

Adi ..., see also Addi ..

*adi, addi* (T) country or village, especially one having its own church;

*adi, adii, hadi* (O) 1. white; 2. kinds of acacia-like tree, *Dichrostachys cinerea*, *D. glomerata*;

*adi* (Som) sheep and goats collectively; (Kefa) majesty

HBR36	Adi (with seasonal waterhole) 04°48'/37°14'	04/37	[Gz]
HBR45	Adi 1525 m	04/37	[WO Gu]
HCH75	Adi (mountain) 07°02'/36°09' 1800 m	07/36	[WO Gz]
JDH79	Adi (Fulde, Fuldeh, Foldi) (mountain) 09°46'/41°34' 951, 1302/1372 m, WO has map code JDH89	09/41	[Gz Gu WO]
HEM84	Adi Aba Jebano 12°34'/39°46' 1700 m	12/39	[Gz]
HEM92	Adi Aba Musa 12°37'/39°31' 2626 m	12/39	[Gz]
HFF42	<b>Adi Abage</b> (Adi Abbaghie, Addi Abaghe, Adabage) (Adi Baghe) 13°57'/39°36' 2399/2415 m (place and plain, British camp in 1868)	13/39 13/39	[+ WO Gu 18] [Gz]
1960s pics	Village on the main road, 50 km north of Kwiha. Ill. London News, 28 March 1868, General Napier's camp; D Mathew, Ethiopia, London 1947 p 198 drawing of camp of British troops in 1868		
HEL89	Adi Abanawo 12°33'/39°18' 2267 m	12/39	[Gz]
HFD78	Adi Abayo (A. Abaio) 14°13'/38°18' 1767 m Located with nearly equal distance to Aksum in the south-east and Mareb river in the north-east. Mentioned with this name by Mansfield Parkyns who passed there in late September 1843. [Parkyns vol I p 246]	14/38	[Gz]
HEU15	Adi Abdera (Addi A.), see Adi Bidera 12°46' or 49'/39°49' 1658/1666 m		
HFE06	Adi Abergele 13°38'/39°00' 2010 m, near Abiy Adi	13/39	[Gz]
HFE78	Adi Abeyto (A. Abeyito) 14°13'/39°12' 2628 m, near Inticho	14/39	[Gz n]
HFE..	Adi Abeyto sub-district (-1997-)	14/39	[+ n]
HFF71	Adi Abiet (w rock-hewn church), see under Adigrat	14/39	[x]
HFD62	Adi Abk (Adi Abc) (area)	14/37	[+ WO]
	<i>adi abo</i> (T) village of the father		
HEM92	<b>Adi Abo</b> (Adiabo) The Italian L. Usoni in 1937 mentioned the occurrence of iron minerals there. [Mineral 1966]	12/39	[It Mi]
1800s	Around 1840 it was reported that elephant hunting took place particularly in the Adi Abo area. Little more than the ivory was used from their bodies. /Does this refer to HFD78c below?/		
1950s	Population 2,858 as counted in 1956. Immigrants from the Western Sudan known as Takrur are found in the Adi Abo district. "These westerners are robust and intelligent workers, but are despised by the local tribes." [Trimingham, Islam in Ethiopia, 1952 p 223]		
1960s	With a centre for community development.		
HFD78c	<b>Adi Abo</b> (Addy Abo), different from the one above? "/Mansfield Parkyns:/ I prepared for a journey into Addy Abo, a province on the northern frontier of Tigrè, then so little known as not to be placed on any map. My principal object in going there was the chase, and if possible to learn something of the neighbouring Barea or Shangalla, - a race totally unknown except by the reputation they have gained in many throatcutting visits paid to the Abyssinians. -- I started for Addy Abo towards the end of September, 1843, accompanied only by a few native servants."		

[M Parkyns 1853]

After the battle of Dembegina on 15 December 1935 the six Italian advanced posts, among them Adi Abo, felt insecure and withdrew back to Aksum. On 20 February 1936 an Italian reconnoitring force of 150 men ventured into the Adi Abo area again, but they were encircled and annihilated by Ras Imrus advanced force.

[H Nyström, *Med S:t Giorghis ...*, Sthlm 1937 p 85, 118]

- adi abun* (T) village of the bishop
- HFE74 **Adi Abun** (Addi Abun, Adi Abuna) 14/38 [Gz Ad WO Gu]  
14°11' or 13'/38°53' 1877 m, see also under Adwa  
(village with small church Maryam)  
Distance 1002 km from Addis Abeba.  
In 1964 centre of Adi Abun wereda & of Mai Deleita sub-district.
- 1870s In a letter to Antoine d'Abbadie of 23 November 1876 (from Cairo), *Blatta* Sahlu Gebre Igzi'abiher calls himself ruler of Adi Abun and recalls how he travelled with d'Abbadie to France, London and Rome.  
[Acta aethiopica III p 269]
- 1920s The hunters Major Maydon and Captain Blaine passed there in 1922.  
"Here was a collection of large, round, stone-walled, thatched tukuls and houses, and churches surrounded by their sacred groves of trees, all built on the slopes of a hill above a stream. This was a large place, apparently entirely devoted to the use of the high priest and his satellites."  
[H C Maydon, *Simen*, London 1925 p 33]
- 1930s On 25 May 1932 /?/ a church meeting was held at Adi Abun. All the monasteries in Tigray as well as four of the Evangelical leaders took part, among them Twolde Medhen. The Evangelicals were offered to return to the old church on such conditions that they accepted, without abandoning their faith in the Gospel. The fanatical ones among the priests and monks were forced by the new bishop, Abune Yishak, to give in. The unity achieved proved to be more theoretical than practical.  
[Bortom bergen /I/ 1953 p 272-276]
- 1940s "The rebels scored their first major victory at Addi Abun in Tamben, on 22 May 1943. They followed this up with the capture of Qwiha and Enda Iyyasus -- and finally -- Maqale itself. A major factor for their success was the remarkable leadership provided by *Blatta* Hayla-Maryam Radda, who couched the popular grievances in millenarian phraseology."  
[Bahru Zewde 1991 p 215]
- 2000s Hotel Africa has 10 rooms and Tekeze 17 rooms.
- HF... Adi Abun Gult sub-district 14/38 [Ad]  
(centre in 1964 = Bet Yohannes)
- HFE63 Adi Abun Maryam (church) 14°12'/38°46' 14/38 [Gz]  
Adi Abun Maryam, near /or in/ Aksum
- HFE74 Adi Abun wereda (centre in 1964 = Adi Abun) 14/38 [Ad]
- HFE60 Adi Acfel, see Akfen
- HEU62 Adi Acheiti, see Adi Akeyti
- HFE50 Adi Achelai, see Adi Akelay
- HFD68 Adi Ademay (Amba Giyorgis) 14°08'/38°15' 1865 m 14/38 [Gz]  
see under Inda Silase  
Coordinates would give map code HFD68
- ?? Adi Aduka (in 1980s in Sobiya wereda) ../. [Yo]
- 1970s Around 1978 the EPRP attempted land redistribution, apparently because it had members in this *tabiya*. The peasants were not directly involved in the process. Land was simply demarcated, after which a lottery took place to distribute the land plots. As a result, accusations were subsequently made that the EPRP's friends got the best land.  
[Young 1997]

HEU..	Adi Ageraro As war area in February 1936, see under Amba Aradam.	13/39	[It]
??	<b>Adi Ahferom wereda</b> , in Tigray	../.	[Yo]
1960s	The peasants of Adi Ahferom were among the poorest in Tigray. From the late 1960s residents petitioned the imperial regime to separate the area of Adi Ahferom and have it made a wereda. The High Court in Addis Abeba replied positively to their request, but it was rejected in Mekelle. Later the Derg agreed to establish a wereda administration, but the decision was never implemented. The TPLF, however, responded to the people's appeal, organised a <i>wereda baito</i> , and carried out there its second land reform in Tigray. [Young 1997 p 188]		
1970s	The EPRP dominated the wereda for about ten months in the period 1976-7. None the less, peasants from the area sent four representatives to a TPLF base near the Eritrean border to take militia training and invite the Front to begin operations in the wereda and carry out a land reform. The two movements fought for political supremacy in Adi Ahferom with the EPRP arguing that the peasants should not support the TPLF because it was poor and concentrated its efforts in the rural areas when it should be in the towns where the enemy was. According to local peasants, they also accused the TPLF of only fighting for the liberation of Tigray and not for all Ethiopia like the EPRP. But the people opposed the EPRP because they 'were not interested in staying in the rural areas to help the people struggle', unlike the TPLF which fought the people's enemies, the shiftas and nobles. --- The event which replaced political competition with military competition between the two opposition groups and at the same time served to sever the EPRP's ties with the peasants was their killing of a TPLF cadre, Haile Mariam, and the subsequent torture of three student Front supporters in early 1977. Although details of the events are not easily discerned, peasants in Adi Ahferom claim it was they, and not the TPLF, that forced the EPRP to leave the area. --- although there was some 'gun play', the EPRP did leave without anyone else being killed. With the departure of the EPRP, the TPLF achieved a dominant position in the wereda. [Young 1997 p 110-111]		
HES52	Adi Agag 13°10'/37°46' 2510 m	13/37	[Gz]
HEU02	Adi Agam 12°45'/39°33' 2239 m	12/39	[Gz]
HEU00	Adi Agay 12°42'/39°25' 2924 m	12/39	[Gz]
HFK16	Adi Agera (Adi Agara, Adi Agghera), see Adi Hageray		
HFE49	Adi Agwa 13°57'/39°20' 2030 m adi ahiyu: <i>ahiyyu</i> (A) the donkey	13/39	[Gz]
HFE47	Adi Ahiu (Adi Ahiu) 13°58'/39°05' 1819 m	13/39	[Gu Gz]
HFD26	Adi Aitechab (Addi Aitecheb) 13°48'/38°06' 1525 m	13/38	[WO Gz]
HFD47	Adi Akbay Abune Filemma (.. Ak'bay ..) (church) 13°56'/38°10'	13/38	[Gz]
HFF00	Adi Akel 13°35'/39°26' 1959 m	13/39	[Gz]
HFE50	Adi Akelay (Adi Achelai) 14°00'/38°28' 1984 m	14/38	[+ Gu Gz]
HEU62	Adi Akeyti (A. Ak'eyti, A. Aqeyti, A. Acheiti) (A. Akeite) 13°17'/39°32' 2160 m As war area in February 1936, see under Amba Aradam.	13/39	[Gz q It]
HFE60	Adi Akfel (A. Acfel) 14°10'/38°28' 1769 m	14/38	[+ n]
HER68	Adi Alekti (A. Alekti) 13°43'/37°23' 1694 m adi alele: <i>alale</i> (O) kinds of tree, Croton sp., Ficus sp.	13/37	[+ Gz]
HFE83	Adi Alele 14°18'/38°40' 1499 m	14/38	[Gu Gz]
HFE06	Adi Alem (mosque) 13°37'/39°00', near Abiy Adi	13/39	[Gz]
HEU11	Adi Almeban 12°47'/39°31' 3048 m	12/39	[Gz]
HEM61	Adi Alomata (Addi A.)	12/39	[+ Gu]

