eruption of rebellion. Besides, as my informants told that, the last and the most important reason for the outbreak of rebellion in the area was the measure taken by the government to terminate church privileges. Certainly, this attempt offended the clergy and paved the way for churchmen to join the resistance movement. In line with this, the administrative measures which made local officials to be replaced by those who were loyal to Şähayu added fuel on the resistance movement.[179] Apart from this, the elimination of local officials was made by the state to control the growing opposition by taking measures under the leadership of those newly appointed loyal officials.[180]

In sharp contrast, the removal of local officials created conducive environment to the rebellion to gain the support of every segment of the society. In other words, the most prominent group of individuals principally the clergy and 'politicians' joined the opposition movement. To be brief, Şähayu, the governor of the province, more complicated his job by creating favorable condition

[177] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aţäqalay Gäşeta Rerort…," pp. 1-6.; Informants: Daññaw Kassa, Emeru Dästa and Mulu Ašageré.

[178] *Ibid*.

[179] *Ibid*.

[180] *Ibid*.

for class collaboration, which eventually resulted in a daunting rebellion in most parts of Gojjam.[181]

2.1.3.2. Consequence of the Conflict

Because of the aforementioned multi bounded motives of the people, most part of Gojjam in general and Quarit *Wäräda* in particular turned in to turmoil. Gebru rightly demonstrated the situation in Gojjam as "...the peasants are brawling, rebelling, bashing in the skulls of the tax collectors, hanging police men, running dignitaries out of town, burning offices ..."[182] This clearly shows the refusal of the people to accept proclamations of the government. This was one way of opposition in the early phases of the resistance movement. Gradually, however, the nature of opposition transferred from refusing to pay tax and writing letters to the center expressing their dissatisfaction to an open and well-established form of insurrection and violence.[183]

As indicated above, the official proclamation of an income tax on September 1967 served as the immediate cause for the full scale uprising in most parts of the province. However, the society of Quarit stands against land tax declaration of the imperial government. Due to this, they refused to pay land tax and led to a widespread rebellion in Gojjam in general and Quarit *Wäräda* in particular. Based on this situation, the rebellious peasants of different *qäbälès* of the Quarit *Wäräda* like Enangia Mikaé, Šat Endrias, Enzägedem and Ţalya Lejj Ambera were gathered around the church of Enangia Mikaèl. On this occation, large number of equipped peasants and town men overwhelmed the *Wäräda*. According to my informants, this was made to support other peasant movements in its surrounding and secretly agitated by those individuals particularly the clergy in the town and the countryside. The crowd expressed the protest through unrelenting *qärärto, fukära* and *šeläla*.[184]

On February 7, 1968, group of rebellious peasants from different *Wärädš* selected their own reprssentative chiefs or *Yägobäz Aläqa* that made discussion and reached at a consensus on the following points. In the first place, they agreed to believe in unity and the other point was they reached an agreement to elect and appoint their leaders and then to expel all appointed

[181] Gebru Tareke, "Rural Protest in Ethiopia: Study of Three rebellions…," p. 176.
[182] *Ibid*.
[183] Survey Report on Gojjam Regarding the Amount of Tax Assessed and Collected by the Year 1968.
[184] Informants: Gétačäw Laqä, Šitahun Zägäyä, Aneläy Admasu and Daññčäw Kebrit .

government officials in their respective areas. Moreover, the rebellious group of Däga Damot and Moţa sanctioned not to present agricultural products to town markets. They winded up their discussion by making promises in front of elders notifying those who pay any form of tax to be cursed and segregated from the society.[185] But, the people of Quarit who were peace if any one does not attack received a message from *Yägobäz Aläqas* in the western parts of the *Wäräda*. The message read as "The pride Quarit your dress was sewed take and wear it", means in Amharic "***Muširit Quarit qämis täsäftolšalena wäsdäš lebšiw***". Because of this, the peoples of Quarit prepared themselves for fighting and thousands of rebellious armed peasants from adjacent area in Quarit joined and poured on the streets highly resisted 1.50 *berr* tax payments for each farmer on May 5, 1968.[186]

In this case, when *Däjjazmač* Aneläy Hailé who was born from Quarit heard the news, he was tried to negotiate with the people who refused and forced him to withdraw from the meeting at '*Çandängay*'. Furthermore, *Däjjač* Aneläy asked to beg those rebel groups accept his massage and removed out their opposition. However, *Däjjač* Aneläy was not acceptable and chased by the leaders of *Yägobäz Aläqa* at the meeting. Following this, *Däjjač* Aneläy's constractive idea for peace, security and development was failed in the first time.[187]

After this meeting, the government also sent the Abun of Gojjam, Abunä Marqos Liqä Papas thä Gojjam together with the two Ministers *Ato* Kiflé Eregätu and Kiflé Dadi from Addis Ababa came and landed by helicopter in Quarit *Wäräda* to intervene and create a good atmosphere between the rebel groups and the government. The Abun made long discussion with the rebellions and promised to present all their problems to the Emperor. Hence, they wrote a letter directly to the Emperor for the last time to make their interest more vivid. Receiving the letter the Abun abandoned Quarit for Addis Abäba. Between May and July 1968, three commissions were established by the Emperor to alleviate the problem and sent to the *Wäräda* in different times. The first commission reached at Däbrä Marqos on 9 May and started its mission by making talks with different rebellion leaders or *Yägobäz Aläqočes*. This delegation was composed of Gojjamè officials under the leader ship of Däräjjä Mäkonnän. The mission of Däräjjä Mäkonnän,

[185] Gebru Tareke, "Rural Protest in Ethiopia: Study of Three rebellions…," p.178; Informants: *Qés* Mänegesté Telahun and Gétenät Ayälä.

[186] *Ibid*.

[187] *Ibid*.

however, ended without gaining direct information or feedback particularly about the problems of the peasants of Däga Damot since they were refused to send representatives to talk Däräjjä at Däbrä Marqos. The omission under the leader ship of Däräjjä returned to Addis Ababa and reported its assessment to the Emperor. Nevertheless, the Emperor did not accept the questions raised by the rebel groups.[188]

In the meantime, peasants in Quarit *Wäräda* were preparing themselves for the possible attack they would face from the side of the government. On the other hand, officials and the militia of the *Wäräda* were frightened and began to abandon Quarit for the neighboring relatively peaceful *Wärädas*. It seems that the rebellion groups in Quarit decided to launch a well organized and the most formidable resistance against the regime. As a result, rebellion groups organized themselves in such a way. The activists elect their leaders from their respective villages under the title of *Yäwänz Aläqa* (chief of the river) and at the *Wäräda* level under the title of *Yägobäz Aläqa* (chief of the brave). During this time, about two thousand rebel peasants were gathered together through out the *Wäräda*.[189]

In Quarit *Wäräda*, *Yägobäz Aläqas* and *Yäwänz Aläqas* were vested with the power to mobilize and lead the rebellion movement efficiently. They had also responsibilities of supervising and controlling peace and stability of their respective villages. Interestingly and most importantly, these appointed leaders also made arbitrary activities among each other. These groups of people were also made an extensive campaign of propaganda to persuade and attain full support from the people and largely their strategy was successful.[190] It was, therefore, not difficult for government officials to predict the disastrous consequences of such developments in the *Wäräda*. Hence, to quite the problem, the Governor General of the Province demanded military assistance from the center. The Emperor, however, preferred to send another commission to investigate the case.[191]

At this juncture, it is crucial to understand that unlike the arrogant and the most hated Şähayu of Gojjam the Emperor heralded its unlimited effort to culminate the situation peacefully. Hence, on June 1, the commission composed of *Ato* Damţäw Bärädäd, Colonel Kätäma Yelma,

[188] Alula Yohannes, "A History of Dämbäça Wäräda…," p. 58.; Informants: *Qés* Keflu Meheretu, Abäbä Admasu.
[189] Informants: Šitahun Zägäyä, Aneläy Admasu and Daññčäw Kebrit.
[190] *Ibid*.
[191] *Ibid*.

Gerazmač Tafässä Ţäbqè, and Fäkadu Šäga from finance, police, and security departments of the ministry of interior respectively. The commission was headed under the leadership of *Gerazmač* Tafässä Ţäbqé, Vice Minister of the Interior.[192]

In the early days of June, Quarit was in the worst situation. Government officials, militias, and tax assessors were either escaped or found themselves in hidden places. An estimated 9000 armed peasants overwhelmed the *Wäräda*. Gebru stated that on June 4, the government attempted to solve the situation in Quarit peacefully. As to him, 4000 protestors were poured on the street of Quarit and the members of the commission observed the overall situation. They understood that any attempt to put down the movement in Quarit was not an easy task. Beyond this the disappointed rebellious groups were not hesitate to take any action on the members of the commission. Finally, the members of the commission returned to Addis Ababa in vain.[193]

As usual, the report presented to the Emperor did not represent the real situations and interest of the people. The report was merely articulated not to disappoint some of the higher officials of the province, principally the governor general. The Emperor therefore unable to discover new cases from the report since it was a direct replica of those reports by Şähayu. As to the report, the major cause of the rebellion was the result of the activities of few individuals who are criminals or those underdogs in parliamentary elections.[194]

As indicated above, Şähayu suggested the Emperor to use force to control the uprising in his domain. In a similar fashion, the report suggested that only military intervention would settle the problem and urged the Emperor to send additional military force to the province. At this moment, the level of violence was out of control and rebellions began to attack the militia and houses of traitors in Quarit. The militia was unable to resist the attack of the peasants and began to retreat to save their lives. The rebellions continued attacking the town and they were able to capture weapons of various officials of the *Wäräda*. On June 20, the clergy and elders of the *Wäräda* summoned the rebel groups to refrain from unwanted skirmishes in the town. In the

[192] Gebru Tereke, "Rural Protest in Ethiopia: Study of Three rebellions…," p. 181.; Informants: Zäwdé Dästa, Daññaw Kassa, Emeru Dästa, *Qés* Šité Čäkol and Atalay Sentayähu.

[193] *Ibid*.

[194] *Ibid*.

meantime, the rebellious troops with the collaboration of elders reached an agreement and arrange talks with state officials.[195]

As stated earlier, on July 5, the Emperor send his last mission under the leadership of Kiflè Ergätu, from the Ministry of Interior, *Däjjač* Däräjjä Mäkonnän, member of the senate, *Afä Negus* Hailä Leul Čärenät, *Däjjač* Bezuwärq Gäbrè, *Ato* Delnäsaw Räta, *Ato* Tämäsgän Wärqu, and the Crown Counselor Kiflè Dadi. Apart from higher state officials, the bishop of Gojjam was the member of the delegation. Hence, the commission traveled to different parts of the province and opened discussions with the people. In contrast to other themes of delegations, this commission attempt to investigate the entire problems rose from the peasants and the Minister Kiflè Ergätu promised to the public to answer some major questions rose from the crowd. In this regard, the removal of Şähayu from Gojjam by Kiflè to the opposing staff was the case in point.[196]

Here after, the Gojjamès were waiting for the response of the commission with regard to taxation. The protesters were sure that Kiflè would celebrate some sort of reform on the amount of tax, if not abrogated. To the contrary, the delegates verified that the government tax proclamation is necessary and it could not be averted. Peasants in return rejected the speech and decided to engage themselves in uprisings. After this occasion, the people of Quarit disclosed the attempt of persuasion of the Emperor as:

ኩታ ነጠላየን አልብሸ ብሰደዉ

ተመልሶ መጣ ርስቴን ሊወስደዉ።[197]

I send him [The Emperor] making to wear my Nätäla

Nevertheless, he returned to take away my rest.

Based on its mission, the committee identified major causes of the problem in the province and reported to the Emperor. The committee reported that Gojjam is currently in a hazardous

[195] Informants: Mulugéta Šaräw, Ţelahun Waga and Anemut Aräga.

[196] DMUAC, From Tafässä ɬäbqè to Dajjazmac Kiflè Ergätu, Gojjam Agär Gezat, Folder No.150/5, File No. 52, Sänè 1,1969 E.C.

[197] Alua Yohannes, "A History of Dämbäça *Wäräda*…," pp. 44-45.; Informants:

situation and only a full-scale military operation is the only solution to alleviate the problem from the scratch. They related the current problem with that of the 1942 and 1951 and the general amnesty given in the area. Therefore, the committee suggested that the people of Gojjam should earn a lesson through military campaign.[198]

The Emperor, however, set out new form of approach to settle the problem in Gojjam peacefully. This was displacing provincial and *Wäräda* officials including Şähayu from their positions. When the statement of the Emperor and the resultant removal of Şähayu reached in Gojjam, the public expressed its joy and slang through the following traditional colloquial expression.

