

- Ia.. (in Italian-derived spellings), see Ya..
- HBS86 Iabal, see Yabal
- JCP59 Iabalo, see Yabalo
- HBS90 Iabe, see Yabe
- HCK51c Iachima, see Yekima
- HED60 Iachindi, see Yegind
- HCK51 Iachinia, see Yakinya
- JEJ13 Iader, see Lehado
- HDN37 Iagada, see Yagada
- HEH15 Iagagghi, see Jagaigi
- JEJ01 Iaghar, see Yagar
- HDH76 Iaghi, see Wajji
- HDN66 Iagona, see Yagona
- JDS41 Iahaburca, see Yahaburka
- HDL61 Iaia Cacciama, see Kechema
- HDB21 Iaio, see Yayu
- JEA47 Ialdi, see Jeldi
- HBT43 Iamuda, see Jamuda
- HDA56 Iamugassi, see Fitri Yamugassi
- HEJ51 Ianaco, see Yanako
- HEJ68 Iancaru, see Aba Libanos
- HEE85 Ianeggia, see Yeneja
- HDC10 Ianfa, see Yanfa
- JDP64 Iangudi, see Langudi
- HEB32 Iarda, see Yarda
- HEA26 Iaringhe, see Yaringi
- JEA94 Iarra (area) 11/40 [WO]
- HDL96 Iaualo, see Iualo
- HDS23 Iauasc, see Yewish
- HBS46 Iavello, see Yabelo
- JDP17 Iba Ad (Iba-ad) (area) 721 m 10/41 [WO]
- ibab* (A) snake, serpent
- HEC78 Ibab Iyesus (Ivav Jesus, Yebab Yesus) 11/37 [+ It n]
(hill/mountain) see under Bahir Dar
- ibab washa* (A) snake cave
- ?? Ibab Washa (near Ankober?) ../.. [x]
- ?? Ibaba (town mentioned by Bruce in the 1700s) ../.. [Pa]
"Ibaba, the capital of Maitsha, was in /James Bruce's/ view one of the largest towns in Abyssinia, little inferior to Gondar in size or riches."
[Pankhurst 1961 p 147]
- iban* (A) mint, *Mentha* sp.
- HCL54 **Ibano** (Ebano, Iebano, Hebano) 06/38 [Gz WO Gu]
06°52'38°45' 2683/2705 m
Coordinates would give map code HCL53.
About 80 km from Dodola, south of Kofele.
The ministerial letter giving permit to the Danish Mission (Dansk Ethiopier-Mission) to start a school there was dated 21 March 1949.
Danish Evangelical Mission started at Ibano before 1963, and nurse Elise Clausen (b around 1910) worked there. As dwelling she had a bamboo house of traditional Sidamo type. The building for the clinic was not quite completed in 1963. Nurse Elsie had contacts both with the Swedish mission on the northern side and the Norwegian mission on the southern side.

[BV julkalender 1963 (Sthlm) p 111-116]

Upwards after Ibano there are no more bamboo fences. Instead of bamboo there is first thatch on the roofs and soon there are also tree branches used for walls. The mountains in the south are too far away to make it practical to transport bamboo from there. There are grazing areas with scattered Juniperus trees.

[J Eriksson, Okänt Etiopien, Sthlm 1966 p 145]

pict BV as above p 111 bamboo house as dwelling for Danish missionaries

Ibantu (Evantu, Hebantu, Hevantu) name of a Mecha Oromo tribe

HDP27 **Ibantu** (Ebantu) (mountain) 10°10'/36°25' 2075 m 10/36 [Ad WO Gz]

(wereda? sub-district? centre in 1964 = Hinde) (-1964-1997-)

Coordinates would give map code HDP28, cf HDP38 Evantu

A special leprosy dresser at the clinic in Ibantu was paid from a privately collected Swedish fund around 1963.

JEB94 Ibbafage (Ibbafaghe), see under Tendaho 11/41 [+ WO]

HEK35 Ibenat, see Ibnat

ibi: *iibi* (Som) sell, trade off

GDL68c Ibi 09/34 [Wa]

GCU63 Ibigaia 07°49'/34°39' 511 m 07/34 [Gz]

ibiso: *iibis* (Som) buying, selling; *ibbis* (A) smooth, polished

HDF73 Ibis, M. (area) 1565 m 08/39 [WO]

HEL63 Iblu 12°23'/38°47' 1971 m 12/38 [Gz]

ibnat: *iwnet* (A) truth, reality

HEK35 **Ibnat** (Ibnet, Ibinat, Ibenat, Ebbenat) 11/38 [Gz Ad MS WO]

(Ebenat, Ebinat, Ebnet) MS: 11°53'/38°05' = HEK 16. 11/38 [18 Po]

Gz: 12°08'/38°03' 2199 m

ctr in 1964 of Ibnat wereda & Dega Ibnat sub-district, cf Dega Ibnat, Kola Ibnat for highland and lowland.

1930s Village with mostly Moslem inhabitants and with important markets on Fridays and Saturdays. [Guida 1938]

On 12 September /1937?/ a group of Patriots met at Ibnat to elect military leaders, but the people turned a deaf ear to Italian atrocities because they were motivated by personal and regional interests and made no attempt to unite and agree on a common strategy.

[Sbacchi 1997 p 183]

In 1939 the Italians gave money and ammunition to Asfaw Bogale in return for his promise to allow the construction of a road to Ibnat.

Later Governor L. Frusci attacked Tessemma Dannow with 20,000 men, defeated him and took Ibnat.

Ibnat eventually became the centre of Patriot activity in Begemder.

[Sbacchi 1997 p 185]

1950s Still described as a Moslem village.

1960s The primary school in 1968 had 137 boys and 67 girls, with 5 teachers.

1980s By March 1983 the Ibnat relief camp had 7,000 people. In early 1985 the camp population at Ibnat reached 45,000-50,000, with thousands of others living in open fields.

[R W Solberg, Miracle in Ethiopia, New York 1991 p 119]

Everyone agreed that the gradual evacuation of camps should be done in an orderly fashion and at the right time of the year.