HFE19	Adi Amday (A. Amdai) 13°43'/39°18' 2653 m (centre in 1964 of Maiche Geralta and Mereta Geralta sub-districts)	13/39	[Gz Ad]
HFE18	Adi Amiyuk (A. Amiyuk', A. Amiyuq) 13°40'/39°10' 2750 m	13/39	[Gz q]
HEU02	Adi Amshashi 12°44'/39°33' 2169 m adi araha: <i>arah</i> (Som) harvest of wild products	12/39	[Gz]
HEU62	Adi Araha (Addi Araha) 13°15'/39°34' 1919 m	13/39	[n WO]
HEU72	Adi Araha	13/39	[x]
HFF22	Adi Arbaa (A. Arba'a) 13°48'/39°35' 2037 m (with church Maryam)	13/39	[Gz]
HEU42	Adi Arbaite (A. Arba'ite) 13°04'/39°37' 2518 m	13/39	[Gz]
HFE83	Adi Arbaite (A. Arba'ite, A. Arba'ete, Adi Arbate) 14°22'/38°45' 1625 m (with church Abune Hizk'eel to the east)	14/38	[Gz Ad WO Gu]
HEU42	Adi Arbaite Gebre Menfes K'idus (ch.) 13°04'/39°37'	13/39	[Gz]
HFE84	Adi Arbaite sub-district? (-1997-)	14/38	[n]
HFE84	Adi Arbaite wereda (Adi Arbate ..) (centre in 1964 = Dearo Tekle)	14/38	[Ad Gz]
HF...	Adi Argud (Addy Argoud) a small village north-west of Hawzen. Mansfield Parkyns's party passed there in September 1843. "We found all the inhabitants out at work in the fields, and accordingly, <i>sans cérémonie</i> , took possession of one of their dwellings. On their return they appeared much disposed to attempt our forcible ejection, but thought better of it --" The night was very uncomfortable because of pouring rain and very many insects in the building. [M Parkyns, Life in Abyssinia, vol I, London 1953 p 168-169]	14/39	[+ 18]
HFK17	Adi Arish (Ad Arisc) 14°39'/38°10' 1157 m	14/38	[+ Gu Gz]
HES95	<i>adi arkay</i> (arqay) (T) land of bamboo <b>Adi Arkay</b> (A. Ark'ay, A. Arqay, Adi Arkai) 13°26'/38°10' (Addi Arcai, A. Arki, Adi Arkei) MS: 13°26'/38°10' Gz: 13°27'/38°04' 1497 m MS coordinates would give map code HES87 and Gz code HES86. With school, and church Maryam at some distance to the west. Centre in 1964 of Diba Bahr wereda. Within a radius of 10 km there are at km 8E Abemar Silase (Abamar Selassie) (village) 2SW Birri (village) 1319 m 5SW Debre Tsiyon (Debra Sion) (church) 7NW Anger (Angher) (mountain) 1317 m ?? Golima 1509 m	13/37 13/37	[Gz MS Ad Te] [WO x]
1770s	On his way to Gondar in early 1770, James Bruce before Debark came to a place which he writes Addergey, "where they could reasonably expect to buy food, the shum had forbidden people to sell it to them and would give them none himself. He wanted them to pay a hefty toll before continuing -- Bruce resolved to brazen it out and leave in the morning, whether the shum liked it or not." [M Bredin, The pale Abyssinian, London (2000)2001 p 105]		
1930s	Italian <i>Commissariato del Semièn</i> for a while, later <i>Residenza di Tsellemti</i> , with telephone, restaurant, <i>spacci</i> . The Italians built a furnace for bricks and roofing tiles, a fountain dedicated to General A. Vernè of the Blackshirt Division, and a sanctuary for their war victims. "Sacratio dei Caduti della Div. CC. NN. "1° Febbraio" (1936) é costituito da un portico architravato (iscrizione: "Virtute vixit, Memoria vivit, Gloria vivet"), che dà accesso a un'edra che contiene numerose piccole croci recanti i nomi dei Caduti. Al centro, una		

- croce, alla cui base sono i nomi delle tappe e dei fatti d'arme della Divisione."  
[Guida 1938 p 254]
- 1930s Post office of the Italians was opened 5 October 1936. Its cancellations read ADDI-ARCAI \* AMARA.
- 1950s "Most houses are still the conventional round huts but more sophisticated rectangular buildings are beginning to make their appearance. A few old constructions in stone have survived the vicissitudes of occupation and war and serve today as school and clinic." In March 1957 there was a new water supply to several points in town, with the aid of Unicef. [UN October 1957]
- 1960s 185 km from Gondar, a small village on a ridge and with the first filling station since Gondar. There is a wide view of ambas. [Jäger 1965]  
In 1960 the health centre was in operation, one of the first four in all Ethiopia. At Adi Arkay school one (!) student passed 8th-grade examination in 1960. "At 173 km /from Aksum/ is the village of Addi Arki. There are no really good accommodations available here, but for those riding the bus from Asmara, which stops here overnight, there are several passable local hotels on the main road."  
[Welcome to Ethiopia, AA ca 1965 p 178]  
Project for an elementary school building to be constructed with Swedish aid through ESBU was under way in 1966.  
The primary school in 1968 had 254 boys and 133 girls, with 7 male and one female teacher.  
The junior secondary school in 1968 had 35 male & 6 female students in grade 7-8, with one teacher (Ethiopian).
- 1970s There was a sub post office and a petrol station of Agip in Adi Arkay around 1978.
- 1990s Adi Arkay is an important village, 178 km from Aksum, largely occupied by cattle breeders. The village is a good setting out point for an excursion to Ras Dashen (Ras Dejen), the highest mountain in Ethiopia.  
According to a tourist guide "Äthiopien" published in Germany in 1999 there is no electric power supply in Adi Arkay.  
With postal agent (sub-post office) using spelling ADI ARKEI on its postmark.
- text Nur Hussein, A kedir: land use study of ten farmers at Adi Arkay, 1972.
- picts Gli annali .., anno III vol I /Roma 1940/  
p 716-717[12] chapel of the Catholic Mission;  
C Monty, Ethiopie .., Paris 1968 p 10 street and mountains
- Adi Arkay: Amba Hawasa**
- 1950s "The rumbling of our two armoured cars was amplified to a deafening roar by the echoes from the perpendicular mountain wall close by. Towards evening, we reached Addi Arkai, -- at the foot of the Amba Hawasa, which towers up behind the village like a gigantic cyclops. We decided to stay there for three days, for our three mountain climbers wanted to attempt the ascent. -- We engaged carriers and an armed escort, sixty strong. We started off the morning after."  
"We ascended the mountain for three hours until we reached the village of Hawasa. -- Just before we arrived at Hawasa, the Kadi of the village came to meet us with the entire male population. The village itself was hardly visible even when we entered it, for the low *tukuls* are concealed amongst rocks and shrubs. In response to a word of command a hundred voices shouted their welcome - 'li-li-li-li...' This was the greeting of the women in the huts, but we saw none of them, for the population is strictly Moslem."  
"We pitched our camp under a giant sycamore. Meanwhile, the Kadi reappeared, followed by his men bearing dishes loaded with eggs, a bundle of chickens, and a live sheep, the gifts of a host to his guests. We, of course, had to reciprocate this courtesy with a present of money --"  
"Behind our camp, the mighty black wall of the Amba Hawasa, the Devil's Mountain, towered to heaven. Our three alpinists - Nuber, Cetto, and Dr. von Saalfeld - were about to begin the ascent, when the Kadi returned -- Apparently he had been informed of our intentions by his own intelligence service. He told us in Arabic and with great solemnity,

that no living man had ever climbed the Devil's Mountain, for on the summit lived the *Shaytan*, the Devil, where he guarded a golden hoard and would throw everyone who dared disturb him down into the abyss. -- But Saalfeld explained that we had a magic remedy against which the *Shaytan* was powerless. Without a change of expression and bowing deeply, the Kadi withdrew."

