

HEL37	Mak Memcha (Maq Memcha) 12°02'/39°06' 2642 m near Lalibela	12/39	[Gz q]
??	Maka (Middle Awash archaeological field) A Berkeley team spent a field season in the Middle Awash in 1981. John Desmond Clark wrote: "It was by far the most successful field season in all my forty-odd years of work in Africa." At Maka they found a proximal hominid famur dated at 3.4 million years. [Kalb 2001 p 290]	../..	[20]
text	T.D. White et al., New discoveries of <i>Australopithecus</i> at Maka in Ethiopia, in <i>Nature</i> 366(6452) 1993 p 261-265.		
JCT14	Makado (Macado) 07°25'/43°48'	07/43	[+ x]
HEU91	Makale (Makalle), see Mekele makalla: <i>makkala</i> (O) messenger of <i>gada</i> councilors; <i>makkallo</i> (O) omen		
JEC80	Makalla (Macalla) (area) Makana .., see Mekane .., Mekene ..	11/41	[+ WO]
JDK54	Makanis (Machannis, Moccanis) (mountain) 09°35'/42°54' 1886 m	09/42	[WO Gz]
HDM12	Makaniso (Macaniso) 2012m, see under Sidisto	09/39	[WO]
	<i>makanissa</i> (A,O) kind of medium-sized tree, <i>Croton macrostachys</i> , with broad leaves of which some are usually bright yellow; also <i>Dombeya goetzenii</i> , <i>D. quinqueseta</i> , which are shrubs or small trees; <i>makanisa</i> (makkannisa) (O) red/whitish honey		
??	Makanissa, area in Sidamo A peneplaned area situated between the Awata and Mormora rivers east of Ula-Ulo mountain. The basin is geologically composed of talc-chlorite-tremolite schists. Some prospecting started in 1963 and showed tracers of gold. [Mineral 1966]	../..	[Mi]
HDH78	Makanissa (Maccanissa)	09/36	[+ WO]
JDK54	Makanissa (Macanissa, Macanis, Moccanis) (mountain) 09°34'/42°54' 1886/2048 m	09/42	[x Gu WO]
HES69	Makanna (Macanna, Mecanna) 13°17'/38°22' 3401 m near Ras Dashen, see also Mekane Birhan	13/38	[+ Gz]
HEC68	Makar, see Mekari		
HFF64	Makargot (Macargot) 14°06'/39°44' 2788 m south-east of Adigrat makarra: <i>makara</i> (O) harvest; <i>makkara</i> (O) difficulty, problem	14/39	[+ Gu Gz]
JER02	Makarra (Macarra) (area) <i>makata</i> (O) wall niche serving as shelf; <i>meketa</i> (A) barrier	12/41	[+ WO]
HES50	Makatat (Macatat) (mountain) 13°10'/37°31' 1380 m near map code HER59	13/37	[+ WO Gz]
HEK49	Makatawa (Mak'at'awa), see Meketewa		
HED68	Makdala, see Mekdela		
HEE69	Makdela, see Mekdela		
HEL39	Makel Jeras, see Machel Geras		
HEE83c	Maket (Maqét) 60 km south-west of Lalibela (with monastery Abuna Aron & rock-hewn church)	11/38	[n]
picts	K Nomachi, Bless Ethiopia, Tokyo 1998 (Eng. ed. Hong Kong) p 104-105 church interior with light through hole in the roof		
HDU07	Makfud, see Debir, cf Mahfud		

HEU13	Makhan, see Mekan		
H...	Maki, see Mago	05/36	[x]
HDE04	Maki, see Meki		
HEL37	Makina Medhane Alem, see Mekena ..		
HEK50	Makisegnit, see Maksenyit		
HEU52	Makmati Iwir (Makmat Iwurr) 13°08'/39°33' 2165 m (Mikimat Iwir), west of Dehub The primary school in 1968 had 93 boys and 44 girls in grades 1-4, with three teachers.	13/39	[Gz WO Ad]
JDD62	Makoda (Macoda) (mountain) 08°42'/42°44' 1475 m	08/42	[+ Gz]
JEP73	Makolle (Macolle) 13°19'/40°58' 173 m near Afrera lake	13/40	[+ Gz]
HCU04	Makonna (Maconna) (area)	07/39	[+ WO]
HDD26	Makorkor, see Mekorkor <i>makram</i> (Som) pouch for various amulets		
HED69	Makramit (Macramit) (mountain)	11/38	[+ Gu]
HDR58	Maksano Gabya, see Minch		
HEK50	Maksenyit (Maksegnit, Makisegnit) (with sub P.O. under Gondar) 12°15'/37°30' (centre in 1964 of Chihira sub-district)	12/37	[+ Po Ad MS]
HEK60	Maksenyit (Maksegnit, Makisenit) 12°23'/37°33' 1923 m (visiting postman under Debre Markos), south of Gondar At Maksenyit /which one?/ there was a Telecommunications pay station in 1967. The primary school in 1968 had 198 boys and 83 girls, with 5 teachers. <i>maksenyo gebeya</i> (maksännyo gäbäya) (A) Tuesday market	10/37?	[Gz Po Ad Te]
GDF93c	Maksenyo Gebeya	08/34	[LM]
HER78	Maksenyo Gebeya (Maksanyo Gavata)	13/37	[LM WO]
	<i>makta</i> : <i>maktat</i> (T) kind of shrub or small tree, <i>Carissa schimperi</i> ; <i>makteh</i> , <i>mukteh</i> (T) <i>Carissa deflersii</i> , a shrub or scrambler with thorns; <i>makto</i> (O) mystery, secret, secret meeting		
HEC35	Makta (Macta)	11/37	[+ WO]
HFF30	Makudi (Mak'udi, Maqudi) 13°50'/39°25' 2124 m south of Hawzen	13/39	[Gz q]
HEC37	Makudya (Macudia) (hill)	11/37	[+ WO]
JCJ28	Makule (area)	06/42	[WO]
HCC58	Makulla (Maculla)	05/37	[+ Gu]
HEJ44	Makunta Iyesus (Macunta Iesus) (church)	12/37	[+ WO]
HDT16	Makur (Mak'ur, Maqur) 10°04'/38°59' 2181 m	10/38	[Gz q]
??	Makure (Macure) A customs post in the district of Sahart in the time of Iyasu I (1682-1706). <i>makuta</i> (A) light meal	../..	[x]
HEC69	Makwal (Makoal) (with church) <i>makwalla</i> (O) <i>Digitaria ternata</i> , <i>Dactyloctenium aegyptium</i>	11/37	[+ WO]
HEJ87	Makwamanra Maryam (Macuamanra Mariam) church	12/37	[+ WO]
	<i>malab</i> (Afar) honey		
JDD34	Malable (waterhole) <i>malaf</i> (Som) soft plants for grazing; <i>malef</i> (A) passage	08/42	[WO]
JDN77	Malafaburi, see Burka		
HFF42	Malahayenghi, see Mellehai Zengi		
JBT95	Malaico, see Malayko		