"It was, therefore, with considerable surprise that I /Kurt Jansson/ received a telephone call early one morning in late April 1985 from Rick Machmer of USAID informing me that he had been told -- that the camp at Ibenat -- was suddenly being emptied and that some ugly incidents had occurred. His information was that people had been forced to leave the camp and sent on their way without any medical screening and supplies. The army was reportedly involved -- and the regional party secretary had taken charge of the

operation. I asked our monitors to verify the information. We discovered that over the weekend of 28-29 April 1985 some 36,000 people were suddenly evacuated.."

"I called Commissioner Dawit -- and he was clearly unaware of what was happening at Ibenat. -- I flew there the next day together with Deputy Commissioner Berhane Deressa and other officials of the RRC /Relief and Rehabilitation Commission/. Michael Woolridge of the BBC and William Shawcross of the *Observer* were invited to come along. At the small airstrip near Ibenat we were met by the party secretary, known as 'the butcher of Gamo Gofa' for his role in the 'red terror' --"

"The party secretary was a short man with a fanatical look in his eyes. He obviously did not welcome our visit. -- He showed no sign of understanding the severity of his actions and the repercussions it had already had on world opinion. The visit convinced me that the Gondar party secretary had initiated the evacuation, without authorisation by the central authorities in Addis. This was later confirmed to me by Chairman Mengistu."

"Two of our field monitors and I took off in a Polish helicopter trying to locate the people expelled from Ibenat. We landed during the first day in several locations in Wollo -- The answer was that none or very few people had recently returned from Ibenat. -- The whole thing seemed a mystery but suddenly it dawned on me that the camp population must have remained somewhere in the vicinity of Ibenat rather than continuing unaided to walk to their homes, which would have taken several days. This turned out to be the case, the people had walked for a few hours into the hills around the camp where they received no help."

-- something drastic had to be done to assist the population still hiding in the hills -- I asked for an urgent appointment with Chairman Mengistu and saw him on 6 May 1985, together with Commissioner Dawit. -- Chairman Mengistu confirmed that the action at Ibenat had been taken by local officials and that neither he nor members of his government had authorised it. -- He denied army involvement in the burning of empty straw huts and stressed that information in the world press that the camp itself had been burnt was not true. My visits to Ibenat after the incident showed this to be correct, although the allegation was repeated in many news stories."

[Jansson et al, *The Ethiopian famine*, (Zed Books) 1987 p 59-61]

"Ibenat became a milestone in the policy of dealing with the camps. The strong position taken by the UN was appreciated by the donor community -- The people who left Ibenat returned there over the next week and were cared for as agreed with Commissioner Dawit. An orderly programme of arranging for able-bodied people to return voluntarily to their homes was organised -- using the services of -- World Vision and Irish Concern, the latter represented by a calm and level-headed Irish nurse. -- /Paavo Pitkanen, Asbjörn Devold, and Tom Joyce took turns as monitors./ -- The supplementary feeding programme for children and the medical services continued to function at Ibenat and it was agreed with Commissioner Dawit that any new people in need who turned up would be admitted for assistance."

[Jansson et al 1987 p 62-63]

By mid-May more than 35,000 people were said to have returned to the Ibenat camp.

[News]

By August 1987, the world learnt that Ethiopia was in the throes of a new crisis, but the camps at Ibenat and elsewhere were not recreated.

[Solberg p 176]

picts Tempus magazine (Sweden) 1985 no 19 p 18-20 famine relief camp after the people had been evacuated.

HEK35	Ibnat sub-district? (-1997-)	11/38	[n]
HEK35	Ibnat wereda (-1964-1994-)	11/38	[Ad n]
HFF72	Iboyto 14°14'/39°36' 2654 m, east of Adigrat	14/39	[Gz]
HDD02	Ibri 08°12'/37°42' 1897 m, south-west of Welkite	08/37	[Gz]
HEB89	Icaco, see Ikako		

HDA02c	Icafaccia, see Ikafacha		
HBR05	Iccinni, see Ichinni		
HDU91	Icciuoll, see Yechiwol		
HEC66c	Ichali Giyorgis (Iciali Gheorghis) (village with church, on hill)	11/37	[+ It]
HDK91	Ichara (Ich'ara, Ciara) 09°52'/37°36' 1489 m, at Abay	09/37	[AA Gz WO]
HDS01	Ichara (Ich'ara) 09°59'/37°40', at the Abay river	09/37	[AA Gz]
HDE87	Ichiche (Ich'ich'e) 08°54'/39°04' 2237 m south-west of Chefe Donsa	08/39	[Gz]
HEC66c	Iciali .., see Ichali .. <i>ichini, ichino</i> (Arsi O) kind of large tree		
HBR15	Ichinni (Iccinni, Hichenni) (mountain) 2236 m	04/37	[+ WO Wa]
HEM51	Ickarat (Iccarat)	12/39	[+ Gu]
HDS32	Icobi Mariam, see Ikobi Maryam <i>id</i> (Geez) hand; <i>idd</i> (T) hand, arm; foreleg; <i>iid</i> (Som) religious festival; <i>wiha</i> (A) water		
HDS59	Id Wiha (Id Wuha, Yeduha) 10°27'/38°21' 2399 m east of Bichena	10/38	[+ x Gz]
JDJ42	Ida 09°26'/41°51' 1980 m, south-west of Dire Dawa <i>ida</i> (O) root, family; (A,T) debt, liability; <i>doolli</i> (Som) mouse	09/41	[Gz]
JCS95	Ida Doli (area) 1233 m <i>ida koma</i> : <i>koma</i> (A) 1. sterile /land/; 2. kind of large tree; (O) 1. chest, breast; 2. (qoomaa) instant killing	08/42	[WO]
JDN09	Ida Koma (Ida Coma) (area) 823 m	09/40	[+ WO]
HDL09	Idabo, see Abote		
HDT00	Idabo, see Gidabo		
JCJ30	Idabo 06°34'/41°40' 604 m Coordinates would give map code JCJ20	06/41	[WO Gz]
HDT02	Idabu (Idabo) (area) <i>idaga arbi</i> (T) Wednesday or Friday market /depending on region/	10/38	[WO Wa]
HF...	Idaga Arbi (centre in 1964 of Inda Betsehma wereda)	14/38?	[Ad]
	<i>idaga</i> (T) market; <i>idaga hamus</i> , Thursday market; <i>hamus</i> (A) Thursday		
HFF72	Idaga Hamus (Idega H., Edega H., Edaga H.) (Eddaga Hamus, Idagaamus, Adagamus) MS: 14°12'/39°36' = HFF62, 2761 m; Gz: 14°11'/39°34' 2670 m (centre in 1964 of Gelila sub-district, with sub P.O.) South-east of Adigrat. Within a radius of 10 km there are at km 10NE Wikro (Wkro) (with rock-hewn church) 8SW Debre Zakarias (with rock-hewn church of Giyorgis /and one of Cherkos?/) 10SW Guwahigot (with rock-hewn churches of Yes/us/ and Yohannes) further rock churches, see under Adigrat.	14/39 14/39	[Gz Ad WO Gu] [x]
1960s	Population 480 as counted in 1967. The primary school (in Agame awraja) in 1968 had 107 boys and 18 girls in grades 1-4, with 2 teachers.		
HFF72	Idaga Hamus (area) 2829 m	14/39	[+ Gu]

