

	<i>zibad</i> (A) civet, musk; civet cat Ziban .., see also Zeban ..		
HFE44	Ziban Amba (mountain) 13°59'/38°51' 1918 m west of May Kinetal	13/38	[Gz]
HFD94	Ziban Gedena 14°26'/37°53' 1108 m not far from the border of Eritrea	14/37	[Gz]
HFL06	Ziban Gela 14°28'/39°00' 1859 m near a border river of Eritrea	14/39	[Gz]
HFE96	Ziban Guyla 14°24'/39°02' 1788 m not far from the border of Eritrea	14/39	[Gz]
HFE67	Ziban Hahayle 14°09'/39°10' 2218 m (with church), south of Inticho	14/39	[Gz]
HFE44	Ziban Mika'el (church) 13°59'/38°51' west of Haretu	13/38	[Gz]
HET76	Ziban Tata (Z. T'at'a) 13°19'/39°03' 1723 m (with church Maryam), north of Fenarwa	13/39	[Gz]
HEJ17	Zibd (village on island, w church Zibd Iyesus) see under Dek	11/37	[Ch]
HEJ06	<i>zibdan: terara</i> (A) mountain Zibdan Terara (Z. Tarara) (mountains) "A small extinct volcano 200 feet high, called Zibdan Terara, with an extensive view over /lake Tana which was close to Cheesman's camp at Lijomi in November 1932/ and I reached the summit by an easy climb to get bearings. The crater is seen as a shallow basin three feet below the rim, which is a perfect circle. -- Lijomi Church -- is built on a toe of Zibdan Terara, on what seems to have been part of the lava-flow from the crater." [Cheesman 1936]	11/37	[+ Ch]
HEL34	Zibgaz 12°02'/38°51' 2023 m, west of Lalibela	12/38	[Gz]
HEC71	<b>Zibist</b> (area) On 29 August 1940, Dan Sandford split his party, himself going on to Zibist, with the remaining 24 mules, and taking Critchley, Kabada, Getahun, Asegaiheu, Gabre Maskal, some of the men and one wireless set. Drew and Grey and the rest of the party were left to give support to Werku. The reason was simply lack of mules, but Kabada interpreted the fact that he now had to share his aide-de-camp, Getahun, with Sandford as another slight, an example of the ideas 'proposed by this Englishman' that increased the discord. After a week's difficult march, with two flooded rivers to cross, Sandford's party arrived at Zibist on 9 September with 11 mules remaining out of the 54 with which they had crossed the frontier of Sudan. There they were met by Fitawrari Ayellu Makonnen, the loyal chief of the area. At Zibist they also met the enemy, a strong patrol of 500 colonial troops from Torelli's brigade at Dangila, supported by two guns and a low-flying aircraft, who appeared at noon on 10 September. Ayellu deployed some of his men to hold them up while others drove the cattle into a ravine, and advised Sandford to move his party to a cave at the bottom of an 800-foot escarpment. They were seen and fired on as they scrambled down but not hit. Torelli's troops burnt and looted Ayellu's village. They then retreated, covered by the guns and pursued by Ayellu's men who inflicted several casualties, while Sandford and his party returned to their camp. From Zibist word was sent to Mangasha, Ayellu's overlord, for an escort, and on 16 September 1940 Sandford's party left for Faguta. [Shirreff 1995 p 43-44]	11/36	[WO]
HEC74	Zibist, see under Yismala Giorgis	11/36	[WO]
HED50	Ziet (Zi'et) 11°21'/37°31' 1933 m, east of Debre May	11/37	[Gz]
H....	Ziew Mikael, cf Zew .. (centre in 1964 of Horo Seka sub-district)	10/37	[Ad]

??	Zifah (historically recorded, near Harar)	09/42?	[Pa]
	Around the 1530s one of Lebnä Dengel's governors captured many Muslim women and children in the vicinity of Hubat. Ahmäd and his companions rushed against the Christians and put them to flight. The captured Muslim women and children were freed. Ahmäd's party then returned to a place called Zifah, in the neighbourhood of Harar. [Pankhurst 1997]		
	<i>zigamta</i> : <i>zegemta</i> (zägämta) (A) walking slowly		
HEC06	Zigamta	10/37	[WO]
??	Zigan (historical Agaw area)	../..	[x]
HDM..	Zigb (Ziggib) (district in Tegulet)	09/39	[n]
	<i>zigba</i> (A,Gurage) tall coniferous timber tree, <i>Podocarpus falcatus</i> , <i>P. gracilior</i>		
HDU41	Zigba	10/39	[WO]
HDE22	Zigbi 08°23'/38°36' 2252 m, north-west of lake Ziway	08/38	[Gz]
HE...	Zigem, in Metekel awraja	11/36?	[Ad]
	The primary school in 1968 had 108 boys and 18 girls in grades 1-4, with 4 teachers.		
HE...	Zigem sub-district (centre in 1964 = Kilaj)	11/36?	[Ad]
??	Ziggahan	../..	[Ha]
	A town in Kaffa reported from hearsay by Major Harris in the 1840s.		
HDM70	Zigib 09°41'/39°22' 2752 m, west of Debre Birhan	09/39	[Gz]
HEL47	Zigit 12°08'/39°08' 3870 m, north-east of Lalibela	12/39	[Gz]
HC...	Zigiti (in Gemu awraja)	06/37?	[Ad]
	The primary school in 1968 had 124 boys and 11 girls in grades 1-5, with 4 teachers.		
H CJ71	Zigna (lake) 06°59'/36°46', cf Wombo	06/36	[Gz]
HDE44	Zigualla, see Zikwala		
HE...	Ziguda (centre in 1964 of Bacha sub-district)	11/36	[Ad]
	<i>zihon</i> , <i>zehon</i> (A) elephant		
HET07	Zihon Teref (Z. T'eref) 12°44'/39°08' 1754 m north-east of Sekota	12/39	[Gz]
HFF61	Zikalay Medhane Alem (Zik'alay .., Ziqalay ..) (church) 14°09'/39°30', south-east of Adigrat	14/39	[Gz q]
	<i>zikir</i> (A) commemoration of the dead		
??	Zikr Amhara (battle site in the 1400s)	../..	[Pa]
	Sultan Säbr ad-Din III fought several successful battles against the Christian state, one at a place called Zikr Amhara, 'Memory of the Amhara'.		
	<i>zikta</i> : <i>zigta</i> (T) sediment; <i>zigita</i> (A) <i>Carissa edulis</i> ?		
JDH25	Zikta (Zicta)	09/41	[WO Gu]
HET97	Zikuli (Zik'uli, Ziquili) 13°32'/39°06' 2115 m	13/39	[Gz q]
HET97	Zikuli (Zik'uli, Ziquili) 13°33'/39°06' 2520 m	13/39	[Gz q]
	both Zikuli are south-east of Abiy Adi		
HDE44	<b>Zikwala</b> (Zik'wala, Zuquala, Zeqwala, Sequala) (Zigualla, Fre: Zouqouala)	08/38	[Gz Gu Pa Ha]
	08°33'/38°51' 2040/2719/2946/3020 m	08/38	[x]
	mountain with holy crater lake, with monastery Zikwala Abo Gedam and church Maryam. F. von Kulmer in 1907 calls the mountain Sugalla.		
early	Shown on Fra Mauro's map of 1460, with the information that there was a lake and a monastery at the top. The name Zikwala seems to have originated with the Amhara, while the Oromo say Chukwala. It is the Liban part of the Oromo		

who live around the mountain.