"After a stiff climb, Nuber and Saalfeld reached a small saddle of rock some 600 feet up on the cliff-surface. Cetto had gone a different way alone. The rock was of a wretched kind - slate-like and friable and often overgrown with long, down-hanging grass. -- They worked their way up the gully to join Cetto, with the result that all three found themselves beneath an overhanging rock on a small projection, no wider than a hand, to which they could cling with the aid of a staple driven into the rock. We could see them plainly from the village below. The Kadi and the whole male population were standing or sitting around us, staring up the wall."

"The three climbers were stuck under the overhanging rock for two hours, vainly attempting to move on. -- Cetto climbed up over Saalfeld's back and stood on his shoulders while we onlookers held our breath. Reaching over the end of the arch above, he pulled himself up with a sideward swing and reached the upper surface -- They continued along a flat-bottomed vertical gully for another hundred yards until they came to a saddle -- They soon disappeared from view."

"The sun was down on the horizon when, suddenly, above the rim of the plateau high overhead, we saw the silhouettes of what we thought were the three climbers against the sky. -- four further silhouettes appeared and one of the natives standing near us shouted *zenjäro* - monkeys! More and more monkeys appeared, crashing down, as it seemed, one after the other. -- A few minutes later, our three comrades were standing on the rim of the plateau, waving their arms. As they told us later on, they encountered two herds of baboons who approached them in a threatening manner --"

"The climbers spent a disagreeable night on the plateau. -- It has been said that food good for monkeys is good for human beings also. But our three climbers did not find it so. They tried the wild onions which the monkeys eat on those heights, but they found them totally uneatable. Frozen to the bone, they began the descent at sunrise. -- They rejoined us at noon."

"But there were two things which the villagers could not understand: first, why the white men had not brought *Shaytan's* hoard of gold back with them and, secondly, if that had not been their purpose, why did they climb the mountain at all?"

[P Hartlmaier, Golden Lion (1953)1956 p (90-94)81-86]

### Adi Arkay : Golima

There was some bombing of Golima on 7 October 1935.

picts

P Hartlmaier, Amba Ras, Frankfurt am Main 1953 pl 30

portrait of kadi of Hawasa, 31 the mountain, 32 mountain

village of Hawasa with peaks and "Devil's Penis" at the

horizon, 33 main peak at closer range from the east,

34 ditto from the south, 35 the Hartlmaier expedition

which visited the mountain

HFD86c

Adi Arkay

14/38

[LM Br]

HES95

**Adi Arkay awraja**

13/37

[x]

A Mobile Health Team from August 1956 gathered information about disease-causing factors in this area.

1980s

"A proximité du petit centre administratif et commercial d'Adi Arkay qui compte environ 3 000 habitants, un groupe de paysans est installé dans des cases de bois calfeutrées d'argile. Le système foncier est dominé par la tradition du *rist*. Huit sur dix des exploitants tiennent la totalité de leurs terres grâce à leur appartenance à un lignage commun. Deux exploitants travaillent des terres en métayage --"

"A côté du *Kebélé*, le *Chikachum* est le représentant du pouvoir central chargé de la perception des divers taxes en usage jusqu'en 1974 et qui, à cette époque, s'élèvent de

0,50 dollar éthiopien à 1,50 selon les familles."

"Les 10 exploitations étudiées réunissent 82 personnes et ont 3,45 ha de surface moyenne -- Les dix exploitations réunissent 47 parcelles distantes en moyenne de 3,6 km. Compte-tenu du transport de l'araire au pas lent des boeufs, l'aller et retour demande quatre heures à chaque journée de travail."

"Le système de production est établi principalement sur le sorgho dont les plants peuvent demeurer en place deux à trois années successives. En principe la rotation est quinquennale -- Les cultivateurs vendent une part de la récolte du *neug*, cette plante oléagineuse est très appréciée tant par ses débouchés commerciaux que par ce qu'on dit être son pouvoir refertilisant. -- Bien que distribué très inégalement le cheptel bovin est nombreux comme habituellement en *woïna dega*."

[J Gallais, Une géographie politique ..., Paris 1989 p 79-81]

HES46?	Adi Arkay sub-district (centre in 1964 = May Tsemre (Maitemre))	13/38	[Ad]
HEL78	Adi Aro 12°25'/39°10' 2055 m	12/39	[Gz]
HET68	Adi Aro 13°13'/39°15' 2138 m	13/39	[Gz]
HFE54	Adi Aro Maryam (church) 14°02'/38°49' <i>adi</i> (T) <i>arra</i> (O) <i>melayo</i> , village above Melayo?	14/38	[Gz]
HFE03	Adi Arra Melaio 13°35'/38°46' 1766 m	13/38	[Gu Gz]
HFD87	Adi Artan, see under Adi Dairo	14/38	[WO]
HFE54	Adi Asatiya Giyorgis (church) 14°06'/38°48'	14/38	[Gz]
HEU00	Adi Assel Gerti (Addi Assel Gherti) (area)	12/39	[WO]
HET 89	Adi Atal 13°24'/39°17' 1951 m	13/39	[Gz]
HFL08	Adi Atsnaani (A. Ats'na'ani) 14°28'/39°13' 1770 m (on the border of Eritrea)	14/39	[Gz]
HFC29	Adi Awde 13°45'/37°28' 1949 m	13/37	[Gz]
	adi awiala: <i>awala</i> (O) tomb, burial place		
HFK05	<b>Adi Awiala</b> (Adi Aw-ala, Adiwala, Adi Awuala) (Adi Awi'ala) 14°32'/38°03' 1395 m (in Shire awraja; sub-district & its centre in 1964)	14/38	[Gz Ad Po MS]
1960s	A mission primary school in 1968 had 85 boys and 25 girls in grade 1-5, with 4 male teachers and one female. An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971]		
1980s	A teacher in Adi Awala in 1989 was one Genet who was known also as a female football player. [Hammond 1999 p 207]		
	With postal agent (sub-post office) using spelling ADI AUALA on its postmark.		
HFK16	Adi Awiala (A. Awi'ala, A. Awala) 14°35'/38°05' 1448 m	14/38	[Gz Ad]
HFK05?	Adi Awiala wereda (-1994-)	14/38	[n]
HEM91	Adi Awso 12°35'/39°26' 2408 m	12/39	[Gz]
H...	Adi Awuhi (sub-district & its centre in 1964)	14/38	[Ad]
HEU24	Adi Ayo 12°51'/39°44' 1680 m	12/39	[Gz]
HET89	Adi Ayweto 13°24'/39°20' 2236 m	13/39	[Gz]
HET96	Adi Azuka (A. Azuk'a, A. Azuqa) 13°30'/39°01' 1445 m	13/39 13/39	[Gz q] [Gz]
HFF42	Adi Baghe, see Adi Abage		
HFE57	Adi Bahilay (mountain chain) 14°05'/39°05' 2029 m	14/39	[Gz]
HEM84	Adi Balanberas 12°31'/39°46' 1748 m adi barkat: <i>bereket</i> (A) blessing	12/39	[Gz]