- HFF61 **Idaga Hamus : Debre Zakarios**
With rock-hewn church Giyorgis, and possibly in the neighbourhood one Cherqos.
"Dans les montagnes bordant à l'E la vallée supérieure du Sulluh, un peu au S de Saèt.
Ascension difficile." [Sauter p 162]
- HFF61 **Idaga Hamus : Dengelat**
At two hours by foot to the south-east of Idaga Hamus, with collapsed rock church.
"A 2 h à pied au S-O de Edaga-Hamus. On la dit inaccessible depuis un éboulement
survenu au XIXe siècle. Mérite pourtant d'être relevée, car des fenêtres sont visibles d'en
bas." [Sauter p 162]
- HFF61 **Idaga Hamus : Guwahigot**
Rock-hewn church Bet Yesus (Biet-Yès). "A 2 h de marche du point du Sulluh où l'on
doit laisser la landrover, en montant vers le N-E, à mi-pente. - Basilique hypogée très
intéressante avec sa voûte centrale en auge renversée, les reliefs de ses arcs et des
plafonds, etc." [Sauter p 163]
- text Ruth Plant *in* Ethiopia Observer December 1970 p 261, with plan and photo.
Small rock-hewn church Yohannes. "A côté de la précédente. Très petite excavation à
plan tréflé, sans pilier, mais apparamment ancienne. Signes d'incendie." [Sauter p 163]
- text Plant as above, p 260 with plan.
- Idaga Hamus : Tahacot**
with rock-hewn church Maryam Tsiyon
"A 100 m à l'E de la grand-route, juste au S de Edaga-Hamous, dans un petit promontoire
gréseux. Petite excavation comportant seulement deux salles, avec une abside semi-
circulaire orientée et une petite frise de triangles creusés au dessus de l'arc triomphal.
Point de pilier. L'endroit, ayant servi de fortin pendant la guerre, est fort endommagé.
Mention dans *Guida dell'AOI*, p. 229." [Sauter p 163]
- Idaga Hamus : Wikro**
With rock-hewn church Cherkos.
- HFD46c **Idaga Hebre** (Edaga H., Edaga Hibret) 14/38 [+ n]
1987: "-- a small town called Edaga Hibret. -- We sleep on the ground in an out-building -
- The barn is on the outskirts of the town at one end of its one wide street, lined with poor
and rickety dwellings, behind which are huddles of huts. Over a wall in the yard, we
overlook what in the half light of dawn seems a huge brown plain, but as the sun comes
up it emerges as bank upon bank of rolling treeless hills -- I have come to this area to talk
to peasants about the famine."
[Hammond 1999 p 113]
- idaga rebu: *idaga robui* (T) Wednesday market?
rebu (räbu'u) (A) Wednesday;
rebu (O) 1. go, run; 2. make wet; 3. spank, beat up
- HFE98 Idaga Rebu (Edaga Robo, Endaga Robo) 14/39 [LM Gu WO]
Idaga Rebu, 2227 m
- HFE22 Idaga Silus (Edaga Selus) 13°46'/38°42' 1413 m 13/38 [Gz Ad]
(centre in 1964 of Adiet wereda)
- HEF83 Idari 11°37'/39°40' 1595 m, south of Weldiya 11/39 [Gz]
idaro: *iddaaro* (Som) administration; appointment as head
- HDL65 Idaro 09/38 [WO]
idaurie abbo: *abbo* (O) term of address among male friends;
Abbo (A) colloquial name of Saint Gebre Menfes Qiddus
- HED40 Idaurie Abbo 11/37 [WO]
- JEB94 Idba (area) 402 m 11/41 [WO]
idda (O) 1. root of plants; 2. climber, cotton thistle;
3. blood vein; 4. stringed bow for teasing/carding cotton;
Idda, a small Saho tribe, about 1200 members in the 1940s
- JEG22 Idda (area), cf Ida .. 11/40 [WO]