The lake is called Dembel (Dambal), 'the Wave' by the Arsi Oromo.

geol The well preserved Quaternary convex cone is formed of stratoid phonolite and tuffs. The phonolite is generally porphyritic with sanidine or anorthoclase phenocrysts. Scoriaceous olivine basalt has been extruded at a later date from a minor cone to the north-east of Zikwala. The plains about Zikwala are covered with thick tuffs, some of which, however, may represent reworked Trap Series deposits in the form of lacustrine sediments of the pluvial periods.

Numerous basaltic cinder cones near Bishoftu show a sub-alignment with the explosion craters and with other cones to the south-west which run towards the huge isolated volcano of Zikwala, 3020 m stated as maximum. Zikwala rises about 600 m above the surrounding plains. Its well preserved crater has a diameter of 1 or 2 km and a depth of 60 m, and is occupied by a shallow lake.

[Mohr, *Geology* 1961 p 214, 222]

1400s The Maya, a pastoral people renowned for their archery, had been incorporated in the Christian empire in the medieval period. Many of them lived within sight of the mountain of Zikwala, which is indicated in a Florentine map *Egyptus Novelo* of 1454.

1500s In the late 1520s, Imam Ahmäd's soldiers reassembled at Ajamojay, near Zikwala, where they encountered a force of over 3,000 Maya soldiers armed with bows and poisoned arrows. These warriors came unsuspectingly to the Imam's camp, which they mistakenly assumed to be one of Lebnä Dengel's. On discovering their error they fled in terror, but were pursued by Ahmäd's men, who killed many Mayas, and took the remainder as captives. The prisoners were brought to Ahmäd who had them executed.

Ahmäd's forces returned to the area later in the year. They made their way to the foot of Zikwala mountain, and camped by the Dukem river as a preliminary to marching on Badeqé.

Many Maya abandoned their allegiance to the Christian Emperor, and were recruited into Ahmäd's forces.

[Pankhurst 1997 p 133, 179, 184, 187, 223]

1600s Peter Heyling (b 1607 or 1608), who arrived to Ethiopia in 1634 with the purpose to preach the Gospel, was well received and became an adviser to Emperor Fasiladas. During his later years Heyling went into solitary retreat on Zikwala and seems to have earned such estimate that he was 'Holy Abbo'. He is portrayed standing on his head to show what he could do because of his holiness. He died about 1652 and there are different accounts of how he met his death, but he seems to have had a permission to go to Cairo.

[E Hammerschmidt *in* *Journal of Eth. Studies* vol I 1963 no 2 p 30-31]

1880s The round church was built in 1880, see below under 1990s.

The explorers Antinori, Antonelli and Cecchi made excursions from Let Marefiya to the southern region for geographical work. One of the suitable points during mapping was mount Zikwala, and in May 1881 they determined various geographical locations as seen from the mountain. They were told that the lake in the crater was called *Tabel* (which is rather a general word for holy or mineral water).

1890s After the battle of Adwa 1896 Habte Giyorgis was made Fitawrari and given the governorship of some areas, among them Zikwala. However, in 1897-98 he was assigned to lead a campaign in the south.

1900s Willy Hentze, who worked in Ethiopia 1902-1904, was given permission by Emperor Menilek to visit Zikwala, with escort and arrangements through Fitawrari Habte Maryam who was governor of the area at that time. Hentze was there during a big pilgrim festival and noticed that no other European had ventured to attend. He noticed that the water of the crater lake was slightly fluorescent at night.

Hentze heard a legend about Saint Abo who sat on a stone for 40 years, rode lions, and wept for people who did not fear God so that his tears were still visible on a stone. There were many cries of joy during the procession round the lake, and even shots were fired.

[W Hentze, *Am Hofe des Kaisers ..*, Leipzig (1905)1908 p 39-42]

The future minister Makonnen Habtewold in his youth attended a priest's school on the

slopes of Zikwala. "His good singing voice had attracted attention and after being taken to court he had read holy works to the ailing Menelik. In his spare time he had studied French and in 1913 had left the Church and joined the government."

[Greenfield 1965 p 156]

In mid-March 1913 Lij Iyasu made a visit to the monastery on Zikwala and celebrated a holy day with the monks there. From Zikwala he went to try to punish the Afar for a massacre at the Awash river.

[Marcus, Menelik II, (1975)1995 p 260]

Saint Gebre Menfes Qiddus is celebrated on 15 October and in March.

1920s Dr Scott, on behalf of Cambridge University and the British Museum, secured a large and valuable entomological collection in the neighbourhood of Zikwala in 1926.

[C F Rey, London 1927 p 175]

1930s The reporter Pierre van Paassen, who visited Zikwala in 1935 while waiting for the war to begin, was invited to sit next to the Abbot of the monastery during a meal, and he was permitted to see many of the holy ancient manuscripts.

Below the mountain in the house of a local chief /dejasmach?/ in a village, Pierre van Paassen saw what was said to be one of three electric chairs ordered by Menilek from America and never used for their intended purpose.

[P van Paassen, Days of our years, USA (1939)1940 p 331-332]

The elliptical crater lake has a largest diameter of about one kilometre, but a tour along a footpath around the crater is about 6 km long. The circular church of Menfes Kidus was built around 1912/?/ by the Italian engineer Castagna and is surrounded by huts of monks. There is the venerated tomb of Gebre Menfes Kidus.

[Guida 1938]

The Italians encouraged the Muslim faith and raided several Christian monasteries including that on Mount Zikwala.

In a battle on Zikwala in the late 1930s, Fitawrari Geressu Duke was wounded and surrounded but managed to shoot his way out. Geressu was a patriot leader against the Italians. Leaving his would-be captors firing at each other, he made his way south to Soddo.

