

- HDL33 Yeka 09°23'/38°44' 2501 m 09/38 [AA Gz]
Friedrich von Kulmer in 1907 camped at a place Yeka somewhere between Dire Dawa and Harar so it should be at coordinates 09/41.
- HFE86 Yeka (Ieca) 2153 m, cf Yaha 14/38 [+ Gu]
- HDL.. Yekaabadho 09/3. [n]
The Kotobe Evangelical congregation near Addis Abeba of the Mekane Yesus Church decided in the 1980s or 1990s to be active for their faith in four villages at some distance north of the capital. One of these Oromo villages is Yekaabadho. As the inhabitants mostly do not understand Amharic, "the best evangelist is the hand-operated tape player" with preaching and Bible stories in the Oromo language.
[A Nordlander, Väckelse och växtvärk .., Sthlm 1996 p 54]
- HED27 Yekandach (Yecandach, Iecandac', Yekandeach) 11/38 [+ Gz WO Gu]
(Yakandach) (mountains) 11°05'/38°15' 1583 m 11/38 [Ch 18]
1927: "-- showed conspicuously as a crown-shaped rock peak.
-- is shown on maps and given an altitude of 12,162 feet /3,700 m/."
The name is not reserved for the peak only, and Cheesman mentions the Yakandach highlands. A bluff of the Yakandach range was called Mit Emanuel and served as a conspicuous landmark.
[Cheesman 1936]
- HDR48 Yekast (Iecast Gh.), see Yetigab
- HDK91 **Yekatel** (Jeketel, Malca Iecatel) 09°55'/37°39' 09/37 [Gz 18 WO]
On 11 September 1880 Gustavo Bianchi left Dembecha, and he reached the Abay river at what he writes as Jeketel. Captain Cecchi, who had been freed from his captivity in Gera, arrived to the other side of the river. The Abay could not be forded at this time of the year, so the two Italians could have conversation only by shouting across the river. Bianchi's servants/escort had orders to prevent him from trying to swim across the river. Parts of what they tried to tell each other by shouting got lost because it could not be understood. A few shots from rifles were used as farewell greeting when departing.
[G Bianchi 1896 p 592-600]
Yekatit, an Ethiopian month
- HEC.. Yekatit 25, with Bahir Dar as the nearest town 11/37 [n]
An elementary school building was constructed in 1967 Eth.Cal. (1974-75 Greg.Cal.), with Swedish assistance through ESBU.
- HDG68 Yekatit Dinsa 09°36'/35°33' 1948 m 09/35 [Gz]
north-east of Nejo
- HDL.. Yekawelaya 09/3. [n]
The Kotobe Evangelical congregation near Addis Abeba in the 1980s or 1990s decided to preach their gospel in four villages a little north of the capital. One of these villages was Yekawelaya, see further under Yekaabadho.
- HED52 Yekel 11/37 [Ch]
Consul Cheesman passed there on 10 January 1927.
"We had to leave the Abbai banks, as a hill-ridge to our south came right down to the river and was too precipitous even for an Abyssinian track. -- A mile below Yekel, where the river-bed was cut in solid rock, the Big Abbai was crossed by a bridge made of tree-branches tied with creepers. Only men on foot could cross by it, and the structure is washed away annually by the first flood. The bridge, which goes from cliff-face to cliff-face of the gully, was 14 feet long and was 12 feet above the water level."
[Cheesman 1936 p 242-243]
- HCG95 **Yeki** (Iechi) 07°12'/35°21' 1224/1337/1510 m 07/35 [Gz Ad WO Gu]
(Ger: Jeki) (centre in 1964 of Zinki sub-district)
Coordinates would give map code HCG96.
North of the Bako river. Annual rainfall 1200-1300 mm was recorded.
[Senni 1940 p 29]
Bungul Wachela primary school, in Mocha awraja, in 1968 had

	81 boys and 17 girls in grades 1-2, with one teacher.		
HCG95c	Yeki sub-district? (-1997-)	07/35	[n]
HCG95c	Yeki wereda (centre in 1964 = Tepi)	07/35	[Ad]
text	L. Senni, La foresta di Iechi (Galla e Sidama), <i>in</i> La Rivista Forestale Italiana, vol II aprile 1940 no 4.		
HCK51c	Yekima (Iachima) Centre and market of the Koyscha (Coíscia) people. [Guida 1938]	06/37	[LM Gu]
HDL04c	Yekka Mikael (ruin of rock-hewn church) east of and near Addis Abeba and not fully treated here.	09/38	[x]
pict	D Buxton, Travels ..., London 1949(1957) p 32-33[9] façade and gallery		
HEE66	Yekorit (Yek'orit, Yeqorit) 11°29'/38°59' 2738 m south of Bete Hor	11/38	[Gz q]
HEE27	Yekos 11°06'/39°05' 3437 m	11/39	[Gz]
HEM20	Yekoso 11°57'/39°21' 3072 m, north-west of Weldiya	11/39	[Gz]
HDR98	Yekumbal (Iecumbal) 10°49'/37°23' 2118 m	10/37	[+ WO Gz]
HDM22	Yekur (Yek'ur, Yequr) 09°14'/39°33' 2041 m east of Sheno When the young Menilek escaped from Mekdela, Emperor Tewodros was encamped on the heights of Yekur. Menilek feigned to escape towards Ankober and Tewodros tried to catch him in that direction, but Menilek had his men on another mountain which was difficult to escalate. [H de Monfreid, Ménélik ..., Paris 1954 p 78]	09/39	[Gz]
HDS98	Yekura (Yek'ura, Yequra) 10°46'/39°14' 3186 m	10/39	[Gz q]
HCC81	Yela (Iela) 06°16'/36°51' 1446, 2010 m north-east of Bulki Coordinates would give map code HCC92	06/36	[Gz WO]
HFE01	Yelaka (Ielaca, Jelaca) 13°37'/38°32' 1006, 1704 m	13/38	[+ WO Gu Gz]
HDS44	Yelam Chika (Yelam Ch'ik'a) 10°20'/37°53' 2570 m east of Debre Markos	10/37	[Gz]
HDS02	Yelam Gej 10°02'/37°44' 2197 m south of Debre Markos	10/37	[Gz]
HDU41	Yelas 10°19'/39°29' 2873 m, south of Were Ilu	10/39	[Gz]
??	Yelasawla Spelling used on postmark of the sub-post office.	../..	[Po]
H CJ19	Yele 06°31'/37°25' 2095 m	06/37	[Gz]
H....	Yelebasha (Yäläbasha) (place in Dewaro) (with churches in the 1400s) Emperor Dawit I (1380-1409) endowed two churches, Märtula Mika'él and Asädä Mika'él, at a place in Fätägar called Yäläbasha, and also established fruit plantations in the area. Zär'a Ya'qob (1433-1468) had close relations with the Prior of Yäläbasha and on one occasion visited the area, when he proceeded to Enzoraja and erected the church of Debre Sahin. Bä'edä Maryam (1468-1478) lived for a time at Yäläbasha. He appointed a governor of Fätägar with the title of <i>asgwa</i> and stationed troops in the area, and there was fighting with the nearby Muslims. In 1525 Lebnä Dengel camped at Yäläbasha, earlier the place of residence of emperors Dawit, Zär'a Ya'qob, Bä'edä Maryam, and Eskender, and in a letter to King Manoel I of Portugal proudly listed Fätägar as one of the provinces under his sovereignty. [Pankhurst 1997]	12/37	[+ Pa]
HED48	Yelega 11°15'/38°18' 2098 m, south of Goradit	11/38	[Gz]
HDM.?	Yelet (with church Giyorgis) in Bulga/Kasim wereda	09/39?	[x]

