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Addis Ababa

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Citation

Rutten, M. M. E. M., & Degefa, T. (2005). Addis Ababa. In *Encyclopedia of African History* (pp. 13-15). New York: Fitzroy Dearborn. Retrieved from <https://hdl.handle.net/1887/9631>

Version: Not Applicable (or Unknown)

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Note: To cite this publication please use the final published version (if applicable).

coercing the neighboring Afar and Somali pastoralists into an alliance against the Christian kingdom. Islam as a conquering force in the Horn of Africa had now acquired what previously it had lacked; a charismatic military leader with the ability to unite fragmented Muslim communities under the banner of holy war.

Preliminary hostilities were limited to border skirmishes and raids. Far more extensive operations began in 1529 when the Christian king, Lebna Dengel (1508–1540), suffered a major defeat in battle. According to custom, however, the Muslim forces subsequently dispersed and returned home with their booty, thereby failing to consolidate their victory. This was clearly not enough for Ahmad, whose ultimate aim was to occupy permanently the regions he conquered and convert the local populations to Islam. At first his followers refused to leave their homes and settle in recently subjugated lands but, as the Muslims made ever deeper incursions into the Christian kingdom, it became obvious that settlement was the only practical option. By 1532 almost all of the southern and eastern provinces of the kingdom had been overrun, and by 1533 Ahmad's forces had reached as far north as Amhara and Lasta. Two years later the final stage of the conquest was launched against the most northerly province of Tigray. But here, despite support from Ahmad's Turkish allies, the Muslim advance faltered. The main reason for this seems to have been one of logistics. In the mountainous, in the rugged terrain of Tigray, Ahmad's lines of supply and communication were probably stretched beyond their limit and without this backup the Muslim troops had no choice but to turn back.

Although the failure to conquer Tigray was a setback, it was not a decisive one. By this stage the Christian kingdom had already virtually ceased to exist, and Lebna Dengel, with the remnants of his followers, was reduced to nothing more than a fugitive in what had once been his own realm. In 1535, in desperation, he sent for help to the Portuguese. As a Christian ally with trading interests in the Horn of Africa, Portugal could reasonably be expected to send military assistance, but it was only in 1541, by which time Lebna Dengel had died and been succeeded by his son, Galawdewos (1540–1559), that a Portuguese contingent of 400 men finally reached Massawa. The arrival of these well-armed Portuguese soldiers raised the morale of the beleaguered Christian resistance and together they were able to inflict considerable damage on Ahmad's troops. However, it was not until 1543, when the imam was killed in battle, that the Christian side was able to gain the upper hand. Without their charismatic leader, the cause for which the Muslim forces had fought so long collapsed, although not quite entirely. Fighting continued sporadically until 1559, but it became increasingly clear that both sides were exhausted and unable to inflict any further serious damage on each other.

Inevitably this conflict had many consequences. In the long term, the most significant was that it facilitated the migration of Oromo pastoralists into the Ethiopian region, a process that was to continue for many years and was ultimately to have a much more profound and lasting impact than Ahmad's holy war. For the Christian kingdom, Portugal's intervention proved to be a mixed blessing. Although it promoted much needed contact with the wider Christian world, it also ushered in a period of intense religious disagreement between the exponents of Roman Catholicism and orthodox Ethiopian Christianity. The short-term consequences were only too obvious to see. The war left both sides depopulated, severely impoverished, and politically weakened. In fact, so devastating was this damage, it helped to ensure that Muslim and Christian never confronted each other in the Horn of Africa in such a destructive way again.

CAROLINE ORWIN

See also: **Ethiopia: Muslim States, Awash Valley: Shoa, Ifat, Fatagar, Hadya, Dawaro, Adal, Ninth to Sixteenth Centuries; Ethiopia: Portuguese and, Sixteenth–Seventeenth Centuries; Religion, History of.**

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Addis Ababa

Addis Ababa is the capital city of Ethiopia. It is one of the fastest growing cities, with a population of approximately 3.5 million people.