[Greenfield 1965 p 241, 245]

Axel B. Svensson in late 1938 was told a story which he did not fully believe. At a place some kilometres south of Zikwala, often used as a stop for caravans, guerrilla (or 'shifita') stayed for a long time and caused the Italians trouble. Finally the Italians sent a punishing expedition there. The guerrilla and the villagers knew it beforehand and fled, so that when the Italians entered there was practically only a blind beggar and his aged wife. The story said that the Italians shot both of them and set fire to the village and that later the local people returned.

[A B Svensson, Abessinien under italienarna, Sthlm 1939 p 129]

1940s In the afternoon I walked right around the crater, which took about an hour and a half. The crater-edge, rocky but easy for walking, rose steeply, clear of tree. I met one old man with his herd of goats, but saw no other sign of life except a few cattle grazing by the lake-side at the bottom of the crater. From afar, the top of Zikwala appears flat, but in reality the crater-rim rises and falls continually. One section of it is clothed in dense forest hung with lichens, due to the mists which often cling all day at this level.

[D Buxton, Travels in Ethiopia, London (1949)1957 p 55-56]

1950s An excursion by Americans around 1950: "We made a truck load. We started early one morning and rode as far as we could, which was approximately half way up the mountain. -- At the half-way mark is a government station. Here we parked the truck -- I suggested - - that I should like to dip my toes into Lake Zequala. -- 'Lake Zequala is holy and only those who have permission from the priests dare to do such a thing.' -- As we descended the mountain in the cool of the afternoon, we met the white-robed nuns returning to the church at the top. We also met many women with water jugs headed for some pool unknown to us."

[E Heffner, Ethiopia - land beyond the Rift, USA 1957 p 99-101]

- 1960s Three of the leaders of the attempted coup in December 1960 tried to escape by walking from the capital towards Zikwala, where the Moja family had land. Two of them lost their lives on European Christmas Eve 24 December and Mengistu Neway, seriously wounded, was captured and brought to the capital for trial.  
 "At about four in the afternoon, the peasants began to call out the traditional yodeling call of warning, and soon afterwards the weary group found itself surrounded by police. A skirmish ensued. Captain Bayé was either shot or killed himself. Mengistu disarmed a wounded policeman and made his way to another, at the same time calling to Girmamé. But he did not reach him for at that moment Girmamé shot his brother and then killed himself. The infuriated police fired into Girmamé's body smashing a leg, but they found that Mengistu still lived. -- He was taken unconscious to the hospital of the 1st Division of the army."  
 [R Greenfield, Ethiopia, London 1965 p 434-435]
- 1980s Swedes made group excursions to there on 22 March 1982 and on 22 March 1992.  
 [Svenskbladet, mars 1992 p 6-10]  
 "I took a bus to Debra Zeit, and there found an old minibus full of pilgrims. -- we plunged into a dry riverbed and the bumper locked fast. Everyone climbed out --  
 I waited a while and then took my bag and walked towards the footslopes. -- After a couple of miles I stopped in a churchyard, where parties of pilgrims were nibbling at *injera* -- The dark lines of lava-flows ran as mullions between fields of ripe crops. I reached the top after four hours."  
 "The church was built on an elevated section of the rim. Carved steps led the final few feet up to its entrance, and here I watched a stream of pilgrims file up to kiss the door. -- I walked down alone into the caldera. The trees formed a circle around the lake. Towards the crater floor the forest thinned -- Beside the lake grew sedges, and short grass dotted with clover; underfoot the moss padded the soil. As it grew dark, a tongue of fog crept over the edge of the crater -- A damp breeze went before the cloud, and when it reached me, within minutes I was dripping wet."  
 In the synaxaria of medieval Ethiopia, Gebre Menfes Qiddus is an ascetic, originally from Lower Egypt. "He lived for 363 years, around the time of Amda Seyon I -- He never drank water and did not think about food. His later years were spent on Zikwala, among wild animals, having tamed the mountain's demons."  
 "In the forest, I had been told, there now live several hundred *bahtawi*, anchorites living off berries and grubs, and sleeping in the shelter of rocks. But on 'Abbo Days' - the feasts of Gabre Manfus - they appear in the yellow robes of hermits, matted hair falling around their leathery faces."  
 "Abbo Days also draw young lovers from Addis. They go into the forest, to a clefted rock above the trees. The rock is renowned for its punishment of falsehood. If you go between its spires, they say, bearing a false love, the rock will close and crush you."  
 The procession around the lake: "From time to time a *debtara* would take up the drum and begin to dance. Others stopped to draw holy water, handing tins to boys who waded through the reeds, or shinned up a tree to collect holy moss from its boughs. Some pilgrims dug clods of black volcanic mud to eat as a purgative."  
 "On the rocky ground below the church I said goodbye. Bizunesh extended her hand. 'Yes, it is best you leave. Soon the monks will celebrate and drink. By the evening they become dangerous for you, as a foreigner. You see,' she added, 'many of those monks in the forest are criminals, from prison.'"  
 [Marsden-Smedley 1990 p 79-84]
- 1990s Two churches are found in the Zikwala Maryam monastery. The round one was built by Menilek II in 1880 and designed by the Italian Sebastiano Castagna. Higher up, the church of Kidane Mihret was built during the reign of Haile Selassie.  
 Large festivities are held in March and October.  
 [Lonely planet 2000 p 285-286]
- 2000s Zikwala is one of the nicest day trips from Addis. At the top you drive into a shaded, if rocky, parking area. There are guards and beggars hanging about, and you are expected to

pay 10 birr per person for the privilege of a visit.

The drive is tough. You need a four wheel drive with good clearance to get to the top.

Although the gravel road going in is generally good, you run into some rough spots after the turnoff to go up to the mountain. The climb up is a nightmare of clambering slowly over rocks.

Having said that, we unexpectedly ran into a Canadian friend at the top with his little Rav 4 Toyota who had no trouble getting up. It is really worth it.

[John Graham in AddisTribune 2000/05/05]

- texts L Traversi, Da Entotto a Zuquala, *in* Bollettino della Soc. Geogr. Italiana, 1887;  
L. De Castro, Un'escursione al monte Zuquala, al lago Zuài e nei Soddo, *in* Bollettino della Soc. Geogr. Italiana (Roma) 1908, 46 pages;  
Demissie Adefrisow et al., Field trip to Z'quala, *in* Ethnological Society Bulletin (Addis Ababa) 1953 no 1 p 2-15;  
O. Meinardus, The Zequala, the holy mountain of Ethiopia, *in* Orientalia Suecana (Uppsala/Sweden) vol 13, 1964/published 1965, p 34-47 with eight photos;  
Daniachew Worku, The thirteenth sun, London 1968(1973), fiction but a novel about one Fitawrari Woldu who goes on a pilgrimage to the shrine of Abbo and stays with a peasant family; the novel 'Adefres' (A.A. 1962) by the same author also has Zikwala as background.
- picts W Hentze, Am Hofe des Kaisers ..., Leipzig 1905 p 37-42 church, pilgrims, lake;  
D Buxton, Travels ..., London 1949(1957) p 64-65[8] lake seen from above;  
Bortom bergen vol I, Sthlm (EFS) 1953 p 143 monastery church, 147 crater lake;  
D Busk, The fountain ..., London 1957 p 64 painting inside the church;  
A M Rubin, I Etiopien, Sthlm 1957 p 87 monastery church and a monk;  
C Monty, Éthiopie ..., Paris 1968 p 54 colour picture of the lake;  
Camerapix guide 1995 p 124 crater lake seen from the air.