መላዉ የጎጃም ሰዉ እንኳን ደስ ያላችሁ

ሀምሌ አስራ ስድሰት ቀን ጸሀይ ወጣላችሁ።[199]

Congratulations, to all the Gojjamè

On July 16, the sun [Sahayu] rose for you.

The above couplet signifies the removal of the governor of the province Şahayu from his position by using the term Şähay (the sun) as a word containing both open and hidden meanings. Despite the protesters supported the measure taken by the state on Şähayu, the uprising contrasting different proclamations in relation to land continued unabated. As stated above, the Emperor tried to settle the problem repeatedly, the Quarit people refused to accept any way of solutions. Following this effort, the Emperor Hailä Selassé ordered the people of Agäw and Säkäla to invaned Quarit and hence the war started. Admasu Yelma, Taddäsä Yelma, Alämma Zäru, Mäkonnän Yelma, Gärämäw Aräfayné and Wändem Täquaré were chief leaders participated on the side of Quarit people. During this time, the inhabitants of Agäw-Meder and Mätäkäl did not take part in the uprising of Gojjam. In fact, existence of ethinic differenc in Agäw-Meder and Mätäkäl could be a reason for their failure to take part in the revolt.[200]

According to my key informants state that, this situation that marked the formation of a war between the Quarit people with the Agäws. The peasans in Gojjam in general and Quarit *Wäräda*

[198] *Ibid*.
[199] *Ibid*; Informants: Daññaw Kassa and Emeru Dästa.
[200] *Ibid*.

in particular reached at the highest stage. By taking this opportunity, the Agäws began to attack and stood against on Quarit. The balance of power was also automatically changed because of the Agäws were joined at the side of the government and gained military assistance to attack the people of Quarit. The event was one of the strong and well-organized attacks by the help of government armed forces. The Agäw forces were large in number and equipped with modern artilleries. As a result, the Agäws won the support of the government, destroyed and looted the houses of the people of Quarit and its surrounding areas.[201]

On their part, the people of Quarit courageously fought against the Agäws, but they were not gained victory and not to resist the coalision forces of Agäws and the imperial government. It is evident that with the military offense that the government opened, the resistance in Quarit failed to persist.Through negotiation, some of the rebels at the end reached an agreement to armistice. Hence, the state delegate promised that land would not be measured and assessment was postponed for indefinite period of time and the rebels agreed to pay tax.[202]

The intervention of the military and the air force made peasant soldiers to evacuate Quarit. The Agäw forces hence ambushed Quarit *Wäräda* and stationed at there began to supervise the situation. In the war, large number of police forces of the *Wäräda* and the *näç läbaš* were participated at the side of Agäws. These forces fought the rebellion peasants in Quarit. Following this, fighter planes destroyed some targeted areas, which coasted the lives of four civilians and about eleven rebellion peasants. Finally, the people of Quarit failed under the direct observation of the state battalion in the town and large numbers of protesters were abandoned for the adjacent *Wärädas*.[203]

Meanwhile, the rebel group of peasants when they retereated back to the adjacent areas come together in Quarit and formed a united force and hence they began to avenge the Agäws. And then, it began a suddenly attack on the Agäws burned houses, destroyed offices, slaughtered livestock, and killed suspected saboteurs.[204] Howevere, as the work of Gebru shows, the revolt lacked both unity and leadership. The people of each locality acted independently under their

[201] Informants: Atalay Sentayähy, Muçä Alameräw, Mäskäräm Abäbä.

[202] Informants: *Qés* Keflu Meheretu, Ayčelum Mulugéta, Nägäsä Wändem and Mulu Ašageré.

[203] Geremew Eskezia, "A History of Yelmana Dénsa District…," p. 32; Informants: Solomon Bäqqälä and Adanä Mulu.

[204] Informants: *Qés* Keflu Meherätu, *Qés* Mängesté Ţelahun and Daññaw Kassa.

own leaders such as *Yägobäz Aläqa* (leader of the brave). Besides, the movement did not only face the problem of organization but also mobilization.[205]

My informants noted that the battle resulted the large numbers of people died from both sides and wounded. In addition, the war was one of the most serious incident took place in the history of peasant rebellion in the province.[206] Nevertheless, the causalities from both sides are not clearly demonstrated. The war was the most disastrous damage in human and material loss. Moreover, the civilians principally; women, children, and elders suffered a lot. The Agäws and the rebel looted their cattle, sheep, goats and properties as well. Houses and crops were destroyed or burnt which eventually made the lives of the people in the coming years more catastrophic.[207]

In generally speaking, the war was not ended without negative outcomes. The consequence of 1.50 *Berr* war was material destruction, lose of human lives and economic destruction. This historical episode had bequeathed adverse repercussions on the growth of the *Wäräda* during the imperial period. The reason for the defeat of Quarit in the war was a shortage of war equipment of supplies like gun, spear, sword and lack of coordination and finally the resident of Quarit *Wäräda* decided to pay 1.50 *Berr* to the central government. In addition to thia, in May 1969, Emperor Hailä Selassé came to Däbrä Marqos to solve the war between Agäws and Quarit people. The Emperor had solved the problem by giving medal and nišan for the warriors and clothing for the church. This helped him to strength the political system temporarily.[208]

To sum up, following the Emperor's proclamation of the general amnesty on land tax, peasant uprisings in Gojjam ended. This proclamation in fact benefited some section of the society but there were individuals suffering in jail. Though the uprising brought under control, opposition engagements were sustained in the *Wäräda* until the demise of the regime.

[205] Gebru Tareke, "Rural Protest in Ethiopia: Study of Three rebellions…," p. 37.
[206] Informants: Mulu Ašageré, Nägäsä Wändem and Hailé Kassa.
[207] Informants: Solomon Bäqälä, Mulugéta Šaräw and Emeru Dästa.
[208] *Ibid*.

CHAPTER III

QUARIT *WÄRÄDA* UNDER THE *DÄRG* PERIOD, 1974-1991

In this chapter, some of the major issues that took place in Quarit *Wäräda* during the *Därg* regime are raised and discussed. It is apparent that because of the multi-faceted factors, discussed in chapter two, popular upheaval erupted in Ethiopia in the middle of February 1974. Following this, a mounting wave of strikes and demonstrations overwhelmed the country, which eventually resulted in the downfall of the Emperor from his throne. Thus, on September 12, 1974, Emperor Hailä Selassé was deposed by a military group who called itself the *Därg* (committee). The military who assumed power established a government called the *Därg,* which means committee in Amharic.[209]

3.1. Opportunities of Different Programs and Oppositions on the *Därg* Regime in Quarit *Wäräda*, 1974 – 1989

Soon after the elimination of the major problems in relation to the question of political power among its members, the command established its first agents with the responsibility to indoctrinate the philosophy of *Ityopiya Teqdäm* or "Ethiopia first" in the mind of the "broad mass".[210] Based on the manifesto of 20 December 1974, the new military government started introducing the most radical political and economic reforms. Among these reforms, the 1975 land proclamation was the most important one. The proclamation ended the private ownership of land and abolished the practice of serfdom. The end of serfdom and forced labor together with land nationalization had great significance in dismantling the structure of the old feudal government whose administrative and economic structure has been based on land-peasant-landlord relation.[211]

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[209] Andargachew Tiruneh, *The Ethiopian Revolution 1974-1987: A Transformation from an Aristocratic to a Totalitarin Autocracy*, (Cambridge: Cambridge University Press, 1993), pp. 43, 44.; John Markakis, "The Military State and Ethiopia's Path to 'Socialism," *Review of African Political Economy*, No. 21, (Taylor & Francis Publishers, 1981), p.11.

[210] Dessalegn Rahmato, *Agrarian Reform in Ethiopia*, (Uppsala: Scandinavian Institute of African Studies, 1984), pp. 37-39.

[211] Eshetu Chole, "Agrarian Reform in Ethiopia: A Brief Assessment," *Paper Presented on the Seventh International Conference of Ethiopia Studies* (Lund, 1982), p. 172.; Baharu Zewde*, A History of Modern…,* p. 240.;

Nevertheless, the government found this program unsatisfactory. Therefore, it engaged in a very large scale and well organized duty that would put its mission into effect up on the society from the grass root level. During this period, the regime gave more emphasis to peasants. Thus, the government found an intense campaign as a solution to work on the society in the countryside by making students in town its primary target. To this end, in September 1974, the *Därg* designed its second program to implement its mission through campaign. This became evident on November 25, 1974 as የዕድገት በህብረት፣ የዕዉቀትና የስራ ዘመቻ (Development through Cooperation, Knowledge, and Work Campaign). Therefore, it is apparent that the outline that discussed the mission of the campaigners provided major emphasis on the teaching of the philosophy of *Ityopiya Teqdam*. In the meantime, *Därg* professed its new philosophy of *Hebrätäsäbawinät* (Lit. it was to mean Ethiopian Socialism) and the resultant land reform declaration on 20 December 1974. Apart from this, teaching and persuading the society in eradicating illiteracy, alcoholism, prostitution, and extravagance were the major activities to be implemented by them. Finally, with these multi-bounded responsibilities, the campaigners traveled to their respective villages and commenced their activities in different parts of the country.[212]

According to different sources stated that in the early hours of this program, the majority of students and teachers involved in the campaign were happy. For instance, in their travel the campaigners had expressed their support and devotion for the successful execution of the program in different ways. The following couplet was chanted by these groups of people during their travel to the rural area was the case in point.

መሄዴ ነዉ ዘመቻ መሄዴ ነዉ ገጠር

ድንቁርናን ላጠፋ ከኢትዮጵያ ምድር።[213]

I am to leaving for campaign; I am leaving for the countryside,

---

Donald Crumney*, Land and Society In the Christian Kingdom of Ethiopia From the Thirteenth to the Twentieth Century* (Addis Ababa: Addis Ababa University Press, 2000), p. 246.

[212] Dessalegn Rahmato, "Agrarian Change and Agrarian Crisis: State and Peasantry in Post-Revolution Ethiopia" *Proceedings of the 9th International Congress of Ethiopian Studies*, I, (Moscow, 1986), pp. 150-151.; Christopher Clapham, pp. 157- 158.; DMUAC, Folder No, 205, File No, 11912.782.2, Se-lägätär Märéte Mäţäqämiya *Awaje* Kefeya, 16/7/1976, E.C; Informants: Aneläy Admasu, Yebälu Bezunäh and Yersé Aneläy.

[213] Alula, p. Informants: Hailé Kassa and Emeru Dästa.

To wipe illiteracy out from the land of Ethiopia.

Most of the campaigners who were assigned to the province of Gojjam arrived in January 1975 and settled in the prepared station with sweltering reception and collaboration from the *Wäräda* officials and the *näç-läbaš*. According to my informants, the campaigners in the first three to five days were hectic in trying to make them acquainted with the society and habituate the environment. Throughout this time, they tried to formulate designs and plans which they thought well suited to the real situation of the *Wäräda*. Side by side, they introduced themselves with the prominent individuals of the *Wäräda*, like elders, who were influential for the successful implementation of their assignment. Thus, the campaigners, with the support of elders and *Wäräda* officials, summoned the mass to collaborate with them. They commenced their practical work by making a half-day campaign to the church of Enangia Mikael. In their campaign, they attempted to make clear the surrounding of the church from unnecessary plants and rubbish. This measure was in fact vital to won the support of the society in the *Wäräda.* The activities undertaken by the campaigners to make clear the church was instrumental to clear the popular confusion whether this group of people respected Christianity or not. In the same way, the campaigners used the opportunities of religious celebrations in every weak to disseminate the philosophy of the government to the society in Quarit *Wäräda*.[214]

The Literacy campaign was one of a great number and most extensive programs of the *Därg*. It aimed at the spreading its ideological and political agenda. Also it contained technical, cognitive physical domains. It changed its name from previous exist program የፊደል ሰራዊት. This program has own slogan. The literacy campaign was consecutively launched in several rounds with the motto:

ማሀይምነት ይወደም፣

Illitracy shall be abolish from Ethiopia.