- JCK74 Malaico, see Maleico
- HEJ05 Malakust Maryam (Manacust Mariam) 11/37 [Ch Gu]
malap koma: *koma* (O) 1. chest, breast; 2. (qoomaa) instant killing;
(A) sterile /land/; 2. kind of large tree
- JEB50 Malap Koma (Malap Coma) (area) 11/40 [+ WO]

malas (Som) small amount of food to soothe an animal;
malaas (Som) cover with a mixture of lime and clay
- JDS33 Malas, B. (area) 1159 m 10/42 [WO]
malatta: *melata* (melat'a) (A) bald, hairless;
malhetta (T) scrubby bush or tree, *Ximenia americana*;
malato (O) scar; *mallato* (O) line, sign, signal, mark, seal;
omen, foreboding
- HBK92 Malatta, G. (hill) 04/37 [WO]
- ?? Malawa (historically recorded place) ../.. [Pa]
While in Bali in the 1520s, Imam Ahmäd sent his cousin Zaherbuy Muhammäd to Malawa in the centre of the province, where he seized many valuables, burnt the country, and "reduced it to cinders".
[Pankhurst 1997]
- JBT95 Malayko (Malaico, Molico, Moliko) 05/43 [+ 18 Gz Wa]
05°24'/43°53' 347 m
- ?? Malberde (Malberede, Malbärädé) ../.. [+ Pa]
In Saint Täklä Haymanot's time in the early 1200s, Damot was ruled by a pagan chief referred to as Motä Lamé or Motalami. He seems to have been an officer of an Ethiopian Zagwé monarch. His palace was at Malbärädé, where he reputedly kept his personal idols.
[Pankhurst 1997]
- Malca .., see Melka ..
- JCJ45 Malca Bafata, see Melka Bafeta
- HFC16 Malca Ciancafe, see Melka Chanchafe
- JCC12 Malca Ciratti, see Melka Chireti
- HCF51 Malca Cogobbe, see Kogobbe
- ?? Malca Cuba, see Melka Kuba
- JCR07 Malca Dacata, see Geldoh
- JCJ45 Malca Dube, see Melka Dube
- JBj75 Malca Ghersei, see Melka Gersey
- HCF75 Malca Giamerri, see Melka Jamerri
- JBR45 Malca Gis, see Melka Jis
- HBU20 Malca Guba, see Melka Guba
- HDF83 Malca Jilo, see Melka Jilo
- HFC06 Malca Lughena, see Ellugena
- HDK09 Malca Micce, see Bora
- HCM80 Malca Uacanna, see Melka Wakanna
- HBT48 Malca Ualagodia, see Watagodiya
- HDE61 Malcaguerba, see Melka Gerba
- HDF31 Malcarar, see Malkoray
- HDF20 Malcasa, see Melkasa
- HCL72 Malche 07°01'/38°37' 1864 m, east of lake Awasa 07/38 [Gz]
- ?? Malchei (village) ../.. [Gu]
At the side of the valley, under an overhanging cliff, there is a cave with a room 80 m long, 10 m wide and 12 m high. Two narrow branches continue, of which the left one goes about 300 m further into the mountain. Sometimes a kind of dark steam or smoke comes out.

	[Guida 1938]		
HDF31	Malcorai, see Malkoray maldo: <i>maldot</i> (T) plea		
HFC15	Maldo (area)	13/37	[WO]
	<i>male</i> (Som) thought, idea; (malee) (O) except, without; indeed; (A) swear, take a vow; <i>Male, Malie, Malle</i> , a southern Ometo group in the South Omo Zone, numbering about 46,458 according to the 1994 census.		
texts	The Male people have been studied by Donald L. Donham (before 1982).		
HCC54	Male (area)	05/37	[WO]
	malega: <i>malaga</i> (A) lazy person; <i>mellege</i> (A) stalked, sneaked stealthily		
HCD21	Malega	05/37	[WO]
JCK74	Maleico (Malaico) 07°03'/42°55' 698 m	07/42	[Gz]
JCK89	Maleico (Maleyko) (hills) 07°05'/43°21' 834 m	07/43	[WO Gz]
	The first base of the WSLF, Western Somali Liberation Front, was at Maleyko in central Ogaden, but "it was soon flattened" about 1977 by Ethiopian air raids from Gode. [Markakis 1987 p 294 note 40]		
	malek: <i>maleka</i> (O), <i>melak</i> (A) angel; <i>melek</i> (O) sign, mark; <i>malek sank</i> (O) sign on a board/plank?		
HEE15	Malek Sanca, see Ashenga		
HEE23	Malec Sanca, see Kitir		
JCK88	Maleyko (Maleico) 785 m	07/43	[+ WO]
JCK89	Maleyko, see Maleico Malga .., see Melka ..		
JDD91	Malgaga (area)	09/42	[WO]
HCL72	Malge (Malghe) (area)	07/38	[+ WO]
HCL.?	Malge Wendo (with agricultural school)	07/38	[x]
	An agricultural school was being built by Norwegians in 1965. In the neighbourhood there was a lush forest, almost like a jungle.		
picts	Ethiopian Trade Journal 1962 no 5 p 35 coffee plantation and dam of the AWASA agricultural concession with a canning factory, p 36-37 tomatoes and canning		
HED12	Malguie (Malgiye, Malgi, Malghie) 10°58'/37°45' 2370/2420 m	10/37	[WO Gz Gu]
	<i>mali</i> (O) who? what? why? <i>maali</i> (Som) lend, loan		
HCC41	Mali sub-district 1274 m (centre in 1964 = Kongie)	05/36	[Ad WO]
JDN39	Maliftali	10/40	[WO]
HDL78	Maligui, see under Deneba malik: <i>melk</i> (mälk) (A) 1. chant in praise of a saint; 2. shape, appearance maliko: <i>maliigo</i> (Som) palm leaves for making mats	09/39	[WO]
JEB85	Maliko Edlu (Malico Edlu) (area)	11/41	[+ WO]
HD...	Malilo (in Gimbi awraja) Seventh Day Adventist Mission school in 1968 had 39 boys and 9 girls in grades 1-3, with one teacher. <i>malima</i> (O) rainmaker; <i>maliima</i> (O) teacher, scholar Malima, cf Kersa & Malima	09/35?	[Ad]
HDD49	Malima 08°31'/38°23' 2809 m	08/38	[Gz]