HDM10	Yelled (Ielled) (area)	09/39	[+ WO]
HEP09	Yellow Hill (European-given name) 918 m	12/36	[WO]
HCT..	Yeloma (Yaloma), west of Sagure in Chilalo	07/39	[x]
	On plain land. Elisabet Hanson made a little survey there in October 1969 and found that the inhabitants were practically all Shewa Oromo. There were very few trees and bushes, so fences were often made of grass turf. Landowners each had about 5 hectares and tenants about 3 hectares on an average.		
	Elisabet surveyed the homestead of a Christian Shewa Oromo. His ancestor had arrived two generations ago. The women of the family had to walk twice a day for 45 minutes to fetch water. The farmer slept outside under the overhanging roof to keep an eye on his farm.		
	Elisabet also interviewed an Orthodox priest who farmed land owned by the Church and kept 8 heads of cattle there. He thought that his two dogs were sufficient to keep watch at night.		
	The survey of these two homesteads is presented on pages 45-48 in her main report of 1973, see bibliographical note under <i>Chilalo : text</i> . The pages mentioned contain 4 sketches and 2 photos. The plans are also given in her preliminary report as below.		
	[E Hanson, ESIBT Design Office, A.A. Feb 1970]		
text	L. Leander, A case study of peasant farming in the Dighelu and Yaloma areas, Chilalo awraja ..., CADU Publication no. 22, January 1969, mimeographed.		
	<i>Yem</i> , ethnic group living as neighbours/?/ of the Gurage, numbering about half a million of which 50% Christians according to a mission source, but few speak the Yem language it was found in the 1994 census, cf Yemma		
	<i>Yem</i> as a name has in later time replaced Janjero in a similar way and for similar reason that Oromo has replaced Galla.		
HEM20	Yema Gaja (near a pass, on map of 1868)	11/39	[18]
HFF31	Yemad 13°53'/39°31' 2348 m, south-east of Hawzen	13/39	[Gz]
HDR87c	Yemalog (Iemalog) (village)	10/37	[+ Gu]
HD...	Yemalogi Welel sub-district (-1997-)	../..	[n]
	<i>Yembo, Yambo, Anuak</i> , name of a small negroid tribe living in the south-west of Ethiopia		
HDB13	Yembo (Yambo, Iembo, Yamba) 1947/1950 m	08/35	[Gz Ad WO It]
	08°20'/36°01' 1947 m, with Saturday market (sub-district & its centre in 1964)		
	Coordinates would give map code HDB23		
	There was telephone in Menilek's time but that was forgotten later.		
1930s	In the early 1930s it was regarded as a province, with Anuak living both on the Ethiopian and the Sudanese side of the border.		
	In 1933 Kenyazmach Mejid Aboud became its governor. He was born in Lebanon in 1886. Zervos says that at that time the area was totally unknown to Europeans, except for a few British officers having crossed it.		
	[Zervos 1936]		
1960s	By 1964 the Bedele-Chora road still had no strong bridge across the river, but four-wheel-drive cars could reach Yembo in the dry season after fording the river.		
	(Three cars with Swedes passed there within a short time in 1964, but such traffic was unusual.) There was a police station in Yembo.		
	The primary school in 1968 had 197 boys and 11 girls in grades 1-5, with 5 teachers.		
	yemeger kola: <i>kolla</i> (qwolla) (A) lowland		
HCS91	Yemeger Kola (village), cf Meger	08/37	[x]
HED60	Yemekal (Iemecal) (village)	11/37	[+ It]