የተማረ ያሰተምር ፣ ያልተማረ ይማር

Those who are literate, should teach, whose who are Illiterate, should learn.

[214] Informants: Šitahun Zägäyä, Ţelahun Waga and Mulu Ašageré.

የማያነቡ አይኖች የማይፅፉ እጆች አይኖሩም..

Anyone who was learned let him or her educate and anyone who has not learned him, or her learn to be free from illiteracy is like to be reborn.

አትማርም ወይ አትማርም ወይ ከብት ጥበቃይሻልሃል ወይ፤ [215]

Why don't you learn, why don't you learn is it better for you animals hearing.

According to my informants, the campaigners have repeatedly lamented over the backwardness of the people of Quarit *Wäräda* and they attempted to elucidate its reason to the attendants. Campaigners often provided political explanations using a comparative analysis between the imperial and the new regime in different scenarios. This was made mainly to make sound all the programs designed and publicized by the new regime. To this end, the campaigners regarded the former regime as 'feudal' and oppressive. They made it responsible for the backwardness of the people in the country at large. They also illustrated in their discussions that the oppression and the exclusion of the artisans, potters and the poor in Quarit *Wäräda* was the results of the evil and cruel nature of the Emperor as well as his arrogant appointees and oppressive regime.[216]

In addition to this, according to some archival sources and my informants narrates like that of literacy campaign, the *Därg* gave much more attention for afforestation. Ethiopia had large area covered with forest and vegetation, "ከጥንት ጀምሮ ለኢትዮጵያ ልዩ ውበትና ግርማ ሰጥተዋት ከሚኖሩት ሃብቶች መካከል አንዱ የማይደፈረው እና ጥቅጥቅ ያለው ደን ለበስ መሬቷ ነው።" Which literally means what gave Ethiopia a very and special attraction and magnificent image, since time immemorial, was its dense and thick forest cover. This was also another program of the *Därg* to create green environment for naturally eroded and degraded areas in the *Wäräda*.[217]

My informants and some archival sources also confirmed that the program of afforestation was launched by the government and each *qäbälé* in the *Wäräda* had its own program in planting trees of various kinds mostly eucalyptus and juniper trees. During rainy season, peasants, the

[215] Abebech Temesgen, p. 44.; Informant: Daññčäw Kebrit.

[216] *Ibid*.

[217] DMUAC, Folder No.ዞን/አስ/0044, File No.ሙ/ደ-85, Aletter to Kebur *Ato* Abäbä Räta Yerša Minister, Ref. No.4434/ቱ/3/73, Hamlé 12/1963E.C; Informants: Mulu Ašagré and Daññaw Kassa.

youth and the women in each *qäbälés* did take part in planting trees at least once a week and they did it by a combined effort. As a result, different environmental degraded areas were covered by forests; Adama-Amädamit massifs (the largest forest area in the *Wäräda*), Enangia forest and Šat-Endrias forest are among the forest areas in the *Wäräda* which were planted by such programs. During this time, the government forced to plant forests and dig terraces, as well as Forests and wild animals were strictly controlled and supervised by the *qäbälé* officials and anybody suspected or seen hunting or clearing forests would be arrested by a local official called *Yägobäz-aläqa* (strong chief) and seriously punished by law.[218]

The land reform proclamation during this period by the government was one of the most important measures that coincided with the campaign and in fact, it attained acceptance from the large number of the people of the *Wäräda*. This was attested by public demonstration held in Quarit *Wäräda* by those who supported the new land reform proclamation, which was declared on 4 March 1975. By this proclamation, *Därg* made it clear that "all rural land to be the collective property of the Ethiopian people". The proclamation also stipulated that "all privately owned rural land was to be distributed to people who were willing to cultivate their holdings personally". In other words, the proclamation made land to be the property of the Ethiopian people and as a result, people cannot transfer to another person in any circumstance.[219]

Regarding the proclamation, a considerable number of individuals were in fact incredulous about the implementation of the new land reform proclamation. They thought that the proclamation could not be realized and would remain ideal. Despite this, the government did not hesitate to implement the statement of the proclamation effectively. To this end, the teaching of the campaigners and the establishment of peasant associations and the empowering of the responsibility on them to redistribute land in Quarit *Wäräda* was instrumental for enforcement of the proclamation.[220] Thus, the campaign and the establishment of peasant associations played a

[218] DMUAC, Folder No. ዞን/አስ/0045, File No. ሙ/ደ-85, Ref. No. ሙ/አ/5917, 2/7/1967E.C; DMUAC, Folder No.ዞን/አስ/0035, *Nägarit Gazéţa*, 24th Year, No.17, pp.109-117; and DMUAC, Folder No. ዞን/አስ/0045, File No.ሙ/ደ-85, Lä-Säbatu Awraja Astädadär Ş/Bét, Ref. No. 11/637/10/4, 7/7/1968 E.C; Informants: Nägässä Wändem, Šitahun Zägäyä and Zäwdé Dästa.

[219] Andargachew, p. 101.; Alula, p. Eshetu Chole, p.7.; Dula Abdu, "Land Reform In Ethiopia, A Prelude to Socialist Development," *In Proceedings of the Fifth International Conference of Ethiopian Studies, Session B.* (Chicago: University of Illinois, 1978), p. 729; P.B. Henze *, Layers of Time. A History of Ethiopia* (Addis Ababa: Shama Books, 2004), p.290.

[220] Informants: Dañňaw Kassa and Yebälu Bezunäh.

significant role for the implementation of the land reform in particular and other programs of the new regime in general.

3.1.1. *Qäbälé* Peasant Associations in Quarit *Wäräda*

In the post-revolutionary period, peasants in Ethiopia in general and Quarit *Wäräda* in particular became the area of emphasis by the authorities of the new regime. As a result, the state began administratively organize peasants under peasant associations all over the country. According to the proclamation, those peasants living in a maximum of 800 hectares allowed to establish peasant associations. The proclamation, however, banned landowners owning more than 10 hectares from joining the association until land had been redistributed. Moreover, some segments of the society, such as artisans and potters, even those who cultivated land, had been secluded from membership during the old order. Because of this, in Quarit *Wäräda* artisans and potters, who constituted a significant portion of the population of the *Wäräda*, were isolated from their counter parts.[221]

Peasant associations in the *Wäräda* were established at the level of *qäbälé*. They became organized societal institutions in the post-revolutionary period. According to eyewitness accounts, most of the peasants of the *Wäräda* were happy to be the member of the association in their respective parishes during the first years of the new regime. Here, it is also important to note that during this time there were also individuals who detested the association and the trend of the government at large. It should be noticeable that the very objective of this program was to terminate the system of feudalism, which eventually affected some of the advantageous section of the society particularly, the landlords.[222]

Moreover, the association became popularized and spread in to every *qäbälés* of Quarit *Wäräda*. Hence, the majorities of peasants became members of the associations in their respective parishes. Each peasant associations in the *Wäräda* were led by an elected chairman and a committee. The elected chairperson and executive committees had the responsibility to accomplish the day-to-day affairs of the associations. Apart from this, since these associations

[221] *Ibid*.
[222] Christopher Clapham, pp. 7-8; Alula, p.

were vested with the power to deliver administrative services, they also dispended judicial activities in their respective localities.[223]

As far as the contribution of peasant associations in Quarit *Wäräda* was concerned, they were instrumental in providing vital contribution for the mprovement of the production of peasants' cultivation. They were also important in involving in different campaigns for development. In this regard, the association played a pivotal role in leading the society for tree planting, road building, and soil conservation programs in Quarit *Wäräda*.[224]

In line with this, the contribution of these associations for the distribution of land in the area under study is the major issue that should be discussed. In fact, distribution of land was the phenomenon of 1979 and 1980 that took place with the collaboration of the Ministry of Agriculture. In Quarit, the committee elected from peasant associations in the year 1979. The committee assessed the ownership of land in the *Wäräda* and based on that some of possessed extra land possessed by some individuals was redistributed to the landless farmers in the *Wäräda*. Concerning the amount of land distributed by the committee, it differs from one peasant association to the other. In those areas where land was abundant, peasants relatively gained large amount of land and in those areas where the population density was high, there was a scarcity of land and as a result, landless peasants were given very small and infertile plots of lands.[225]

However, in Quarit *Wäräda*, some associations like Ambo Méda, Wäsfé Dengay and Gäbäzä-Mariam Cooperatives are established in 1980 but none of them possess grinding mills and storage facilities for agricultural outputs. Except Wäsfé Dengay, the rest two have access to road while the input stores of all are located at the *Wäräda* capital, Gäbäzä-Mariam. Thus, the pressing problems encountered by these cooperatives associated to inconvenient storage facilities for agricultural inputs and outputs, absence of grinding mills, poor book keeping (accounting records), unsatisfactory financial management and leadership. Due to this, they forced to migrate in Gäray resettlement area, Jabi-Ţähnan *Wäräda* for leading a better way of life.[226]

[223] Alua, p.; Clapham ,pp. 7-8.; Informants: Gétenät Ayäyä, Wallä Šita and Ţelahun Waga.
[224] Informants: *Qés* Mängesté Ţelahun and Daññačäw Kebrit.
[225] *Ibid*.
[226] *Ibid*; Bahr Dar University, "*Comprehensive Study on Research*…..", p. 11.

Generally, the frequent redistribution of land resulted in divergent reactions from different group of the society, important in one place, negligible in another. This program was beneficiary for the artisans, potters and the poor who lived in the town and its surrounding areas like Ašäti-lébgädäl and Gerarema *qäbälés*. Nevertheless, it is difficult to say that the distribution of land to this group of people was fair. Moreover, the measure that took place on land eroded the confidence of the people to cultivate the land they owned before until the end of the program. Directly or indirectly, this affected the productivity of farmers and the environment of the *Wäräda* under discussion. Fragmentation of farmland was among the major problems of land distribution in the *Wäräda*.[227]

3.1.2. Service Cooperatives

The Service Cooperative was also established in Quarit *Wäräda* by the combination of eight peasant associations at the first time. Providing necessary services to members was the major function of the Service Cooperatives. Another function of the SC was the purchase of grain from peasants in the member peasant associations. According to my informants narrate that, Gäbäzä-Mariam Cooperative was established by a well-known aristocrat person in the area named, *Ato* Bezunäh. This person became a bandit when the *Därg* came to power by opposing its land reform together with his son named, youth Yebälu. After three years bandit life, youth Yebälu was being bored with their forest life and asked his father to return to their home.[228]

After many dialogs with his father, *Ato* Bezunäh accepts the idea, he asked the government amnesty (concession), and he returned to their residence. However, the *Därg* took their farmland, distributed to others, and he became landless. This landlessness made youth Yebälu restless/nark and started to search another solution to get land. At this time, the idea of cooperatives were highly advocated by the government, to conside this opportunity, youth Yebälu write a letter of request to form Agricultural Producer Cooperative and he got the permission and formed the Cooperative with eight members in 1981 at Gäbäzä-Mariam and he was the chairman.[229]

Based on this, after three years production in his *qäbälé,* he asked another fertile area for production and the Workers Party Secretary Jämbäré W/Mariam and Bähaylu Bäzabeh, the

[227] Informants: Daññäw Kassa and Mulu Ašageré.
[228] Informants: Bägašaw Shifäraw, Mulu Ashageré and Yebälu Bezunäh.
[229] *Ibid*.

administrator of Quarit *Wäräda,* helped the cooperative to move to Gäray in Jabi-Ţähinan *Wäräda*, because of its fertility and comfortable for mechanized farming. Therefore, the cooperative moved to Gäray and became one in 1984. After their unification, their member became 285. Then through persuasion, they increased their members from time to time. Hence, they reached to 400 in number and had a total of land size 535 hectare. As a result, in Quarit *Wäräda* there were 11 Service Coperatives.[230]

The most common type of output for the cooperative was maize, *ţéff*, and red pepper. From these, maize was the first and it was collected 70-80 quintals per hectare and during that time the land was virgin land (very fertile soil) and highly productive. Due to this, they gained an award of 400 sheets of cans and free plough of 300 hectare by tractor were given to this cooperative by the government. They had also developed dairy farm with 15 cows. Furthermore, modern irrigation canal and fuel stores were developed in Gäray resettlement area[231]

Thus, Cooperative works had many significances such as: to solve problems in collectively which members cannot reduce individually achieved, to accomplish a better result by coordinating their knowledge, wealth and labors, to promote self-reliance, to solve economic problem, to improve the living condition of members by reducing required expense for production and service coast by providing input or service at a minimum coast or by finding a better price to their products or service, to promote and develop saving and credit service, to develop socio-economic and culture of the members and the surrounding community through education and training.[232] Moreover, the government of the *Därg* was motivated the *Wäräda* rural areas to build up for cooperative society by giving recognition and chance for the key persons in participating by payments and trainings in their local areas.[233]

By the end of the 1989, however, the profitability and reputation of these institutions from the public deteriorated. Some of them failed even to open their shops in their fixed working days. The rest failed to deliver all the necessary commodities and satisfy its members as expected. The

[230] *Ibid*.