	(with church Medhane Alem)		
HDL23	Malima 09°15'/38°45' 2534 m, see under Sululta	09/38	[AA Gz]
HDL54	Malima 09°30'/38°52' 2604 m, south-west of Fiche	09/38	[AA Gz]
HDE32	Malima Aba sub-district (centre in 1964 = Lemen)	08/38	[Ad]
	<i>Malingur</i> , a tribe of the Borana people occupying an exceptionally large area of about 150 x 150 km in the region of Fik and Degeh Medo. They spend April-September in higher ground around Galcha and towards Harar and in December-February they stay at wells in the lowland.		
JCS37	Malingur (area) <i>malka</i> (O) ford; muddy pool Malka .., see also Melka ..	07/43	[WO]
HFE36	Malka (Malk'a, Malqa) 13°53'/39°04' 1460 m (sub-district & its centre in 1964)	14/39?	[Ad Gz q]
JCJ45	Malka Bafata, see Melka Bafeta		
JCC12	Malka Ciratti, see Melka Chireti <i>malka dibo</i> (O) bush ford; <i>dibo</i> (O) thicket, thick growth of bushes; <i>dibbo</i> (Som) 1. stay out all night; 2. be invisible		
HDT51	Malka Dibo (Malca D.) (ford) 10°27'/38°29' 1130 m malka girma: <i>girma</i> (A) dignity, grandeur, beauty	10/39	[Ch Gz]
JCB60	Malka Girma (seasonal waterhole)	05/40	[MS WO]
??	Malka Lokman (name on old maps), see Jambir		
JBH70	Malka Mari (Malka Murri, Malka), see Melka Meri		
H...	Malka Maryam (Malqa Mariam) (centre in 1964 of Janabiet sub-district)	10/37	[+ Ad]
HDE61	Malkaguerba, see Melka Gerba		
HDF20	Malkassa, see Melkasa		
HCL81	Malke (Malche)	07/38	[+ Gu]
JCH50	Malkei (Malchei), see under Megalo <i>malko</i> (Som) mountain pass, passage	06/40	[WO Gu]
HCR42	Malko (Malco)	07/36	[+ WO]
HDF31	Malkoray (Malcorai, Malcarar) 08°25'/39°25' 1416 m, at Awash river	08/39	[+ WO Gz]
JBS23	Mallaile, see El Melhale		
HCC88	Malle 06°14'/37°20' 2169,3900 m	06/37	[WO Gz]
JCT64	Malleda	07/43	[WO]
JDP41	Mallifto (area)	10/40	[WO]
JDR87	Mallik (Mallic) 10°44'/42°15' 752 m	10/42	[+ Gz]
	malo: <i>maalo</i> (O) what? <i>maaloo</i> (O) please; <i>Malo</i> , a group of the Sidama people and a northern variety of Ometo language (classified by M.L.Bender in 1971 as a separate language), see also under Mello. A force of "two thousand lances" of the Malo were peaceful against the Bottego expedition when its Italians and <i>askaris</i> passed through their territory in mid-1896.		
text	Alemayehu Abebe, Malo: an unknown Ometo language, in 12th Int. Conf. of Ethiopian Studies 1994 p 1064-1084.		
HC...	Malo	../.	[Gu]
HES96	Malo (pass)	13/38	[WO]
HCI10	Malo Koza (Malokoza) 06°26'/36°38' 2042 m	06/36	[+ Gz]
HCI20	Malo Koza 06°33'/36°37' 2042 m (locality with ensete culture)	06/36	[MS]

JEC30	Maltabe (spring)	11/41	[WO]
HBf82	Maltecho (area) malti: <i>malte</i> , <i>maltu</i> (O) schemer	03/39	[WO]
HDR64	Malti, see Diblil		
JCN95	Malto (area) <i>malu</i> (O) make a plan to do something	08/40	[WO]
JDA59	Malu (area)	08/40	[WO]
GDD38	Malwal (Melual, Miluol) 08°25'/33°14' 285 m	08/33	[WO Gz]
HDM91	Mam Yeleny Maryam (church) 09°56'/39°29' north-west of Debre Birhan <i>mama</i> (T) mama, mother	09/39	[Gz]
HDL30	Mama 09°21'/38°29' 2870 m	09/38	[AA Gz]
HDU13	Mama Midir (Mama Meder, Mamamedir) (plateau) see under Molale, cf Debre Kopros According to legend, Menz in the late 1600s was divided into three districts, each to be ruled by a man (in this case Mama) who gave his name to his district. Mama Midir is the part in the south. [D N Levine, Wax and gold, 1965 p 31]	10/39	[Ad x WO]
HDU23	Mama Midir sub-district? (-1997-)	10/39	[n]
HDU23	Mama Midir wereda (centre -1964-1975- = Molale) A highland plateau running from east to west between the Mofer and Retmet rivers, to the west of Molale. Historically it has been an Amhara area. [V Stitz 1970] The wereda is within Menz & Gishe awraja. It is divided (-1970-) into sub-districts Dengeze, Lalo Midir, Angawa, and Tikime (T'ik'ime, Tikmie). Population about 67,000 in 1975, all of them Christians and Amharic-speaking. Literacy was a little over ten per cent among males and a little over half a per cent among females. It was common to walk about 4 to 9 km to reach the nearest market. [Ethiopian Herald]	10/39	[Ad]
HEA86	Mamarsai (area) 787 m	11/35	[WO]
HED82	Mamarsay (area)	11/37	[WO]
HDN89	Mamascho, see Manasebo		
??	Mamba (pass)	../..	[Gu]
HEB46	Mambuk (Mambuc) 11°17'/36°13' 1186/1493 m <i>mame</i> (O) crane /the bird/; <i>mammae</i> (O) swan?; <i>mame</i> (Kefa) heifer-calf	11/36	[WO Gz Ch]
HDK99	Mame 09°55'/38°21' 2512 m, see under Tulu Milki	09/38	[AA Gz]
HDK99	Mame 09°56'/38°20' 2491 m, see under Tulu Milki at 3 km from the previous place	09/38	[AA Gz]
HEF37	Mamed 11°08'/39°59' 1593 m east of Kombolcha at the road to Assab	11/39	[Gz]
HE...	Mamedochbila (centre in 1964 of Kestambula sub-district)	11/39	[Ad]
HEJ86	Mami 12°32'/37°09' 1903 m, east of Chilga	12/37	[Gz]
HDB08	Mamme (mountain) 08°08'/36°28' 2131 m	08/36	[Gz]
HEC19	Mammit (area) <i>mammito</i> (A) echo; <i>mammitu</i> (A) baby girl	10/37	[WO]
JDJ13	Mammuksi (mountain) 09°12'/41°54' 2110 m	09/41	[x]
HDM.?	Mamrat, not far from Ankober, cf Membret There was hunting in dense forests at the foot of Mamrat during the visit of the Harris embassy. [W C Harris, The highlands ..., vol II, London 1844 p 265-268]	09/39	[Ha]