HFD77c	Adi Barkat (Adi Barcat) (plain)	14/38	[+ Gu]
?? 1700s	Adi Baro (Addi B.) (historically recorded), in Sarawe ..../. [ + Pa 20] "Mammo (Emperor Iyasu's grandson) later set forth for Gondär taking with him all the taxes his people had collected. They consisted of ordinary tribute, as well as the fabulous gold objects he had discovered. His gifts all in all were so plentiful that while the first of his mules were being unloaded at May Sa'äda the last was still at far-off Adi Baro." [Pankhurst 1997] Possibly the same as an ancient city of Serai /in present-day Ethiopia or Eritrea?/. [S Munro-Hay]		
HFE56	Adi Barot 14°06'/39°03' 2372 m <i>adi barya</i> (A) village of slaves? <i>barya</i> (A) 1. slave; 2. epilepsy; 3. kind of fish	14/39	[Gz]
HER66	Adi Barya (Addi Baria) (area)	13/37	[+ WO]
HEU15	Adi Basale 12°49'/39°49' 1700 m	12/39	[Gz]
HFE61	Adi Bearej (A. Be'arej) 14°11'/38°32' 1918 m	14/38	[Gz]
HFE..	Adi Bechi (Addi Becci) 2062 m	14/39	[+ Gu]
HFE57	Adi Beggedi (Adi Begghedi) 1859 m	14/39	[+ Gu]
HEU93	Adi Belai Maar (A. Bela'i Ma'ar) 13°32'/39°40' 2504 m	13/39	[Gz]
HFF50	Adi Beles 14°06'/39°21' 1829 m, near code HFE59	14/39	[Gz]
HFE56	Adi Belew 14°02'/39°02' 2020 m (w church Maryam)	14/39	[Gz]
HFE72	Adi Berah 14°26'/38°40' 1288 m	14/38	[Gz]
HFE92	Adi Berbere (area with iron) 14°26'/38°40' Prospecting in 1958 investigated about 500x50-80 m of an alignment of manganiferous iron minerals. [Mineral 1966]	14/38	[Mi]
HFE35	Adi Bere Mikael (church) 13°55'/39°28'	13/39	[Gz]
HEU01	Adi Beri 12°42'/39°29' 2961 m	12/39	[Gz]
HF...	Adi Berientu (centre in 1964 of Hahayle sub-district)	14/39	[Ad]
HEC47c	Adi Bertah (village on a hill)	11/37	[It]
HEU15	Adi Bidera (Addi Abdera?) 12°46'/39°49' 1666 m or 12°50'/39°49' 1658 m	12/39	[Gz WO]
HFE57	Adi Bigdi 14°02'/39°09' 1859 m	14/39	[Gz]
HFC38	Adi Bokolaya (Adi Bocolaia) (area) <i>adi borat: borati</i> (O) headrest, "wooden pillow"; <i>bora</i> (O) brown /animal/	13/37	[+ WO]
HFE18	Adi Borat (Enda Maryam Adi Bora) 2347/2402 m	13/39	[Gu]
HET65	Adi Buda 13°28'/38°57' 1610 m	13/38	[Gz]
HET95	Adi Buda 13°29'/38°54' 1706 m	13/38	[Gz]
HFF70	Adi Bukwot (Addi Buquot) (valley)	14/39	[+ Gu]
HET85	Adi Bula (Ali Bula) 13°28'/38°58' 1502 m	13/38	[Gz]
??	Adi Burkwakea (Adi Burquachea)	13/38	[+ Gu]
HFF21	Adi Butzaat 13°45'/39°27' 1892 m	13/39	[Gu Gz]
HEU00	Adi Chegware (A. Ch'egware) 12°41'/39°25' 2392 m	12/39	[Gz]
HET59	Adi Chelehel (A. Chelchel) 13°08'/39°18' 1606 m (large village), see under Samre, cf Adi Kelkel	13/39	[Gz WO Gu]
HET67	Adi Chemo (A. Ch'emo) 13°13'/39°05' 1837 m	13/39	[Gz]
HFD58	Adi Chemo (A. Ch'emo) 14°05'/38°20' 2014 m	14/38	[Gz]
HFC17	Adi Cherni, see Adi Kerni		
HES51	Adi Cheru (Adi Ceru) (mountain)	13/37	[+ WO]

adi chewa: *chew* (ch'ew) (A,T) salt



HFF52	<b>Adi Chewa</b> (A. Ch'ewa, Addi Cioa, A. Tchewa)	14/39	[Gz Br x]
	With rock-hewn church Arbatu Insisa, see also under Sinkata. "A 20 mn de marche à l'E du km 235 de la grand-route. Cachée au fond d'une fissure dans la falaise. Hypogée intéressante par ses peintures. Plan basilical reconnaissable malgré l'érosion. Coupole à côtes au-dessus du qeddest. Trois autres coupoles ailleurs." Relevé inédit de Frère Max Gumur en 1968. [Sauter 1976 p 164]		
texts	Ivy Pearce <i>in</i> Ethiopia Observer vol XI no 2 1968 p 103; Otto Dale <i>in</i> ditto p 134; ditto p 145 called Abba Itu Insisa; G Gerster, Kirchen im Fels, Stuttgart 1968 p 125; Ruth Plant <i>in</i> Ethiopia Observer vol XIII no 3 Dec 1970 p 224 with plan and photos; Jean Gire & Roger Schneider, Paris 1970 from a mission in 1970.		
picts	G Gerster as above, pl 165-166 columns and fresco of A.Insisa		
HFF52	<b>Adi Chewa: Abenaya</b> (Abenaha)		
	With rock church Maryam Afeget.		
HFE86	Adi Chiana 14°18'/39°04' 2093 m	14/39	[Gz]
HFE94	Adi Chigono (A. Ch'igono) (mountain) 14°27'/38°49' 1388 m	14/38	[Gz]
HFD49	Adi Chilte, see Adi Kilte		
HEU10	Adi Chimnu (Addi Cimnu, A.Cimni) (market) 12°47'/39°22' 2690 m	12/39	[LM Gz WO Gu]
HEM91	Adi Chimti (near lake, recorded in 1868)	12/39	[18]
HEJ88	Adi Chirgye (Adi Cirgie), see under Azezo	12/37	[+ WO]
HFE66c	Adi Chowa (Adi Cioa) (village), cf Adi Chewa	14/38	[+ Gu]
HF...	<b>Adi Chumay</b> (Addi C.) (in Shire)	14/38?	[n]
1890s	On 19 January 1897, at Adi Chumay in Shire, a small army of Ras Alula clashed with forces of Ras Hagos (who to some extent cooperated with the Italians). Alula was among the first participants to be wounded. His young nephew, Basha Gebre Igziabher, was captured and was immediately shot by Hagos's troops. The day resulted in victory of Alula's troops although they suffered about fifty dead, compared with about one hundred enemy casualties. Hagos himself was captured and brought before Ras Alula, who ordered him executed immediately. The wounded Alula was carried to Aksum where he died of complications on 15 February. [Ehrlich 1996 p 196]		
	adi dairo: <i>daaro</i> (Som) touch lightly; <i>daro</i> (Som) strangle-hold in wrestling; <i>dhaaro</i> (Som) swear, take an oath		
HET78	Adi Dairo (A. Da'iro) 13°19'/39°12' 2043 m	13/39	[Gz]
HFD87	<b>Adi Dairo</b> (A.Da-ira, A.Da'iro, A.Da'ero) (Adi Daaro, Adidairo, Ad Daro, Al Daro, Addaro) (incorrect: Az Daro) 1863 m, mountain 1973 m 14°23'/38°12'	14/38 14/38 14/38	[LM MS Ad] [Po Gu 18] [WO]
	Centre in 1964 of Lai Adyabo wereda. Within a radius of 10 km there are at km 6SE Addekti (Addecti) (waterhole) 5SW Gamma (mountain) 1924/2024 m 5W Adi Artan (village) 6W Doguate (waterhole) 6W Abbi Ogri (village) Administrative centre 25 km from the border between Ethiopia and Eritrea and 60 km west of Aksum.		
1840s	Village at some distance to the south-west of Mareb river. Mansfield Parkyns passed there in 1843 after the big rains.		

"/Addaro/ is divided into three portions, each one a short distance from the other. The place was formerly celebrated for its size and the importance of its market; but is now reduced to poverty, and almost deserted. In the neighbourhood are a few pyramidal hills, which present a singular appearance, rising as they do abruptly out of the plain. Before arriving /from the south/ at the village we had to cross a rather large plain or marsh, with a brook flowing through it. There I saw for the first time the secretary-bird." Parkyns could stay in the house of Haji Aman, who seemed to be a man of wealth and respectability. White men were seldom seen in the area, but some years earlier the French travellers Dillon and Petit had passed there on their way to the Mareb. Dillon and several servants died of fever but Petit recovered (he was later killed by a crocodile in the Abay river). Of a party of five Lefebvre survived and could write about the events afterwards. The village chief, Ato Merrach, was chief also of the Adi Abo district, and his father had been so too. Parkyns collected specimens of birds to bring to Europe.

[M Parkyns, *Life in Abyssinia*, vol II, London 1853 p 247-251]

- 1930s On 3 March 1936 the IVth Corps of the Italians "reached Az Darò towards evening, meeting with no resistance, and indeed receiving the submission of the local inhabitants." [Badoglio (Eng.ed.) 1937 p 118]
- 1960s The primary school (in Shire awraja) in 1968 had 135 boys and 52 girls in grades 1-5, with 4 teachers.
- 1970s Spelling used by the post office was ADI DARO around 1975.

	adi dakno: <i>dakna</i> (dhaqna) (O) body; <i>daqno</i> (Som) feel pain		
HFD68	Adi Dakno (Addi Dacno) 14°07'/38°16' 1870 m see under Inda Silase	14/38	[LM WO Gz]
HFC..	Adi Debtera (centre 1964 of Dejena Sherela sub-district)	13/37	[Ad]
HEL37	Adi Dega Amba (near Lalibela) 12°05'/39°06' 3593 m	12/39	[Gz]
HDF08c	Adi Dekahali (A.Decahali) saddle 1680 m	13/38	[+ Gu]
HFD57	Adi Dekal (Addi Decal), see Markos		
HFD79	Adi Dererai 14°16'/38°23' 1747 m	14/38	[Gz]
HFE30	Adi Didey (A. Didei, Addi Dideti) 13°56'/38°29' 1894 m	13/38	[+ Gu Gz]
HFE67	Adi Dirai (A. Dira'i) 14°10'/39°09' 2165 m	14/39	[Gz]
HFD68	Adi Draro	14/38	[n]
HEU72c	Adi Elkim (Adi Elchim, A. Elohin?) (village) As war area in February 1936, see under Amba Aradam.	13/39	[+ Gu It]
HFE49	Adi Elo, see Kenata		
HDF07c	Adi Emer (Addi Emer)	13/38	[+ Gu]
HFC28	Adi Erzanye (Addi Erzani) 13°44'/37°22' 1875 m see under Adi Remet	13/37	[Gz WO]
HEU13	Adi Farah 12°46'/39°38' 1739 m	12/39	[Gz]
??	Adi Farris 27 February 1936: "-- without encountering the enemy, but overcoming very considerable difficulties of the ground, the IIIrd Corps, in two columns - the 'March 23rd' Division on the right, the Ist Eritrean Division on the left - had moved from the vicinity of Adi Farris, and, having forded the Ghevà, ascended the opposite slope." See also under Amba Alage. [Badoglio (Eng.ed.) 1937 p 106]	../..	[It]
HF...	Adi Fela (sub-district & its centre in 1964)	14/39	[Ad]
HFE58	Adi Fela 14°02'/39°15' 1744 m	14/39	[Gz]
HFE79	Adi Fela 14°13'/39°17' 2140 m (with church Maryam)	14/39	[Gz]
HFE34	Adi Felassie, see Felatsi		
HEM71	Adi Feleset Hawaryat (church) 12°25'/39°26'	12/39	[Gz]
HET99	Adi Fengats 13°33'/39°18' 2203 m	13/39	[Gz]
HFE90	Adi Fereg (Adi Meda) 14°24'/38°31' 1703 m	14/38	[Gz]