[231] *Ibid*.

[232] DMUAC, Folder 35.ጠ.ጠ. 118, File No a.as.14529/Ф.9, Lä-Gojjam Kefelä-Hagär Astädadär Şehfät Bét Junary 4/197,8E.c.

[233] DMUC, Folder 637.ጠ.ጠ.118, File No, 35.502.Lä-kefelä Hagäru Yä-gebrena Minister Täţäri Şehefäte Béte.To Yä-säratäña Mastädadärya Kefele Halafi.1972, Ec.

amount and variety of commodities, which was available in, stokes of these associations radically diminished and apparently, the prices were increased. Finally, customers lost confidence in their associations and began to return to the shops in the town. The order by the government to peasants to sell at least one quintal from their produce to Service Cooperatives relatively with a minimum price exacerbated the problem. Moreover, the intensification of corruption in these institutions played pivotal role for their failure of the Service Cooperatives in Quarit *Wäräda*.[234]

3.1.3. Villagization in Quarit *Wäräda*

The villagization program became one of the issues of the military regime after July 1985. Thus the program attempted to create favorable environment to overcome the prevailing socio-economic and political problems of the time. Therefore, villagization program started in1985, with the attempt of moving rural population to the newly preferred areas.[235]

The major aim of *Mändär Meseräta* (villagization) was to introduce favorable situations in the effective use of resources endowed by nature, closing down the gap between rural-urban via providing social service to the societies nearer to their village; growing the agricultural productivity; and to increase village security and protection. Depending on these, the Military government attempted to gather the scattered settlement in the rural areas. The government introduced instructions that comprised the criteria for the establishment of villages. Thus, the program was run by national villagization coordinating committees, and these bodies also set up at the *Wäräda* level to carry out the program. Accordingly, the guidelines gave due attention to the preferred village areas that have nearness to water supply, and fertile land. Moreover, the guideline for selection of new settlements was located close to public services like roads, health centers, schools, markets and religious institutions.[236]

To this end, in Quarit *Wäräda*, the villaization places were selected and the process of implementation begun in 1985. However, masses of peasants strongly resisted the program and refused to leave their former settlement areas where they had inhabited and lived for a long period, but were unable to halt it. Consequently, officials following their failure to convince

[234] Informants: Awäqä Admasu and Mulugéta Šaräw.
[235] Christopher Calpham, p. 175.; Informants: Yebälu Bezunäh, Emeru Dästa and Ţelahun Waga.
[236] Mengistu Geremew, p. 57.; Informants: Šitahun Zägäyä and Adanä Mulu.

peasants to evacuate their former places peacefully, they took harsh measures. As it was noted the measures taken were miserable actions; houses were demolished, household materials of peasants become valueless. Besides the objection of peasants to leave their settlement areas, peasant association selected villagization sites without agreement and interest of settlers. Hence, it aggravated the peasants to resist the program. Moving people from their former settlement to the new sites had its own effect on their income earnings and agricultural productions. In addition to this, due to the program the villages became crowded; peasants were forced to practice the customs of people where they were settled. Moreover, the community might be affected by transmitted diseases such as cholera, tuberculosis and other due to compactness of villages and also it aggravated the social crimes.[237]

Villagization program gathered people together in which it resulted in decline in agricultural production and gradually aggravated soil degradation. In addition to this, the program intended to force people to live far away from their agricultural land and this exposed their crops to wild animals' destruction. Beyond this, traveling long distance for farming activities with their farming tools and animals was a difficult task to peasants.[238]

In resemblance to this, my informants noted that villagization brought about more serious problems in the prevailing situation of the peasants' economy. Hence, villagizaton resulted in low production of agriculture in Quarit *Wäräda*. Despite this, towards the end of the 1984, peasants started to leave the new villages in mass at Gäray, and following the deposition of the *Därg* in 1991, majority of peasants returned to their former homeland.[239]

To sum up, during the *Därg* regime, Quarit *Wäräda* went through different changes, in some cases it was manifested by the emergence of new political and socio-economic program. The introduction of various programs in the *Wäräda*, the land reform proclamation, the formation of peasant association and service cooperatives were began to appear. In the initial year of the new regime's rule, peasants' favor was common. However, peasants of the *Wäräda* did not accept the introduction of producers' and service cooperatives, particularly, the introduction and implementation of villagization program made the people tired of the regime's serious rule.[240]

[237] *Ibid*.
[238] Christopher Calpham, pp. 175-178.
[239] Informants: Daññaw Kassa and Mulu Ašageré.
[240] *Ibid*.

3.2. Oppositions on the *Därg* Regime in Quarit *Wäräda*, 1977-1978

3.2.1. Causes of the Rebellion

According to my informants noted that, the people of Quarit *Wäräda* was began to oppose the *Därg's* regime following its land reform in 1975 and they rebelled against the regime. Because of this, the regime ordered every members of the *Därg*, including provincial and *Wäräda* administers, to travel in every part of the area where such problems were observed to settle all the problems. In the meantime, this group of people had the responsibility to discuss with the society and create political awareness. The agents in Quarit *Wäräda* called for public meeting repeatedly in the year 1975 and the issues for discussion were many: the philosophy of Ethiopia First, illiteracy campaign, the establishment of different associations, and their relevance and the importance of what the regime called Ethiopian Socialism.[241]

Despite of this, during this period the situation around Quarit *Wäräda* deteriorated. Hidden meetings continued; some of the major agendas were publicized, and they become the hottest issue of discussion among the society. From these, the repudiation of peasants not to pay tax to the new regime took the first place. The aim of peasant meetings of the *Wäräda* in different times at hidden places was most importantly to reached an agreement among themselves to put stiff resistance together raising issues such as not to pay tax to the government. According to my informants and other sources, such meetings took place usually out of the town of Quarit on the way to Berr-Adama.[242]

On April 23, 1977, circumstances in the *Wäräda* had become more complicated. The security forces in Quarit *Wäräda* were unable to accomplish their tasks effectively. Because of this, to patrol what had been going on in a near distance, the regime began to deploy more security forces.[243]

As indicated above, gatherings often took place in hidden places located far from the deployed security forces of the regime. Due to this, a considerable number of individuals from Quarit and the neighboring *Wärädas* went to a predestined place and made long discussions. The absence of

[241] Informants: Solomon Bäqqälä and Mäkuanent Wärkenäh; Alula Yohannes, pp. 99-100.
[242] Informants: *Qés* Keflu Meheretu, *Qés* Mängesté Ţelahun, and Dañňaw Kassa.
[243] Alula Yohannes, pp. 101-102.; Informants: Emeru Dästa and Gétačäw Gälaw.

road for vehicles made the situation favorable for these people to conduct their programs without government intervention.[244]

As my informants state that, the most significant fundamental cause for the outbreak of Zendeb war was different policies of the *Därg*. From among the different policies the *Därg* adopted, the land reform proclamation of March 1975 affected Quarit *Wäräda* most in particular and in Gojjam in general. Therefore, agriculture was the livelihood of most Quarit people. This proclamation in the name of cooperatives was also implemented improperly. Thus, they rebel against it and not wanted to pay tribute.[245]

Besides, according to my oral interviews and some written documents state that maladministration system of the *Därg* officials and attempted to control the Quarit people it might be taken as the immediate cause for the outbreak of the war. Furthermore, one of the *Därg* officials, his name was *Ato* 'Gelätäw' said that "We control and paid tribute the people of Quarit, I will bring them simply like an oxen loaded yoke in farming." When the Quarit people heard it as a derogatory statement, they stand against the *Därg* regime in general and its officials leaders in particular. It could also take as conflict point of the third factor between the *Därg* government and the people of Quarit. Thus it as an immediate cause the conflict reached climax, the two parties were actively involved the conventional war.[246]

3.2.2. Consequences the Rebellion

My informants state that just like the other *Wärädas* the people of Quarit were highly oppressed due to the above mentioned factors. In 1978, among the *Därg* leaders the one said the news that "I bring the people of Quarit/farmers of Quarit as oxen loaded the yoke" then, the Quarit people anger heard a news and stand against the conflict. On 21 February 1978, the war between the Quarit people and the *Därg* started at a place known as Zendeb.[247]

Why did the people of Quarit select the strategic area of Zendeb as a battle field? According to my informants noted that, first of all the people of Quarit were gathered together to decide a war place. After they discussed deeply they reached an agreement where a place called Zendeb

[244] Informants: Mulu Aŝageré, Wallé Adäraw, Daññačäw Kebrit and Mulugéta Šaräw.
[245] *Ibid*.
[246] Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Andand Tarikoč" (Gäbäzä-Mariam, 2014 E.C), pp. 1-6.; Informants: Gétačäw Gälaw, Mulu Aŝageré and Daññaw Kassa.
[247] Informants: Çané Abetäw, Daññaw Kassa and Zäwdé Dästa.

selected as a major area of war field. During that time, Zendeb was the free area that means absence of cattle, houses and crop production in and around the area. On the other hand, an area which selected as strategic battle field was to save the lives of the children, women and cattle.[248]

Regarding military confrontation, the people of Quarit together with the neighboring *Wärädas* of Quarit as such Dämbäça, Jabi-Ţähnan and Däga Damot were one side and the *Därg* regime on the other side. In the war, the coalition forces of Quarit bravely fought against the *Därg* regime at Zendeb on 21 February 1978. Firstly, in the battle the coalition forces of Quarit were victorious over the *Därg* under the leaderships of *Qäññazmač* Mulatu Dästa and *Amsaläqa* Gétačäw. Because of this, one of the highest leaders of the *Därg* who denigrated and insulted them lost his life at the battle. According to my informants state that they hanged over his corpus on a palm tree and his name was *Ato* Geläţäw, one of the highest officials of the *Därg*. However, the people of Quarit avoid their defame insult by killing him an inhuman act as avenge they expressed their grievance. Because of this, still Quarit *Wäräda* is considered to be as seen cruel and aggressor in the other areas.[249]

Meanwhile, the war took place for three days from 18-20 February on Friday to Sunday, but their victory did not last long. According to my eye-witness informant states that, the war brought a temporary victory for Quarit's side. It was also inspired the societies throughout the *Wäräda* and its environs that included the two prominent leaders, *Qäññazmač* Mulatu Dästa and *Amsaläqa* Gétačäw. These two prominent leaders decided to fight with the *Därg* forces at Jega. And then, they went to Jega on 21 February 1978 (on Monday afternoon) and the war broke out. As a result, the people of Quarit were totally defeated. *Qäññazmač* Mulatu Dästa and *Amsaläqa* Gétačäw, leaders of the people of Quarit were lost their life.[250]

However, while in the course of preparation the *Därg* was redeployed his military force at Jega to curve the coalision forces of Quarit after the death of his prominent leader, *Ato* Geläţäw at Zendeb. The *Därg's* superior army, in number and in armament was the victory in the war. Šitahun Zägäyä, one of my key informants narrates the event that, the *Därg* forces came for his war with equipped modern weapons. On the other hand, the forces of Quarit went to the front

[248] *Ibid*.
[249] *Ibid*.
[250] Informants: Šitahun Zägäyä and Solomon Bäqqälä; Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Aţäqalay Gäşeta Rerort," (Gäbäzä-Mariam, 2010 E.C), pp. 7-10.

with traditional weapons. Due to this, the people of Quarit with their allied forces were defeated and finally the *Därg* controlled Quarit.[251]

Besides the superior military power both in numbers, as well as weapon, the *Därg* army had far better composition when compared to that of the coalition forces of Quarit. Since the *Därg* had already controlled Quarit *Wäräda*, it was able to create a peaceful administration. After it followed, infrastructural social services like basic education (*Mäsärätä Temehret*) were set up in 1981 by *Ato* Hailu, who was the then *Wäräda* administrator. In addition to this, building of bureau and Cooperative works were also started.[252]

In relation to the war of Zendeb, those who had personal figures and participated in the war like *Qäññazmač* Mulatu Dästa, Mäkonnän Negatu, Taddälä Gualé, Yemam Mänäšo, Daññaw Mängestu, *Aserealäqa* Emeru Fänté, Alämayähu Čäkol, Admasé Andargačäw and Felaté Täšalä were among the most leaders against the *Därg* regime.[253]

As stated above, this war had serious negative effects in Quarit *Wäräda* and may people suffered direct consequences from the conflict. Therefore, it is stated that the loss of lives on both sides was extremely heavy and bloody. From the beginning, after the war, there was social unrest, material destruction and economic problem in Quarit. This in turn, Quarit *Wäräda* became under developed when it compared with its adjacent *Wärädas*.[254]

On the other hand, the military government gave the chance naturally eroded and degraded areas to cover forest like eucalyptus and juniper trees in the *Wäräda qäbälés* aftermath of the war. It was a positive outcome of the war. For instance, the current forest area of Enangia along Quarit-Wäybäyeñ road was planted by the military regime in the later years of 1980s and 1990s. The lands of the peasant around hills and mountains was also closed and planted by the government. Furthermore, the "Resettlement" program was started to achieve social services for the dwellers in the *Wäräda*. The resettlement process was also meant that to fulfill the demands of settlers in the village through the provision of services like education, health and other social services.[255]

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[251] Informants: Šitahun Zägäyä, Emeru Dästa and Yersé Aneläy.