HEL81	Zikwala Shimel (Zik'wala S.) 12°32'/38°33' 1890 m	12/28	[Gz]
HE...	Zikwala sub-district (Sequala ..)	12/39	[Ad]
	(centre in 1964 = Walezibiesta), 60 km from HEL96 Sekota		
HE...	Zikwala wereda (-1994-)	12/39	[Ad n]

*Zilmamo, Tsilmamo*, a dialect of the Kachipo-Balesi living on both sides of the Ethiopia-Sudan border.

text M. Marchetti, Notizie sulle popolazioni del Tirma, Tid e Zilmamo, *in* Archivio per l'Antropologia e la Etnologia, LXIX, Firenze 1939.

HCA53	Zilmamo (area, same as next)	05/35	[WO]
HCA64	Zilmamo (Zilmami), see Tsilmamo		
H CJ68	Zima 06°55'/37°24' 1179 m, south of Waka	06/37	[Gz]
HCK80c	Zimma (with ford)	07/37	[Gu]
HDS61	Zinanfe 10°30'/37°39' 2472 m south-east of Dembecha	10/37	[Gz]
HCS96	Zinbaro (centre in 1964 of Gumer sub-district)	08/38	[Ad]
??	Zingei, in the Omo zone on the lower part of the Mara river	../..	[x]
HE...	Zingini (Zinghini)	../..	[Ch]

"In March 1927/ we halted at the Zingini, here 30 feet wide and one foot deep, which rises at Injabara, not far from Dangila. The local official brought a large white goat as a present, and from his stories he appeared to have been a mighty hunter in his youth, and only the year before had shot a lion near by on the Zingini."

"While we were at the Zingini I began to make enquiries to find out, if possible, whether Jessen's arrival from his journey up the Blue Nile was remembered by any of the inhabitants, for we were approaching the place where he left the river-bank and took to the highlands, so far as one can locate it by his book. Nobody there appeared to have any

recollection of him, however."

"-- the Kosi stream that was expected to supply us was found to be dry, but the men discovered water in a pool. On the way through a country of many villages and crops we passed the Sur River, then only a trickle, which joins the Zingini, and crossed the Aiyo River -- It too joins the Zingini by a considerable swing in its course."

[Cheesman 1936 p 324-325]

HEC04	Zingini Kibeb (Zangana) (lake) 10°55'/36°58'	10/36	[Gz WO]
??	<i>zinjero</i> (A) monkey, baboon, <i>Papio anubis</i> Zinjero (in Wello) At a bombing on 1 August 1990 no casualties were reported. <i>zinjero algat</i> , baboon beds?	../..	[n]
HEL38	Zinjero Algat 12°05'/39°12' 3536 m north-east of Lalibela	12/39	[Gz]
HCG95	Zinki sub-district (centre in 1964 = Yeki)	07/35	[Ad]
HDD25	Zinna Bannar, see Kebena		
HDM.?	Zinyon Atint (with church Maryam) in Bulga/Kasim wereda	09/39?	[x]
HDU00	Zinz (Medich) 10°01'/39°22' 2304 m south-west of Molale	10/39	[Gz]
HDU42	Zinz 10°21'/39°31' 2829 m, south of Were Ilu	10/39	[Gz]
HEL72	Ziran 12°25'/38°37' 1748 m	12/38	[Gz]
HEC14	Zirikki (Ziricchi) (village)	11/36	[+ It]
H CJ32	Zita 06°39'/36°51' 1046 m	06/36	[Gz]
	A village with about 500 households when, in early 1977, it received as emergency supplies dropped from the air 14,480 kg maize, 3,325 kg milk powder and 400 kg clothes and blankets. About half of this was distributed to the villages Laha and Wushkante. [Svenska vingar .. 1999 p 49]		
HFC24	Ziwa (Sua) 793 m	13/36	[LM WO]
HDS31	Ziwad (Omata, Amuata, Amurata) 10°16'/37°40' 2167 m	10/37	[Gz]
HCT82	<i>Ziway</i> , <i>Zway</i> , an ethnic sub-group speaking East Gurage language <b>Ziway</b> (Zewaye, Zwai, Zway, Zuway, Zewayie) town 07°56'/38°43' 1643 m, lake at 08°00'/38°50' =HCT84, water level of lake 1848 m according to an early source (Zuai, Fre: Zouai, Zouwai), distance 163 km from Addis Abeba. The lake is called <b>quna</b> on Fra Mauro's map of 1460, Seveta on a map of 1935, and Dembel locally. Someone has written a suggestion that Ziway may be a Geez word meaning "still, motionless". The town is centre at least 1969-1980 of Haykoch & Butajira awraja. The people of the islands of Ziway seem to have been Christians from very early times and although they had no priests still preserved their churches and their ornaments until the conquest of Emperor Menilek. [Trimingham 1952 p 80 note]	07/38	[Gz Ca Po x]
1300s	Muslim colonies still existed near Lake Ziway during the early decades of the fourteenth century. [Trimingham 1952 citing B. Turaiev]		
1500s	The small province of Wäj was situated around Lake Zway. The islands of Lake Zway seem to have remained under Christian control, and were a place where Lebnä Dengel (1508-1540) is said to have sent many valuable manuscripts for safekeeping. Gälawdéwos was 'troubled' by incursions of Oromo inhabiting the frontier areas, and was therefore obliged, around 1550-1551, to settle refugees in a town north of Zway. Särsä Dengel fought a force of Oromo near Zway in 1573. He killed many of them, and		

captured many of their cattle.

[Pankhurst 1997]

1890s Emperor Menilek campaigned around lake Ziway in December 1893. Engineer Alfred Ilg accompanied the expedition and thought that one of the main purposes was to investigate and recover old manuscripts kept in an island church there.

"They crossed the Awash River in record time, testing the new bridge of iron constructed by Ilg and his co-workers. Lake Zwai contained five islands, on each of which was a monastery or religious community. These groups had never acknowledged Menilek as their ruler, nor been subject to the hegemony of the Orthodox church."