- HCS99 Mamuje (Mamugie) (area), see under Butajira 08/38 [+ WO]
mana, manna (O) house, home, dwelling,
 place for some defined purpose;
Mana, caste group of tanners living among other people
- JCG65 Mana (spring), cf Manna, Mena, Mene, Menna 06/40 [MS WO]
 JCG69 Mana 06°56'/40°39' 1529 m, south of Ginir 06/40 [Gz]
 ?? Mana Jarti (village in Wellega) ../.. [x]
 Abdisa Desso was a teacher and evangelist at Mana Jarti for many years, also preaching
 in its little church. In 1955 he joined the first group to be educated as priests at the EFS
 mission in Mendi.
 [Mission source]
- JCG65? Mana sub-district (-1997-) 06/40 [n]
 HEJ05 Manacust Mariam, see Malakust Maryam
 GDM90 Manada, see Manaola 09/34 [WO]
- HEU43? **Manadeley** (historical market town) 13/39 [Pa x]
 Possibly 50 km south-east of Mekele and corresponding to modern Dehub?
 Alvares says that on the edge of the massif, above the Afar lowlands, the Dobe'a country
 had an important market town, Manadeley, which dealt with the coast and was a place of
 very great trade. The local market was held on Tuesdays.
 [Pankhurst 1997]
 Described by Alvares in the 1520s as an important commercial town of about
 1,000 inhabitants, mostly Arabs except 20 or 30 Christians who lived apart and collected
 the toll charges. It was visited by Moslem traders from far away. Some of the town's
 merchants traded on behalf of Emperor Lebna Dengel.
 [Pankhurst (1990)1992 p 56 + Beckingham & Huntingford, The Prester John,
 vol I, 1961 p 187]
- manafarda* (O), *feresbet* (A) horse stable
- HCE92c Manafarda (Farasbet, Feres Bet) 06/38 [Gu]
 HDE92 Managasha, see Menagesha
 HDG.. Manajerti, at 4 hour ride from Nejo 09/35 [x]
 1940s A young teacher at the mission school in Nejo kept contact with his home village of
 Manajerti and used to go there on Sundays and preach. He could also donate a piece of
 land for a simple prayer hut. There was a woman in the village who as *qallicha* had taken
 over from the teacher's deceased father to be ritual expert. At a certain time she wanted to
 abandon this and become Evangelical Christian, so she was brought to Nejo where even
 some of her "tools" became kept and displayed. When the woman returned to her village
 after a couple of months, it impressed the villagers that she was safe and sound in spite of
 her conversion. Many more started to gather at prayer meeting. One man who opposed
 this and cursed the Christians went to the old tree where they used to bring offerings. He
 found the tree becoming withered, completely dry!
 [J Hagner, Guds under i Gallaland, Sthlm 1948 p 38-39]
- Manana*, a small community in eastern Gemu-Gofa
- HCC99 Mananna (area), cf Menena 06/37 [WO]
 GDM90 Manaola (Maneola, Manada) 09°53'/34°22' 632 m 09/34 [Gz WO]
 HDN89 Manasebo (Manesebo, Mamascho) (village) 10/35 [Gz Gu WO]
 10°41'/35°41' 2402 m
 Coordinates would give map code HDP80 nearby
 Last important village before almost uninhabited lowlands.
 [Guida 1938]
- HEM92 Mancare, see Mekare
 JCJ63 Manchaf (Mancifa) 06°55'/41°59' 495/622 m 06/41 [Gz MS WO]

	Coordinates would give map code JCJ64		
HEU72	Manchelfo (Manch'elfo) 13°21'/39°36' 1999 m (with church Mikael), south of Kwiha	13/39	[Gz]
HEA63	Manchelong, J. (Mancelung, Mancelungh) (mountain) 11°25'/35°05' 1186 m, on the border of Sudan	11/35	[WO Gz]
HEC49	Manchil (Mancil), see under Debre May <i>mancho</i> (Kefa) low-caste hunter	11/37	[+ WO]
H CJ95	Mancho (Mancio) (steppe area), cf Mencho	07/37	[+ WO]
HCR99	Mancho (Mancio) (area)	08/37	[+ WO]
JEG05	Manda (area) 945 m	11/40	[WO]
JEH13	Manda (mountain chain) 11°52'/41°00' 504 m south-west of Serdo	11/41	[Gz]
JEJ76	Manda (wide area) MS:12°21'/42°06' Gz:12°25'/42°11' 692 m MS coordinates would give map code JEJ65	12/42	[MS WO Gz]
JDG86	Manda Ale (area) manda ela: <i>ela</i> (O) 1. deep lake or pond; clear water; 2. very heavy /load/	09/40	[WO]
JDP64	Manda-ela (waterhole)	10/41	[MS WO]
HEJ57	Mandaba (peninsula at lake Tana, with monastery) About 20 minutes west of Birgida Maryam island is the peninsula of Mandaba. About 20 monks lived in the monastery there in the 1960s, and their church Medhane Alem was then recently reconstructed. In the outer circle of the church is the entrance door of the old church, with important pictures. It is said that the monastery was founded in the 1300s by Amde Seyon's son, Aba Asai, a prince who abdicated to become a monk. [O A Jäger, Antiquities ..1965 p 66 + Welcome to Ethiopia, A.A. circa 1965 p 196] "/On 12 April 1933/ we walked to the end of the promontory, on which the monastery stands in most picturesque surroundings. On the land side are rugged forest-clad hills coming down to the water, on the other side the blue water of the lake extends almost as far as the eye can see -- In the monastery there were 150 resident monks. A high stone wall encloses the head of the promontory, where they live in a small town surrounding the church of /Medhane Alem/, and in the wall is the entrance gate through which no woman may pass. The monks are tended by negroes who live in a village of their own called Alangai, a mile or so away. These men are free, and they till the land, pay rent and taxes to the monastery, and serve the monks. Anyone who rings the bell of the monastery obtains sanctuary, and his person is safe even from the orders of the highest Government official in the land." "My arrival was expected and I had been invited by the Abbot to see the church, so we passed through the gate and found the house and compounds kept in better order than in any other monastery I had yet seen. The church is substantially built in the typical circular Abyssinian style, with walls of rock and mud and a thatched roof. Its founder was Aba Asai, a prince who had become a monk -- Unlike many of the churches on the lake, Mandaba Madhani Alam had never been burnt down, and it was fortunate in escaping the notice of the Dervishes; but during the famine in King John's reign -- Mandaba had been deserted for a long time." "The wall paintings, all on linen, were not very good, the best of them being a picture of the Crucifixion. Many of them had been removed from a neighbouring parish, from a ruined church called Abaza Kadus Mikael, founded by Nikalawos, probably the Nikalawos who lived in the reign of John I and led the monks, who were followers of Takla Haimanot, against the followers of Eustathius --" "Cells had been constructed in the grounds, some of them retreats with leafy canopies of bushes, and some mere shanties of boughs made against walls. Communal meals are	12/37	[Ca Ch x]

cooked and served; the bell rings, and monks can either eat in a Common Room or take their food to their cells. I saw a great many of the monks as I walked freely about the grounds. Most of them were in their cells reading from wonderful old parchment books and psalters. Some of them did not look up, but those who did showed no surprise at the sudden appearance of a European in the midst of their seclusion. Their thoughts were evidently not in this world, and they merely went on reading."

