Za.., this sound is alien to Oromo language and occurs there only in loan-words; in German (and some other) spellings it may represent the sound Ts..
Za.., see also Ze..

HCK82c Zaba, major centre of the Bolosso area 07/37  [Gu]
Zaban .., see mainly Zeban ..

HFD75 Zaban Harbey (Zeban H.) 14°13'/38°03' 1408 m 14/38  [Gz]
?? Zabel (known from the 1500s), cf Zobil ..
In the low-lying scrubland of Zabel around April 1542, Ahmed Grañ reorganized his army, adding 900 musketeers and ten cannon sent to him from Arabia. On 29 August, he began once more to advance through the mud and mist of the plateau, not waiting for the dry season, and succeeded in routing the Portuguese.
[J Doresse, Ethiopia, 1959 p 146]

HFD99 Zage 11°54'/38°24' 2869 m 13/37  [Gz]

HEC06 Zagazh (river) 10/37  [Ch]
"To the north of the /Gudera crater/ lake there is a plain half a mile across, so level that it resembles a billiard-table; -- This plain is crossed by the Zagazh River on its way from Lichma Hill to join the Leh River; it does not disturb the even green-table effect of the plain because it has cut for itself a deep channel in what appears to be clay or fine silt deposit, and you have no idea there is a river until you come suddenly to the bank. -- In the rainy season the Zagazh overflows, flooding the green plain and the lake, and the whole area becomes a big lagoon. In September the river falls, draining the plain, where the grass is once more uncovered, and leaving the Gudera Lake full to the brim. The presence of Cormorants and White-headed Fish Eagles round its shores is evidence that its waters are well supplied with fish."
[Cheesman 1936 p 70]

HCJ76 Zagol (Amba Zagol) (mount.) 13°17'/37°17' 1250 m 13/37  [WO Gz]
Coordinates would give map code HER67

GDU32 Zahan (area) 2052 m 10/34  [WO]

HFE31 Zahay (=Tsehay?) (on map of 1868) 13/38  [18]
?? Zahraq (known from the 1500s) ..
In or after 1527, Imam Ahmad's men proceeded to Kahalberi, where they defeated a force of Däwaro infantry, and burnt down the church of Zahraq, which a former Ethiopian monarch had erected.
[Pankhurst 1997]

HFF04 Zahrero (Zehrero), with rock-hewn church Mikael 13/39  [x +]
About 20 km east of Kwiha and a little south-east of the village Dessa (Desi'a).
[R Sauter 1976 p 170]
In the 1560s one Jibril went to Zajrabar in Awsa where popular opposition centred around him and he was joined by many partisans. However, after unrest he was defeated by a general of Harar and killed.  
[Trimingham, Islam in Ethiopia 1952 p 96]

?? Zakas (ford) ../.. [Ch]  
March 1927: "Here I found that there was a tradition, amply corroborated by several men, that twenty years earlier a Ferengi - a European - had followed the Abbai as far as Zakas ford, and, having left the river, had come up through Gum Yasus and gone to see Ras Mangasha at Burye. His interpreter had died down on the Abbai. This story was so similar to the account given by B.H. Jessen himself in his book that I had no doubt that he was the European referred to. -- The track descended 3200 feet in the seven miles, and it took us 6 hours and 40 minutes to reach the river. There was only time to spend an hour on the bank to rest and water the mules before starting the return journey -- The ford called Malka Zakas -- was a quarter of a mile below the camp. Men can cross it on foot at this season. It gave me much satisfaction to be able to report the Abbai here as a large river 200 yards across. The flow was tranquil, which might be caused by a barrier lower down; possibly the Dura River, which joins it at the reach downstream, has thrown up a bar. I saw no rapids near at hand, but from the hill-top I had seen white water round the bend."

"No hippopotami were observed, but their huge foot-marks and droppings were in the forest by the shore. A fine specimen of a Greater Kudu with magnificent horns watched us in the forest, until, growing suspicious of our intentions, it lumbered off, and the way was enlivened by the excitement of the appearance of several groups of bright-coloured antelope."

[R E Cheesman 1936 p 329, 331-333]

zal (A) hind leg or foot;  
zala (T) terrace; (A) 1. ear of corn; 2. stature;  
good posture; zale (zalä) (A) was exhausted;  
Zala (Ger: Sala), a sub-division of the main ethnic group of Ometo (West Sidama), living south-west of the Welamo, studied in July-August 1951 by W. Schulz-Weidner.  
The chief of the Zala in 1950 was Fitawrari Abaine Fingo, a tall and at that time young man. He knew Amharic and dressed in the European way, but tradition told of 13 generations of Zala kings.  
The Zala do not live in villages and rather have their houses separately placed as isolated homesteads.  
[H Straube 1963 p 237, 255, 384]  
texts  

HCC94 Zala 06°18'/37°01' 1571 m 06/37 [Gz]  
HCC96 Zala (area) 06°17'/37°09', cf Zela 06/37 [WO Gz]  
HCJ16 Zala 06°28'/37°13' 1020 m 06/37 [WO Gz]  
HFE77 Zala (hill), see Zata  
HFE69 Zala Aba Dimiyanos (church) 14°10'/39°17' 14/39 [Gz]  

zala anbesa, hind leg or terrace of lion?
Zala Anbesa (Z. Anbessa, Z. Ambesa) 14°25'/39°20' 14/39 [MS Po]
(Zalambessa, Zalanbessa) 14°25'/39°20' 14/39 [20]
Distance 933 km from Addis Abeba.
With postal agent (sub-post office) under Mekele using spelling ZALAMBESSA on its postmark.

The primary school in 1968 had 217 boys and 87 girls, with 6 teachers.

1970s "According to the London Sunday Times correspondent, Jon Swain (who was a prisoner of nationalist guerrillas in Tigre at the time of the peasant march), the attack /of the Eritrean liberation movement on the Derg's special peasant army/ took place at the end of May /1976/ on the rock-strewn plain of Zalambessa where the peasants were camped, waiting for orders to march. Guerrilla units occupied the heights around the camp and, at dawn, fired into the crowd below with automatic rifles, mortars and rockets -- Waves of /the terrified peasants/ fell before they could discharge their guns. The remnants turned and ran away. But they were trapped between the guerrilla lines and the Ethiopian army which, according to the prisoners later interviewed at a prison camp inside Eritrea, now opened fire in a callous attempt to drive the rabble forward ... by four in the afternoon, the plain was still. -- It was believed that more than 1,000 peasants were killed and 500 taken prisoner. -- The peasant march had been a disastrous miscalculation."

[C Legum et al., Conflict in the Horn of Africa, London 1977 p 56]

1980s Zala Anbesa around 1980 held a Derg military camp which could not much disturb the EPRP forces at Asimba mountain, 40 km distant from there.

[Young 1997]
At a bombing of Zala Anbesa on 15 November 1989 there were 14 wounded people.