HFE19	Adi Ferti 13°42'/39°16' 2475 m	13/39	[Gz]
HDK28	Adi Feyiso 09°14'/38°18' 2559 m	09/38	[AA Gz]
HFE40	Adi Firkiros (Adi Firchiros)	13/38	[+ WO]
HFL05	Adi Fitaw (A. Fitaw, A. Fitall) (with church Maryam) 14°30'/38°59' 1873 m	14/38	[Gz Gu]
HF...	Adi Fringi (centre in 1964 of Zata sub-district)	14/39	[Ad]
HFC48	Adi Fro see Amba Adiero, cf Adiero		
HFC27	Adi Gaba 13°45'/37°16' 1989 m <i>adi gala</i> , camel village? <i>gala</i> (O) 1. camel; 2. provisions for a trip; 3. arrival	13/37	[Gz]
JDR57	Adi Gala, see Adigala <i>adi galla</i> (A) village of Oromo?	10/42	
HES50	Adi Galla (area) adi geba: <i>geba</i> (O) cup, usually of gourd; <i>gaba</i> , <i>gabaa</i> (O) market	13/37	[WO]
HFC28	Adi Geba, see Adi Geva  adi gebru: <i>gebru</i> (A) the servant /in a religious sense/, the slave: also a male name; <i>geberu</i> (A) 1. the wooden cover of a book; 2. the half-breed e.g. Amhara-Oromo		
HFD26	<b>Adi Gebru</b> (Adigebru, Addi Gabriu) 13°48'/38°13' 1603 m (sub-district & its centre in 1964, with school & church Abune Aregay) 1960s With aircraft landing grounds near the Gondar-Adwa road. The primary school (in Shire awraja) in 1968 had 51 boys and 32 girls in grade 1-4, with two teachers.	13/38	[Gz Ad WO Gu]
HFK08	Adi Gedaf 14°30'/38°15' 1503 m (with church Iyesus)	14/38	[Gz]
HFD58	Adi Gedena (near Inda Silase) 14°03'/38°17' 1891 m	14/38	[Gz]
HFD87	Adi Gedena Mikael (church) 14°19'/38°14'	14/38	[Gz]
HEM81	Adi Gefar 12°30'/39°29' 2969 m	12/39	[Gz]
HFE59	Adi Gele 14°02'/39°17' 1864 m	14/39	[Gz]
HFC48	Adi Gemtela (Adi Ghemtela, Ad Djemtelo) 13°57'/37°24' 1122, 1639 m	13/37	[+ WO Wa Gz]
HEU...	Adi Gera (village), see under Mekele	13/39	[n]
HEM71	Adi Gerih 12°24'/39°27' 2039 m	12/39	[Gz]
HEU..	Adi Germado (A. Ghermado) As war area near Dogea pass in February 1936, see under Amba Aradam.	13/39	[+ It]
HET97	Adi Gesama Medhane Alem (church) 13°33'/39°08'	13/39	[Gz]
HFC28	Adi Geva (Addi Gheva, Adi Geba) 13°18'/37°44' 1262 m, see under Adi Remet	13/37	[+ WO Gz]
HET88	Adi Gezaiti (A. Geza'iti) 13°23'/39°10' 2218 m	13/39	[Gz]
HET69	Adi Gibai (A. Giba'i) 13°15'/39°16' 2356 m	13/39	[Gz]
HFF90	Adi Gide 14°25'/39°22' 2625 m	14/39	[Gz]
HFD58	Adi Gided (Adigided, Addi Gidad) 2091 m 14°06'/38°20' 2091 m, near Inda Silase (centre in 1964 of Lai Koraro sub-district)	14/38	[+ Ad Gz]
HFE26	Adi Gidey 13°45'/39°04' 1670 m (with church Tekle Haymanot)	13/39	[Gz]
HFD95	Adi Girmay 14°25'/38°00' 1448 m	14/38	[Gz]
HFE51	Adi Giyorgis 14°05'/38°33' 1971 m	14/38	[Gz]
HFE38	Adi Gobeyo 13°53'/39°13' 1718 m	13/39	[Gz]
HF...	Adi Gola, cf Adigala (centre in 1964 of Agela sub-district)	14/39	[Ad]
HEU60c	Adi Golagul (Addi G.), see Belat		

HFE82	Adi Golagul (A. Golagol, A.Guolagul), see Golagol		
HEM81	Adi Golo 12°33'/39°29' 2617 m	12/39	[Gz]
HFE89	Adi Goradaiti (A. Gorada'iti) 14°20'/39°16' 2052 m (with church Mikael to the south-east), near Debre Damo	14/39	[Gz]
HFE79	Adi Gorandaiti (A. Goranda'iti) 14°17'/39°18' 2008 m (with church Mikael to the west)	14/39	[Gz]
HFE37	Adi Goro 13°50'/39°06' 1841 m	13/39	[Gz]
HFF71	Adi Grat, see Adigrat		
HEU..	Adi Gudgwad (A. Gugwad) (village in Tigray) This village was destroyed on 7 June 1988 during fighting between the TPLF and government forces. [Africa Watch]	13/39	[+ n]
HEU62	<b>Adi Gudom</b> (Adi Gudem, Adiguden, Addi Gudum) Gz: 13°15'/39°31' 2104 m; MS: 13°17'/39°33' = HEU52 Village on the main road, 25 km south of Kwiha. Centre in 1964 of Debre Haile sub-district. With school and church Gebriel. With post called sub-post office until the 1990s, using spelling ADIGUDEM on its postmark.	13/39	[MS Po Ad WO]
1960s	The primary school (in Inderta awraja) in 1968 had 61 boys and 23 girls in grade 1-4, with 2 male teachers and one female.		
1990s	35 km from Mekele. "A typically Tigrean small town of sandstone houses and puzzled stares. A couple of small hotels can be relied upon for a friendly reception and a cup of hot tea, if not much else. Early morning buses aside, there's something of a transport vacuum between Adi Gudem and Maychew." [Bradt 1995(1998)]		
HEU52?	Adi Gudom wereda (-1994-)	13/39	[n]
HFE57	Adi Gufah 14°03'/39°07' 1746 m	14/39	[Gz]
HFE52	Adi Gui (A. Gu'i) 14°04'/38°41' 1958 m	14/38	[Gz]
HFD67	Adi Guidi (A. Gu'idi) 14°11'/38°14' 1624 m	14/38	[Gz]
HFF31	Adi Gul Bisha (A.G. Biscia), see Adesta		
HEU71c	Adi Gul Negus (village) As war area in February 1936, see under Amba Aradam.	13/39	[Gu]
HEC68	Adi Gulma (village)	11/37	[It]
HFE82	Adi Guolagul, see Adi Golagul		
HFE91	Adi Guolagul, see Adi Kwalase		
HEU32	Adi Gura 12°59'/39°33' 2785 m adi gurnas: <i>gurmessu</i> (O) 1. to unite; 2. to make tough and strong	12/39	[Gz]
HFC28	Adi Gurmas, see under Adi Remet	13/37	[WO]
HFE41	Adi Gwara 14°01'/38°33' 1994 m	14/38	[Gz]
HFE50	Adi Habesay 14°05'/38°29' 2192 m adi hagada: <i>hagada</i> (O) 1. sorghum; 2. sugar cane	14/38	[Gz]
HFF31	Adi Hagada	13/39	[WO]
HFK06	<b>Adi Hageray</b> (A. Hagerai, A. Hagaray) (A. Agara, A. Agera, A. Agghera) 14°31'/38°04' 1319 m	14/38	[Gz n Gu WO]
1960s	The primary school (in Shire awraja) in 1968 had 50 boys and 16 girls in grade 1-4, with two teachers.		
1980s	/1986:/ "The dawn reveals a brown landscape of round undulating hills, like dunes, stretching to the horizon. The few trees look like dead twigs. The gulches are dry. -- Yet it is a mistake to equate aridity with infertility. It is the dry season. -- This is part of the first area which was liberated ten years ago." [Hammond 1999 p 75] /1987:/ "-- the Zone Congress on the redistribution of land is to start sometime soon, but this is the first clue I've been given about the precise day."		

