

- Sha..., check also references from Scia..
- HES53 Shaasel (Sciaasel), see Chikara
- HF... Shaat (Sciaat) (area) 14/39 [+ Gu]
Sha..., see also She..
- HC... Shab (Sciab), north-west of Anderacha 07/36 [18]
The Catholic missionary Massaja in or after 1858 founded a mission at Shab.
[A Cecchi, vol 1, 1886 p 479]
- HDS39c **Shabal** (area), cf Shabel 10/38 [Ch]
February 1927: "I had intended to go on to Shabal, the next ridge /above Shafartak ford/, but we learned from villagers met on the road that it also was too precipice-bound on three sides and that the caravan would have to come out by the way it went in. We therefore decided to camp at the base, where the Suha River goes over the precipice into the ravine that divides the two ridges of Shabal and Gubaya."
"I enquired of local men about the ford across the Abbai at the end of Shabal. They described it as having an approach that is difficult for loaded mules and used almost entirely by people on foot, and said that the water would be up to a man's waist."
[R E Cheesman 1936 p 280, 281]
- HDD08 Shabarar (Sciabarar, M.) (area) 08/38 [+ WO]
- HDL81 Shabaya 09°49'/38°34' 3054 m, west of Fiche 09/38 [Gz]
- HCK09c Shabe (with rock sculptures) 06/38 [20]
see under Dilla, cf Chabe
- HCP39 Shabe, see Shebe
shabeel (Som) leopard, *Felis pardus antinorii*, F. p. *adusta*
- HBK24 Shabel (area), cf Shebele 03/37 [WO]
- HDL83 Shabel (Sciabel), see under Fiche 09/38 [+ WO]
- HEU51 Shabermo (recorded in 1841) 13/39 [Ha]
- JDE24 Shabilli (Sciabilli) (area), cf Shebeli 08/43 [+ WO]
- JCC62 Shackisa (Sciacchisa) 06/41 [+ WO]
- ?? Shadda (historical) ../.. [x]
The oldest town in Kaffa was Shadda south of the Bittino river. Kings were crowned there and when dead buried at a place in the mountains east of the town. Friedrich Bieber visited Shadda in the early 1900s and found almost nothing left. John Eriksson in the 1960s could not find anything at all, not even the toll gates.
[J Eriksson, Okänt Etiopien, Sthlm 1966 p 93]
- ?? Shaf (flat area) near 37°00' in Gojjam ../37? [Ch]
"The two rivers /of Fatam and Katlan/ are divided down below by a fertile platform called Shaf."
[Cheesman 1936]
- HDS18 **Shafartak** (Safartach, Sciafartek, Shifartak) 10/38 [Ch WO 18]
(Bianchi's spelling: Sciafartek) (ford, with fort) 10/38 [It]
See also under HDS18 Jarso, cf Abay bridge.
- 1880 The explorer Gustavo Bianchi on his way to Monkorer (later named Debre Markos) passed at Shafartak on 26 April 1880 and spent a night near the river. Twenty men of Ras Dargie in Fiche helped to carry the baggage across. Bianchi had been told about the crocodiles but did not see them.
G Bianchi 1896 p 527-528]
- 1930s The ford was visited by Consul Cheesman in 1927, 1929, 1933 and was where many caravans used to cross the Abay.
"-- we left the camp standing in Dejen at the top of the escarpment and went down the main road to the ford. It is hard to avoid using the word 'road', but in reality it was no

more than a rough mule-track down steep slopes, used by merchants and their caravans of pack-horses, mules, and donkeys, taking coffee, beeswax, or hides to Addis Ababa. These caravans usually tackle the crossing in three stages, making their first halt at Inadajor, a spring some way down the valley on the way to the ford. Next day they start at dawn, cross the Abbai, and camp half-way up the opposite bank by a small spring called Bidesa -- This plan avoids spending a night at low altitudes, which the men dread, in the forests by the river where there is no grazing for the mules."

"We made the descent in just over four hours -- The Abbai was now nearly a mile deep in its canyon, and a good deal more than that if we take the summits of the mountains that lie back from the rim of the canyon as representing the real limit of its walls. The river itself is hidden until you come to the top of reddish-yellow sandstone cliffs, 700 feet high. The tops of the cliffs on the right bank are only 700 yards from those on the left bank. In addition to being the steepest descent of any on the valley slopes, this final scramble down the cliff path to the river shore is very narrow, and it often happens that a big caravan of loaded mules meets another caravan with equally bulky loads coming in the opposite direction. The confusion and the bumping that follows can be imagined."

[R E Cheesman, Lake Tana .., London 1936 p 283-284]

"The ford is 180 yards wide, and the caravans cross where the current goes over from the right to the left bank. -- A stick thrown in took sixty seconds to travel fifty paces. Below the ford there were rapids, and as its course is winding the river goes out of sight round a corner within a quarter of a mile both up and down stream."

"At one of the pools I saw several big crocodiles and heard the bellowing of hippopotami. When a caravan approaches, its leading men fire off rifles near the ford to frighten the crocodiles from that part of the river. -- The Egyptian Plover was seen here for the first time, a little bird that is associated with sand-banks on the lower reaches of the Nile. It was never seen on the high plateau --"

"An official told me that there was a track used by men travelling on foot, but impossible for donkeys, leading from Shafartak to Gubaya and Shabal. He said that it kept near to the Abbai but did not follow the river, and that there was a similar track downstream to Zemmi and Jiballa."

[Cheesman p 284-285]

27 May 1927: "The mules took four and a half minutes to get from shore to shore, going at a slow walk, for they had to feel their way among loose boulders. At the deepest part the water was two inches above a mule's hocks. This time it came just above a man's knees, which emphasised the river's rapid fall in volume, for in the previous February it had come up to his armpits."

"Two years later, on May 29th, the crossing was a more adventurous undertaking. There had been heavy rain in the valley of one of the tributaries, and, as is always liable to happen, the river came down in spate without warning just as we reached it. Already high, it suddenly rose further, and no mule could cross without swimming. -- My men took the caravan into the water -- Mules were plunging and being swept off their feet, and the men, unable to hold them, were in danger of being carried downstream to the rapids -- my own mule was already swimming under me. I managed to swim him out and head off the leaders, and so got them all back to the bank. -- I eventually decided to pay the local men to swim our mules over with their packs on. Twelve men took us across, three mules at a time, four men swimming at the head of each mule, two on each side. -- My camera was full of water, and I was robbed of an opportunity of taking some very unusual photographs. -- I timed mules crossing, and from the time they were led into the water till they walked on the left bank it took 2 minutes 11 seconds."

[Cheesman p 286-288]

In May 1933 a transformation had taken place at Shafartak. The government had decided to build a track for motorcars from the capital to Debre Markos. In early 1933 a Greek builder had been sent to find and mark the road on both banks. Ras Kasa had been given instructions to construct the road on the left bank, while Ras Imru was made responsible for the work on the right bank. At the river a flying pontoon was constructed. A wire

cable was stretched from bank to bank high above the water, and on this ran a pulley attached to another long cable that was fixed to the bow of a raft floating on empty oil-drums and carrying a wooden platform big enough to take a motor-lorry. Two ropes connected the raft with windlasses on both banks, so that men on either bank could wind it to and fro across the water.

"The work on the road was being held up, as the supply of dynamite had run out -- The labour was found by putting sections in charge of local chieftains, who were responsible for their completion. I passed several of these quaint old squires and spoke with them. They confessed that neither they nor their men had any previous knowledge of road-making, and many of their men had never seen a road. The only touch of modern engineering equipment that I saw was that most of the chieftains sported a pair of field-glasses slung over their shoulders. -- As spades and pick-axes could not be procured the excavating had been done with ploughshares. -- I pointed out that the gullies crossing the line of the road had not been bridged, and that during the rainy season parts of it would be washed away, and they replied that after the rains the road could be repaired with little trouble or expense."

[Cheesman p 288-289]

1941 In March 1941 the Italian forces at the crossing were the 13th Colonial Battalion and an engineer bridging company under Captain Silvi. Maraventano's retreating forces reached Shafartak on 6 April and crossed the Abay on the next day.

Henry Johnson of Gideon Force followed soon after but the local people first did not let him pass as some Gojjamis still tended to respect the Italian side. The patriot leader Belai Zelleka did not attack the Italians at this time, being influenced by Ras Hailu.

[Shirreff 1995 p 127, 152]

"Johnson's orders were to cross the Abbai with his force, to be known as Safartak Force, abbreviated to Safforce, and pursue Maraventano, but before he did so his force was reduced by the refusal of his Nuba soldiers to cross the river. 'They said it was not their job to cross the Nile; they had been away from their wives long enough. --' Johnson sent the Nubas back -- He was left with a total force of 137. They had 41 mules and 22 horses on which they carried rations, ammunition and the heavy weapons, which consisted of one three-inch mortar and 24 bombs, two Boyes anti-tank rifles, one Vickers medium machine gun, 14 light machine guns, and 141 Mills grenades. -- All these details were carefully recorded by Nott in his diary when he took over. Against this minute force Maraventano had eight colonial battalions -- In all Maraventano had about 1000 European and 6500 colonial troops --"

Safforce crossed the Abay on 8 April, losing one man in the crossing. Italian casualties were 7 killed and 13 wounded in disputing the crossing and repelling Patriot attacks.

Maraventano in the meantime reached a place where he learned of the occupation of Fiche by British troops, blocking the one motorable route to Dessie.