[Africa Watch 1991]

1990s In a tourist guide Zala Anbesa was described as a border post around 1995.
The border skirmish escalated into heavy fighting between Eritrea and Ethiopia at the vicinity of the town of Zala Anbesa on Wednesday 3 June 1998.

[AddisTribune]
Areas near Zala Anbesa fell under Eritrean control after several weeks of fighting since skirmishes at Badme on 6 May 1998.

[Brothers at war, 2000 p 139]
This border town was held by Eritreans in November 1998. There was occasional fighting, especially on 24 October, but it was said that "the shelling was random." Two civilians may have been killed on the Eritrean side.
The Eritrean soldiers had largely left again by November.

[Reuters 1998-11-16]

2000s The Border Commission in The Hague in April 2002 ruled that Zalanbesa shall be Ethiopian (and not Eritrean) territory.

[AddisTribune 2002/04/12]

HC... Zala Bayo (in Gofa awraja) 06/36? [Ad]
The primary school in 1968 had 167 boys and 22 girls, with 6 teachers.

HCC83 Zala sub-district? (-1997-) 06/36 [n]

HCC83 Zala wereda (centre in 1964 = Felege Neway) 06/36 [Ad]
zalale: zellele (zällälä) (A) jump, climb over

HED32 Zalale (Zalalo), see Tilalo, cf Salale, Selale

HFE99 Zalambessa (Zalanbessa), see Zala Anbesa

HEM61 Zalanga (on map of 1868) 12/39 [18]

HET88 Zalkaba (Zalcaba) (plateau) 13°22'/39°21' 13/39 [+ WO Gz]

Zallan, ethnic group known by that name from the 1300s and in the 1800s being nomadic pastoralists living mostly east of lake Tana.

text J. Quirin, Ethnic history in the northwest: Who were the Zallan?
in 12th Int. Conf. of Ethiopian Studies 1994 p 868-879.
Zallan (place) 12/39 [n]

Appearing as a place name in the early 1600s, apparently near Angot, between the headwaters of the Tekeze and Bashilo rivers.

Zalma 10°35'/37°03' 1917 m, south of Bure 10/37 [Gz]

Zalma 11°40'/37°34' 2122 m, east of Bahir Dar 11/37 [Gz]

Zama, historical region in the north ..../.. [Pa]

Zama 06°54'/37°01' 2271 m 06/37 [Gz]

Zamara, see Samre

Zambela (village) 11/36 [It]

(with church Tekle Haymanot to the north-east)

Zamboi, lake south of Nazret, near Sire? 08/39 [n]

About 110 km south-east of Addis Abeba. The Society of Swedes in Ethiopia had a picnic there on 12 April 1959 with about 150 participants, including children. [Swedish source]

Zamdu (historically recorded) ../.. [Pa]

Sa'd ad-Din around 1380 laid siege to a place called Zamdu, which was inhabited by "many infidels", probably Christians. Severe fighting ensued, in the course of which he took numerous prisoners. [Pankhurst 1997]

Zamela (on map of 1868) see under Adigrat 14/39 [18]

Zamine 07/37 [Gu]

Important centre and market of the Sore area. [Guida 1938]

Zamirat 14°05'/38°49' 2166 m, south-west of Adwa 14/38 [Gu Gz]

Zamish 12/38 [18]

Zamoge 12°59'/37°15' 1374 m 12/37 [WO Gz]

Zamoje (same as the preceding one?) 13/37 [Wa]

Zamola (area), see Shole

Zamra, see under Aberapa 13/39 [WO]

Zamra, see under Samre 13/39 [WO]

Zan Zag (area) 12/37 [WO]

Zana, zanna (Gojjam A) tree, Stereospernum kunthianum, with grey bark that comes off in flakes & long twisted pods

Zana 13°21'/37°14' 1561 m 13/37 [Gz]

Zana (Amba Zana) (mountain) 13°42'/37°23' 1963 m near Adi Remet 13/37 [Gz WO]

Zana (Tzana) (mountain) 13°53'/38°25' 1852 m 13/38 [Gz n]

Zana (area), cf Tsana .. 13/38 [WO Gu]

After the battle of Dembegina on 15 December 1935 the Italians withdrew back into Aksum six outposts, among them Zana. Dr Nyström, who accompanied the Ethiopian side on the northern front, wrote that the two Zana caves were the best they used. A narrow 50 m long passage connected the caves. The larger one was so high inside that it reminded of some ruined cathedral. The caves seemed to have been inhabited since long ago. There were long paths, excavated chambers, water enough for several hundred people, and a kind of wells in the floor used for storage. The soldiers found some grain and peas there and used them. Italian planes dropped incendiary bombs and set the whole area on fire. The Ethiopians wanted to reach their animals and take care of them. Tigray had to be considered as lost, and the next step would be to cross the deep Tekeze valley. Both Dejazmach Aylalu's and Ras Imru's forces were much harrassed by Italian airplanes and had huge losses during the crossing. [H Nyström, Med S:t Girghis .., Sthlm 1937 p 85, 143-149]

The primary school, in Aksum awraja, in 1968 had
64 boys and 25 girls, with 2 teachers.

HFE20 Zana sub-district? (-1997-) 13/38 [n]

HEK64 Zana Tsiyon (Z. Sion, Z. Stan) 12°24′/38°01′ 1872 m 12/38 [LM Gz WO]

Coordinates would give map code HEK65

HFE20 Zana wereda (centre in 1964 = Debre Kerbe) 13/38 [Ad Yo]

Women's Mass Association established in 1978 in Zana were among the first organised by the TPLF, cf Sheraro. Chairperson of Zana's Women's Association was Negi Bitu.

The wereda of Zana was relatively affluent. With 47,000 people, average family-size farms of 1.5 hectares, fertile soils, and, by Tigayan standards, plentiful water supplies, Zana had a relatively high standard of living and real potential for economic growth.

There were three monasteries and 42 churches in Zana, but feudal land-holdings were not large in the wereda.

Until the land reform there was a minority without land, and many small landholders were forced to sell their labour in Humera. Probably half the farmers did not have cattle (among women and Moslems the figure rose to more than 90 per cent) and had to pay one-third of their production to use them, and one-half if the owner was hired to do the ploughing. Lack of irrigation, schools and roads led to stagnation under the old regime.

Zana was ripe for establishing new popular government structures when the imperial regime collapsed. Although the Derg's local representative was Tigayan, he could not guarantee the people's loyalty or meet their needs, and the harshness which typified Derg rule fostered peasant disaffection.

By the early 1980s the reforms of the TPLF were largely in place and the people demonstrated their willingness to commit themselves to the struggle by sending their sons and daughters to the TPLF as fighters.

The first baito was organised in 1980 in Sheraro. When that town was shortly thereafter captured by the Derg, many baito officials moved to the surrounding countryside and continued working to expand their operation to include the entire wereda. Other administrations were formed in Zana in the west, and Adega Arbi in central Tigray. [J Young, Peasant revolution ..., 1997 p 188-189]

HDS44 Zaname 10°20′/37°56′ 2475 m, east of Debre Markos 10/37 [Gz]

HED42c Zanat 11/37 [Wa]

HCH08 Zanga 06°21′/36°26′ 1196 m 06/36 [Gz]

Zangana (A) circle?

