

	<i>asta</i> (A) kind of shrub, <i>Erica arborea</i> , with flowers that give honey		
HDD29	Asta Dega, see Gurage		
??	Asta Gomya (mountain in Shewa) 3599 m	../.	[Ad]
HET68	Astah 13°17'/39°14' 2162 m	13/39	[Gz]
HDM75	Astakel 09°45'/39°47' 2428 m (with church Abo)	09/39	[Gz]
HEF70	Astamba 11°32'/39°23' 2168 m	11/39	[Gz]
HDU13	Astaye 10°03'/39°40' 2526 m	10/39	[Gz]
HEL58	Astekwal Gebriel (Astek'wal G.) (church) 12°13'/39°10'	12/39	[Gz]
	<i>Aster</i> , Esther of the Bible		
HCS84	Aster (village and mountain)	07/37	[x]
	<i>asteriyo</i> (A) Epiphany, Feast of the Transfiguration; <i>Astaryo Maryam</i> , the day on which the Virgin Mary died		
HDR28	Asteriyo (Asterio)	10/37	[+ WO]
HED30	Asteriyo Maryam (Astero Mariam)	11/37	[+ WO]
	<i>asteriyo meda</i> : <i>meda</i> (A) field		
HE...	Asteriyo Meda (in Wegera awraja)	12/37?	[Ad]
	The primary school in 1968 had 42 boys and 28 girls, with 3 teachers.		
HDM54	Astit (area), see under Ankober	09/39	[WO]
HDU13	Astogya (Astoghia), see under Molale	10/39	[+ WO]
HDR85	Astui (area), see under Bure	10/37	[WO]
HEL50	Asui 12°13'/38°26' 1644 m	12/38	[WO Gz]
HER19	Aszimew 12°46'/37°25' 1920 m	12/37	[Gz]
	<i>ata</i> , <i>ataa</i> (O) make-up		
HCS93c	Ata (village)	08/37	[x]
HES00	Ata Belage 12°41'/37°31' 2452 m	12/37	[Gz]
	<i>ataba</i> : <i>attebe</i> (att'äbä) (A) to wash, to erode /by water/		
HES99	Ataba 13°31'/38°24' 2742, 3300 m	13/38	[WO Gz]
	The British hunters Maydon and Blaine were to go from Aksum to Simen in early 1923. Of two alternative routes, the one via Ataba was the most direct. They were dissuaded from taking that route. "It was said that the Ataba route was practically impossible for pack mules, and that half of our kit was certain to be smashed, if it got through at all. That part of the route was merely a goat track up precipices." [H C Maydon, Simen, London 1925 p 48]		
HFF60c	Ataba (recorded in 1868)	14/39	[18]
	<i>atakilt</i> (A) garden, vegetables, plant; <i>atakilti</i> (O) eucalyptus		
HDM63	Atakilt 09°40'/39°40' 3156 m, cf Atkilt (Adgo Ager, Adguo), see under Ankober (centre in 1964 of Basso wereda)	09/39	[Gz Ad WO]
	<i>atala</i> , <i>atalaa</i> (O) draff, dregs, lees; <i>atela</i> (atäla) (A) sediment in beer, dregs; coffee grounds; <i>attallay</i> (A) swindler, cheater		
HEU22	Atala (river, British camp in 1868)	12/39	[18]
HES39	Atalam	12/38	[WO x]
	At this village, whose people are considered to be mixed Agew-Amhara, the leaves of wild ensete are used to wrap bread for baking. [F J Simoons, Northwest Ethiopia ..., Madison/USA 1960 p 95]		
HEU22	Atalla Charrkos (area), cf Atsala K'irk'os	12/39	[WO]
HC...	Atango (in Limu awraja)	07/36?	[Ad]
	Atango (Limu Seka) primary school in 1968 had 125 boys and 31 girls in grades 1-5, with 5 teachers.		
HEC88	Atangusa (Atangussu), see Antagussa		
HEC88	Atangussa Maryam (church near lake Tana)	11/37	[+ It]
	<i>atara</i> (O) pea; <i>atar</i> (T) chickpea, <i>Cicer arietinum</i>		

- HDM70 Atara Mikael (At'ara ..) (church) 09°45'/39°23' 09/39 [Gz]
atari, atarii (O) pea; *mender* (määndär) (A) village; neighbourhood
- H... Atari Mender (plain) 13/38 [Gu]
- ?? Atat (in Bayeda wereda) ../.. [x]
 Highest altitude of a populated locality in Ethiopia?
 atate: *Ateete* (O) deity in the name of whom
 women perform special rituals
- ?? Atate (in Gurage) ../.. [x]
 In the early 1930s its market was known for maize and coffee and was held every
 Thursday.
- JDN58 Atawiafaburi 10/40 [Ne]
 "We had come to a sad and barren land, with slight undulations in it at intervals. We
 presently sighted, and then passed, a very strange village. In the infinite white desert an
 isolated sandstone outcrop stood abruptly. Its sides were almost vertical, and it might
 have been a long low building. It was strange to see this great stone flung on the arid
 plain. On the top of it there were a dozen huts. The name of the place was Atawiafaburi,
 and it was the village to which the murderer of Bayonna belonged. We passed close to it,
 but saw no sign of human beings there. If any of the assassin's relations were there, they
 were closely hidden. All around us, as far as the eye could see, there was no other break
 in the empty wilderness, except the faint smudge of mountains in the far distance ahead."
 [Nesbitt 1934(1955) p 148-149]
- HDU47 Ataya (Attaie, Ataie, At'aye) 10°21'/39°56' 1462 m 10/39 [Gz Gu WO]
 (market and stream)
 Coordinates would give map code HDU46
 Spelling ATAYE used on the postmark.
- pict J Doresse, Ethiopia, (1956) London 1959 p 163[78]
 girls at market south of Dessie
- JDN22 **Ataye** (Efeson) 10°10'/40°02' 10/40 [MS Po]
 Distance 269 km from Addis Abeba.
 In the 1967 telephone directory all the connections except one are on personal names:
 Shaleka Basha Aklilu Manahle, Fitawrari Alebel Tefferi, Ali Ahmed Hilal, Major Asfaw
 Gabre Amanuel, Aseffa Teffera, Debineh Meshesha.
- 1980s When two Americans tried to cash traveller's checks at the bank in Ataye on 6 August
 1985 they found that this was not possible there. At another time they obtained their travel
 permit to continue into Wello at an office in Ataye.
 [P M Sutton, Ethiopian journal, USA 1986 p 127]
- ?? Atbicha (area in Kefa) ../.. [Mi]
 geol. The geology of the area was investigated by several missions in the period 1950-1962.
 Volcanic ash is found locally, about a few metres deep. The weathered rock is
 comparatively very ferriferous and breccious. Veins stand out of the surface, because of
 hardness due to iron and silica. Inclusions of manganese oxides in colloform structures
 can be found. The ore occurrences were found to have less economic importance than
 stated by the Italian Villammarina in 1939. [Mineral 1966]
- HFF35 Atbidera, see Atsbidera
 atbu buse: *buse* (O) malaria
- HDK89 Atbu Buse (with church) 09/38 [AA]
- HE... Atcharge (former Falasha locality) 12/37 [n]
 The researcher Wolf Leslau had the experience in the late 1940s that, being a Jew but not
 a Falasha, he was not allowed to step upon the floor of the synagogue of Atcharge until a
 plank had been placed to step on. Simon D. Messing later found that this attitude had been
 liberalized by the 1950s.
 [The Beta Israel .., UK 1999 p 64-65]
- HDD29 Atcheber, see Acheber

KCG53	Atdub (waterhole) 06°49'/45°05', see also Afdub ate gedel: <i>gedel</i> (A,T) cliff, precipice, steep place	06/45	[Gz]
??	Ate Gedel (mountain in Wello) 3819 m, cf Atse .. ateat: <i>atiat</i> (T) grip, seize, bite; <i>atet</i> (A) fortune, wealth	../..	[Ad]
HEC63c	Ateat Maryam (A. Mariam) (church) 2245 m	11/36	[+ Gu]
HDM..	Ateat Mesebiera near Kundi but which one of that name? not far from Ankober? There was an armed encounter at Ateat Mesebieria between Merdazmach Asfa Wessen of Shewa and his rebellious son Wessen Seged. The son was defeated and kept in chains for forty days before being pardoned. [A Cecchi, vol I, 1886 p 242] atebei: <i>attebe</i> (att'äbä) (A) erode /soil by water/, wash, bathe; <i>atabi</i> (at'abi) (A) laundry man; <i>atbiya</i> (at'biya) (A) 1. parish, congregation; 2. dawn	09/39	[18]
HFE39	Atebei 13°54'/39°19' 2083 m The Italians spoke of the "obelisks of Atebei", which were natural forms of sandstone. The Ethiopians made an ambush against the Italian invaders on 27 December 1935.	13/39	[Gu Gz]
HDE61	Atebela (At'äbäla) 08°45'/38°35' 2012 m (village), see under Sebeta	08/38	[Gz x]
HDE71	Atebela 08°49'/38°35' 2044 m	08/38	[Gz]
HDL51	Atebela sub-district (centre in 1964 = Dimo)	09/38	[Ad]
HFF70	Atebes (mountain) 14°14'/39°20' 2425 m <i>atebet</i> (at'ebät) (Gurage) finger	14/39	[Gu Gz]
HFF35	Atebidera, see Atsbi		
HEK17	Atechama (At'ech'ama, Accana Gheorgis) 11°58'/38°11' 2636 m Coordinates would give map code HEK27	11/38	[Gz WO]
HES68	Ategeba (At'egeba) 13°16'/38°17' 3315 m	13/38	[Gz]
HES68c	Ategeta Giyorgis (Ategheta Ghiorghis) (small village) 3590 m The Italians described the land as cultivated with cereals to 3/4 of the area, with irrigation trenches and good water available at a short distance. Fertilizing with manure seems to have been practised to some extent. [Guida 1938]	13/38	[+ Gu]
HE...	Ateguy A group of about 50 Falashas intending to flee to Sudan, were caught after two days at Ateguy by civil guards. "These local militiamen, who wore half uniforms of denim shorts, khaki camouflage shirts, and boxy army caps, poked at the Falashas with their Soviet-made automatic rifles." The group had to pay a bribe of 600 birr before they could continue, and this was the equivalent of more than two years' wages. It took the group three days to reach Jenda and another thirteen days to reach the Sudan border. [L Rapoport, Redemption song, USA 1986 p 97] <i>atela</i> (atäla) (A) coffee grounds, dregs	12/36?	[x]
HEL69	Atela (At'ela) 12°18'/39°20' 2548 m	12/39	[Gz]
HDC22c	Atenago, see Atnago <i>ater</i> (atär) (A) pea		
HES69c	Ater (Atär) (south of Ras Dashen) (with buildings at highest altitude) c4000 m	13/38	[x]
HFF33	Ateren 13°54'/39°40' 2850 m	13/39	[Gz]
HFF43	Ateriet (with rock-hewn church) Church Abune Gerima mentioned by Teweldemedhin Josief.	13/39	[x]
HET57	Aterwa 13°10'/39°09' 1717 m	13/39	[Gz]
HED13	Atetaft (At'et'aft) 11°02'/37°49' 2310 m	11/37	[Gz]

	<i>atfa</i> (at'fa) (A) extinguish fire, put out light		
HFE61	Atfakarve (Atfacarve)	14/38	[+ WO]
HES69	Atgeba (north of Simen hiking route)	13/38	[n]
GCT71	Atiep 07°58'/33°32' 315 m	07/33	[WO Gz]
	<i>atiile</i> (O) ran fast		
HDK29	Atila (At'ila) 09°16'/38°21'	09/38	[AA Gz]
HCN65	Atile (At'ile) 07°46'/35°24' 2193 m	07/35	[Gz]
HCS31	Ationa (At'iona) 07°35'/37°39' 1862 m	07/37	[Gz]
HC...	Atiro (centre in 1964 of Hatiro sub-district)	07/35	[Ad]
HEJ07	Atista	11/37	[Ch Gu]
HEC63	Atitaba, cf Alitaba	11/36	[WO]
HED01	Atkilt 11°29'/37°40' 2079 m, cf Atakilt	11/37	[Gz]
HFC09	Atkwaro (Atquaro) (mountain) 13°36'/37°28' 2038 m	13/37	[+ Gz]
HDC22c	Atnago (Atenago) 08°20'/36°52' 1556 m (centre in 1964 of Limu Seka wereda) With sub-post office. An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971]	08/36	[Gz Ad Po]
HDL87	Atnet (At'net) 09°50'/39°07' 1906 m	09/39	[Gz]
	<i>ato</i> (A,T) Mister; (O) pea; (Kefa) kind of bean, <i>Vigna</i> sp.		
JDN64c	Ato Alye (Ato Alie)	10/40	[+ Wa]
HDG75	Ato Gondas 09°42'/35°14' 1619 m	09/35	[Gz]
HET88c	Ato Mikael (Ato Micael) 13°24'/39°14' 1978 m	13/39	[+ Gu Gz]
JDP30	Atofen 10°14'/40°42' 706 m, see also under Gewane	10/40	[Ne WO Gz]
1920s	"We marched through desolate country to a village called Atofen, the chief of which, one Abdulla, was --- a middle-aged man, tall, thin, and rather sinister-looking. He was a very powerful chief, being the supreme head of the Assaimara tribe. --- We were alarmed to hear that there was /a <i>danya</i> of the government/ in the village. --- He was obliged to treat the natives with great tact, for he and his armed escort could exert little authority over Abdulla and his numerous following. He lived in a hut apart, and had very slight contact with the villagers. --- it is hardly likely that the Abyssinian central government could have enforced compliance with its will in that remote place. --- both the dania and Abdulla spoke of the danger of proceeding to the north. They said the people were hostile to all strangers ---" "We had been obliged to place our lamp on a table at some distance from the tent, for the bright light had attracted quantities of white scorpions. Our beds had become filled with these creatures, and we had had them shaken up and made up anew." "Abdulla was studying to avoid the possibility of catastrophe overtaking us while we remained in his lands. His concern was to get us out of them, for we were a potential source of danger to him and his tribe. The recollection of the government's reprisals, after the massacre of the Greeks near Mount Kurbili, was still fresh in lower Danakil. The punitive force, composed of Gallas and Amharas, had ascended from the Plateau and annihilated, not only those clans who had been concerned in the massacre, but also those who had had nothing to do with it, but merely happened to live in the vicinity." "At dusk Abdulla's brother came for his share of presents and --- he now showed himself to be even more unpleasant than we had thought him. His greed knew no bounds. --- Before departing, he informed us that he was organizing a plundering raid against some neighbouring tribes." "At daybreak we were ready to proceed. --- We were so disgusted at having been compelled to waste a whole day at Atofen, that we scarcely returned the parting salutations of the villagers, and even the smiles of Abdulla's pretty sisters failed to move us. Abdulla himself accompanied us for some distance, as he wanted to see that we passed		

the boundary of his territory without mishap."
[Nesbitt 1934(1955)]

- JEB82 Atorile (area) 552 m, see under Tendaho 11/40 [WO]
HEK65 Atria 12/37 [WO]
HEU80 atrona: *atronis* (Geez) /a loan-word from Greek/
Atrona 13°27'/39°24' 1859 m 13/39 [Gu Gz]
- H... *atronsä* (A? Geez?) bookstand to place volumes on
Atronsa Maryam ('Ätronsa M.) 10/38 [20]
(historically under Debre Libanos)
- 1460s After having commemorated the death of his father Zara Yaqob in 1468, Ba'eda Maryam "went with extraordinary pomp and a resounding multitude of riders and an escort of countless soldiers to Kelanto, which he called Atronsa Maryam. There he undertook the construction of a shrine which he entrusted to numerous workmen, and gave to that church -- the land from the Abay to the Jama river, and increased the number of its priests --"
He gave many gifts to the church. "As to the value of these riches and the number of books which this church received, nobody knew of them except for the King."
Ba'eda Maryam also went back to Atronsa Maryam after his coronation at Aksum.
[Pankhurst, .. Chronicles, 1967 p 44-45]
The locality seems to have been called Kelanta before it received the Christian name of 'Atronsa 'Egze'etna Maryam, the Throne of Our Lady Maryam. The people in the area were recent converts to Christianity.
King Ba'eda Maryam went there (in early 1469?) through dense forest and ordered all trees except olives to be cut down. The King, hidden from the people, supervised his soldiers doing this felling and working on building the church. Zar'a Ya'eqob had previously sent an altar to the place and built a small church which he gave the name Debre Peraqlitos.
[Chronicle of Ba'eda Maryam]
Bä'edä Maryam reigned 1468-78. "His leading endowment was Atronsa Maryam, in Amhara. He gave it all 'the land from the Abay to the Jama, which he set aside as *rest*,' brought to it for burial the remains of the three previous kings, including Yekuno Amlak, and put it under the jurisdiction of Däbrä Libanos of Shäwa."
[Crummey 2000 p 31]
Ba'eda Maryam moved to Atronsa Maryam the tombs of earlier kings: "that of King Tewodros /1413-1414/, which was at Mareha Bete; that of Guerma Asfare /Meswaya Maryam 1372-1382/, which was at Asar; that of Yekuno Amlak /the founder of the dynasty/, which was at Yekuno, as well as those of other kings and pontiffs to the number of eighteen."
Ba'eda Maryam also selected Atronsa Maryam to be the place of his own tomb, and his successor 'Eskender (1478-1494) was buried there as well.
[Chronicle of Ba'eda Maryam]
Ba'eda Maryam stayed for one or two years at Atronsa Maryam. During that time he received delegates of the sultan of Adal who came to ask for peace.
[J Dorsesse 1957 vol II p 167]
- 1500s Lebnä Dengel (1508-1540) seems particularly to have patronised two foundations, of which one was Atronsa Maryam, erected by his grandfather.
[Crummey 2000 p 34]
Francisco Alvares wrote: "On 28 December 1520, we came to a place on the road where we saw a church -- which is named St George. -- It is a big church, with all the walls painted with suitable pictures -- made by a Venetian -- This church has all the parts outside the body of the church -- hung with rich curtains -- The covered circuit of this church stands upon thirty-six pillars --"
Comment by Beckingham and Huntigford: This is the church of Atronsa Maryam. To

reach it, the king seems to have taken a road which avoided Debre Libanos and crossed the Wenchet at Ahiya Fejj, going thence north-west to Atronsa Maryam. We have no European description of this church, but the *Futuh al Habasha* gives an account of its destruction by Nur ibn Ibrahim in November 1531, from which it appears that the Moslems looted a good deal of gold, silver, brocade, golden utensils, and a 'calf with four legs which is called in their language *tabot*, made of gold'.

According to *Chronique de Ba'eda Maryam* the bodies of Tewodros (1409-12), Newaya Maryam (1370-80), and Yekuno Amlak (1268-83) were transferred to Atronsa Maryam by Ba'eda Maryam.

[Beckingham & Huntingford, *The Prester John ...*, vol II, Cambridge 1961 p 332-333]

"The church of Atronsa Maryam and an adjacent storehouse, according to the Muslim chronicler, were pillaged from midday until the following morning. The loot -- included rich brocaded velvets and silks, gold and silver in heaps, gold and silver cups, plates and censers, a gold *mambara tabot* -- an illuminated religious manuscript bound in sheets of gold, and innumerable other riches. When they were tired of collecting the loot the soldiers set fire to the church, and everything was consumed by fire. Some of the monks were reportedly so stricken with grief that they threw themselves into the fire."

[Pankhurst, *The Ethiopians*, 1998 p 91]

Richard Pankhurst had also earlier cited Arab Fakih concerning the plundering of the church by Vizir Nur: "-- they entered and were astonished at its workmanship, but they did not find any gold - the polytheists had taken away all that it contained. -- Then one of our men, called Farasham Ali, noticed near the church a house shut up with bars of iron; he broke it open and, looking in, saw chests piled one on top of another from the floor to the ceiling. -- /They found much to plunder, see above, and finally got tired./ -- They burnt it with the brocade which it contained, and the church was also reduced to cinders."

[Pankhurst, *Travellers in Ethiopia*, Oxford Univ. Press 1965 p 33-34]

A Venetian painter Nicolo Brancalone, who worked in Ethiopia, seems also to have contributed something to Atronsa Maryam. In 1973 manuscripts illustrated by Brancalone were discovered in a couple of churches.

HFE18	Atsaf (mountain) 13°44'/39°11' 2594 m	13/39	[Gz]
HEU33	Atsagayti 12°57'/39°37' 2419 m	12/39	[Gz]
HEU21	Atsala, see Atzalo		
HEU32	Atsala K'irk'os (church) 12°56'/39°32' (same as Atalla Charrkos on WO map?)	12/39	[Gz]
HEC45c	Atsam A lava-core near the source of Abay and visible at long distances, e.g. conspicuous from Dangila. [Cheesman 1936]	11/37	[Ch]
HFF35	atsbi: <i>atsabii</i> (T) finger; <i>atseba</i> (T) famine Atsbi (Atsibi, Azbi-Dera, Enda Selassie) (Atbidera, Atebidera) 2630/2673 m (with sub post office) Town 50 km NE of Kwiha, not on the main road. Within a radius of 10 km there are at km 9S Mikael Imba (rock-hewn monastic church) 5SW Adi Noya (A. Noia) (village) 1983 m 7SW Adi Nebrat (village) 2139 m 5NW Enda Gaber (village) 10NE Assot (village) 1411, 2748 m There are rock-hewn churches approximately at km ?? Mitsiwai (Metsua): Mikael, at one hour walk ?E Tsav Aina (Zavaina, Tsaba Anya, Saba Enna): Cherkos 5E Haresaho: ... 5E Anf Baati: Abune Aragawi	13/39 13/39	[Br MS WO Te] [18]

?S Inda Shum Yaikob (Enda Chum Yaqob): Mikael Marero/Mororo

3SW Barka: Mikael

5N Debre Selam: Mikael

?N Adi Kanchibet (Addi Kenciebet, A.Qantchebet): Iyesus

10NE Dera: /?/ + Maryam Abaha

From Agula the old salt trail branches towards Atsbi. In the 1800s this was one of the most important centres for trade with *amoleh* salt money.

[Abir 1968 p 47]

1890s Ras Mengesha left his camp at Atsbi in February 1891 and returned southward to Mekele, probably intending to go to Shewa.

[Ehrlich 1996 p 162]

1935 Eritrean troops - two battalions, one native irregular unit and a camel battery - were sent from Rendakomo and supported the flank of the Ist Corps during its advance on Mekele. They occupied Atsbi on 12 November, after a (for them) successful encounter with the troops of Dejazmach Kassa Sebhat. Italian losses were: 4 officers and 72 Eritreans, killed and wounded.

[Badoglio (Eng.ed.) 1937 p 21]

1960s The primary school in 1968 had 90 boys and 20 girls in grades 1-5, with 2 teachers.

1970s An expedition of the Oxford University left England in August 1974 (which was the second month of the new government in Ethiopia after the revolution), planning to stay for six weeks and study rock-hewn churches in the vicinity of Atsbi.

[Church Times]

1990s There are many churches in the vicinity of Atsbi --- but the churches are rather difficult to visit unless you have a private vehicle or else are prepared to hike.

[Bradt 1995(1998)]

picts J Doresse, *L'empire ..* vol I, Paris 1957 p 79,81,85
important ancient objects found in the area

Atsbi: Adi Kenchibet

Church Iyesus: "A 15 min au N d'Atsbi. Eglise construite sous un abri naturel, dans le style axoumite mais sans 'têtes de singes'. Frise axoumite dans le nef à l'O."

[Sauter 1976 p 171]

text Ruth Plant *in* Ethiopia Observer vol XVI no 1 1973
p 39 with photo.

Atsbi: Anf Baati

Church Abune Aragawi: "A 2 h de marche à l'O-NO d'Atsbi. Hypogée à 3 neufs et 2 travées seulement. Abside tripartite. Plafonds à reliefs." [Sauter 1976 p 170]

text J Gire & R Schneider, *Etude ..*, Paris 1970 p 74.

Atsbi: Barka : Mikael

cf Mikael Bota and Mikael Imba below, this is one of them?