[252] *Ibid*.

[253] Informants: Šaräw Dämelé and Tafärä Mammo; Quarit Wäräda Communication Affairs Office, "Yä-Quarit Wäräda Andand Tarikoč…, pp. 1-6.

[254] *Ibid*.

[255] *Ibid*; DMUAC, Folder No. ዞን/አስ/0045, File No. ሙ/ደ-85, Ref. No. ማ/አ1791/62, 29/6/1968E.C.

In general, the military government was proclaimed different programs in the country. From among these, as in Quarit *Wäräda* like Literacy, Resettlement, Villagization and Afforestation programs were played a vital role as the result of the war. In addition, the war of Zendeb had its own positive and negative consequences on Quarit *Wäräda*.

CHAPTER IV

SOCIO-ECONOMIC DEVELOPMENTS IN QUARIT *WÄRÄDA*

4.1. Infrastructural and Social Service Development in the *Wäräda*

Even if relatively significant changes were made in the 1960s and 1970s, the development of infrastructure which could provide public and private services for the community was very low in the study area during the period under discussion. The government also paid less attention to rural residents in the area in providing public services compared to the town dwellers. For instance, in the early 1950s and 1960s five primary schools were established at the urban centers (towns) of the *meketel Wäräda* and this shows the less emphasis of the government to the rural residents.[256]

In the 1950s and 1960s, around five primary schools were constructed in all administrative canters of the *meketel Wärädas*. But, even a single school was not established in the rural *qäbälės* of the study area. Different reasons were listed by oral informants for the low level development of public and private services in the rural areas of Quarit *Wäräda*. Firstly, the involvement of the local community was very low in the establishment and expansion of public services both in labor and finance. Secondly, although the amount of the collected tax for the central government was very high; the annual budget allocated by the imperial government to the *Wäräda* was poor. Generally, the absence of reciprocate system between the government and the community had greatly affected the public service and infrastructural development in Quarit *Wäräda*.[257]

4.1.1. Educational Services

Education can be conceived as a means of gaining knowledge, skills and attitudinal changes. It is an instrument used to obtain information, develop skill and awareness regarding different issues which in turn change the attitude of people and bring about the overall improvement of the individual. Besides, education is universally recognized as one of the most fundamental building

[256] Informants: Çané Abetäw, Yersé Aneläy and Ayčelum Mulugéta; MOE, *Education Sector Development Program III, Action Plan* (Addis Ababa, 1994), P.31.

[257] *Ibid*.

blocks for human development and poverty reduction and a key to attaining growth and development.[258]

Of course, modern education was a very recent phenomenon in Ethiopia. It was introduced in the country after the victory of Adwa. Especially, fortunate and self-educated groups of Ethiopian intellectuals had begun to appear in the country in the early 20thcentury. Particularly, self-educated Ethiopian intellectuals had greatly influenced Emperor Menelik II himself regarding the necessity of modern education to their country.[259]

Meanwhile, the interest of the state developed towards modern education for various purposes in the field of administration and diplomacy. The expanding bureaucracy needed educated individuals for the services of international relations and the governments itself needed educated persons for different jobs like clerks and accountants.[260] Moreover, schools were established and spread by the government to mitigate problem in public services in a good manner. More probably, the government gave great focus for the establishment and expansion of modern education in the country in the post-Italian occupation period. Menelik Primary School was opened in 1908 and it was the first government secular school in the history of the country. Even though, modern education was opened in the first quarter of twentieth century, it was more expanded in different parts of the country in the post-liberation period, after 1941.[261]

For the beginning of modern education in the country, religious or church education had played vital role. Church education had been dominant and it was delivered through the clergymen. The role of the church was very great in the beginning and expansion of modern education in the area. By their initiation, the first primary school was founded in 1956 at Quarit. Its name was "Quarit Primary School". The classes were constructed from local materials like mud, grass and wood which could easily be exposed to damage at a time of rainy seasons. It had four class rooms and one office. It was first opened by two teachers. The pioneering teachers, Gäzahäñ

[258] Getnet Tesfaye, "An Assessment of Adult Learners' Perception on Social and Economic Benefits of the Integrated Functional Adult Literacy Program: The Case of Akaki Kality Sub-City *Wäräda* One" (M.A Thesis, Department of Curriculum and Instruction Program: Addis Ababa University, 2016), P. 9.

[259] Bahru Zewde, *A History of Modern Ethiopia from 1855-1974,* (Addis Ababa 1992), pp. 26-27.

[260] *Ibid*, 29.

[261] Meaza Bekele, "A Study of Modern Education in Ethiopia: It's Foundation, Its Development, Its Future with Emphasis on Primary Education*"* (PhD Dissertation, Colombia: Colombia University, 1996), pp.32-34.

Terunäh and Atalay Sentayähu were employed to conduct the teaching-learning process from the beginning of 1956. They thought Amharic and English alphabets.[262]

The major problem of the school at that time was shortage of teachers and classrooms along with teaching materials. The compound of the school was not fenced at first. As time progressed, the number of inhabitants increased, so started to take over the land of the school compound. Thus, by reporting the *Wäräda* officials, the problem was solved and the land was returned as a property of the school.[263]

In short, the need for modern education increased in Quarit *Wäräda* during the 1960s more than ever before. As a response to this public demand, in 1970 the government in collaboration with the people of Quarit constructed twelve roomed modern buildings at Boräbor. The construction was carried out by ESBU (Swedish Elementary School Building Unit). In 1972 a new elementary school was also founded at Wäybäyeññ and Wamit *qäbälés*. Furthermore, ESBU constructed concrete buildings at Ennäçelala and Ašäti-Lébagäddäl *qäbälés* for elementary schools in 1972, 1973, respectively. Further education had also already been made possible at Fenotä-Sälam 1950s. However, in the absence of adequate transportation, still there was the problem of sending students for further education. Because of this reason, as a result of the relentless efforts of the the society, nowadays, Quarit General Secondary School was began to appear in 1998 E.C.

4.1.2 Health Services

Until the 1955, there was no modern health service which provided service to the inhabitants of the *Wäräda.* Before the establishment of modern clinic, the peoples used traditional medicine of different plants for various health problems. Informants underscore that the first clinic was established in 1956. But, the problem of health services was going ahead with bad situation till 1967. As written materials indicate, the Ministry of Public Health had made an agreement with government officials in 1968 to construct a health center at Quarit to avert the problem of the health services in the *Wäräda*. However, the modern clinic could also give limited service to the society because it had no enough medicine, health personnel and other facilities. Hence the

[262] Quarit Wäräda Education Office, "Yä-Quarit Andäña Däräja Temehret Bét Açer Tarik Report," (Gäbäzä-Mariam, 2000 E.C), pp. 9-12.; Informants: *Qés* Keflu Mehrätu, *Qés* Šité Čäkol and Emeru Dästa.

[263] *Ibid*.

society persuaded to go to the nearby towns like Fenotä-Sälam, Bahr Dar and Däbrä Marqos while others who could not able to go, they used traditional medicine like in the past. This problem continued still today.[264]

4.1.3 Water Supply

Water is one the most important basic needs to human-beings to be healthy and productive. Even though access to water is a basic need, a large number of the world populations (47%) are challenged by shortage of pure water supply. Especially, the problem is more aggravated in the third world nations like, Ethiopia and other developing nations. These countries suffer from lack of clean drinking water. At the same fashion, the rural and urban residents of our country have suffered from shortage of pure drinking water during the period under discussion. In the context of the Quarit *Wäräda,* the source of water for home utilization in the rural areas is mainly gained from ponds, rivers, well and while urban inhabitant used tap water.[265]

Pure water supply in the Quarit *Wäräda* was very poor in the post-liberation period. The *Wäräda* is endowed with the natural sources of Berr, Ṭalya, Deguna, Hräg, Zäma and Awrafängel Rivers which are known in Quarit *Wäräda.* Inhabitants of the *Wäräda* used these rivers for drinking, irrigation, home utilization, and other purposes for a long period of time. However, the first pipeline pure water in the town establishes in 1988. Thus, when the growth of the people increased time to time the need of water supply increased, the peoples of the *Wäräda* tried to gain pure water by government assistance that constructed pump water supply.[266]

4.1.4 Road Transportation

Regarding road transportation, the *Wäräda* was characterized by inadequacy of well-organized infrastructure. In the absence of modern transportation in Quarit, pack animals such as donkeys, mules and horses are largely used to transport commodities and people from place to place still today. In Quarit, pack animals were the major means of transportation in the rural areas in the

[264] Informants: *Qés* Keflu Meheretu and Solomon Bäqqälä; Quarit Wäräda Administration Office, "Yä-Quarit Wäräda Statistical Bulletin", (Gäbäzä-Mariam, 2011 E.C), p. 4.

[265] Informants: Emeru Dästa, *Qés* Keflu Mehrätu and Daññaw Kassa.

[266] *Ibid*.

absence of modern road transportation and the difficulty of the geographic features of the *Wäräda*.[267]

In the field of transportation, there were no roads to link Quarit *Wäräda* with Fenotä-Sälam and Jeg towns and its neighbouring *Wäräda*s during the post liberation period. In fact, in the history of the area, modern means of road transportation was introduced during the period of Emperor Hailä Selassé I. For instance, track road was constructed by the society's active participation and the Emperor from Jega to Quarit town which passes through the *Wäräda.* Except the main road, there was no modern track road that could link the sub-districts of the *Wäräda* during the rainy season. It was unthinkable to provide vehicle service in the *Wäräda* in the rainy season. For instance, Wäybäyeñ, Wamit, Šat-Enderias *qäbälés* are challenged by Berr River during the rainy seasons to communicate with other *qäbälés,* due to the absence bridge and modern transportation service in the area.[268]

To improve such tedious transportation system in the *Wäräda,* the local officials initiated their people to start construction of bridge. By the efforts of the local governors and the peoples, a traditional bridge was constructed from wood on the Berr River that connects different *qäbälés* throughout the *Wäräda*. In general, transportation system was improved than before by the initiation of active participation of the local community. Such, significant changes in the fields of transportation positively influenced the socio-economic condition of the people. The inhabitants managed to easily communicate each other and they also, began to supply their products to the markets easily. Seasonal transportation was relatively improved and the people of the *Wäräda* were easily using the constructed roads for different purposes.[269]

4.1.5 Communication

Communication is the most important aspect which played a vital role in the social, political and economic development of any country. Telecommunication, postal, and media were some of the types of communication services. In the context of Ethiopia, the idea of communication services cloud be traced back to the reign of Emperor Menlik II and it was introduced in 1904.[270] Even

[267] *Ibid*.
[268] *Ibid*.
[269] *Ibid*; Kassahun, "A History of Quarit Town…," pp. 22-23.
[270] Adinew Bitew, "The Political and Socio-Economic History of Asosa *Wäräda* from 1941-1991" (M.A Thesis, History Department: Addis Ababa University, 2016), P.72.