HCD83 Zangana, see Langama

HEC04 Zangana, see Zingini Kibebe

HDR94c Zangana Chivep (Z. Kabab, Zenkana Kebebe) 10/36 [Gu Ch x]

(Zangana) (horseshoe crater), see also Zingini Kibebe

"A typical example of a crater lake -- The rim is a perfect circle about one mile round and not much above the surrounding land-level. The crater-sides are steep for 100 feet to the water. There is, apparently, no inlet or outlet, but there are two springs not far away on the outside which I suspect are connected with the crater and maintain the water at a constant level. The spring to the south flows to the Fatam River, and that to the west joins the Zingini River. There are no reed on the lake, and the blue water suggests great depth. A fringe of bushes and thick scrub grows on the steep sides, and no track descends to the water. Local superstition hangs over it, and no native will drink water from the crater, which is believed to be bewitched. It was said that wicked people who once lived on the land there had denied the existence of the Almighty, who caused the earth to subside beneath them and drowned them."

[Cheesman 1936 p 81]

Legend says that Sodom of the Bible was on the shore of Zenkana Kebebe. [C Söderling-Brydolf, Blommorna ..., Sthlm 1965]

HEC04 Zangeb (Zangheb) (area) 10/37 [+ WO]

HD... Zangerra sub-district (centre in 1964 = Debreko) 09/39 [Ad]
According to the monk Thomas from Angot, as told in Venice in 1523, Zankar was at about one day's distance from the capital of Borora.

"Lebna Dengel was ready when, in 1516, the Muslim armies moved against the foothills and highlands. -- Lebna Dengel exploited his victory to the full; he invaded Adal, burning villages and fields and destroying the Sultan's castle at Zankar, a place not yet properly identified."

[Ullendorff (1960)1973 p 69]

In 1516 The Adalite army under Sultan Muhammad was decisively defeated by Lebna Dengel, amir Mahfuz of Harar was slain, and the emperor invaded Adal and destroyed the castle of the sultan at a place called Zankar.

[Trimingham, Islam in Ethiopia, 1952 p 83-84]

A prominent hill to the south-east of Debre Mewi in Gojjam.

Zanzera Tekle Haymanot (church) 12°44'/38°59' north of Sekota
zar (A,O) 'spirit' that can possess people in the zar cult, which in recent time is said to have been practiced more in cities than in the pure countryside; (Harari) river;
zara (T) small stream, brook; zera (A,T) sow, plant; zera (T) sequestrate

Zara 06°18'/37°29' 2746 m
north-east of lake Tana
zarage: zerege (T) disarrange, disrupt, spoil, loot

Zararah (medieval town) 09/38? [x]
Mentioned in medieval time as the most ancient town in the region, possibly not far from Debre Libanos, and it was said the Christian merchants from Egypt and Syria lived there.

[J Doresse, 1957 vol II p 254]

Zarema (Zarima) 13°20'/37°53' 1549 m
Stream and lush valley south of Adi Arkay, leading towards Debark. The valley is also called Arbahan Arbate Ruba, '44 Rivers', because the mule track crosses the stream many times.

[Guida 1938]

zargulla: Zergulla-Zayse dialects west of lake Chamo
are estimated to be spoken by about 20,000 around 1980

Zargulla, see Surgulla

Deposits derived from hot springs and bearing 15-20% sulphur have been mined on a small scale.

[Mohr, Geology]

Zariga, valley in northern Afar

Deposits derived from hot springs and bearing 15-20% sulphur have been mined on a small scale.

[Mohr, Geology]
The principal battle in Wag against Ahmed Grañ/in 1533/ was fought at Zata or Zatan where Lebne Dengel was defeated and many of his men were killed. His son Minas and many other Christians were captured and sold as slaves. Minas was later ransomed and marched to Wag in 1563.

[7th Int. Conf. of Ethiopian Studies 1984 p 213-214]

Emperor Iyasu II during a campaign in Lasta in 1746 proceeded to mount Zata. There his men fought Wagshum Nää'akuto Lä'äb, Gigar and Shanqo, and annihilated their forces.

[7th Int. Conf. p 225]
Late January 1936: "-- repeatedly one battalion were engaged in hard hand-to-hand fighting with the enemy's columns coming down from the Zeban Chercata; the village of Mehenò was taken and lost more than once; -- About 2 p.m. the enemy, after fighting bravely and suffering very heavy losses, began to retire, protected by strong rear-guard detachments; and at 4 p.m. our troops reached the heights of Zeban Chercatà."

When dusk fell on 20 January 1936, the 2nd Eritrean Division of the Italian side had succeeded in dislodging the Ethiopians from the heights of Zeban Kerkata.

Village on the northern slope of Werk Amba, see also HFE16 Werk Amba.

27 February 1936: "Fighting continued obstinately in the neighbourhood of the Zebandas slopes, especially to the south of the mountain, where the enemy - though mown down by machine-gun fire, hammered by massed artillery and bombarded from the air - endeavoured with continually renewed forces to overcome the determined defence put up by our units. The situation - which for a moment was delicate enough to compel the corps commander to employ the whole of his reserve - was quickly re-established.

On 24 February 1914, Dejazmach Gebre Sellassie was three days away from Adwa and received word that Ras Sebhat was marching there. He immediately turned back and the next day at Zebewu joined battle. After a short engagement Gebre Sellassie emerged victorious. Sebhat and his two sons were killed along with many soldiers. When this became known in Addis Abeba, Lij Iyasu was furious and refused even to send a doctor to care for the wounded. Gebre Sellassie was declared an outlaw.

Emperor Bäkaffa in 1725 made a second expedition to Lasta. He crossed the Täkkäzé into Lasta, and arrived at Zebgäz in Gäläsot. The people in the area hid in caves in the mountains.

The 'Mount Gurage' is maybe only a name on European maps and is in reality rather a north-south range of peaks called Zäbidar on the Gurage Awraja map /of 1957/."
Butajira is at the foot of the Zebidar massif. (The \textit{Gazetteer of Ethiopia} has no name Zabidar or Zebidar.)

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King Tekle Giyorgis spent the rainy season of 1870 in Zebit. It was later written in a letter to Antoine d'Abbadie in 1873 that Tekle Giyorgis had set out from Zebit to march to Simen.

In March 1930 Dejazmach Mulugeta, the Minister of War, met Ras Gugsa Walie at the battle of Zebit and won after a stiff fight. The victory was gained essentially by the first use of aeroplanes in war in Ethiopia; the Ras was killed, and his forces dispersed.

zebo: \textit{werke zebo} (wärqä zäbo) (A) cloth interwoven with gold thread

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Emperor Iyasu I in 1699 proceeded to Däbra Libanos. Not far away at a place called Zéga Wädäb he found a group of Kordida (probably former Christians), possibly prisoners of the Oromo, and arranged for them to join him. He then deployed his troops over a wide area, and gave orders that, if any Oromo attacked, his soldiers should discharge their guns, so that the Emperor, thus warned, could rush to their aid. The Oromo, however, failed to appear.