The rock-hewn church looks over a magnificent view to the west. The church has three aisles and three bays, with an added built pronaos. The roof bays have each been hewn with a variety of patterns, most of them derived from wooden prototypes but one which has nothing to do with them. The stonework shows the mark of the cutting tool.

There is some discoloration of the roof and many of the paintings have faded, no doubt due to dampness. Mikael with his cock at his feet can be seen on one column.

[Ruth Plant *in* Ethiopia Observer vol XIII 1970 no 3 p 221]

"A 1 h à pied au S-O d'Atsbi, au sommet d'une montagne. Basilique hypogée remarquable par ses plafonds richement sculptés."

[Sauter 1976 p 170]

texts David Buxton, *The Abyssinians*, London 1970 p 113;

David Buxton *in* Archaeologia 1971 p 53ff with plan & drawing;

J Gire & R Schneider, *Etude ..* Paris 1970 p 74 w plan & section.

picts D Buxton, *The Abyssinians* 1970 p 113 corbels in church interior

HFF26c **Atsbi: Debre Selam : Enda Mikael**

/this church?/: Gebre Meskel seems to have ruled 534-548. He was killed in war and his

body was first buried in the Debre Selam church. Later it was transferred to Debre Damo. [Sergew Hable Selassie 1970]

Cave church east of Wikro, altitude some 3,150 m.

The church, if approached by mule, can be seen an hour before reaching it. There is a scramble up an uneven cliff face to the wide shelf on which the church is situated.

Debre Selam as being a church built in a cave has similarities with Imrahana Kristos near Lalibela. The cave is about 17 m wide, 8 m tall and 13 m deep. The church is partly hewn and partly built in Aksumite type construction with 'monkey-heads'. One of the three arched doors leading into the sanctuary is of hewn stone, but it is a completely free-standing arch. To the left of the church is a little stream and a pool and one can see the hole where the water comes out.

The roof of the outer corridor and parts of the cave are carved with geometrical designs, especially the swastika symbol. There is one deep dome about 1.5 m in diameter, decorated with a painting of three robed men. The floor of the Holy of Holies is 60 cm lower than the rest. One beautiful feature is a hewn stone window some 60 cm in diameter with a 'figure-eight' cross in the opening.

Elizabeth and Dale Otto thought the craftsmanship of Debre Selam was unsurpassed by any of the other fourteen churches they saw during a tour of rock churches in Tigray in the late 1960s.

[Ivy Pearce and E&D Otto *in* Eth. Obs. vol XI 1968 no 2 p 115-116, 148-149]

"A place name - Dabra Salam - had been mentioned to me repeatedly as the site of an important church. As usual, no one I met had ever been there, nor could anyone locate it more precisely -- I found an area known as Dabra Salam half an hour's drive and an hour's hike north-west of Asbi. I found its church, too, huddled beneath an overhang, perched on a rocky outcropping. But it was a disappointment. Its exterior was crude, and doubtless of reasonably recent construction."

"The priest with the keys -- opened the door of Enda Mikael. I stepped inside -- and shouted with joy. Beyond the unprepossessing façade, like a pearl in an oyster, shone a tiny ancient shrine with every architectural feature of old Aksum; it is, I am assured by all who have since seen it, the most spectacular example of its style yet known. It is almost perfectly preserved. -- Even the wood is a sound as when first placed there. -- Gabra Giyorgis, chief priest and keeper of the keys, at first allowed me only a tantalizing glimpse into the medieval shrine."

"St. Michael's is actually a hybrid, partly erected and partly carved out of the amba's rocky side. It was hard to tell where the construction ended and carving began, so skilfully had the carvers emulated the forms of structural architecture. I noticed with pleasure a wall fresco that depicted a caparisoned elephant bearing two saintly riders. To me it suggested Frumentius and his comrade Aedesius."

[G Gerster *in* National Geographic, Dec 1970 p 878]

The church is connected with the rock by the ceiling and some parts of its walls.

"You climb wild rocks -- and then you are on a small stonepath stretching under the projecting ledge of the mountain. Shortly before the church the path becomes a little wider. You can see hermits' dwellings, caves, and also graves."

The church compound is at the eastern cliff and fenced off by a wall. You enter it via a one-storeyed tower built in traditional stone construction, with a square plan. In the background is the whitewashed exterior wall of the church. This wall was built later. The old church is within this new wall and seems to serve as the Holy of Holies.

Beside the small gate to the second court there is a frame with a bell, cast in Europe (such bells in Ethiopia may have been old ship-bells).

The church is a basilica with three naves and it is oriented, i.e. with the altar part in the east. Each nave has two cross-beams, a semi-circular, semi-domed apse in the central nave, and two rectangular apses in the side-naves. An entrance-hall, the narthex, stretches along the small sides of the three naves. You enter the church by a side entrance of the narthex, from which you pass on to the central nave through a second gate. The entrance to the Holy of Holies is today a second gate in the second cross-beam of the southern aisle.

When you approach the church, you cannot see the old building.

Behind the curtained entrance on the left there is an icon of the Madonna which was probably made during the Gondar time. The author believes that all wall paintings in the church date from this period.

The open work stone flags in the upper window shows swastikas arranged so that the open parts form Greek crosses. Over the first cross-beam of the central nave arch is a metope frieze. Pillars, arches, and blind arches on the walls of the aisles are hewn out of stone and then put in their proper places. But the metope frieze is hewn from the rock. The basilica is a Byzantine type of building, which came to Ethiopia via Syria and perhaps also via Nubia and Egypt. The arch had probably been brought to Aksum earlier. [W Krafft, conference paper, Addis Ababa 1969]

Although only 12 km from the main road Agula-Atsbi it is fairly difficult to reach the site by motorcar. It takes about 1½ hours' walk beyond Atsbi to the north. There are euphorbias at the last steep ascent.

The small church is an unusual combination of built front, rock roof and sides, with inner church built in black wood and white plaster-work. Very little natural light reaches the inner church, so it is dark. There is a spring flowing into one corner with a deep pool of fresh water.

The arches and stonework of the inner church are very well carved, and there are many figurative paintings on the roof and walls. Doors have carved wooden lintels in great detail and screens above. There are also two stone tracery windows.

[Ruth Plant *in Ethiopia Observer* vol XIII 1970 no 3 p 216-217]

Church Mikael: "A 1½ h de marche au N d'Atsbi, puis grimpée à mi-falaise. Monument exceptionnellement important par son originalité (église en partie construite dans une caverne et en partie creusée) et par son ornementation magnifique et bien conservée: fenêtres ouvragées, plafonds, arcs, fresques, etc. Un mur clôt l'entrée de la caverne."

[Sauter 1976 p 170]

The church Enda Mikael is located at the highest altitude among churches in Tigray, 3150 m. It is partly of masonry inside a cave and partly hewn from the rock. The built part is a fine example of Aksumite walls with "monkeyheads". The church is not freestanding so that one could walk around it. Wall paintings from the 1100s until the 1400s show some Persian influence, e.g. Christ sitting on cushions.

[Äthiopien 1999 p 356]

texts Georg Gerster, *Kirchen im Fels*, Stuttgart 1968 p 121ff;

David Buxton *in Archaeologia* 1971 p 76ff;

J Gire & R Schneider, *Etude ..* Paris 1970 p 73 w plan & section.

picts Ethiopia Observer vol XI 1968 no 2, p 116 photo of rock-hewn part, 118 arch & painted shutter, 119 close-up of circular window and monkey-heads, 120 dome with painting, 150 drawing of exterior of entrance, 151 plan;

G Gerster, *Kirchen im Fels*, Stuttgart 1968 p 121-123 drawings of plan and details, pl 148-159 exterior, interior, decorations;

D Buxton, *The Abyssinians*, London 1970 pl 48 church, 99 pattern;

National Geog. Mag. vol 138 Dec 1970 p 880-881

ancient built-up church inside cave church;

K Nomachi, *Bless Ethiopia*, Tokyo 1998 (English ed. Hong Kong) p 101 wall painting of elephant in Mikael

HFF44 **Atsbi: Dera : Maryam Aba'a**

(Atsbidera, area, sub-district/?/ in 1966)

If it is called Wikro Maryam the 'Wikro' refers to rock cutting, not a special place.

Church Wikro Maryam: "Probablement l'église de SERDO: Mariam Wukro, mentionnée par la liste de l'abba T.-M. Joseph. A 1 h au N de Déra, haut dans la montagne. Eglise de caverne édiflée selon la technique traditionnelle sur une sorte du socle. L'intérieur comporterait une excavation."

Church Maryam Abaha: "A environ 15 km au N d'Atsbi, dans la face S de l'Amba Déra.

Eglise de caverne du même type que la précédente. Deux autres églises analogues existeraient non loin de là; Gabriel et Mikael." [Sauter 1976 p 171]

1950s

"Not far from Hawile-Addi-Serao, a place which never appears on the maps because no geographer has so far set foot in this corner of the globe, there was once a large stone slab on the topmost point of a hill overlooking the valleys that disappear in the distant plains of Dankali. At certain seasons of the year the Moslems of the lowlands came to the stone to offer sacrifice, thus perpetuating without knowing it a rite that is a great deal older than either Islam or Ethiopian Christianity. One day, about 1951, they attempted to install an anchorite there; but the Christians who owned the land drove them off and broke up the stone, hurling the pieces far and wide, so that they should never have any reason to return. When the rainy season came the soil, no longer protected, was gradually eroded, and the head of a statue was revealed. The peasants, in the hope of finding treasure, were preparing to dig when local officials arrived from the provincial government of Makalle, which had been warned just in time. The buried objects were unearthed and taken by pack-mule over rocky mountain paths to the county town of Tigre.

It is alarming to think of these monuments in their already somewhat damaged condition being removed by untrained workers; but less injury was caused than might be expected, no doubt because to the Ethiopian anything that concerns his ancestors must be treated with great care and respect.

In March, 1954 when we /Doresse/ were touring round in search of antiquities our faithful companion Ato Admasu Shifarau came across these remarkable objects tucked away in the corner of an office somewhere. His Majesty the Emperor was kind enough to arrange that they should be made available to us forthwith and that we should have every facility to investigate the area where they had come from. A day spent in climbing unbelievable perpendicular heights brought us at length with our mules to the far end of Azbi-Dera. This was the site.

By dint of careful questioning to make sure that the peasants remembered aright, it was possible to elicit the number of monuments and their arrangement. From this hole in the ground, which had never been filled in, a small stone statue had been recovered -- an incense altar -- a bronze 'sceptre' -- and lastly four bronze bowls and cups --"

/Doresse uses one and a half pages to describe the objects, with photo [14] on p 42/.

[J Doresse, Ethiopia (1956) 1959 p 48-50]

The cliff church of Maryam is situated in very high and cold country about 15-18 km north of Atsbi. It is a basically built-up church with rock-hewn extension. It is remarkable mainly for its picturesque setting at the foot of the great precipice which forms the southern face of Amba Dera. The massive lower stoeys serve as a podium for the church proper above, approach by a stairway to the left.

The church displays its southern façade and the sanctuary is to the east as usual. The outer walls present usual Aksumite details and openwork window-infillings. The paintings inside are of no great interest. The fabric has been kept in good repair and seems very fresh, but the site is no doubt an ancient one. There are said to be two other churches set in the neighbouring cliffs of the same amba - Gabiel (unused) and Mikael.

There are kept at Maryam Aba'a several portable 'altars', *manbara tabot*. An elaborate crown of bronze or brass is also kept there.

[D Buxton in Ethiopia Observer vol XIII 1970 no 3 p 222-223]

texts

D. Buxton, The Abyssinians, London 1970 p 118 with pl 66;

D. Buxton in Archaeologi 1971 p 78ff;

Ruth Plant in Ethiopia Observer vol XVI no 1 1973 p 39 with sketch of the exterior of Wikro Maryam;

Ruth Plant in Ethiopia Observer vol XIII 1970 no 3 p 223

reproduced from Buxton about Maryam Abaha.

pict

Eth. Obs. 1970 no 3 as above, p 222 photo.

Atsbi: Haresaho

Ancient /rock-hewn?/ church north of Dera mentioned by C Lepage in Archeologia, Paris 1973, with photo of the façade.

- HFF25 **Atsbi : Inda Shum Yakob** (Enda Chum Yaqob)
 Au S-SE d'Atsbi, à 1½ h à pied, dans un promontoire gréseux. L'hypogée irrégulier, à deux travées, sert de maqdas. La partie ouest construite est subdivisée en qeddest et qene mahlet par un bel écran de bois travaillé.
 [R Sauter 1976 p 170]
 Rock church Mikael Marero or Mororo.
- text Ruth Plant *in* Ethiopia Observer, vol XIII 1970 no 3 p 37, with plan, she uses name Adi Shimeko which may be a distortion of Shum Yakob.
- Atsbi : Mikael Bota**
 Mikael Bota is situated about 17 km from Wikro, a short walk from the main Wikro-Atsbi road. It is one of the more accessible churches in the Atsbi area.
 [Bradt 1995(1998) p 320]
- Atsbi : Mikael Imba**
 see also the same /?/ as Atsbi : Debre Selam : Mikael above
 The most interesting church in this area is the monastic *Mikael Imba*, which is situated on a flat table at the top of a hill, about 9 km south of Atsbi.
 [Bradt 1995(1998) p 320]
- Atsbi: Mitsiwai**
 Church Mikael: "Visible d'Atsbi, à environ 1 h à pied. Basilique hypogée à quatre travées et narthex récent construit par devant. Nef centrale limitée par cinq arcs élevés sur piliers carrés. Coupole basse sur le qeddest. Architraves dans les collatéraux. Quelques peintures aux plafonds." [Sauter 1976 p 171]
- text Ruth Plant *in* Ethiopia Observer vol XVI no 1 1973 p 37ff w plan
- Atsbi: Tsav Aina**
 Church Cherkos: "Entre Atsbi et Déra, à 1½h à pied vers l'E, dans une colline. Construction traditionnelle qui pourrait bien communiquer avec un maqdas hypogée."
 [Sauter 1976 p 171]
- text Ruth Plant *in* Ethiopia Observer vol XVI no 1 1973 p 37
- HFF46 Atsbi wereda (ctr 1964 = Inda Silase) (1964-1994-) 13/39 [Ad n]
- HFF35 Atsbidera (area), see above Atsbi : Dera 13/39 [x]
 (sub-district/?/ in 1966)
- text J. Doresse, La découverte d'Asbi-Dera, *in* Atti del Convegno Internazionale di Studi Etiopici, Roma 1960.
atse washa (A) emperor's cave
- HDM71 Atse Washa 09°43'/39°27' 2785 m 09/39 [Gz]
 (with church Maryam at some distance to the south-west)
- HEU72 Atseb Lihin (Ats'eb Lhin) 13°22'/39°34' 2275 m 13/39 [Gz]
 (with church Mikael)
- HE... Atseft (centre in 1964 of Atsift sub-district) 11/39 [Ad]
- HFE88c Atsera (Atzera) (village) 14/39 [+ Gu]
- pict J Doresse, Ethiopia, (1956) London 1959 p 101[47]
 mountain view towards Debre Damo
- HEU93 Atsetsa 13°30'39°42' 2452 m 13/39 [Gz]
 (with church Medhane Alem), east of Kwiha
- HED72 Atsey Weyn 11°34'/37°46' 2406 m 11/37 [Gz]
- HFF40 Atsgeba Abo (church) 13°57'/39°25' 13/39 [Gz]
- HET69 Atsgebta 13°16'/39°20' 2712 m 13/39 [Gz]
- JCR91 Atshabo 08°08'/41°43' 08/41 [x]
- JDC01 Atshabo (another place or rather at this code?)
- HFE.. Atshafi 14/38 [x]
 A little north of Aksum is the small village of Atshafi. There, enormous rocks are dispersed among the dwelling houses. In one of these rocks, under a large tree, there is a deep cistern which communicates with two smaller bowls. There are muzzles of lions carved in the stone, real gargoyles. It is an arrangement for pressing wine from grapes, an

art forgotten for centuries in this area. Further upwards there is a conical peak, like a sugar-loaf. Legend says that the gigantic serpent Arwe lived here, that the inhabitants had to sacrifice a young girl to him every year and fill the three bowls with milk, pepper sauce and kosso. The serpent advanced down the slope to consume it, but kept his tail wound around the 'suger-loaf' peak.

[J Doresse, L'empire ..., vol I, Paris 1957 p 209-210]

- HE... Atsift, see Atseft
- HFE63 Atsiwa 14°08'/38°47' 2093 m 14/38 [Gz]
- HFE51 Atsmi Harmaz 14°04'/38°36' 2048 m 14/38 [Gz]
- HFD83c Atsrega 14/37 [n]
A fighters' training camp around 1989. "There had been massive recruitment /in 1989/ since the Dergue's retreat began to convince the people that victory was possible. A wave of euphoria had brought young people streaming to the camps."
[Hammond 1999 p 220]
- attana: *atena* (at'äna) (A) pole or post /of fence/;
attene (att'änä) (A) smoke out a bees' nest; perfume with incense
- HBP58 Attana (area) 05/36 [WO]
- HFF71 Attegerat, see Adigrat
- HFE60 Attiko (Attico) (waterhole) 14/38 [+ WO]
- ?? Attover/. [x]
When Powell-Cotton hunted in the Simen area he camped there in the beginning of July 1900. "Attover, a little plateau by a side-valley, which, I learnt, was the furthest point on this side to which the Italians had penetrated before the war. -- I gathered that Talumph, Hi, and Cherassé were the favourite hunting grounds /for ibex/."
Local governor at the time was Dejasmach Zerefer.
[Powell-Cotton 1902 p 380]
- HCS94c Aturehe (village) 08/37 [x]
- JDN58c Atutela Harata (wadi) 10/40 [Gu]
- HDR97 Atvashi (Atvasci) 10/37 [+ WO]
- HEU21 Atzalo (Atzala, Atsala) 12°55'/39°30' 3045 m 12/39 [WO Gu It Gz]
William Simpson sent sketches to *The Illustrated London News* from Napier's expedition. He travelled by himself and was far away from the British force when Mekdela fell on 13 April 1868. Around that date Simpson was at Atsala and made several sketches of a church there. On his way back he was near there again on 9 May 1868.
[Journal of Eth. Studies vol VI (1968) no 2 p 12, 14]
- pict R Acton 1868 p 50 mountain scenery and British camp, reproduced in *Ethiopia engraved* 1988 p 22.
- HFE88c Atzera, see Atsera 14/39
- au* (Arabic? Som) father; saint within Islam;
au, awu (O) at this/that time
- GCT46 Au 07/34 [WO]
- JFA43 Au, c1500 m 13/40 [WO]
NE of Kwiha, 50 km east of the main road
- JDD73 Au Abdullai Assim, see Aw Abdullay Assim
- JDD47 Au Aden Olat, see Aw Aden Olat
- JDD53 Au Anot, see Aw Anot
- JDJ38 Au Barre, see Aw Barre & JDK77
- JCL18 Au Belet, see Aw Belet
- JDD73 Au Bococo, see Aw Bokoko
- JDC76 Au Caggiaro, see Aw Kajjaro
- JCE18 Au Calif, see Kelafo

JDK28	Au Nur Cabari, see Aw Nur Kabari		
JDK38	Au Nur Galbet, see Aw Nur Galbet		
JDK87	Au Rarec, see Webera		
JDC78	Au Scerif, see Aw Sherif & JDJ18		
JB77	Au Serrou	04/42	[WO]
JDJ26c	Au Sofi, see Aw Sofi		
JEB95	Aua, see Awa		
HDS54	Auabal, see Awabel		
JCM17	Auafdug, see Wafdug		
JEA85	Auaghera, see Awagera		
JBG84	Aual Alle, see Awal Alle		
JBG69	Aual Edo, see Awal Edo		
JBG66	Aual Ghinda, see Awal Ginda		
JBG67	Aual Gubo, see Awal Guba		
JBT55	Aual Tirre, see Awal Tirre		
JDC35	Auala Ali, see Awala Ali		
HDF51	Aualancheti, see Welenchiti		
JDR03	Auali, see Awali		
JDJ54	Aualle, see Awalle		
JDA97	Auallen Cheeta, see Awallen Keyeta		
JEA65	Aualu, see Awalu		
HDC11	Auangero, see Awangero		
HEL63	Auanna Derguie, see Awanna Dergye		
??	Auara .., see Aware ..		
JDN49c	Auare Gaosa, see Aware Gawsa		
JDA97	Auare Gult, see Aware Gult		
JDE18	Auareh, see Aware		
JDG52	Auari, see Awari		
GCT76	Auarla, see Awarla		
HDL06	Auarna, see Awarna		
HBU97	Auarra, see Abarra		
JCF46	Auarre, see El Awarre		
HES86	Auasa, see Hawesa		
JDA94	Auasc, see Awash		
JCP04	Auata, Mt. (Auatu), see Awatu		
GDE23	Auau, see Awau		
JDS15	Aubabe, see Aw Bube		
JDJ38	Aubarre, see Aw Barre		
HD...	Auble (at Gabara river)	09/36	[18]
---	Aucher (Monti della Corte's Italian spelling), see Wikro		
JCE41	Audamboi, see Awdamboi		
JDC61	Audiya 08°45'/41°45'	08/41	[MS]
JCC81	Audo (Haudo) (mountain range) 06°10'/41°45' 950 m	06/41	[WO 18 Gz]
JCJ10	Audo, see Awdo		
HCL60	Auela, see Abela Lida		
HED44	Auela, see Awela		
JFA17	Aufeitale (Anfeitale) (lava area with tomb) 13°43'/40°25' -96 m, below sea level	13/40	[Gz Ne WO]
1920s	"Pastori and I -- came to the lava platform on which all the craters stood. It rose abruptly from the sandy desert, and was as rough as any of the rocky country through which we had passed in the course of our journey. To our surprise there was a tomb situated on the edge of the lava. It was a small turret and was called Anfeitale. Close at hand we found a cavity wherein we sheltered as under the hood of a carriage. Another cave sheltered the camel."		