- HDS14 Yemistina (Yemist'ina) 10°07'/37°52' 2261 m 10/37 [Gz]
south-east of Debre Markos
- HEF50 Yemit 11°19'/39°22' 2942 m, south-east of Mekdela 11/39 [Gz]
Yemma, Yangaro, see Yem
- GDF74 Yemo (Ieina) 08°47'/34°41' 2021 m 08/34 [Gz]
south-east of Gidami
- HDH70c Yemoha (Swe: Jämoha), see under Dimto 09/36 [x]
Yemsa, an ethnic group of substantial size
- HEL47c **Yemrahana Kristos** (Yemrehanna K., Imraha) 12/39 [Pa 20]
(Yemrehanno K.)
Ancient church in a cave, 20 or 40 km north-north-east of Lalibela.
Yemrahana Kristos, according to tradition, was the first great church-builder of the Zagwe dynasty and possibly a grandson of its founder.
The church bearing his name is not fully 13 metres long and built (not excavated) inside a cave in a style similar to that of Debre Damo, which was erected five hundred years earlier. Yemrahana Kristos reigned in 1189 when an Egyptian ruler captured Jerusalem but granted the Ethiopians to keep a chapel there.
[R Pankhurst, *The Ethiopians*, 1998 p 46]
In den Fenstern der zwei sichtbaren Ordnungen wechseln hölzerne und steinerne Füllungen ab. Sie sind in der übergrossen Mehrzahl durchbrochen, im Falle einiger Scheinfenster nur reliefiert. Die echten Fenster lassen sich innenseitig mit Läden verschliessen.
Füllungsmotive haben islamische Vorbilder. Namentlich das aus der Überschneidung eines vollkreises mit Kreissegmenten gebildete Ornament findet sich häufig in Holz auf der Predigtkanzel der Moscheen und als Lederpressung auf Koraneinbänden.
Eine Mauer aus Bruchsteinen in Erdmörtel sperrt die 45 Meter lange Öffnung der Höhle. Mit Taubenmist verklebtes Heu bedeckt den Boden. In dem als Schatzhaus dienenden Profanbau residierte einst der Stifter der Kirche (behauptet die Überlieferung). Die 6 Meter hohen Ecktürme des rund 12 x 9,5 Meter grossen Gotteshauses berühren fast die Decke der Höhle. Die nachträglich zwischen Nordostecke der Kirche und der Höhlenabschlussmauer in Sandwich-Technik aufgeführte Wand trägt in einer doppelten Bogenöffnung das Geläute.
Die Holztafelchen, die auf den Sturz des nördlichen Eingangs genagelt sind, stammen von einem landesfremden Gegenstand, vielleicht einem in den Kriegen gegen die islamischen Randstaaten erbeuteten Schmuckkästchen. Schon Monti della Corte fielen die indischen oder persischen Affinitäten auf. Zwei Tafelchen - wohl eine Langseite und der Deckel des Kästchens - liess sich die italienische Expedition 1939 schenken; sie gingen während des Krieges verloren. Über den Verbleib des fünften, von dem Monti della Corte berichtet, schweigen sich die Priester aus.
Der Metopenfries füllt die Hochwände des Mittelschiffs ganz aus. Auf den Längsseiten enthält er je zwei Fenster; auch die mittlere der drei altarseitigen Metopen dürfte ursprünglich eine Lichtöffnung gewesen sein.
Eine flache Holzdecke hat eingelegte Doppelkreuzen und Quadraten. Einlegearbeiten sind der äthiopischen Kunst fremd, in derjenigen des islamischen Welt aber ein besonders beliebtes Dekorationsmittel. Selbst die Technik des Intarsienschneiders scheint auf einen landesfremden Ursprung zu deuten: die Zusammenfügung der Einlagen nimmt rücksicht auf einen extremen Wechsel zwischen Lufttrockenheit und -feuchtigkeit, wie er zwar in Ägypten, nicht aber in Äthiopien das Klima bestimmt. Die christliche Tiersymbolik preist den Elefanten als das religiöseste aller Tiere. Im besonderen brachte ihn seine erotische Trägheit in den Kredit der Keuschheit.
Von der naturalistischen, beobachteten Wiedergabe der einheimischen Fauna auf der Decke der Vorhalle in Debre Damo ist man in Yemrehanna Kristos weit entfernt. Der Strauss, der seine Eier im Juni legt, sie im Sande vergräbt und vergisst, erinnert an den frommen Christen, der auf Gottes Hilfe vertraut. Der Pfau, dessen Fleisch für

unverweslich galt, versinnbildet die Auferstehung und Unsterblichkeit der Seele.

Fisch, Löwe und Adler sind christologische Sinnbilder.

[G Gerster, Kirchen im Fels, Stuttgart 1968 p 112-114]

Yemrehanna Kristos, 'Christ will show the way', was a pious king recognised as a saint in the Ethiopian church. "He celebrated Mass for forty years by consecrating the bread and wine which, according to tradition, was brought to him every day by angels from the heavens. By mule and by foot, it takes at least six hours of vertiginous descents and steep climbs to get to the church. A road currently under construction should make access easier. -- the church is hidden away in a forest of cedars, inside an immense cave formed of basalt prisms. The church interior is richly decorated with paintings in geometric patterns." Behind the church is the mausoleum of the king.

[Aubert 1999 p 180]

"-- undoubtedly the finest church outside Lalibela town. -- The whole church sits on a foundation of carefully laid olive-wood panels, which 'float' it perfectly above the marshy ground below. -- At the back of the church, under an overhanging rock, are the bones of countless pilgrims who chose to be buried here."

"It takes about five hours to get here by foot or mule from Lalibela. If the road is passable, you can also drive to within about 15 minutes of the church."

[Lonely planet 2000 p 208]

The cave has the characteristic basalt outcrops. The church walls are made of wooden beams and stone, laid out in attractive layers. The construction is by fitted joints, no nails were used.

Inside the church there is a rock hewn component, with carved pillars and archways. The pillars are painted elaborately. The centre ceiling is very high - about 10 metres, and recedes into the gloom at the top.

The old priest at the church told the story about it. Yemrehana was the older cousin of Lalibela. He received a plan for the church from God, who is also said to have provided the food and drink needed during the construction. The materials came from Egypt and Rome. King Yemrehana visited the site seven times a day, which was quite a feat along with ruling the country, being a priest and an architect.

The grave of Yemrehana lies behind the church. There is a cloth wall, with a stone grave nicely decorated inside. It is not very old, since about 1905, built by recent followers.

Continuing the circuit of the church, you climb up a slightly precarious mound, which gives you a view of the top of the church. There is a dome at the top. A small room with a door is also up there, said to contain the tools used in the construction of the church. No one goes inside anymore.

At the front of the church is a little opening which reveals muddy soil underneath. In front of the walls of the cave is a small settlement. Past the settlement the path descends steeply for about 15 minutes to a small rickety bridge and a parking space.

"Yemrehanno means being led to heaven. Being led to Yemrehanno Kristos was good enough for me."

[John Graham in AddisTribune 2000/04/28]

text K. Hildemann & M. Fitzenreiter, Äthiopien (Verlag Därr, Deutschland)
1999 p 338-339 with plan on p 340.

picts D Buxton, Travels ..., London 1949(1957) p 144-145[7] front of church;
G Gerster, Kirchen im Fels, Stuttgart 1968 pl 110-129 with comment p 112-114;
D Buxton, The Abyssinians, London 1970 pl 47 façade, pl 54 window,
pl 55 interior seen upwards;
G Gerster, Äthiopien, Zürich 1974 pl 56 wide view from above of entrance
and front.