"The Memhir or Abbot was a monk who had been there many years. He said, in reply to my enquiries, that it was not customary for them to say where they had come from, but we heard that he came originally from Tigrai and that he was a eunuch. He was tall and good-looking, with a scholarly face and a calm, commanding demeanour. He has the power to put refractory monks in chains, and we saw the monastery 'lock-up' where there was one prisoner with irons round his ankles, a tribesman from the monastery lands who had been convicted of stealing cattle from his neighbours."

"Men who wish to become monks enter Mandaba Monastery as probationers and serve the monks. They may eventually be accepted as monks and will then wear the white skull-cap; until then they are called 'black-heads'."

"We adjourned to the library and among the books we examined were *Mashafa Hawi* -- *Af Work* -- *Sinodos* -- *Paulos* -- *Nabiat* -- None of these volumes had a date or pictures, but *Tamera Mariam*, or 'Miracles of Mary', was well illustrated and contained some good paintings, one being a self-portrait of the painter, named Daksaios; others showed the Virgin Mary giving water to a thirsty dog, and performing various good works. One included a scene showing an animal that was evidently intended for a camel, as it was feeding on the top branches of a date-palm, but it was equally evident that it was drawn by a man who had never seen a camel --"

"*Dirsana Mikael*, or 'Monograph of Michael', including one of Raphael, had fairly good full-page pictures showing incidents in the life of St. Michael. There were seascapes with ships tossing on the waves, and a quaint view of hell full of devils; a whale was suggested by a lion's head coming out of the water of a rough sea."

[R E Cheesman, Lake Tana .., London 1936 p 199-202]

In the bay, the shore is covered with pretty pebbles; some carnelian, though rather small, can be found here. It is jokingly called the "diamond coast".

[Jäger 1965]

picts Merian Monatsheft: Äthiopien, Hamburg Okt 1966 p 26 monastery church,
p 27 monks saying farewell at the shore.

mandara (O) 1. large market place, see *mandera*; 2. village;

(Borana) kind of shrub or small tree, *Dodonaea viscosa*

HBR98 Mandara (village), cf Mandera, Mendera, Mender 05/37 [WO]

HCR42c Mandara 07/36 [x]

Plain near Jimma used as an early landing field for aircraft.

HDB.. Mandara (with market) 08/35? [Gu]

There is a steep ascent from the Sota stream. At a few kilometres along the plain and a little down there is a saline thermal spring, much used for watering cattle.

[Guida 1938]

HCD14 Mande 05°33'/37°54' 1706 m 05/37 [Gz]

HDE79 Mandefru, C.(=It: cima?) 08/39 [WO]

JFA15 Mandelu (with waterhole) 13/40 [LM WO Ne Wa]

mandera, *mander* (O, derived from Persian-Arabic *bandar*)

large village, trading centre, township, originally a centre

where foreign goods were sold to those who could afford them

JB32c Mandera (Mandara) 03/41 [LM WO x]

Mandera was described by Borelli in the 1880s as the most important commercial town after Jiren in Jimma province.

In 1935 Ato Wolde Giyorgis was director of the school.

- HDG83 Mandi, see Mendi
mandidu (O) 1. be very rich; 2. grow in size
- JCP96 Manditu 08°04'/41°18' 1239 m 08/41 [WO Gz]
- HEC74c Mandsura 11/36 [Gu]
- HEK06c Manduka Maryam (Manduca Mariam) (village) 11/38 [+ Gu]
see under Debre Tabor
- H.... Mandura wereda (centre in 1964 = Genete Maryam) 10/36? [Ad]
in 1992 in Metekel awraja
The primary school in 1968 had 95 boys and 6 girls
in grades 1-5, with 4 teachers.
- GDM90 Maneola, see Manaola
- ?? Manera, in Kulo Konta awraja 07/37 [x]
An experimental station for the study of yellow fever was established at Manera in 1962.
Five tons of equipment for it was dropped from Air Force planes on 18 October. Doctor
Charles Sérié donated to this station a prize which he had received from France.
[News]
- HDN89 Manesebo, see Manesebo
- HDG08 Manete 09°03'/35°34' 1757 m, north-east of Yubdo 09/35 [Gz]
near map code HDA98
- HDH00 Maneti 09°06'/35°44' 1794 m 09/35 [Gz]
- HCS90 Manetti (mountain) 08°12'/37°37' 2185 m 08/37 [x WO Gz]
Gz:08°06'/37°32' 1865 m
see under Abelti
Coordinates would give map code HDD01 further to the north-east
- GDL57 Manga, Jebel (Gebel M., Jabal M.) (hill) 09/34 [WO Gz]
09°33'/34°06' 1546 m, partly inside Sudan
- JBP88 Mangaduda (seasonal spring) 05/41 [MS WO]
mangaga (O) jaw, molar tooth
- JEP16 Mangaga, see Menagaga
- HEJ47 Mangai (Mangui, Mangla) 12°13'/37°15' 12/37 [Ch WO Gu]
- HEJ47 Mangai, see under Gorgora
- HDU16 Mangest, see Mengist
- HDS76 Mangestu, see Mengistiwo
- GDU54c Manghi, see Menge
- HEJ57 Manghi (Mangi), see Mangui
- GDD17 Mangjang 08°15'/33°11' 282 m 08/33 [WO Gz]
Mangjang, at river on the border of Sudan
- HEJ57 Mangui (Manghi, Mangi) 12°13'/37°18' 1784 m 12/37 [WO Gz]
at lake Tana west of Gorgora
- GCU21 Mangum 07°30'/34°26' 426 m, at Gilo river 07/34 [WO Gz]
- manissa, manisa* (O) kind of shrub or small tree,
Trichocladus ellipticus, T. malosanus
- HCR55 Manissa (area) 07/37 [WO]
- JDD58 Manja Addey (Mangia Addei) (area) 08/43 [+ WO]
- Manjo* (Kefa) low-caste group who are hunters, artisans
or ritual specialists.
- texts T. Fujimoto, Lineage between the south-westward migration and the
formation of a stratified society: the case of the Manjo in the Sheka
society, Southern Ethiopia, in 15th Int. Conf. of Ethiopian studies 2003;
I. Hartemann, Ecology of social exclusion: the case of the Manjo ...,
in 15th Int. Conf. as above.