"After the failure in 1886 to coordinate a landing on these islands, Menilek now prepared an appropriate strategy. On the banks of the lake his soldiers made papyrus *barques*, each of which could hold about four men and a cannon. Sixty of these boats were built. As the flotilla approached the largest of the islands, a cannon was fired. In the ensuing talks held between the 'king' of the island and the emperor, Menilek persuaded 'King' Alibo that his aim was only to regularize baptisms and communions by sending properly ordained priests -- The Lake Zwai Christians said they had been prevented from leaving their islands by pagans. Menilek took care of that problem by attacking the surrounding Oromo lands and ordering the inhabitants to stop interfering with the people of Zwai."

"A priestly delegation landed to inspect the Lake Zwai libraries, which had been famous as depositories for religious books since the 16th century when they were hidden there from Muslim predators. Menilek ordered all the books to be brought to Addis Ababa."

[C Prouty, Empress Taytu ..., 1986 p 110]

1920s The American hunter Gordon MacCreagh was in the lake district in the late 1920s.

"A long, long day over that mountain and a short one in the level brought us to the Zwai Lake again - where all our hippos, according to our Galla friends, had trekked overnight. - Two exquisite little steep-sided green islands, thickly clustered with neat huts, hugged the shore. There was more population crowded upon these two little islands than over two days' trek on the open plain -- islands were much more secure against sudden attack than were thorn fences."

"Lakis, these people were; so called after their islands. They paddled out on frail cigar-shaped bundles of papyrus reeds to inspect this white camp that suddenly sprang up on their mainland; and they brought untold delicacies. Roasted wheat and fish and fowl and native beer. A nice friendly people."

"We brought the glasses to bear on the tiny, half-submerged island that lay perhaps a couple of miles offshore. And -- it was true. A whole heard of pinky-brownny hippos lying all over each other on a sand shallow."

The local boatmen refused to take the hunter out to the heard of hippos. Late in the day six reed rafts were prepared to go out. Near dusk MacCreagh shot at a hippo swimming in the water. "I did get that big hippo right in the center of the forehead, and twenty-four hours later he was floating belly up."

The hunter shared his tent with his wife, and his companion Jim had a separate tent, and the party had ten pack mules to carry their belongings. There was heavy rain during the night. In the morning they had to spread out everything to dry in the sun.

The islanders came ashore to look at everything. "We showed them the miracle of looking through a field-glass, and we pretended that a camera was some similar sort of apparatus. -- And then one of the nagadis -- told them that we were taking photo-graphs. Though these simple people didn't recognize the process when they saw it, they all knew about the insidious witchcraft by hearsay. -- Immediately there came a change. The laughter and child wonderment turned to sullen looks. -- Men put down the various wonderments that they had been handling and collected up their spears."

"So our recent friends just collected up their weapons and withdrew. In ten minutes they were gone, every last one of them -- and in ten minutes they were all in their reed boats and out of range -- and there they stayed, calling to one another till, after an hour or so, they seemed to come to some decision and all paddled swiftly to their islands. And that was the last we saw of them." Servants were sent along the shore to try to hire boats to

pull the dead hippo on shore, but it was completely unsuccessful.

"And that night there were drums. From the summits of both islands -- /an Oromo servant said that they were not war drums but drums of witch doctors./ -- this was the drumming that witch doctors made to drive away a spell when a man was dying."

"It is impossible, of course, to guess how serious the position might or might not have been, since it was never put to the test. The question was settled by rain again."

In the morning the caravan people rose earlier than usual and started preparations for departure. "-- we gave no thought either to wet gear or to sick mules or to dead hippo. For once we were in agreement with the nagadis, and we went from that place with speed, desperately glad to leave in permanent doubt the question of just what those Laki islanders might or might not have done."

[G MacCreagh, *The last of free Africa*, New York & London 1928 p 124-148]

1930s The Carnazza couple made an excursion in the Italian time to a couple of Dutch men by name Lienard, who had run a farm near lake Ziway since about twenty years. They had about 800 cattle and breeding of many pigs, also coffee, bananas, strawberries and vegetables. The dwelling-house was built in cylindrical shape. Inside were bookshelves with plenty of literature in German, French and English (but Dutch not mentioned). The farmers had somewhat yellow faces from taking much chinine against malaria. Concerning wild animals they complained most of monkeys and leopards for disturbing their production.

[L Carnazza, *Eine Frau erlebt Abessinien*, Zürich 1950s? p 107,108]

1940s The farm of the Lienards was not at the road along which the Allied troops entered during the liberation war. In the general unrest the Lienards were beleaguered by local people and offered resistance for several days but were finally killed.

[Carnazza p 192]

1950s The lake Ziway area was one of the about fifteen most important cotton production areas in Ethiopia (except Eritrea) in the 1950s.

Around 1950 a caravan with mules travelled southwards. Its members were an American by name Archdeacon, an English reporter Hamilton, a farm owner Hengrave from Nairobi, a Swedish botanist, and (the youngest among them) an Austrian traveller Belo Skarnicel. Near Ziway they were joined by another Austrian by name Franz Huterer, who so far had travelled alone and knew the country well from once having had a coffee plantation in southern Ethiopia. The travel book published by Skarnicel is often exaggerated and in some cases manifestly incorrect.

[B Skarnicel, *Äthiopiens Engel sind schwarz*, Wien 1951 p 113-126]

1960s An elementary school building constructed of soil blocks was an experimental project, completed in early 1966, and one of the first cases of a school built by the Swedish Peace Corps, a little later organized as ESBU and becoming a very important project for assistance in the countryside.

[ESIBT News]

There was a centre for community development by the 1960s.

Population 1,286 as counted in 1967.

The primary school in 1968 had 199 boys and 82 girls, with two male teachers and one female.

The junior secondary school had 33 male and 9 female students in grade 7, with 3 teachers (Ethiopian).

1970s Another elementary school building with Swedish assistance through ESBU was constructed in 1972-73 Eth.Cal. (1979-81 Greg.Cal.) and situated at one kilometre from the town.

In the beginning of the revolution, around mid-March 1974, a farm on the shores of lake Ziway was attacked. Its owner Targini, of Italian origin but with Ethiopian citizenship, was absent at the time. The devastation included the main buildings, 15 shacks for labourers, machinery, crops and 220 fruit trees. No person was injured.

[News]

There was a petrol filling station of Agip (-1978-).