Yemsa, ethnic group numbering about 165,184
according to the 1994 census

HEM20 Yenad Dega 11°59'/39°24' 3568 m 11/39 [Gz]
north-west of Weldiya

HDM20	Yenechoh 09°15'/39°22' 1946 m, south-east of Sheno (with church Mikael)	09/39	[Gz]
??	Yenefasa (Yänäfasa) (historical) When Emperor Susneyos wanted to fight the insurrection in Lasta in 1632, part of his forces took a lower route by way of Yänäfasa and engaged in a battle in which one of the Emperor's commanders was killed. [7th Int. Conf. of Ethiopian Studies 1984 p 217]	12/39?	[x]
H...	Yenegash (centre in 1964 of Wemberma sub-district)	10/36?	[Ad]
HCS85	Yenegwadir (village)	08/38	[x]
HEE85	Yeneja (Ienegia, Ianegia, Ianeggia, Yaneya) (Jenegia, Yenitcha) 11°38'/38°53' 2880 m Village a little to the south/?/ of Mekdela, see also under Bete Hor Debtera Asseggaheñ in a letter of 1868/?/ writes to Antoine d'Abbadie that he found some special manuscripts at Yeneja. "While I was copying, Tewodros came. -- fled to a safe wilderness together with my friends." [Acta aethiopica II p 345] The explorer Gustavo Bianchi passed there in late 1879 on his way from Debre Tabor to Let Marefiya. Having reached the village and established camp there, Bianchi went for a little hunting. When he returned he discovered that a bull had attacked his tent furiously and caused damage. [G Bianchi 1896 p 186]	11/38 11/38	[+ Gu WO Gz] [+ 18]
HEC..	Yenessa, at some distance from Bahir Dar An elementary school building was constructed in 1978 Eth.Cal. (1985-86 Greg.Cal.), with Swedish assistance through ESBU.	11/37	[n]
HDL70	Yenet 09°44'/38°25' 2124 m south-east of Tulu Milki, see under Gebre Guracha	09/38	[AA Gz]
HDS25	Yenguma Maryam (church) 10°09'/37°58' south-east of Debre Markos	10/37	[Gz]
HDM.?	Yenichu (with church Bale Weld) in Bulga/Kasim wereda, cf Yenechoh	09/39?	[x]
HEE99	Yenkul (on map of 1868)	11/39	[18]
HDS45	Yenodena (Ienodena)	10/37	[+ WO]
HBK60	Yenya (Ienia) 04°10'/37°30', near map code HBJ69	04/37	[+ WO Gz]
HDS23	Yeouch, see Yewish		
HDM.?	Yerab (with church Medhane Alem) in Bulga/Kasim wereda	09/39?	[x]
HEE09	Yerabesh 10°52'/39°17' 3494 m, south-west of Dessie	10/39	[Gz]
JDG92	Yerambe (Ierambe)	09/40	[+ WO]
HDU25	Yerata (Ierata) (area)	10/39	[+ WO]
HDS54	Yerebereg Medhane Alem (church) 10°26'/37°57' north-east of Debre Markos	10/37	[Gz]
HFE06	Yerefeda Maryam (church) 13°37'/39°00' near Abiy Adi	13/39	[Gz]
	<i>Yerer</i> (Yärär), mentioned as a name in A. Zekaria's Amharic-English dictionary, but not explained as a word		
HDE75	Yerer 08°48'/38°56' 2074 m north-west of Debre Zeyt, near Dukem	08/38	[Gz]
HDE76	Yerer (Guro) (mountain) 08°51'/38°58' 2074 m north of Debre Zeyt and 10 km north-east of Dukem. /this Yerer?/: In medieval Ethiopia the hills were covered with small forests "except around the	08/38	[Gz]

royal residencies, where the vegetation was cut down. -- Mount Yärär, which was traditionally recognized as one of the royal residences is now absolutely treeless and shows signs of advanced erosion."

[Journal of Ethiopian Studies vol I 1963 no 1 p 32]

"The caldera is partly collapsed and has a large rock rise in its centre. Unfortunately (and rather bizarrely) a glass coffin containing the mummified body of a hermit, which had been housed in a nearby hermit's cave, was apparently stolen by thieves in 1996."

[Lonely planet 2000 p 281-283]

pict F Wencker-Wildberg, Abessinien, Berlin 1935 plate 25
view of which Yerer mountains?

HDE86 **Yerer** (Jerer, Ierer, Yerrur) (mountain) 08/38 [LM WO Gu 18]
08°54'/38°57' 2754, 3019/3115 m

The explorers Cecchi and Chiarini visited the mountain in May or June 1878 and described its geology. On the south-west slope they saw traces of ancient buildings in dry stone masonry. There was a deep natural cave, and a strange story was related to this cave.

According to the story, a European arrived in 1860s or early 1870s via Metemma and Abay to Shewa, and unknown to others installed himself in the cave of mount Yerer. He stayed for a while and feigned to pray and fast. Local herdsmen found him and asked if it was the legendary ancient King Tewodros who had returned. They brought gifts to the stranger and one day he came out from the cave, dressed like some kind of a priest. He went to the land of the Ada (near latter-time Bishoftu), and he told the people who gathered around him - in Oromo language - that he was Emperor Tewodros who had descended from heaven.

Thinking that this was a joke, a local *shum* put the stranger in chains and sent him to Negus Menilek at Liche. He was interrogated in front of the Europeans there but little could be found out, so he was sent to Were Ilu and kept in custody there. The explorer Chiarini saw the man and tried to study him. He seemed to be an intelligent and learned man speaking some eight languages. He knew Christianity and Islam very well. He lived outside Were Ilu together with a monkey in a hut open to all the winds, and stated that he had come to the country "to make a position for himself".

The stranger when seen by Chiarini was a young man, in good health, robust and blond. Menilek gave him enough to sustain his life but did not allow him to go back to his own country. In the time of war between Emperor Yohannes and Negus Menilek, the stranger was still at Were Ilu, but after that he disappeared.