- manjo* (A) hard /meat/, like bark; (Som) feet, legs
- HCR91 Manjo (Mangio) (area) 08/36 [+ WO]
- HDE97 Manjukso (Mangiucso) (area) 09/39 [+ WO]
see under Chefe Donsa
- HDD93 Mankata, see Menkata
mankorar (Geez) cold place
- HDS42 Mankorar (Moncorer), see Debre Markos
- HDS16 Mankorkoriy (Mank'ork'oriy, Mank'ork'oy) 10/38 [Gz]
10°07'/38°07' 1886 m, not far north of Abay river
- HDS48 Mankorkoya (Mank'ork'oya, Manqorqoya) 10/38 [Gz q]
10°24'/38°16' 2448 m, near Bichena
- HDR87 **Mankusa** (Mancusa) 10°41'/37°14' 1888,2160m 10/37 [Gz 18 Gu n]
(Mannkusa) (village/town with church Mikael), east of Bure
- 1941 "Church Hill" about 2 km to the east was named so by the British in the 1941 war. When Gideon Force marched south from Injibara on 24 February 1941 one goal was to try to capture the Italian fort at Mankusa where there was a garrison of about 250 men. [Shirreff 1995 p 91]
"During the morning of 25 February a crossing was made for the camels over the river and in the afternoon Wingate gave out his orders. His plan was to make straight for Mankusa, striking across country north of Burye -- Wingate had requested aerial support on 26 February and, in response, two RAF Wellesleys bombed Burye on 28 February. One was shot down -- While Wingate was confronting Mankusa, Boyle, with three companies and 200 baggage camels, had reached the fort of Jigga -- Bypassing Mankusa they left a platoon of C company under Gerazmach Dabala to cover the fort and try and persuade the garrison to surrender to the Emperor's forces. The Mankusa garrison's response was to open fire, which Dabala returned."
"-- at Mankusa the garrison consisted of No 4 company 72nd Colonial Battalion, two officers, one Italian NCO and 240 *ascari*. They had the standard armament, two Schwartloze heavy machine guns, Breda light machine guns, rifles and grenades. They were experienced soldiers from a good battalion. The subaltern officer was Tenente Michele Butera. Against this force Wingate had about 300 regulars and was joined on 1 March by Fitaurari Zelleka Desta's 200 Patriots -- Wingate planned an attack by the Patriots at dusk on 1 March, preceded by a mortar bombardment. -- he ordered Harris, who had never handled a mortar before, to take charge of the mortar attack and gave him some quick instruction. The mortar attack went ahead and caused considerable damage, setting houses on fire, but the patriot attack did not materialize, their leader telling Wingate that to take the fort without air support was impossible. Harris's comment was that this was 'typical of the type of assistance we received from the Patriots', but it was too much to expect Patriots to tackle fixed defences or work to a timetable, as Wingate himself acknowledged in his dispatch."
"Investment of Mankusa continued and the garrison showed no disposition to surrender despite heavy casualties -- 85 killed and wounded out of 240 according to Tenente Butera, who was himself wounded by mortar fire. -- Butera is adamant that his men were old soldiers and there were no desertions from his company."
[Shirreff p 92, 97-98]
On 28 February Bill Harris found Clifford Drew, doctor of Mission 101, camped within machine-gun range of Mankusa ford. When Harris expressed surprise at Drew camping so close to the enemy, Drew replied that he felt safer near the Italians than near "that madman Wingate".
[Shirreff p 96]
"On 2 March Wingate sent one mortar team to Boyle at Jigga with a message -- 'that Mankusa fort ... had been reduced to a heap of ashes by mortar fire but still held out gallantly' -- The desertion of Mamu's *banda* was a success for the propaganda section, which had bombarded Burye and Mankusa with megaphone messages proclaiming the

presence of the Emperor and the imminent freedom of Ethiopia."

[Shirreff p 98, 100]

"From his position on Church Hill opposite Mankusa on the morning of 3 March Wingate received from Khartoum a message -- that the Italians were intending to evacuate Burye. He ordered Boustead to get ready to move -- By 6.00 a.m. -- they saw three Capronis, which -- went on to bomb Church Hill. -- The column /from Burye/ consisted of about 6000 fighting troops -- Wingate was still at Church Hill and at 7.00 a.m. the garrison on Mankusa opened up a heavy fire with machine guns on Church Hill supported by 81-millimetre mortars from the battery with the column. At 8.15 a.m. they advanced on Church Hill in open order supported by infantry from the column. Wingate's men lay down and returned fire, Wingate directing the fire with Body standing next to him. When two horses were hit Body suggested to Wingate that it would be a good idea if they sat down and, 'with a wry grin, he did'."

"Wingate ordered a phased withdrawal, which was carried out successfully -- Akavia being the last to leave with a Sudanese platoon. Wingate himself says, 'I nearly got caught in Mankusa but escaped through fleetness of foot.' -- In the event the column /from Burye/ had passed unscathed and Wingate sent Boustead, Acland and Harris off in pursuit -- Johnson to follow when he had investigated Mankusa and collected stragglers."

[Shirreff p 104-106]

"By the morning of 1 March /1941/ Wingate had taken three measures which, he hoped, would unblock the situation. First, he had rid himself of the encumbrance of the baggage train -- Secondly, he had given up his fruitless attack on the strong northern fort and was concentrating at another, isolated fort, the Fort of Mankusa - six miles down the road defending the rear of Burie to the south and manned only by two companies of Italian native troops. Thirdly, he had summoned /various reinforcements/ -- and a horde of Patriots, guided in by Thesiger. Wingate's immediate objective, with the help of all these reinforcements, was the capture of Mankusa Fort."

"The defenders of Mankusa Fort first realized they were under attack when George Steer's Propaganda Unit blared away through the loudspeakers, announcing the nearby presence of the Emperor and the imminent liberation of all. The Eritrean askaris shouted back scornfully that they knew nothing about *Janhoy*. They were Italian subjects, not slaves!"

"Wingate ordered an attack. The Patriots were to charge, and his men would give covering fire with their machine-guns and mortars. It was the first time Wingate had tried, against his own principles, to direct an attack with his own troops and Patriots combined. It was also the last, for he quickly learnt his lesson. The wild Ethiopians charged with too much abandon, and far too fast. The first mortar shells fired by the Sudanese /under Wingate/ landed among them. The charge broke up. The attack, dismally, had failed."