- 1980s     The Swedish Save the Children fund, through the Pentecost mission at Ziway, contributed food for famine relief from 1980 until October 1981.  
 Population of the town about 6,600 in 1984.  
 During relief food distribution in 1988 Desalegn Buntasie was in charge of the stores and Alemu Batebo of distribution. They each lived in a container transformed into housing. Municipal authorities selected the people to receive rations. These were 150 kg wheat, 5 litres oil and 5 kg milk powder for a 5-member family to last for two months.  
 [Svenska journalen 1989 no 2 p 14]  
 "My interest in Lake Zway was based on the work done there by the American diplomat and writer Paul Henze. In the years just before the revolution, he had found on the lake's islands an enclave of medieval Christianity."  
 /Here see under names of the islands./  
 The Oromo had spread along the Rift Valley, on the tide of Islamic expansion in the 900s. But the islands of the lake were spared; the Oromo couldn't build boats. The Zay islanders became virtual prisoners.  
 On the islands demand for the land increased. Terraces were carved higher and higher up the slopes and planted with millet and teff, and later with cotton. Grazing had to be restricted. But instead of meat they now had fish, a limitless supply of *tilapia* from the lake.  
 On certain days the Oromo allowed the islanders to paddle ashore and trade their woven cotton for salt, butter, hides and various goods brought from outside.  
 Over the years, isolation earned the Zay a Prester John-like mythology. King Sahle Selassie planned an expedition to the lake, but he never made the crusade. His grandson Menilek carried it out. Since then, the lesser islands have been deserted, and on the mainland the small town of Ziway has become the hub of the lake.  
 Modern Ziway is torn between the lakeside and the main road. The main road seems to have won the tussle, and its dusty kerb is lined with the newer buildings, wooden shacks that pass for shops. The bus pulled off the road and came to rest beside a tree. Under it was a crowd of children who ran up with baskets of fruit and roasted maize. The lake brings an enervating humility, and in the early afternoon there was no breeze to clear it. Later on, the air lifted and it became cooler.  
 I walked a little way round the shore, turning over comparisons with lake Tana. But Ziway is a different country: it is Africa, with its savannah and thorn scrub. Then I noticed clouds of mosquitoes hovering over the stagnant pools, and hurried back towards the town.  
 [Marsden-Smedley 1990 p 136-138]
- 1990s     In the /early?/ 1990s there were Bekele Mola Hotel, Jibal Hotel and Brothers Hotel, all in the main street.  
 In 1992: The SPCM (Philadelphia Mission) station was to the right after passing a few hundred metres from the town gate. It had a 2-metre high fencing wall. The mission started their trade school in 1971 and it was replaced by the Ziway TTC in the second half of 1993. It was planned for 135 students. They experimented in making kitchen stoves of material from crushed termite hills. There were supplies of relief food, and there were Food for Work projects in Ziway. Hiwet Berhanu Church was a cooperating partner of the SPCM, and they were building a church to have a capacity of 1,500 people.  
 Kjell & Marie Louise Grönroos with 3 children left the SPCM around August 1991 (but they may have returned later?).  
 Population estimated to be 9,399 in 1993. There was no hospital at that time.  
 Population around 20,100 in 1994 according to another source.  
 Ziway was possibly the fastest growing provincial town in Ethiopia in the early 1990s. Of the 20,000 detainees officially described as demobilized OLF fighters /Oromo Liberation Front/, who were held at the army's camps at Hurso, Didessa, Agarfa, and Ziway between 1992 and 1995, all but 93 were reportedly released. The 93 were transferred to civilian prisons, pending trial.  
 [Human Rights Watch 1997]

Court procedures were started in the beginning of 1995 in Ziway against 285 soldiers of the OLF who had been arrested in 1992.

[Amnesty International, 1996 report]

The official news agency ENA said that members of the outlawed Oromo Liberation Front were on trial in the central high court of Ziway town since 17 January 1995.

"More than 280 members of the OLF are on trial in central Ethiopia, accused of waging war against its interim government."

Ato Mekonnen Feyisa, manager of the Ziway branch office of the Eth. Development Bank, said in mid-July 1995 that in three months the bank had lent over 2 million birr to some 60 associations for agricultural inputs and small-scale industry.

During 1996-1999 there was slow trial of the 285 OLF members who had been arrested in 1992.

About 300 OLF soldiers who had been taken prisoners in early 1999 were kept at Ziway.

[Amnesty International]

The Technical Training Centre received scholarship money from the Swedish-Ethiopian Association from 1971 and onwards for many years. When visited on behalf of the Association in late 1996 there were among the staff Ruth & Håkan Elm (since several years) and Lena & Stefan Tjärné. Being administered by a mission, the school day started with 15 minutes of religious gathering. It was a 3-year trade school accepting about 40 students a year from about 300 applicants. There were 73 students in November 1996, and the names of 37 of them are given on page 20 of the reference used here.

[Tenaestelin (Sthlm) 1997 no 1 p 18-21]

I thought Ziway offered the best birdwatching of any Rift Valley lake. The lake shore is easily reached from Ziway town, just turn left off the main road immediately before the Agip garage. This will bring you to a raised jetty fringed by papyrus marshes and teeming with birds. I saw around 60 species in two hours, including four types of kingfisher. This is one of the best places in Africa to see the localised black egret, whose unusual habit of fishing with its wings to form a canopy has given rise to the popular name of umbrella-bird. The lake is also noted for hippos, though you're unlikely to see these near the town. Today, only three of Ziway's islands are occupied, and most Zay people only visit them for religious ceremonies. But Debre Zion on Tullo Guddo remains an active monastery and it is possible to visit the island by boat - just ask around at the jetty.

[Bradt 1995(1998) p 212-213 with town plan sketch]

Because of the lake's many fish, which include the *Tilapia nilotica*, a fishing station was set up in the area a few years ago. This has had the incidental effect of attracting a considerable number of water birds, including knob-billed geese, pelicans, and an occasional saddlebill stork. The fishery project supplies the several restaurants with excellent fresh fish.

The town is also home to a model seminary and training centre run by the Ethiopian Orthodox Church. Another prominent feature is the Ziway Horticultural Corporation, whose gardens can be seen from the road.

[Camerapix 1995 p 159]

Although very shallow, with a maximum depth of about 3.5 metres, the lake covers a sizeable area of about 432 square kms, which makes it almost the same size as Lake Geneva in Switzerland.

[Aubert 1999]

2000s

The town of Ziway is home to an important fishery centre as well as some horticultural gardens, which export fruit and vegetables to countries as far flung as Belgium and Germany. "It's a pleasant, laid-back little place, with good hotels, restaurants and cafés." The main hotels are the Lulaa, the Park, and the Bekele Mola. There are restaurants/bars at Brothers' Hotel and Ziway Tourist Hotel.

The Commercial Bank does not have foreign exchange facilities for tourists. Daily bus connections are 6 to Shashemene, 5-6 to Butajira, and 3 to Addis Ababa. There are no taxis in Ziway, only minibuses. Bicycles can be hired.