[A Cecchi, Da Zeila .., vol 1, Roma 1886 p 500-506]

JDH86 Yere, see Erer

HDE49 **Yerer & Kereyu awraja** 08°50'/39°20' 08/39 [Gz Ad]

(.. Kerayu .., .. Karayu ..) (centre at least in 1964-1980 = Nazret)

Sub-province Governor in 1963 was Ato Assefa Difaye.

The awraja court did not permit the Dutch couple William and Rinie Bos to adopt an Ethiopian girl Gunawork, but by bringing the case to the High Court they obtained approval on 23 February 1966.

[Journal of Ethiopian Law 3(1966) no 2 p 419-424]

A chapter titled 'Class formation in the South' of the book cited here contains some data from a survey 1968 of districts and sub-districts of this awraja, see especially Chore. It is mentioned that Yerer and Kereyu are names derived from Oromo tribes which arrived to this area in the 1500s.

[J Markakis, Ethiopia .., (1974)1975 p 132]

maps Some 10 different subjects 1957 by Mapping & Geog. Institute.

texts A pilot study of agricultural land disputes in ... Yerer Kereyu Awraja courts (Shoa Province), Addis Ababa, Ministry of Land Reform, 1969;

J.A. Castella & W.A. Eshetu, Report on mechanized farming in ... Yerer and Kerayu awraja ..., Addis Ababa, Min. of National Community Development, 1975.

JDH57	Yerer Sata (Yarar S., Erer Iya, Erer /Gota/) 09°32'/41°24' 1143 m	09/41	[Gz]
HFE07	Yeresere (Enda Mariam Quarar, E.M. Quoram) 13°35'/39°05' 2651 m (with monastery) east of and near Abiy Adi, see under that place	13/39	[Gz Gu WO]
HDS67	Yerez 10°32'/38°09' 2554 m, north-west of Bichena	10/38	[Gz]
HCD88	Yerga Chefe, see Yirga Chefe		
HCK49	Yergalem, see Yirga Alem		
HDK88	Yergas (Iergas), see Werji		
HET56	Yerhilay, see Yechila		
HCP86	Yeriba 08°02'/36°16' 2193 m, west of Dembi	08/36	[Gz]
HEE29	Yerma 11°02'/39°17' 3084 m, west of Dessie (sub-district & its centre in 1964)	11/39	[Gz Ad]
	<i>yero</i> (O) 1. kind of stinking plant; 2. suitable moment; (Kefa) civet cat, <i>Viverra civetta</i> ; <i>Yero</i> , sky-god of the Kefa, Nao and Chara peoples		
HCD..	Yero Wala , mountain east of lake Chamo An isolated mountain about 2000 m. Tradition says that there was once a church Medhane Alem on the plateau and that it was destroyed in the 1500s. There seem to be Christian graves there, and lower down a small church (-1960s-) also with the name Medhane Alem. Some 3 km north of Yero Wala on a flat hill stretch there is an ancient burial ground. A stone wall 2-3 m high encircles a space 15 x 8-10 metres. There are rests of some stone structures inside. Something like a 3-4 m wide road goes in direction towards Yero Wala. [H Straube 1963 p 82-83]	05/37	[x]
HCD54	Yeru (Ieru, Yero)	05/37	[+ WO Gz x]
HFF04	Yesea (Yese'a) 13°39'/39°43' 2397 m (with church Abune Gebre Menfes K'idus), north-east of Kwiha <i>yesebet</i> (A) of the sabbath	13/39	[Gz]
HDS55	Yesenbet (Iesembet, Giasanbat, Jasanbal) 10°26'/37°58' 2598 m	10/37	[+ WO Gz]
HEE87	Yesendye (British camp in 1868)	11/39	[18]
HDU73	Yesha 10°36'/39°36' 2195 m, east of Were Ilu	10/39	[Gz]
HDR49	Yeshinkurt 10°21'/37°28' 2177 m west of Debre Markos	10/37	[Gz]
HDS13	Yesibech 10°04'/37°51' 2251 m (with church Iyesus at some distance to the west) south-east of Debre Markos	10/37	[Gz]
HDS13	Yesinch Yohanis (church) 10°03'/37°51' south-east of Debre Markos	10/37	[Gz]
HEE97	Yesiton (Yesit'on) 11°40'/39°07' 2718 m north-east of Bete Hor	11/39	[Gz]
HDS04	Yeskila 10°01'/37°55' 1613 m south-east of Debre Markos	10/37	[Gz]
HEE54	Yesor 11°20'/38°47' 2604 m, south-west of Bete Hor	11/38	[Gz]
??	Yesray, north of Hosaina Halfway between Jimma and Addis Abeba with a branch from the main road. Project for an elementary school to be constructed by ESBU was under way in 1966.	../..	[x]
HDD08	Yesreye (Anzire) 08°12'/38°15' 3410 m north-west of Butajira	08/38	[Gz]
HER19	Yesubar 12°48'/37°26' 1545 m, north of Gondar	12/37	[Gz]