-- a woman called Zafu who is now plucking the chicken in a kitchen of tree branches. Before the revolution, women were thought to be too weak to kill animals and now they proudly claim this role as a sign of their new equality. When Berhanu comes in to help with interpreting I learn more about Zafu than I could on my own. She has two sons in their teens and a daughter of about a year, but she also helps run the Women's Association here and is on the executive of the *baito* or local council."

-- we walk around the town and visit the school and the clinic. Immediately, we are surrounded by children. They are cheeky and intrusive and amusing. -- The younger girls compete to hold my hands, until I have three or four of them hanging off each arm."

[Hammond p 78]

"Berhanu tells me that Adi Hagerai is a town, although to me it looks and feels like a village. The Tigrinya word for 'village' (*tabia*) means a collection of scattered farms within a specific area, rather than a number of dwellings all in one place. This town looks as if it has grown up out of the earth in which it is embedded. The single story houses are made of local wood or stone, plastered over with local clay, cracked, and scabbed. The people wear clothes in the same traditional patterns they must have been wearing for hundreds of years, the women mostly in long dresses of handwoven unbleached cotton, now as brown as the houses and the soil in the dry brown fields. As if to make a point, persistent gusts of wind blow the dirt road in swirls around our ears and into the open doorways of the houses. Everything is brown."

"When we get to the school, the pupils are streaming out. About a hundred and fifty of them squat in a crowd in the shady side of the building -- Most of them are not children at all and the teacher, Tsegai Gebreselassie, explains that shortage of teachers and resources forced them to give up teaching children in favor of young people between the ages of twelve and twenty-eight."

"Why are there so few women? - Because they leave to marry. Twelve years ago, girls were married about nine years old. The minimum marriage age was then raised to thirteen or fourteen by the *baito*. Recently it has been raised again to fifteen." [p 79]

"The area was liberated about ten years ago /1977?/ and the school was reopened four years after that. It had been founded in the last years of Haile Selassie, then closed down by the Dergue. The Adi Hagerai *baito* requested that the school be reopened and provides the building and the teachers' food and accommodation. Tsegai, self-effacing and polite, is director. He and the other six teachers are fighters and receive no salary. They are fighters, he explains, because they are working to transform Tigray into a free and just society, but they are not combat fighters." [Hammond p 80]

"In government schools, education was conducted in Amharic: now these students can study their own language, Tigrinya, and the second language is English. -- Science includes soil erosion, soil conservation and terracing, as well as egg and chicken production. History includes the history of Tigray -- and of the Front. I begin to understand why it is a part of the political education course."

"Up the road is the clinic. It is housed in a typical single-story building, surrounded by a low wooden fence. -- Like the school, it is a partnership between the Front and the *baito*. The physician is really a dresser trained on a number of very short courses to diagnose and treat the main epidemic diseases of the countryside, such as gastrointestinal complaints and malaria, and to recognize and refer complicated diseases such as tuberculosis to the regional hospital. The service is free, except for a small charge for medicines and bandages." [Hammond p 80]

"The men from the Farmers' Association speak movingly of feudal conditions under Haile Selassie, how the landlords took most of the crop, leaving too little for them to survive until the next harvest. -- The feudal lords' party, the EDU, was very strong around here, but we smashed them. -- They say all the peasants own land now. -- But there have been problems of drought and famine."

"I ask them also what goes on in their meetings and it emerges that their association is also the place where they talk about strategies for combating drought and underdevelopment, where they discuss improved techniques of plowing, soil and water

conservation, reforestation, how to spread the skills and knowledge of the most active farmers. -- Underdevelopment in Ethiopia is man-made and here are men and women fighting back in appropriate ways." [Hammond p 84]

"Early the next morning -- the three of us set off on foot again for the Congress. -- I had thought the meeting-place was in Adi Hagerai itself, but to get there we have to walk fast for an hour and a half over the brown hills. -- At the end of the walk, our guide takes us to a peasant's house on top of a hill for a drink and a rest. It is built of stone in the traditional *hidmo* style with thick walls and a roof of stone slabs across tree trunks, all overlaid with turves. We enter through a simple veranda, providing shade for the open doorways. The balustrade of stone and branches is hung with goat skins drying in the sun. It is delightfully cool inside. The room is large with benches against the walls but very little else. From continuous sprinkling and sweeping, the clay floors has the dull shine of stone." [p 85]

"From the top of the hill outside, I can see no sign of the Congress venue, just an undifferentiated landscape of round brown hills to the horizon, like a child's drawing. However, when we walk down the slope and between two hills, there it is in front of me, half as big as a football pitch, like a flat haystack spreading up the hill - the Hall of Congress. Within is a simple amphitheatre of shallow bench seats in tiers carved out of the hillside, but so well camouflaged with a thatch of dried grasses on roof and walls that from a short distance away the whole structure melts into the golden brown of the hillside. From outside, it looks too low to stand up in -- inside it appears spacious, the roof upheld by slender trunks at least seven feet high. It is already filled with people and the cool dappled light is bright with yellow and red banners and long white cotton strips a meter high covered with Tigrinya slogans. Facing the assembly, Kudus and another fighter /Seyweon/ -- are sitting behind a table." [p 86]

"The proceedings open with a cultural show. To the beating of drums a makeshift curtain threaded on wire is drawn back to reveal a double rank of singers -- Meantime I look around the hall. There are a few scattered fighters, but most of the assembly of a hundred or so people are elected delegates from villages throughout the zone. I am disappointed not to see more women, although when I do a rough count they account for about a quarter of the numbers, which seems reasonable for this stage of the revolution."

"Seyweon introduces the three-day program. The main agenda of the Congress is to discuss the necessity of redistributing land, to make new laws for the redistribution (how to do it), and to nominate a committee to undertake the task. -- A hundred and twenty-six *baito* members are qualified to attend, making eighty a quorum. In fact, a hundred and four are present." [Hammond 1999 p 86]

"Kudus briefs the delegates on the background and necessity for land reform. She surveys the history of the Tigrayan people -- This, our second *Weyane*, started in 1975 and this time we shall not fail. Kudus ends her speech with the slogan *Awat na hafash*, the main slogan of the revolution. 'Victory to the people' the assembly echoes, with fists raised. /Jenny Hammond as foreign guest is also asked to make a short speech./ -- Outside, the hot light is like a blow to the face. We walk back to the same cottage where we drank the *sewa* earlier. Hagos, his heavy M14 rifle over his shoulder, stalks behind." [p 87]

1980s A major battle between TPLF and government forces was fought on 3 August 1988 at Adi Hagaray. According to reports /compiled later/ government forces stationed at Adi Hagaray mutinied twice demanding for supply of clothing and ration, thus allowing the rebel forces to launch a preemptive attack on these forces. After a bloody battle the war at Adi Hagaray ended with the victory of the TPLF forces. Government troops then retreated.

[12th Int. Conf. of Ethiopian Studies 1994]

On 29 August 1988 there were 23 killed and 193 injured by Derg forces. The dead included five children deliberately burnt, and many of the injured were cut and mutilated with knives.

[Africa Watch 1991]

With postal agent (sub-post office) using spelling ADI HAGERAI on its postmark.			
HFK..	Adi Hageray sub-district (centre in 1964 = Irdi)	14/38	[Ad]
HFK..	Adi Hageray wereda (-1994-)	14/38	[n]
HFE78	Adi Hagoda 14°14'/39°13' 2197 m (with church Arba'itu Insisat)	14/39	[Gz]
HEM82	Adi Hagos 12°33'/39°35' 1691 m	12/39	[Gz]
HEU72	Adi Hakeyti (A. Hak'eyti, A. Haqeyti) 13°18'/39°34' 2173 m or 13°19'/39°35' 2075 m	13/39	[Gz q]
HFE58	Adi Hale 14°03'/39°13' 1887 m	14/39	[Gz]
HEM91	Adi Hamido 12°35'/39°32' 2726 m	12/39	[Gz]
HEC06	Adi Hamli 13°39'/37°08' 1686 m	13/37	[Gz]
HEU51	Adi Hana (Ad Irac) 13°11'/39°30' 2228 m (Adera, Aderat) (with church Maryam to the north-west)	13/39	[Gz WO Gu]
HFE51	Adi Hangi 14°06'/38°35' 2345 m	14/38	[Gz]
HFE52	Adi Hankera 14°06'/38°41' 2216 m (village near Aksum)	14/38	[Br Gz]
HFD78	Adi Haragay	14/38	[n]
HEU41	Adi Hardany 12°32'/39°29' 2456 m	12/39	[Gz]
H....	Adi Haremat (ctr in 1964 of Dega Amba sub-district)	14/39?	[Ad]
HFC26	Adi Harwo 13°46'/37°13' 1879 m	13/37	[Gz]
HFE81	Adi Haye (Tsada Welaka, Tzada Uallaca, Tz. Uollaca) 14°18'/38°36' 1737 m	14/38	[Gz]
HFE68	Adi Hayem 14°11'/39°13' 2294 m (w church Gebriel)	14/39	[Gz]
HFE58	Adi Hedum 14°01'/39°14' 1788 m	14/39	[Gz]
HFE48	Adi Herem 13°59'/39°15' 1859 m	13/39	[Gz]
HFE50 geol	<b>Adi Heza</b> (area with some gold) 14°02'/39°23' According to the Italian L. Usoni as published in 1952 a zone of primary gold occurrences is situated near the confluence of rivers Weru and Beroke. [Mineral 1966] The largest gold deposits in Tigray occur at Adi Heza south of Adigrat. They have not been systematically exploited because of the very variable nature of the gold content. [Mohr, Geology 1961 p 236]	14/39	[x Mi]
HET58	Adi Hibubla 13°12'/39°11' 1864 m adi hirdi: <i>hirdi</i> (O) saffron; (Som) clash, strike violently	13/39	[Gz]
HFC47	Adi Hirdi (Adihirdi, Addi H.) 13°55'/37°08' 1711 m (centre in 1964 of Kabtiya sub-district) adi hitsan: <i>hitsan</i> (A) baby, small child	13/37	[Gz Ad n]
HET99	Adi Hitsan 13°32'/39°18' 2297 m	13/39	[Gz]
H....	Adi Holie sub-district (centre in 1964 = Wenbert)	13/39	[Ad]
HFE46	Adi Homa, see Adi Una		
HEM80	Adi Hostos 12°29'/39°25' 2595 m	12/39	[Gz]
HFE42	Adi Hoza (Addi H.) 13°59'/38°41' 1866 m	13/38	[Gz WO n]
HFE59	Adi Hurug 14°02'/39°16' 1802 m <i>adi idaga</i> (T) market village	14/39	[Gz]
HFE18	Adi Idaga 13°42'/39°12' 2176 m (centre in 1964 of Mereta sub-district) <i>adi ihil</i> (T) land of grain	13/39	[Ad Gz]
HFE68	Adi Ihli sub-district (centre in 1964 = Nebelet)	14/39	[Ad]
HEM71	Adi Inalka (Addi Inalca, Addilnalca) 12°24'/39°32' 1581 m Coordinates would give map code HEM72	12/39	[+ Gu WO Gz]
HFE58	Adi Irgeyto Maryam (church) 14°04'/39°14'	14/39	[Gz]
HET77	Adi Iser 13°20'/39°05' 1707 m	13/39	[Gz]