[Shirreff p 160-161]

The Emperor and his staff left Debre Markos on 27 April in two trucks and arrived at the Abay in the afternoon. There the Emperor joined the 2nd Ethiopian Battalion and the bodyguard who had marched on foot -- The Frontier Battalion left Debre Markos on 28 April, also on foot, with its camel and mule column moving more slowly behind.

The pontoon bridge over the Abay was burnt by Silvi's engineers when they left, and the road up the southern escarpment was demolished. Foley and le Blanc made a new bridge for British and Patriot use, completed at least by 25 April. The demolitions at the escarpment were being repaired, but the Emperor's trucks had to go through empty on 28 April. At one point they had to be hauled up with a long rope. The baggage was carried by men and the Emperor walked.

[Shirreff 1995 p 183-184]

1950s The German adventurer Herbert Rittlinger with company came to Shafartak in the early 1950s to prepare for travel on the Abay. The first they saw was the large Abay bridge. They saw smoke rising straight up from one of the two houses of the guards. Their

baggage was brought by two hired motorcars which left them at the bridge after being unloaded. The soldiers started to help carrying, but their sergeant did not permit the party to go down to the river (and he could not read their travel permit).

There was conflict for seven days between the men from Shewa who wanted to stop the Germans from going on the river and those from Gojjam who had been ordered by Ras Hailu to assist them in their travel. The Germans made their folding boats ready at some distance from the river, and they had tents to live in. It was not clear where the nearest telephone could be reached. Rittlinger's friend Bob took a lift with a truck going up from the valley, while the women in the party remained at the tents. So far, the visitors had not seen any crocodiles and they took baths in the river.

On the following morning came more soldiers commanded by a lieutenant, but Bob did not appear. The lieutenant said that the Germans were free to go on the river. They thanked the lieutenant with a piece of soap and had some adventures with baboons while waiting. After a few days also Bob arrived, and Gojjam chiefs were given letters saying that they had no responsibility for the continuation. On the seventh day arrived a message received by telephone from the Emperor with his permit to go.

The party pulled the boats near to the river and loaded them on the evening before departure. In the night Rittlinger discovered that the boat of his wife had been badly bitten on shore by a crocodile. They repaired the boat as well as they could and started out on the river in daylight.

A little after leaving they discovered that Bob's Swiss army pistol had been stolen. (Further down the river the boats were attacked so much by crocodiles that the planned journey could not be carried through.)

[H Rittlinger, *Schwarzes Abenteuer*, Wiesbaden 1955 p 251-280]

picts C F Rey, *In the country of ..*, London 1927 p 172 view from above
and crossing of the Abay;

Ch Sandford, *Ethiopia under Haile Selassie*, London 1946 p 86-87[13]
ferry crossing the Abay;

A Rubin, *Ensam med ..*, Sthlm 1966 p 16 view from above, 17 view from bridge;

W Thesiger, *The life of my choice*, UK (1987)1988 p 352-353[7] the Abay gorge.

HDT67	Shafi 10°32'39°03' 2493 m, west of Were Ilu (centre in 1964 of Bakat sub-district) <i>shafo</i> (A) sharp obsidian flint	10/39	[Gz Ad]
HES74	Shagne (Scehagni) 13°19'37°57' 1532 m	13/37	[Gz]
HFE84	Shahagne (Shahagni), see Shehagne		
HEH42c	Shahawedih sub-district (centre in 1964 = Tewodros Ketema)	12/35	[Ad]
JDN92	Shahilo 10°46'40°00' 1557 m, south of Bati	10/40	[Gz]
HE...	Shahowedia sub-district (centre in 1964 = Abtigaho)	12/35?	[Ad]
HE...	Shahura (centre in 1964 of Alefa sub-district) Shaikh .., see Shek ..	11/37	[Ad]
HCP25	Shaja, see Saji		
HCP08	Shaka 07°17'36°28' 2138 m, east of Bonga	07/36	[Gz]
HCR23	Shaki, see Sheki		
JCC32	Shaki (Sciachissa) 05°43'41°50' 444 m	05/41	[Gz WO]
JCC62	Shaki (Sciacchisa) 06°02'41°53' 954 m Coordinates would give map code JCC63	06/41	[Gz WO]
	shakiso: <i>shakkisa</i> (O) cackling noise; <i>shakkisu</i> (O) to cackle /like a partridge/		
HCE35	Shakiso (Shakkiso) 05°45'38°55' 1758 m MS: 05°35'38°50' = HCE14, south-west of Kibre Mengist (Odo Shakiso 05°35'39°00' = HCE16) (with sub P.O.)	05/38	[Gz Br Po x]

The Odo Shakiso primary school (in Jemjem awraja) in 1968 had 263 boys and 162 girls, with 7 teachers. In Shakiso was a Norwegian mission station of the NLM (-1970s-). Population about 7,000 in 1984. Population about 15,800 in 1994, a doubling in less than ten years. With airport but no scheduled regular flights (1998)? Unpaved runway, length about 1500 m. Population about 19,400 in 2001.

Dr Gunnar Agge tells about a customs post 'Shakisa/Sjackisa' which the Swedish Red Cross ambulance passed when moving at the southern front in early 1936. There were two substantial waterholes there, although with somewhat salty water. The customs staff had four small buildings on the top of a hill near the main road. Their main task was to collect salt tax from caravans. It had amounted to ten or eleven talers per month before the war. The post had been bombed from the air in mid-January, so the 3-4 customs guard who remained used to stay in the forest in daytime, as there were no longer any trade caravans to deal with. There were roads in three directions. The ambulance waited for two days without receiving orders, and then they went in direction Elod.

[G Agge, Med Röda Korset .., Sthlm 1936 p 56]

HCE48 Shakiso (Sciacchiso, Sciakisso) 05°54'/39°10' 05/39 [Gz WO]

Shakiso, east of Kibre Mengist, see also Lega Dembi

Coordinates would give map code HCE58

geol Graphitic schists and graphitic quartzites have been observed near Adadikoto airfield some kilometres from Shakiso village.

Ultramaphic and maphic rocks and their metamorphic equivalents can be found near Shakiso village between the Awata and Mormora rivers. Clay samples are rich in kaolinite.

Awata river at the Kibre Mengist-Shakiso bridge has indicated thick gold-bearing gravel deposits extending 7 km upstream and 10 km downstream of the bridge. The Shakiso basin is dominated by a gneiss alignment from Shakiso to the Reji area. Other rocks occurring in the basin are amphibolites, talc-chlorite-tremolite schists of the Adola series with intrusive rocks such as pyroxenites, diorites, and serpentinites.

Many commercially important gold placers have been found in this basin, among which the horseshoe-shaped 10 km long Kalacha placer and the over 2 km long Shanka placer where dredging was introduced in 1956.

By about 1965 the Government had built a 500 wide and 1100 m long all-year landing strip about 8 km south-east of Shakiso. In Shakiso there was a hospital with 80 beds and housing for engineers and other employees.

[Mineral 1966]

A hydro-electric power station near Shakiso in the river Mormora, 20 km south of Kibre Mengist, was inaugurated by the Emperor in March 1965. He also inspected the nearby Megado village and a new bridge over Mormora.

[News]

On 10 February 2000 violent forest fires erupted in 17 places, of which some in the Shakiso area in Borena awraja.

[AddisTribune]

/which Shakiso?/: Money paid for students' work in Finland in January 1974 was used through the Finnish mission for building students' housing at some places in Ethiopia, among them Shakiso.

[Tenaestelin (Sthlm) 1974 no 1 p 29]

HCN.. Shakiso Zone (Sheykiso ..)

shakla: *shaqla* (A) incrustation from beer inside jars which erodes them;

shekla (shäkla) (A) brick; *manso* (Som) monitor lizard

HEK10c **Shakla Manzo** (Shaqla M., Chikla M. Ciola Manso) 11/37 [20 Ch Gu n]
(Tchekla Manzo), historical island in lake Tana, cf Mansur.