[Nesbitt 1934(1955) p 311]

HFE78	Augher, Amba, see Awagir		
HED51c	Augher Uasga, see Awger Wasga		
JDE32	Aul Cuddal, see Awl Kuddal		
HEK44	Aulida, see Awlida		
JEA39	Auna, see Awna		
JDJ45	Aunugus, see Aw Nigus		
HCM41	Auo, see Awo		
JCE69	Aur Anduein, see Awr Anduein		
JEP47	Aurali, see Awrali		
HER14	Auramba (area)	12/37	[WO]
HER17	Auramba (area)	12/37	[WO]
JEC71	Aureli Gamarri, see Awreli Gamarri		
HEK81	Aurema (Aureme), see Awria Azen, cf Amba Azen		
HEK81	Auria (area)	12/37	[WO]
JDL21	Aus Gududlei, see Aws Gududley		
HDS93	Ausa Jesus, see Awsa Iyesus		
HEU82	Auseba, see Akeseba		
HDL82	Auso, see under Fiche	09/38	[WO]
HFC26	Aussa 13°49'/37°08' 933 m, cf Awsa	13/37	[WO Gz]
JDR43	Aussilli, M. (area)	10/41	[WO]
JEA27	Aussinum, see Awsinum		
JEB61	Aussu Nium, see Awsu Niyum		
HFF22	Auza, see Korar		
HEU82	Auzeba, see Akeseba		
HER74	Ava (mountain) 13°18'/36°55' 931 m Coordinates would give map code HER73	13/36	[WO Gz]
HFE77c	Ava, see Yeha		
HDB26	Avdalla (Avdallo), see Abdela		
HCL60	Avela, see Abela Lida		
HCL61	Avela, see Abela		
HED32	Avele (with church)	11/37	[WO]
HEC54	Avelta	11/36	[Gu]
HEC53	Avelta Gheorghis, see Abelta Giyorgis		
HEE77	Averent (with church Ciaut Gumma Ghiorghis)	11/39	[Gu]
HET74	Avergalla (area)	13/38	[WO]
HET46	Avergalle (Averghelle), see Abergele		
HER18	Avertajje (Avertagge) (area)	12/37	[+ WO]
HEC28	Aveschen M.	11/37	[WO]
HEC38	Aveshegla (Avescegla)	11/37	[+ WO]
HEC78	Avianegg, see Abiyanejj		
HDH04	Avoluli (area)	09/36	[WO]
HEJ..	Avorra Giyorgis (A.Gheorghis) (church) 2051m avtara: <i>awtar</i> (A) 1. beam of wood, framework; 2. string of a musical instrument	12/37	[+ Gu]
HES43	Avtara, see under Dabat	13/37	[WO]
HEC67	Avuola, see Abuola		
	<i>aw</i> (Som,Harari) father, ancestor; sir, mister; saint within Islam; <i>aw-</i> (O) to be followed by a denominative suffix		
JDD73	Aw Abdullay Assim (Au Abdullai A.) (area) aw aden olat: <i>aden</i> (adän) (A) hunt; game	08/42	[+ WO]
JDD47	Aw Aden Olat (Au Aden Olat)	08/43	[+ WO]
JDD53	Aw Anot (Au Anot) (area) 1420 m	08/42	[+ WO]

- aw barre: *barre* (O) large gourd;
Barre (Som) nickname for someone with freckles
- JDJ38 **Aw Barre** (Aw Bare, Awbare, Au Barre, Aubarre) 09/42 [+ MS WO It]
 1960 m nearby, see also under Funyan Bira
- geol. Rock in the area is a generally N-S striking steep-to-vertical dipping layer of epidotized green schists (amphibolite schists). Intercalated are chloritized *augen-gneisses*, the quartz being of the blastoporphyritic type. [Mineral 1966]
- 1930s Somali village, partly in masonry, with a mosque, near the border of Somalia.
 At the time of the occupation there were about 1000 inhabitants, *vice residenza*, a little to the west was the tomb of Shek Barek. [Guida 1938]
- pict B Parker, Ethiopia ..., Oxford (Oxfam) 1995 p 25 displaced Somalis constructing a *buhl*, the local type of hut
- JDK77 Aw Barre (Au Barre) 09°46'/43°13' 1574 m 09/43 [+ Gz]
 near the border of Somalia
- JCL18 Aw Belet (Au Belet) (area) 06/44 [+ WO]
 aw bokoko: *bokoka* (O) flatulence; *bokoku* (O) be distended by over-eating
- JDD73 Aw Bokoko (Au Bococo) (area) 08/42 [+ WO]
- JDS15 **Aw Bube** (Au Bube, Aubabe) 10°04'/42°59' 1507 m 10/42 [+ Gz WO]
 Aububah = Aw Bube?:
 When Richard Burton inspected the ruins of Aububah on 11 December 1854 on his way to Harar, it was the first place named by him which might possibly be on the Ethiopian side of the present-day Somali border.
 "After a rough ride over stony ground we arrived at a grassy hollow, near a line of hills, and dismounted to visit the Shaykh Aububah's remains. He rests under a little conical dome of brick, clay and wood, similar in construction to that of Zayla : it is falling to pieces, and the adjoining mosque, long roofless, is overgrown with trees, that rustle melancholy sounds in the light joyous breeze. Creeping in by a dwarf door or rather hole, my Gudabirsi /=Gadabursi/ guides showed me a bright object forming the key of the arch : as it shone they suspected silver, and the End of Time /nickname of one of the guides/ whispered a sacrilegious plan for purloining it. Inside the vault were three graves apparently empty, and upon the dark sunken floor lay several rounded stones, resembling cannon balls, and used as weights by the more civilised Somal.
 Thence we proceeded to the battle-field, a broad sheet of sandstone, apparently dinted by the hoof of mules and horses : on this ground, which, according to my guides, was in olden days soft and yielding, took place the great action between Aububah and Darbiyah Kola.
 A second mosque was found with walls in tolerable repair, but, like the rest of the place, roofless. -- Passing by the shells of houses, we concluded our morning's work with a visit to the large graveyard. Apparently it did not contain the bones of Moslems : long lines of stones pointed westward, and one tomb was covered with a coating of hard mortar -- I heard of another city called Ahammad in the neighbouring hills, but did not visit it. -- These are all remains of Galla settlements --"
 [Burton (1856, 1894, 1966) 1987 vol I p 150-151]
- aw kajjaro: *khajaar* (Arabic), *qajaar* (Som) cucumber
- JDC76 Aw Kajjaro (Au Caggiaro) 08/42 [+ WO]
- JDJ45 Aw Nigus (Awnigus, Aunugus) 09°28'/42°03' 09/42 [LM WO]
 locality north-west of Harar, see under JDJ45 Kombolcha
 aw nur ...: some honoured man Nur Galbet, Nur Kabari?
Nur, Nuur, a male name;
nur (Som) rainy season; season in general; *nuur* (Som) light;

	<i>galbeed</i> (Som) west, western; <i>kabaro</i> (Som) praise, boast		
JDK38	Aw Nur Galbet (Au Nur Galbet, G.) (area)	09/43	[+ WO]
JDK28	Aw Nur Kabari (Au Nur Cabari, G.) (area)	09/43	[+ WO]
	aw sherif: <i>Shariif</i> (Som) male name meaning honourable person, or originally a descendant of the prophet Mohamed		
JDC78	Aw Sherif (Au Scerif)	08/42	[+ WO]
JDC79	Aw Sherif (Au Scerif) 1538 m	08/42	[+ WO]
JDJ18	Aw Sherif (Au Scerif) 1595 m	09/42	[+ WO]
	aw sofi: <i>soofi</i> (Som) drive livestock out to graze; <i>soof</i> (Som) grazing ground		
JDJ26c	Aw Sofi (Au Sofi) (highland village)	09/42	[+ Gu]
	<i>awa</i> (A) certainly; (Harari) father; <i>awwaa</i> (O) empty space /no crop etc/		
JEB95	Awa (Aua) 11°24'/41°14' 827 m at the left bank of Awash river "Several days had now passed since we last saw natives, and even these had been caravaners, not true natives. The complete absence of Danakils, though it might be accounted for by the harshness of the conditions prevailing in this desolate district, was not reassuring. We feared unseen enemies. -- The place of our encampment was called Awa." [Nesbitt 1934(1955) p 180]	11/41	[Ne Gz]
HDS54	Awabel (Auabal) (area)	10/37	[Ad WO]
HDS54c	Awabel sub-district? (-1997)	10/37	[n]
HDS54c	Awabel wereda (centre in 1964 = Godena Mikael)	10/37	[Ad]
HDM..	Awadi An affluent of the Awash, not far from Ankober. A stretch of land on both sides of the Awadi was given as a grant by Menilek to Pierre Arnoux in June 1876. Arnoux was a French traveller and business man. "The river called Awadi rises in the forest of Gedderech (Giderach) in the northwest and turns towards the Awash to the southeast. The torrents of Aramba-Jima and of the forest of Gugguf throw themselves into the Awadi. This river -- shall in its entirety be the property of Mr. Arnoux." [Acta aethiopica III p 243]	09/39	[n]
JEA85	Awagera (Auaghera) (area)	11/40	[+ WO]
HFE78	Awagir (Amba Awger, A. Augher) (mountain and place) 14°16'/39°14' 2876/2925 m (with church Mikael), see also under Inticho On 8 October 1935 Amba Augher, strongly occupied by the Ethiopians, was attacked by 2a Divisione Indigena. The Amba was bombed and machine-gunned from the air. It was encircled and the Ethiopians had to capitulate by evening. [E De Bono 1937 p 165] awah abo: <i>abo</i> see under <i>abbo</i> as first part of name		
HEJ58c	Awah Abo On the low levels of Dembea plain, near lake Tana, with a church. [Cheesman 1936]	12/37	[Ch]
??	Awahe Around 1985 one of 18 clinics in western Tigray. One of its medical staff had about nine months' training and the other two had three months. Max Peberdy writes that the clinic gave an impression of being kept in good order. [M Peberdy, Tigray, 1985]	../..	[x]
	<i>awal</i> (Arabic, Som) formerly; <i>awaal</i> (Som) prediction; <i>alle</i> (Som) Allah; (O) all kinds of; <i>Habar Awal</i> , a Somali clan name		
JBG84	Awal Alle (Aual Alle) 04°22'/40°09' 1195 m	04/40	[+ WO Gz]
JBG69	Awal Edo (Aual Edo) 04°14'/40°37' 821 m	04/40	[LM WO Gz]
	awal ginda: <i>ginde</i> , <i>gindo</i> (O) plough, beam of plough		
JBG66	Awal Ginda (Aual Ghinda) 04°12'/40°21' 1025 m	04/40	[+ WO Gz]

	awal guba: <i>guba, gubaa</i> (O) 1. fever; 2. branding iron; 3. strong /tobacco/; 4. cloudy		
JBG67	Awal Guba (Aual Gubo) 04°10'/40°28' 933 m near the border of Kenya awal tirre: <i>tiire</i> (Som) cultivated plant with seeds resembling sesame	04/40	[Gz WO]
JBT55	Awal Tirre (Aual Tirre, Awe'al Tire) 05°03'/43°50' (with waterhole to the south-east) 462 m awala ali, cf <i>Ali</i> as first part of name; <i>Awalah</i> , a Somali male name	05/43	[+ WO Gu Gz]
JDC35	Awala Ali (Auala Ali) (area) <i>awala, awaala, awwala</i> (O) tomb, burial place; <i>bate</i> (O) not	08/42	[+ WO]
HDK85	Awala Bate 09°48'/38°02' 1505 m <i>awale</i> (T) go astray; (A) to herd grazing animals; pass the day <i>awlil</i> (T) olive tree	09/38	[AA Gz]
JDR03	Awali (Auali) (area)	10/41	[+ WO]
JDJ54	Awalle (Aualle) (with church) 1805 m	09/42	[+ WO]
JDA97	Awallen Keyeta (Aualen Cheeta) awalu: <i>awaaluu</i> (O) to bury, to hide; <i>awalo</i> (A) kind of shrub or small tree, <i>Faurea rochetiana</i> , growing mostly on rocky hillsides	08/40	[+ WO]
JEA65	Awalu (Aualu) (area)	11/40	[+ WO]
HDC11	Awangero (Auangero) (mountain) 08°19'/36°47' 1533 m	08/36	[+ Gz]
HEL63	Awanna Dergye (Auanna Derguie)	12/38	[+ WO]
	<i>awara, awaara, awwara, awarra, abwara</i> (A,O) dust, dustdevil; <i>awera</i> (Sidamo O) kinds of tree, <i>kararo</i> , <i>Aningeria adolfi-friederici</i> , <i>A. altissima</i> , tall timber trees, heavily buttressed so that the trunk has a very irregular cross section		
HCF07	Awara (Auarra)	05/39	[LM WO]
HC...	Awara, area at lake Shala There are local people belonging to the Aroji clan of the Arsi Oromo.	07/38	[x]
HDE02	Awara 08°13'/38°39' 1854 m	08/38	[Gz]
HDK55	Awara 09°34'/38°02' 2452 m	09/38	[AA Gz]
HDM16	Awara Melka (Aware Melka, Auara Malca) (Wara Malka, Uora Melca, Awaramelk, Auramalka) (Awora M., Montanari estate, Fre: Aouara Malka) 09°09'/39°58' c900 m, at 38 km from Awash Station. Centre in 1964 of Adal sub-district, and plantation at Kesem river in the middle Awash valley.	09/39 09/39	[Gz Ne Gu Ca] [Ad]
1900s	At an early time the Frenchman Armand Savouré had this large plantation. F. von Kulmer passed there on 5 December 1907. He mentions Savouré but someone else was resident as his caretaker. The plantation did not give von Kulmer impression that it was quite professionally operated. [F von Kulmer 1910 p 145-146] Kurt Herzbruch passed there also in 1907 and reports that mainly cotton and coffee were cultivated, but further mentions papaya and melons. Philatelists know of only three letters for abroad cancelled at Harar in late 1906 and in 1907. All three came from KOTO in Awara Melka (<i>Société anonyme d'exploitations Agricoles et Commerciales en Abyssinie</i>). Postage stamps were sometimes cancelled by a private mark AOUARA MALKA allowing identification of the sender. The three letters mentioned were all sent to Switzerland. Philatelists also know of letters sent in the other direction in 1906 from Harar to the Swiss		

engineer H. Pfeiffer in Awara Melka.

[Menelik's Journal (USA) vol 19 no 4 Oct-Dec 2003]

- 1920s 1928: Presently we saw in the distance the village of Wara Malka, close to the flank of a volcanic hill. It was dominated by a comparatively massive building, black as the lava rock on which it stood. This was a house which had been built by a German-Abyssinian family of Addis Ababa, named Hall. We had decided to remain for at least two days at Wara Malka, in order to procure some more camels.
- We came to the village, and immediately made our way to the house of the Halls. We were offered lodging inside, but we preferred to take up our quarters on the thatched veranda. The house was square, and had the appearance of being a European building. Below it to the east stood a few huts in circular walled enclosures. The lintel of the gateway of our enclosure was so low that we had to dig earth away from the threshold before our loaded camels could pass underneath it. A store-house and a stable were half in ruins.
- Two of the ground-floor rooms of the main building had been made habitable, and in them there lived a retired general of the Russian Army. We did not meet him, however, because he was on a trip to Dire Dawa. He was charged with the task of watching over a fruit garden, but this fruit garden was now a riotous jungle. A thin thread of water, all that remained at this season of the year of the river Kassam Bulga, wound its way across the plain below the house. From the terrace the native farmer pointed out to us a thick blackish-green patch of trees to the southward. This, he said, was the garden of the Halls. The chief representative of Abyssinian authority in the district came to call on us. He was an Amhara named Ibrahim, charged with the duty of collecting the taxes. Wara Malka lay in the borderlands, and it was one of the few places which were firmly held by the government. Ibrahim's heart was in his work, for he hated the Danakils, and killed them on the slightest provocation.
- Dust was drawn up by little whirlwinds, in columns which during the day could be seen all over the distant plain. The large quantity of dust drawn up from the earth was diffused throughout the atmosphere for miles around. But as the sun set the wind fell and the air became still, so that the dust settled slowly to earth again.
- After bathing we followed an artificial channel and came to a gigantic hedge or bulwark of impenetrable vegetation, some thirty feet high and sixty feet thick. This surrounded the orchard, a dense wood of closely planted trees. The tree-tops showed above the hedge, and we saw many fine mangoes, oranges, and lemons, hanging from the branches. We found the entrance, a tunnel through the great hedge. We found that the straight central avenue was still fairly clear of undergrowth, but the side-paths and smaller avenues had almost entirely disappeared from sight. Among the trees which had been originally planted, I saw some of an extraordinary size for their species.
- We spent another night on our veranda, and on the morrow we were ready to take our departure at an early hour. We had twenty-one camels now. Our departure was hindered by the arrival of two Danakil chiefs, so we had to open some boxes and give them suitable presents. At last we were able to move away, accompanied by the deep bows of nearly the whole population of the village.
- [L M Nesbitt (1934), *Desert and forest*, 1955 p 68-74]
- 1930s The Italians described the same kinds of cultivation as below but wrote that the farm was almost abandoned at the time of their occupation. On a volcanic hillock there was a kind of fort. [Guida 1938]
- 1960s "A large plantation devoted to the irrigated production of cotton, bananas and citrus fruits. Water for irrigation is obtained from the Kassam river which has cut a gorge in the lava flow one kilometre to the north of the farm."
[Welcome to Ethiopia, AA ca 1965 p 78]
- Around 1968 the irrigated area was about 560 hectares.
- 2000s In the early 2000s the farm is run by the state-owned Upper Awash Agro Industry Enterprise, see also under Tibila.
- pict Eth. Geog. Journal 2(1964) no 1 p 27 agricultural estate and

- workers' quarters
- HDM16 Awaramelk, see Awara Melka
- aware: *awaare* (Som) dust
- JDE18 **Aware** (Auareh) MS: 08°15'/44°10' 1133 m 08/44 [MS WO Gz]
Gz: 08°16'/44°09' 1144 m (with sub-post office)
- 1960s On a trail from Degeh Bur to Warder, which in the 1960s was used also by trucks. Postal hand stamp used spelling AWARE around 1964. The Social Service Society had established a community centre there (-1964-). The primary school (in Degeh Bur awraja) in 1968 had 97 boys and 53 girls, with 3 teachers.
- 2000s 450 metres of check-dams were constructed in the three camps at Aware in 2000, with the assistance of UNHCR.
- JDN49c Aware Gawsa (Auare Gaosa) (mountain) c900 m 10/40 [+ Gu]
- JDA97 Aware Gult (Auare Gult) 08/40 [+ WO]
- HDM16 Aware Melka, see Awara Melka
- JDE18 Aware sub-district? (-1997-) 08/44 [n]
- JDE18 Aware wereda (Awarie ..) (centre in 1964 = Aware) 08/44 [MS Ad]
- JDG52 Awari (Auari) 09/40 [+ WO]
- HEE86 Awariya 11°38'/39°00' 3009 m 11/39 [Gz]
- GCT76 Awarla (Auarla) 07°55'/34°02' 412 m 07/34 [+ Gz]
- HDL06 Awarna (Auarna) 09/39 [+ Gu]
- HDF81 Awarti (Aoarti), see under Bollo Selassie 08/39 [+ WO]
- HDJ76 Awaru 09°46'/37°11' 2438 m 09/37 [Gz]
- awasa* (T) present
- HCL70 **Awasa** (Awassa), cf Hawassa 07/38 [Gz Po Ad Br]
town at 07°03'/38°28' = HCL70
lake at 07°03'/38°26' = HCL80, shore 1678 m
The locality was earlier also called Tabor after a mountain in the neighbourhood. Distance 273 km from Addis Abeba. Within a distance of 10 km there is at
- 5.. Loke
- meteo Mean annual rainfall 942.5 mm and mean annual air temperature 20.5°C, as published in 2004.
- 1950s A Swedish Mission of Pentecost affiliation (with its home core in the Valla Filadelfia congregation, Södermanland) got permission in 1958 to start work in Ethiopia, under the name of Philadelphia Church Mission. Its first leader was Elof Höglund, about 55, and the two other first missionaries were building engineer Karl Ramstrand and farmer Arvid Malmvärn. They made preparations for a trade school near Lake Awasa.
- 1960s Three Arabs from Dilla in 1960 settled in the town in a quarter known as *Arab Sefer*. For the Philadelphia Church Mission at the end of 1960 there were probably resident in Awasa, or at least working on preparations for a trade school there, building engineer Karl Ramstrand (b 1906) with wife Ruth (b 1919) and 6 children, Arvid Malmvärn (b 1908) with wife Kerstin (b 1915) and 2 daughters, and A.K.R. Lagergren (b 1926) with wife Berit Irène (b 1930) and one son. At the end of 1960 Karl Ramstrand could take care of buying a large and centrally located piece of land for the Philadelphia Church Mission. The authorities wanted rapid development of Awasa, and it was the only (?) place in Ethiopia where foreigners could then buy land. Ramstrand built a small shed as first housing before returning to Addis Abeba in December, and it was only when he wanted to buy boards at a sawmill that he heard about the attempted coup against the Emperor and that it might be problems with driving the car to Addis Abeba. [R Ramstrand, Guds lilla piga ..., Huskvarna/Sweden 2000 p 155,159]

A farm at Awasa was one of two started by the Ministry of Community Development in the 1960s. 4,000 hectares of land were cleared and were planted with oilseeds and sisal. Asphaltting of the road Mojo-Awasa was ready by mid-1965.

1961 In early 1961 Karl and Ruth Ramstrand moved from Addis Abeba to work for the mission in Awasa. They intended to live in the shack which Karl had built, but a strong wind blew off its roof.

Car mechanic Allan Wedin and wife/teacher Ann-Marie and a little daughter rented a dwelling in town. Some ten students from 6th grade were accepted, and their first task was to dig the foundations for a dormitory with eight rooms. One of these students succeeded to get a driver's licence and became their driver. The students were also asked to dig a well, and they found water at a depth of 18 metres.

The mission did their own fishing in the lake. They started planting around the buildings but were disadvised to plant eucalyptus. As workshops for the trade school were erected, these premises also became used for religious teaching. Some 20 young men were accepted for the first Bible-school. The first baptism of about twenty young people in 1961 was done in the lake. A large herd of hundreds of cows happened to come for their drinking of water and they seemed to look with astonishment at the group of young people dressed in white.

[Ramstrand as above, p 168-171, 176-178, 188]

1962 In the beginning of 1962 there were at the Philadelphia Ch. Mission the Ramstrands as before, Allan Wedin (b 1923) with wife Anna-Maria (b 1927) and a daughter, nurse Britt Bergfelt (b 1925), nurse/midwife Birgit Olsson (b 1935), Miss Edith Svensson (b 1899).

1963 On the last Sunday before Ramstrands left in 1963 there was a baptism of 28 persons in the lake. By that time there were about 500 children in the Sunday school. Karl returned and worked at Awasa for five years more while the rest of the family lived in Sweden. (After that Karl Ramstrand moved to Addis Abeba and was joined by his family there.)

[Ramstrand as above, p 202, 213]

The Oasis Hotel was built in the 1960s by Hans Pauly, a German who came to Ethiopia from Saudi Arabia. He worked himself on clearing the bush along the lake. In 1969 it was mentioned that the Oasis had cottages and bungalows.

"There are two good hotels at the edge of the lake. The better hotel is the Oasis -- It offers clean, comfortable rooms and good food served in a large *tukul* style dining room. Horses can be rented at the hotel -- The Bekele Mola Hotel -- is just next to the Oasis Hotel. It is slightly newer -- The small village of Awassa is the center for the huge community farm which you pass as you drive south from Shashamane. The town is well planned, with wide roads and many modern buildings that are part of the community farm."

"A few kilometers past Awassa the asphalt surface ends and the all-weather gravel surface road begins. At this point the community farm ends and on the right is the factory of the Ethiopian Tobacco Monopoly. The road circles a small hill and makes a descent, and there is an immediate change in the vegetation and scenery."

[Welcome to Ethiopia, AA ca 1965 p 54-55, 57]

1965 In January 1965 at the Philadelphia Ch. Mission there were Karl Ramstrand and Britt Bergfelt as before, further Gustav Harald Johansson (b 1914) with wife Anna-Greta Sofia (b 1920), engineer Sven-Erik Fransson (b 1937) with wife Ingvor (b 1938) and one son, Bernt Einarsson (b 1940) with wife/nurse Brita (b 1939), mechanic Karl-Olof Wadskog (b 1942), engineer Gunnar Åkerlund (b 1935), handicraft teacher Ove Wallberg (b 1920) with wife/teacher Mary (b 1925) and three children.

1966 Norway's King Olav visited Norwegian projects in the countryside and spent a night at the Oasis Hotel in January 1966. It was mentioned that already in 1955 the Norwegian mission constructed a couple of small buildings at lake Awasa, but two years later they were stopped because the new Awasa town would be located there. The Norwegians were permitted to select a new site at the lake, below the Tabor mountain.