[\citet{pankhurst1997}]

The Fiche-Zega Wodeland profile indicates sandstones underlyin...d. The succession in the Zega Wodem valley below Debre Libanos is 7. Basalt lavas and tuffs, 500 m
6. White, yellow and red sandstones, with shale and conglomerate bands, 200 m
5. Alternating marl, shale and dolomitic limestone, with small gastropods, 40 m
4. Fissile marly limestone with oolithic concretions, 10 m
3. Fibrous gypsum, 20 m
2. White and yellow limestone with ferruginous nodules; ostra and other pelecypods are common, 100 m
1. Grey, marly, hard and compact limestone with pelecypods, 400 m

A detailed survey was made by D.H. Jepson, in 1960 but report not published.
The Upper Sandstone is well exposed in the gorge. It forms 200 m of unfossiliferous sandstones with some marl, clay and gypsum bands near the base.

[Mohr, Geology 1961 p 69, 90]
In the gorge a 100 cm bed of xyloid lignite rich in pyrite occurs.
Gypsum deposits are known near the top of the Mesozoic succession.
[Mohr p 239, 240]

zege (zegä) (A) to pay tribute; to be poor, to lack status

HFD30 Zegamati, see Zagamat
HDL74 Zegamel (district), see Debre Libanos 09/38 [n]

HDR86 Zege?/ 10°45'/37°10'
HEC98 Zege (Zegi, Zeghe, Zeghie, Tseige) 11/37 [MS Ca Gu WO]

(village with seven churches) 11°41'/37°19' 1784 m
peninsula at 11°42'/37°20'
Within a radius of 10 km there are at km
4SE Kibran (Kebran, Chebran, Chevraan) (island w church)
5SW Antagussa (Atangusa, Atangussu) (village) 1784 m
6N Ambo Bahir (headland at Lake Tana)

?? Wira Kidane Mihret (Ura K.M.) (church from the 1700s)

In 1866 the British consul Rassam visited the Emperor at Zege but did not obtain the final release of the prisoners which had arrived at Korata. Both the prisoners and Rassam's group of three were detained and put on trial at Zege on 16 April 1866. Missionary Flad was sent as a messenger to England. In June during the rainy season an epidemic of Cholera started in Zege and hundreds of people died each day. The Emperor, with the European prisoners, left Zege.
"Rassam and the Gefat artisans were called to Zege for the announced consultation, and on 26 March /1866/ the King sounded out the artisans as well as a large assembly of chiefs about Rassam's departure. The envoy insisted on leaving with the released prisoners, and all reportedly advised the King to dismiss him. This was also, according to Rassam, what Tewodros decided to do. But the King was very disappointed that Rassam had not raised the question of the new artisans and instruments, and Waldmeier, who probably knew Tewodros best of all the foreigners, was of the opinion that the King had not allowed himself to be persuaded."
"For two more weeks, messages passed between the envoy and the King, who seems to have been vacillating about what to do. A new request that the former prisoners should come to the royal camp before leaving was opposed by Rassam lest the very sight of them would kindle the King's wrath. Tewodros then agreed, or more probably pretended to agree, that they could leave straight for Metemma, while the members of the mission only were to come for a farewell interview. When they arrived at Zege again on 13 April, they were immediately arrested. The other group were also arrested and brought to the King's camp, where they were once more subjected to questioning about their earlier offences and their attempt to leave the country without being properly reconciled with the King."
[S Rubenson, The survival .., London etc 1976 p 247-248]
Tewodros II is said to have ordered a very big boat to be built at Zege, but it did not function.
The peninsula was visited in 1903 by Arthur Hayes. He had heard from an earlier source
about ensete plantations and also wild ensete, but Hayes found that only a few plants remained. There is considerable production of coffee on the peninsula.

[F J Simoons, Northwest Ethiopia ..., Madison/USA 1960 p 96, 113]

Around 1932 Colonel Peluso, a retired officer of the Italian Army, was trying his luck as a coffee-merchant, hoping to establish a trade in coffee between Zege and Eritrea. He was murdered further south at the shore of lake Tana. "He had been shot at close quarters while asleep on his camp-bed in his tent. Only his servants were with him, and suspicion had fallen on one of them, who was, I was given to understand, under arrest."

"I had myself had troubles with /Ras Mengesha at Zege/, when he and his men had come out of the town and fired on us, mistaking my caravan for a patrol of the Abyssinian Government, with which he was as usual at loggerheads."

"-- in Zegi the /coffee/ crop is grown under the shade of tall trees, perhaps because in Zegi no irrigation is possible and the coffee plants have to depend on the rain."

[Cheesman 1936 p 150, 316]

1930s A rich coffee-growing area at Zege (Zeghie) was a gult property (fief) of Ras Hailu, son of Negus Tekle Haymanot of Gojjam. Coffee grows wild there.

[Gilkes 1975 p 31]

Important market on Fridays.

1950s The yearly production of coffee on Zege peninsula averaged 500 tons in the 1950s. The coffee trees are well shaded by natural vegetation, such as Albizzia and Cordia trees.

[FAO]

Population 707 as counted in 1956.

1960s "Zeghie is a village situated on a peninsula. -- This was once a famous monastery. It seems to be the only one in Ethiopia where some improvement in agriculture, especially coffee cultivation, was aimed at by the monks themselves."

[Welcome to Ethiopia, A.A. circa 1965 p 199]

5 February 1967: "Few people walk from Kunzela to Zeghie, because the short boat-trip is so much quicker, but there is a track of sorts, used by the locals, and a tribe of pagan boatmen runs a ferry-service."

"The track ran inland, at first across an uninhabited flatness where eight-foot thistles had flowers like foxgloves, and then through hilly, heavily-wooded country, inhabited by many small monkeys. Today the noon heat affected me -- so I was not sorry when we passed a large settlement and came to the end of our marathon."

"At the ferry-point gravelly shores replace the banks and, as we approached, I could hear violent shouting. Then we saw one of three tall, bony, black-skinned boatmen viciously striking a passenger across the face, while abusing him for not paying the fee demanded. - - The passenger was a frail young man, hardly up to his opponent's shoulder, and now his wife courageously intervened by throwing a stone - which unfortunately struck her husband instead of the boatman. Then a second boatman joined in - the third was on the far bank - and at that point the young man gave up and produced the extra ten cents."

Dervla with some difficulty succeeded to make her mule Jock swim across the water.