- 1600s Emperor Iyasu I (1682-1706) went regularly to and from his city of Gondar, to wars etc., or to visit the churches on islands in the lake. There, Shaqla Manzo became a favorite resort with a palace, church and fortifications in the Gondarine style. The chronicles record that Iyasu I was murdered on the island of Shaqla Manzo, where his palace and other buildings, of typical Gondarine style, still exist in a ruined state. [S Munro-Hay 2002 p 78, 125]
On this island was once the summer palace of the Emperor Iyasu I (1682-1706). Towards the end of his reign, Iyasu became a religious recluse, and it was in the prayer-house that he was murdered by the orders of his son Tekle Haymanot. He had intended to fight against the army of Tekle Haymanot but was attacked by malaria and carried to Chikla Manzo. A gunner shot him, and they tried to burn the body, but it was taken from them, and the priests buried Iyasu on the island of Mitraha. [Cheesman, citing E. Wallis Budge]
- 1900s 1905: The island Manzur or Manso is a basaltic rock about one hundred walking steps in diameter. Only monks of the monastery lived there, dressed in yellow leather capes. There was a large Ficus sycomorus tree. Standing under it the pyramid-shaped mountain of Zege peninsula was the most visible. The Dek islands could not be much seen from this low level, although only 150 m distant. The Germans of the Rosen expedition noted the colourful frescoes on the outside of the church. [F Rosen, Eine deutsche .., Leipzig 1907 p 388-389]
- 1930s Cheesman in 1933 found Chikla Manzo to be a deserted forest-clad island, less than 200 m in diameter and 6 m high, lying 800 m from the mainland. There were the ruins of a church. "We stumbled over a fallen building here and a pile of masonry there as we made our way through the tangle of the undergrowth. A water-gate house on the west had two stories and several round arched doorways, and the roof was in good repair. A building on the east, called the prayer-house, was twenty feet square with walls four feet thick -- and had three stories with stone steps leading up to them." [Cheesman 1936]
A wooded island with a diameter of about 1200 m. There are ruins of a palace of Iyasu I, and to the north near cape Gumara there are three churches Ingor Merkurios, Kiddist Hanna and Kiddus Giyorgis. [Guida 1938]
- Shako, Shakko, Sheko* (Chako), a sub-division of the ethnic main group of Gimira-Maji, see /also/ Sheko
- text H. Straube, Westkuschitische Völker Süd-Äthiopiens, Stuttgart 1963 p 11-71.
- HCG77 **Shako** (Sciaco) (Ger: Tschako) 07°03'/35°25' 1153 m 07/35 [Gz Ad WO]
(centre in 1964 of Shako wereda), cf Mehal Shako
Ketema being the centre of what (-1950s-) was Shako wereda, with Shako sub-district for the northern part.
- picts H Straube as above, pl 2 plans of houses, pl 10 site plan of homestead, Tafel 1 two photos of distant view and of rain forest, Tafel 16-17 six photos of homesteads and dwelling houses.
- shakwa* (T) meadow, lawn
- HEL84 Shakwa (Sciagua) 12°31'/38°52' 2320 m 12/38 [+ WO Gu Gz]
HEM23 Shal (recorded in 1841) 11/39 [Ha]
- shala* (Som) yesterday
- HBR82 Shala (hills), see under Hamer Koke 05/36 [WO]
HBR91 Shala (hills), also HBR82 05/36 [WO]
HC... Shala 07/36 [18]
HCT21 **Shala** (Schahalla, Fre: Chiala) (lake) 07°29'/38°32' 07/38 [MS 18]
Local people belonging to the Woyshibira clan of the Arsi Oromo at one time lived in the highland but later moved to the lowland at the lake.
Two small islands are situated near the shore in the north-west corner of the lake. They are steep and rocky, but in the 1950s local people said they remembered that they had

once been cultivated and populated. Wellby saw people there around 1900.

[E Haberland 1963 p 652-653]

Anna Lena Jönsson, who travelled in the area around 1927, was convinced that the local people pronounced the name of the lake as Shallo and not Shala.

[Jönsson 1927 p 139]

1990s Abijata and Shalla National Park includes two large lakes and a total of 887 sq km. Lake Shala is fed from the south-east by the river Debaba and from the north-west by the river Dijo. It is a crater lake surrounded by a vast acacia forest. Cliffs rise to about 365 m above the water level. The lake sides drop abruptly to a depth of 230 m, making Shala the deepest of the Rift Valley lakes. Along the banks are many thermal springs. They all have the same chemical composition as the water of the lake.

Lake Chitu is a very small crater lake, about 2.4 km across, which lies to the south-west of Shala. From its banks it is possible to admire the thousands of flamingos which feed in the blue-green marshes at the lakeside.

The main entrance to the park is at Dole near the main road. Accommodation for visitors is mainly at Langano outside the park. At the south-west shore of Shala there is a little 'refuge' which can accommodate four persons.

[Aubert 1999 p 92 with sketch map]

picts J Eriksson, Okänt Etiopien, Sthlm 1966 p 160-161[40]

hot springs at the lake shore;

Camerapix guide 1995 p 60-61 cattle at shore, 161 pelicans.

shala gelila: *Gelila* (A) Galilee of the Bible

HCB89 Shala Gelila (Scialla Gallila) (area), cf Galila 06/36 [+ WO]

HDM95 Shalomedra (Scialomedra) (plain) 09/39 [+ Gu]

shama (A,O) candle; *shamaa* (O) garbage, filth;

mouldy, spoiled, rancid

Shama, a small society in eastern Gemu-Gofa

GDF54 Shama (Sciama) 1814 m, see under Dembidolo 08/34 [+ WO]
cf Chamo

HCD90c Shama (Sciama) 06/37 [+ Gu]

HCH65 Shama 06°58'/36°11' 2097 m 06/36 [Gz]

HCH53 Shama 06°52'/36°57' 1541 m 06/36 [Gz]

HER50 Shambara (Sciambara), cf Shimbira 13/36 [+ WO]

(Another case: Jules Borelli published in 1890 that lake Turkana was called lake Schambara by the local people.)

?? Shambike (Sciambiche) ../. [+ Gu]

One of the more important ponds a little north of lake Abaya.

[Guida 1938]

HEC73 Shambila Mikael (Sciambila Micael) 11/36 [+ WO It]

(w church, also mountain range), see under Yismala Giyorgis

HDJ55 **Shambu** (Sciambo, Shambo, Shembo) 09/37 [Gz Po Gu WO]

Gz 09°34'/37°06' 2503 m

MS: 09°25'/37°10' = HDJ46, 2375/2750 m

With sub-post office, school, clinic, church Medhane Alem, and fort.

Centre in 1980 of Horo Gudru awraja, of

Horo Amuru wereda & of Gubaya sub-district.

Within a radius of 10 km there are at km

6NW Lokusafor (Locusafor)

7NW Chabir (Ciabir) (stream of the same name at 4NW)

1930s Shambu was unimportant to the Italians during the occupation?

1950s Sub-province Governor of Gudru awraja in 1959 was Dejazmach Tesfaye Wolde.

1960s At the Shambu junior secondary school 10 students passed 8th-grade examination in 1960.

In 1962 the connection to Shambu was regarded by the Highway Authority as a trail only.

In 1963/64 "Shambo water supply" was made as a graduation work by Minas Lessanu and Tadesse Bezabeh from the Building College in A.A.

Use of the premises of a health station started in the beginning of 1964, although its water system was not ready yet. The building was designed by Jan Ola Nilsson of ESIBT in "improved chicka construction" and paid for by the Swedish fund "Help to Leprous Children of Ethiopia".

[B Lindahl as cashier of the fund]

ESIBT (Building College) was building an 8-classroom school in early 1966, and also completed the town water supply.

[ESIBT News vol I no 3]

Population 3,859 as counted in 1967.

1968 The primary school in 1968 had 1362 boys and 193 girls, with 19 teachers.

A church school had 117 boys and 17 girls in grades 1-2, with 2 teachers.

A private school had 36 boys and 25 girls in grade 1, with one teacher.

The junior secondary school had 174 male and 10 female students in grades 7-8, with 5 teachers of which two foreign.

A Swedish reporter collected the following data, referring to around 1968:

Shambu has 7,000 inhabitants /compare figure given above/, a school, a health centre, several churches, one market, 46 coffee houses, and one prison.

The prison is a fenced-in area, the size of a football field. A deep trench 3x5 m is the common latrine for about 130 men and women. Most of the prisoners are chained. Once a day ingredients for food are carried in, and the prisoners prepare the meal together. The eight female prisoners are always locked in into a single room 8x3 metres. The men are locked in at evenings, into two rooms 8x12 metres with about 60 men in each. The prisoners sleep directly on the wooden floor. Only about 20 men are occupied with spinning and weaving. There is also some rope making.

The reporter met in Bako a man who had been released after ten years of imprisonment in Shambu. He seemed to have acquired a habit of taking only short 15 cm steps, after having been fettered for a long time.

[Nils Falk *in* FIB aktuell 1969 no 23 p 5-7]

On 20 April 1969 the Stockholm newspaper Dagens Nyheter had a large article about prisons in Nekemte and Shambu. It was based on information from students who around Christmas time and through Dr Nils-Olof Hylander had been permitted to visit inside these two prisons.

1970s The post used spelling SHAMBU around 1974.

1980s Population about 8,300 in 1984.

1990s Population about 11,300 in 1994 and about 13,900 in 2001.

map urban, in Amharic 1:10,000 by Mapping & Geog. Inst. December 1961.

pict Läkartidningen (Sweden) 1972 no 33 p 3732 health centre walls damaged by rain.

?? Shambu Grawa (visiting postman under Jimma) ../.. [Po]

?? Shambu Kura (visiting postman under Jimma) ../.. [Po]

?? Shambu Sheke (visiting postman under Jimma) ../.. [Po]

HEM46 Shambuk (Sciambuc) 12°18'39"49' 1383 m 12/39 [+ Gu Gz]
shambuko (T), *shembekko* (shämbäqqo) (A), *shombokko* (O)
kind of reed, Phragmites communis, Ph. mauritianus

?? Shamburo (visiting postman under Nazret) ../.. [Po]
shame (A) 1. (shamé) small pearl of glass, usually worn
by Moslems; 2. gruel /for cattle/; (O) rotten

HED72 Shame Maryam (Aiscet Mariam, Ayset Maryam) 11/37 [Gz WO LM]
11°33'37"37' 1955 m, south-east of Bahir Dar