??	Adi Islam (area once w Falasha inhabitants) 2586 m	../.	[Gu]
HFF03	Adi Itay 13°38'/39°40' 2152 m (with church Maryam)	13/39	[Gz]
HER78	Adi Itieh (A. Itie) 13°23'/37°24' 2663 m	13/37	[WO Gz]
HEU91	Adi Iyesus (Addi Iesus) (village) adi jidad: <i>jiidad</i> (Som) travel to a faraway place	13/39	[+ Gu]
HFD59c	Adi Jidad (Addi Gidad)	14/38	[+ Gu]
HFF..	<b>Adi Kado : Inda Medhane Alem</b> Rock-hewn church a little south of Mellehay Zengi and at a larger distance north of Wikro, and situated east of the main road. Altitude measured to be over 2,800 m. A group of 13 expatriates from Addis Abeba visited there in May 1967 (or 1968). Inda Medhane Alem has four huge pillars hewn from the face of a flat-topped cliff, and this makes an impressive front. The monolithic wall between these pillars is about 0.3 m thick and extends to a height of about 3 m. Most of the open space above has later been filled with stone rubble-and-mortar so that only a kind of horizontal slot is open at the top. There is also a square window high up in each section. Behind the wall as described a comparatively narrow cloister runs the full width of the front and continues at the right end into a hallway and a roughly hewn storage room. The left end leads to a side entrance of the church itself. The interior of the church is about 12 m wide and 10 m deep, with a central nave (holy area) hewn further into the cliff. There are six massive and nearly square free-standing pillars. Geometrical patterns, especially varieties of crosses, are hewn in the ceiling. There was once carved woodwork and fragments of it are lying in corners of the church - since destruction by invaders? The interior feels majestic and absence of paintings contributes to the impression of grandeur. The walled graveyard in front has standing stone slab gravestones. [Ethiopia Observer vol XI 1968 no 2 p 106-107, 141-142]	13/39	[x]
picts	Eth. Obs. as above, p 111 photo of front, p 142 drawing of front, p 143 plan.		
HES28	Adi Kaga (A. K'aga, A. Qaga) 12°55'/38°18' 2616 m	12/38	[Gz q]
HEU70	Adi Kajera (A. K'ajera, A. Qajera) 13°22'/39°26' 1947 m (with church Mikael)	13/39	[Gz q]
HEU80	Adi Kala (A. K'ala, A. Qala) 13°25'/39°25' 1922 m	13/39	[Gz q]
HET59	Adi Kalkan (A. K'alk'an, A. Qalqan, Adeba) 13°09'/39°18' 1758 m	13/39	[Gz q WO]
HFF35	Adi Kanchibet (Addi Kenciebet, A. Qantchebet) (with ancient church), see under Atsbi	13/39	[+ x]
HEU02	Adi Kashi (A. K'ashi, A. Qashi) 12°42'/39°34' 2301 m	12/39	[Gz q]
HEU93	Adi Kawna 13°30'/39°40' 2338 m	13/39	[Gz]
HFE70	Adi Kead (A. K'ead, A. Qead) 14°12'/38°31'	14/38	[Gz q]
H....	Adi Kebaish (centre in 1964 of Gembela sub-district)	13/39	[Ad]
HFE64	Adi Kedawit (A. K'edawit, A. Qedawit) (near Adwa) (Enda Jesus, Inda Iyesus) 14°09'/38°48' 2191 m (with church Iyesus), east of Aksum, see under Adwa Coordinates would give map code HFE64	14/38	[Gz q]
HFF80	Adi Keharis (A. K'eharis, A. Qeharis, A. K'ehars) 14°18'/39°22' 2697 m (with church Ts'adik'an), near Adigrat	14/39	[Gz q]
HFF82	Adi Kelebes Maryam (.. K'elebes ..) 14°18'/39°34'	14/39	[Gz]
HEU71	Adi Kelkel (A. K'elk'el, A. Qelqel) 13°22'/39°31' 2169 m (with church Maryam)	13/39	[Gz q]
HFE87	Adi Kelkel (A. K'elk'el, A. Qelqel) 14°22'/39°06' 2018 m, near Intico, cf Adi Chelehel	14/39	[Gz q]
HFL07	Adi Kelkel (A. K'elk'el, A. Qelqel) 14°30'/39°10' 2003 m	14/39	[Gz q]



- |       |   |                |                  |
|-------|---|----------------|------------------|
| HFE79 | Adi Keney (A. K'eneq, A. Qeneq)<br>14°16'/39°20' 2111 m   | 14/39<br>14/39 | [Gz q]<br>[Gz q] |
| HFE65 | Adi Keraada (A. K'era'ada, A. Qera'ada)<br>14°07'/38°58' 1920 m (mountain near Adwa)<br><i>adi keraro</i> (A) land of keraro trees, <i>Aningeria</i> spp. | 14/38          | [Gz q]           |
| HFE38 | Adi Keraro (Adi Quararo) 13°51'/39°15' 1947 m   | 13/39          | [LM WO Gu Gz]    |
| HFD68 | Adi Keray 14°10'/38°18' 2036 m  | 14/38          | [Gz]             |
| HFC17 | Adi Kerni (Adi Cherni) (area), see under Adi Remet  | 13/37          | [+ WO]           |
| HEM61 | Adi Kesawist (A. K'esawist, A. Qesawist)<br>12°19'/39°27'   | 12/39          | [Gz q]           |
- 
- |       |   |       |           |
|-------|---|-------|-----------|
| HFF43 | <b>Adi Kesho</b> (A. Kasho, A. Qasho, Addi Qècho)<br>(Addi Kescio, Addi Qesho, Addi Qaso), village north of Wikro<br>With rock-hewn church in the Tsada Amba area about 75 km north-east of Mekele. | 13/39 | [x Br 20] |
|-------|---|-------|-----------|
- 1930s On the evening of 2 March 1936 the IVth Corps of the Italians reached Az Nebriid (Adi Nebried), while the head of its reserve units reached the vicinity of Adi Cashu.  
[Badoglio (Eng.ed.) 1937 p 117]
- Adi Kesho : Medhani Alem**  
Rock-hewn church in the mountain east of the main road south from Adigrat, north of Wikro. There is a magnificent setting amongst olive trees, surrounded by a church wall, with an entrance gateway. "This is one of the truly great churches of the Tigre." The front was originally cut into the face of the rock leaving four free-standing columns, but walls have been built between them. The church is entered by two magnificent doorways. Its central nave is considerably wider than the two aisles. The massive columns are cross-shaped in plan. There is one single arch at the sanctuary end and some blind arcading. The entire roof is carved in a series of different patterns. The pronaos has circular areas at either end. The churchyard has rudimentary stone graves. Several processional crosses are kept at the church.  
[Ruth Plant *in* Ethiopia Observer vol XIII 1970 no 3 p 230-231 with plan  
The rock church lies at one hour's walk off the main road and it is large. Apparent inaccuracies in its excavation seem due to unforeseen irregularities in the rock.  
[W Krafft, conference paper A.A. 1969]]
- "Dans le rebord supérieur du haut-plateau. Splendide basilique hypogée précédée d'un narthex extraordinaire, ornée de reliefs aux plafonds plats et sur quelques piliers. Frise axoumite traditionnelle dans le nef centrale, au-dessus des architraves reliant les piliers. Egalement une frise dans le narthex, lequel donnait autrefois sur l'air libre à travers un portique en partie muré aujourd'hui."  
[Sauter 1976 p 165]
- "Among rock-excavations known to me only one appears to be a deliberate imitation of an early Axumite church; this could be one of the first attempts to carve churches from the rock and could date from the tenth or early eleventh century. I refer to the three-bayed basilica of Medhane Alem near the village of Adi Qasho -- Like Debra Damo it is entirely lintelled except for a single arch leading to the sanctuary. Its ceilings are uniformly flat, and decorated with reliefs which imitate wooden panelling and other roofing techniques. Entering the church from the west one passes between great rectangular columns cut from the cliff-face in which the church is sunk. They form a massive colonnade such as one imagines some Axumite churches possessed: unfortunately the spaces between the columns have been subsequently blocked -- The colonnade forms one side of a vestibule or narthex which has coffered ceilings, and an Axumite frieze runs along the walls just below these ceilings. A frieze also adorns the nave-walls of the church proper, which are supported on big clumsy piers. In view of its completely flat ceilings this church represents a stage even more archaic than Debra Damo."  
[D Buxton, *The Abyssinians*, London 1970 p 104-106]  
Paul Henze visited there in June 1971:  
"The trail led upwards through the trees, then over a face of grey sandstone. Local people

told us that the deep potholes in this 40 degree slope had been made by the feet of the horses of emperors Abraha and Atsbaha. We expected to see the church when we came over the top, but instead found that the trail continued through more trees."