The establishment of the town by King Menelik II in 1886 ended a period of shifting Ethiopia's capital, foremost for military reasons. Menelik's wife, Queen Taytu, played a crucial role in the founding of Addis

Ababa. She preferred the mild climate of the Finfinne plains to adjacent hilly Entoto, a rather inaccessible, cold, and windy summit that located the then capital city a few hours journey to the north. In 1886, with Menelik away battling in Harar, Taytu camped at Filwoha ("hot-spring"). She decided to build a house north of the hot springs. Queen Taytu settled fully in 1887, after Menelik's return in March of that year, and gave it the name Addis Ababa ("New Flower"), possibly due to the presence of the mimosa trees. Officially the name of the capital city changed from Entoto to Addis Ababa in 1906.

Menelik's generals were allocated land around the royal camp. Each resided in a *safar* (encampment area), which brought together relatives, servants, soldiers, and priests linked to this person. Rivers and valleys separated *safars*. As a result, Addis Ababa became a spacious city, and many hours were needed to traverse the town, especially during the rains.

In 1889, shortly before Menelik's coronation as emperor, construction of the royal palace started. A fire in 1992 destroyed the palace but was soon rebuilt. Because of the 1889–1892 famine, many countryside people sought refuge in Addis Ababa. Another period of immigration followed the 1896 battle of Adwa, where Menelik's forces defeated an invading Italian army. After the war the nobility settled in Addis Ababa; so did foreign advisors, traders, businessmen, and diplomats. This boosted the rise of Addis Ababa from a military camp to an important civilian settlement. Plastered huts and wooden constructions replaced tents. The *gebbi* (palace complex) was extended, bridges were built, and Italian prisoners of war constructed modern roads. The settling by archbishops of the Ethiopian Orthodox Church made Addis Ababa an important religious center.

By 1900–1901, Menelik started building Addis Alem, ("New World") approximately 60 kilometers to the west. Yet Menelik decided to keep Addis Ababa alive; the heavy investments in public and private facilities, and the c.1894 introduction of the fast-growing Australian Eucalyptus tree saved the city. Within five years, this tree attains a height of more than twelve meters, albeit at the cost of high water consumption. It gave Addis Ababa the nickname Eucalyptopolis.

The first decades of the twentieth century saw the building of the Bank of Abyssinia, the first hotel, the first modern school, the capital's first hospital, a brickmaking factory, a hydroelectric power station and the Djibouti railway track reaching Addis Ababa by 1917. The initial growth of Addis Ababa was largely unplanned. The main advantage of this "spontaneous growth" was the absence of specific quarters (rich versus the poor, foreigners versus Ethiopians), as often witnessed in African cities that developed under colonial rule.

By the mid-1930s, Addis Ababa was Ethiopia's largest city, with a population of approximately 300,000 people. Thus it was a natural target for colonization by Italian dictator Benito Mussolini in 1935. He sought revenge for the Adwa humiliation and wanted to establish an Italian East African empire with Addis Ababa as administrative center. Emperor Haile Selassie I, the successor to Menelik, had left shortly before the Italian occupation.

The discussion whether to abandon Addis Ababa was renewed, but Mussolini decided to retain it. The authorities accepted an Italian plan that emphasized the "prestige of the colonizer." It projected two residential areas in the east and south of the city for the exclusive use of Italians, one for officials, the other for "ordinary" Italians. Ethiopians were to be moved to the west, as was the main market (Arada), which was transferred from St George's Cathedral to an area known as Mercato, the largest open-air market in Africa, still in use today.

The equestrian statue of Menelik II, pulled down by the Italians, and the removal of the Lion of Judah statue, were restored after the patriots and Allied Forces defeated the Italians in April 1941. Several streets were renamed in honor of Allied leaders (such as Churchill Street). Although the planned settlement of thousands of ordinary Italians in Addis Ababa never materialized, the Italian occupation resulted in dozens of European-style offices, shops, and houses as can still be witnessed, for example, in the piazza area of the city. After the Italians left, the Ethiopian elite took over their legacy of improved housing and amenities.

Except for the division of Addis Ababa into ten administrative districts (*woredas*) the post-Italian years witnessed a continued growth without any structured town planning. The Abercrombie Plan of 1956 (Abercrombie had been responsible for town planning in greater London) was an attempt to guide the growth of Addis Ababa. However, this plan—containing satellite towns and ring roads—did not materialize, nor did the 1959 redrafting attempt by a British consulting group.