	<i>shamet</i> (T) asparagus; <i>shamit</i> , local beer of Gurage type		
HDR62	Shamet (Sciamet) 10°35'/36°53' 1954 m Shamet, south-west of Bure Coordinates would give map code HDR63 "Our camp /March 1927/ was by the Shamet, a strong spring so rich in iron that the water turned our tea black and the rocks and mud in its bed were a rusty red. The track next day led through grass and forest land." [Cheesman 1936]	10/36	[Ch Gz WO]
??	Shamina (visiting postman under Jimma)	../..	[Po]
GCT48	Shamlum (Sciamlum, Ciamlum) 07°36'/34°12' 366 m Coordinates would give map code GCT38 shamma: <i>shama</i> (A) candle, candlelight; <i>shemma</i> (shämma) (A) piece of cotton cloth draped over the shoulders; toga-like national dress	07/34	[+ WO Gz]
HEG79	Shamma, J. (hill)	12/35	[WO]
	<i>shamo, shamu</i> (T) <i>Ceropegia affinis</i>		
GCU73	Shamo (Sciama) 567 m	07/34	[+ WO]
HCD50	Shamo (lake), see Chamo		
HDD16	Shamo (Sciama)	08/38	[+ WO]
HDK23	Shamo 09°15'/37°48' 1896 m, north of Ambo	09/37	[AA Gz]
JB...	Shan (mountain) <i>shan, shani</i> (O) five; <i>shane</i> (O) committee of five members in charge of collective cattle tending	04/41	[18]
HBL01	Shaney (Scianei) (mountain)	03/38	[+ WO]
HBL10	Shaney (Scianei, Shanej) (area) 03°43'/38°29' 1140 m, not far from the border of Kenya	03/38	[+ WO Gz]
HC...	Shanga	06/36	[18]
	<i>Shangama</i> , ethnic group at about HCB27 05°/36° belonging to the Ari-Banna. One of the seven sub-groups (with sub-chieftain <i>goda</i>) of the Shangama is also named Shangama. The others are Gaicha, Derdera, Kaskantamas, Zomba, Gazr, Geza. Field studies of this people were made by W. Schulz-Weidner in February-July 1951. He estimated them to number some 3000-4000 at that time. Within their wider area there was a smaller district and an administrative centre which could use the name Shangama. Their headman, <i>babi</i> , around 1950 was Grazmach Tuo Kanaro, and he was not much liked by his people because of association with the Shewans. It proved difficult to find anyone who could tell about the earlier chieftains.		
text	W. Schulz-Weidner, <i>Die Schangama</i> , in E. Haberland et al., <i>Altvölker Süd-Äthiopiens</i> , Stuttgart 1959 p 107-161.		
picts	Altvölker .. 1959 Tafel 5 three photos of Shangama women, 6+7+9+10 six men, 11 three women.		
HBP13	Shangoro (at Omo river) cf Shenkora	04/36?	[Wa]
HCC50	Shanguma (area)	05/36	[WO]
HCE..	Shanka A creek in the Shakiso basin with a gold placer about 2.3 km long. Hundreds of pits were dug there, and dragline dredging was introduced in 1956. The washing capacity was about 90 cubic metres of gravel per hour. A diesel power station of 500 kW supplied the Shanka	05/3.	[Mi]

mechanization project. The tailings from the operation were assumed to contain 65% quartz and represented a large quantity.

[Mineral 1966]

HCS93	Shanka (Shank'a, Shanqa) 08°04'/37°49' 2069 m south of Welkite	08/37	[Gz q]
GDM41	Shankallar (Sciencallar) 1614 m	09/34	[+ WO]
HDM35	Shanko (Shank'o, Shanqo) 09°24'/39°49' 1561 m	09/39	[Gz q]

shankora: *shonkoora* (O) sugar cane; *shankwura* (Gondar A)
kind of vessel

HC...	Shankora, see Shenkora & HDT12		
HCS42	Shankota (Sciencota) (mountain)	07/37	[+ WO]
HCT08	Shankule 07°17'/39°12' 2848 m, north of Dodola	07/39	[Gz]
HDD47	Shankur (Sciencur) (place)	08/38	[+ WO]
HDD47	Shankur (Sciencur) (area)	08/38	[+ WO]
HDB12	Shano (Sciano, T.) (hill)	08/35	[+ WO]
HDK14	Shano (area)	09/37	[WO]
HDM30	Shano, see Sheno		
HEC95	Shante 11°45'/37°05' 1827 m, south-west of lake Tana	11/37	[Gz]
JCC35	Shantele (Sciantele, B.=Bur?) (area) see under El Kere	05/42	[+ WO]

HCH95	Shappe Gabriel (Sciappe G.), see under Bonga	07/36	[+ Gu]
HCH95	Shappe Maryam (Sciappe Mariam) (Shapa Mariyam) (in Kefa awraja), see under Bonga	07/36	[+ Gu]
	The mission primary school in 1968 had 98 boys and 15 girls, with 5 male teachers of which one foreign.	07/36	[+ Ad]

shar (Arabic, Som) evil

HCF37	Shar (Sciar) (area)	05/39	[+ WO]
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A tributary of the Balas which is a right affluent of the Abay at about 10°50'.
Consul Cheesman was there in 1929.

"-- we touched the source of the Shar, here called the Lomicha, a stream in a forest of big timber. Rivulets were diverted in canals round the hills to water the coffee-gardens of Gelay. On the Shar right bank was the high hog's-back range of Kutan, well studded with Galla villages."

"From Sodu to Katabala on the Shar River next day our track was a steep descent -- We had to dismount and walk for an hour and a half, but there were no difficulties for loaded mules. When passing through patches of tall forest grass which had been missed by the grass-fires it was not easy to see the track. The Shar where we crossed it was swift, and the water clear. It contained fish of one pound in weight, some of which I caught. This part of the country was formerly occupied by a negro chief called Egzaw, and the name has been recorded as a place on published maps. He is now dead and his tribe has moved elsewhere."

"We went by the ruins of a Shankalla village, on the outskirts of which we saw what seemed to be a child's grave, a small rock-covered mound. This, the guide said, was where the eye of a lion had been buried to bring luck to the tribe and to watch over the village."

"A level track through the orchard type of forest, keeping close to the Shar River, took us the ten miles /16 km/ on to Sergumi -- the Gubba trade road, which we had so far been following, branched off to the right, crossed the Gorey Kala, a small tributary of the Shar, and went on to ford the Balas River. We turned to the left, over the Gorey Kala, and struck a line into pathless forest. Elephant tracks were the only roads, -- a catfish weighing ten pounds -- was *Heterobranchus longifilis*, the kind that inhabits the rivers in the lowlands, a hideous brute with a face like a gargoyle, a beard and moustache of long tentacles, -- We were camped only 100 yards from the river, and sandflies or midges were

a nuisance during the evening."

"On the next stage, from Sergumi to Bandi /about 13 km/ unburnt grass caused delay in places. -- We crossed the sandy bed of the Gorey Guda, which from the high flood-marks seems to be a big river in the rains -- the first men of the caravan had to turn a lion out of the place we had selected for camp. -- That was not the end of the muleteers' adventures, for they went to the river to cut green grass for the mules' evening feed, and came suddenly upon a large python curled up on the reeds."

"We had first to cross the Shar several times, for having reached its level it began to make some circular bends. We travelled in the deep sand of its bed for the last two miles. Its junction with the Balas is a fine sight. Big sand-banks had been thrown up during the flood season, but the water was now almost at its lowest. Antelope of several species were very numerous on the way."

Cheesman found by walking that the Shar was only 1.5 km from the Abay before joining the Balas.

[R E Cheesman, Lake Tana ..., London 1936 p 352-356]

shara (O) 1. snare for catching fowl; 2. canvas /for tents/;
3. waste substance after making butter;

Shara, a small society in eastern Gemu-Gofa

HC...	Shara (mountains)	06/35	[18]
HCD70	Shara (Sciarra) 06°08'/37°32' 1802 m west of the southern part of lake Abaya (this place?:) The Catholic missionary Massaja in or after 1859 founded a mission at Shara. [A Cecchi, vol 1, 1886 p 479]	06/37	[Gz 18]
??	Shara (visiting postman under Nazret)	../..	[Po]
HEH53	Shara	12/35	[WO]
??	Sharada	../..	[x]
	According to F.J. Bieber for the 1910s, market was held every day and attended by some 2,000 people, but Sharada had formerly been more important. <i>Sharafa</i> , a small society in eastern Gemu-Gofa in modern time		
HFD94	Shararo, see Sheraro		
HC...	Sharida (Sciarida) 2420 m	07/39	[+ Gu]
	<i>sharka</i> (Som) evil; <i>Sharkha</i> , <i>Sharkah</i> , a small kingdom that seems to have existed between Hadiya and Dewaro around 1300		
??	Sharka (Charka)	../..	[+ x]
	After Amde Seyon had been victorious over the Adal (after 1335) he also went to Charka /French spelling/ near Enarya, and there the governor was put in chains because he had joined the rebellion. [J Dorese, L'empire ..., Paris 1957 vol II p 97]		
HEM91	Sharka (Sciarca) 12°35'/39°42' 1500 m sharmut: <i>shermuta</i> (A,T) prostitute	12/39	[+ Gu Gz]
HEC99	Sharmut Wartho (Waito village)	11/37	[WO Ch]
HC...	Sharum (plain)	06/35	[Ca]

shash (A,T) muslin; headcloth /usually of fine gauze/ worn
by women; *shaash* (Som) 1. mane; 2. married woman's headscarf,
generally of red silk

HCB92	Shasha (Sciascia, plateau)	06/35	[LM WO]
HCH12	Shasha (Sciascia) (mountain) 06°26'/35°53' 2121 m	06/35	[Gz]
HCH12	Shasha (Shyashya, Sciascia) (place) Gz: 06°27'/35°56' 1254 m; MS: 06°40'/35°50' = HCH31 Centre in 1964 of Shasha wereda. Within a radius of 10 km there are at km	06/35	[Gz Ro WO Gu]