though, telecommunication plays a great role in the exchange of ideas and information in different political, social, economic and cultural spheres, the rural and urban inhabitants of the *Wäräda* were unable to get communication services during the period under discussion.[271]

In addition, electricity is the most important sector for transformation and development of towns. It put basis for the development of business, technological and industrial sectors. But, in the period under study, the *Wäräda* had no electric light supply. The majority of local inhabitants had no access to electric light.[272] Moreover, the spread and expansion of communications like postal and telecommunication was very poor in the *Wäräda*. Even still now, the spread and expansion of communication is not adequate both in the rural and urban areas in line with the demand of the inhabitants of the *Wäräda*.[273]

4.2. Local and Religious Based Institutions

Traditional associations were the major sources of social welfare. There were different types of social welfare programs, which had religious, political, familial, or other bases for their formation in different parts of the country in general and the study area in particular. These associations had existed in the country before the 1974 revolution and after the revolution. These associations were well rooted in the local people's social and economic lives. The strength of these associations lies in their social cohesion and voluntary nature of their membership. Thus, in the peasant communities of Quarit, there were various religious and social gatherings during the imperial and the *Därg* periods, which take place in the compounds of the local church. *Mähabär* (monthly gatherings), *sänbäté* (weekly or Sundays gatherings), and *şegé* (annual gatherings of *sänbäté* members) were the most commonly observed religious as well as social meetings in the communities of the Quarit.[274]

Moreover, there was also money-saving groups, work-groups and mutual-help associations. The most prevalent of these associations were *iqub, wänfäl (däbo)* and *idir*. During the Imperial Period, *mähabär* and *sänbäté* had played more of religious roles than social activities. Members of these associations consisted of married couples or divorced/widowed women/men who have a

[271] Informants: Emeru Däst, *Qés* Keflu Mehrätu and Daññaw Kassa.
[272] *Ibid*.
[273] *Ibid*.
[274] Informants: Mulu Ašageré, and Daññaw Kassa.

strong religious and social cohesion. Membership was based on the consent of the people but *Sänbäté* seamed obligatory than *mähabär* in the common saying of the people "ሰንበቴ የግዴ ማህበር የውዴ" Meaning; *Sänbäté* is obligatory but *mähabär* is optional.[275]

In addition to this, *mähabär* leaders locally known as *Mussé* or ሙሴ (adult men) often arbitrate whenever conflicts broke out among members. Furthermore, *mähabär* provides a kind of insurance service for members. When death occurred on one of the members, the *mähabär* members covered anything which would be given to the priests in response to their religious praying service (locally known as *fetat (ፍታት)*) to the soul of the dead man.[276] My informants, however, pointed out that excessive feasts particularly given to the clergy were one of the obstacles for the economic development of the society in the study area. During the imperial period, the rulers and the clergy had economically exploited the society by different systems. Surprisingly, this process would continue even after somebody had passed away. The best expression of the society for this was "ቋሚ ለንጉስ ሟች ለቄስ" meaning; the living pay tribute to the king, the dead pay tribute to the clergy. Regarding the feasts for the remembrance of the dead, my informant has reveal the names of the feasts that had given to the priests as follows: ሰባት(seven), one week after the death of the deceased, አስራሁለት(twelve), twelve days after the death, ሰላሳ (thirty), thirty days after, አርባ (forty), forty days after, ሞንፈቅ (six months) six months after and አመታት (years), annually. Of all these, the most important were አርባ (forty) in which large amount of feast was prepared. These feasts were obligatory for the family of the dead to provide for the clergy. Unless the clergy got the feast on the above mentioned time, they impede prying service for the dead.[277]

Thus, the people would present the feasts on time in order to get their services. Although poor an individual may be feasts for priests would be paid by any means. Hence, because of high death rate, priests had always feasts. On the other hand, when "there were not enough deaths, the clergy compensated by more births. Either way, nature is with them". Therefore, excessive feast or ድግስ was one of the wasteful practices, which affected the economic development of the

[275] *Ibid*.

[276] Informant: *Qés* Keflu Meherätu, and Emeru Dästa; Quarit Wäräda Culture and Tourism Office, "Yä-Quarit Wädäda Yä-Ereq Senäsereat," (Gäbäzä-Mariam, 2010 E.C), pp. 3-6.

[277] *Ibid*.

society in the study area. Though the society knew that feasts were economically exploitative, they performed and preserved it for long years yet. The problem was more severe during the imperial period.[278]

The *Därg* attempted to eradicate socio-economic and religious obstacles for development by using political and socio economic reforms and measures. In fact, some changes were brought in some areas though not long lasting. Conversely, my informants confirmed that joining the membership of socio cultural institutions or associations was a means to overcome from such complex socio economic hard ships.[279]

Generally, as in Quarit *Wäräda*, community based social associations became the most important and significant institutions for the socio economic well-being of the society. They had the power to handle the society. Hence, membership was an indicator to some extent, of social and economic status. Likewise, unless adult men have to be member of such traditional social institutions, they would automatically be isolated from any social and cultural interaction with the society.

4.3. Traditional Conflict Arbitration Rule

According to oral testimonies attest that conflict is societal phenomenon, which would be existed between or among two or more than two individuals who are unable to agree on importance, objective, desire and other societal performances since under the area discussion.[280]

On the other hand, conflicts may be created between two individuals when the one does not respect the others right, use, desire and characteristics feature in relation to self-centered activities. It may also be existed in individual, in group, in national level with any social interaction of any people.[281] It may have both positive and negative consequences based on its nature. As my informants stated that, the source of conflict in the *Wäräda* may be resulted physical, loss of life, psychological and property destruction in its negative consequences; where

[278] *Ibid*.
[279] *Ibid*.
[280] Quarit Wäräda Culture and Tourism Office, "Yä-Quarit Wäräda Yä-Ereq Senäsereat" (Gäbäzä-Mariam, 2010 E.C), pp. 3-5.
[281] *Ibid*.

as in its positive result, it may overcome the injustice relations, accumulated grievances, oppressions, exploitation and other inequalities of problems since the ancient times.[282]

Based on the evidence obtained from Quarit *Wäräda* Cultural and Tourism Office and my informants, the major reasons for killing one another in the province originated from unbalanced land distribution among the families and local farmers who amassed over ones power in illegal way. The other cause was or is the overlapped interest of some rich and young people over local widows to make them concubines. The other factor still stated by informants is over drinking of alcohol in where ever drinking house particularly urban centers. This is emanated from plentiful production and unwise use of their property. In addition, illegal fire arms trading with the neighboring *Wärädas* of Säkäla, Jabi-Ţähnan and Däga Damot by using Adama Berr Gäbäya, looting of fire arms and other properties and the topography of the environment (high land area) and others could be taken as the major factors being killing one another in the study area.[283]

To alleviate this problem, by knowledgeable people and well known priests all the people made conference and selected the aged elders who have no criminal of killing and entrusted by local people. In addition, church men who have the knowledge of the tradition of the local people and being accepted by local people.[284]

The process of the function of arbitration accomplish by those selected elders and church men in exhaustive manner. The selected figures select from both sides (killers and being killed) relatives two knowledgeable men (ነገረ ፈጅ) to write their own respective relatives and gave those enumerations to the selected elders. The other function of those *nägärä fäje* people is persuading of both sides of the people to reach to arbitration. When those agents gained will of the victims and the killers, they announced to the elders and the appointment is held on specific date and they met there.[285]

On the other hand, disputes between households are created, first considered by neighbors and relatives of the two opponents and then by elders of the community. The villagers have local

[282] *Ibid*.
[283] Quarit Wäräda Culture and Tourism Office, "Yä-Quarit Wäräda…," p.5.; Informants: Dañňaw Kassa, Emeru Dästa and Mulu Ašageré.
[284] *Ibid*.
[285] *Ibid*.

dispute settlement mechanisms. They are called *šimgelena* and *ferd-šengo*. The institution of *šimgelena* is a traditional council that comprises respected elders who analyze complaints and reach decisions. Elders are respected and their decisions are considered to be just and moral. The *ferd-šängo* is elected by the community to settle disputes in accordance with societal norms and traditional principles. It operates in compliance with government regulations. The case might be taken to the *qäbälé* social court and the elders who were involved in trying to resolve the problem are called as witnesses. Thus, the role of the elders was to solve social, economic, as well as political problems of the society by their own traditional methods.[286]

[286] *Ibid*.

Conclusion

The study gave due attention to examine the history of Quarit *Wäräda* beginning from 1941 to 1991. It attempted to reconstruct the history of the *Wäräda* giving more emphasis to local developments depending on the oral sources and a few archival materials. In the post 1941 the imperial regime made major changes in the fields of administration issues, economic spheres of lives of common people and the elites of the *Wäräda*. The major aim of re-establishing strong centralized political power and confirming the government's economic foundation was to attend dynamic tasks of existing administrative as well as land related issues. Regarding administration the imperial government, brings consecutive administrative reorganization that attempted at controlling the administrative system in centralized manner. This made to make easy the realization of the existing taxation method in a better organized and simple ways. These attempted administrative changes had observed in the study area.

The study investigated the prevalence of administrative prejudice during the imperial regime. Quarit *Wäräda* administrators did not appropriately put into action the principles and orders forwarded from the central government and exploited the residents. In addition to this, there was taxation burden on the local inhabitants during the imperial regime. The taxation burden brought various problems in the *Wäräda*, for instance uprising of Quarit people, result in the conflict of Quarit people with the Agäws in failure of paying tribute to the government. All people of the *Wäräda* expressed their grievance through successive petition to the responsible bodies; *Täqlay Gezat* and *Awrajja* inorder to reduce tax but their effort remain fruitless.

The study looked into the overthrown of Emperor Hailä Selasé I and the emergence of succeeding regime, *Därg* in 1974. The *Därg* government started to strengthen of authority by 1977 brining various programs which are linked with economically, politically and socially related problems in national level in general and in Quarit *Wäräda* specifically. Among the programs of *Därg* land reform, which was the main question that brought revolution and down fall of the imperial government. Therefore, the *Därg* responded to the peasant requests by introducing the land reforms, peasant association, cooperatives like, producers cooperatives and service cooperatives. Nevertheless, the inhabitants of the *Wäräda* were antagonized these policies. While in the implementation of these programs, the government faced oppositions from local residents, consequently it led to a bloody war at Zende, a war between Quarit and the *Därg*

government. This in turn, the total collapse of the *Därg* regime. In general in both regimes the socio-economic development in Quarit *Wäräda* did not show progress. Relatively the education sector in Quarit, which started in the post liberation period, reveal better improvements even during the military regime but other sectors show no improvements in both regimes.