[Norwegian newspaper]

In March 1966 at the Ph. Ch. Mission there were still Ramstrand, Einarssons with daughter born 1965 in Yirga Alem, Wallbergs with 3 children born in Sweden and the 4th

- in Yirga Alem; and later arrived David Dahl (b 1933) with wife Kerstin (b 1932) and 2 children, mechanic Berth-Olov Nilsson (b 1946), electrical engineer Berthold Lindgren (b 1921), nurse Solveig Sköld (b 1937), children's nurse Inger Marianne Andersson (b 1937), mechanic Allan Wedin (b 1923) with wife Anna-Maria (b 1927) and 3 children.
- 1967 Population 5,575 in 1967.
1968: A pastors' school had been started in Dilla in 1952 by the Norwegian mission. In connection with expansion it was moved to Awasa and named the Tabor Seminary, within the South Ethiopia Synod.
[A brief history of the Mekane Yesus Church, 1980 p 52]
Bekele Molla Hotel around 1969 had 12 bungalows and 19 rooms with three beds each. It was at the lake next door to the Oasis, built a little later and of somewhat lower standard. In 1969 there was also Belle Vue au Lac Hotel with bungalows.
The government founded at Awasa a "Centre de Formation et de Démonstration d'Awassa" (National Community Development School).
- 1961 When the Swedish Industrial Mission at Awasa was ready to start a trade school by mid-1961 (actual start in 1962?), there were the families Karl & Ruth Ramstrand and Allan & Anna-Maria Wedin.
Nurses Britt Bergfelt and Birgit Olsson arrived to the Philadelphia Church Mission around December 1961. Edith Svensson (earlier in China and India) arrived around November 1961 to be matron at the school. Missionary K.A. Lindell & wife arrived around April 1963, and family Ramstrand left for Sweden about the same time. Car mechanic Allan Wedin with wife teacher Ann-Marie left around October 1964 (and returned after 11 months), while Karl-Gunnar Åkerlund arrived.
[Mission source]
- 1965 The Emperor visited Awasa on 29 March 1965 and on 2-3 April.
Swedish staff at the Ph. Ch. Mission in April 1965 were Karl Ramstrand, Britt Bergfelt, Bernt Einarsson, Sven-Erik Fransson, Gustav Johansson, Karl-Olof Wadskog, Ove Wallberg.
At the end of 1965 arrived mechanic David Dahl with wife nurse Kerstin. Karin Sjöblom moved to the Addis Hiwot farm.
- 1966 King Olav of Norway and the Crown Prince of Ethiopia visited Awasa on 12-13 January 1966, cf Yirga Alem in that month.
In 1966 there were 30 apprentices at the Trade School which had four branches: car repair, mechanical work, wood work, house building.
In 1966 the Mission's elementary school had 250 pupils in grades 1-6.
[Mission sources]
- 1967 The 1967 telephone directory lists 10 numbers, for Bekele Mola Hotel and Oasis Hotel, municipality, community development school, health centre, tobacco factory. Personal names were only Kedir Yussuf, Shesan Aklal and Tarekegn Gabre.
During 1967 arrived to the Norwegian mission at Awasa, started in 1966 and contributed by the Icelandic Evangelical Mission, Skuli Svavarsson (b 1939) and his wife nurse Kjellrun Lovise Svavarsson (b 1943).
Swedish volunteers Ingrid Knutsson and Ingalill Ståhl worked at the Community Development Centre in 1967.
Two demonstration houses of brick were built by ESIBT and completed in 1967. They would be given as prizes in a lottery organized with the collaboration of the Municipality of Awasa.
[ESIBT News]
- 1968 During 1968 arrived to the Norwegian mission Inger Lise Nielsen (b 1941, later married to Titos Germiso) and Bodil Winnem (b 1940).
At the Swedish Industrial Mission there were bible courses during the school break for the rainy season.
Awassa Tabor primary school in 1968 had 456 boys and 214 girls, with 7 male teachers and one female.
Philadelphia C. Mission school had 227 boys and 115 girls in grades 1-6, with 4 male and

2 female teachers (all Ethiopians).

PHM Handicraft School in 1968 had 46 students, all male.

At the Swedish-operated Philadelphia Church Mission there were by 1968 six Swedish families and three unmarried staff. SIDA supported the vocational school for three of its branches, and later the Swedish-Ethiopian Association in Sweden gave contributions during many years.

Engineer Håkan Agenby with family arrived in late 1967 to be regional engineer at the SIDA-supported elementary school organization, later called ESBU.

Family Ove & Mary Wallberg with 4 children left in the beginning of 1968 for a year's leave in Sweden, and Berndt & Britta Einarsson with 2 children left around March 1968 also for a year. Missionary Tage Gustafsson arrived around January 1968 to teach wood work.

A son was born to Ingegärd & Göran Selin on 29 March 1968.

Lars Hedenblad and Lena Awander (Swedish SVS volunteers?) were engaged at the beginning of 1969.

[Swedish community sources]

There was not much of Orthodox Church influence in the neighbourhood. There were 4 village schools operated by the Philadelphia mission by 1968, teaching also children from Moslem families. There were 22 congregations belonging to the mission, each with an evangelist. At the mission station there was a school with 360 children in grades 1-6, and a clinic/infirmary with two Swedish nurses. This elementary school started in the second half of 1964 (1963?) with 230 children. Bible schools had 2-week courses.

[Mission sources]

Other missions in the area were American Adventists, Norwegian Lutherans, Catholics, and the Ethiopian Orthodox Church.

A branch office of the Commercial Bank of Ethiopia was opened in 1968. Its first manager was Ato Shimelis Emamu. [News]

The Emperor visited government and mission schools in Awasa on 11-12 March 1968. On 13 March he inaugurated the jute factory. On 21 March 1968 he proclaimed (from Shashemene) that the capital of Sidamo province would be moved from Yirga Alem to Awasa.

1969 By January 1969 the Swedish Philadelphia Church Mission had been at Awasa for seven years and operated its trade school for four years. The students by department were 22 mechanical workshop, 12 joinery, 8 car workshop, 20 building. The time of study had been increased from 3 to 4 years. Many good machines had been acquired for the workshops. Good timber for joinery was difficult to obtain and was largely bought from Addis Abeba.

Bernt Granath was leader of joinery and Bernt Einarsson of building. All the buildings of the mission, including the church with 300 seats, had been built by the students..

The old elementary school had some 400 children in grades 1-6, and a new school building with 12 classrooms was being erected. The 3-month Bible school would take over a couple of classrooms in the old elementary school building. The elementary school had 7 teachers employed, all Ethiopians. A Swedish volunteer Margareta Hellström was also there as teacher.

The congregation had 225 registered members, but the mission thought they had some influence on over 6,000 who had been baptized by the Ethiopian pastors. Missionaries paid from Sweden were Göran and Ingegerd Selin, Roland Nelsson, Bernt Granath and Bernt Einarsson.

Some one thousand of the Pentecostals had spent some time in prison, as they were persecuted by government officials.

[Study visit by O Jernberg and T Neovius]

In January 1969 SVS volunteers Lennart Sundberg and Lennart Backhaus (b 1944) worked with elementary school building in the Awasa area, while Lars Hedenblad after three years had advanced to be employed by SIDA as 'expert'.

The Awasa Tabor elementary school was surveyed in January 1969 by two Swedish and

two Ethiopian architectural students. The school was built of concrete hollow blocks in 1966-67 with Swedish assistance through ESBU. There was a factory for such blocks in the town. The school at the time of survey had 14 teachers (of which 8 volunteers) and 860 pupils of which 329 girls. Some of them were not quite young children and above 15 years of age up to 20 years there were 71 male and 3 female pupils.

Tabor was an elementary school with grades 1-6 and 16 classes, and it was situated within the town. There were no living quarters on the site. Among the pupils at least three ethnic groups and four religious groups were represented. Once a week a nurse came from the health centre nearby. The school building had originally been simple, but it was enlarged when Awasa became a provincial capital.

[Report for LTH Lund/Sweden with plans of site and buildings]

A 400 km motorcar rally started at the Awasa Shell station on 2 March 1969. Organizer was Carl-Gustaf Forsmark.

A school for Swedish children opened in Awasa on 1 September 1969. Dr Harald Nyström with wife were present and he told about his first school day in Eritrea 70(?) years earlier. Teacher at the new school was Mrs Ethel Westergren. A few days earlier the CADU families Westergren and Sundin had arrived with three school children and two more children came from mission families.

1970 According to Urban Survey, Second Round 1969-70 of the CSO, Awasa inhabitants were 65.5% 'Abyssinians', 32.0% indigenous population and 2.5% others.

In January 1970 doctor Harald Nyström and wife Martha had their mail address at Awasa (they had finally left Asela?).

At the ESBU school building project, carpenter Lennart Sundberg (b 1946) left around August 1970, and building engineer Bo Martinsson arrived around September 1970.

Also Lars-Erik Karlsson (b 1944) worked for ESBU around this time. Bertil Stadell (b 1936) was regional engineer for ESBU.

Anders Ahl left ESBU on 22 February 1971.

[Swedish community sources]

In 1970 Karsten and Eilei Valen (b 1941 and 1943) arrived to the Norwegian mission at Awasa.

Tage and Birgitta Johansson moved from Jimma to the Philadelphia/?? mission in Awasa in 1970.

Volunteer Margareta Hellström (b 1937) was teacher at the Philadelphia Church Mission school in January 1970.

For Philadelphia Church Mission in January 1970 there were car mechanic David Dahl (b 1933) with wife nurse Kerstin (b 1932) and 2 children, building engineer Bernt Einarsson (b 1940) with wife Britta (b 1939) and 2 daughters born in Ethiopia, joiner Bernt Granath (b 1923) with wife children's nurse Inger (b 1937) and one son, Bert Nilsson (b 1946) with wife Harriet Ingalill and a son born in Ethiopia.

1972 A new building around 1972 to serve as headquarters of the Southern Synode (first called the Sidamo Synode) of the Mekane Yesus Church was paid for by the Lutheran World Federation. President of the Southern Synode (EECMY-SS) was Leggesse Wolde 1980-1983, Alemu Shetta 1984-1985. This Synode in 1985 had 1,401 congregations, 43 priests and 139 evangelists.

1973 "A barbed-wire fence surrounds the mission station. Inside the compound is a church, where meetings are held every Sunday, Saturday and Wednesday evenings. The congregation sings, witnesses and practices faith-healing. Every morning the students must take part in a 45-minute period of Bible study. Truants are first warned; if they fail to come, they are expelled from the school. These studies are conducted in a corner of the workshops under the leadership of the Swedish teachers."

[K Himmelstrand from visit in February 1973]

1975 Population of the town 27,517 in 1975, an increase of 20,000 in less than ten years. A little under 32% of those living there in 1978 were born in the town.

1976 In mid-1976 at P.O.Box 20 for the Philadelphia (or Swedish Pentecostal) Mission there were David & Kerstin Dahl, Mats Lennartsson, Roland & Kerstin Moberg, Lennart &

Vivianne Nilsson, Owe & Mary Vallberg, Lars-Erik & Ann-Marie Wiktozell.

In the second half of 1976 the Swedish pilot Dan Andersson was to fly a small airplane empty from Awasa to Addis Abeba. Doris Wallström, matron at a mission boarding school in Addis Abeba, had been to a conference in Awasa and took the opportunity to get a lift. Soon after take-off on 30 August the plane collided with a big vulture, and both Doris and the pilot were killed. Doris had been for a couple of years in the mission field in Ethiopia.

[T Johansson, *Med Gud i vardagen ...*, 1996 p 85-86 + *Svenska vingar ..* 1999 p 48]

1977 Around 1977 *Kes Kasa* served in the Mekane Yesus Church at Awasa. He was educated in the USA. About a year earlier he had lost his home in an attack from invaders at the Norwegian mission station in Agere Maryam and was then placed at Dodola a while before coming to Awasa.

[F Hylander, *Crabatto*, (EFS) 1980 p 98]

1978 By 1978 there were petrol stations of Agip, Shell and Total and a post office. From a study by Dessalegn Rahmato in 1978: The town was the centre of the largest state operated agricultural scheme, and there was also a sisal plantation (pre-dating the revolution), and a small tobacco processing plant. Amhara was the largest ethnic group among heads of household 33%, followed by Welayita 23%, and Oromo 14%. There was a sizeable minority of Sidama 8% but no Gurage. About two thirds of the heads of household and wives were born in rural areas and one third in urban areas. Many had lived in other towns before coming to Awasa.

1979 Mengistu Haile Mariam visited Awasa during a grand propaganda tour in March-May 1979.

1981 Ruth and Karl Ramstrand had a new one-year stay at the Awasa trade school in 1981. During that time Mengistu Haile Mariam made a visit there (Emperor Haile Selassie had made four visits to the trade school in his time).

Assistant director of the trade school by 1981 was a man who had been a leper and had been cured at the Addis Hiwet farm, but he was imprisoned by the Derg for his Christian faith and his leprosy returned so he had to be cured once more when he became free again. He also studied at the Addis Abeba university.

[R Ramstrand, *Guds lilla piga ...*, Huskvarna/Sweden 2000 p 186, 200]

When the Philadelphia Church Mission were to hold their annual large conference in Awasa in 1981 there were 2,000 who had announced that they wanted to participate. First it was said from central authorities in Addis Abeba that the conference would be forbidden, but then it was said through the local authorities that it was permitted. When some 200 were to be baptized in the lake the police first stopped it and said they had no permission, but after a while there were different orders from the chief of police and the baptism could continue. A meeting on a Saturday evening was cancelled for fear of political unrest. A little later the whole mission station was confiscated by the Derg.

[Ramstrand as above, p 226-229]

1982 Around 1982 there were the main hotels Awassa No.1 with 63 beds and Awassa No.2 with 64 beds. Manager of both was Tsegaye Tesfahunegn. Only No.1 had full restaurant service.

The Junior College of Agriculture of the Awassa Community Development Training and Demonstration Centre was founded in 1977. Its dean in 1981 was Dr Melaku Worede and at that time there were 650 students in departments of agronomy, animal science, and agricultural engineering. A little later(?) Dr Geremew Haile was dean.

The College offered a 2-year course with 4 specializations to students who had passed grade 12 examination. There was around 1982 a total of 483 male and 41 female students and a yearly intake of 250. The staff were 30 Ethiopians and 2 expatriates.

[Survey published in *Dar es Salaam* 1983]

Anders & Ann-Britt Carlsson worked for the Philadelphia mission around 1982. Martin Bolving worked 1980-1983 with building a Vocational Technical High School for the mission.

1985 During the famine period missionary Björn Östby said that in mid-1985 two-three people

- dead from famine were found on the outskirts of the Awasa market every week. "Those who are about to die from famine usually hide themselves towards the end."
- 1984 The Pentecost mission trade school was closed in March 1984.
In August 1986 it was published that a contract for supervision of construction and supply of equipment for a textile factory at Awasa had been awarded to the Italian firm Technipetrol.
Population 39,827 in 1987.
When there was an attempted mutiny against Mengistu Haile Mariam 16-18 May 1989, the army force at Awasa appears to have been left out of the planning of the mutineers. Its commander, Brigadier-General Getachew Shibeshi, was known as particularly loyal to Mengistu, having been his head of palace security for several years.
[Africa Confidential 26 May 1989]
- 1990s Population 62,943 as estimated in 1993. The town became the capital of the Southern Peoples' Region.
"This large, attractively laid-out town, the capital of Sidamo Province, lies right on the shore of Lake Awasa. --- The main attraction of Awasa is undoubtedly the lake --- with its mountainous background --- The fringing vegetation of dense scrub and fig woodland is well-preserved and teeming with birds. --- Hippos are also present, but generally only seen if you take a boat onto the water --- these can be hired at the small beach at the end of the main road near the Unique Park Hotel."
"The best way of exploring the lake shore is along the raised footpath that starts about 1 km north of the first Wabe Shebele Hotel and follows the shore southwards almost as far as the second Wabe Shebele Hotel (you'll have to cut back to the road just before the second hotel as a military camp blocks direct access). --- For a good view over the lake, climb the small but steep hill behind the second Wabe Shebele Hotel."
"The two government hotels --- are imaginatively titled *Wabe Shebele Hotel Number One* and *Wabe Shebele Hotel Number Two*. --- the second hotel is by far the more pleasant, with --- well-wooded grounds that dip right to the lake shore. It is also the better hotel for animal viewing: fish eagles nest in the grounds --- The first hotel is separated from the lake by a gate and public footpath ---" [Bradt 1995(1998)]
"There are many private hotels in Awasa, but most fall somewhere between unremarkable and uninhabitable. On the main street, the best of the mediocre bunch is the *Yamere Hotel* -- Close to the town centre, yet only 50 m from the lake shore, the *Unique Park Hotel* has clean self-contained doubles -- The *Warka Hotel*, named after the large fig tree around which the bar is based, lies conveniently close to the bus station -- About the best of private places is the *Shiferaw Hotel*, a bit out of town --" [Bradt 1998, town plan p 206]
- 1994 The Teacher Training Institute used Sidama and Amharic as languages in the 1990s.
In September 1994 alone, 194 members of the Sidama Liberation Movement (commonly known as SLM1 to distinguish it from the pro-government SLM2) were arrested and held in Awasa prison. The chairman of SLM1, Woldeamanuel Dubale, fled to the United Kingdom after escaping an assassination attempt in Awasa town in 1992.
[Human Rights Watch 1995]
- 1995 By this time Awasa was capital of the Sidama Zone of the SNNPRS federal entity ('Southern Nations' for short).
The OAU Observer Group of 81 members were represented at the polling stations of Awasa and eleven other major towns at the elections on 7 May 1995.
- 1998 In 1998 the government established four new universities, of which Awassa University incorporated the Awassa Agricultural College, Dilla Teachers' College, and Wondo-Guenet Forestry College.
[T M Vestal, Ethiopia - a post-cold war .., USA 1999 p 156]
Around 1998 there was an airport with an unpaved runway, length about 1200 m, but no scheduled regular flights?
- 1999 "Ultimately Awasa is functional - it is not beautiful. The main streets are wide and divided, and have the recently added mixed blessing of traffic lights. There is a wonderful new church or cathedral - Bete Giorgis, on the main square. There are a lot of shops with

a surprising variety of goods -- not local crafts. There is a regional theatre --"

"Awasa Lake always seems to look on the verge of taking over the town. The hotels on the lakefront - imaginatively named Wabe Shebelle One and Wabe Shebelle Two, are saved from inundation only by a dike which protects the lower land from the often higher level of the lake. As a result, there is a lot of swampy land in both the hotels."

"I prefer staying at the Two. Wabe Shebelle One is more swamp. -- Although the Wabe Shebelle 2 is better -- don't book room number 1 - its floor is under water. -- you can sit out by the lake and have a drink, and watch the Colobus and Vervet monkeys in the grounds stake out their territory. -- Big pelicans, ducks, egrets, and geese float gently by. - There are brave swimmers in the lake, but it is a bilharzia area." [John Graham in AddisTribune 1999/12/17]

Awasa "has recently added several traffic lights, which seem to be more about status than efficiency. There are plenty of shops, although there are no local specials to buy except perhaps the special southern coffee beans." [Graham 2001/12/07]

It is a rather beautiful "garden city" but without special objects for tourist sightseeing. There is a large fish market.

[Äthiopien 1999 p 433]

2000s "The main bus station lies 1.6 km from the town, but you can ask buses to drop you off in the centre. Otherwise, *garis* are available at the station."

In the medium price range there are National Hotel and Unique Park Hotel. "The Wabe Shebele Hotel 2 has very overpriced rooms -- The Wabe Shebele Hotel I is even poorer value." Town market is on Mondays and Tuesdays, fish market every morning. Buses run every 30 minutes to Shashemene and daily to Addis Abeba.

[Lonely planet 2000 p 223-225, with town plan]

Population estimated at 85,000 in 2001.

There is the South Ethiopian Nations, Nationalities and Peoples Regional State Council.

There is also South Ethiopian Islamic Affairs Supreme Council, and an Apostolic Vicariate of the Roman Catholic Church (-2001-).

Another official unit is the Southern Ethiopia Peoples Sport Commission.

Further Awassa College of Agriculture (ACA), and Awassa Research Centre.

Great Commission Ministry Ethiopia is a Christian organization, and headquarters of the South Central Ethiopian Synod belongs to the Evangelical side.

South Ethiopia Peoples Development Organization is political/?/.

On the industrial/commercial side there is Awasa Textile Factory SC, Awassa Flour, Sidama Coffee Farmers' Cooperative Union.

"A recent addition to Awasa is the nearly completed Beta Gabriel church, a large and impressive structure in the best tradition of the Ethiopian Orthodox Church. No doubt the church is asserting itself. The Southern Region is mostly Protestant, based on active evangelization amongst the 'heathen' by missionaries for over 60 years.

As the capital of the Southern National, Nationalities Peoples Region (SNNPR) Awasa is benefitting from the de-centralization policy of the government, and there is quite a lot of building and activity. It is a lively little place.

There is even a good restaurant in Awasa now. The Pina has a nice pastry shop on the main floor, and a comfortable restaurant up the stairs on the second. It is on the main drag, not hard to find." [Graham in AddisTribune 2000/08/04]

In February 2001 the Busholo Major Health Centre on the outskirts of Awasa town was opened. It was paid for by Austrian aid agencies. According to the Austrian Embassy it would provide health care for an estimated 16,500 young mothers and their children.

[News]

2002 "In what is being described as the worst killings since the April 2001 riot in Addis -- government security forces in Awasa on Friday, 24 March 2002, killed 38 farmers who were trying to hold demonstrations opposing the decision to shift control of the regional capital Awasa to the regional government and make it a chartered city."

"Three thousand demonstrators belonging to the Sidama, the ethnic group that so far had

control of the regional capital, were trying to take the streets in Awasa when police opened fire saying the demonstration was illegal. The regional government recently decided that the administrative center of the Sidama Zone should move to Haleta Wendo /Aleta W./, to pave the way for Awasa to become a chartered city."

[AddisTribune 2002/05/31]

"The Ethiopian Human Rights Council (EHRCO) said 25 people were killed, 26 wounded and 36 others were imprisoned in Awasa on 24 May 2002 as police opened fire on demonstrators."

"In its 51st special report *Human rights abuse in Awassa and its environs*, EHRCO said the demonstrators started their walk from a place called Loke, 5 kilometres from Awasa, and were trying to end their demonstration in a square in the town. --"

"EHRCO said the demonstrators who are from the Sidama nationality, had informed the relevant government bodies through their representatives about the holding of the demonstration, and as to why, when, and where they would hold the demonstration. -- Twelve of those killed were teenagers."

[AddisTribune 2002/06/07]

A women's group called TILLA was established in 2002 with the purpose to help stop the spread of HIV/AIDS and to help women suffering from it. USAID in October 2003 provided a grant award of 226,300 Birr to TILLA.

[AddisTribune 2003/10/24]

2003 Capacity of larger hotels is Wabe Shebelle No.1 37 rooms, Wabe Shebelle no.2 25 rooms, Yamare 37 rooms, and further there are Pinna and Lewi hotels. The branch office of the private Dashen Bank was computerized and by early 2003 had been upgraded to Wide Area Net Work. Dashen Bank by then had 28 offices in Ethiopia.

[AddisTribune 2003/05/30]

text Dessalegn Rahmato, Awassa: a limited impact study, Addis Ababa University, Institute of Development Research, Research Report No.29, December 1979; Adugna Debele, The origin and development of Awassa up to 1974: B.A. thesis, A.A. University, 1985;

picts Eth. Trade Journal 1961 no 4 p 56-57 construction of buildings, 58 water supply, 59 cultivation of groundnuts; Travail cooperatives .., A.A. November 1964 p 42 outdoor handicraft course within community development, 50 meeting outside the community development centre; Ethiopia (Nairobi, for Eth. Govt.) 1969 p 257 restaurant of Hotel Oasis; Tenaestelin (Sthlm) 1995 no 1 p 11 election in countryside

HES87	Awasa (Auasa) (area)	13/38	[+ WO]
HES87	Awasa (Auasa, Hauasa) (village) 1760 m	13/38	[+ WO Gu 18]
1930s	Five hours by mule from Adi Arkay. There was a good and abundant spring in the middle of the village. About 300 inhabitants, mostly Muslims working with cattle and commerce. [Guida 1938]		
HCL80	Awasa wereda , see also Wijigra, and Santaro	07/38	[n]
1970s	The Government in the beginning of the 1970s involved itself in commercial agricultural production. The two state farms in Awassa and Arba Minch demonstrate the brutal effects that the official Ethiopian development policy inflicts on poor peasants and pastoralists. In Awassa, the Ministry of Community Development selected a large area for a 'development' project. A group of 400 pensioned soldiers were brought to the area. They chased away the Sidamo pastoralists from the land and set fire to Sidamo huts, in the belief that they would become the new proprietors. The area was thus cleared for cultivation. The Ministry of Community Development brought mechanized agricultural machinery to Awassa and established a state farm in the area. The pensioned soldiers,		

who had expected to be granted land ownership rights, were instead given employment as guards, servants and agricultural labourers on the state farm.