"By 3.30 we were following a clear path across close-cropped pastureland, where a few herds were visible in the distance. Some half-a-mile away -- lay the lake, hidden by a fringe of tall, feathery reeds, and soon after five o'clock the path vanished at the edge of a swamp. This was a much swampier swamp than our last one, but it was also more predictable; the reeds were only two or three feet high and beyond I could see trees along the horizon and black dots that meant grazing cattle. Yet the next fifty minutes were unpleasant enough, for I was wading through waist-high water, slushy with rotted vegetation. -- The stink of decay was nauseating, and at every step we disturbed clouds of mosquitoes and other sharp-stinging flies. Later, when we arrived /at Zege/, I looked at my legs and saw that they were covered with immense, swollen leeches."

"Beyond the swamp a continuation of our path soon brought us to roughly-broken scrubland, and as darkness fell we entered a thick forest -- By 7.30 we were clear of the
trees and about a mile away I could see a black, serrated mass against the stars - the blue-gums /eucalyptus/ of Zeghie. -- Before long our way was blocked by an inlet from the lake, and having retreated from that we wandered into a stony gully which seemed to be a cul-de-sac, and on climbing out of this we became painfully enmeshed in a thorny thicket. I was about to give up and unload when suddenly the path reappeared, and twenty minutes later we were beneath the shadows of the blue-gums."

I stopped at the first talla-beit - identifiable because lamplight was reflected in rows of glasses upturned on a wooden bench inside the door. As I drank half-a-dozen men stared at me in unfriendly silence, and I felt relieved when a breathless teacher came to offer me hospitality. (There is a hint of magic about the speed with which teachers materialize when a faranj appears in a small town. We had entered Zeghie in total darkness and seen no one on our way to the talla-beit.)"

"Abraha is a tall, broad-shouldered, handsome young man from /Debre Markos/. Like most rural teachers he longs for further education and has just been asking me wistfully if the Irish Government offers scholarships -- He detests life in Zeghie, where the school has about four hundred pupils (some from far-away villages) and five teachers. Many of the locals are so opposed to modern education that the y boycott the teachers cruelly --"

"When he came here last year Abraha took a wife on a temporary basis. She is the twenty-two-year-old daughter of a rich local coffee-farmer and was divorced by her first husband after five years of childless marriage. Abraha said that if she bears him a child he may keep her, otherwise he will leave her behind when he gets a transfer." 

"/Next morning/ I saw that Zeghie stands on a high cliff overlooking a bay sheltered to north and south by wooded promontories. Many of its square, sophisticated houses seem quite new; they have high tin roofs, smooth, solid mud walls, little unglazed windows, and doors made of chopped-up packing cases. These dwellings are so well spaced out, amidst tall, dignified blue-gums, that the town parodies a European 'select residential area'. /Dervla continued to Bahir Dar./

[Dervla Murphy, In Ethiopia with a mule, 1969 p 163-167 (1994 p 166-171)]
The primary school in 1968 had 267 boys and 59 girls in grades 1-5, with 6 teachers.

1970s
Paul Henze visited around 1970:
"Zegi is given over almost entirely to coffee-growing and large trees have been left for shade. Its coffee has been famous for hundreds of years and there is still a good trade in it. We landed at a small jetty."

[P B Henze, Ethiopian journeys, (USA 1977)A.A. 2001 p 261]

In the 1990s motor traffic to Zege in the rainy season was still not possible.
Philip Briggs had trouble at Zege with a probably mad boy who followed him and discharged stones towards him at dangerous speed from a kind of sling.
"The Marine Authority in Bahir Dar has created a variety of artificial barriers to visiting Zege. The first is that they tout it as an island, which means that many travellers don't realise they can visit it by land. The second is that they forbid foreigners from using the ferry which runs beteen Bahir Dar and Zege every morning. The third is that they have forbidden tourists from using private boats on Lake Tana."

Officially, the only way for a foreigner to visit Zege was by chartering the Marine Office's tourist boat, at a cost of US$150 for a round trip. The tourist office said that they would like this to be changed.

Concerning accommodation in Zege, the Yebiste Erko Hotel is "a thoroughly decent, family-run, dollar-a-night place. -- The toilet is a long drop in a maize field behind the main building -- The restaurant serves tea, cold drinks and beer and basic meals -- Eat early because it closes at dusk."

"From the monastery /of Kidane Mihret/, the path continues through thicker forest for about 2 km to the disused Mehal Giorgis and Bete Maryam churches. Mehal Giorgis is little more than a shell but there are some 18th-century murals on the standing walls. There are several antiquities locked away in Bete Maryam; the caretaker priest who showed them to me seemed friendly enough until I was suddenly expected to pay around

The Kebra Maryam church is on the northern side of the peninsula and was founded, according to tradition, by a saintly priest who, after having finished the construction, broke his prayer stick into three pieces which he planted in the soil. The first stick miraculously grew into coffee plants, the second, citrus trees and the third, houblon bushes /gesho/ which are used to make beer. [Aubert 1999 p 235 with map p 233]

Visit by John Graham: The private boats leave from the dock at the Ghion Hotel in Bahir Dar. For 150 Birr there was a 25 horsepower boat to the Tseige peninsula. Although it is not an island, Tseige is only accessible by boat and is very holy.

There are 7 villages with 7 historic churches on Tseige, along with about 10,000 people. It is a lush place. Because it is holy there is almost no livestock or agriculture. The impoverished population eke out a living by raising coffee and selling firewood. Neither is very lucrative, and the transport by reed boat to the markets is long and difficult. [J Graham in Addis Tribune 1999/12/03]

Zege: Azoa Maryam

From a visit around 1970: The coffee forest was somewhat neglected on the north side of the Zege peninsula and so was the church, Azoa Maryam. Its thatch was badly in need of renewal, and new straw was piled in the outer arcade.

"The church was richly painted -- but only a few paintings struck me as noteworthy."

"The Azoa monks, half a dozen and all rather young, were an unattractive lot."

Henze's party gave some money, stressing that it was to be used for the upkeep of the church, but the monks started quarrelling so much among themselves that Henze demanded the money back. His Ethiopian travelling companion, a religious man, delivered a lecture on Christian virtue and handed the money to one of the non-quarrelling monks "with adjurations to all the others to see that it went into the church's funds and not into anyone's pockets." [Henze (1977)2001 p 262]

Zege: Kebran Gebriel (Kibran Gabriel)

The monastery area can be visited by women. This monastery fortress was founded in the early 1600s and probably used as a refuge in danger. The walls are built of very large stones. Tradition says that the stones were brought by angels, as they were too heavy for men to handle. The hoof print of Saint George's horse is shown on one of them.

Ura Kidane Mihret is the church of the monastery, with beside it another that burnt and was rebuilt. Its paintings are mostly from the late 1800s. Negus Tekle Haymanot of Gojjam is seen on one, also Batra Maryam with a coffee bush growing from his staff, as this saint from the 1300s is supposed to have taken part in spreading coffee. There is also a painting of the Israelites fleeing from Egypt across the Red Sea, and of the man-eating Belay. Next to the old church is another church which burnt down and was re-erected.