[Lonely planet 2000 p 218]

Ziway is quite a large town, big enough to sustain its own branch of the Bekele Molla hotels. Although the lake here is attractive, the sides are swampy and the lake does serve as a host for bilharzia, which discourages swimming. One of my favourite parts of Ziway is the odd little restaurant with the front half of a car sticking out of the second storey. Unfortunately the restaurant never opened, but the little car is still there.

[John Graham in AddisTribune 2001/01/01]

Population about 24,700 in 2001.

Capacity of the hotels (in alphabetical order) in 2003: Addisu Hotel 12 rooms, Bekele Molla 27 rooms, Berhanu 25 rooms, Brothers 20 rooms, Gibril 22 rooms, Jemaneh 25 rooms, Misrak Chorra 34 rooms, Oasis 17 rooms, Park 22 rooms, Selam 34 rooms, Zewai Tourist Hotel 39 rooms.

- texts Hugues le Roux, Reconnaissance du lac Zouai, *in* La Géographie VIII, Paris 1905 + M. le Roux's visit to lake Zuai, Abyssinia, *in* Geog. Journal XX, London 1905; E. Brännäng *in* Tenaestelin 1994 no 2 p 10-11 with 3 photos from the TTC school.
- picts Beckingham & Huntingford, The Prester John .. vol II Cambridge 1961 p 436 Drawing of the lake as seen from mount Zikwala /from Cecchi/: J Dorese, Ethiopia, (1956) London 1959 p 38[10] reed boats; Bibeltrogan Vänners julkalender 1965, Sthlm, p 71 man in a reed boat; Tenaestelin 1982 no 2 p 24-26 five photos from the carpentry and mechanical courses at the Technical Training Centre; Svenska journalen 1989 no 2 p 16-17 truck with relief food arriving.
- 2000s Population about 24, 700 in 2001.
- HCT.. Ziway Akababi sub-district (-1997-) 07/38? [n]  
HCT.. Ziway awraja 08/39 [x]  
Gebru Mersha, a prominent student leader at the university in the 1960s, was around 1976 plucked from an obscure position in a ministry and made administrator of Ziway awraja. He abandoned this post and went to Tigray where he took up arms against the Derg government.  
[M & D Ottaway 1978 p 125]
- HCT.. Ziway & Dugda sub-district? (-1997-) 08/39 [n]  
HCT.. **Ziway & Dugda wereda** (Zeway ..) 08/39 [x]  
(centre in the 1980s = Ogolcho)  
Population 38,763 in 1969, with 4,600 households using 49,040 hectares of land.  
[Survey published by CADU]
- HEF60 Ziya 11°27'/39°22' 2248 m, east of Mekdela 11/39 [Gz]
- HEM44 **Zobil** (Zobul, Zabul, Zebul) 12°12'/39°46' 1792 m 12/39 [Gz WO Gu]  
(Zobel, Zaboul), south-east of Alamata  
Within a radius of 10 km there are at km  
7S Nedi (Nedi Garia?) (area) 2386 m  
5NW Gara Lincha (Garalincia) (hill)  
6NW Zobil (Zebul) (mountain)  
10N Rama (area) 2407 m  
Dejazmach Shebesh Ali was from Zobil and became a collaborator with the Italians (-1937-).
- HEM54 Zobil (Zobul, Zabul, Zebul) 12°15'/39°45' 2051 m 12/39 [Gz WO Gu]  
(mountains), south-east of Alamata
- 1540s The first encounter between the Portuguese and Imam Ahmed's forces took place in 1542. Some kind of demoralization must have overcome his nomad followers for Ahmed then retired to the Zobil mountains overlooking the Dankali plain to reorganize, and sent a request to the Turkish Pasha of Zabid for reinforcements.  
[J S Trimmingham, Islam in Ethiopia, 1952 p 89]
- 1880s For Achille Raffraye, the French vice-consul at Massawa, certain French and British

letters provided a long-desired opportunity to visit emperor Yohannes IV. Raffraye found, however, both along the way and on his arrival at the camp in the Zobel area in August 1881, that he was hardly welcome.

[Rubenson 1976 p 350]

An arid and barren mountain.

[Guida 1938]

HEE69	Zobil sub-district (centre in 1964 = Mekdela)	13/39	[Ad]
HDJ23	Zodi (mountain), see Gushis		
HEL19	Zofe 11°53'/39°18' 3509 m	11/39	[Gz]
HEL00	Zoga, an affluent of Tekeze river	11/38	[x]
	The Swedish BV missionary Anna-Lena Röstin travelled there in the Negala district in the early 1930s and saw huge trees along the banks.		
HDU62	Zoga Amba (place) 10°31'/39°34' 2943 m	10/39	[Gz]
	south of Were Ilu		
HEM30	Zogolzot (Sagulsaf) 12°01'/39°24' 3719 m	12/39	[Gz]
	see under Muja		
HFD79	Zoguwac, see Tsogwak		
HFE63	Zohodo (mountain with ruins)	14/38	[Gu]
HCD20	Zokzik 05°42'/37°32' 1364 m	05/37	[WO Gz]
GDL78	Zola (hill)	09/34	[WO]
	<i>zoma</i> (A) 1. perennial stream; 2. thick, wavy and long hair		
HDM45	Zoma (area)	09/39	[WO]
HDT06	Zoma 10°02'/39°02' 2306 m	10/39	[Ad WO Gz]
	(centre in 1964 of Lai Bet Merhabete wereda)		
HDM..	Zoma Tekle Haymanot (church), near Ankober	09/39	[n]
	Melake-Tsehay Iyasu was buried at that church. He was a son of Lij Iyasu and an Amhara mother and died young at 21-22 years of age. To the patriots he was 'Emperor of Ethiopia' from 2 September 1937 to 4 October 1938.		
	[Studien zur Kulturkunde 104, Köln 1994 p 574]		
HCB27c	Zomba	05/36	[x]
	One of seven sub-groups of the Shangama, with their own settlement area.		
??	Zombai, former/?/ lake near Koka Dam	../..	[n]
	This natural lake may have disappeared or changed much when the Koka Dam was built.		
HCJ09	Zongala 06°25'/37°26' 1733 m	06/37	[Gz]
HFE38c	Zongui (valley) 1930 m	13/39	[Gu]
HFE56	Zongui, see May Misham		
HEK55	<b>Zor Amba</b> (Zuramba) (area)	12/37	[WO x]
	There was a music school for debteras, with music faculties of Zimmaré and Mewacit.		
	Zuramba church is well worth a visit, and not too difficult. Zuramba can clearly be seen from the China road. It is a big rock outcrop with a slightly flat top which is 20 kilometres past Nefas Mewcha.		
	[Johan Graham in AddisTribune 1999/09/10]		
picts	T Pakenham, The mountains ..., London 1959 p 112 valley and amba summit with church; ditto 1998 (luxury ed.) p 104-105 narrow gorge on the way, 123 full-page colour picture of valley in the neighbourhood.		
HEK56	Zor Amba (area)	12/38	[WO]
HEE80	Zor Amba sub-district (Zuramba ..)	11/38	[WO Ad]
	(centre in 1964 = Sassi)		
HEM41	Zoramba (Yoramba)	12/39	[Gu WO]
	<i>zore</i> (zorä) (A) go around, turn around		