[M Ståhl, Ethiopia: political contradictions .., Uppsala/Sweden 1974 p 86]

- HCL70 Awasa Zuriya awraja (-1995-) 07/38 [n]
- HCL70 Awasa Zuriya sub-district? (-1997-) 07/38 [n]
- HDE62 Awash 08°42'/38°37' 1947 m 08/38 [Gz]
- HDF20 Awash (Awash Melkasa), see Melkasa
- JDA94 **Awash** (Awash station, Auasc, Fre: Aouache) 08/40 [Gz Ro WO Gu]
(Hawash) 08°59'/40°10' 876/986 m, 860 m at bridge
Distance 223 km form Addis Abeba.
Railway station where the railway crosses river Awash.
Centre in 1964 of Fentale wereda; with sub P.O.
Within a radius of 10 km there are at km
6E Gumbi (Gara Gumbi) (area) 1023, 1430 m
9NE Kachin Wiha (Caccin Ua, Kachinoa) (area)
- 1923 The British hunter Major Maydon passed there in mid-1923.
"The Hawash Railway Hotel is one of those places that springs to life four nights a week, when the up and down mail halts for the night -- on the other three it is deserted and somnolent, undisturbed, save for a few French employees who lunch and dine there daily. The hotel occupies three sides of a square, a brick-built, one-storeyed bungalow of twenty rooms, enclosing an open-air veranda. It is run by a Greek /by name Bololakos/, and the food is moderate, but the heat, dust and mosquitoes do not make it a place to choose for a halt in the hot months."
"Hawash consists of -- mud huts, an Indian store, and a few tin-roofed shanties and railway buildings. The inhabitants are mainly Danakils --"
"We reached the railway block-house -- and were well received by the armed guard of half a dozen Abyssinians and Galla railway police. It is a two-roomed brick hut, with tin roof and veranda, and enclosed by a barbed wire fence. There is a large tank of water, refilled by passing trains."
"I camped on the veranda of the block-house, much to the perturbation of the guard, who insisted that I should extinguish my lantern as early as possible for fear of drawing fire. I dislike as much as anyone the idea of wild men sitting out in the desert, taking pot shots at me as I dine. However, the night passed peacefully --"
[H C Maydon, Simen, London 1925 p 221-224]
Awash was established as only the fourth post office in Ethiopia (after Harar, Dire Dawa and Addis Abeba) on 1 September 1923, but it may not have been much of a point of origin and arrival but rather a place on the line between the capital and the coast.
[Wondimu Alemayehu, January 2003]
- 1925 The name of the postmaster was Ato Ishete.
- 1930s In the early 1930s there was an agency of Said Bazarah, an export-import firm founded in 1887.
- 1931 The *receveur* of the post office was Gabre Gorguis /=Gebre Giyorgis/ around 1931.
- 1932 Spelling used by the post was French-type AOUACHE around 1932.
- 1934 September 1934: "We reached Awash about sunset on the second afternoon -- This town - - consisted mainly of a small railway yard, a one-story building, - the hotel where we would spend the night, - and a few dwellings. Our food and accommodations were more simple than we had found at the two previous hotels /in Djibouti and Dire Dawa/, and once more we spent a warm night under mosquito nets."
[H&D Hanson, For God and Emperor, USA 1958 p 8]
William Avenstrup around 1930 was astonished to be served such a good meal at the hotel. From a look into the garden at the hotel he enumerates oranges, mandarines, bananas, lemons, papaya, apples, pears, dates, figs, pepper, saffron, coffee and tobacco.
[W Avenstrup, Oslo 1935 p 21-24, Sthlm 1935 p 22-24]
- 1935 The party of the Swedish Crown Prince arrived with a special train and reached Awash

station in the evening of 8 January after first having made a stop at the bridge to have a look at the view from there. Dinner for the royal party was served at the station.

[E Virgin, *Abessinska minnen*, Sthlm 1936 p 171]

Ladislas Farago like other journalists arrived by railway just before the war of 1935.

"The large desert station of Awash is the one important strategic point of the whole railway. -- The place was built as a fortress to protect the French interests. Strong thick walls surround the bare place, in the middle of which stands an hotel. The windows are only small holes in the strong walls, and even these are heavily barred. One feels a prisoner, paying for one's cell. But these unusual measures of precaution have their reason: they are a protection against wild tribes and animals. -- Even more dangerous than the lions are the tiny malaria insects. -- We swallowed quantities of quinine -- Night brought a serenade, an exotic concert of lion roars, hyena howls and the terrified shriek of a black watchman who had been bitten by a poisonous snake. When we left next morning he was dead."

[L Farago, *Abyssinia on the eve*, London 1935 p 19-20]

"I shall always remember the night we spent at Awash because of the cats. I had been warned about the mosquitoes -- but nobody had spoken about the cats. We first became aware of their presence at dinner. One by one they stole in from the garden, from the kitchen and from out of the creepers and vines which cunningly concealed the corrugated iron framework of the hotel. Lean cats, fat cats, cats with one eye, cats with no tails, brown cats, black cats, tabby cats, ginger cats, huge tom cats -- cats in dozens, in scores, in hundreds, but all hungry cats." My predecessor was very fond of cats, explained the Greek manager of the hotel.

[G Harmsworth, *Abyssinian adventure*, London 1935 p 239]

Italian time: *Vice Residenza*, post, telegraph, hotel, restaurant, *spaccio*.

Post office of the Italians was opened 20 June 1936 (or 20 August?). Cancellations read AOUACHE at least 1928-1936 and then AUASC * HARAR in 1937.

A monument to dead Italian soldiers commemorated a battle on 2 December 1936.

Patriots from Arussi one day attacked the Italians and advanced as far as Awash river bridge. They are said to have seized 44 lorries full of stores and provisions.

[Ethiopia Observer vol XII 1969 no 2 p 86]

1941 The 22nd East African Brigade reached the Awash river gorge in April 1941 after advancing in three days from Dire Dawa.

[Thompson 1987 p 134]

1950s "There is a hotel, a small power station that gives light after 7 o'clock in the evenings, a school, the ruins of an Italian filling station. The airstrip, opened around 1953, is used mainly for filling petrol when the EAL Convairs are specially heavily loaded. 20 km to the NW are the Fil Wiha hot springs /see under this name/, a nice oasis with doum palms and plenty of birds and baboons."

[B Lindahl]

1955 In mid-1955 when Ethiopia was negotiating with the UK for possible purchase of its first jet propelled military aircraft, five Vampires from Aden visited to test the flying conditions at Debre Zeyt. The Vampires had to be refuelled on the route, and the British brought drums of fuel to Awash. There was surplus fuel left afterwards, so Count von Rosen flew with a Safir to Awash and more or less secretly sold something like 20 or 30 drums with the money going to the Ethiopian air force.

[Svenska vingar ..., Sthlm 1999 p 84]

Hourly surface meteorological observations at the airfield (-1957-) were made by ICAO-trained observers.

During some time, at least January-February 1957, Swissair transported mail by DC6 airplane to and from Awash (in connection with refuelling there?).

1960s A Swedish TV team visited Ethiopia in 1964, made films, drawings and a book of nature in the country, and they also stayed once at Awash Station:

"Staden har ungefär 800 invånare och bebyggelsen består mest av de sedvanliga lermurade hyddorna. Men det finns ett hotell. Det drivs av ett grekiskt par, där maken

mest ägnar sig åt whiskyflaskan. Måkan är driftig och sover inte mer än cirka fyra timmar per dygn. Det var hos det paret vi skulle bo. Trots att vi kom mitt i natten, tog man emot oss med elljus och köket i full gång. --

En stund senare bänkade vi oss kring ett långbord ute på loggian. En varm soppa skulle inleda måltiden. Men just då kom en betydande person. Det var guvernören över distriktet som ville hälsa oss välkomna. En trevlig karl i gråvit linnekostym. Vi bjöd honom till bords -- Och några minuter senare kom stadens polischef, en ung man med djup respekt för guvernören och klädd i en nästan västerländsk uniform. Och med gigantisk pitol vid bältet -- Det blev en trevlig natt. Det var nästan gryning innan vi bröt upp. --

Guvernören berättade i sitt tal om att budskapet om vår ankomst hade nått honom fjorton dagar tidigare. Då hade guvernören i Nazaret låtit skicka bud att vi skulle komma. Det var ingen tvekan om att vi var välkomna hit."

The TV team was thus officially welcomed and had prepared with licenses and notices in advance, but the mayor of Awash was cross that he had not been notified and not invited to the meal at the hotel. They had to bribe him with Eth\$ 20 to be permitted to film at the market. They had sent 200 litres of petrol in advance, but the petrol drum arrived empty. They found 200 litres to buy in the town and suspected that it was their own petrol! The book does not mention that the best contribution from Awash Station to the TV film was a pair of praying mantises filmed by chance.

[Bush and lustgård, Sthlm 1964 p 34-40, with a drawing of the station area]

"Just beyond the inspection point at Awash Station /when coming from the A.A.

direction/ there are two roads. The road to the right crosses the railway track, turns left and ends at the Buffet de la Gare. The road to the left turns right and continues on to Dire Dawa." [Welcome to Ethiopia, AA ca 1965 p 77]

The explorer J Eriksson found the way into Awash Station opened by a barefooted policeman. He heard that Europeans used to go there to hunt on the eastern side of the river. There was no petrol to buy, and according to Eriksson the hotel was dirty and smelling bad. In a bar some Greeks and Armenians were dancing their national dances to the tunes of an accordion. Eriksson's slept in their camping car and found that there was plenty of malaria mosquitos.

[J Eriksson, Okänt Etiopien, Sthlm 1966 p 35, 38]

"At the Awash station there is a hotel run by Greeks, where the food is ample although indigestible, but where the rooms are set in separate pavilions surrounded by flowers. -- It is very quiet but when the daily train arrives, there is as great excitement as if it came only yearly. -- A little to the east both the railway and the road cross the river. The train trundles over a high iron bridge with a bombast out of all proportion to its size. The road now crosses on a respectable iron one too --"

[T Tonkin, Ethiopia with love, London 1972 p 165-166]

The road from Nazret to Awash station was improved in 1966 by the Highway Authority. Population 1,797 as counted in 1967.

On 26 June 1969 the Imperial Highway Authority signed a contract with the West German enterprise Trapp & Co. for construction of 303 km of new road from Awash Station, joining the Assab road at Tendaho.

1973 Richard Bangs in 1973 investigated river tours in Ethiopia.

"-- the river began to flow easily for some time, which was fine with us, as we were approaching the Awash Station Bridge and hoped to slip beneath it as unobtrusively as possible. -- Haile Selassie was a strong-armed ruler, and had successfully snuffed out all insurgent attempts -- One way he had done this was by stationing armed guards at all bridges, at all times. We did not want to incur the wrath, or even provoke the curiosity, of the guards on the Awash Station Bridge."

"Just above the bridge, however, Tom's oar caught a rock in a trifling rapid. The rope holding the oar to the lock snapped, and he struggled to negotiate the boat with the single oar. -- put the raft into a spin, and it struck several rocks, sending noisy splashes into the air, and the commotion caught the attention of two armed guards on the bridge. They waved their rifles wildly at us and shouted abruptly, clearly wanting us to stop. Instead,

we picked up the pace, spun beneath the bridge, and began a dash for the next turn of the canyon. The guards ran across the bridge and then along the canyon rim, chasing us, making threatening gestures. -- Finally, we outdistanced them and rounded a bend that put them out of sight."

[R Bangs, *The lost river*, USA 1999 p 58-59]

1975 Spelling used by the sub-post office was AWASH around 1975.

Awash was one of the five camps where Mengistu ordered conscripts of the People's Militia (reconstituted in the spring of 1977 as the "Red Army") to undergo a twelve-week basic training with modern weapons.

[Area handbook 1981]

1980s A train crash at Awash occurred on 14 January 1985 and was estimated to have killed 400 people and injured a further 500. The accident happened when a train heading towards the capital was derailed and four carriages plunged into a ravine.

[News]

1990s Population 7,750 as estimated in 1993.

In a film about the railway made in 1994 one can see that the sign *Buffet d'Aouache* is still unchanged. The Greek "Madame Kiki" at the Buffet says that she is the only European left in the place (the Greek man Bololakos used to run the restaurants along the railway). The train for Addis Abeba departs late and makes an all-night journey.

"This scruffy and nondescript little town, which appears to have mushroomed around Awash railway station, lies about 30 km pas Metahara --- There's a church, a neat mosque, and an odd pointy stone column thing next to the station, which serves no apparent purpose other than to provide the local goats with a sliver of afternoon shade."

"Everything about the Buffet d'Aouache Hotel suggests that it was built by the French to service their railway. On arrival, it seems odd that this attractively ramshackle hotel - all fading whitewash and flowering creepers - has stumbled viably into the 1990s, a mystery which is explained the moment the train chugs into the adjoining station and the courtyard fills with hungry, thirsty passengers. The rooms here are ordinary --- Of the dollar-a-night places along the main road, the St George and Mesrak Hotel look the best."

[Bradt 1995(1998)]

On Mondays, there is a colourful Afar market, where Afar and Kereyu crafts can be found. The Buffet de la Gare provides accommodation as well as Greek and Italian cuisine, and is redolent of a bygone era. [Camerapix 1995]

Buffet de la Gare is managed in combination with Buffet d'Aouache Hotel. There is also St George Hotel and Mesrak Hotel. The big market of the Kereyu and Afar is held on Mondays.

[Äthiopien 1999 p 227]

2000s Buses leave daily for Addis Abeba, Dire Dawa and Gewani. Trains for Addis Abeba often leave in the early hours and trains to Dire Dawa depart at 10.30 pm.

[Lonely planet 2000 p 291]

"It is a charmless place - an Ethiopian strip mall on the highway. There are plenty of small hotels on the main strip, the best of which, like the Axumite, offer a basic room with a shower for 25 Birr a night. Water is not heated in Awash, it is already warm enough. Unfortunately, the town abounds with bar girls, reflecting its status as a truck drivers stopover. You can also stay at the Buffet d'Aouache -- which reflects a faded glory from the heyday of French railroad building a century ago /it was built in 1904?/. It is run by a Greek woman who speaks every language except English and has a confused and lackadaisical staff who will eventually serve you their version of ferengi food. I can't believe it, but they have the worst coffee in the world -- They have two very nice 70 Birr rooms, which only suffer from unreliable water and for light sleepers the problem of several noisy arrivals of trains during the night."

[John Graham in *AddisTribune* 2001/08/03]

2001 Population about 10,700 in 2001.

2003 Capacity of the hotels is Buffet Awash 16 rooms, Iyasu 13 rooms, Tanaa 15 rooms, Wollega 15 rooms, Kereyu Lodge 19 rooms (in the park, at some distance from

- the railway station).
- picts Nat. Geog. Mag. LIX:6 June 1931 p 708 traveller' quarters and restaurant;
G Engström et al, Bush och ..., Sthlm 1964 p 33 market, 35 (drawing) selling chicken at the train, 41 the governor, 48 station of game police;
G Hancock et al, Under Ethiopian skies, London 1983(1987) p 180 food vendor's outside train;
Camerapix 1995 p 130-131 two-page close-up of waterfalls;
Tenaestelin (Sthlm) 1998 no 1 p 15 waterfalls, oryx in plain.
- Awash station bridges**
- geol "At Awash bridge the succession in the gorge is:
4. Pantelleritic breccia 20 m
3. Alkaline rhyolite and rhyolite obsidian 30 m
2. Trachyandesite 55 m
1. Porphyritic basalt 8+ m
The age of this volcanic series is uncertain, but the lavas are all non-scoriaceous, perfectly stratified, and extend in both directions along the Awash for at least 30 km. Such a form is only characteristic of the down-faulted Trap Series of the Rift System, to which therefore the whole of the succession exposed in the Awash gorge is attributed. The pantellerite breccia, however, which forms the bed-rock of the Rift floor in this region, has undergone partial reworking at the top during the pluvials."
[Mohr, Geology 1961 p 211]
- 1893? Emperor Menilek "took many soldiers and his engineer Alfred Ilg to Lake Zwai -- They crossed the Awash River in record time, testing the new bridge of iron constructed /at which point?/ by Ilg and his co-workers."
[C Prouty, Empress Taytu ..., 1986 p 110]
- 1896 A party of Italian prisoners of war were ordered to paint the Awash bridge. They were pleased to be together after having been isolated with various families in villages. The work was completed in September 1896. Instead of signing with suitably glorifying text, a sergeant Giovanni Tedone wrote "Viva l'Italia" and in Italian language added "Death to the Ethiopian empire." Tedone later in Harar had to confess to Ras Mekonnen that he had done it, but even so he was permitted to be repatriated with the other ex-prisoners.
[Prouty as above, p 176-177]
- 1897 "On coming to the gorge of Hawash /in June 1897/, we found the river had swollen to such an extent that it was practically unfordable, so we crossed it by the iron bridge made by Messrs. Trouillet & Stévenin in 1894. This was put up in order to supersede the wooden bridge, built by M. Ilg some time ago in the same place, as the latter was getting rotten. It was a work of great difficulty, M. Trouillet told us afterwards, getting up the girders from Jibuti, but once the material had arrived, the whole thing had been finished in ten days - not a bad record for two white men and a crowd of unskilled natives. To make matters worse, the King had used for other purposes the cement sent from Europe to build it with, and M. Trouillet had to make his own lime --"
"The result is good, but the bridge would be too weak to stand anything but ordinary pack-animal traffic. For nine months in the year it is blocked at each end by a broad abattis of thorn-bush, - to prevent people from using it when the river is fordable, - but during the rains it is left open. It has a single layer of planking, and it is painted red, white, and blue - I presume owing to the engineers' love for 'la belle France'."
[Count Gleichen, With the mission to Menelik, London 1898 p 274-275]
- 1900s Emperor Menilek is said to have tested the first model for a railway bridge by simply striking the model with his fist (told by Alfred Ilg's widow much later):
"Als der Schweizer Ingenieur eine moderne Brücke über den Auasch-Fluss projektierte, verlangte der König erst ein Modell. Menelik prüfte die Tragfestigkeit des Ilgschen Brückenmodells mit seiner Faust und verweigerte die Bewilligung zum Bau, als diese 'statische Probe' negativ ausfiel." Ilg solved the problem by building a stronger model!

- [H Jenny, Äthiopien ..., Stuttgart 1957 p 52]
- 1905 When the Rosen party of Germans passed at the end of January 1905, being a diplomatic mission for commerce the bridge was opened for them although it was the dry season when it in principle should remain closed.
- [F Rosen, Eine deutsche ..., Leipzig 1907 p 132]
- 1906 The bridge was new when the British traveller Henry Savage Landor passed in January 1906. The bridge had given into the charge of the Oromo tribe Kereyu. "It was from this bridge, where the high volcanic walls were close together, that I obtained the first and last really beautiful view in the way of scenery since I had landed in Abyssinia."
- [A H Savage Landor, vol I 1907 p 48]
- 1930s Steel railway bridge, length 151 m, height over the river 60 m. Axel B. Svensson was there in 1939. There was then an airstrip at some distance. The railway bridge was strongly fortified and guarded, and from there also the road bridge could be covered so it did not have separate guards.
- [A B Svensson, Abessinien ..., Sthlm 1939 p 208]
- 1940s The crossing of the Awash river was forced by the 5th King's African Rifles on 3 April 1941, although the road and rail bridge was by then demolished.
- picts F Rosen, Eine deutsche ..., Leipzig 1907 p 132 view from below; EH Schrenzel, Abessinien ..., Berlin c1925 p 59 railway bridge; Guide book of Ethiopia, AA 1954 p 316 railway bridge rebuilt in a new position after the war in 1936; Economic progress ..., AA 1955 p 53,55 bridge in January 1953 before and in July same year after reconstruction /railway bridge moved to new position?/; Eth. Geog. Journal 2(1964) no 1 p 20 bridge sites and river; Eth. Trade Journal 1967 no 1 p 25 railway bridge from one end; Silver Jubilee, A.A. 1966 p 201 railway bridge from below
- Awash bridges - various other**
- pict Eth. Geog. Journal 3(1965) no 1 p 33 highway bridge in Alem Gena wereda south-west of A.A.
- ?? Awash Arba/.. [20]
There is a postmark using spelling AWASHARBA (-2002-).
- HDE.. Awash Dildiy 08/38 [n]
Village near a "shaky" bridge crossing the Awash, not far from Melka Kunture, with a Saturday morning market noted for its spices. [Aubert 1999 p 83]
Awash Gorge. About 500 m behind the station the dusty plain is cut into by the precipitous Awash Gorge, the drama of which is accentuated by a row of low volcanic hills above the opposite cliff. A footpath leads to the base of the gorge and the river. "Although the immediate surrounds have suffered from vigorous goat chomping, there's some interesting looking riverine woodland a kilometre or so back towards the park boundary. Be cautioned, however, that the /wide Awash National Park/ begins about 3 km from Awash, and there's no telling what official attitudes would be if you inadvertently crossed the line." [Bradt 1995(1998)]
The western end of the spectacular gorge, plunging 250 metres to the river, is marked by the Awash Falls, which can vary in intensity from a murky reasonable flow to a raging chocolate-coloured torrent, depending on the rainfall and the activity of the hydroelectric plant at Koka. [Camerapix 1995]
- Awash National Park**
- 1960s The park was set up in 1965? By 1969 the park staff was headed since 3 years by Mr Hay, a professional game warden since 15 years. There was a Peace Corps volunteer Curtis Buer, and a British biologist I.J.H. Robertson.
[Addis Reporter, Feb. 14. 1969 p 17-18]
The female hippo seen in Awash river was popularly named Robi, which is simply the Oromo word for hippo.

- 1980s Around 1982 there was a caravan lodge with swimming pool and mini zoo, the Kereyou Lodge with 42 beds. Manager was Tadesse T. Aregay. There was no telephone but radio communication.
- 1990s The area of the park with fertile soil is inhabited by three nomadic tribes - Afar, Kereyu and Ittu - who divide the territory into three distinct zones.
There is an entrance fee. The tracks leading to Kereyou lodge and to the headquarters are signposted. Near the headquarters there is a museum where a large variety of mammals and birds, typical of the park, are on show. The lodge is near the south-eastern border of the park area. There are some camping sites on the banks of the river Awash. The lodge is part of the governmental chain of Ras Hotels. It offers twenty caravans, each equipped with a double and a single bed and a shower.
[Aubert 1999 p 135-138]
There is arid and semi-arid woodland and some riverine forest. The park was established mainly for the range of larger mammals, but there are also over 400 species of birds, among them six endemics.
The Metehara sugar factory pollutes the Awash river water to some extent. The park authorities do not want people to walk by foot in the park, mainly because of the danger of robbery. [Lonely planet 2000 p 41]
There are hot springs in the park, see Fil Wiha.
In 1997, a park warden was shot and wounded at the Park by the local herdsmen whom he was attempting to apprehend.
[Lonely planet 2000 p 38]
- 2000s The national park has "scattered but visible wildlife, a nice campsite and a rather pathetic group of trailers grandly named the Ras Hotel. -- There is a wonderful balcony restaurant at the Ras Hotel that overlooks the Awash valley. -- Baboons can be a hassle at the campsite."
"But the accommodation is quite basic. There are 3 rows of old trailers, which predictably smell of stale cigarettes and urine, and are rented for only 200 Birr per night to ferengis. I suppose I would feel vaguely guilty writing about this if I hadn't told park officials face to face that I thought their accommodation was awful and overpriced. They have cleaned it up a bit, and lowered the prices, but it still is not a good deal. Apart from camping, the best alternative is to stay in Awash town."
[John Graham in AddisTribune/2001/08/03]
Awash II & III (Koka II)
Awash I, see Koka. Awash II and III are 25 and 27 km downstream from Awash I and were constructed between 1960 and 1972 at a cost of Eth\$ 60 million.
Other figures: The construction of two 20 MVA hydro-electric power stations was a project of Eth\$ 86 million, of which Eth\$ 58 million was a loan from the International Bank to EELPA. Design was made by the German firm Lahmeyer.
Invitation to tender for certain equipment was advertised in May 1964. The Emperor laid the cornerstones of these hydroelectric power stations in late January 1965.
Capacity Awash I = Koka 54,000 kilowatt
 Awash II 32,000 "
 Awash III 32,000 "
- picts Dam and power station of Awash II under construction, Liberation Silver Jubilee, A.A. 1966 p 190-191
- HDG67 Awashi 09°40'/35°28' 2132 m 09/35 [Gz]
HDL92 Awasi 09°54'/38°38' 2199 m 09/38 [AA Gz]
HDL82 Awaso 09°51'/38°39' 2882 m 09/38 [AA Gz]
- awata* (awat'a) (A) give for a common purpose, contribute;
 awet (T) victory, success
- HBT88 **Awata** (Auata) 05°03'/39°07' 05/39 [x WO Mi]
 River in Sidamo, middle course at 05°15'/39°08'

geol. Between Awata and Ganale rivers there is amphibolite schist (Antolini 1958) and granites (described by Ohlschläger in 1958). The granites vary from fine-grained, black and white coloured rocks to coarse-grained. The main contents of the fine-grained rocks are quartz, red feldspar, and dark biotite, while the red granites are composed of quartz, red orthoclase, and in some parts muscovite. There are large pegmatites ten or more metres wide, and there is also graphic granite. The areas between the Awata and Mormora rivers have been worked for gold.