Outside the monastery wall is a building, rather similar to a church, which is used as a kind of museum for valuable relics /see below/.

Zege: Wira Kidane Mihret (Ura K. M.)

/Spelling Wira according to Gazetteer of Ethiopia 1982./

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[Athiopien 1999 p 255-256]

A monastery within an hour's cruise of Bahir Dar is Ura Kidane Mihret, situated on the Zege peninsula. Because it is part of the mainland its outlook is different from that of Kebran Gebriel. The emphasis on isolation is a good deal less and the monastery is clearly part of the local community, with children playing in its green and leafy compound and villagers coming and going freely. The monks are more open and communicative, and women visitors are allowed. Ura church is decorative, arched over with a huge conical thatched roof and painted inside and out with colourful frescoes.
Visit by John Graham: You land at a makeshift dock, then proceed up a path for a kilometer through marvellous forest. The church is fairly standard looking, but inside are impressive paintings. Although they are unlikely to be more than 100 years old, they are based on much older paintings apparently. They depict scenes ranging from well known Christian themes to historical events in Ethiopia. Quite a few of the scenes reflect the conflict between the Jews and the Christians in Ethiopia.

The paintings at Ura Kedane Bete depict St. Thomas being flayed and killed by Jews. They show cannibalism and child sacrifice. They show a host of saints spearing and beheading Jews. Although I had to sacrifice visits to other churches I couldn't tear myself away from these riveting images.

There is another smaller church at the same site by the same name. They keep various relics there, including crowns attributed to the Emperors Tewodros, Tekle Giyorgis, and Yohannes as well as King Tekle Haymanot of the local region. They have a bible which dates apparently from the 800s and another from the 1300s. They also have one of those large crosses normally kept on the peak of the church roof, of iron and supposed to be from the 1300s.

Zege sub-district (centre in 1964 = Furi Maryam) 1963

Zege sub-district (centre in 1964 = Guahla) 1964

Zehararo (Zeharano) 1965

Zehon Dur (Zähon Dur), see Abejegay 1966

Zehon, zihon (A) elephant; dur (A, T) forest 1967

Zeho, Zye, Zeha, Zehararo, Zehararo, Zeha, Zehararo 1968

Zeit, Zejdi 1969

land by the Emperor for what he had done during the war. Two delegates who went to Addis Abeba to complain about the land question also happened to hear about Jesus in the capital. Evangelist Shamebo from Gidole tried to preach at Zeisi, but later the NLM mission found an evangelist who knew the local language. However, he and seven others were detained in custody and sent to Chencha. It took them two months and quite some money to follow up the case through courts so that they became free.

By the beginning of 1967 there were over 1,000 Evangelical Christians in Zeisi. Their school had grades 1-4 with 140 children, and also grown-ups wanted to learn Amharic. [S Hunnestad, Nærkamp ..., 1973 p 136-137]

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**HET16 Zejewa 12°48'39°00' 1884 m, north of Sekota 12/39 [Gz]**

**HFE07 Zeji (Zeidji), with rock-hewn church Abune Aregawi, see under Temben churches 13/39 [x]**

**HEL06 Zekaykeri (Zek'ayk'eri, Zeqaqyeri) 11°47'/39°02' 3225 m, north of Bete Hor 11/39 [Gz q]**

**HEC86 Zeketi (Zechehi) 11/37 [+ It WO]**

(with church Maryam on hilltop)

**HDS59 Zekort (Ze'kort', Zeqort) 10°29'/38°24' 2039 m east of Bichena 10/38 [Gz q]**

**HET88 Zekwa 13°26'/39°11' 2074 m, south-east of Abiy Adi 13/39 [Gz]**

**HDE44 Zekwala, see Zikwala**

**HEA67 Zela 11°29'/35°30' 694 m, w Gumuz people, cf Zala 11/35 [WO Gz]**

Coordinates would give map code HEA68

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**zelal: zelel, zelele (A,T) to jump; zelali (T) one who jumps; zela (A) bunch, cluster**

**HFC07 Zelal (Amba Zelal) (mountain) 13°36'/37°18' 2290 m 13/37 [WO Gz]**

north-west of Mesfinto

zelalmoo: zellimo (A,T) kinds of tree, Diospyros abyssinica, Maytenus undatus, Ekebergia capensis

**HFF62 Zelalmoo 14°07'/39°36' 2558 m, south-east of Adigrat 14/39 [Gu Gz]**

cf Zilmamo, Tsilmamo

**HED32 Zelalo, see Zalale**

**HCK32 Zelane 06°37'/37°45' 1454 m, south of Soddo 06/37 [Gz]**

**Zelazeli, in western Tigray ..../.. [x]**

During the famine in the early 1980s, Zelazeli was one of 13 temporary camouflaged refugee camps organized in western Tigray by the REST. About 5,000 people lived in grass huts on the slopes of a river, and food bags were stored on the bottom of a dry riverbed. Food was distributed every tenth day. With a ration of 300 gram per day and person, adults could recover but not children. More than 300 children also had measles and once 50 of them died within ten days. A separate clinic was built for the children. [M Peberdy, Tigray, 1985 p 89-30]

**HDM01 Zeles 09°56'/39°28' 2654 m 09/39 [Gz]**

north-west of Debre Birhan

**Zelew (historically recorded area) ..../.. [Pa]**

Emperor Iyasu I in 1695 resumed fighting with the 'Shanqella' when he marched to Bālās and the Zelew country, and despatched his soldiers to attack the area. [Pankhurst 1997]

**zema (A) hymn, church music; zemma (A) prostitute; childless woman**

**Zema (Zéma) (historically recorded) ..../.. [Pa]**
In 1574, Emperor Särsä Dengel learnt that the Oromo were once more in Shäwa, and had pillaged cattle in the lowlands of Zéma. He at once despatched fifty cavalry under the command of a courtier, Azzaj Halibo, who came upon the Oromo just as they were leaving with their booty. On seeing him they fled, but he pursued, and killed, many of them, and sent the heads of eighty of them as trophies to his master. [Pankhurst 1997]

zembaba (A) date palm

HC... Zembaba Wiha (Zimzamba W., Z. Woha), cf Zenbaba .. 06/39 [+ Mi]

218 km/?/south of Awasa, on the road to Moyale.

gel Minerals with traces of tungsten have been found near Kibre Mengist between Badessa Tega and Zembaba Wiha along the Ganale river.

[Mineral 1966]

1960s There was a check point of the finance guards.

zembo: zimb (A) fly/insect/

HDM75 Zembo (area), see under Chano 09/39 [WO]

HDU.. Zembo, at 4-6 hours walk from Geweha 10/39? [x]

Eileen and Peter of the Geweha feeding centre went there on 9 July 1985 because of a malaria epidemic in which supposedly 500 people had died.

"The trip was harrowing with the road rocky, bordering on cliffs and barely passable. The visitors did not find people sicker in Zembo than in some other places."