	<i>idde</i> (O) 1. place, space, spacious; 2. pierce; burn up;		
	<i>iddi</i> (O) plant or fruit of <i>Solanum</i> sp.		
JCE42	Iddidole, see Ididole		
JDG13	Ideddaka (Ideddaca)	09/40	[+ WO]
	Idega .., see Idaga ..		
JBj94	Ideli (area)	04/42	[WO]
HDT14	Idemago	10/38	[WO]
GDE16	Ideni 08°15'/34°00' 428 m, at Baro river	08/34	[Gz]
JDK78	Idenki 09°42'/43°14' 1639 m	09/43	[Gz]
	south of Aw Barre, at the border of Somalia		
	idera: <i>iddari</i> (A) fallow land; <i>iddir</i> (A) self-help organization		
HDK99	Idera, see under Tulu Milki	09/38	[WO]
GDE16	Ideudemi	08/34	[WO]
JDH62	Ideyta (Ideita, G.) (area)	09/40	[+ WO]
HDE77	Idi	08/39	[WO]
JCE42	Ididole (Iddidole, Hidilola) 05°53'/43°36' 250 m	05/43	[Gz WO]
	at Webi Shebele river		
HBL13	Idilola, see Hidilola		
HEU62	Idim 13°13'/39°33' 2158 m, south of Kwiha	13/39	[Gz]
	<i>idin</i> (Som) you all; <i>idiin</i> (Arabic,Som) leather /dyed and ready/		
HEP08	Idin (area)	12/36	[WO]
	<i>idina</i> (O) smoking pipe of water type		
HDL94	Idinno, cf Yidino	09/38	[WO]
HEM90	Idiyasos Maryam (church) 12°35'/39°25'	12/39	[Gz]
	west of lake Ashenge		
	<i>ido</i> (Som) sheep; flock of sheep; <i>iddo</i> (O) place; where		
HCU32	Ido	07/39	[WO]
HED79c	Ido (area)	11/38	[Gu]
	Neighbourhood populated by Moslems. [Guida 1938]		
JDJ41	Ido 09°28'/41°46' 2062 m, south-west of Dire Dawa	09/41	[Gz]
JDJ65	Ido Dini 09°37'/42°03' 1420 m	09/42	[Gz]
JDJ24	Ido Dire 09°16'/42°00' 1790 m, west of Harar	09/42	[Gz]
JDA19	Ido Gelmam 08°18'/40°40' 1576 m	08/40	[Gz]
HDE03	Ido Kelecha 08°11'/38°45' 1661 m	08/38	[Gz]
	north-west of lake Ziway		
HEC67	Idonga Maryam (church)	11/37	[+ It]
HDK87	Idoro (Derro) 09°47'/38°13' 2553 m	09/38	[AA Gz]
	Ie.. (in Italian-derived spellings), see Ye..		
HCL54	Iebano, see Ibano		
HFE76	Ieca, see Yaha		
HED27	Iecandac', see Yekandach		
HDR48	Iecast, see Yetigab		
HDE95	Iecce, see Yeche		
HCG95	Iechi, see Yeki		
HDU91	Ieciuol, see Yechiwol		
HDR98	Iecumbal, see Yekumbal		
HEE86	Ieduochit Micael, see Yedwokit Mikael		
HDS34	Iegesc Gh., see Yegesh G.		
HDS22	Ieghelou Abo, see Yegelu Abo		
HED60	Ieghind, see Yegint		
HDS50c	Iegiat, see Yejat		
HCL33	Iei, see Arbegona		
GDF74	Ieina, see Yemo		
HCC91	Iela, see Ela		
HFE01	Ielaca, see Yelaka		

HED60 Iemecal, see Yemekal
 HEE85 Ienegia, see Yeneja
 HBK60 Ienia, see Yenya
 HDE86 Ierer, see Erer
 HDK88 Iergas, see Werji
 JCR97 Ieri, see Fik
 HCD54 Ieru, see Yeru
 HDS55 Iesembet, see Yesenbet
 JBS05 Yet, see Iet
 HEK32 Ifag, see Yifag

HDM85 Ifat (modern), see Yifat

Ifat (historical)

Ifat (Yifat, Wafat, Wifat, Awfat in Arabic sources) was by 1285 the most powerful of the Muslim kingdoms south and east of the Ethiopian massif. Nowadays the name Ifat refers to a small district in eastern Shewa inhabited by the Argobba.

[C Prouty et al, Historical dictionary .., 1981]

medvl "Ifat -- was situated to the north-east of Shäwa, and had become part of the Ethiopian Christian empire in early medieval times. The province was the most northerly, and for a time also the richest, of the country's central Muslim territories. -- Ifat was -- frequently embroiled in commercial and religious struggles between the coast and the interior. These seemingly interminable conflicts were the main preoccupation of the chroniclers, both Christian and Muslim --"

1200s The Walashma Muslim dynasty ascended the throne of the Sultanate of Ifat in 1285.

"The first known ruler of Ifat was Sultan 'Umar ibn Dunya-huz. He was appointed, according to the Arab historian Maqrizi, by -- an Emperor of Ethiopia, almost certainly Yekuno Amlak (1270-1285).

'Umar -- died around 1275, and was succeeded by 'four or five sons', who ruled successively. Most of their successors, who included a woman, Mä'ätläylä, had only short reigns, but one of them, Bäzitu, ruled for no less than thirty years (c.1279-1299). The last of these rulers was Sultan -- Säbr ad-Din I, who reportedly died of extreme old age around the turn of the century."

1300s "Säbr ad-Din was succeeded by his son Sultan 'Ali -- He was the first to revolt against the customary allegiance to the Ethiopian emperor, but later returned to it."
 /From another source: The Sultanate was defeated by Wedem Ra'ad (or Ared?) in 1312./
 "The Ethiopian empire's control over Ifat was again challenged by its Muslim rulers during the reign of -- Emperor 'Amdä Seyon (1312-1342). A conflict between the monarch and the Ifat leaders began around 1320. It was precipitated by the Mamluk sultan of Egypt -- who was then persecuting the Egyptian Copts and destroying their churches. 'Amdä Seyon responded by dispatching a mission to Cairo, in 1321-2. Its brief was to warn the Egyptians -- The dispute between 'Amdä Seyon and the Mamluk sultan had immediate repercussions in Ifat. Its ruler, Sultan -- Haqq ad-Din I, seized one of the Emperor's servants, a young man called Te'eyentäy. According to 'Amdä Seyon's chronicler -- the irate Emperor responded by riding into Ifat. -- A part of the monarch's army later followed him down to Ifat, and is said to have 'utterly destroyed' its capital of that name."