Some mapping in the neighbourhood was done in June-July 1956 by a prospecting group under Danilo A. Jelenc. At that time the entire river valley was covered by very heavy forest. The river indicated thick gold-bearing gravel deposits to 7 km upstream and 10 km downstream of the Kibre Mengist-Shakiso road bridge.

One of the meanders of Awata river was prospected in 1962-1963 and an overall gold content of about 0.4 grams per cubic metre was found. The lower Awata flows on gneisses before its confluence with Mormora river. Gold was not reported from that part. In the drainage basin of Awata river is also a small intervolcanic coal deposit, apparently containing a high percentage of ash. [Mineral 1966]

Awata: Melka Heedi

One of the meanders of the Awata River, Melka Heedi placer, was prospected in 1962 and 1963 with 14 lines 300 m apart and pits 10 m apart. Gold was proved with an overall content of about 0.4 gram per cubic metre. [Mineral 1966]

HE...	Awateho (centre in 1964 of Metemma sub-district)	12/36	[Ad]
JCP04	Awatu, G., MS: 2119 m, sharp peak 1866 m (Auatu, Auata) Gz: 07°17'/41°03' 1374 m	07/41	[+ WO It Gz]
GDE23	Awau (Auau) 08°23'/33°42' 369 m on the border river of Sudan	08/33	[WO Gz]
JCG62	Awaye 06°57'/40°03' 2748 m	06/40	[Gz]
HES68c	Awaza (24 km WNW of Ras Dashen) (mountain) 2636 m	13/38	[x]
HER19	Awaza Maryam (church) 12°48'/37°28'	12/37	[Gz]
JDJ38	Awbare, see Aw Barre		
JDK06	Awben 09°03'/43°06' 1576 m, near map code JDD96	09/43	[Gz]
H....	Awchara (centre in 1964 of Sahla sub-district) <i>awd</i> (A,Geez) circuit, rotation, cycle; threshing floor, etc	13/36	[Ad]
JCE41	Awdamboi (Audamboi) (plain) 05°48'/43°33'	05/43	[+ WO Gu]
JCJ10	Awdo (Audo) (mountain range) 06°10'/41°45' 950 m	06/41	[+ WO 18 Gz]
JBT55	Aweal Tire, see Awal Tirre		
JDJ35	Aweday (Awoday) 09°21'/42°03' 1963 m Distance 513 km from Addis Abeba.	09/42	[Gz]
HED44	Awela (Auela), cf Abela	11/37	[+ Gu]
HCS18	Aweli (Bubisa, Bubissa) (mountain) 07°24'/38°14' 2116/2170 m	07/38	[Gz WO]
??	Awelida (historically recorded) During the campaign of Emperor Susneyos against Lasta he once /in 1632?/ marched to Awelida.	12/39?	[x]
JDS81	Awelwin (Aeluin) (area), see under Aysha	10/42	[+ WO]
HDK11	Aweri 09°10'/37°39' 2097 m	09/37	[AA Gz]
HDG25	Awete 09°15'/35°15' 1525 m	09/35	[Gz]
HED51c	Awger Wasga (Augher Uasga) (church)	11/37	[+ Gu]
JEH95	Awginnale (Auginnale) (area) "--- stony levels ended in a chasm under a great wall of volcanic rock, running in the direction NNW. Behind the latter there rose another similar wall, and behind that yet another, each taller than the one in front. They looked like the threefold cyclopean fortifications of a gigantic city. Their visible face was perhaps ten miles in length, and	12/41	[Ne]

where they came to an end further mountainous features rose and continued in the same direction until they were lost to sight in the distance. This series of natural ramparts was called the Auginnale."

[Nesbitt 1934(1955)]

Aw, an ethnic group in the west, numbering about 50,000 according to Levinson in 1998.

HFE19	Awiaro (Aw'i'aro, Micael Alassa, Enda Micael Alaesa)	13/39	[Gz WO Gu]
	13°43'/39°16' 2435/2755 m, at church 2380 m		
HEM80	Awikushla (Awik'ushla)	12°30'/39°22'	2918 m
HDT67	Awirt	10°34'/39°07'	2272 m
HDU01	Awit	09°58'/39°28'	2213 m
HEM50	Awka Kidane Mihret (church)	12°14'/39°25'	
JDL30	Awkelef	09°22'/43°30'	1450 m
	<i>awl</i> (Som) kinds of gazelle, <i>Gazella</i> spp., such as soemmering and Grant's gazelle		
JDE32	Awl Kuddal (Aul Cuddal) (area)	08/43	[+ WO]
	<i>awli</i> (T) damp, dew		
HEK35	Awlida (Aulida) (mission)	12°03'/37°58'	
HEM81	Awlii Gara (Awli'i G.)	12°32'/39°30'	2423 m
	near Korem		
HEU20	Awlowa	12°54'/39°21'	1938 m
JEA39	Awna (Auna) (area)	11/40	[+ WO]
JDJ45	Awnigus, see Aw Nigus		
HCM41	Awo (Auo) (area)	06/39	[+ WO Gu]
1930s	Settlement of herdsmen almost hidden in a glade of 2 by 5 kilometres. [Guida 1938]		
HFM02	Awo (Awoketema)	14°29'/39°35'	2588 m
	Awo Ketema (with church Mikael) in Agame awraja		
	Kidus Mikael mission school in 1968 had 42 boys and 19 girls in grades 1-3, with two teachers.		
JDJ35	Awoday, see Aweday		
HDE96	Awoge (Aogue) (area)	08/38	[+ WO]
	<i>awr</i> (Som) male burden camel, (A) large chunk of rock salt		
JCE69	Awr Anduweyn (Aur Anduein)	06/44	[+ WO]
	<i>awra</i> (A) male /animal/, chief, head /of family/;		
	(T) main, foremost;		
	<i>awre</i> (A,T) 1. wild animal, beast; 2. shrub or small tree with large flower-heads, <i>Protea</i> gagedi;		
	<i>awera</i> (Sidamo O) kind of top-storey forest tree, <i>Aningeria adolfi-friederici</i>		
HFC08	Awra (Aora, Aurah)	13°35'/37°20'	2072 m, cf Awura
HFC17	Awra	13°42'/37°17'	1729 m
	<i>awraja</i> , <i>awrajja</i> (A) sub-province, district		
JEP47	Awrali (Aurali) (mountain)	13°06'/41°10'	429 m
	awreli gamarri: <i>gamaari</i> (Som) extinguish, put out a fire		
JEC71	Awreli Gamarri (Aureli Gamarri), see Gemeri		
HBM24	Awrgodan (mountain)	03°53'/39°45'	948 m
	awria azen: <i>azen</i> (A) gloom, pain		
HEK81	Awria Azen (Amba Auria Azen, Aurema, Aureme)	12°30'/37°35'	2591/2798 m
HFF73	Awrimo (mountain)	14°16'/39°43'	2706 m
	aws gududley: <i>guduud</i> (Som) red, reddish-brown, brown		
JDL21	Aws Gududley (Aus Gududlei) (area)	09/43	[+ WO]

- HFC26 **Awsa** (Awssa, Aussa) 13/37 [+ WO]
- 1570s After a revolt when 'Uthman's general defeated and killed Jibril, 'Uthman was in Awsa. He conquered the militia left in Harar and was elected sultan in 1569, being the first of these *amirs* to take that title.
A revolt leader Talha was deposed in 1571. The family of 'Uthman was brought back to power. It was his grandson, Muhammad IV, whom the Bahr Nagash invited in 1572/73 to join the coalition against the Negus. The call to arms for a *jihad* against the Christians was immediately popular. Muhammad took considerable pains over the reorganization of his army and went out to meet the Abyssinians in 1577. After a hard-fought battle on the river Webi he was defeated and executed together with the flower of the Hararian nobility, and Harar as a military power was extinguished for ever.
[J S Trimmingham, Islam in Ethiopia, 1952 p 96]
Imam Muhammad Jasa transferred the seat of the sultanate in 1577 from Harar to the oasis of Awsa which was situated in the middle of the scorching Dankali desert and which he thought would be less accessible to Oromo raids.
- 1580s "Thus begins the miserable history of the Imamate of Aussa. It did not prove to be secure from the Galla who raided it continually, and in 1583 the Warra Daya killed Muhammad Jasa. -- during the next five years there was a succession of eight sultans. -- Aussa degenerated to a barbaric state controlled by the nomadic 'Afar, and its dynasty finally disappeared sometime after 1672. Nomadism had completely reclaimed the once powerful Muslim kingdom."
[Trimingham, Islam in Ethiopia, 1952 p 96-97]
- 1600s The missionaries Francesco Machado and Bernardo Pereyra were killed there in 1624. Harar became independent of the Imamate of Awsa in 1647.
- 1700s At some time in the beginning of the 1700s, the Mudaito tribe of the Asaimara group overran the fertile valley of Awsa in the heart of the Afar country, and drove out the dynasty of Harari Imams which had come to the area in 1577.
(Fitawrari Yayo, who in the 1960s was the highest ranking Afar next to the Sultan of Awsa, told historian Abir that the last of the Harari Imams was Imam Salman, before him Imam Ali, and before him Imam Omar, the family of which came from Arabia /?/) Kedafu became the first Sultan of the Afar dynasty of Awsa and ruled for 15 years (according to Yayo). His son Kedafu Muhammad ruled about 30 years, his grandson Ijdahis about 22 years, his great-grandson Ijdahis Muhammad one year only, and his second great-grandson Anfari about 60 years until he died in 1862.
Some merchants settled in Awsa and traded with the highlands. Towards the end of the 1700s it seems that the Mudaito sultanate of Awsa was past its peak. About 1780-90 (according to Krapf) the Debene-Wema, the strongest tribes among the southern Adoimara, reinforced by a few hundred Yemeni matchlockmen obtained from Zeila, made a surprise attack on Awsa. Imam Ijdahis managed to wipe out the Yemeni force and drive away the Adoimara.
[Abir 1968 p 23-24]
- 1800s When the very young Anfari came to power at the beginning of the 1800s, Awsa was plunged into a period of anarchy and instability. The Wema took advantage of the situation and probably around 1810 they sacked Awsa and forced the Mudaito Sultan to share his authority with an Adoimara chief. The Wema victory enforced the claims of the Adoimara to a share in the salt of the Lake Assal.
A more direct trade route from Tajura to Yifat in Shewa completely by-passed Awsa. This caused the Mudaito tribes to lose much of the income which they had derived from the caravans trading with the highlands.
(Krapf and Harris, both writing in the 1840s, say that the Yemeni force was wiped out by Yusuf Ali bin Ijdahis, but Fitawrari Yayo and Afar elders in the 1960s completely denied that Yusuf Ali had existed.)
(Trimingham wrote much later concerning this time that the petty oasis Sultanate of Awsa could hardly maintain its existence amongst the independent Afar tribes surrounding it.)
The inhabitants of Awsa were immigrants from many places. The groups kept their

identity and there were many 'communities' having a sheikh of their own also in the 1960s, such as Sharifa, Kabirto, Saido, Harara.

On the coast, Awsa traded especially with Tajura and its neighbouring localities.

[Abir 1968 p 24-26]

1870s Ras Birru and Werner Munzinger went to Egypt, and returned together at the head of one of the expeditions that invaded the Horn of Africa in September 1875. They perished when their force was attacked and almost annihilated on the way through Awsa to Shewa.

[Acta aethiopica III p 177]

The Sultan of Awsa was in alliance with the Emperor, and the attack took place at the shores of lake Adobada on the Awash.

"Munzinger's expedition, ordered to cross the hinterland of Tadjoura and contact Shewa, failed disastrously on 14 November 1875, when he and one-third of his men lost their lives in a trap sprung by the Afar of Awsa, who fought to retain mastery over key trading routes."

[Marcus 1994 p 74]

On 16 June 1876 Menilek wrote to the British resident in Aden: "The Egyptian army has come to Tigray. And at the same time Zeyla, Awsa, and all the Adal and Harerge have also fallen into their hands."

[Acta aethiopica III p 246]

1880s The Sultan of Awsa did not regard himself as subject to Menilek and made separate treaties with the Italians in 1883 and 1888.

[M Perham 1948 p 341-342]

1890s "Awsa, being protected by deserts, was comparatively free from raids from the highlands and the Abyssinian power left it alone until the time of Menelik when, as a result of its sultan having formed treaties with the Italians, it was invaded in 1895 by a Shoan army and forced to pay tribute."

[Trimingham p 172]

1920s Nesbitt visited and reported that the Sultan of Awsa was remote from any control and lived in independence and ruled despotically.

"The sultanate of Awsa exercises a vague kind of authority over the southern regions."

[J S Trimingham 1952]

"The silver baton of the Sultan of Awsa is regarded as a magical object in which something of the chief himself is enshrined which is confided to envoys on special missions." [Trimingham p 262]

1938 Patriots under Bahita Asrat freed the environs of Awsa around January 1938.

"It was destined later on to be the centre for refugees and a highway for Patriots."

[Ethiopia Observer vol XII 1969 no 2 p 88]

1940s "Lord Rennell mentions the good behaviour of the Afar and the co-operation of the Sultan of Aussa with the British Military Administration."

"After the region went back to Ethiopia things must have deteriorated, for /early/ in 1944 an Ethiopian expedition was sent against Aussa on the grounds of the insecurity of the trade-routes and its sultan captured and brought to Addis Ababa. He died /shortly afterwards/ whilst in captivity and one of his relations was made sultan."

[Trimingham p 172]

"From Sardo, I knew, it was possible to reach the borders of Aussa by lorry. -- So we sought out the Sultan's representative, a wild and woolly-haired warrior like the rest, and had a talk with him through my 'tame' Danakil interpreter. He said that only those who took one of the Sultan's men from Sardo with them could visit Aussa. Then would he supply a man to come with us? Oh no, that was quite impossible. I showed him my letter of introduction to the Sultan. No, that made no difference. Evidently he had instructions to keep visitors away. So I inquired elsewhere about the track into Aussa, which leaves the main road east of Sardo, and decided to follow it out on our return from Assab --"

[D Buxton, Travels in Ethiopia, London (1949)1957 p 144-145]

"As for the 'Afar, they also are nomads -- but with no conception of 'Afar unity at all.

Even Abyssinian aggression could not unite the mutually hostile tribes. The one sedentary

and permanently settled region is Aussa which has been able to maintain itself as a small independent principality."

[J S Trimmingham, Islam in Ethiopia, 1952 p 280-281]

- 1960s George Clovis Savard in February-September 1963 made field work in Awsa for a research project on the structure of Afar society.
- 1990s "Created in 1975, the Afar Liberation Front (ALF) is today composed exclusively of the sultan of Awsa, Ali Mirah's supporters. Weakened by extensive desertion, the group is led by two of Ali Mirah's sons, Habib and Hanfare. Saudi Arabia has recently cut aid it allowed the ALF."
[Indian Ocean Newsletter, 14 April 1990]
- text E. Cerulli *in* Rendiconti della Reale Accademia dei Lincei (Roma) ser.6, vol.4 (1931) p 78 /chronicle of Aussa/;
W. Thesiger, The Awash River and the Aussa Sultanate, *in* Geographical Journal, vol 85, 1935;
L. Bondestam, Den dömnda dalen, (Sweden) 1974 p 104-113.
- picts D Buxton, Travels ..., London 1949(1957) p 128-129[7]
stony plain with tombs of heaped stones, ditto [10] large hut of a late sultan of Awsa.
- JEB79 **Awsa awraja** (Awussa ..) 11°30'/41°30' 11/40 [Gz x Ad]
(centre -1959-1964- = Bati, in 1980 = Asaita) (-1959-1987-)
Kenyazmach Girma Sibhat was Governor in 1965.
Around 1968 the irrigated area was about 11,000 hectares.
- text W Thesiger, The Awash River and the Aussa Sultanate, *in* Geographical Journal, vol 85, London 1935 pp 1-23
(Wilfred Thesiger was among the few early travellers from abroad to visit and write about this area)
- HDS93 Awsa Iyesus (Ausa Jesus) 10°49'/37°49' 2982 m 10/37 [+ WO Gz]
JEB78 Awsa sub-district? (-1997-) 11/41 [n]
JEB78 Awsa wereda (Awussa ..) 11/41 [+ Ad]
(centre in 1964 = Asaita)
- HEU74 Awseba (Auseba, Anseba) 13°19'/39°46' 1571 m 13/39 [+ Gz]
HEU82 Awseba (Auseba, Auzeba, Anseba) 13°23'/39°34' 2235 m, see Akeseba 13/39 [LM WO Gu It]
The Awseba market had trade in ivory in the 1800s.
On 14 February 1936 the Divisione Sabauda was ordered to advance to Anseba, which they occupied without encountering much resistance.
[P Gentison, La conquista ..., Milano 1937 p 46-47]
- JEA27 Awsinum (Aussinum) (area) 11/40 [+ WO]
JEB61 Awsu Niyum (Aussu Nium) (waterhole) 11/40 [+ WO]
- awu* (O) at this/that time
- JDK48 Awu Bere 09°27'/43°18' 1605 m 09/43 [Gz]
JDK68 Awubere 09°38'/43°14' 1590 m 09/43 [Gz]
near the border of Somalia
- HFF35 Awudo 13°52'/39°52' 1487 m, near Atsbi 13/39 [Gz]
HF... Awuger sub-district (centre in 1964 = Arateiti) 14/39? [Ad]
H... Awuja Giyorgis 10/37 [+ Ad]
(centre in 1964 of Hulet Eju Enessie sub-district)
- ?? Awuli Tsero wereda & sub-district ../.. [Ad]
(centre in 1964 = Mai Alekti), in the Adigrat region
- HEJ99c Awura (village), see under Gondar 12/37 [n]
?? Awus Gedai ../.. [Ch]
small volcanic cone, see under Gurami
awusa, awusaa (O) /ceremonial/ beverage of chat and honey

--	Awusa, see Awasa		
--	Awussa, see Awsa		
	<i>awza</i> (A) chat, <i>Catha edulis</i>		
HFF22	Awza (Auza), see under Wikro	13/39	[+ WO]
HFE51	Awzena 14°03'/38°35' 1961 m	14/38	[Gz]
HFE63	Axum (MS: Axum awraja), see Aksum		
	aya: <i>ayya</i> (A) title of respect for an elderly /male/ person; <i>ayye</i> (A) to see		
GDF95	Aya (Aia, G.) (hill)	08/34	[+ WO]
HD...	Aya Plain at the confluence of Komto and Kobara rivers/streams. Some gold has been found there. [Mineral 1966]	09/36	[Mi]
HEU02	Aya (Aia) 12°42'/39°42' 1564 m Coordinates would give map code HEU03	12/39	[+ It Gz]
HEU23	Aya (Aia) (pass), see Agudo		
JDA74	Aya (Aia) (area)	08/40	[+ WO]
KCP99	Aya Bentih (Aia Benti) 08°04'/46°34' 626 m (with waterhole)	08/46	[x WO Gz]
HDU15	Aya Ber (Ayaber) (ctr in 1964 of Tabor sub-district) Altitude about 2800 m. During the occupation the Italians had a military post there because of its strategic and topographic situation.	10/39	[+ Ad]
HBS71	Ayaba (Aiaba) (mountain), see under Jarso	05/37	[+ WO]
JBG89	Ayadega (Aiadegga) 04°22'/40°39' 600 m	04/40	[Gz WO]
??	Ayafruba (locality in Menz)	../..	[x]
HDE53	Ayage (village north of Awash)	08/38	[x]
JDH44	Ayage (Aiaghe) (area) 2044 m	09/41	[+ WO]
JDH33	Ayagi (Aiaghi) (area), see under Afdem	09/41	[+ WO]
HDF42	Ayale 08°33'/39°35' 1348 m	08/39	[Gz]
JDC63	Ayalecha (Aialeccia) (area) 1770 m	08/41	[+ WO]
JBN06	Ayamacho (Aiamaccio, Aiaimaccio) 04°32'/40°23' 968 m ayana: <i>ayyaana</i> (O) 1. religious holiday; 2. chance; 3. divinity, nature spirit, God's creativity in anything	04/40	[+ WO Gz]
HDJ60	Ayana MS: 09°40'/36°40' 2050 m (centre in 1964 of Gida Ayana sub-district)	09/36	[MS Ad x]
HDJ90	Ayana 09°53'/36°37' 2048 m	09/36	[Gz]
HDR03c	Ayana <i>ayat</i> (A) grandfather, grandmother; (T) spring	09/36	[x]
HDL75	Ayat (with church Maryam) 09°43'/38°56' 2184 m see under Debre Libanos	09/38	[AA Gz]
HFB29	Ayaye (Ayayei, Aiaie) 13°50'/36°32' 643 m	13/36	[+ x WO Gz]
HFC21	Ayaye (Aiaie) 13°46'/36°43' 706 m	13/36	[+ WO Gz]
	<i>ayb</i> , <i>ayib</i> (A) cottage cheese, curds		
HDM.?	Ayb Amba (with church Maryam) in Bulga/Kasim wereda	09/39?	[x]
HDM.?	Ayb Amba (with church Silase) in Bulga/Kasim wereda	09/39?	[x]
??	Ayba (which one?:)	../..	[x]
1590s	"By 1590, under constant pressure from the Barentu, Sarsa Dengel's court at Gubay was itself unsafe. As a result, he was forced to change his court to Ayba. By then he had abandoned his attempts to baptize the pagans and commenced a new policy of slave raids		

- against them."
[Mohammed 1994]
- HEK90 **Ayba**, about 11 km east of Gondar 12/37 [20]
One of the occasional imperial residences before Gondar became a more permanent capital. Emperor Susneyos used to spend the rainy seasons there until he moved to Denqez in 1619.
[S Munro-Hay 2002 p 82, 173]
- HEU22 Ayba (Aiba, Boota) 12°53'/39°34' 2874 m 12/39 [Gz 18 Gu]
(river, British camp in 1868) pass 12°54'/39°39' 2780 m
- HFF22 Ayba (Aiba) (area) 13/39 [+ x]
- HFF41 Ayba Abune Gebre Menfes K'idus (church) 13/39 [Gz]
13°59'/39°30', near Hawzen
- HFF41 Ayba Kidane Mihret (church) 13°57'/39°28' 13/39 [Gz]
aybah (Som) the supreme being
- HCG87 Aybara (Aibara), cf Aybera 07/35 [+ WO]
- HEK63 Aybashi (Aibasci) 12/37 [+ WO]
- HC..? Aybera, village in the Sheko wereda 06/35? [n]
There live among others a number of the Nayi (Nao) people who speak a language of their own. (They fled to Aybera because of armed conflicts in 1976-1977?)
- JDJ47 Aybera (mountain) 09°29'/42°14' 2780 m 09/42 [Gz]
- HEU.. Aybeto 13/40 [n]
In late November 1935 Ras Kassa ordered *Wagshum* Dejazmach Haylu Kebede to be transferred to Aybeto in Wajerat.
- HEJ44 Aybga 12°10'/37°00' 1851 m 12/37 [Gz]
- HEJ44 Aybga (Godscia, Goggia, Gogia) 12/37 [Gz WO]
12°10'/37°01' 1828 m, WO has map code HEJ34
- JDH85 Aydora 09°51'/41°13' 769 m 09/41 [Gz]
- JDH97 Aydora (Aydera, Jaedorra) 09°51'/41°22' 736 m 09/41 [Gz Ad LM WO]
(with mosque; sub-district & its centre in 1964)
Coordinates would give map code JDH87
- HDL58 Ayeda 09°31'/39°10' 2687 m 09/39 [Gz]
- HF... Ayega (in Agame awraja) 14/39? [Ad]
Kidus Mikael mission school was closed by 1968.
- ayele* (ayyälä) (A) predominate, be overwhelming;
ayele gebeya (A) main market
- HDJ38 Ayele Gebeya 09°23'/37°23' 2224 m 09/37 [Gz]
ayelu (A) the dominating one?
- JDP10 **Ayelu** (Gebel Aielu, Jebel Aiullo) 10/40 [Gz Ne WO Ha]
(Agelu, Azelo, Azelu) (isolated volcanic mountain)
10°05'/40°42' 1791/2010 m
A huge volcanic cone with a perfectly preserved crater. [Mohr]
The southern Afar localize a spirit on Mount Ayelu. On its summit is a rectangular walled enclosure which they visit on pilgrimage after the rains, sacrifice sheep, and pray for the fertility of their animals and success in war.
[Trimingham, Islam in Ethiopia, 1952 p 259]
"We --- came to the foot of Mount Ayelu. It rose, an imposing cone-shaped mass, from the level plain. The absolute dearth of vegetation on that volcanic massif was a sign of what lay before us if we left the close proximity of the river."
[Nesbitt 1934(1955)]
- 1940s "The great mountain, Ayelu, landmark of southern Danakil, and a familiar sight from all the desert borders, towered right above us in Bahadu. I had always hoped to climb it, and did so in the course of our stay with one of my American friends. On the whole, it proved less attractive on close acquaintance than as a distant, shapely peak --
It took us most of five hours to reach the top, slowed down as we were by the loose and

treacherous volcanic rock, which gave no foothold. There was plenty of dry grass on the upper slopes, which increased the labour of walking by hiding the loose stones. It appeared that during the rains the whole mountain to the very top is occupied, for there were rough stone enclosures everywhere. The grazing must be excellent at that time of the year, but during the dry season there is apparently no water accessible to man on the mountain. -- We did meet animals - zebra and oryx on the lower slopes, and some small antelopes right on top of the mountain. -- There is a belief, perhaps legendary, that Christian hermits once lived on the mountain. If so, they must have found some permanent water. But I had no chance to search for their traces.