JEH08	YeSultan Irsha (farm) 11°55'/41°29', east of Serdo The name refers to Sultan Ali Mirah of Awsa.	11/41	[Gz]
	<i>yet</i> (A) where?		
JBS05	Yet (Iet, Let), on the border of Somalia Gz: 04°33'/43°01' 351 m; MS: 04°35'/42°15' = JBR07, 385 m MS about 80 km to the west, difference to be explained how?	04/43	[Gz WO]
HEL86	Yet Koyesh (Yet K'oyesh) 12°34'/39°32' 2851 m south of Sekota	12/39	[Gz]
HCS98	Yetaboni (Ietaboni, M.) (area)	08/38	[+ WO]
HEE56	Yetaha (Yet'aha) 11°22'/39°01' 1798 m south of Bete Hor	11/39	[Gz]
HED52	Yetai (river) ca 11°20'/37°45' 10 January 1927: "-- Yetai River, a mountain torrent with a trickle of water and a pebbly bottom. All the side valleys in the district were much the same, and each valley supported one hamlet." [Cheesman 1936]	11/37	[Ch]
HET56	Yetchila, see Yechilay <i>yeted</i> : <i>ye-tid</i> , with juniperus trees?		
HDS..	Yeted (Yet'ed), 18 km from Debre Markos An elementary school building was constructed in 1975 Eth.Cal. (1982-83 Greg.Cal.), with Swedish assistance through ESBU.	10/37	[n]
HDS67	Yetemb (Yet'emb) 10°30'/38°09' 2506 m north-west of Bichena	10/38	[Gz]
HDR48	Yetigab (Yet'igab, Iecast) 10°23'/37°27' 2167 m Coordinates would give map code HDR49	10/37	[Gz WO]
HE...	Yetijo (sub-district & its centre in 1964)	11/38	[Ad]
HDS46	Yetman 10°20'/38°08' 2396 m, south-west of Bichena	10/38	[Gz]
HDL86	Yetnora 09°48'/39°01' 2161 m (with church Mikael), east of Fiche	09/39	[Gz]
HDL86	Yetnora sub-district (centre in 1964 = Gosh Wiha)	09/39	[AA Ad]
	<i>yeto</i> (O) sheath, case, small box		
HDM32	Yeto 09°21'/39°33' 3078 m, east of Sheno	09/39	[Gz]
HCL02	Yeto Songo (Ieto Songo) (area) 2756 m	06/38	[+ WO]
HCT99	Yetos (Yet'os) 08°07'/39°18' 2188 m	08/39	[Gz]
HE...	Yetyo Gobgob (in Gayint awraja) The primary school in 1968 had 182 boys and 30 girls, with 6 teachers.	11/38	[Ad]
HED37	Yewa (Yeua) (river) 11°10'/38°10' "The views over the Abbai Valley were splendid and forbidding. On the left bank the Yewa River was seen in a great chasm torn through the hills." [Cheesman 1936]	11/38	[Ch Gz]
HEE98	Yewar (on map of 1868)	11/39	[18]
HDD06	Yewanya 08°12'/38°04' 2578 m	08/38	[Gz]
HEE28	Yewel 11°04'/39°09' 3859 m (mountain in Wello)	11/39	[Ad n]
HEE74	Yewerk (Yewerk', Yewerq) 11°30'/38°52' 2719 m south-west of Bete Hor	11/38	[Gz]
HEE75	Yewetet 11°34'/38°57' 2827 m south-west of Bete Hor <i>yewetet</i> (A) having or giving milk; <i>abay</i> has many menings, <i>Abay</i> , the Blue Nile	11/38	[Gz]
HE...	Yewetet Abay (in Bahir Dar awraja) The primary school in 1968 had 94 boys and 21 girls	11/37?	[Ad]

	in grades 1-4, with two teachers.		
HDS03	Yeweynit (with church Abo) 09°59'/37°49' 1632 m	09/37	[AA Gz]
HDF32	Yeweyzero Meyram 08°28'/39°34' 1383 m		
HDS23	Yewish (Yewsh, Iauasc, Iusc, Iush, Yeouch, Wisho) (Yawash, Yäwesh, Yavish, Yaush, Yewouche, Egiube) 10°10'/37°49' 2279 m (with church Mikael), south-east of Debre Markos (visiting postman under Debre Markos) Around July 1845 Arnaud d'Abbadie "laisse tout son monde en asile au monastère de Yewouche" when departing on a major journey of exploration in the south-west. He returned a year later at the end of July 1846 and found his men again. [3rd Int. Conf. of Ethiopian Studies 1969 p 165]	10/37	[Gz 18 WO 20]
HDS..	Yewula, at some distance from Debre Markos An elementary school building was constructed in 1976-77 Eth. Cal. (1983-84 Greg. Cal.), with Swedish assistance through ESBU.	10/37	[n]
HDS..	Yezangira, 20 km from Debre Markos An elementary school building was constructed in 1975 Eth. Cal. (1982-83 Greg. Cal.), with Sweddish assistance through ESBU.	10/37	[n]
HED42	Yezat (river) 11°16'/37°46' Consul Cheesman passed there on 11 January 1927: "The course of the Yezat, which was shown correctly on maps, runs independently into the Big Abbai in a valley of its own, the bed being deeply grooved in gravel soil." [Cheesman 1936]	11/37	[Ch Gz]
HE...	Yezembel (Yäzämbäl) (historical) Young Susneyos around 1600 went to Gojjam, and proceeded to the Gafat area of Yäzämbäl, where his soldiers indulged, as was their wont, in extensive looting. They plundered the area's principal town, banqueted on what they had seized, and carried off clothes, shields, spears and other weapons. [Pankhurst 1997]	11/37?	[+ Pa]
HEC78	Yibab Maryam (church) 11°33'/37°19' south-west of Bahir Dar	11/37	[Gz]
??	Yibaba (locality in Gojjam) Emperor Tewodros on 29 October 1862 wrote an ill-fated letter to Queen Victoria which it took 18 months for the British to answer and which caused such reactions from Tewodros that it became one of the reasons for the military expedition under Napier. According to its dating this letter was written "in the town of Yibaba in Gojjam". [Acta aethiopica II p 197-201]	../..	[n]
HEF70	Yibad 11°34'/39°22' 2182 m, north of Mekdela	11/39	[Gz]
HD...	Yibaz (locality in Yifat)	09/39	[n]
	<i>Yidi</i> , ethnic group, see Kwegu		
HDM04	Yidi 09°03'/39°46' 1065 m, near map code HDF94 <i>Yidinit</i> , small ethnic group speaking Kwegu and numbering about 500	09/39	[Gz]
HDL94	Yidino (Yidno) (district) 09°52'/38°50' 1908 m in Selale awraja, cf Idinno The primary school in 1968 had 77 boys and 27 girls in grades 1-3, with one teacher.	09/38	[AA Gz Ad]
HDU02	Yidowona 10°01'/39°35' 2445 m south-west of Molale	10/39	[Gz]
HEK32	Yifag (Yefag, Ifag), east of lake Tana GZ: 12°05'/37°43' 1840 m; MS: 12°03'/37°45'	12/37	[Gz Ad WO 18]

Centre in 1964 of Karoda sub-district.