"-- in 1332, Haqq ad-Din's brother and successor -- Säbr ad-Din II, emulated his predecessor by confiscating some of 'Amdä Seyon's goods which were being taken through the empire in the course of trade with the coast. -- Säbr ad-Din, it appears, had decided on a major insurrection. -- The Ifat rebellion -- was conceived as a jihad, or Holy War. It had significant repercussions in several neighbouring Muslim territories, for Säbr ad-Din -- was immediately joined by two other Muslim rulers: -- of Däwaro -- and of Hadeya -- Säbr ad-Din divided his troops in Ifat into three divisions. One, travelling north-westwards, set forth for Amhara. The second, advancing northwards, made for

Angot. The third, which he commanded in person, pushed westwards to invade Shäwa." "One detachment /of 'Amdä Seyon's forces/ managed to find, and attack, Säbr ad-Din, who was obliged to flee from his residence. -- Not long afterwards the remainder of the Emperor's army arrived in Ifat. They ravaged the capital, killed a 'very large number' of his soldiers, and once more pursued Säbr ad-Din, who nevertheless made good his escape. -- The Ifat ruler, seeing that further resistance was impossible, then came to apologise for his rebellion. Many of 'Amdä Seyon's courtiers demanded that he should be executed, but the Emperor was 'merciful'. Not wishing to kill his enemy, he had him placed in chains." [Pankhurst 1997 p 40-44]

"After Säbr ad-Din's arrest, 'Amdä Seyon, wishing to re-establish control over Ifat, appointed the deposed chief's brother Jämal ad-Din -- as its ruler."

When 'Amdä Seyon was attacked by other Muslims, he obstinately refused to leave Ifat as long as the rebels continued to resist. Jämal ad-Din first begged him to return to his capital but later also joined the rebellion. The armies of Ifat and Adäl were eventually defeated.

"At the end of the Adäl campaign 'Amdä Seyon, on his way home, made his way once more to Ifat. On reaching Bequlzar he called upon Jämal ad-Din to deliver all the province's Christians who had abjured their faith. The chief began by handing over the apostate priests, deacons and soldiers. The Emperor commanded that they should each receive thirty lashes, after which he had them turned into slaves -- /After dispute concerning other turn-coats/ he deposed and imprisoned Jämal ad-Din, and again ravaged Ifat, after which he replaced the chief by another brother, Näsir ad-Din. The principle of maintaining the ruling family in power was thus continued." [Pankhurst 1997 p 44-45]

A number of sedentary agricultural Oromo communities lived in historical Ifat and in other Muslim principalities which were conquered by Emperor Amda-Siyon. These settled agricultural Oromo communities which existed before the fourteenth century were not part of the sixteenth-century pastoral Oromo migration.

[Mohammed 1994 p xiii]

A detailed account of Ifat was written shortly after 1342 by an Egyptian courtier, Ibn Fadl Allah al-'Umäri (or: al-Omari). He states that its inhabitants spoke "Abyssinian", by which he probably meant Amharic. The territory extended, he says, no less than twenty days' journey in one direction by fifteen in the other. (This may suggest that the territory measured 400 km by 300, which may be an exaggeration). It comprised seven towns/districts: Bequlzar, Kuljura, Shimi, Shäwa, 'Adäl, Jämma, and Läo. The entire province was watered by the Awash. *Chat*-chewing was much favoured by the inhabitants. The province was reputed to yield butter and honey. Chickens were considered dirty because they were said to eat filth.

Though the province had no money of its own, use was made of Egyptian *dinars* and *dirhems*. The sultan customarily wore a silk headband, while *amirs* and soldiers had such of cotton. Soldiers wore trousers. Some scholars and the well-to-do had shirts. Scholars wore turbans; the rest of the population white Muslim caps. At court the sultan would be seated on a tall iron throne. Unlike many eastern potentates, he did not keep a common table, but ate alone.

Ifat possessed a large army. It consisted of 20,000 or more infantry, and 15,000 horsemen. This description of Ifat was paraphrased almost a century later by the Arab historian Maqrizi, who wrote around 1434-35. [Pankhurst 1997 p 45-48]

1340s

Emperor Säyfä Ar'ad (1342-1370) began by appointing a new governor of Ifat, whom he selected, as was customary, from within the local ruling dynasty. His choice fell on Ahmääd, also known as Harb Arad ibn 'Ali. He was the son of Säbr ad-Din's son Ali, who had been the first to revolt against the empire. 'Ali, and most of the other members of the ruling family, were then imprisoned. He was kept in detention for eight years, but later regained the Emperor's favour, and returned to his old governorship, in place of his son. Ahmääd had meanwhile been summoned to the imperial court, where he remained under the Emperor's patronage, and begot three sons. Ahmääd after some time as district governor was killed in an uprising. [Pankhurst 1997 p 49]

Ahmäd's son, Sultan Haqq ad-Din II, subsequently rose to prominence. He incurred the displeasure of his grandfather 'Ali and of the latter's son Mola Asfah, who both were functionaries of the Ethiopian Christian state. Haqq ad-Din was driven from the capital of Ifat, and wandered around before eventually winning the protection of another local chief. He proved such a successful administrator that he gained a large band of followers. He later rebelled, and launched an insurrection against his uncle.

Mola Asfah appealed for help from Emperor Säyfä Ar'ad. Haqq ad-Din inflicted many casualties on the imperial army, and emerged victorious. Haqq ad-Din again annihilated a second considerable army, under Mola Asfah, who was among the many killed. He then besieged the town of Ifat. He confirmed his old grandfather 'Ali in his position. Later withdrawing his troops from the town, Haqq ad-Din built a new settlement, probably further to the south-east, where he made his capital. The old town of Ifat then began to decline, and was soon deserted. 'Ali once more lost imperial favour. He was imprisoned by the Emperor, and kept a captive for the next thirty years. [Pankhurst 1997 p 49-50]

1370s

Haqq ad-Din also "continuously" assailed another emperor, probably Wedem Asfäré (1370-1380) and eventually died in battle around 1376. He was succeeded by his brother Sultan Sä'd ad-Din Abdul Muhammäd, the last great ruler of Ifat. Sä'd ad-Din did battle over the years not only with the Emperor, presumably Dawit I (1380-1409), but also with chiefs loyal to the latter. A large Christian force was resisted by a certain Amir Muhammäd, who fell in battle with almost all his men. Allegedly only one of them, a horseman, survived to tell the tale.

