



NAMING OF SUB CITY AS REFLECTION OF CULTURAL DIVERSITY IN CASE OF DIRE DAWA CITY ADMINISTRATION, ETHIOPIA.

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Abstract: Dire Dawa from its very establishment has been home not only for a number of Ethiopians from the different nations and nationalities in the country but also for people from various other countries like Greek, Armenia, India, Yemen, France, Italy, Iran, Sudan, Egypt, Somalia, and even Israel. The diversity is evidenced in multi-lingual, architecture, religious place, gastronomy, urban planning, settlement and naming of quarter. Naming of sub city is point of focus on this paper, the foreign community has significant contribution in the establishment of many quarter in Dire Dawa city .Thus this paper will specifically focused on the name of Dire Dawa sub city with foreign origin.

Keyword: Naming, sub city and foreign community.

1.INTRODUCTION

The foundation and development of Dire Dawa are the tangible evidence for the extensive and profound exchanges of diverse Ethiopian and foreign cultures in all aspects including social, material and cultural life, religious, gastronomy, sport, art and music, modern service, trade and industry, urban management and architecture. Within period of half century (1902-50s) Dire Dawa has developed from traditional nomadic settlement through segregated colonial style growth, to cosmopolitan modern community with international and local characteristics. Its historical remains offer an authentic and integral record of its evolved development process and a century old multiple changes. For instance before the Italian occupation the presence Consul Paris of France, consul Mr Michaïlidis of British , Consul Bollolakos of Greece who was also a Greek community organizer in the city, M. Lycoudis a president of the Greek community ,Consul Eug. Toselli of Italy Shek Nathoo Mooljee of the Indian community president and Salem Hakid of Arab community organizer proved the strategic significance and cosmopolitan status of the Dire Dawa city. The aforementioned factor enabled the city to have different name of foreign origin. However absences of written record create confusion and make many people to provide distorted meaning or interpretation in most case. This paper will assess the name of Dire Dawa's different sub city with foreign influence and forward possible recommendation for its recognition.

2.EXPANSION OF SUB CITY AT EARY STAGE(1902-35)

When the railway reached Dire Dawa in December, 1902, few if any, accommodations were available. While sheds were being built for repair shops, workers live in railway carriages and tents. It took about a year to give Dire Dawa the aspect of an urban centre. For practical reasons of planning, building and supplying their hoses, engineers and skilled workers were settled near the workshops on the western part of what is known today as “Gazira.” At the same time many unskilled day labourers or “coolies,” who were needed for building purposes, settled nearby on, the right bank of the Dechatu River. Very soon, Arab and Indian traders started buying and selling good. The sector of the town known as, Magala grew rapidly.

Because most of the engineers and skilled workers of the railway company were Europeans (mainly French, Italians and Greeks) Gazira was exclusively inhabited by Europeans Magala, which means town in somali, was settled by non-Europeans. Thus, right from the beginning, Dire Dawa was demographically and functionally segregated into two district sectors. Gazira on, the left bank of the river Dechatu, was planned by the railway engineers to comprise wide straight streets and large single houses surrounded by gardens. Magala, on the right bank of the river, grew without any plan along the roads leading to the river which supplied the town with water (Laga Harret street) and the track to Harar (Andegna Menged street). Magala became the commercial sector of the town.

The distinction of the two sectors of the town is so obvious today, which one may conclude that racial segregation was practiced in Dire Dawa by the railway company. It seems that practical circumstances, as well as wealth and social valued, played a great role in the creation of the two sectors. Even today, the company does not provide dwelling facilities for every railway worker. The employees of the company have to reach a certain level of skill to be eligible for a house. It seems that this custom was practiced at the beginning of the town. Lastly, the land from the railway in stations to the river bed was part of the property ceded by Menelik to the company for 99 years. Consequently at the beginning, only railway workers could live in Gazira.

This fact did not hold true very long. The land was too big for the relatively small number of engineers and skilled labourers. The company began to rent or give away some parts of its land. Ato Marsha the governor of town secured for the government the height where the palace is now located because most of the railway dwelling were on the western side. Some people rented land from the company.

2.EXPANSION OF SUB CIT (1935-2019G.C)

During Italian occupation the town grew considerably .the Italian drew master plan for the town and they did much to implement it. Residential areas were built such as campo Greco, Addis ketema Lage hare and No One .Having the vision of making Dire Dawa small Rome they built new industries such as cement and cotton factories .transportation facilities were greatly improved .road to Harar, Addis Ababa and Asmara were bettered so that Mogadishu, Addis Ababa and Asmara were linked to Dire Dawa by bus service. Dire Dau-designed by the Italians to become "the little Milan of Hararino ", an industrial-commercial ecuore node.