- 4SW Kattalya (Cattalia) (village)
 9W Kabura (Cabura) (village) 1506 m
- 1930s In a healthy location on a hill, with a market but not much water.
 Italian *Residenza dei Tisciana*, station of the CC. RR. (Italian Red Cross?).
 [Guida 1938]
- HCP25 Shasha, see Saji
- HCH12 Shasha sub-district? (-1997-) 06/35 [n]
- Shashemene*, name explained (by Eike Haberland) as that of a Hadiya clan which once had its seat there and like other such clan names ends in *-mene* or *-mana*;
shashamanni (O) large shrub with large orange flowers,
Crotalaria sp.
- HCL92 **Shashemene** (Shashamane, Shashamana, Shashamane) 07/38 [MS Po WO Gu]
 (Shashemane, Shashamane, Shashamanni, Ger: Schaschamenni)
 (Sheshamane, Sciasciamanna, Sciasciamannu, Fre: Charchamanné)
 Gz: 07°12'/38°36' 2009 m; MS: 07°12'/38°37' 1580/1890 m
 Centre in 1964 of Shashemene wereda &
 of Siraro sub-district.
 Within a radius of 10 km there is at km
- 8SW Faggi (village) 2750 m
- 1920s A naturalist expedition from Chicago around 1926 camped for one night near 'Shushumana' and found it to be "a town of some size".
 [Fuertes 1936 p 105]
- 1930s The road usable for motorcars reached Shashemene at some time between 1930 and 1932.
 The roads Shashemene-Adami Tulu 110 km and Shashemene-Soddo 140 km in the 1930s were not maintained and not coated. A road for motorcars to Soddo had only just been started by 1935. [Zervos 1936]
 There was destruction during the war in 1936.
 Italian *Presidio*, post, telegraph, infirmary.
 [Guida 1938]
 The Italians planned to open postal services there (spelling Sasciamanna) when a tax collector's office should have been opened on 13 June 1940, but this was not carried out. The spelling of postal cancellations was SHASHAMANE around 1963.
 [Philatelic source]
- 1941 General de Simone with retreating Italian soldiers had left Dire Dawa and after fights with the British at Awash river reached Shashemene in the second half of April 1941, with his remnant forces.
 On 5 May the 22nd King's African Rifles succeeded to cross the Gibe river, which had been in flood and delayed them for almost a week, and they readied themselves for the attack on Shashemene. General Bertello /Bortello?/, who had escaped from British Somaliland on a mule, was in control of the Italian forces at Shashemene.
 The 22nd KAR Brigade, having given up a number of its units for duty along the way, was not strong enough to mount the major attack on Shashemene, and they waited until the 1st KAR and the 5th KAR Battalions arrived from Asela. The next day, this force moved on to Bubisa to cut off the escape of any Italian forces moving westward.
 The Brigade was now ready for the attack. In the advance on Shashemene, three rivers had to be crossed - the Awada, the Dedaba, and the Little Dedaba. The first two were crossed unopposed, but the bridge of the Little Dedaba had been blown, and the advancing Italian forces of General Bottello /Bortello?/ were entrenched on the tops of several hills and on the high banks of the river ravine. A heavy patrol of Patriots ("Henfrey's Scouts") made a feint attack on the Italian left flank, while the South Africans attacked from the other side. With a very minimum of casualties, 800 prisoners were

captured, along with 10 tanks and 18 guns.

On 14 May the units coming down from lake Shala moved in on Shashemene itself and captured another 150 prisoners. Almost immediately thereafter, most of the British forces moved on, partly to Dilla, partly to the southeast.

[R N Thompson, Liberation .., 1987 p 170-173]

1940s

The sawmill situated not quite 10 km east of the town, with timber forest to the south, was in 1943 operated by an Italian by name Rapetti, and had the reputation of turning out the best quality sawn timber in Ethiopia. It could produce 350-400 cubic metres per month. There were at that time one band breakdown-saw, one band re-saw, and circular re-saws, all steam-operated.

[W E M Logan, An introduction to the forests .., Oxford 1946]

In 1949 Shashemene was included in a list of hospitals as having "none in operation" (was it still being planned?).

1950s

Average rainfall 695 mm per year recorded in 1950-1951.

There were two hotels of European type, one on each side of the town. The Highway Authority had radio connection to Addis Abeba, but there was not yet any other telephone or telegraph. Only Shell had a petrol station there in the beginning. A new primary school was built in wood shortly after 1950.

"-- we ran more comfortably to Shashamanna, passing on the way several groups of Galla gravestones -- with incised geometrical but not anthropomorphic designs. It was interesting to note that they were not only in good repair, but that in some cases the designs had been freshly repainted in white and red. The repainting makes them look modern, but they may well be centuries old."

[D Busk, London 1957 p 123]

Sudan Interior Mission had a hospital to the east in Shashemene (-1955-).

At the Southern Leper Colony there was a nursery run by Mr Bond from New Zealand. In July 1956 some 200 tree plants for the ESIBT (Building College) compound in A.A. were bought from there. This Rift Valley Nursery was closed a few years later.

The Southern Leprosarium of S.I.M. as described in 1957 was directed by Doctor Thompson, a Canadian who had been in Ethiopia for a long time. Among other expatriate staff were Dr Steeves, teacher Wallace, Mrs Bond, Miss Smith, Miss Avis Chennell, Miss Shustrum, Miss Macmillan. Among Ethiopian staff were Ato Mulatu and Ato Johannes. (Dr FitzHerbert was there around April 1959.)

The leprosarium had 2½ gasha of land to the north-east near Shashemene but was asking for more. The surrounding population was predominantly Moslem. "Members of the Mission declare without hesitation that their first objective is to make converts to Christianity and that the treatment and cure of leprosy is subsidiary." Contributions for paying costs were given from several donors.

Lepers well enough to cultivate land were each given a plot 10 x 20 m where they could grow what they pleased. There was also spinning and weaving, carpentry and basketry. Weekly markets were held.

During 1956 there were 2,246 out-patients at the leprosy clinic and 150 out-patients who attended the clinic for non-lepers. There were 75 pupils in a school for training orderlies and dressers. The main buildings had walls covered with a material printed to imitate well-laid bricks. There were about 20 hospital in-patients. About 200 X-ray photos were taken each week. There were two elementary schools, one for lepers and one for non-lepers. Mrs Thompson presided over a nursery for babies born of lepers.

[Ethiopia Observer 1957 no 4 p 142-143]

"This centre is like a small township in itself, covering some 300 acres of land / = over 120 hectares/, and affecting literally hundreds of lives. To list some of the activities will give an idea of the full programme carried on to cleanse and rehabilitate the leper. In the course of a day, Dr. Margaret FitzHerbert and her team of missionary nurses and national helpers supervise a hospital, a leper clinic, a non-leper clinic, the laboratory, an X-ray department, a segregation village, the baby nursery and maternity clinic as well as the

training of dressers and nurses' aides and classes for the leper women. Other missionaries on the staff are responsible for schools for lepers and for local Arussi children, the Bible School -- a carpentry training school and a plant nursery."

The agriculturalist Bruce Bond from New Zealand recalled a dismissal ceremony: "It was the biggest day at the Leprosarium since it had been opened. Sixty-one patients were to receive certificates that they were cleansed from leprosy. A number of Government officials had driven down from Addis Ababa, and crowds of people -- were streaming in from Shashamane town. -- Many of those dismissed were healthy-looking young boys and girls, showing few outward signs of the disease which could have marred their bodies for life if it had been allowed to continue."

[H M Willmott, the doors were opened, London (S.I.M.) p 86-87]

"Beyond Shashamanna we called at the Sudan Interior Mission leper station, which is doing magnificent work. It is a most impressive establishment run on a meagre budget. -- There is a tiny hospital for the really serious cases, but most of the patients live in neat huts, -- A school is run for the children and when babies are born to leper mothers they are cared for in the house of the Canadian superintendent, Mr Thompson, by his two daughters - themselves not more than children. There were six in the cribs when we visited them. -- Tragedy lurked beneath the surface, but there was none of the dreadful hopelessness one might have expected. We left with hearts lightened by such an example of human endeavour."

[D Busk, The fountain of the sun, London 1957 p 123-124]

At the Highway Authority branch in Shashemene in 1959 the District Engineer was Ato Worku Mengesha.

1960s In 1960, an earthquake of magnitude 6.3 hit a few kilometres west of Shashemene, near the dormant volcano Chabbi.

[P Gouin]

A new telephone landline between Shashemene and Addis Abeba was completed in late 1960.

By then a branch of the electric authority EELPA had started operation at Shashemene.

The average daily traffic on the Mojo side in 1963 was 38 buses, 33 cars, and 101 trucks.

Ditto on the Yirga Alem side was 49 buses, 35 cars, 74 trucks.

On 11 August 1964 the Supreme Imperial Court heard a case against the Swedish road contractor Skanska, which was accused of quarrying stone on land belonging to Colonel Mebratu Fissiha. The court decided that Skanska should stop quarrying there.

[Journal of Ethiopian Law 2(1965) no 1 p 33-39]

In the modern slaughterhouse of the National Meat Corporation (-1964-) nearly 300 head of cattle were killed daily. It was described as the most up-to-date slaughterhouse in Ethiopia.

A census of urban centres in 1964-68 estimated the population of Shashemene at 7,540 and that about 27 % of the total population had lived in the town for less than 6 years, "and there were no obvious explanations for what appeared to be a high rate of in-migration". (Only Akaki Besaka and Bahir Dar had higher percentages of recent in-migration in the 1965 survey.)

According to Urban Survey, Second Round 1969-1970 of the CSO, Shashemene inhabitants were 53.8% "Abyssinians", 14.0% indigenous population and 32.2% others.

The proportion of "others" was the highest found among 25 towns in the sample.