Within a radius of 10 km there are at km

10E Kemkem (Abba Foge) (village) 1811 m

5SE Maryam (Mariam) (church)

8W Faju (Fagiu) (area)

9W Amba Kens (A. Chens) (area)

5NW Kameam (Cameam) (area)

10NW Keraniya (Karanio Mariam, Qiranya M.) (village) 1976 m

7N Agele (Aghele) (village)

7NE Ezub (mountain) 1934/2397 m

10NE Taragedam (Taragadam, Sella Taraghedam)

?? Kulalit (Culalit) (conical mountain) 2390 m

(Note with undetermined locations: The Yifag market in Dembia was regarded as important for horses and mules in the 1800s. The Yifag market in Damot was similarly regarded as important for ivory.)

The Yifag on the route from Gondar to Debre Tabor in the 1800s had commercial contacts in several directions. Its important market was held in front of the Silase church. Taye Gebre Maryam (1860-1924) was a person who grew up at Yifag. In 1879 he went to Massawa to search for a relative whom, however, he could not find. Instead he became a student at the Swedish Evangelical Mission and later an important translator of the Bible into Tigrinya.

[Arén 1978 p 287]

1850s Four Evangelical missionaries - J.M. Flad, C. Bender, J. Maier and G. Kienzlen - spent the rainy season at the trading centre of Yifag. They had brought with them 18 camel loads of the Scriptures in Amharic translation and began to disseminate them.

[Arén 1978]

Debtera Gebre Maryam Tayelegn was with the Swedish Evangelical Mission near Massawa for about 20 years. In the 1890s he returned to his native Amhara country and preached in Germajer and Yifag. There was much opposition from the Orthodox clergy, but in a debate in front of Ras Mengesha he proved himself superior. He was sent to Addis Abeba and accused there. After some time, Emperor Menilek ordered him to go to Berlin and teach the Geez and Amharic languages there. When he returned to his home area again after 1908 he was once more persecuted there.

He was put in prison in Addis Abeba.

[N Hylander, Morgonljus, Sthlm 1917 p 225-230]

A post office had been foreseen by the Italian administration in the 1930s, to use spelling Ifag, but it was never opened by them.

HDM85 **Yifat** (Efat, Ifat, Wifat) (area) 09/39 [x Ha]

(in Arabic sources also Wafat, Wifat, Awfat; nowadays a small district inhabited by the Argobba) to the north-east of Shewa, cf Menz & Yifat awraja

The earliest account we possess of the new State of Walashma', which was called Ifat by the Abyssinians and Wafat or Awfat by Arabic writers, is that of Ibn Sa'id (A.D. 1214-87) preserved by Abu'l-Fida. He says that the region is also called Jabara. Wafat is the capital of an autonomous king. Its population, who are Muslim, are very mixed. The city is situated upon an elevated place and below it is a valley through which flows a little stream. The royal palace and citadel are built upon hills. The country is fertile since it rains almost every night and the inhabitants cultivate the banana and sugar cane. He calculates that the astronomical position of the city is 8° lat. 57° long. according to Arab computation, which brings us to the eastern edge of Shoa.

[J S Trimmingham, Islam in Ethiopia, 1952 p 58]

Ifat proper was the plateau region of eastern Shoa which included the slopes down to the valley of the Hawash, but its sphere of influence was much wider and extended to the region around Zaila' on the Gulf of Aden, whilst the nomadic 'Afar tribes of the plain of

Aussa also paid its ruler some kind of allegiance. Ifat was the most powerful of the Muslim kingdoms by reason of its control of the trade-routes connecting the interior with Zaila', and it was governed by a dynasty of Abyssinian origin (though they now claimed to be 'Alids) having the title of *qat* and the family name of Walashma. By the middle of the 1200s the majority of the population, who spoke a Semitic language, were Muslims. Included in Ifat were two emirates called Mora and Adal.

[Trimingham p 67]

Upon accession in 1270, Yekuno Amlak had quickly subdued Yifat, the Muslim center adjacent to Shewa.

In 1316, Amda Siyon attacked Yifat, easily took and plundered its capital and looted smaller Muslim principalities to the south and the east. His new subjects agreed to pay an annual tribute in return for autonomy.

[Marcus 1994 p 20]

- 1320s "Haqq ad-Din, Sultan of Ifat, -- captured an Abyssinian ambassador returning from Cairo and, after failing to make him abjure his faith, killed him. This act roused the Abyssinians. In 1328 Amda Tsyon overwhelmed the outposts of Ifat and then sent columns in all directions, paralysing Muslim opposition. Haqq ad-Din was taken prisoner and both Ifat and Fatajar annexed the one vassal state under Tsabr ad-Din, brother of Haqq ad-Din."

[Trimingham p 71]

Yifat used the peace to build up its army while Amda Siyon was preoccupied by rebellions elsewhere. By the late 1320s, exploiting a decade of royal neglect, Sabradin of Yifat confidently organised a united Muslim front composed of peoples dissatisfied with Christian domination and tired of paying heavy taxes. In 1332, Sabradin declared a holy war against the Solomonic state, invaded its territory, destroyed churches, and forced conversion to Islam.

Calling up troops from all over his empire, Amda Siyon led a bloody campaign against Yifat and its allies. His great victory carried the frontier of Christian power into the Awash valley and beyond.

After their defeat, the Muslims of Yifat called to Cairo for help. Not surprisingly, in 1337 Abuna Yakob found his way to Ethiopia, proof of Amda Siyon's great success.

[Marcus 1994 p 21-22]

- 1370s In 1376 internal struggles between pretenders to the throne of Ifat resulted in the accession of Haqq ad-Din II who declared himself independent of the Abyssinians, but was conquered and killed in battle against them in 1386 and 1387. His successor Sa'd ad-Din II recommenced hostilities. He gained initial successes, but Dawit I (1382-1411) sent an expedition against him. Sa'd ad-Din took refuge on the island of Zaila where he was killed in 1415. The occupation of Zaila brought to an end the kingdom of Ifat which was permanently occupied by the Abyssinians and is heard of no more.

[Trimingham p 74]

- 1400s Emperor Zär'ä Ya'qob (1434-1468) appointed nine princesses as female governors of provinces, among these also Ifat where his daughter Amätä Giyorgis was placed.

[Pankhurst (1990)1992 p 68]

Emperor Naod, who reigned 1494-1508, was killed trying to push Adal invaders out of Yifat, where the enemy had been welcomed.

[Marcus 1994 p 29]

- 1600s When Negassie had established himself by the end of the 1600s as the most important chief, Yifat (not Menz) served as the base for the unification of the Christian provinces and for the military operations against the Oromo tribes.