A few hundred feet below the summit we came unexpectedly to a little plateau, with trees and dense vegetation. -- From here /upwards/ the final climb was exceedingly steep and arduous. On the summit itself we found the rectangular space, marked out with stones, which was described by Thesiger (Geographical Journal, vol.85). It was supposed to be the scene of annual sacrifices, but I could not find out for certain if it was still in use. The view from Ayelu was chiefly remarkable for certain volcanic formations clearly displayed on the plain below."

[D Buxton, Travels in Ethiopia, London (1949) 1957 p 153-155]

HE...	Ayena Bugera (in Lasta awraja), cf Ayna Ayna Bugna primary school in 1968 had 37 boys and 14 girls in grades 1-5, with two teachers.	12/39?	[Ad]
HEE28	Ayer 11°14'/39°07' 2882 m	11/39	[Gz]
HEE37	Ayer 11°08'/39°08' 2973 m	11/39	[Gz]
HEE47	Ayer 11°15'/39°05' 2833 m	11/39	[Gz]
HFF63	Ayfelah (Ayfela) 14°07'/39°38' 2792 m (centre in 1964 of Senafe sub-district)	14/39	[Gz Ad]
??	Ayfers (Ayfors) (shortened name), see Ayn Feres		
HFF81	Aygoaba Hawaryat (church) 14°20'/39°30'	14/39	[Gz]
H...	Aygoila sub-district (centre in 1964 = Angoila)	14/38	[Ad]
HDM23	Ayguwar (Aiguar), see under Sidisto <i>ayha</i> (A) flood, deluge; <i>ayhe</i> , <i>ayhi</i> (T) flood, torrent	09/39	[+ WO]
HEK66	Ayha (Aiha) 12°21'/38°05' 1911 m ayha mackarar: <i>makara</i> (O) harvest	12/38	[+ WO Gz]
JDS30	Ayha Mackarar (Aiha Maccarar, M.) (area) <i>ayi</i> , <i>ayii</i> (O) expression of loss or sorrow	10/42	[+ WO]
HEU20	Ayi 12°51'/39°24' 2252 m (sub-district & its centre in 1964)	12/39	[Ad Gz]
H...	Ayi sub-district (centre in 1964 = Kelecha) in Jemjem <i>ayib</i> (A) cottage cheese, curds	../..	[Ad]
HEK07	Ayib Beinkib (A. Be'ink'ib) 11°51'/38°12' 2724 m	11/38	[Gz]
HFF32	Ayiba Gemad sub-district (centre in 1964 = Abraha Atsbeha)	13/39	[Ad]
HDG06c	Ayira, see Aira		
HDG18	Ayira Guliso sub-district (centre in 1964 = Guliso) (-1964-1997-)	09/35	[Ad]
HDG18	Ayira Guliso wereda	09/35	[x]
text	Gutema Imana, A historical survey of land tenure system in Aira-Gulisso Warada, Central Wallaga (1880 to 1935), BA thesis at A.A. University, 1987.		
JDS80	Ayisha, see Aysha		
HDT89	Ayit 10°45'/39°16' 2749 m	10/39	[Gz]
HDT98	Ayit Gora 10°48'/39°14' 3264 m	10/39	[Gz]
HFC86	Ayjiri (Aigiri) (area)	14/37	[+ WO]
??	Ayjubay	../..	[18]

Plowden stated in 1854 that the Nāgadras (chief of trade) of Ayjubay was one of only six officials with that title in northern Ethiopia.

	<i>aykel</i> (aykäl) (A) kind of bracelet or necklace		
HEJ84	Aykel 12°31'/37°05' 2040 m	12/37	[Gz]
HEJ85	Aykel (Ayekel, Ayikel) Gz: 12°33'/37°04' 2146 m; MS: 12°30'/37°00' (with sub-post office, centre -1956-1980- of Chilga awraja) cf Seraba and Teber in the neighbourhood. Distance 681 km from Addis Abeba. Sub-province Governor of Chilga awraja in 1959 was Dejazmach Araya Gebre Medhin.	12/37	[MS Po x Gz]
1960s	Population 1,621 as counted in 1967. The primary school in 1968 had 127 boys and 83 girls in grades 1-4, with 3 teachers. An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971] The post canceller used spelling AYKEL around 1973.		
1990s	Desta Tito was high school teacher there in the early 1990s. Graham Hancock in the 1990s was investigating about traditional beliefs and as a side line also contacted a kind of priest for the Qemants. "As we drove into Aykel we were met by a group of local Party officials who told us that Wambar Muluna Marsha had arrived some time ago and was waiting for us." "The Wambar, as I had expected, was an elderly man. He had evidently dressed up for this occasion since he was wearing a white turban, white ceremonial robes and a fine black cape. -- 'Our religion', he said, 'has become a thing of the past. Almost nobody practises it today. The Qemant are now Christians.' -- 'I am the Wambar. I still follow the old ways. -- The sacred groves are still tended ... The sacrifices are still made.'" " "He had told me during our interview that there was a <i>qole</i> site on the outskirts of Aykel where I might see a tree believed to be the residence of a powerful spirit. I did go to look at this tree, which turned out to be a huge, spreading acacia. It stood to the west of the village on a spur of high ground -- " "Gnarled and massive, the acacia was so ancient that it would have been easy to believe that it had stood here for hundreds and perhaps even for thousands of years. Inside the walled enclosure that surrounded it, laid out upon the ground, were various offerings - a jar of oil, a heap of millet, small piles of roasted coffee beans, and a trussed chicken awaiting sacrifice." "What multiplied this other-worldly effect, however - and what made this Qemant <i>qole</i> site so different from any other place of worship I had ever come across in my travels - was the fact that every branch of the tree to a height of about six feet off the ground had been festooned with woven strips of vari-coloured cloth. -- And I remember thinking that if I could only understand that message, then many hidden things might be revealed." [G Hancock, The sign and the seal, New York 1992 p 243-247]		
HE...	Aykel sub-district (centre in 1964 = Geldba)	12/37?	[Ad]
HDT50	Aykolba (Ayk'olba, Ayqolba, Scita, Shita) 10°26'/38°25' 2276 m, near HDS59	10/38	[Gz q]
HFD82	Aykulita (Aiculita) (mountain) 14°21'/37°46' 1078 m	14/37	[+ WO Gz]
HCD34	Aykuri (Aicuri) 05°46'/37°53' 2137 m	05/37	[+ WO Gz]
JEB85	Ayl (Ail)	11/41	[+ WO]
??	Aylo (visiting postman under Jimma)	../..	[Po]
HET16	Aymbera (Aimbera, Abera)	13/39	[LM WO Gu]

Aymellel, traditionally a northern Gurage area, formerly also
name for the language Soddo

- H.... **Aymellel** (Aymälläl, Aymallal, Aimellele, Alamalé) 08/.. [Pa 18 20]
 1330s "The area inhabited by the Guragés, which was doubtless considerably larger than at present, seems to have come under the sovereignty of the Ethiopian empire in early medieval times. Some oral traditions claim that this occurred during the reign of 'Amdä Seyon or shortly afterwards. One of the imperial commanders, a certain Azmach Säbhat from the town of Gura'é in Akälä Guzay, is supposed to have settled at Aymälläl in northern Guragéland." [Pankhurst 1997 p 75]
 1400s "One of the first emperors to visit /Guragéland/ was Bä'edä Maryam, who made his way to Aymälläl." [Pankhurst 1997]
 1800s Sahle Selassie of Shewa established fortified trading posts as far south as Aymellel in Gurageland.
 A map of 1843 in a book by Harris shows Aimellele south of the Awash river. Captain Harris mentions from hearsay that Aymellel was a frontier village between the Soddo and the Gurage and a point of contact with Shewa.
 [Harris vol III, London 1844 p 312]
 1900s Around 1930 the Aymellel people were listed as being Christian.
 text Bahru Zewde, The Aymallal Gurage in the nineteenth century: a political history, *in* Transafrican Journal of History II, 2(1972)
- ?? Aymero sub-district (centre in 1964 = Bole) 07/40? [Ad]
 HES23 Aymesheb (Aimesceb) 12/37 [+ WO]
 HDU72 Aymetir 10°37'/39°33' 2789 m 10/39 [Gz]
 HEB32 Aymika (Aimica) 11/35 [+ WO]
 HEB40 Aymulu (Aimulu) (area) 11/35 [+ WO]
- ayn* (A) 1. eye; 2. spring; *ayni* (T) eye/s/
ayn alem (A) land with springs?
 ?? Ayn Alem 13°27'/39°29' 2219 m 13/39 [x Gz]
 south-west of Kwiha
 HEL17 Ayn Amba Giyorgis (Ayin .., Ayn Aba ..) (church) 11/39 [Gz]
 11°51'/39°06', cf Aynamba
ayn feres (ayn färäs) (A) eye/spring of the horse
 ?? **Ayn Feres** ('Ayn Färäs, 'Ayfärs, Ayfers, Ayfors) ../.. [Pa x]
 (Afras) (historically recorded)
- 1440s "Emperor Zär'a Ya'qob's rule in Adäl was challenged, in 1445, by Sultan Bädlay ibn Sä'd ad-Din -- Zär'a Ya'qob moved rapidly forwards, and routed some of /Bädlay's/ army. One of the Emperor's soldiers shot an arrow at the Adäl leader's face, but the latter broke it with his hand, and advanced towards Zär'a Ya'qob in an attempt to seize him. This act of bravado was, however, his undoing, for the monarch struck him in the neck with his spear, and cut his throat. The Adäl soldiers thereupon took flight. They were pursued by the Emperor's men, who killed many of them with their spears and swords, and hurled others down precipices. This battle occurred at a place called 'Ayn Färäs, literally the Eye, or Spring, of the Horse, which was abbreviated as 'Ayfärs." [Pankhurst 1997 p 117]
 In this place governor Mehmud of Hadiyya, father-in-law of Zara Yaqob, was told to wait until he was summoned to help the king in his war against governor Arwe Badly of Dewero.
 [Haile Bubbano Arificio 1970]
- 1530s Imam Ahmed "the left-handed" achieved a victory over Lebne Dengel's army in February 1531 in Ifat. Not long after this he attacked the Emperor's men at Ayn Feres, where he defeated them decisively on 31 March. The Emperor's commander Bitwedded Eslamo was killed in the battle.
 [Pankhurst 1997]
- ?? Ayn Incheto (Ain Inceto) 14/38? [+ x]
 The hunters Maydon and Blaine passed there in early 1923 on their way to Simen.

"Close to the brink of the descent /from the north/ to the Takkazze river is a small village and customs post called Ain Inceto. The post is well situated, commanding as it does the only possible route into the valley. Here our caravan was delayed, with much shouting and confusion, while we were presenting our permit. A long string of two hundred mules, ponies and donkeys passed us from the south en route for Asmara, laden with hides."

[H C Maydon, Simen, London 1925 p 63]

HEL44 Ayna (Ayina, Aina Jesus, Aine Jesus) 12/38 [Gz Ad WO Gu]
12°09'/38°51' 2543 m

(centre in 1964 of Bugna wereda & of Ayna sub-district)

There was a rebellion in Lasta in the 1600s in the time of Susneyos. He divided his army into two parts. The one which included the Emperor's own soldiers and was led by Zä-Krestos and Zä-Maryam took a higher route through the mountains. This unit fought its way to Ayna where it devastated the country of the rebels and burnt down their houses. Later Zä-Maryam's forces were ambushed and routed. The peasants then turned against Keflä Maryam's men but were defeated and their amba was captured.

[7th Int. Conf. of Ethiopian Studies, 1984 p 215]

Ayna Mela, an Ado Mara tribe in the lower Golima valley

JEG97 Ayna Mela (Aina Mela) (area) 12/40 [+ WO]

aynamba: *ayn amba* (A) eye/spring mountain? *aynamma* (A) beautiful

HCG67 Aynamba (Ayn'amba, Ainamba) 06°53'/35°28' 06/35 [LM Ad WO Gz]
(sub-district & its centre in 1964) 1488 m, cf Ayn Amba

?? **Aynamba** ../.. [18]

This one a little north of Shewa.

1840s When the Catholic missionray Guglielmo Massaia tried to reach Shewa from the north in October 1848, he thought it wise to visit Birru Lubo at his seat in Aynamba as his territory was the last before the border of Shewa. Birru Lubo was a maternal uncle of Ras Ali. The Catholics were not well received. Birru sat behind a curtain so that he could say that he had not seen any Europeans. However, he sent them a good dinner and provided them with a guide for the two days' journey to Shewa.

The guide said, 'Did you see the men at the court with very large turbans? They are Christian priests who have become Moslems. If you have anything to fear from anyone, it is from these priests.'

After the two days' journey and after having crossed a river so that they were inside Shewa, Massaia's group was caught by guards from the territory they had just left. It took four days to arrive in Aynamba again. They were told by Birru Lubo that Ras Ali had sent an order to Tikku Birille to prevent the European group from entering Shewa.

They were sent further back and escorted by many soldiers, like a small army, because there was more or less war in the area.

[G Massaja, Mes trente-cinq années .., Paris, vol.I (orig. Italian ed. 1885) p 192-197]

?? Ayni ../.. [n]

In the late 1600s Ayni was a town on the frontier of Menz and Ifat, thus on the periphery of Shewan authority but not far from Ayyaber where the ruler had his residence.

[Marcus, Menelik II, (1975)1995 p 8]

HFE07 Aynu 13°36'/39°09' 2476 m 13/39 [Gz]
ayoha: *ayyooa* (O) of the chief

HEJ58 Ayoha 12°18'/37°24' 1786 m 12/37 [Gz]

HDG06 Ayra, see Aira

HEJ89 Ayra 12°34'/37°27' 2103 m 12/37 [Gz]

?? Ayra Gulisso, with sub-post office ../.. [Po]

HFC88 Ayreba (Aireba) (mountain) 14°25'/37°17' 800/953 m 14/37 [+ WO Gz]

ayrebam (A) he is good for nothing

JEJ64 Ayredudo (Airedudo) (well) 12°17'/41°56' 12/41 [+ WO Gz]

- JEH14 Ayro Bara (Airo Bara) (area) 11/41 [+ WO]
 JEC11 Ayrori (Airori, Airore, Airorre) (area) 11/41 [+ Gu WO]
 H... Ayseg (sub-district & its centre in 1964) 12/37 [Ad]
 HED72 Ayset Maryam (Aiscet Mariam), see Shame Maryam
- Aysha*, a Moslem female name, from one of the wives of Prophet Muhammed
- JDS80 **Aysha** (Aisha, Ayisha, Aiscia, Ayshia, Aicha) 10/42 [MS Ad WO Gz]
 10°45'/42°37' 759 m, or /42°34' 713 m
 MS coordinates would give map code JDS81.
 Railway station, with landing grounds and sub-post office,
 35 km from Dire Dawa, 40 km to the border, 149 km to Djibouti,
 passenger station between those of Dewele and Lasarat.
 Within a radius of 10 km there are at km
 6E Dugarka (Dugarca) (area)
 8E Mordale (village) 680 m
 10SE Awelwin (Aeluin) (area)
 8S Ferjamarreley (Fergiamarrelei) (area)
 5NW Neskit (Neschit) (area)
- 1920s Kurt Lubinski and his wife arrived by train in January 1927.
 "Auf der Mittagsstation Aicha erwartete den Zug eine Ehrengarde. In Reih und Glied, uniformiert in Khaki, Tropenhut mit der grün-gelb-roten Kokarde der Nationalfarben. Alle waren barfuss. Nur der Offizier hatte seine Hosenenden in ein paar gelbe mächtige Schnürstiefel gezwängt. Seine Leute bewachten unser Abteil während der ersten Mahlzeit im selbständigen Kaiserreich Abessinien. --
 Die Schienen entlang war ein fliegendes Büfett für Eingeborene entstanden. Von hockenden Weibern, von halbnackten Burschen wurden Naturalien feilgehalten: grüne Schimburraschoten, Eier, Kaktusfeigen. Ein paar regelrechte Verkaufsständen waren da. Vier Baumstämme, darüber ein Dach aus Zweigen, grob zurechtgeflochten; hier hockte man nieder und schöpfe in runden Kürbisflaschen helles, gelbes Gerstenbier."
 [K Lubinski, Hochzeitsreise .., Leipzig 1929 p 36]
- 1930s The buffet at Aysha for railway travellers was regarded in the early 1930s to be cheap and quite good, "where many a traveller had his first gazelle steak."
 Circa 1933: "Midi; nous arrivons à Aïcha, au milieu d'une plaine couverte d'herbe sèche -- Nous descendons pour déjeuner au buffet. Repas acceptable où l'on mange régulièrement du macaroni, de la gazelle rôtie et de l'ananas en conserve.
 Un village s'est créé là, habité par des coolies et des négociants arabes. Huttes en pierres sèches sans autre issue qu'une porte basse, couvertes d'un toit plat en terre battue. Une piste amène les caravanes de la partie sud de la province d'Harrar, de Djigdjiga. Beurre indigène, cuir et peaux de chèvres.
 Une foule de Somalis grouille autour du wagon de troisième classe; les bouchers Issa promènent au-dessus de leur tête, à bout de bras, des paniers de viande de chèvre rôtie en criant: 'Hilibé, hilibé!' (la viande, la viande). C'est le buffet indigène.
 Un vieil Arabe à la barbe rougie au henné me reconnaît et m'interpelle -- Il ne m'a pas vu depuis vingt ans -- /il dit:/ je songe à m'en aller bientôt car maintenant presque rien ne vient plus jusqu'ici; tout va directement à Berbera et à Zeïla par la route anglaise. C'est moins cher que le chemin de fer et on évite de payer la taxe de dix pour cent dont sont frappées, à Djibouti, les marchandises en transit.
 [H de Monfreid, Vers les terres ..., Paris 1933 p 74-76]
 Italian *residenza*, post, telegraph, cafeteria.
 Post office of the Italians was opened 9 January 1937.
 Its cancellations read AISCIA * HARAR.
- 1940s After the liberation the Ethiopian post office was to be opened in 1944.
- 1960s Aysha was a more important customs station than the border station Dewele, but even so the most important cases could be referred to Dire Dawa.
 On a Saturday evening in the second half of March 1961, handgrenades were thrown into

the District Governor's office in Aysha, and shots were fired at a meeting going on inside. District governors Kassaye Makuria of Aysha and Minlikie of Afdem, district chief of police Shewaye, a clerk Mulugeta Alemayehu and a policeman Abete Buta were injured. The two men who committed the act probably escaped to Somalia.

[Eth. Herald 1961-03-31]

Population 1,200 as counted in 1967.

The primary school in 1968 had 52 boys and 30 girls, with 4 teachers.

1970s Post office cancellations around 1974 used spelling AISHA.

1980s In the late 1980s, Aysha was one of eight refugee camps for Somalis established in Ethiopia with support of the UNHCR. These camps together received some 628,000 refugees.

2000s In 2000, with the assistance of UNHCR, 26 refugees and locals were trained in mud brick-making; they then used the bricks to build a production centre as well as houses for themselves.

[UNHCR, Global report 2000]

The Aysha camp started to be emptied in 2005 and was expected to be closed by mid-year. A few people would be moved from Aysha to the Kebri Beyah camp. Those who returned to Somalia sometimes included tree trunks with their removals to be used as timber for building huts where they would make their home.

[AddisTribune 2005/03/18]

Aysha : Mordale (Mordali)

The caravan of the explorer Cecchi and others arrived at Mordali on 26/?/ May 1877.

They came from Zeyla and it was the end of a plain since Ferad about 8 km away. At Mordali there was water and some trees and there were hills around. The caravan stayed there one day extra, and they could shoot a gazelle and a bustard. Temperature fell from 43°C in the day down to 13°C in the night.

[A Cecchi, col I, 1886 p 59]

JDS80 Aysha sub-district? (-1997-) 10/42 [n]

JDS80 Aysha wereda (Ayisha ..) (centre in 1964 = Aysha) 10/42 [+ Ad]

JED10 Ayshadele (Aisciadele) (area) 10/42 [+ WO]

?? **Ayshal** (in Gojjam) ../.. [x]

1850s Site of one of the bloodiest battles of the entire *Zemene Mesafint*, on 29 June 1853. Kasa's warriors routed the cavalry of Ras Ali Alula and forced him to flee. The victory at Ayshal marked the beginning of the reign of Kasa as Tewodros II.

[Prouty 1981]

Around May 1853 Ras Ali moved from Debre Tabor down to the plains of Ayshal "which were particularly suitable for the employment of his unbeatable Galla cavalry".

Dejazmach Kassa, after burning Debre Tabor, followed Ali, and the two armies clashed at Ayshal in one of the bloodiest battles for decades. When Ras Ali understood that Kassa was about to win, he fled and finally stayed with his kinsmen, the Yejju, though the battle had brought to an end the Yejju dynasty of Begemdir. In a way it also brought a close to the 'Era of the Princes'.

[Abir 1968 p 139-140; Bahru Zewde 1991 p 30]

Having once defeated Ras Ali on 12 April, Dejazmach Kasa of Qwara crossed into Gojjam and on 29 June 1853 defeated Ali at Ayshal. Ali saved his life by fleeing to Yejju. In traditional Ethiopian history the battle of Ayshal is often regarded as the end of the *Zemene Mesafint* and the beginning of Tewodros's reign.