Surveys of the Central Statistical Office in the mid-1960s found that of the town population in Shashemene ten years of age and older there were 2,370 men of which 38.0% literate and 2,960 women of which 6.8% literate. There were registered 1,320 Gurage in town.

[G Bjerén 1985 p 9]

"On the north side of Shashamane there is a road under construction to the left which goes to Goba. It will be an all-weather gravel surface road, but at present it goes only as far as

Dincho. Petrol is available in Shashamane, and there are several small hotels on the main street.

At the southern edge of Shashamane, a road to the left goes to the new meat and tomato canning factory, about 25 km from the main road. -- there are several hot springs in the region. --

A road to the right at the southern edge of Shashamane goes to Soddo -- The road to Soddo has an all-weather gravel surface, although it may be difficult to travel during the rainy season."

[Welcome to Ethiopia, A.A. circa 1965 p 54]

In 1966 it was decided that a contractor would be engaged to design a master plan for Shashemene.

In a forest to the east of Shashemene there were three sawmills Gigessa, Sole and Wondo. They were all operated by Vincenzo Pettinelli and produced timber, in part for the government and in part privately. (The rule that the forest should be renewed by planting new trees for the ones felled was obeyed in the form that plants were placed tightly together in a plot near the sawmill.) Pettinelli also had a tomato canning enterprise (- 1955-).

[B Lindahl from visit 1966]

According to the Central Statistical Office in 1967 (1968), population of the town was 7,837 and 36% of the active population were engaged in sales and 20% in farming (both of these being large percentages for a major Ethiopian town). Mother tongue was stated to be 38% Amharic, 19% Oromo, 17.5% Gurage, and 19% other languages - possibly the most mixed of Ethiopian countryside towns. There were 13% Muslims. At the time of the survey a little less than one-third of the inhabitants were born in Shashemene. Illiteracy was 78.4 %.

Atse Naod primary school in 1968 had 657 boys and 314 girls, with 14 male teachers (of which one foreign) and 2 female.

Sudan Interior Mission primary school had 263 boys and 61 girls, with 7 male Ethiopian teachers and one female foreign teacher.

Bekele Molla Hotel around 1969 had 16 double and 5 single rooms.

1970 Heads of households of more than 900 households were interviewed by the CSO in 1970. The first tables from this survey were published in 1975, and an analysis in 1977.

Of the long-time town dwellers in Shashemene in the early 1970s, about half had been born in urban settlements in the north (mostly in Shewa), compared with in-migrants from other directions and from rural birth-places.

About one-third of the in-migrants had moved from Addis Abeba.

[Bjerén p 33, 43]

In the 1970 sample survey, ten different ethnic groups were registered in Shashemene, four of these groups each representing 15% or more of the population. They were Amhara, Oromo, Gurage, and Welayita. It is also so that the wider distribution areas for the Oromo, Gurage and Sidama languages meet almost at Shashemene.

[Bjerén p 67-69]

The yearly growth rate around 1965-1970 was estimated at 9,8%. Only Awasa had a higher rate at that time, and Shashemene was the 25th largest town in Ethiopia (excluding Eritrea).

The change of proportions of ethnic categories in the period 1965-1973 was:

Amhara	38 - 39 %
Oromo	19 - 12 %
Gurage	17 - 19 %
Welayita	9 - 14 %
Kembata	8 - 4 %
Tigray	4 - 7 %
Other	5 - 5 %

[Bjerén p 94-95]

Concerning religion, the distribution was 88% Ethiopian Orthodox Church, 10% Muslim

and 2% Protestants. In the surrounding countryside the people were Muslim or had traditional beliefs.

In 1970, among people over ten years of age, 50% of males and 15% of females could read and write (according to their own statement). Because of development in school enrolment, there was a dramatic increase in literacy rate among boys and girls between 1965 and 1970.

[Bjerén p 96, 101]

Concerning to earn livelihood, the Amhara were the largest group of farmers (because having been granted land as a reward for military services?), the Gurage the largest group of traders, and the Welayita the dominating group of daily labourers. The Oromo were mostly farmers.

The Amhara dominated the military and police, and the jobs in administration and education. Two Arab traders were married to Tigray women (and were the only Arabs living in Shashemene in 1970?).

[Bjerén p 144-148]

1971 Shashemene minimum package project started its activities in 1971.

The project centre was situated in the town of Shashemene, and the project had extension areas/marketing centres in Shashemene, Arsi Negele, Leku and Yirga Alem. In late 1971 the project area comprised an area around Shashemene town with a radius of 18 km. There were seven model farmers in Shashemene.

The credit programme did not live up to the expectations and officially stated goals.

[M Ståhl 1974 p 133-139, 141]

1970s In the early 1970s, Shashemene looked like most other road-side towns. The row of buildings along the highway extended about 1.5 km from one end to the other. Apart from two bank offices and a few other buildings most of them were one-storey traditional-type houses. There was no functioning municipal water supply. Only a minority of private households had electricity.

The daily market was 50 m off the main road near the centre of the town. Manufactured products were found in shops rather than at the market. Because of so much passing traffic, there were a large number of bars, some of them selling *chat*. Shashemene was a popular night-stop for truck drivers, long-distance buses and other travellers. The town was in process of getting also the fourth of the petrol brand names sold in Ethiopia. The town had both a church and a mosque. The Ministry of National Development had a Community Development Centre in the town, though with no activity at the time of Bjerén's study. The large farms in the surrounding countryside were part of the economic base for Shashemene.

[Bjerén p 88-93]

Population 13, 840 as estimated in 1972.

The Malaria Eradication Service prepared for a DDT spraying campaign in Shashemene in December 1972.

The social researcher Gunilla Bjerén, who previously in 1965-1967 worked for the Swedish Voluntary Service in Addis Abeba, made field work for her doctoral dissertation *Migration to Shashemene* during February 1972-May 1973.

She carried out a 5% household survey in February-April 1973, with the aid of elementary school teachers from the local school. They interviewed 141 households. Bjerén was also assisted in her survey by Abebe Mitiku, a middle-aged man who had lived in Shashemene for more than 20 years.

Bo-Erik Gyberg visited Shashemene in 1973 and took (almost) all photos for Bjerén's book.

[G Bjerén, *Migration to Shashemene*, Uppsala/Sweden 1985 p xii, 9, 12, 264]

Population 24,459 in 1975.

Spelling used by the post office was partly SHASHEMANE around 1975, although its Amharic script would have corresponded to Shashamene, but there was also a round canceler with SHASHEMENE in Latin script.

Shashemene was one of 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]

There were petrol filling stations of Agip, Mobil, Shell, Total (-1978-).

1980s

Population 23,348 as estimated in 1980.

In December 1984 the author Dufresne met near Shashemene a caravan of 281 empty army trucks, all/?/ conducted by young Russians. They had transported people for resettlement and were probably heading north to fetch new loads.

[F Dufresne, L'Éthiopie se meurt! Canada 1985 p 48]

"It has one central feature that I was to get to know well, a long main street crossed halfway along by a river running at the bottom of a deep ravine. The road plunges abruptly down into the ravine, crosses a bridge, and leaps back up on the other side to continue as the main street. The bridge is narrow, and a temptation to the drivers of huge trucks who throw their vehicles down the steep gradient regardless of who is already crossing."

"Shashemene was full of evil-looking hotels. -- A large prison dominated the main road and nearby was a Soviet Army camp. Among the milling crowds of Ethiopians, the Soviet garrison troops stood out a mile away with their platinum-blond hair and pale skin, their wives dressed in cheap prints woven by old Lancashire cotton mills and exported to the Soviet Union in the late 1940s. At the other end of the town the concrete dishes of a new satellite receiving station for the international telephone system gazed hopefully at the sky. -- Sometimes the gharries would take on a Fiat truck, weaving and ducking in front of them as they tried to smash their way through the town, engines screaming at them to get out of the way. -- Fragments of crushed gharries lined the ditches on either side of the street."

"We stayed that night outside of town in a new hotel with a large tree growing up through the floor of the bar. In its lower branches somebody had perched a TV set. It was, they said, the last TV before Nairobi."

[M F Harris, Breakfast in hell, New York 1987 p 66-67]

"Lights began to twinkle in Shashemene, not the brilliant lights of the nighttime West but the uncertain flickering yellow produced by ancient generators. -- We had planned to stay at the hotel /in Wendo Genet/, but I made an excuse over the state of the toilets. -- The hotels in Shashemene were nearly all full. Janet counted three Mercedeses in the courtyard of the Ethiopia, the most expensive hotel, and it took an hour to find rooms in a small brown-painted hotel whose courtyard was filled with ancient Fiat and Viberti trucks."

"It was a bad night -- From at least four rooms -- came the crackling of the BBC World Service. -- Just before six a siren blew, signaling the end of the curfew. -- Outside, the drivers were making their way to an open ditch at the back of the hotel which served as a toilet. The Vibertis started up, coughing and choking over cheap Russian fuel, their exhaust fumes filling the rooms."

[Harris as above, p 189-190]

Population 34,193 in 1987.

"On the edge of Sheshamane /in 1988/, just before the military checkpoint, there was a new Ministry of Transport checkpoint. A sign writer was painting the words 'WEIGHTS AND MEASURES' in English as we pulled up."

[Marsden-Smedley 1990 p 147]

1990s

The World Bank through IDA agreed in March 1990 to finance improvement of the water supply system in Shashemene.

Some looting started on 21 May 1991 but ended with the arrival of EPRDF forces in early June.

Population about 52,100 in 1994 and about 64,000 in 2001, then the twelfth largest town in Ethiopia.