The Italian occupation of Dire Dawa (i.e. 1936-1941), ushered in a new stage in its developmental history (Baldet 1970). To mention but few of them, the town's built up area was physically expanded with the creation of new residential and military quarters for the Italians as well as for Ethiopians. Accordingly, Casa Inches (the Italian quarter, later called Greek camp), Addis Katema, Lage Hare, Sabiyan and Namberwan and others were settled (Henri Baldet 1972) During the Imperial era, the town underwent further changes. Physically it almost doubled its previous self. According to archival sources, around 1963 the town incorporated some about 177ha land into its urban realm. Accordingly, it gained about 12.5 ha around Gendekore, 36ha around Gendedipo, 93 ha on either side of the main road to the airport and 35 ha around Afetesa (archival sources of the municipality). Gradually in the 1960s, it emerged as the third largest town of the country following Addis Ababa and Asmara. The major expansion and settlement places from the time of the 1974 revolution to the fall of the Derg regime in 1991 were partly in the Gende Dipo area (towards the Cement Factory), part of the Sabean neighborhood, at the back of Legahar (around Rita Grocery), the Goro Area, the Air-Port area and the Melka Jebdu area. Finally major settlement of post 1991 have been partly in the Sabean area, the industry zone, the Genda Tesfaye area (towards the university), the seedling site (Chigign Tabia) and the Boren area.

The general Development of the city has been highly undermined During TPLF led ethnic federalism which leaves the city with no legal background and vacuum of ownership. Among unacceptable economic decline of the city with in this period includes closure of: train line which is its life line, Cotton factory, Cement factory, Chandris East Africa plc and oil factory among the other .All together these factories was used to feed 100-150 thousand of the city's dwellers.

3.NAMING OF DAWA CITY

Initially, the place, which was selected by the company for the installation of the new station, was supposed to be called Addis-Harar, to at least, as it seems, compensate the then vibrant town of Harar, for it has been sidelined by the railway line. However, the new name did not hold for unknown reasons. The site continued to be called Dire Dawa As what the meaning of the name Dire Dawa is, there are different views among the informants and sources. Some claim that the name came from the Oromo language.

According to them, 'dire' means land and 'dawa' means empty and beaten, thus dire dawa means an empty or barren land. Among this group, there still are who make some distinctions. In their opinion the meaning doesn't imply emptiness or barrenness, instead, they claim, the Oromo called it beaten land because they were beaten by the Issa tribe of the Somali some centuries back around this place. Others also claim, as Ullendorff recited what he had been informed, the name Dire Dawa is derived from the Somali phrase "dire dawa" which means limit of the *dir*. The '*Dir*' being the confederation of Somali tribes which inhabit the vast arid region between Dire Dawa and Djibouti, they call it "dir dawa" to show the south western territorial boundary of their tribe (Encyclopedia of Islam II, 1965).

In another account, dawa can also be translated either way as 'fight' or 'medicine'. Thus, the meaning of dire dawa is suggested to be either a 'plain of fight' or a 'plain of medicine'. Legendary sources recite much about the story of fights between different pastoralist groups in the region over the centuries (informants). Therefore the plain must had been so important for them in terms of water resources and grazing land. In line with this the English version of a book entitled "Conquest of Abyssinia" written before 400 years ago also state that "Thereupon the Muslims set out for Abyssinia until they reached a place called Dir which was a river with an abundance of water. Thus meaning of the name "dire dawa" may not be far from the 'plain of the fight', on which, of course, most of the sources agree.

On the other hand, with regard to "Dir Dabo" which mean the limit of Dir tribe, though it is very unlikely that the Somali *dir* would draw its boundary right in the middle of a relatively resourceful plain. In many sources the region of Dire Dawa's early settlers are said to be Harala, Afar, Somali Dir tribe. Ullendorff recited what he had been informed, the name Dire Dawa is derived from the Somali phrase "dire dawa" which means limit of the *dir*. The '*Dir*'

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In short though the current name of Dire Dawa has not necessarily argued to be derived from Dir Dabo tangible evidence indicate that the original name of Dire Dawa is called Dir or Dir dabo.

4.NAMING OF DAWA SUB CITY

Gezira

The historic part Dire Dawa City includes is mainly the two unique quarters having practical and geographical coincidence. The quarters were separated from each other by the Dechatu dry river, the old city Magalla is on the south bank of the river; geographically it faces Middle East, while the new city Gezira (meaning Island or Plateau in Arabic) is on the north bank of the river facing Europe on the world map. Madinah al-jazira means a city of island in Arabic world. Gezira Island is also a name of the modern central district in Cairo, Egypt and European quarter of Djibouti city as well .The city of Dire Dawa, in the particulars Gezira quarter is the most European of all Ethiopian cities, with its distinctive urban planning of straight and perpendicular streets (Shiferaw, 1987G; Lentakis, 2005). However looking at the map of Dire Dawa Gezira looks like peninsula than an island Dachatur dry river bed limit it on the south while Buteji River do the alike on its north. To the north of the air field strip the two rivers thus forming a great peninsula. Further plateau is more appropriate term than island for this sub city but the naming probably derived from similar place in Egypt and Djibouti in which the Greek community with French citizenship are very active.Gezira is center of business, public service, recreation and a tourist accommodation.