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List of Oral Informants

No.	Name of informant	Age	Place of interview	Date of interview in E.C	Remark
1	Adanä Mulu (*Ato*)	63	Quarit	02/03/2015	He was born in Quarit town; he knows much about the general history of Quarit *Wäräda* and its surrounding areas.
2	Addisu Dañña̅w (*Ato*)	48	Quarit	10/03/2015	He grew in Adama; he has a good knowledge about the *Wäräda* and its environs.
3	Alämie Alameräw (*Ato*)	62	Quarit	28/03/2015	He is long resident of the town, and former member of the town.
4	Aneläy Admasu (Ato)	60	Zendeb	10/05/2015	He has good knowledge about the previous regimes of the *Wäräda*.
5	Anemut Aräga (*Ato*)	52	Quarit	28/03/2015	He is knowledgeable man in the area and about the previous regimes.
6	Atalay Sentayähu (*Ato*)	57	Quarit	18/03/2015	He was a teacher. Now retired. He is well acquainted with the history of the area. He also participates in different committees.
7	Atersaw Tarqé *(Ato*)	55	Wäybäyeñ	02/05/2015	He was one of the village chiefs of the *Wäräda*. He has a good knowledge about Quarit in any aspects.
8	Awäqä Admasu (*Ato*)	62	Bär-Mikaél	20/07/2015	He has good knowledge about the history of Quarit *Wäräda*.
9	Ayečelum Mulugéta	58	Quarit	20/05/2015	Long time worker in Quarit *Wäräda qäbälé*

	(*Ato*)				administration office. Now retired.
10	Bägašaw Shifäraw (*Ato*)	60	Wäybäyeñ	02/05/2017	He has good information on the imperial and the *Därg* periods.
11	Çané Abetäw (*Ato*)	80	Wäybäyeñ	05/05/2015	He has a good knowledge of memory about the area in socio-political and economic aspects.
12	Çané Bayeh (Ato)	78	Wäybäyeñ	05/05/2015	He has a very good memory on the imperial administrative system in the *Wäräda.*
13	Daññaw Kassa (*Ato*)	88	Wäybäyeñ	02/05/2015	He has very crucial information on the socio-economic history of the imperial and the *Därg* periods in the *Wäräda.*
14	Daññčäw Kebrit (*Ato*)	45	Quarit	18/06/2015	He is one of the teachers in Quarit. He has remarkable knowledge about the history of Quarit.
15	Emeru Dästa (*Ato*)	72	Wäybäyeñ	10/07/2015	He was born in Wäybäyeñ, and long resident of the qäbälé. He is well acquainted with the oral tradition of the area.
16	Gétačäw Gälaw (*Ato*)	58	Wäybäyeñ	10/07/2015	He is a family member of elder *balabat*. He is a well-informed oral informant on the general history of Quarit *Wäräda*.
17	Gétačäw Laqä (*Ato*)	45	Wäybäyeñ	16/08/2015	He is well informed about Quarit *Wäräda*. He has a good memory about its

					history of the two regimes under discussion.
18	Gétenät Ayälä (*Ato*)	65	Quarit	19/03/2015	He was in the *Wäräda* for many years serving as government employers. He is a good informant on the *Wäräda* socio-economic development.
19	Getenät Kendu (*Ato*)	48	Gänät-Abbo	18/07/2015	He works as a teacher and school principal in parts of the *Wäräda*. His knowledge on historical development of the *Wäräda's* history was relevant.
20	Hailé Kassa (*Ato*)	78	Wäybäyeñ	16/08/2015	He is known oral informant on the history of Quarit *Wäräda* grass root level.
21	Käbbädä Antänäh. (*Ato*)	60	Quarit	19/03/2015	He is well knowledgeable informant on the administrative and socio-economic development of the *Wäräda.*
22	Käfalä Ademasu (*Ato*)	56	Bär-Mikaél	20/07/2015	He is very knowledgeable man in the *Wäräda* in tradition.
23	Käfalä Tämäsgän (*Ato*)	45	Gänät-Abbo	15/07/2015	He is a teacher in different parts of the *Wäräda*. He has good knowledge about its history.
24	Kebär Tämäsgén (*Qés*)	55	Gänät-Abbo	06/07/2015	He is a priest his knowledge on the establishment of church, villagization and the Italian period.
25	Keflu Meheretu	68	Quarit	20/03/2015	He is a priest in Mädhanialm church of Quarit for many

	(*Qés*)				years. He has good knowledge on the socio-economic and political as well as its establishment of the *Wäräda*.
26	Mäkonnän Endaläw (*Ato*)	60	Quarit	28/06/2015	He has broad knowledge on the socio-political and cultural history about the *Wäräda* and its surrounding areas area.
27	Makuanent Wärkenäh (*Ato*)	48	Quarit	19/03/2015	He serves as government employer and his knowledge on the administrative history of the *Wäräda* during the imperial period was crucial.
28	Mängesté Ţelahun (*Qés*)	70	Quarit	22/05/2015	He is a priest and church leader in Quarit. He has a good knowledge about the historical background of the *Wäräda* in all aspects.
29	Mäskäräm Abäbä (*Ato*)	45	Fenotä-Sälam	30/03/2015	He lived in the *Wäräda* as a civil servant. He is good oral informant on the history of Quarit during the imperial and the *Därg* regimes.
30	Muçä Alamieräw (*Ato)*	68	Wäybäyeñ	11/04/2015	He is one of the settlers in the *Wäräda*. He has remarkable knowledge about the history of the *Wäräda* in relation to the people.
31	Mulu Ašagré (*Ato*)	80	Wäybäyeñ	21/09/2015	He is an elder who lives in Wäybäyeñ town. He has a remarkable knowledge about Quarit-Agäws relations and the socio-cultural history of the *Wäräda*.
32	Mulugéta Šaräw (*Ato*)	56	Quarit	26/05/2015	He is one of the teachers in the *Wäräda*. He is a good informant on its socio-

					economic development.
33	Nägässä Wändem (*Ato*)	49	Quarit	17/03/2015	He is a family member of elder *balabat*. He is a well-informed oral informant on the general history of Quarit *Wäräda*.
34	Negusé Ayalew (*Ato*)	89	Quarit	02/03/2015	He is an early resident in Quarit. He gives relevant information on the general history of the *Wäräda*.
35	Šaräw Dämelé (*Ato*)	68	Wäybäyeñ	02/05/2015	He is native to the area. He is well informed oral informant about the socio-economic development in the *Wäräda*.
36	Šitahun Zägäyä (*Ato*)	77	Jega	07/03/2015	He was patriot during the war of Zendeb. His information on the imperial and the *Därg* periods, and people of the *Wäräda* was significant.
37	Šité Čäkol *(Qés)*	60	Quarit	07/06/2015	He is native to the area. He is a well-informed oral informant on the general history of the *Wäräda*.
38	Ţelahun Waga (*Ato*)	87	Jega	29/03/2015	He was born in Däga Damot. He gives good information about the social and administrative history of Quarit *Wäräda*.
39	Solomon Bäqqälä (*Ato*)	76	Quarit	22/04/2015	He is employee in the *Wäräda* information and communication office. He gives relevant information on the historical back ground and socio-economic development.
40	Wallä Šita (*Ato*)	64	Wäybäyeñ	03/05/2015	He has very crucial information on the land

					tenure and taxation during the imperial regime.
41	Yebälu Bezunäh (*Ato*)	78	Quarit	02/09/2015	The former Quarit *Wäräda* cooperative founding father and later Gäray leader. He gives important information on the life of peasant in the *Wäräda*.
42	Yersé Aneläy (*Ato*)	58	Wäybäyeñ	03/05/2015	He is a well-informed oral informant on the political and socio-economic development of the *Wäräda*.
43	Zäwdé Dästa (*Ato*)	68	Wäybäyeñ	08/07/2015	A very knowledgeable informant concerning the impact of the tax system and the life of peasants in the area during the period under discussion.

Declaration

I, the undersigned, declare that this thesis is my original work and that all sources of materials used for the thesis have been duly acknowledged.

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Signature: _____

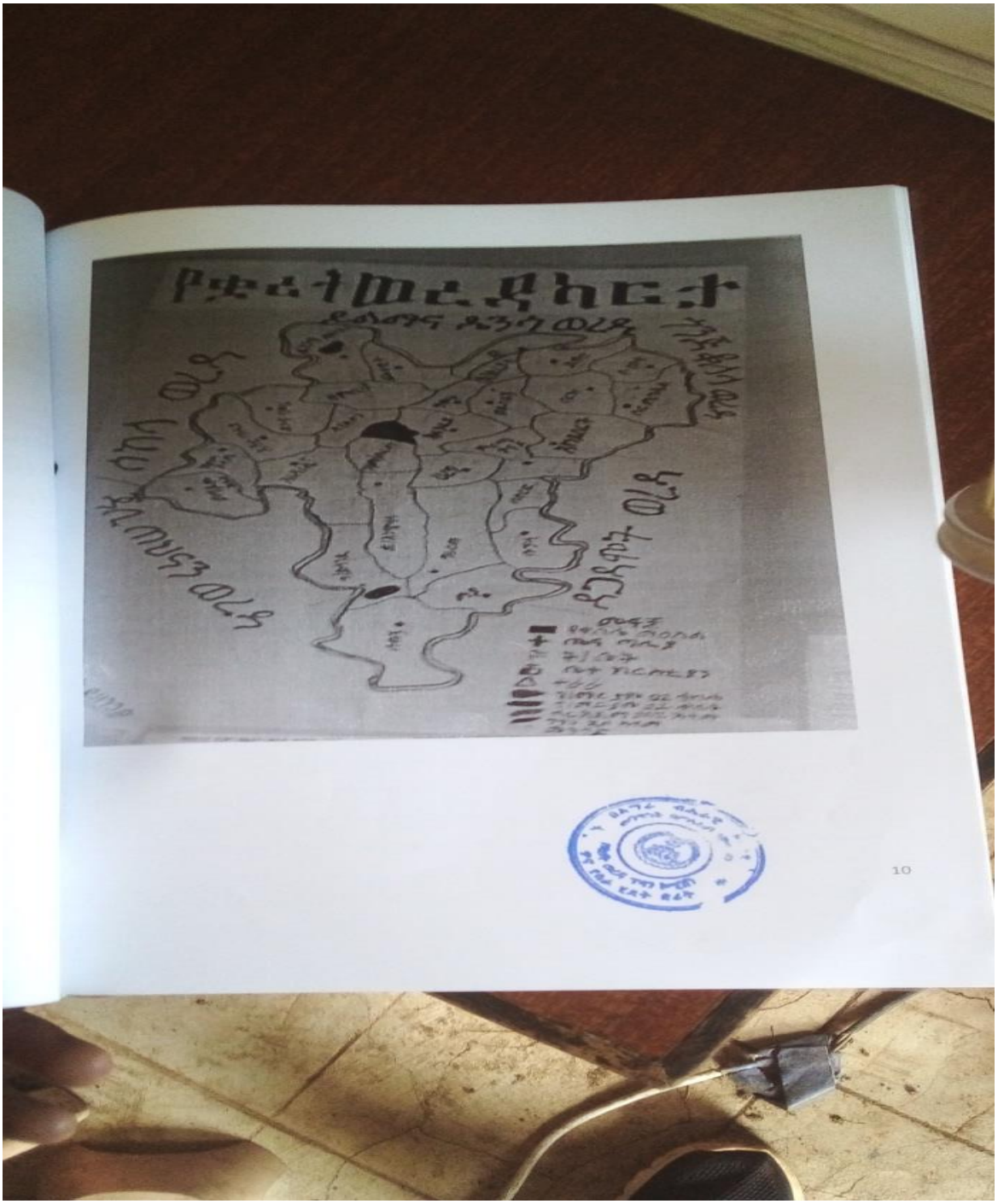
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Place: Debre Markos University College of Social Sciences and Humanities