HDM24	Zorere (Zoräre), ancient district in Bulga The father of Saint Tekle-Haymanot in the 1100s-1200s lived in the Shewan district of Zoräre in Tselaleh (Tsilalish), later named Bulga.	09/39	[x]
HEF83	Zotter Bei 1850 m Pass between the mountains Kallo and Amba Sel. [Guida 1938]	11/39	[WO Gu]
HCT82	Zouai, see Ziway		
HES38	Zoyo 12°57'/38°18' 2846 m, east of Deresge	12/38	[Gz]
HEK77	Zoz (area) 2631 m, including next one	12/38	[WO]
HEK77	Zoze Amba (Zoz) 12°24'/38°10' 2172 m zozo: <i>zosso</i> (T) small highland shrub, <i>Myrsine africana</i>	12/38	[Gz]
HCG58	Zozo (Soso) 06°51'/35°31' 1483 m village and area south-west of Shewa Gimira	06/35	[WO Gz]
HFD96	Zua (Amba Zua), see Imba Tsiwa		
HFF73	Zuaha, see Suwaha		
HCT82	Zuai, see Ziway		
HDR91	Zuali (area)	10/36	[WO]
HDM92	Zuba Amba 09°52'/39°33' 2602 m south-west of Sela Dingay	09/39	[Gz]
HDU02	Zuba Amba 09°59'/39°35' 2256 m west of Sela Dingay	09/39	[Gz]
??	Zubara Both Bruce and Belzoni in the 1700s visited and described the Emerald Mountains, of which group Zubara is the highest. The old excavations were found to consist of low galleries much obstructed with rubbish, and rendered dangerous by the looseness of the roof. The passages went very far into the body of the hill, along beds of mica and marble; and the emeralds appear to have been procured at a great distance from the surface, and chiefly at the place where two calcareous strata, enclosing the mica between them, met one another.	../..	[x]
HED30	Zubru Selassie  <i>zufan</i> (A,T) throne	11/37	[WO]
HEJ65	Zufan (Zufan Mariam) 12°21'/37°05' 1942 m midway between lake Tana and Chilga	12/37	[Gz]
HER14	Zufan	12/37	[WO]
HES77	Zufan (mountain) 13°20'/38°13' 3434 m	13/38	[WO Gz]
HFE46	Zufan	13/39	[MS]
HDU..	Zuhia Muhui, the most western part of Menz The most western part of Menz. It comprises the lowlands of some northern tributaries of the Mofer river as well as two highland ambas which protrude to the west from Menz.	10/39	[x]
HE...	Zui sub-district (centre in 1964 = Amusit)	12/37	[Ad]
HF...	Zukli (Zuqli) (village in Tigray) In early July 1889 Ras Alula was with 500 men in the village of Zuqli. Alula left, possibly to avoid battle, but Dabbab Araya devastated Zuqli. [Ehrlich 1996 p 145]	13/39	[n]
HDE44	Zukwala, see Zikwala		
??	Zula, with postal agent (sub-post office)	../..	[Po]
HCA64	Zulimamu (Zulumamu), see Tsilmamo		
HET35	Zumbo 12°57'/38°56' 1350, 1513 m (former customs post), south-west of Fenarwa [Guida 1938]	12/38	[WO Gu Gz]
HET15	Zuna 12°47'/38°56' 2233 m, north-west of Sekota	12/38	[Gz]

- HEE78c Zundovada (on map of 1868) 11/39 [18]
- HDE44 Zuquala, see Zikwala
- HE... Zuramba, see Zor Amba
- HEK77 Zurba (ruins nearby) 12°25'/38°07' 1970 m 12/38 [WO Gz]  
Coordinates would give map code HEK76  
*zuriya* (A,T) environs; circumference
- HDU21 Zuriya Muhi (Zuria Muhi) (area) 10/39 [+ WO]
- HEJ65 Zutan Maryam (Z. Mariam) 12/37 [LM WO]
- ?? Zutariya, village in Simen ../. [x]  
The researcher Simoons found around 1953 that, unusual for the region, a field had been cleaned from juniper woodland. The trees had been cut down and, while some of the branches were burnt in the field, others were piled at the edge of the field together with branches of thorn acacia to form a fence for protection against domestic animals.  
[F J Simoons, Northwest Ethiopia ..., Madison/USA 1960 p 69]
- HCL.. Zuten Melka 07/38 [n]  
The route from Shashemene to Dodola climbs through the marvellous gorges of Zuten Melka and then crosses the river Webi Shebele.  
[Aubert 1999]
- HDU.. Zuti, near Robit (Shewa Robit) 10/40? [x]  
Three of the staff at a feeding centre in July 1985 made an excursion to Zuti via Shewa Robit.  
"On the way home we stopped in Zuti at the Dutch feeding center camp near where Eileen and Betty months ago had tried to feed dozens of pathetically thin kids. -- The road to the Zuti camp was unfindable in the dark, not even a dent on the main road to mark it, but somehow Eileen found it. It wasn't really a road, but a dry riverbed or gully. When we got to the compound, the gate turned out to be bramble bushes which the guards cheerfully removed."  
"The one nurse currently living there by herself had gone away for the evening. Nonetheless the guards, one of whom knew Eileen, took us to the staff's eating area, a charming bamboo building with a kerosene lamp -- They then gave us water to wash our hands, tea, grapefruit, bread, and enjera and were as charming as the setting. As we were leaving, we met the Dutch nurse on her way back home."  
[P M Sutton, Ethiopian journal, USA 1986 p 81]
- HCT82 Zuway (Zouwai), see Ziway
- HCD.. Zuza 06/37 [x]  
A tiny village in the Ochollo area, with S.I.M. mission work. By the time there were 16 converts in Zuza (before 1960?) and the leader was Ato Gimbo who had been a witch-doctor rather recently. Another witch-doctor, Ato Alamu, joined them from outside and with time became a faithful Christian preacher.  
[H M Willmott .. p 145-146]
- H... Zwa (centre in 1964 of Ake Werk sub-district) 13/37 [Ad]
- HCT82 Zwai (Zway), see Ziway
- HE... Zwi Hamusit, about 80 km from Gondar 12/37? [x]  
Journalist Jay Ross of Washington Post visited there around June 1983 and reported that 150 children had been buried at Zwi Hamusit in the course of April and May.