A building of stone villas or large single houses surrounded by gardens was common features, while most houses are one story building, later, after expansion some two story building including palace were constructed (Lentakis, 2005). Gezira was carefully planned by the railway engineers having asphalt roads and well-aligned building,a drainage system and piped water

unlike other Ethiopian settlements(Shiferaw, 1987).The century old railway station and its installations, stores, workshops, many houses with yellow colors, shops, offices, and modern buildings are found in this quarter. The railway company CFE (Chemendefer Franco Ethiopian) has had the mandate to inspect the constructions of all buildings in this quarter and planting trees in the garden were among the requirement expected of new building (Shiferaw, 1987).The historic building of this section has greatly influenced by European architecture like French provincial style, French Renaissance style, Italian, Greek and Armenian architecture (Baldet, 1972; Cities Alliance, 2016).

The commercial and retail shops of Gezira are mostly concentrated along the main street leading from railway station to Magala.Thus it was limited on south by Dechatu river,on north by the train station, on east by schools and ware house and it then developed westward where residential areas is found .The great company like Besse,Gelatly Hankey and Mitchel Cotts (next to A.besse.CO currently demolished),singer, Philips and Grand Hotel of 1907 (around Wegda hotel both of them now demolished) but the FIAT company building has still survived in Gezira.

Number One

In the north east of Gazira ,a district developed by Italian occupation ,placing their police training center,Camice Nere(the Italian black shirt), main barrack and airfield on this areas. The areas is first called an Italian quarter. Then the British administration divided the whole Dire Dawa into seven sub city for better security .The area in north east of Gezira around the old air field and on both sides of the Italian built road to Djibouti is called Number one.The sector is developed into residential area, the Italian as well as the British main military barrack was under Ethiopian army now. The saint marry church, international airport is also on this part of a town. Congo Meda which named after Ethiopian soldier that briefly settled there before leaving to peace keeping mission , Hafkat and Hamdael are also specific areas named in relation to urban farm run by foreign community.

Greek Camp/Campo Greco

An area on the south west of Kezira on the road to Harar from which the Italians forcibly evicted the Ethiopian inhabitants so that they were resettled further away in Addis Ketema.

Hassen Sefer(a military officer who had a residence there) was turned into a modern residential area for Italian officers and their families by an Italian company called I.N.C.I.S. For a while it was known as Case I.N.C.I.S., corrupted into Kazanchis by the locals. After the expulsion of the Italians, in 1943 the British administration accepted 300 Greek refugees who had arrived from Egypt and briefly quartered there so that the area became known as Grikamb. Though the Greeks were repatriated at the end of WWII the name survives until today. Currently these areas are residential quarters; however government referral hospitals, three gas station, preparatory school, the stadium are located on this sector.

Russia Ghebi and Cementeria in Ganda Gore

West of Gazira residential district which derived its name from a thorny plant has developed. The area is mostly inhabited by Amhara and Oromo people. The specific areas of this sub city includes Russia Ghebi, Ganda shabel, Ganda Boye, Mebrat hayl, cementeria (named after the first cement factory of Ethiopia has established in 1938 during the Italian occupation by Cementerie d'Etiopia S.A.). Though Ganda Gore was not a foreign name within its environment Russia Ghebi and Cementeria can be associated with foreign community presence.

Ganda Dipo

North west of keziira there is small district named After French depot (engine shed). This small section was located on both side of railway track mostly inhabited by railway worker.

Sabean

A new residential areas developed beyond a cement factory got its name after an Italian company which has auto repair shops there. Later the Ethiopian police force occupy the areas and used it as a police academy, training centers. In mid 1942 United Kingdom commercial corporation start transport service between Dire Dawa and British Somali land using former Italian auto repair shops and parking facility north west of keziira. The service started with captured Italian ten-ton diesel-engine heavy trucks and Italian drivers and mechanics temporarily held back from evacuation route were Dire Dawa to Zeila-Berbera. Today a large residential areas, chandris meat processing, industry zone located on this part. The other specific name related to foreign

community in this section includes Cuba camp(named after Cuban soldier),Toni ersha(named after owner of farm Mr.Toni) and GTZ(Germany NGO).