[Abir 1968 p 146]

- 1700s After the death of Negassie in 1703 and an interim period, one of his sons, Sebastie (Sebastyanos) became Negassie's successor and continued his conquests in upper Yifat. Sebastie's reign lasted 15 years, and his son Abbiye became his successor. He was confronted by Emperor Iyasu II of Gondar but paid tribute and was officially invested with the title *Meridazmach*.

[Abit p 146-147]

After a reign from the 1720s of about 25 years, *Meridazmach* Abbiye died in the 1740s fighting the Kereyu to the south of Yifat. He was buried in his capital, see Har Amba. He was succeeded by his son Ammehayes who seriously began the reconquest of territories held by the Oromo in Shewa. The length of his reign is not known with certainty, and claims range from 15 to 60 years.

[Abir p 147]

1800s	Dejazmach Wend-Yirad was deputy governor (<i>mislene</i>) of Yifat under Menilek II.		
JDN25	Yifat & Timuga awraja 10°10'/40°15' (it was created by dividing Menz & Yifat awraja into two) (centre at least 1969-1980 = Efeson) Artist Belaineh Endailalu was born in this district in 1921. Though being a self-taught artist he served under the Ministry of Education as an art teacher. [Eth. Artists p 36-37]	10/40	[Gz]
HDL75	Yifech (Yifech') 09°41'/38°57' 2547 m (with church Abo at some distance to the south-west)	09/38	[AA Gz]
HFF20	Yifet 13°46'/39°21' 1965 m south-west of Hawzen, near map code HFE29	13/39	[Gz]
HDU21	Yigdu 10°10'/39°26' 2148 m, north-west of Molale	10/39	[Gz]
HD...	Yigem (district in Menz)	10/39?	[n]
HDM84	Yigemlo 09°49'/39°46' 2169 m above and near Debre Sina	09/39	[Gz]
HDS99	Yigma 10°51'/38°22' 2414 m, near map code HED09 yiib: <i>yib</i> (Som) game similar to checkers	10/38	[Gz]
KCR26	Yiib (Yi'ib) (area)	07/47	[WO]
HEM02	Yiju, see Yeju		
HE...	Yikaho, village with Kumfel people The shifting agriculture of the Kumfel (an Agew-speaking ethnic group of the lowlands in the north-west) involves a conscious rotation of crops, like that of the sedentary peasants of the region. Thus, at Yikaho village, a farmer might cultivate sorghum the first year after clearing, and the second year do no sowing and instead simply harvest a volunteer crop of sorghum. In successive years, he might sow finger millet and teff mixed, then sorghum, and so forth, until the field is exhausted about eight years after the first clearing. The village was said to have had storage pits for grain in the 1880s during the Mahdist invasion but there are none in recent time. [F J Simoons, Northwest Ethiopia ..., Madison/USA 1960 p 73, 81]	../..	[x]
picts	Simoons as above fig. 17 Kumfel family, fig. 18 house with chicken coop raised on stilts.		
HDT37	Yikrem 10°18'/39°05' 1957 m	10/39	[Gz]
HDT97	Yiksa 10°48'/39°06' 2274 m	10/39	[Gz]
HDT97	Yilada 10°47'/39°08' 2513 m yilala daur: <i>dawr</i> (Arabic) door; (Som) part, role; <i>dhawr</i> (Som) 1. group, small number; 2. something frightening; 3. take care of, protect, watch over	10/39	[Gz]
JCR56	Yilala Daur (area), cf Ilala	07/42	[WO]
HEM32	Yilala Dima Giyorgis (church) 12°05'/39°36' north of Weldiya	12/39	[Gz]
HE...	Yilana Betach	11/39	[Ad]
HC...	Yilbora Between Kibre Mengist and Yilbora a complex of muscovite schists, sillimanite and andalusite schist, hornblende schist, gneiss, and phyllite occurs, all thickly intruded with iron or quartz veins. [Mineral 1966]	05/39	[Mi]

HD...	Yilimma (in Menz, with Falasha monastery)	10/39?	[n]
HE...	Yilma & Densa sub-district (Yilmanna ..) (centre in 1964 = Shegez Iyesus) in the Bahir Dar area	11/37	[Ad n]
HEC..	Yilma & Densa wereda (in the 1980s, includes Bahir Dar)	11/37	[n]
HDT22	Yilu 10°11'/38°41' 1877 m, west of Addis Derra	10/38	[Gz]
HDD79	Yilu sub-district (centre in 1964 = Teji)	08/38	[Ad]
HEF43	Yimano (Uorro Imano) 11°17'/39°37' 2338 m north of Dessie	11/39	[Gz]
HEE37	Yimer 11°10'/39°07' 2936 m	11/39	[Gz]
HDT76	Yimere 10°37'/39°02' 2413 m	10/39	[Gz]
HDU04	Yimod 10°02'/39°43' 2763 m, south-east of Molale	10/39	[Gz]
HDU13	Yimod 10°03'/39°37' 2823 m, south-west of Molale	10/39	[Gz]
HEL46	Yimra 12°08'/39°03' 3102 m, north of Lalibela	12/39	[Gz]
HEL37	Yimrahana Christos, see Yemrehana Kristos		
HDU12	Yimwota 10°04'/39°34' 2277 m, south-west of Molale	10/39	[Gz]
HCN45	Yina (mountain) 07°36'/35°17' 2402 m north of Gecha	07/35	[Gz]
HDS95	Yinach 10°47'/38°06' 2318 m	10/38	[Gz]
HDS95	Yinach sub-district (centre in 1964 = Felege Birhan)	10/38	[Ad]
HEC78	Yinesa (Innessa, Innassa, Inassa) centre 11°33'/37°19' 1884 m (with church Maryam), see under Bahir Dar	11/37	[Gz It Gu]
HEC..	Yinesa Kidane Mihret, cf Yeneja (centre in 1964 of Abo Kabot sub-district)	11/37	[Ad]
HDM.?	Yinnowari, small town north of Debre Birhan Some 70-80 km north of Debre Birhan on the road to Jyihur. At some 10 kilometres to the south-west there is the famous Zena Markos monastery.	09/39	[x]