On 24 September 1995 the deputy administrator of Shashemene district was killed by armed men.

[ION news]

Tourist information: "Shashemene is a strong contender for the least-attractive-town-in-Ethiopia award."

Of various hotels there are Bekele Mola 1 and Bekele Mola 2.

"Top of the range of hotels and restaurants is the new South Rift Valley Hotel on the outskirts of town -- with extensive and well-designed gardens."

Daily bus connections are 3 to Addis Abeba, 3 to Arba Minch, 2 to Ziway, 2 to Goba, and 1 to Yabelo reaching Moyale next day. Taxis, garis, and bicycles for hire can be found.

[Lonely planet 2000 p 220-221]

"Shashemene is the archetypal junction town: a mushrooming amorphous clutter of ugly buildings and leering, loutish youths. -- Shashemene really is the last place you'd choose to stay, but junction town it is -- To be fair, Shashemene is not all bad --"

The main road through the town is lined with hotels, most of them scruffy dollar-a-night affairs. The only vaguely tourist-class option is the unsignposted Bekele Mola Hotel. The best of the cheaper hotels lie on the Awasa side of town. First choice is the nameless hotel directly opposite the Harar Beer factory. The hotel next door and the nearby Tensaie Genet Hotel are similar in price and standard. Closer to the bus station, the Zeridas Hotel is far and away the best option. The Zeridas is only signposted in Amharic, but the gaudily painted exterior is unmistakable.

[Bradt 1995(1998) p 217-219 with town plan sketch]

"Shops line the busy high street here and most of the town's business appears to take place in the centre of the road, where horse-drawn vehicles narrowly miss the gesticulating traders and truck driver."

[Camerapix 1995 p 164]

2000s The private Dashen Bank opened in Shashemene its 27th branch in March 2003.

It was officially inaugurated seven weeks later. It was located near the Total petrol filling station and was computerized, using Wide Area Network.

[AddisTribune 2003/05/02]

Shashemene has some okay hotels - Rift Valley is probably the best. It is not a great place to visit, although there are a lot of Rastafarians. The road to Shashemene and Awasa is paved and fine.

[John Graham in AddisTribune 2000/06/09]

map Shashemene town in 1973 *in* Bjerén 1985 p 89.

picts Addis Reporter 1969 no 44 p 22-24 nine medium-size and 36 very small photos of the market;

G Gerster, Äthiopien, Zürich 1974 pl 235 example of a larger-than-life grave sculpture in the neighbourhood, of recent origin;

G Bjerén, Migration to Shashemene, Uppsala/Sweden 1985, dissertation with 18 untitled full- or half-page photos, and map of 1973 on p 89.

Shashemene : Hamasien Sefer

(Hamasien Sefer being a colloquial appellation and not the official name of the settlement.)

In the early 1970s this was a large village a few kilometres outside Shashemene, populated exclusively by persons stemming from Tigray or Eritrea. They, or their fathers, had been granted land in the Shashemene area as a reward for services rendered during the Italian occupation. Also late arrivals from the two northern provinces preferred to stay in this village.

[G Bjerén 1985 p 103]

Shashemene : Rastafarians

As some Rastafarians started coming to Ethiopia, the Emperor of which they regarded more or less as their god, they for the first time in 1948 were allotted some land, in the neighbourhood of Shashemene.

The Rastafarian community inhabits a locality north of the town, 1.7 km from the Agip petrol station on the main road.

"-- in the mid 1950s Helen and James Piper arrived from New York, and things started to go wrong. Early plans to build a town on the land foundered when they realized that no one had any money. Like settlers anywhere, the early arrivals tended to be misfits, single unskilled men with nothing to lose, and not much to offer. There was one woman in the community. She was approached by one of the settlers and rebuffed him, but not before he'd half-severed her right hand with a machete.

The Pipers refused to hand out the land as agreed. A community tractor had to be abandoned when jealous locals trampled their crops."

[Marsden-Smedley 1990 p 153]

By the 1980s, Noel Dyer's was the oldest household. He had been there for nearly 25 years. The personal story of how he as a poor and ignorant young man moved from Jamaica in 1964 via England to Ethiopia is told on pages 156-157 of Marsden-Smedley's book.

(The Emperor arrived to Kingston, Jamaica, on 21 April 1966. He was much celebrated there by Rastafarians, but this was little reported in the Ethiopian press.)

In the Jamaica colony at Shashemene there had never been more than 40 adults in the first decades, and by the revolution year 1974 their number had dwindled to about 25 adults, with some children. They were saddened when their god Haile Selassie was deposed in September, but 'the spirit of our god still lives' they said.

[B Thomson, Ethiopia - the country .., London 1975 p 106]

"At the start there had been two hundred, all of them from Jamaica, but even though they were considered too mad for political persecution by the revolutionaries, only a handful now remained, dreadlocked, working a small carpenter's shop, and waiting for the resurrection of the man who had given them their land."

[M F Harris, Breakfast in hell, New York 1987 p 189]

"-- 'Just ask for Jamaica if you get lost now,' Brother Moody spoke in the thick, singsong accent of his Caribbean island. His directions took me a little way back out of Shashemene on the road north. -- From the road, Brother Moody's house was an incongruous sight, a little piece of Kingston shanty in the African Rift. A solid fence surrounded his half-acre plot. -- But all around was open land, unfenced fields stretching towards the blue shadows of the hills."

"In 1967 /Moody's/ uncle had come out to the community, bringing with him a bag of tools and hard-earned building skills. It was he who had built the house, a simple structure, but put up with much more care than the Ethiopians' dwellings.

After eight years, 'family pressures' forced him back to Jamaica. He went to Prince's Street, Kingston, where Moody ran a shop. The shop was called Addis Ababa Bookshop & Artistic Mart, and catered for the demand for all writings on Africa, particularly anything on Ethiopia. Moody needed little persuading to go to Ethiopia, and live in his uncle's house. The Moody House now has the community's only telephone, and acts as something of a centre for the others."

"Brother Tagessa appeared, his hair pulled back tight by a green, yellow and red hairband before tumbling to his waist in a jungle of matted curls. /He had just got a pair of tall drums for celebrations./ -- The following day was 2 November. On that day fifty-eight years earlier Ras Tafari exchanged his title for something grander, and in doing so inspired the cult that now bears his name." In Jamaica the coronation was heralded in Marcus Garvey's *Blackman* newspaper in an editorial of 8 November 1930.

[Marsden-Smedley 1990 p 148-149]

The Shashemene story began in 1955 when the Emperor donated royal land - roughly 500 acres /700 hectares/, according to the settlers - to the Ethiopian World Federation, a back-to-Africa movement based in New York.

(EWF was established in New York in 1937 by Dr. Melaku Bayen, who was then a special emissary of Emperor Haile Selassie to USA.)

The earliest EWF administrator tried to grab much of the land for himself, igniting the first of several power struggles among the settlers. When the Derg seized power in Ethiopia, they nationalized /in 1975?/ all but 20 acres of the settlement. Many settlers

gave up and left.

Willie Hillman, who arrived from Georgia/USA in 1966, was among those who stayed. By 1990 he had three Amharic-speaking children and earned a meagre living from a tea shop. The EWF was low in the world in the 1970s and recovered in the 1980s. A Birmingham group of the EWF raised money for Shashemene, where the local EWF ordered a concrete-block-making machine around 1990, but they were not able to pay the 79% import duty required. Many Rastafarians were not good farmers and hired locals to work their plots for them.

After the 1974 revolution there were for a while only about eight Rastafari families, which had grown to 27 by 1991. Tagass King, the EWF development officer, since 1987 does not live at Shashemene but in Addis Abeba.

[Newsweek 1992 February 10, p 16]

"The community is understandably a little tired of being viewed as either a tourist attraction or as a source of marijuana (illegal anyway in Ethiopia and the cause of recent police raids)."

[Lonely planet 2000 p 220]

Speaking at a press conference in May/2002, EWF Deputy Country Representative, A.R. King said the organization would prepare a proposal document to the UN Ecosoc, which document would first be presented to the OAU for endorsement. In its short-term program, EWF would build the Marcus Selassie Vocational Training Center, whose construction would begin in a year's time. The long term plan was to build a model city at Shashemene.

[AddisTribune 2002/06/21]

By the 2000s there are about 100 families. Ras Kabinda (born in the Dominican Republic) had the title of *convenor* of the Ethiopian World Federation. As Rastafarians are vegetarians they made propaganda against monoculture and recommended to grow various vegetables in gardens.

They have a kind of museum where visitors are received, and there are many wall pictures and other souvenirs of Haile Selassie. They have one primary school and one junior secondary school. They also want to establish a computer centre for students and have said that a donor is willing to provide 200 computers for it.

[AddisTribune 2003/11/15]

One of those staying on in the settlement is Gladstone Robinson, born in New York in 1929.

Shashemene : Kuyera (Keyera, Kwiera)

see directly under Kuyera

- HDE73 Shashemene 08°47'/38°43' 2040 m 08/38 [Gz]
 about 13 km from Akaki and 3 km from Aba Samuel power station
 "The first sign of /the village of/ Shashemene is a small kiosk, where you might want to break for a soda and a packet of dry biscuits. From the shop, a footpath leads for about 500 m across boulder-strewn ground to the village proper and, a bit further, the bank of the river. About 100 m downstream from where you reach the river, it tumbles attractively over a cliff into a small gorge. -- The waterfall must be around 20 m high and it is split into nine separate streams -- From the waterfall, you can either return to the shop outside Shashemene, from where a clear footpath leads across a field to Aba Samuel Dam Wall, or else follow the river upstream to the same destination."
 [Bradt 1995(1998) p 162-164 with map sketch]
- HCL92 Shashemene sub-district? (-1997-) 07/38 [n]
 HCL92 **Shashemene wereda** (-1964-1990s-) 07/38 [n]
 geol In the Shashemene area the grey brown to dark brown soils are extremely loose and a porous pumice horizon is characteristic over a large area, the exact boundaries of which are not known. These surface soils are light in weight. The thickness of the pumice zone varies widely from a few centimetres to, perhaps, several feet. It may occur practically at

the surface, but it is commonly found in the cultivated areas at a depth of 15 to 30 centimetres.