The Emperor later dispatched a second army, under a chief called Barwa. The Ifat army was seriously defeated. Sä'd ad-Din himself was chased as far as the coast. He was killed in 1415 after which his ten sons escaped to Arabia. [Pankhurst 1997 p 50-51, summary p 95-96]

1400s

Sä'd ad-Din's death was a major turning-point in the history of Ifat, for it was followed by the restoration of full imperial control. Emperor Dawit and his soldiers settled in the territory, where they "ravaged mosques and built churches out of them". Dawit, the victor of this long drawn out struggle, then made his abode in Ifat. He resided, according to a royal chronicle, at a place called Tobeya, where he planted many trees. [Pankhurst 1997 p 51-52]

The sons of Sä'd ad-Din returned from Arabia to Africa, but they established themselves in lower land to the east, renounced the name of Ifat, and called themselves kings of Adäl. The province of Ifat, on the main eastern trade route to the coast, was entrusted by Emperor Zär'a Ya'qob (1433-1468) to one of his daughters, 'Amatä Giyorgis, and later, after a change of policy, to a centrally appointed official with the rank of Raq Masäré. The territory later contributed supplies for the construction of Zär'a Ya'qob's great palace at Däbrä Berhan. [Pankhurst 1997 p 157]

1470s

Continued imperial control over Ifat was apparent during the reign of Bä'edä Maryam (1468-1478). He returned the province's administration to a functionary with the title of Wällashma, apparently a native of the area.

Bä'edä Maryam subsequently visited the province. While residing at Qächeho or Qacheno, he was told that other towns of the area were Mäkré, the market town Gende Belo, and Fälägä Agat in the district of Gadawi. He also made his way to Tobeya.

[Pankhurst 1997 p 113-115]

1530s

Ifat was affected at an early stage by Imam Ahmäd's invasion. In 1527 Ahmäd himself led his central force into the heart of Ifat. They reached the town of Antokya, which had been one of the Emperor's capitals in the province. Ahmäd destroyed its church, and there was a major raiding expedition throughout much of Ifat. Ahmäd's forces made their way to Bazmeli, a town belonging to the Christians. Next they entered the old market town of Gende Belo, which was inhabited by Muslims who paid Lebnä Dengel a head tax. While at Gende Belo the Imam found a number of Christian merchants who were in possession of rich articles belonging to the Emperor. He ordered that they be killed, after which he confiscated their property and beasts of burden. He and his men then returned to their own country.

In 1530 the Imam began his invasion of the highlands by marching into Däwaro. The Christian soldiers of Ifat thereupon assembled at Antokya. Ahmäd's men attempted to occupy the town, but were ambushed and routed. They speedily regrouped, and defeated the Ifat army in February or March 1531, after which they burnt Antokya.

The Emperor's southern commander, a Muslim convert Awra'i 'Uthman, made his way to Tobeya and paid homage to the Imam. The Muslim leader received him kindly, and ordered his soldiers to embrace Islam. Some 20,000, with their women and children, reportedly did so. Ifat was thus at last brought under Muslim rule, after which the Imam spent ten days in the province before continuing his military operations elsewhere.

[Pankhurst 1997 p 190-194]

Ahmäd entrusted the government of Ifat to another of his followers, Awra'i Abun. Lebnä Dengel ordered one of his most renowned commanders, Ras Näbiyat, to march into Ifat and capture Awra'i. He encountered a much stronger force than anticipated. His men were easily defeated and obliged to flee. Even so, Awra'i pleaded with Ahmäd that he did not have enough forces to defend Ifat against the Emperor.

The Muslim occupation of Ifat, like that of the neighbouring provinces, proved unexpectedly short-lived. After the Imam's death in 1543 a rebellion against his government soon erupted on one of the province's mountains. The insurgents took the field against the Muslim leadership. Ahmäd's son Nasradin attacked them, but they defeated him, after which Adäl rule rapidly collapsed. [Pankhurst 1997 p 195-196]

1600s Emperor Susneyos (1606-1632) appointed Yolyos as governor of Shäwa and Ifat, with Ifat by this time regarded rather as an appendage of Shäwa. Yolyos was accorded the traditional title of Wälashma' and had his Ifat headquarters on an *amba* called Gäfägäf, which he defended against the Muslims of nearby Qächeno. The province was later largely occupied by the Oromo, but on at least one occasion in the eighteenth century it was raided by Shäwan highlanders in search of crops. [Pankhurst 1997 p 326]

HCD18	Ifatafada, see under Agere Maryam	05/38	[WO]
HEK10	Ifrata (ancient ruined town)	11/37	[Ch]
	Once the town of Emperor Iyasu, on the top of a ridge, but only ruins are left. [Cheesman 1936]		
HDU65	Ifrata, see Efrata		
JDB31	Iftoa (Iftea) 08°26'/40°47' 1534 m	08/40	[Gz Wa]
HCD56	Iftoi (waterhole)	05/38	[WO]
	<i>ifun</i> (O) fame, renown		
GDE08	Ifuno	08/34	[WO]
??	Ifwada	../..	[Ch]
	1933: "We went south of Shimabo island and entered Ifwada lagoon. The lagoon was land-locked to the south, although when the lake is high it overflows at the south end into the Abbai channel." [Cheesman 1936]		
JDG26	Igererto, see Ijererto		
	Iggia .., cf Ija ..		
JCJ61	Iggia Kierransa (I. Chierransa)	06/41	[Gz WO]
	06°56'/41°49' 605/622 m		
HDB10	Iggu sub-district (centre in 1964 = Hurumu)	08/35	[Ad]
JDE33	Ighli Sa Li (Ighlisali?) (area)	08/43	[WO]
JDE20	Ighlili (area)	08/43	[WO]
??	Igia Buna, see Ijabuna		
JDA26	Igiara, see Ijara		
HEU14c	Igira Adobona, see Ijira Adobona		
HCR95	Igirso 08°07'/37°06' 2131 m	08/37	[WO Gz]
JCF33	Iglate (waterhole)	05/44	[WO]
JCF84	Iglole (Iglale) 06°09'/44°45' 401 m (with unusable well)	06/44	[WO Gu Gz Wa]