[S Rubenson, King of kings .., 1966 p 43]

ayso dunun: *dununfanna* (O) closing the eyes

HCF23 Ayso (Aiso Dunun) (mountain) 05°29'/39°26' 1513 m 05/39 [+ WO Gz]

JEC42 Ayssama (Aissama) (area) 11/41 [+ WO]

HBU.. Aysufti 05/40 [x]

a little more than halfway from Negele to Filtu, with important well

HEL39	Aytala (Ayt'ala) 12°05'/39°15' 3391 m	12/39	[Gz]
	ayti: <i>ayt</i> (ayt') (A) mouse, rat; (T) esquire		
HFE75c	Ayti Udduko (Aiti Udduco)	14/38	[+ Gu]
H....	Aytie (sub-district & its centre in 1964)	08/36	[Ad]
JEH41	Aytima (Aitima) (wells) 12°11'/40°45' 488 m	12/40	[+ WO Gz]
HED54	Aytony (Genta) 11°24'/37°54' 2438 m	11/37	[Gz]
HEM52	Ayu 12°14'/39°35' 1514 m	12/39	[Gz]
	ayu gama: <i>ayyu</i> (A) wealthy or important person; <i>gama</i> (O) 1. across, opposite; 2. militant; <i>gama'</i> (Som) fall asleep; see at Gama; <i>Ayyo</i> , a Somali female name		
JEH19	Ayu Gama (Aiu Gama) (area)	11/41	[+ WO]
JDG73	Ayuha (Aiuha) 09°44'/40°07' 834 m	09/40	[+ WO Gz]
HDF03	Ayule (Aiule)	08/39	[+ WO]
HDJ76	Ayuweni 09°43'/37°11' 2248 m	09/37	[Gz]
HEU11	Aywera 12°48'/39°26' 2226 m	12/39	[Gz]
HEU41	Aywetu (with church Giyorgis) 13°05'/39°30' 2303 m	13/39	[Gz]
??	Ayyaber	../..	[n]
	Nagasi Krestos, the first prince of the modern Shewan dynasty who ruled in the late 1600s, established his residence at Ayyaber near Ayni, which was a town on the frontier between Menz and Ifat. [Marcus, Menelik II, (1975)1995 p 8]		
HDU63	Ayzosh Amora (Kurrie) 10°31'/39°40' 2562 m	10/39	[Gz WO]
	<i>az</i> (A) blight of cereals		
HFD87	Az Daro, see Adi Daro		
HFD78	Az Nebrid, see Adi Nebried		
JDG28	Azabot, see Asebot		
HFE18	Azaf 13°44'/39°12' 2551 m	13/39	[Gz]
HEB46	Azafi 11°17'/36°13' 1186 m	11/36	[WO Gz]
HEK63	Azago	12/37	[WO]
GDU40	Azali	10/34	[WO]
??	Azam ('Aram) (historically recorded area)	../..	[Pa]
	<i>azama</i> (A) bush-pig, <i>Potamochoerus porcus hassama</i> ; <i>azamir</i> (A) kind of tree; <i>azeme</i> (A) to sing; (T) petrify, puzzle		
HCU63	Azama (mountain) 07°49'/39°38' 2439 m	07/39	[WO Gz]
	see under Robi <i>azan</i> (A) sorrow, sadness, grief; <i>azzene</i> (azzänä) (A) mourn, be sad, be sorrowful, have pity		
HDR72	Azana, see Azena		
HEC74	Azana Maryam (centre) 1948 m	11/36	[+ It]
HES53	Azana Maryam (Azana Mariam) (church)	13/37	[+ WO]
HDR81	Azane (area)	10/36	[WO]
	<i>azani</i> (T) muezzin; <i>minch</i> (A) spring, source		
HDL06	Azany Minch 09°04'/38°59' 2418 m	09/38	[AA Gz]
HC...	Azarta (in Fasil awraja)	06/40?	[Ad]
	The primary school in 1968 had 354 boys and 46 girls, with 9 teachers.		
??	Azawr sub-district (Azawir ..) (centre in 1964 = Galay]	11/38?	[Ad n]
HEJ79	Azaye 12°29'/37°29' 2100 m	12/37	[Gz]
HEJ89	Azaza, see Azezo		
HCU62	Azazera 07°49'/39°35' 2227 m, see under Robi	07/39	[WO Gz]
HFF46	Azbi, see Inda Silase		
JDG53	Azboli, see Asboti		

	<i>azeb</i> (A) south-east		
HFF60	Azeba 14°11'/39°23' 2737 m (with church Medhane Alem)	14/39	[Gz]
HFF..	Azeba sub-district (centre in 1964 = Kiat)	14/39	[Ad]
	<i>Azebo</i> , <i>Assab</i> / <i>Raya</i> /, name of a Wello Oromo tribe		
HEU12	Azebo, cf Raya & Azebo awraja Dejazmach Aberra (Abarra) in 1910 was charged with governing Azebo and Damahawi.	12/39	[x]
HFE28c	Azef (mountain)	13/39	[Gu]
JDP10	Azelu, see Ayelu		
	<i>azen</i> (A) gloominess		
HEK81	Azen, see Amba /Auria/ Azen		
HDR72	Azena (Azana) (locality) 10°38'/36°47'	10/36	[Gz Wa]
HDR72	Azena (populated place) 10°40'/36°47' 1783 m	10/36	[Gz]
HDR..	Azena sub-district (centre in 1964 = Ambara Desta) The primary school (in Metekel awraja) in 1968 had 64 boys and 5 girls in grades 1-3, with 2 teachers.	10/36	[Ad]
HDD02	Azer 08°11'/37°46' 1940 m, south-west of Welkite	08/37	[Gz]
HEK36	Azer (Afir) (mountain) 12°05'/38°08' 3166 m	12/38	[WO Gu Gz]
HET35	Azerifa (pass) <i>Azerinet</i> , traditionally a Gurage area	12/38	[WO]
HFE89	Azet 14°20'/39°20' 2159 m south-east of Debre Damo	14/39	[Gz]
HET46c	Azet sub-district (centre in 1964 = Jijika)	13/38	[Ad]
HFF51	Azete Mele	14/39	[Gu]
	<i>Azezo</i> (azäzo), given as a name but not explained as a word in Baeteman's Amharic dictionary 1929		
HEJ89	Azezo (Azozo, Azzozzo, Azazo, Azzezo, Azaza) (with landing ground & post office) (12°33'/37°29'?) Gz gives four separate cases 12°32'/37°26' and 12°33'/37°26' and 12°34'/37°26' and 12°36'/37°27' of which the last would give map code HEJ99 MS coordinates 12°10'/37°20' would give map code HEJ48 which is either incorrect or refers to some place near Gorgora. Distance 726 km from Addis Abeba. Within a radius of 10 km there are at km 6E Jagwi (Giagui) (village) 6E Fenter (Fent'er, Fantar) (village) 2102 m 6SE Farda (village) 2S Enda Teklehaymanot (church) 5SW Aderja (Adergia, Hader Giaha) (large village) 8SW Adi Chirgye (Adi Cirgie) (village) 2NW Damsa Sege (D. Seghe) (village) 4NW Abba Samuel (area) 6NW Karua Maryam (Carua Mariam) 2725 m Concerning the church Genete Iyesus, see separate section below.	12/37	[MS It Gu x]
1600s	Abreham, the 17th abbot of Debre Libanos, took office in 1591. After the attacks of Ahmed Grañ and of Oromo it had become impracticable to run the monastery of Debre Libanos at all. The sacred tabot of Tekle Haymanot was carried to Azezo, where it was installed in a church called Erka Tekle Haymanot. [12th Int. Conf. of Ethiopian Studies, 1994 p 6] In the early 1600s the monks of Debre Libanos, because of the Oromo advance, migrated to Azezo north of Lake Tana. They were nevertheless still regarded as one of the pillars of		

the Orthodox Christian faith and played an important role in Gondar, where they were much involved in controversy on the nature of the Trinity. [Camerapix 1995]

"It seems that Manoel Magro, the man who in 1624 noted that the necessary rock for making strong mortar was present in Ethiopia, was an Indian by origin. His discovery at Azazo permitted the building of strong-walled edifices, which allowed the Gondar style of architecture to develop rapidly and successfully."

[Munro-Hay p 116]

When Fasiledes had driven out the Jesuits beginning in mid-1632, the property was handed over to the monks of Debre Libanos, who made Azezo their home for almost 200 years.

Emperor Iyasu II built another royal residence at Azezo in the form of a large villa with extensive gardens.

Remains of the settlement at Genneta Iyesus were still to be seen in the early 1800s, according to Gobat and Stern. Almost nothing has been published about them since.

Ghiorghis Mellessa reported briefly on the hill-top fortress in the 1960s.

In the 1990s the hill-top residence at Azezo has something of a fairy-tale atmosphere. It is a small and charming fortress, apparently in quite sound condition. It consists of a high, circular stone wall enclosing a courtyard. Within the courtyard, and forming part of the perimeter wall, is a gatehouse and the castle itself, a three-storey construction. The tradition is that it was in the uppermost storey of this castle that Saint Tekle Haymanot's *tabot* was installed by Echege Battru Giyorgis, where it remained until the 1800s, when it was hidden in a nearby cave, and eventually brought back to Debre Libanos. This miniature fortress, complete with gatehouse, towers and domes, constitutes an important but little known part of Ethiopia's national heritage.

The site at Genneta Iyesus seems to have changed little since the 1800s. Sections of the walls of what the local residents believe was the Echege's house are still standing. The palace of Iyasu II referred to by Bruce seems to have completely disappeared, but the foundation of the Genneta Iyesus church can still be seen, as can the remains of the baths at the house of the Echege.

[12th Int. Conf. of Ethiopian Studies, 1994 p 6-14 with 7 photos of what is mentioned]

Azazo Tekla Haymanot church is about 12 km south-southwest of Gondar, near the modern airport. Jerónimo Lobo, who lived in Ethiopia 1625-34, refers to the locality as Ganete Ilhos. Ganeta Iyasus was one of the Jesuit residencies, and another church and a two-storey residence were erected to accommodate them. Manoel de Almeida arrived in 1624 and Afonso Mendez in 1625. After the departure of the Jesuits from Ethiopia, the fief of Azazo was granted to the *echege*, who retained it as a residence from c. 1634 to c. 1902.

The round tin-roofed church of Enda Tekla Haymanot is conspicuous from the main road from Gondar to the airport. The paths leading to it are fenced formidably by prickly pear hedges with eucalyptus trees inside forming a second shade hedge.

The church, according to legend, was built by Emperor Susneyos. His son Fasiladas is supposed to have lived at Azazo for a time before founding Gondar. Major work seems to have been done by Emperor Yohannes I, since his chronicler recorded that in 1673-74 he 'introduced the *tabot* of Our Lady Mary; for the construction of the church of Debra Libanos, of Azazo, had been finished'.

Iyasu II seems to have restored or even rebuilt Azazo, both church and palace. In the reign of Iyoas, in 1760, it was set on fire by lightning, but must have been quickly repaired since Bruce seems to have seen it intact a decade later.

[S Munro-Hay, Ethiopia - the unknown land, (2002)2003 p 165-167]

Azezo was once called Genete Maryam. Emperor Susenyos (1607-1632) here had a park or garden of foreign influence, with plants and trees even from India and Portugal.

Fasilides was first buried at Azezo but his body was later moved to Daga Istifanos.

[Äthiopien 1999 p 269]

1700s

Emperor Iyasu II began a very large and expensive villa at Azaza /Azezo/, with extensive groves or gardens, planted thick with orange and lemon trees, upon the banks of a

beautiful and clear river which divides the palace from the church of Tekle Haymanot. [Mathew, Ethiopia, London 1947 p 79]

Tekle Haymanot church and a palace were built in the time of Iyasu II (1730-1755). The ruins are south of present-day Azezo /but nothing left of the palace?/.

[Äthiopien 1999 p 269]

James Bruce describes the building work of Iyasu II at Azezo. The emperor had begun a very large and expensive villa there "with extensive groves, or gardens, planted thick with orange and lemon trees, upon the banks of a beautiful and clear river, which divides the palace from the church of Tecla Haimanot, a large edifice, which some time before, he had also built and endowed."

Later Bruce noted that "the house itself is going fast to ruin, as the kings of his country have a fixed aversion to houses built by their predecessors." Some ruins and a cistern or pool to the west towards Loza are thought to be the remains of this church or the earlier palace and garden built for Susneyos.

S Munro-Hay (2002)2003 p 167]

Abba Lukyanos of Azezo was a member of the delegation which was sent from Gondar after 1745 to obtain a new Abuna for Ethiopia from Egypt. This mission first became prisoners in Massawa for six months.

[Pankhurst, .. Chronicles 1967 p 126]

1880s In 1888 Azezo and what was left of Gondar was burnt again by the Mahdist army.

[Munro-Hay p 113]

Monks fleeing from Debre Libanos after it was devastated in 1531 brought the tabot of Tekle Haymanot to Azezo near Gondar. This tabot was brought back to Debre Libanos in 1889. [Prouty 1981]

1930s The road Gondar-Azezo 12 km was asphalted in the 1930s. The road Azezo-Gorgora via Cherkos was listed among "*piste mediocri*" and Azezo-Chilga-Metemma 200 km among "*piste difficilissime*".

1940s When the Ethiopian Air Lines began operating in 1946, Gondar was one of the first provincial towns to have an airport for it (at some distance, at Azezo).

1960s The average daily traffic on the Gondar side in 1962 was 9 buses, 45 cars, and 33 trucks. Ditto on the Gorgora side was 6 buses, 25 cars, and 20 trucks. Same on the Addis Alem side was 2 buses, 23 cars, and 15 trucks.

The EAL did not provide road transport for airline customers between Azezo and Gondar around 1965.

Population 5,575 as counted in 1967.

There was no telephone listed in 1954 but by 1967 there were connections for the Eighth Brigade of the army and for Telecommunications itself.

Atse Fasil primary school in 1968 had 645 boys and 536 girls, with 18 male and 3 female teachers.

"The road /when going southwards/ makes a descent all the way to Azezo and just beyond the village of Azezo, the road makes a fork with the airport between the two roads of the fork. The road to the right goes to Gorgora -- To continue to Bahir Dar, take the road to the left at the fork."

[Welcome to Ethiopia, AA ca 1965 p 192]

"The first village beyond the environs of Gondar - 12 km - is Azezo, which is partly a garrison established by the Portuguese in the 16th century. Just outside the village and to the left, Enda Tekle Haymanot Azezo Church lies on a small hill. It is surrounded by high fortress walls and a grove of wild olives. --- The priests tell that /Emperor Fasil/ first started to build the church about 200 metres to the north - remains of the first foundation of the church can still be detected - but was advised to move it further back. They also say that the Emperor lived for several years in the surroundings of Azezo before Gondar became the capital. On the northern side of the church lies a little palace with a cupola on a square tower, in the style of the Gondar palaces. It is reported that --- the young prince, who was to become Emperor Menilek II, was kept as a deacon in this church. --- The church owns a lovely copy of the "Haymanot Abbaw" --- To the right of the road are the

ruins of a palace built by Emperor Susenyus (1607-1632). On the top of the mountain the ruins of a palace of Emperor Tewodros may also be seen."

[Jäger 1965]

The airport for Gondar, about 10 km from that town, is about 3 km from Azezo.

1970s

The 8th brigade of the army had its camp at Azezo.

Azezo was one of five camps where Mengistu Haile Mariam ordered conscripts of the People's Militia (reconstituted in early 1977 as the "Red Army") to undergo a twelve-week basic training with modern weapons.

[Area handbook 1981]

1980s

In later time there was also an air force base at Azezo.

December 1984: "Aterrisage en plein champ. Un champ bondé de monde et de bestiaux et qui par magie -- très rapidement, dégagent le champ et nous laissent atterrir sur un immense tapis de verdure rachitique, -- avant de se reformer avec la même densité. Puis un petit cagibi au loin quit fait office de comptoir de billets et voilà l'aéroport de Gondar!" "On franchit une minuscule barrière et déjà l'extrême pauvreté, la dépression, une atmosphère stagnante et dépourvue d'espoir, vous sautent au visage. Partout des jeunes gens armés. Contre qui?"

Thus the grazing animals quickly disappeared from the field before the plane landed. The terminal building was still very simple at this time, but with armed guards.

[F Dufresne, L'Etiopie se meurt! .. Montreal/Canada 1985 p 65]

"Mr Melaku /extradited from Djibouti in May 1994/ is infamous for his nine years as party chief in Gondar under the 17-year communist dictatorship of the former president Mengistu Haile Mariam. A mass grave exhumed near Gondar airport two years ago uncovered more than 1,000 bodies."

[Lucy Hannan in Horn of Africa Bulletin]

1990s

The airport was listed in 1998 as having an unpaved runway, length about 2500 m.

A good view of the irregular patchwork of fields between Gondar and the lake can be seen on arrival at the airport near Azezo. The hot flat plain is seamed with river beds running slowly down to the lake side. Further north, where the hills begin, the scenery is dramatic.

[Munro-Hay p 75]

Azezo : Genete Iyesus

"/Pero/ Pais's last building, a large European-style stone church built for Susenyos at Azezo west of Dankaz, was dedicated in January 1622 and called Genneta Yesus."

[P B Henze, Layers of time, London 2000 p 26]

The Jesuit Pero Pais built a church at Azezo, called Genneta Iyesus. It was a small, white masonry building, overlooked by a hill-top fortress. The church stood amidst gardens laid out by Emperor Susneyos. Mendez succeeded Pero Pais and used to conduct mass for the emperor and his family. It was also at Genneta Iyesus that the emperor's renunciation of Catholicism was announced on 14 June 1632. At that time Echege Battra Giyorgis held office as the 19th abbot of Debre Libanos. Emperor Susneyos was eventually buried at Genneta Iyesus.

[12th Int. Conf. of Ethiopian Studies, 1994 p 6]

The royal decision by Susenyos to build Genete Iyesus (Gännätä 'Iyäsus) was taken in November 1621 when Susenyos publicly took position in favour of the Catholic doctrine. On 9 November he posed the foundation stone, in company with Fasiladas. Land for sustenance of its clergy was donated at the dedication of the church in 1623. The royal palace in the neighbourhood was constructed at the end of 1624. According to Jesuit sources, Susenyos was buried at Genete Iyesus.

[13th Int. Conference of Ethiopian Studies, 1997 p 27-28]

text

I. Campbell, The royal fortress at Azazo, *in* 12th Int. Conf. of Ethiopian Studies 1994, vol 1 p 6-15.

picts

Gli annali .., anno IV vol 4, Roma 1941 p 1186-1187[10]
drawing of Tekle Haymanot church by Lino Bianchi Barriviera;

J Wenzel, Im Land der dreizehn ..., Rudolstadt 1985
 pl 10 interior of slaughterhouse;
 12th Int. Conf. of Eth. Studies 1994 p 7-9,11-13
 twelve pictures of remains of buildings;
 M Di Salvo, Churches ..., Milano 1999 p 81 (fig 86) reconstruction
 of plan and section of Abba Samuel church.

- HEJ89c Azezo sub-district 12/37 [x]
 Four inhabitants of Gondar returning home from a wedding party one evening in July 1961 were caught in the sweeping flood of a small river in the District of Azezo. The river overflowed suddenly because there had been heavy rain at some distance upstream. The four persons were drowned.
 [Eth. Herald]
- HEJ89c Azezo Teklehaymanot 12/37 [Ad]
 (centre in 1964 of Azezo sub-district)
- HCC79 Azho 06°05'/37°28' 2169 m 06/37 [Gz]
- H... Aziela (centre in 1964 of Tilala sub-district) 12/39 [Ad]
- HDT46 Azma 10°19'/39°01' 1825 m 10/39 [Gz]
azmach (A) military commander
- HFD37 Azmach Reda'i Mika'el (church) 13°52'/38°11' 13/38 [Gz]
 near road Gondar-Adwa
- HEM40 Azmazge 12°07'/39°21' 3401 m 12/39 [Gz]
- HEL72 Aznan 12°26'/38°40' 2085 m 12/38 [Gz]
- HEL72 Aznan 12°28'/38°41' 2039 m 12/38 [Gz]
 azo agadel: *azzo* (A) crocodile, *Crocodilus niloticus*;
azzo gedel (A) crocodile cliff?
- HEF33 Azo Agadel (mountain) 2621 m, see under Dessie 11/39 [Gu]
azo bahir (A) crocodile lake
- HEJ24 Azo Bahir (Azo Bahr, Azobaer) (bay & church ruin) 12/37 [+ Ch Gu WO]
 1930s When Cheesman passed the bay in April 1933 he commented on its name that it was "a flight of fancy on the part of the people who named it, for it is well known that no crocodiles inhabit the lake /Tana/. --- Crocodiles are not often encountered in the first twenty miles of the Blue Nile below Lake Tana, although they swarm in suitable pools farther down."
 [Cheesman 1936]
- HEC98c Azoa Maryam (church), see under Zege 11/37 [x]
- HFK16 Azoho 14°37'/38°04' 1448 m 14/38 [Gz]
- HEJ89 Azozo (Azazo, Azzozzo), see Azezo
- ?? **Azule**, north of the Webi Shebele ../. [n 20]
 In June 1886 Menilek returned from Arsi to Shewa for the rainy season. He left Ras Darge at Azule, a strongly fortified natural camp with the necessary provisions looted from the local people.
 [Abbas Haji as below]
 Throughout the rainy season of 1886, Ras Darge entrenched himself in the fortress of Azule in central Arsi. At this time a number of Arsi leaders were hesitating as to whether or not they would continue the struggle while a few of them actually submitted to Menilek. Preparations at the fortress included to dig trenches and place guns. A widow Halko is said to have acted as informer both to the Shewa and the Arsi side.
 The Arsi Oromo attacked on 6 September 1886. Contrary to Ras Darge's orders the soldiers did not wait with their fire and started shooting when Arsi horsemen came close and fell into the trench.
 Ras Darge pursued those who escaped for a number of days. According to M. de Salviac 12,000 Arsi were exterminated. A chronicle says that 6,000 were killed. "Whatever the final death toll might have been Azule represented the most severe Arsi defeat, as they lost both the battle and the Five Years War (1881-6)."

[Abbas Haji *in* Oromo Commentary (Sweden) 1994 no 2 p 21-22]
 Facing guns with spears and arrows, the Arsi stood up against Menilek for four years 1882-86. The final assault on the Arsi Oromo was led by Ras Darge Sahle Selassie. At the battle of Azule, the Arsi Oromo were finally silenced.
 [Teshale Tibebu, The making of modern Ethiopia .., 1995 p 43]
 In 1882-1886 Menilek sent his forces to Arssi five times. The last battle at Azule on 6 September 1886 brought not only Arssi's defeat but loss of two-thirds of their land in most parts of Arssi and complete loss in the north and north-eastern parts of Arssi.
 [12th Int. Conf. of Ethiopian Studies, 1994 p 538]

- ?? **Azulo** (mountain near Awash)/.. [Ha]
 "From the Rása hills, the residence of the formidable Anbássa Ali, whose domains bound the wilderness of Giddem, Mount Azulo did not appear to be more than one day's journey; and the Háwash, which is said to flow round its base, could be distinctly traced in its course through the hot Adel plains, by the dark line of trees that fringe the banks. The mountain itself, although far beyond the dominions of Shoa, is renowned as the most sacred seat of monkery. Continually emitting volumes of dark smoke, its only inhabitants are Christian friars, who, despising the world and its vanities, retire thither, unmolested by Galla or Mohammadan, to spend their days in blissful peace and seclusion. Universally looked upon as sorcerers, they are believed to live on the most social terms with the lions and wild goats which share the retreat, and the tale assigns to the holy fathers an exclusive subsistence upon fruits, and herbs, and roots, which, together with a pair of wings, are freely furnished them from Heaven; but it is certain that none who have yet returned from the pilgrimage have brought back their feathered appendages --"
 [W C Harris, The highlands .., vol II London 1844 p 324-325]
- HCR59 Azulu, different from the one above? 07/37 [WO]
- azurit: *azwarit* (A) whirlpool
- HEE79 Azurit 11°34'/39°18' 2139 m 11/39 [Gz]
- HEE13c Azzal (recorded in 1841) 10/39 [Ha]
- HEJ89 Azzazzo (Azzozzo), see Azezo