An examination by H.F. Murphy in the 1950s of soil profiles 2-8 km east of Shashemene showed 10-30 cm of dark sandy loam surface on top of a pumice zone ranging from 20 to 400 centimetres thick. Below the pumice zone is a dark loam, which is usually slightly lighter in colour than the dark surface sandy loam. A large area of pumice underlain soil occurs just west of Shashemene. In some instances, there is practically no surface soil on the pumice.

[Agriculture in Ethiopia, Rome(FAO) 1961 p 47]

1960s Starting in 1966 FAO in co-operation with the Ethiopian authorities chose a number of places in the countryside for agricultural experiments with the purpose of identifying the effects of fertilizer in the areas. The project was called "Freedom from Hunger Campaign" (FFHC) and included a credit programme for fertilizer. In 1968 FFHC started credit operations in Shashemene.

[M Ståhl 1974 p 133]

1970s In 1970 around 13% of the total area of the awraja was under cultivation, some 144,000 hectares. The wereda governor's office had 2,879 owners and 15,843 tenants registered in 1970. 45% of the tenants were share-croppers. The rent varied between 25% and 50% of the harvest, provided that the tenants used farm implements and work oxen of their own. The co-operative society in Melka Odekuyera was registered in 1971, and had some 200 members. It was dominated by commercial farmers, and its president in 1973 was a retired colonel.

The Southern Region's Agricultural Development Project (SORADEP) with headquarters in Awasa, covered several weredas, among them Shashemene Figures of credits extended by this project in 1971-1973 are given by Ståhl. This project reached mainly small farmers. There was increase in production but not necessarily in standard of living.

"In the Shashamane area, agriculture has been rapidly penetrated by the capitalist mode of production. The former feudal landlords have changed into or been replaced by commercial entrepreneurs. The establishment of large farms has brutally destroyed the feudal relations between landlords and tenants. The producers are being evicted, i.e. separated from their means of production. The members of the evicted families reappear in the guise of daily workers, prostitutes, beggars and thieves."

[M Ståhl, Ethiopia ..., Sthlm 1974 p 132-146]

The district had around 85 mechanised farms by the end of 1972, all of which had been started since 1968. Princess Tenagnework was a sizeable landholder to the east of Shashemene, with a 200 hectare farm and a large forest concession being turned over to coffee.

[Gilkes 1975 p 126]

In 1970 there were 15,843 tenant cultivators and 2,879 owner cultivators registered in the wereda. In the near vicinity of Shashemene town, however, there were 30% rented, 35% part-owned, and 35% owner-occupied farms.

[G Bjerén 1985 p 86-87 citing Ståhl and Makin]

2000s Council head of the wereda in early 2003 was Ato Shimeles Hailu.
text Tesfaye Teclu, Socio-economic conditions in Shashemane 1978, IDR Research Report no. 26, Addis Ababa 1979.

shashi (O) same as *shash* above

GDM22	Shashi (Siasi, Sciaso) 09°15'/34°34' 1542,1801 m south of Begi, see under this place	09/34	[Gz WO]
HCD73	Shashidana Small island in lake Abaya, between Langama and Shatare.	06/37	[+ x]
HEM72	Shashim 12°28'/39°36' 1435 m between Alamata and Korem	12/39	[Gz]
HDR91	Shashna sub-district, ca 10°50'/36°45' (centre in 1964 = Wajira Abo)	10/36	[Ad Ch]

HDM40	Shashole 09°28'/39°20' 2940 m, north of Sheno	09/39	[Gz]
??	Shat (historical)	../..	[Pa n]
1500s	Shat, known from the 1400s, was a Gafat clan name? It was also the name of an area with plains. Emperor Särsä Dengel (1563-1597) attempted to convert the Gafat people of Shat to Christianity around 1585, but he was not successful. Although the Emperor terrified the inhabitants and made an enforced baptism and then allocated a bishop and priests and deacons, these feared for their safety and escaped to Damot. Around 1591 Särsä Dengel carried out another expedition to Gafat and the country was looted. The migrating Oromo spread to Shat around 1560. The Borana Birmaji gada (1578-1586) overran a vast area and attacked also Shat. Around 1595 the Afre confederation of Oromo were overrunning Shat and other areas.		
1600s	In 1618 Banaro of Ennarya was marching north. The Sadacha (a confederation of three Oromo groups) were either unwilling to meet with him in the field or unable to stop him. They abandoned the districts of Konch and Shat and fled across the Gibe into Damot. On a second expedition, Banaro passed through Shat without meeting any resistance. Shat is included on a map in a book of Legrand published in Paris in 1628. [mostly from R Pankhurst]		
	<i>shata</i> (A) 1. light wood for infill of a structure; 2. kind of net made of branches; 3. dysentery, diarrhoea shatana abbo: <i>abbo</i> (O) term of address among male friends; <i>Abbo</i> (A) colloquial name of Saint Gebre Menfes Qiddus		
HEE90c	Shatana Abbo (Sciatana Abbo)(church)	11/38	[+ Gu]
	shatare: <i>shataar</i> (Som) cunning, astuteness		
HCD73	Shatare (Sciatare, Shoitano?) (island) shore 1285m	06/37	[WO x]
HCU74	Shato (Tulu Sciato) (mountain) 07°53'/39°43' 2456 m east of Robi	07/39	[Gz]
	shatta: <i>shatto</i> (Kefa O) kind of tall forest tree, <i>Albizia gummifera</i>		
HCH58	Shatta (Sciatta, Ciatta) (mount.) 06°45'/36°30' 1114 m Coordinates would give map code HCH48	06/36	[Gz WO]
	shattet bai: <i>ba-i</i> (O) all right, okay		
HCA39	Shattet Bai (Sciata Bai) (well)	05/35	[WO Gu]
	Name possibly means "don't stay, leave at once".		
1930s	Halting-place at the sandy bed of a stream. There were four Podocarpus (<i>Zigba</i>) trees of which one was named Adda Baraha and regarded as sacred. Its trunk was decorated with empty cartridges, and hunting trophies were hung from its branches. At 15 minutes' walk there was a natural rock basin with water that was drinkable if boiled. [Guida 1938]		
GDM73	Shava (T. Sciava) (hill) 2046 m	09/34	[+ WO]
	shaveli: <i>Shabeli</i> , a sosiasimalized group, see <i>Shebeli</i> below		
JDK83	Shaveli, see <i>Shebele</i>	09/42	
JDK21	Shavelli (Sciavelli, Sciaveli) 1640 m (village with old mine nearby)	09/42	[x WO Gu]
geol	Mica, though of mediocre quality, was mined during the Italian occupation at the Shavelli drift near Jijiga. Source of garnet: almandine dodecahedra up to several centimetres in diameter occur in pegmatites at Shavelli and elsewhere in the Harar region. [Mohr, Geology 1961 p 35]		
JDK22	Shavelli (Sciavelli) (area)	09/42	[WO]

- GDF41 Shaw (Tulu Sciau) (hill) 1530 m 08/34 [+ WO]
- HCH71 Shaw Gimira, see Shewa Gimira
- HCP26c Shawa Mikael (San Michele di Sciaua) north of Bonga near Gogeb river [Guida 1938] 07/36 [+ Gu]
- ?? **Shawata** (in central Tigray highlands), cf Showate/. [x n]
 Through TPLF the local inhabitants started an agricultural project with 1.65 hectare in 1983 and over 100 hectares by 1985. By making large banks of earth the fields could be irrigated. There was support from donors abroad, of the type 'food for work'. Although well visible, the project was not bombed by the Derg.
 [M Peberdy, Tigray, 1985 p 50-51 with picture]
 "An ambitious water conservation project in the highlands, it is a collaborative venture by a number of agencies whose literature often includes photographs and descriptions of it. A complicated system of stone terraces, weirs, sluice gates, and channels carry rainwater where it is needed and in the volume required, demonstrating that, with effective water retention, three to five times the normal crop yields are possible. However, according to the Front's Agriculture Department, this costly endeavour is not cost-effective, because it has made a handful of farmers extremely rich and dependent on Western expertise, instead of raising the general standard of production and efficiency in ways farmers can understand and carry out themselves."
 In time, perhaps, the Shawata techniques may be more widely adopted. They are suitable for communal agriculture and if they choose to move to more cooperative, communal development then they may have a place.
 [Hammond 1999 p 103]
- HFC70 Shawil Ras (S. Raz) (plantation) 14°10'/36°37' 14/36 [Gz]
 at Setit river opposite Om Hajer (Om Ager, Umm Hagar) in Eritrea
- HCH71 Shay, see Shewa Gimira
- HCR09 Shay 07°16'/35°27' 1359 m 07/35 [Gz]
 north-east of Waka, at Omo before it joins Gogeb river
- GDM82 Shayema (Sciaiem, T.) (hill) 09/34 [+ WO]
- HDG33 Shayi (Hirpei) 09°24'/35°04' 1524 m 09/35 [Gz WO]