HEB42	Igmetia, see Jigmathia		
HBL80	Igo (with seasonal well) 04°22'/38°25'	04/38	[Gu WO]
geol	Concretionary limestone outcrops are found at Igo.		
HDL63	Igo Abu	09/38	[AA]
HED70	Igoma /Gabriel/ (village)	11/37	[WO It]
	<i>igr ber</i> (A) pedestrian gateway		
HEC..	Igr Ber (Igr Bar)	11/37	[+ Ch]
	Ford about 6 km downstream from Kamforo near Bahir Dar. When Major Cheesman crossed there as British Consul in May 1926 he was greeted by a troop of cavalry from Ras Gugsa in Debre Tabor.		
	[Cheesman 1936]		
	igr manzo: <i>igri</i> (T) foot; <i>igir</i> (A) foot, leg;		
	<i>manso</i> (Som) monitor lizard		
HEJ09	Igr Manzo (Igr Manso) (peninsula)	11/37	[Ch Gu]
HEU92	Igre Hariba (Igr H., Wagir H., Eghir Erive)	13/39	[Gz 18 WO]
	13°29'/39°34' 2315 m (with church Maryam), see under Kwiha		
	Coordinates would give map code HFF02		
HEU92	Igri Hariba sub-district (centre in 1964 = Kwiha)	13/39	[Ad]
HDG38	Igu 09°20'/35°34' 1870 m, south-east of Nejo	09/35	[Gz]
HDJ54	Igum 09°34'/37°01' 2474 m, west of Shambu	09/37	[Gz]
HEJ86	Igziabher 12°31'/37°08' 1835 m, east of Chilga	12/37	[Gz]
	<i>igziabihir</i> , <i>igzir</i> (A) God		
HFE95	Ihsaa (Ihsa'a) 14°26'/38°58' 1805 m	14/38	[Gz]
	some 10 km from the border of Eritrea		
	<i>ihud gebeya</i> (A) Sunday market		
GDF92	Ihud Gebeya (Haru) 09°01'/34°32' 1910 m	09/34	[Gz]
HDA08c	Ihud Gebeya (Ehud Gabaia)	08/35	[LM Gu]
HDC91c	Ihud Gebeya	09/36	[LM]
HDD98	Ihud Gebeya 09°01'/38°18' 2208 m	09/38	[AA Gz]
	(west of Addis Alem), see under Welenkomi		
HDH02	Ihud Gebeya 09°05'/35°54' 1798 m	09/35	[Gz]
HDH18	Ihud Gebeya 09°12'/36°27' 1706 m	09/36	[Gz]
KCR12	Iima Ali, see Jima Ali		
	<i>ija</i> , <i>ijja</i> (O) eye		
H...	Ija sub-district (centre in 1964 = Wendie)	08/37?	[Ad]
	<i>ijaaaja</i> (O) /word meaning what?/		
	Ijabi, see Jabi		
??	Ijabuna (Igia Buna) (valley and river)	../..	[Mi]
	A tributary of the Ramis river in the Harar province. Lead minerals occur in the Ijabuna area, at an altitude of 1500 m in a small 5 km long valley near Wolde Ramis.		
	Coarse-grained galena is the main mineral, reaching the size of 10 cm. The galena, which is not idiomorphic, is often associated with small quantities of sphalerite and rarely of covellite, chalcopyrite and pyrite.		
	[Mineral 1966]		
	<i>ijajji</i> (O) in a hurry e.g. to eat standing		
HDC97	Ijaji (Ejaji, Ejaje, Gimmi, Abba Gimmi)	09/37	[Gz Po WO Gu]
	(Ejejo)	09/37	[Ad]
	09°00'/37°19' 1740/1815 m (with sub-post office)		
	Within a radius of 10 km there are at km		
	4E Miti (Niti) (mountain) 1700/1917 m		
	1NW Menefrego (with fort)		
	9NW Sheleabo (village halfway to Tibbe)		

5N Garagona (area)