In the late 1950s and early 1960s, Addis Ababa witnessed the construction of a number of much larger and modern buildings: the Africa Hall, Addis Ababa City Hall, Jubilee palace (now National palace), and a Hilton Hotel. A French city plan (1965) guided this construction boom period. By now Ethiopia's capital was recognized as the unofficial capital of Africa. Haile Selassie's pan-African diplomacy was rewarded when the city was chosen in 1963 as headquarters of the Organization of African Unity (OAU).

Due to the Ethiopian revolution of 1974, however, the capital witnessed the deposition of Haile Selassie and the coming to power of Mengistu Haile Mariam.

His policy of movement restriction and land reform slowed down the urbanization process until 1991. During this period more than one-third of the city's forests were destroyed with little attempt at reforestation. The Derg regime introduced *kebeles*, a kind of neighborhood cooperative of urban dwellers. In the 1980s, house cooperatives were installed to address poor living conditions and new neighborhoods created at the city's boundary. The most notable physical development was the erection of monuments to celebrate the revolution, among them the vast Revolution Square designed by an Hungarian planner. It was renamed Meskal Square after the collapse of the Derg regime in 1991.

Another plan, the Addis Ababa Master Plan, was developed from 1984 to 1986. It was a joint undertaking by the government of Ethiopia and the government of Italy, in collaboration with the Venice School of Architecture. A new boundary of the city was defined, but only approved in 1994. The master plan gave an ideal vision of the future city, but lacked practical applications of the ideas presented.

After the removal of the Derg regime, Ethiopia was subdivided in fourteen regions, of which Addis Ababa was named Region 14. Private initiative was, within certain limits, promoted resulting in the construction of new office buildings and apartments. In the 1995 constitution of the "Federal Democratic Republic of Ethiopia," Addis Ababa was given the status of a self-governed city and the Region 14 administration transformed into the Addis Ababa city government. It initiated the Office for the Revision of the Addis Ababa Master Plan (ORAAMP).

By early 1998 the city administration produced the "5-year Action Plan for the City of Addis Ababa." Citywide discussions and deliberations were held on the document. A new city charter, master plan, and urban management system have been operational since 2001. Among the major achievements have been the Dire Water Dam and the Ring Road project. Yet, there has been a lack of job creation, handling of garbage collection and other sanitation projects, and especially the housing policy of raising rents, bulldozing slum areas, and its investment policies have been criticized.

The challenges facing Addis Ababa are enormous, starting from the provision of fundamental city services like trash collection, access to clean water, employment, housing, transportation, and so on. The city's new administration, which took office in 2003, has indicated to establish counsels in partnership with all stakeholders to address these difficulties in a transparent way. This should realize the vision statement "Addis 2010 a safe livable city," which portrays Addis Ababa as an effective center for national economic growth and as Africa's diplomatic capital.

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Afonso I: See Kongo Kingdom: Afonso I, Christianity, and Kingship.

African Development Bank

The African Development Bank (ADB) promotes the economic development and social progress of its member countries in Africa. It operates on the basic principle of providing long-term finance for projects that are bankable and developmental. Historically, the ADB was seen as the single most important institution that could fill the gap in the financial systems of African countries. However, some criticisms, fueled by periods of poor performance, have been leveled against the ADB.

The bank was conceived in 1963 by the Organization of African Unity; it started functioning in 1966, with its headquarters in Abidjan, Côte d'Ivoire. The Secretariat of the United Nations Economic Commission for Africa, together with a nine-member committee of experts from member states, engineered the original agreement of establishment, though the bank is not formally associated with the United Nations. Its aim was to promote African self-reliance through the provision of nonconcessional loans (English and Mule 1996).

The bank's operations were restricted by the weak capacity of African members to honor financial subscriptions, so membership was opened to non-African countries in 1983, which raised the borrowing capacity of the ADB by 200 per cent. This occurred despite concerns of turning the ADB into a World Bank or an IMF, bodies which enforce free