[PM Sutton, Ethiopian journal, USA 1986 p 91-93]

HDK92 Zeme (Zemie, Zemmi) 09°55'/37°43' 1792 m 09/37 [AA Gz WO Ch]
opposite where the Guder river joins the Abay

"/May 1930/ chose the route by Zemmi, determined that I would at least find out if this unfinished bridge existed, which I began to doubt. -- Local people had a vague idea that there was a bridge about two days' journey down the valley side, but the track was little used as it led nowhere -- So I decided to -- make a fresh attempt to get down to the bridge from Zemmi on the right bank."

"There were, we were told, three fords within two miles of one another: Furi and Kuki, which were both out of use, and Kalo, which had replaced them, the one by which Gojjam and Addis Ababa merchants cross, although, as I have said, most of the traders prefer the Dejen road which crosses the river at Shafartak. -- at Kalo there was another shingle island which we passed over in making the crossing later. Six miles downstream of the ford we could see one of the toes of the Zemmi hill on the right bank running down to meet a similar toe of the Gindabret Hills on the left bank. A narrow cleft divides them, through which the Abbai squeezes, and there, beyond all question, was the site of the bridge. -- The only thing to do was to go first to Zemmi and hope to find some sort of track from there to the bridge."

"-- we climbed up the valley side to the 6000-foot level, where we camped near the village of Zemmi. Our cautious enquiries for someone who could lead us to the bridge were at last successful, and we found a man who seemed to know the way. It appeared that the Abyssinian telephone line from Addis Ababa to Debra Markos crossed the Abbai near the bridge site -- our search for information had not been made any easier by the fact that several places on the Abbai have two names. -- On the left bank the name given to the site of the bridge was Tateso, whereas the Zemmi men said that it was Algi."

"Starting on May 13th, we left the Zemmi level and dropped down into the valley of the Yeda River." (For the continuation of the story, see Yeda. For comments on the bridge by other authors, see Temsha.)

[Cheesman 1936 p 298-299, 301]

pict R E Cheesman, Lake Tana .., London 1936 at p 304

abutment of unfinished bridge below Zemmi.

?? Zemedu Maryam, 'the relatives of Mary', cf Zamdu south-west of Alamata, north of Muja 12/39 [x]
Zemetin, in north-westerly direction from Addis Abeba. Distance 230-330 km from the capital. In February 1996 the Peasant Association area of Zemetin (among others) was studied by Alemu Mekonnen for a doctor's thesis "Rural energy and afforestation", Göteborg 1998, but he does not give any description specifically of Zemetin.

HDT61  Zemewed 10°33'/38°35' 1732 m, south-west of Ajibar 10/38  [Gz]
HDK92  Zemie (Zemmi), see Zeme
??  Zemit (Zämit) (battle site in 1527)  ./..  [ + Pa]

Imam Ahmäd's men in the late 1520s, on their journey home with loot from Wämbärya, were attacked by the Däwaro chiefs and soldiers, but these were later beaten at a place called Zämit. Some time thereafter, a Muslim force under Absama-Nur made its way to the land of Zämit, ravaged it, and seized many women and children. [Pankhurst 1997]

HCC58  Zemute  05/37  [Gu]
zemute; zimmut (A) adultery, lust, fornication
zena (zäna) (A,T) chronicle; news; (zena) (A) reputation; news; zenna (zänna) (A) relaxed, felt at ease; zinna (A,T) fame, glory, great name, reputation

HDT99  Zena Amba 10°50'/39°17' 3244 m 10/39  [Gz]
north-west of Were Ilu

HDD16  Zena Bener 08°18'/38°05' 2382 m 08/38  [Gz]

H.... Zena Kwiha 13/39?  [x]
with rock church Gebre Menfes Kidus, mentioned without comment by Roger Sauter 1976 p 174.

HCK89?  Zena Markos gedam (monastery) 09/38  [x]
Debre Besrat monastery, in the district of Moret some 70 km north of Debre Birhan, was founded in the 1300s by the saint Zena Markos, and nowadays it is more often called by his name.

"Zëna Marqos Monastery is situated on the western slopes of a table-mountain, some 10 kilometres to the south-west of the small town Yinnowari on the road from Däbrä Berhan to Jyihur. The mountain, which has the shape of a spearhead, points with its eastern tip to the highlands of Morät and faces at its sides two deep valleys at the bottom of which flow two rivers to /the Abay/: Yä-jinjäro Weha on the south side and Jamma on the north. Steep cliffs around the mountain make access to it difficult and only a few narrow paths lead to its top. The easiest way of access is on the northern side of the mountain. Another path on the western tip makes a narrow passage through blocks of rock."

"On the flat top of this mountain, some two kilometres long and half a kilometre wide, right in the centre, an ancient religious community lives in a small village surrounded by wild olive trees that are centuries old. At the western end of the village there is a small recently-built church, consecrated in 1968. The church is called Däy Giyorgis (the villagers could not give any explanation of the meaning of this name) -- the village bears the same name /cf HDK89 Deye/.

At a distance of a few metres from the new church there are the ruins of a far older construction, which according to tradition was the old church of Däy Giyorgis. "The ruins were discovered accidentally /by S. Chojnacki/ -- in December 1967. According to -- people of the village, some foreign travellers visited the ruins before 1936. -- The Italians during the Occupation did not visit the place and no foreign visitor has been in Däy Giyorgis since that time. -- the region was hardly accessible until the road from Däbrä Berhan to Yinnowari was built."

Summary measurements of the ruins were taken by Stanislas Chojnacki in June 1968. The ruins consist of the base of the northern and part of the western wall, up to 1.50 m high. The
northern wall is 22 m long, which was the length of the church as the corners can still be seen. The base has three visible steps with an elaborate frieze at the top, 0.18 m high, and over the frieze there is a layer of well-cut blocks about 0.30 x 0.60 m and 0.50 m high. No mortar seems to have been used, and the kind of stone can be found in the neighbourhood.

According to local tradition the old church was built by Emperor Etsbenay (1430-1433) - was it really older than the famous Mertule Maryam and Mekene Sillase churches? - and according to the same source destroyed by Ahmed Grañ. Where did the stones from the construction disappear to?