- 1960s Children's Nutrition Unit (CNU) collected "baseline data" during the period February 1963 - July 1965 at two field centres, of which Ijaji was one. The Swedish EFS Mission opened a clinic at Ijaji in 1963, and the Swedish-initiated CNU opened a field station late in the year, as the first of about half a dozen CNU stations. Nurse Ruth Perman (an oldtimer in Ethiopia) arrived for the mission to the health station around August 1963 and stayed there until about April 1967. She was by then the oldest EFS missionary in Ethiopia and the only one left who had worked in Ethiopia before the Italian time. Swedish volunteer nurse Ingrid von Dewall worked at the CNU station from 1963 for two years. A low-cost school was inaugurated on 26 March 1964. It was built on initiative from ESIBT ("Building College") and consisted of little more than a sheet iron roof and eucalyptus fences around the classrooms. CNU moved into its building in February 1965. When CNU started distributing supplementary food in October 1965 the Ijaji area was among the first to receive. The product was first called Supplementation Mixture, and later Faffa. In 1965 two Evangelical Ethiopian families moved to Ijaji to work at the clinic. In their free time they preached as a kind of missionaries, and rented a house for their own money to use for gatherings. A small church and a building for a priest and an office were constructed. After some years three persons were sent there as coordinators by the Mekane Yesus Church. They came into conflict first with the pioneers and then with the Communist politicians and had to leave Ijaji under humiliating circumstances. [A Nordlander, Väckelse ..., Sthlm 1996 p 15] Volunteer Karin Torhall worked at the CNU for a while and writes in Nov. 1966: CNU are mostly there for research, but through an advanced dresser they also help to cure patients to some extent. A Swedish volunteer nurse was also there. CNU made annual population counts, first writing numbers on the houses. With few exceptions the people willingly answered questions. There was a special study about mothers and births. "Nature is phantastically beautiful at Ijaji with mountains, hills, grazing and agri-cultural land and little forests. People live in sometimes rather ramshackle round or rectangular chicka buildings. Furnishing is minimal, a hearth on the floor, a couple of three-legged stools, perhaps a bench or a bed, perhaps a lockable chest, some mats or skins, possibly a shelf, a few glasses and Arab-type cups made with no handles, old empty tins, a clay pot for coffee, an enamelled can for *tella*." Children follow us in bunches. One girl carried my pencil from house to house during a whole forenoon. Nobody reacts here against our taking written notes. We have been told that it will be much more difficult elsewhere. Although they are Christians, everybody wears some amulet or something in the hair. The hair of children is often shaved, with a tuft left in the middle and possibly two smaller ones at the sides. Women often braid each others hair into narrow, narrow plaits close to the head, giving a striped impression. [K Torhall, Brev från Etiopien, Sthlm (SIDA) 1972 p 13-14] In 1967-1968 CNU made a "longitudinal follow-up" of eleven cases from birth to the age of about one year. Midwife Gunilla Fraenkel arrived around April 1967. Population in Ijaji town was 1,583 as counted in 1967. The primary school in 1968 had 129 boys and 19 girls in grades 1-5, with 4 teachers. An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971]
- 1970s A story of salvation: - Ato Gilo (b 1936) had been a robber and criminal from his young years and sometimes put in prison. When his mother became old and very ill, Gilo and a brother had to take care of her. The local *qalichas* could not cure her. Gilo brought her to the clinic in Ijaji, and there they said that his mother's condition was too far advanced to make anything for her. Then they went to the church, very much against the mother's will.

Inside the church she started to scream. The evangelist Edossa talked with her and with the evil spirits supposed to have possessed her. The spirits said they were nine. "Shall I drive you out all at once or will you leave one by one." They said they would leave her one at a time. She became calm and could sleep at night and walk home instead of being carried. The clinic in Bako confirmed that she was more or less well. Ato Gilo became converted in 1977, and gradually some of his relatives also.

[A Nordlander, Väckelse och växtvärk ..., Sthlm 1996 p 21-24]

1980s Kes Senbato was nominated in 1986 as coordinator for the Mekane Yesus Church in the Ijaji district. There were 3,400 confirmed members when he arrived.

During the period of persecution, Kes Senbato was imprisoned together with Kes Waksiyom, evangelist Alemayehu and 68 church members.

1990s On 4 April 1993 some Mekane Yesus members were killed by Muslim neighbours in connection with a wedding. A quarrel with the Orthodox priest released further hysterical persecution of Mekane Yesus youths. Tigrean soldiers were called in and shot at the Mekane Yesus church building thinking that there was a store of arms for the Oromo Liberation Front, and two were killed in that shooting. A Muslim sheik called for *jihād* against the Christians so that three of them were murdered. Then the Mekane Yesus people shot the sheik and one more Muslim.

There were long negotiations afterwards about debt and compensation. The Orthodox people sided with the Mekane Yesus people, so that they together made a boycott of Muslim shops in Ijaji. By 4 August a conciliation was reached.

[A Nordlander, Väckelse och växtvärk ..., Sthlm 1996 p 112-113]

In 1995 the Mekane Yesus Church in Ijaji district had 31,000 members of which 19,000 confirmed, a 5½-fold increase in 9 years.

ijara (O) fenced-in place, continuous hedge; *ijerra* (O) roof

HDE82	Ijara (village) see under Sebeta	08/38	[x]
JDA26	Ijara (Igiara) (area)	08/40	[+ WO]
	<i>ijarsa</i> (O) construction		
JDJ06	Ije Gohe 09°03'/42°11' 1598 m, near code JDC96	09/42	[Gz]
JDC76	Ije Lola 08°50'/42°10' 1457 m	08/42	[Gz]
JDC86	Ije Weraba (Amareiti) 08°54'/42°08' 1564 m	08/42	[Gz]
JD...	Ijefera (centre in 1964 of Lalo Bilalo sub-district)	09/40	[Ad]
JDB40	Ijegale (Routecha) 08°34'/40°42' 1545 m	08/40	[Gz]
JDG26	Ijererto (Igererto, G.)(area) 1068 m	09/40	[+ WO]
	<i>ijjersa</i> (O) thatching of a roof		
	<i>ijeta</i> (A) a handle		
HDT01	Ijeta 09°59'/38°34' 2071 m	09/38	[AA Gz]
	<i>ijiji</i> (Guji O) plant which gives material for ropes, Sanseviera		
JBG75	Ijinji	04/40	[WO]
HEU03	Ijira (Eggira), see Jjira		
HEU14c	Ijira Adobona (Igiara A.) (village)1810m	12/39	[+ Gu]
HDA02c	Ikafacha (Icafaccia)	08/35	[+ Gu]
	Used to be a halting-place for caravans of porters, but there is little water. [Guida 1938]		
HEB89	Ikako (Icaco) 11°35'/36°32' 1219 m	11/36	[+ WO Gz]
HET07	Ikilbi (Ik'ilbi, Iqilbi) 12°42'/39°04' 1610 m	12/39	[Gz q]
??	Ikima	../..	[Mi]
	Located at nine hours by mule from Sidamo Soddo.		
HDS32	Ikobi Maryam (Icobi Mariam) (church)	10/37	[+ WO]
	Ikobi Maryam, see under Debre Markos		
	ikub: <i>ikkub</i> (iqqub) (A) mutual aid association;		
	<i>ikwub</i> (iqwub) (T) person under someone's charge		
HDD25	Ikuba (Ik'uba, Iquba) 08°23'/38°01' 1931 m	08/38	[Gz]
HES02	Ikwari Wiha (Ik'wari W.) 12°42'/37°42' 2854 m	12/37	[Gz]