"Colonel Natale knew that the British were in his rear, and he believed that the Fort of Mankusa was likely to fail. Lij Mammo's desertion, coupled with the bombing /of the Burie forts/, shook his already-wavering morale. He radioed a panicky report to Gondar, requesting permission to evacuate Burie -- On the morning of 4 March -- file upon file of enemy troops came marching out of /Burie/ preceded by four light armoured cars. -- as the column passed through the village of Mankusa it was joined by the defenders of the Fort. Wingate's plan had, against all expectations, succeeded."

[A Mockler, Haile Selassie's war, New York 1984 p 344-346]

1960s The Amharic novel *Fikir Iske Makabir* by Haddis Alemayehu, 553 pages published in 1967 /western calendar/, tells a storey about a widow Wudnesh who lives at Mankusa, who marries a fourth husband and has a son Bezabih who becomes her "love until the grave" as the title says.

[long review in Ethiopian Herald]

The primary school (in Kola Dega awraja) in 1968 had 239 boys and 39 girls, with 5 teachers.

HDR87 Mankusa Mikael (centre in 1964 of Jabi sub-district) 10/37 [Ad]

HDE40 Manlima (area) 08/38 [WO]

- HDE41 Manlima 08/38 [WO]
manna (O) house; often first part of the names of Oromo groups, e.g. Manna Abu;
manna, mana, manni (Southern Eth) expression used by several language groups of people in Southern Ethiopia for low-caste workers of certain crafts such as tanner and potter
- HCR51c Manna (market) 2091 m, cf Menna 07/36 [Gu]
- HCR52 **Manna wereda** (centre in 1964 = Yebbu) 07/36 [Ad]
 A survey of the land reform in this wereda was undertaken in 1980-1981 and led by Dessalegn Rahmato. Of peasants interviewed, 49% did not own oxen. [7th Int. Conf. of Ethiopian Studies 1984 p 587-588, 593]
 Manna wereda is the biggest producer of coffee in Jimma awraja. A number of dry-weather roads provide adequate access to the rural areas. The traditional form of coffee cultivation involves virtually no implements, and the average peasant in Manna owns only a hand hoe and a *gejera*, a long-bladed metal tool, somewhat like a machete. The livestock population is very small.
 With a rural population of about 130,000, and a relatively large land area, Manna is densely populated and fairly big for a wereda. The population is predominantly Moslem, and polygamy is widely practiced. In Manna about 78% of the rural population are Oromo and the rest of different cultural stock.
 The wereda has always been a grain-deficit area and has periodically experienced severe food shortages. About 45% of the agricultural land is under coffee. Both plough cultivation and hoe cultivation are common. The poorer members of the peasantry rely on the growing of root crops, vegetables and the like for their basic needs. Prior to the land reform from 1975 onwards a large portion of Manna peasants were involved in tenancy, and a majority of holdings were below 0.5 ha in size. The landowning classes were predominantly outsiders, and absentee owners greatly outnumbered local resident owners. [Dessalegn Rahmato, Agrarian reform ..., Uppsala/Sweden 1984 p 12-13]
 The size of arable land under the control of PAs (Peasant Associations) was quite small. The land was divided into coffee land and grain land. Each member of a PA was entitled to a share from both categories of land. Redistribution gave rise to a continual process of diminution of plots, the latest one in 1981. Some PAs found that it was quite difficult to determine what a family or a household is in Moslem areas, to use as a basis for land allotment. To define household as 'those who live and eat together' did not completely solve the problem, as children could be moved from one home to another. [Dessalegn p 46-47]
- HDE92 Mannaghescia (Mannagascia), see Menagesha
- HDG37 Mannajerk 09/35 [x]
 About 17 km south-east of Nejo and 9 km south-west of Boji.
 [EFS mission sketch map]
- HET86c **Mannawe**, about 25 km south of Abiy Adi. 13/39 [n]
 Ras Alula (1847-1897) was born in this small village. It is not confirmed that his year of birth really was 1847. His father was the farmer Engda Qubi with wife Garada who was daughter of Nagid, a local notable from the neighbouring village of Baga. A few old people in Mannawe remembered these names when they were interviewed by Haggai Ehrlich in February 1972.
 Alula once told an Italian journalist that his father and grandfather had been soldiers. He was educated in the local church school by the *Memhir* Welde-Giyorgis and "being an aggressive and dominating youngster, he soon became the leader of the children".
 "When his Tigrean patron became Emperor Yohannes IV, the young Alula was translated from the provincial to the national scene -- Alula's excellent military services in fighting external enemies and consolidating the emperor's supremacy in Ethiopia established him

as a king's man." History remembers particularly Ras Alula's time as administrator of Mereb Mellash = the future Eritrea.

[H Ehrlich 1996 p 5-6]

An anonymous Geez manuscript of 95 pages kept in the church of Mannawe contains something also about the history of Alula.

[Ehrlich p 14 note 34]

1890s

In 1891 a correspondent of *Corriere di Napoli* named Mercatelli spent a few days with Alula at Mannawe and described him as a lonely and melancholic leader but also "in fact Alula is the master; it is sufficient to stay for a few days in Tigray to be convinced." During 1891 and 1892, Alula had frequently visited his birthplace and constructed a church there. The bell of the church was brought from what was later named Eritrea. It carries the inscription *Anno 1891, P. Bastanzetti Arezzo Udine*.

[Ehrlich p 163, 184 note 22]

In 1892 Alula fortified himself in Mannawe with a few hundred followers and refused to free De Martino and five other hostages he had taken from Adwa. On 27 December 1892, with 2,000 troops commanded by Ras Hagos, Mengesha Yohannes approached Mannawe, took up position on the surrounding hills, and started ruining the fields and orchards. Around midnight, accompanied by only fifty followers. Alula left his camp and led his small group to an amba. He was deserted by Dejzmach Abbay, who brought the Italian hostages to Mengesha's headquarters near Mannawe.