HDR03 Zena Tafari, see Tena Teferi
HDR03 Zena Vittorio, see Tena Teferi
HEL83 Zenalka (Zenalk'a, Zenalqa) 12°34'/38°46' 2293 m 12/38 [Gz q]
HEL84 Zenalka (Zenalk'a, Zenalqa) 12°30'/38°49' 2063 m 12/38 [Gz q]

zenbaba (A) palm leaves, of Phoenix reclinata

HDM.. Zenbaba (district in Wegda) 09/39 [n]
HC... Zenbaba (Zembaba), in Jemjem awrajja 05/39 [Ad]
The primary school in 1968 had 31 boys and 11 girls in grades 1-5, with 2 teachers.
HCF11 Zenbaba Wiha (Z. Wuha) 1551 m, see also Wadera (centre in 1964 of Wadera wereda) 05/39 [+ Ad] A church school in 1968 had 33 boys and 18 girls in grade 1, with one male teacher.
HDL41 Zenbar 09°27'/39°33' 2560 m 09/39
HET95 Zencame, see Tseykeme
HDU33 Zencha (Zencia) 10/39 [+ WO]
HDL69 Zencha Gebriel G. (church) 09/39 [+ WO] (Zencia Gabriel Gh.), see under Mendida
HDM82 Zendegur (Tabuor) 09°46'/39°32' 2614 m 09/39 [Gz] north of Debre Birhan
zendo (zändo), a dangerous big snake in K'emant traditional belief
HE... Zenesahaha (sub-district & its centre in 1964) 12/39? [Ad]

zeng (zäng) (A) long and thin stick
HE... Zeng (centre in 1964 of Gibuda sub-district) 11/37 [Ad]
HEC57 Zengachir Maryam (Zengacier ..) (church) 11/37 [Gz It] 11°21'/37°17', north-east of Dangila
HE... Zengaj sub-district (Zengaji ..), in Gondar awrajja (centre in 1964 = Arebia Medhani Alem) 12/37 [Ad] The primary school in 1968 had 158 boys and 47 girls, with 3 teachers.
HCP14 Zengaja 07°23'/36°05' 1683 m, north-west of Bonga 07/36 [Gz]
HEK60 Zengay 12°22'/37°30' 1812 m, near map code HEJ69 north-east of lake Tana 12/37 [Gz]
HDJ33 Zengi Maryam (church) 09°22'/36°52', west of Haretu 09/36 [Gz]
HEF54 Zengita 11°19'/39°43' 1915 m, east of Hayk 11/39 [Gz] zengo: zingo (A) kind of long-necked bird
HDM.? Zengo (with church Kidane Mihret) 09/39? [x] in Kimbibit wereda
H.... Zengo sub-district (centre in 1964 = Gunakit) 13/38 [Ad]

?? Zenjerach (Zänjärach), in Lasta near Tsela Asfäré. 12/39? [+ x] Mentioned in connection with the campaign from Gondar against Lasta in the 1670s.
?? Zenjeris /../ [Pa]
In 1755, Emperor Iyasu II received the submission of 'Shanqella' at the 'town' of Zenjeris.

[Panikhurst 1997]

HET95 Zenkame (Zencame) 1591 m 13/38 [+ WO]

HDR94c Zenkana Kebebe, see Zangana Chivep

?? Zenne, west of northernmost lake Abaya 06/37 [n]

HEC55 Zenzanaba 11/37 [WO]

HEC45 Zenzanaba Guta (Zenzanabo G.) (village) 11/37 [+ It]

HEC49 Zera Biruk (Zarabru, Zarabruk) 11/37 [Gz]

?? Zerai (river) ../..

The Wenka and Zerai rivers /on the left bank of the Abay/ were shown on maps as joining and entering the Abay together, but they have separate mouths, the estuary of the Wenka being independent of that of the Zerai and at least five miles downstream of it.

[Cheesman 1936]

HDU23 Zeram 10°10'/39°39' 3006 m 10/39 [Gz]

north-west of and near Molale

HDU13 Zeramel 10°07'/39°38' 2966 m, near Molale 10/39 [Gz]

zerara: zerrere (zárrärä) (A) stretch out /on the ground/, topple

HEH46 Zerara 12°12'/36°17' 1783 m 12/36 [WO Gz]

HES90 Zerbabit (mountain) 13°31'/37°30' 2175 m 13/37 [WO Gz]

near cross of map squares HER99/HFC09/HFD00, north-east of Mesfinto

HET97 Zerban Kerkata (Z. Chercata) 13/39 [It]

HEC69 Zere Kwotem (Z. Quortem) (village) 11/37 [+ It]

HDT29 Zeret 10°08'/39°15' 2097 m 10/39 [Gz]

HFE09 Zerfent 13°38'/39°18' 2175 m, north-west of Mekele 13/39 [Gz]

HCK92c Zergicho, locality west of mount Ambaricho 07/37 [20]

Zergula, a small ethnic group (or rather sub-group related to the Zeysie), numbering about 390 according to the 1994 census

HFF30 Zeria Awro (peak) 13°55'/39°22' 2343 m 13/39 [Gz]

south-west of Hawzen

HES74c Zerima (Zarima, Zarema, Zaremma) 1549 m 13/37 [Po Ad n]

With postal agent (sub-post office) under Gondar using spelling ZAREMA on its postmark.

In 1967 there were two telephone numbers, for Ali Nuru and Mustafa Ahmed. The primary school in 1968 had 58 boys and 38 girls, with 3 teachers. Inside a masonry church a French expedition under Claude Lepage in 1973 found a very old church used as the Holy of Holies of the outer building, possibly as old as from the 800s. Because of its use the inner church cannot be visited.

[Äthiopien 1999 p 356]

On 17 September 1990 two civilians were killed by soldiers in Zerima.

[Africa Watch 1991]

HDT58 Zerkami (Zerk'ami, Zerqami) 10°27'/39°09' 2344 m 10/39 [Gz q]

HFL07c Zernai, 2011 m 14/39 [Gu]

HCU41 Zero, see Gara Sero

?? Zesey (Zäsäy), see Zezey

?? Zetegn Melka Valley, 'Nine Fords', in Bale mountains ../..

Area north of lake Chamo (being a southern part of the 'Bridge of God'), in the 1970s inhabited by Ganjule people who also lived on the island in Chamo called Ganjule. Some people on the island cultivated land on Zeti Zuma.
In the beginning of March 1936, an advanced Italian base was formed at Zeuf Emni, supplied with provisions and forage for three days, small arms and ammunition for two days, and gun ammunition for one day, for all troops of the IVth Corps.

"On April 22nd /1933/ we rowed over the big bay in the south-west corner of the lake /Tana/ across four miles of open water to Kunzela, a small district on the south shore. -- it is one of the most delightful camp sites that can be imagined, and is called Zauday Grar. There is no village or any sign of the man Zauday after whom it is named /Zewde is an Amharic male name which means crown, diadem/, but the grar trees, sturdy giants of the *Acacia abyssinica*, spread wide their branches --"

"On my first visit to Zauday Grar a school of seven hippopotami were lying out in the lake with their gigantic heads appearing and disappearing -- On my second visit I witnessed the shooting of one of the poor beasts by a Waito hunting party in tankwas, and on the present occasion we saw no sign of hippos, so I fear they have been exterminated."

"A small river called Tukur Waha /Tikur Wiha = Black Water/ enters the lake in Zauday Grar Bay. It is an inconspicuous stream but has the claim to distinction as being the boundary of the big province of Gojjam. The neighbourhood itself is remarkable as being the area where the watershed of the lake comes nearest to the lake shore."

"Among 59 political parties listed in October 1994 (from source in July 1991?) there was also the Zeyse Peoples Democratic Organization."