Addis Ketema

The Italians forcibly evicted the Ethiopian inhabitants from Hassen sefer so that they were resettled further away in Addis Ketema meaning new town located south of Gazira.This areas is mostly dominated by people coming from Shewa and Addis Ababa.The named southern heights Entoto,southern flat part where a water fountain found Filweha in similar fashion with Addis Ababa.To accommodate the displaced Amhara from the area destined for I.N.C.I.S. 36. With respect to the geometric subdivision of the indigenous district of Addis Ababa (whose name was called Addis Ketema), this district, bounded between the avenue to Harar and the Dacciatù, still does not present that vague references to Italian planning, both in its urban layout, and in architectural. Though this sub city bear name of Ethiopian origin Italian played a major role in its establishment.

Magala

On the right bank of Detchatu River ,Magala which means market place or town in Somali,Oromo, Harari and Arabic language soon grew in retail commercial center .Magala has the highest concentration of commercial activities. Most of shops and bazaar are located in eastern side of Magala where Arab community lived and managed ,most of clothing shops are located on north central part of Magala where Indian community reside. Bars are also concentrated de on western side of Magala where Christian community dominates.

Southwest of Magala Kefira drived from Kafir or Kafila meaning (either unbeliever or groups of caravan) ,western sector of Magala with a lot of bar called Rib kantu(crying for nothing) ,the core of Megala which previously host the oldest Urban park and bus station called Feres Magala.The eastern side of Magala is called Kebri Jole (chidrens cemetery) close to current Muslim cemetery. Dechatu (probably Oromo name for returning river or temporal river).

With regard to plan The old city of Magala has a network of twisting streets or criss-crossing alleyways, Arab and Indian style house with light white wall and a rain bow color. A numbers of Secondary Street connected to three main axes meeting at three different nodes to form a sort of triangle. The indigenous district of Magala (in the paper is Italianized in "Magalo"), which, according to Emilio Scarin, was the result of the mixture between the radial center criterion and that of inhabited area a chessboard.

The dominance of Arabs creates the overall setting that resembles an old Arabian urban fabric and of course a Mexican feels by coincidence (Nordic African Institute (NAI, 2008; Baldet, 1972; Lentakis, 2005). Though this quarter has some form of urban planning it will not benefit from the CFE modern urban planning, unlike Gezira it has narrow street which is not always straight, house are closely packed not well aligned, building compound did not have gardens, there is no trees visible along the street (Lentakis, 2005;Shiferaw,1987).In spite of this,Magala became the commercial sector of Dire Dawa, where there is much of Yemeni influence with a row of shops named (Kalam al-suq) and variety of the Arabic language was the lingua Franca for a long time (NAI, 2008; Lentakis,2005).The familiar architecture is masonry stone practiced by Yemenis however, there is also native architecture in Magala which locally called kachira having a mud roof and white washed lime covered walls. The specific name of foreign oring in this part include Arab sefer,Banian(locally balian) sefer,Israel sefer

Afete Issa

The large sector of a town on eastern side of Magala is called Aftal Issa meaning sector of Issa. This sector is divided into several parts: suk alelah in the west or the market of Mockery;Bender jedid(in the center or new district),Guguba in the east and finally Lissanod near the market or the well of milk. Muslim cemetery take an important part of Afete issa.chat market and livestock market are an important market in this sector. Afete Issa is neighborhood in Somali language. It's the main Somali political and religious center .The name of foreign origin in areas includes Taiwan related with imported product and In the northern part, on the way to Djibouti, you can see the field housing built for Italian workers Campo Alligo currently serve as check point(Aroge Kela).

Laga Harre

South east of Magala and east of Afete issa quickly grow as residential areas. Its named after practice of fetching water on back of donkey. As for the indigenous city of Magala, in order to favor a more "ordered" expansion, a new neighborhood would have been built, towards the east, adjacent to the same town of Magala. Another native district Laga Haret would have arisen between the hill known as the "Rocca Romana" (the Collinasovrastante the inhabited area of Magala) and the Dacciatù torrent, to accommodate the native population.

Italians did not build only on the left bank of the Dacciatù, but also tried to direct the development of Magala, directing it to the East, along the road to Laga Harret, which gave the name of this new district, of Italian construction 39. Linear development at the northern foothills of the Magala hill, Laga Harret continued to grow in Oriental forwardness even after the war. On this area, the Italians realized two important building works: the new mosque, located along the same road to Laga Harret and inaugurated by Minister Teruzzi at the end of February 1940 and the large cotton mill of "Società Manifatture Cotoniere d'Ethiopia" - both buildings still existing today.

5. CONCLUSION

Dire Dawa from its very establishment has been home not only for a number of Ethiopians from the different nations and nationalities in the country but also for people from various other countries like Greek, Armenia, India, Yemen, France, Italy, Iran, Sudan, Egypt, Somalia, and even Israel. The diversity is evidenced in multi-lingual, architecture, religious place, gastronomy, urban planning, settlement and naming of quarter. Many of Dire Dawa's sub city names has strongly related with foreign community therefore promotion of this reality including through naming of avenue after them is crucial to recognize their contribution and to enhance the image of the city.

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