[Ehrlich 1996 p 181]

manne (O) sheath of a sword, scabbard; (Kefa) female potter, usually married to a *manno* i.e. leatherworker

- | | | | |
|-------|--|-------|------------|
| HCR85 | Manne (mountain) | 08/37 | [WO] |
| HCC97 | Manoko 06°15'37°17' 1559 m | 06/37 | [Gz] |
| GDF93 | Manoro, see under Gidami | 09/34 | [WO] |
| HE... | Manoshe (centre in 1964 of Meskela sub-district) | 11/39 | [Ad] |
| HCM96 | Manso 07°10'39°53' 2683 m, north-west of Goba | 07/39 | [Gz] |
| HEC99 | Mansur (Manso, Bet Manzi, Bet Manzo)
(Ger: Manzur), small island in lake Tana.
A basaltic conical rock about one kilometre from the shore and with a diameter of 80-100 metres. With old trees and in the 1930s inhabited by some monks.
[Guida 1938 citing Cheesman]
Consul Cheesman was there in March 1933: "-- we went up the coast and visited Bet Manzo, an afforested cone-shaped island a mile out in the lake, to see a church named /Medhane Alem/. On the island, which is circular and only 100 yards in diameter, we saw a building with walls of rock and mud and of the usual Abyssinian round-church type. I had been told that a solitary monk lived on the island, but we found his home closed, the door barred, and the place apparently completely deserted. The explanation given was that the monks had grown tired of feeding pirates."
"Secluded islands -- make ideal retreats for religious recluses but equally safe refuges for law-breakers, who expect the monks to feed them while they are in hiding. The monks, being unarmed, have no means of resistance. Only a few years before, Bet Manzo had been turned into a fortress by an official, a Fitaurari, who had defied the authority of Ras Gugsa Wolye, the Governor of Bagemdir, and had fled to the island with his armed band. The officials of the Ras collected all the available men and <i>tankwas</i> from the countryside, and a 'naval' battle seemed imminent; but they found that the outlaw had disappeared over the lake by night and had entered the province of another governor, where, since the two governors were not on friendly terms, he had no fear of being given up so long as he did not offend his new lord."
"I noticed that a thick wall of loose rock had been built round the church. The interior of the building is decorated with pictures, crude in conception and design. One of them | 11/37 | [Gu WO Ch] |

portrays St. John, depicted as a small figure in the left arm of the Virgin Mary. He has a black beard and is sucking Mary's breast, which Christ, also a small figure of a man, in her right arm, is pushing towards him. I was naturally mystified and asked for the interpretation. It was explained that this illustrated St. John xix. 26-27: 'When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy Mother!'" [Cheesman 1936 p 166-167]

pict F Rosen, Eine deutsche .., Leipzig 1907 p 387 paintings in church

manta (O?) name of a race of goats, occurring especially in Arsi, not considered as particularly valuable;

manta (T) twin; *maanta* (Som) today

H CJ81 Manta 07°06'/36°44' 1864 m 07/36 [WO Gz]

east of Bonga and south of Jimma, cf Menta

H CN06 Manta Bacci, see Menta Bechi

H EF51c Manta Wodel (Fre: M. Ouodel) (recorded in 1841) 11/39 [Ha x]

Mante, a lineage of the Sabbo-Karrayyu-Dayyu of the Borana people

?? Mantek (monastery), in the Ankober region? ../.. [Ha]

"During the reign of -- Sáhela Selássie, there dwelt in a mossy cavern, among the recesses of the forest of Manték, a hermit of renowned sanctity. Father Peter /Petros/ was universally feared and beloved, but none knew from whence he derived food or nourishment."

After he was found dead one day "the tale soon spread through the land that the holy Father Peter - now no more - was indeed the dread necromancer /who conjures up the spirits of the dead/ Thavánan, who had thus, by the continued penance of half a century, expiated his fierce act of apostasy."

[W C Harris, The highlands .., vol II, London 1844 p 287-288]

Not far from Ankober "in the mighty forests of Mamrat" was a somewhat unusual kind of monastery named Mantek and described by Harris with some inclination to sensations:

"Deep-seated in this retirement /of forest/ lies the monastery orf Manték, said to have been founded a thousand years. It is inhabited solely by *Tabeeban* - men strongly suspected of being Jews in disguise /Falasha?/ - cunning workers in iron, wood, and clay, who are regarded as sorcerers, and shunned accordingly by all save the king, to whom they are endeared. The austerities practised by this fraternity, 'in order to obtain righteousness before God,' are perhaps as severe as any recorded in monkish annals. An oath is taken, under a curse, never to look at a female, nor to hear her voice, nor to eat a morsel of bread which has been prepared by woman's hands, and excom-munication for twenty years is the penalty attached to the infringement of the vow. No fire is kindled either on Saturday or on the Sabbath; the most meagre diet is observed throughout the residue of the week; many sit up to their necks in water for days together: at appointed periods all lash their naked bodies with rods of sharp thorns; and whilst every brother sleeps in sitting posture upon a hard clay bench, with his loins girt about by a tough cord, the *Alaka*, their superior, does penance continually in a massive iron chain.

[Harris as above p 363-364]

H DM03c Mantekura 09/39 [x]

At Kassam/Kesem river upstream of Tedecha Melka.

The hunting party of Powell-Cotton was there on 13 January 1900. There were two natural water tanks about 30 sq.m and 3 m deep in their centre.

"Although supplied by springs, they often run dry. Up to ten years ago /1890/, when all this country was thickly populated, the people round were obliged to fetch water from Kassam river, to fill these tanks when the springs gave out; but, since the great famine of 1890, this custom has fallen into disuse. On our journey up /two weeks earlier/ they were

dry, but on our return the recent rain had partly filled them."
[Powell-Cotton 1902 p 143-144]

HEL43	Mantero Ber (area)	12/38	[WO]
HEK07	Mantora 11°48'/38°11' 3189 m, east of Debre Tabor	11/38	[WO Gz]
HEH69	Manu (Muna) 12°27'/36°34' 777,1385 m	12/36	[WO Gz]
JEB79	Manule	11/41	[WO]
JEC51	Manwa Yeta (Manoa Ieta)	11/41	[+ WO]
HDU16	Manya (mountain chain) 10°04'/39°55' 1263 m south-west of Molale	10/39	[Gz]
JDB46	Manya (Magna, G.) (area) 3060 m	08/41	[+ WO]
HDU31	Manz, see Menz		

Mao, name of a small Nilotic ethnic group living along the Ethio-Sudanese border, numbering about 16,236 according to the 1994 census.

The Mao are relatively late arrivers to Gimbi awraja and the lowland east of Didessa river. They have some simple cultivation, even of teff and barley at their lowland limit, and they keep sheep, goats and chicken. They collect wild honey which is largely sold to the Oromo. They are good as potters and smiths but have no tradition for weaving. Neighbouring groups are Gabato and Bega, of which the latter regard themselves as superior. They produce more or less the same goods so there is no trade between them. They seldom intermarry. Communication outside their own group is usually in Arabic and Oromo languages.

[P Wallmark, *I höglandets skugga*, Uppsala/Sweden 1986 p 144-149]

text V.L. Grottanelli, *The vanishing Pre-Nilotes revisited*, in *Bulletin of the Int. Committee on Urgent Anthropological and Ethnological Research*, vol 8, 1966.

GDF45	Mao, see Mau		
GDM24	Mao (Ma'o) 09°18'/34°43' 1458 m, east of Begi	09/34	[Gz]
HEU91	Maqalle (Maqualle), see Mekele		
HEK49	Maqatawa, see Meketewa		
HEP05	Maqbarah, see Magbara		
HEE69	Maqdala, see Mekdela		