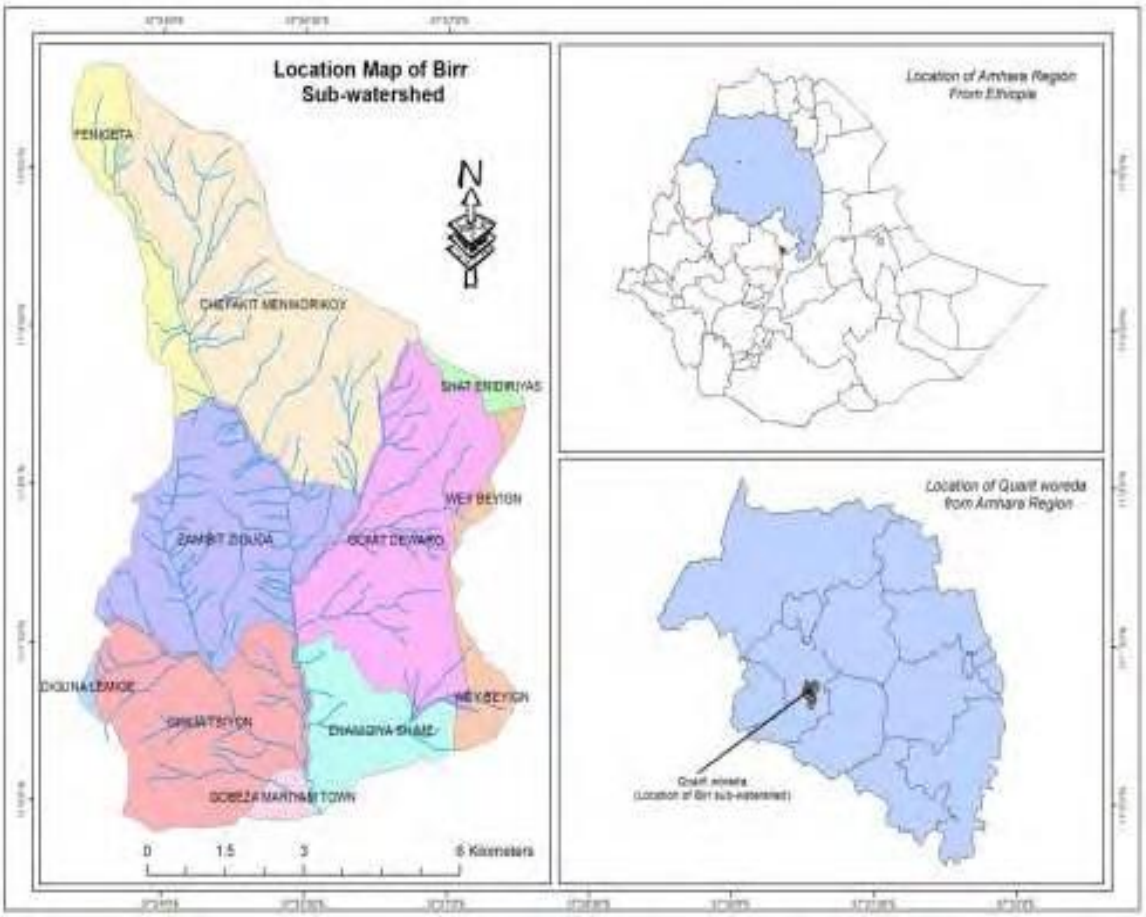
Date of submission: May 2025

Appendices

Appendix-I: ***Map of Quarit Wäräda with its Qäbälés***



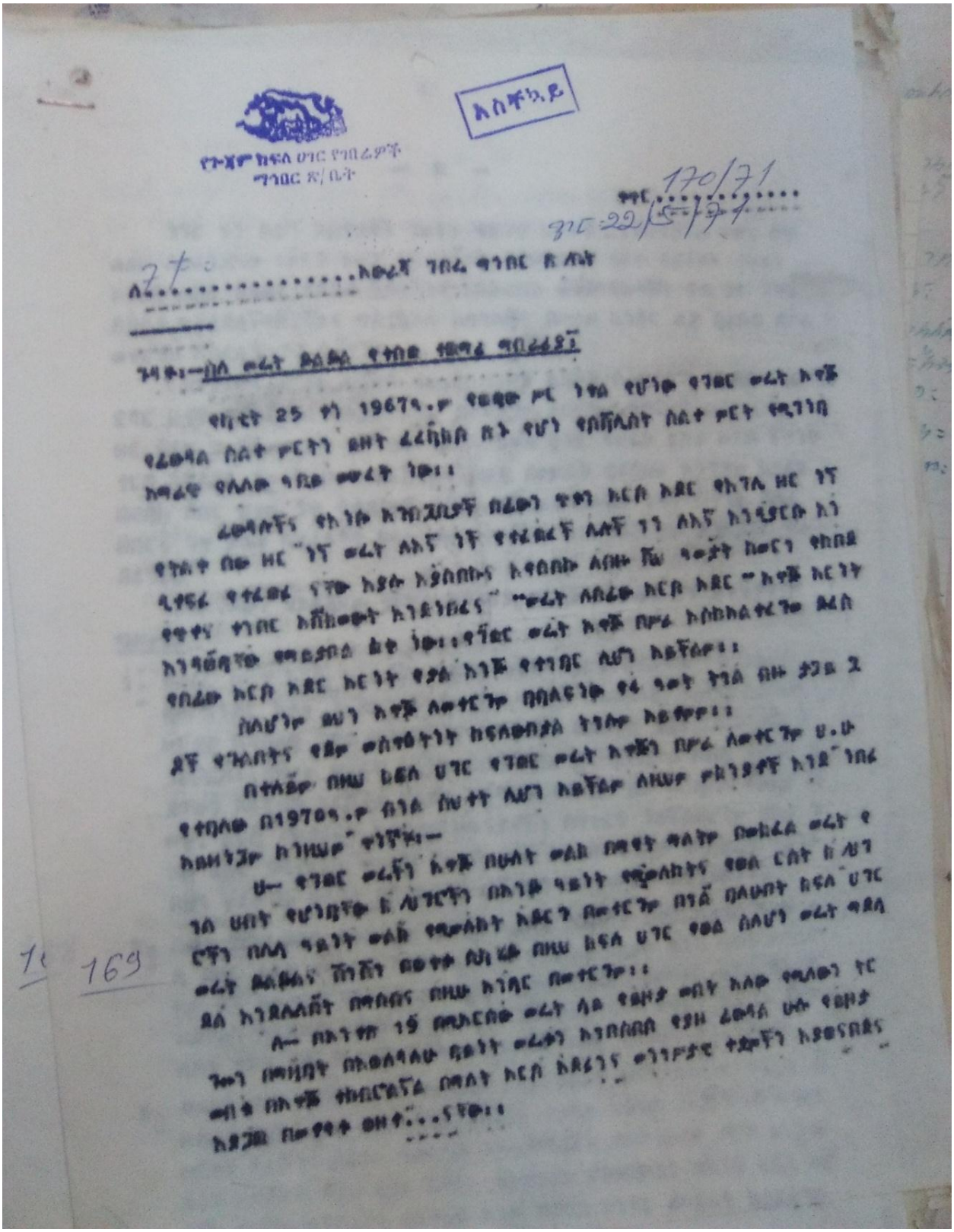
Appendix-II *Map of the Study Area*



Appendix-III ***Adama Mountain, the highest peak of Quarit Wäräda***



Appendix IV



አስቸኳይ

የኮንፌዴሬሽን ሀገር የጠቅላዮች ምክር ጽ/ቤት

ቁጥር 170/71

ቀን 22/5/79

ለ.....አውራጃ ገበሬ ማኅበር ጽ/ቤት

ጉዳዩ፡- ስለ መሬት ክፍፍል የተሰጠ ተጨማሪ ማብራሪያ

የካቲት 25 ቀን 1967ዓ.ም የወጣው ሥር ነቀል የሆነው የገጠር መሬት አዋጅ የፊውዳል ስልተ ምርትን ዘዘት ፈረሻበሰ ስን የሆነ የሰቨሊስት ስልተ ምርት የሚገነባ አማራጭ የለለው ሳቢቱ መሠረት ነው።

ፊውዳሎችና የኢንፔሪያሊዝም በፊውዳ ጥቅ አርሶ አደር የኢገሌ ዘር ነኝ የተሰቀ በው ዘር ነኝ መሬት ለኢኛ ነኝ የተፈጠረች ሌለኛ ነኝ ለኢኛ እነዲሆርሱ እነ ዲተፍሬ የተፈጠሬ ናቸው እያሉ እያስበሰሩ ኢሳስበው ለሰዙ ቬሎ ሳውታት ከመሬነ ቀከበደ የቁቀና ሳገበር አሸከውውት እገደነበረና "መሬት ለሰሬው አርሶ አደር" አዋጅ እርነት እነሳወጀቸው ማቢያመል ልቅ ነው።ሳቫደር መሬት አዋጅ በሥሬ ኮሰስከል ተረችው ልረስ የበረው አርሶ አደር ኮርነት የታለ እነጅ የተገባር ሊሆነ አይቸልም።

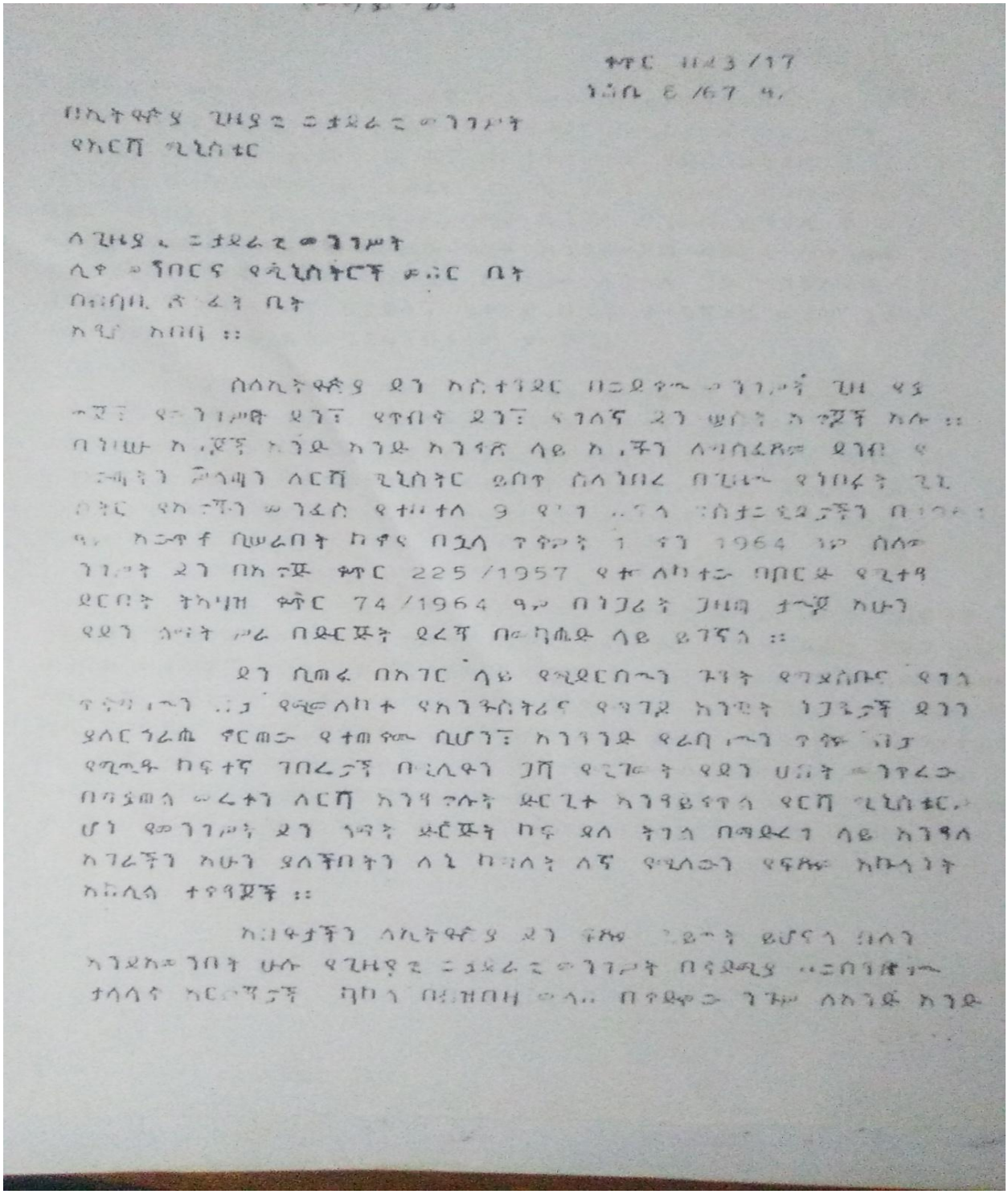
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በተለይም በዛ ነፍለ ሀገር የገጠር መሬት አዋጅን በሥሬ ለመተርጉ ሀ.ሁ የተባለው በ1970ዓ.ም ብገለ ስለተተ ሊሆነ አይቸልም ለዚህም ምክንያቶቸ እገደ ነበረ አስዘነንሥ ከንዚህም ዋነኞቹ፡-

ሀ- የገጠር መሬትን አዋጅ በሁለት መሰል በማዋ ሳለንም በመከረለ መሬት የ ገለ ሀብት የሆነቸው ቤ ሊህገርትን በመንቁ ሳይነት የሚመለከትና የወለ ርስተ ቤ ሊህገ ርትን በለለ ሳይነት መሰል የሚመለከት አደርን ስመተርጉ በገሬ በለሀበት ከናለ ሀገር መሬት ልቀቅለና ሽከሽን በወተው ሲነሩ በዚህ ከናለ ሀገር የወለ ስለሆነ መሬት ሳይለ ደለ አገደለለቸት በማስገና በዙው አገዳር በመተርጉ።

ለ- በአንቀጽ 19 በመሬርው መሬት ሳይ የወዘታ መበት አለው የሚለውን ትር ጉሙን በመዛባት በአወለሳለው ሳይነት መሬትን አገበሰበሰ የያዘ ፊውሳ ሁሉ የወዘታ መብቱ በአዋጁ ተከበርልኘል በማለት አርሶ አደሬነና ሙንጮታዊ ተጅሙትን አያወናበዱና አደጋዉ በመማቱ ወዘተ...ናቸው።

Appendix-V



Appendix-VI