"We came to a tall stone gatehouse and passed through it into a compound shaded by old olives. Cut into the cliff wall to the south-east, barely visible at first, was Enda Medhane Alem -- In front was a burial area with small, crudely cut rectangular stones marking each grave. The church itself was apparent as a cut-out area, with whitewash, in the cliffside."

"We found the most remarkable feature of Enda Medhane Alem, in view of the hardness and dullness of the rock, the ceiling ornamentation both in the main body of the church and in the entry area. Each panel has different geometric patterns, many of which appear to be imitations of earlier wood designs."

/Ruth Plant's plan drawing of the ceiling ornaments is printed on the cover of Ethiopia Observer vol XIII 1970 no 3./

The church was in use and had a large clerical community connected with it.

[P B Henze, Ethiopian journeys, (USA 1977)A.A. 2001 p 78-79 with church plan simplified from Ruth Plant]

1990s The church is most impressive for its size and complex architecture. The exterior is cut free from the rock behind, with four columns in front and two large doors, and it is covered in recent but attractive paintings. The interior has a cathedral-like atmosphere. Medhani Alem is regarded as one of the oldest churches in Tigray.

[Bradt 1995(1998) p 318]

The church stands high up on Saada Amba (White Hill) with a wonderful view down to Adi Kesho, in the plain called Adi Ihil (Land of Grain)

"On the rock slope leading up to the church water-worn holes are shown as the footprints of Christ's horse when he visited the spot." Modern commentators place the age of the church in the 1000s or 1100s, or late 1300s to early 1400s. The sanctuary contains a *tabot* (*debal*) dedicated to Mary.

"Unfortunately, demands for extra money beyond the official entrance ticket rate, by a greedy *qese gabaz* - a contrast to all other churches seen - mar visits to this church."

[S Munro-Hay 2002 p 346]

texts Ivy Pearce *in* Ethiopia Observer vol XI no 2 1968 p 106;

Otto & Elizabeth Dale *in* ditto p 141;

G Gerster, Kirchen im Fels, Stuttgart 1968 p 59 and 125;

David Buxton, The Abyssinians, London 1970 p 104ff;

D Buxton *in* Archaeologia, Oxford 1971 p 38ff with plan.

picts G Gerster, Kirchen im Fels, Stuttgart 1968 pl 160-164 photos;

D Buxton, The Abyssinians, London 1970 p 104-105 drawings of frieze, coffered ceiling and western façade;

P B Henze, Ethiopian journeys, A.A. reprint 2001 pict 14(a)

façade of Enda Medhani Alem entry hall with built-up walls.

HEU00	Adi Keva	12/39	[WO]
HEU32	Adi Keyih (A. K'eyih, A. Qeyih) 12°59'/39°36' 3135 m	12/39	[Gz q]
HEU33	Adi Keyih (A. K'eyih, A. Qeyih) 12°59'/39°41' 1944 m	12/39	[Gz q]
HEU33	Adi Keyih (A. K'eyih, A. Qeyih) 13°01'/39°40' 2120 m	13/39	[Gz q]
HEU92	Adi Kidan 13°33'/39°32' 2334 m	13/39	[Gz]
HFD97c	Adi Kidi (centre in 1964 of Medebay sub-district) adi kilte: <i>kilti</i> , <i>kiltu</i> (O) wild fig, <i>Ficus</i> spp.	14/38	[Ad]
HFD49	Adi Kilte (Adi Chilte) (sub-district & its centre in 1964)	13/38	[Ad LM WO]
HFE62	Adi Kilte (archaeological site), see under Aksum	14/38	[x]
HET58	Adi Kimaida (A. K'ima'ida, A. Qima'ida)	13/39	[Gz q]

HFE86	13°08'/39°13' Adi Kiyano (Adi Chiano)	14/38	[+ Gu]
??	adi kokob: <i>qoqob</i> (Som) barrier, boundary fence <b>Adi Kokob</b> (in Tigray), cf Ad Kokeb	../..	[n]
1980s	On 1 August 1988 twelve brigades of the 604th Core were deployed through Wor'i and Adi Kokob frontline, while 3 brigades were stationed at Shire. Fierce fighting took place at the above mentioned locations. [12th Int Conf 1994] The battle of Shire was started on 18 February 1989 with TPLF's and EPLF's offensive through three directions, one of which was Adi Kokob. Around noon the EPLF mechanized brigade moved ten tanks and five Zu-23 anti-aircraft guns into the open battlefield through the Adi Kokob direction and launched an offensive against the 4th government division. The government forces also employed tanks and Zu-23. They were able to destroy some tanks and anti-aircraft guns of EPLF. The rebels changed their direction towards Afgah'gah. [12th Int Conf 1994]		
HEU82	Adi Kolen 13°26'/39°22' 1748 m adi kolo: <i>kolo</i> (O) meadow, grassland	13/39	[Gz]
HEM81c	Adi Kolo (Adi Colo)	12/39	[+ Gu]
HFD19	Adi Kolo (Addi Colo) 13°41'/38°23' 1859 m As war area in February 1936, see under Amba Aradam.	13/38	[+ WO Gu Gz]
HET86	Adi Komusse (Adi Comusse)	13/39	[+ WO]
HFE97	Adi Koo (A. K'o'o, A. Qo'o) 14°24'/39°07' 1915 m adi korkora: <i>korkora</i> , <i>qorqoraa</i> (O) stingy /man who grudges about household expenses/	14/39	[Gz q]
HFF30	Adi Korkora (A. Quorquor, A. Corcora, Mai Quarar) 13°55'/39°25' 2098/2123 m The Portuguese journey described by Alvares arrived to Adi Korkora (written Corcora by Alvares) on 18 August 1520 and left again on 21 August, "a town with very good houses for resting in and a very good church".	13/39	[+ n Gu]
??	Adi Korro (Addi Qorro) "Sarsa Dengel moved against Yeshaq, the Bahr Nagash, who was in alliance with the Ottomans. In 1578 he defeated their combined armies at 'Addi Qorro in the Tigray when both Yeshaq and the Pasha were killed." [Trimingham, Islam in Ethiopia, 1952 p 97-98]	../..	[x]
HFE32	Adi Kudi 13°52'/38°40' 1968 m adi kulkul: <i>kulkwal</i> (A) cactus-like tree, <i>Euphorbia</i> spp.; <i>kulkul</i> (qulqul) (A) a defile?	13/38	[Gz]
HEU55	Adi Kulkul (Addi Culcul) 13°06'/39°52' 1285 m Coordinates would give map code HEU45	13/39	[+ WO Gu Gz]
HFE18	Adi Kuylo (A. K'uylo, A. Quylo) 13°41'/39°13' 2529 m	13/39	[Gz q]
HFE91	Adi Kwalase (A. K'walase, A. Qwalase, A. Guolagul) 14°23'/38°36' 1351 m adi kwere: <i>kwara</i> (qwara) (T) coral tree, <i>Erythrina</i> spp.	14/38	[Gz q]
HEU72	Adi Kwere (Addi Quere)	13/39	[LM WO]
HFD79	adi laha: <i>laha</i> (Som) there is none, they don't have Adi Laka (Adi Laha)	14/38	[LM WO]
HFD69	Adi Liul, see Koyetsa adi lomin (T) village of lemon		
HET77	Adi Lomin	13/39	[WO]
HES50	adi macher: <i>machara</i> (in Eritrea) kinds of thorn tree Adi Macher (mountain)	13/37	[WO]
HFE80	Adi Mandi, see Adi Mendi		

HEM92	Adi Mankarre, see Mekarre		
HFE48	Adi Markos (A. Mark'os. A. Marqos) 13°57'/39°10' 1814 m <i>adi may weyni</i> (T) place of water with climber plants?	13/39	[Gz q]
HFD47	Adi May Weyni (Adi Mai Uoini) 1545 m 13°59'/38°13' 1545 m	13/38	[+ Gu Gz]
HFE90	Adi Meda, see Adi Fereg		
HFE56	Adi Meda Medhane Alem (church) 14°04'/39°04' <i>adi medak</i> : <i>medakiya</i> (mädakiya), <i>medahiya</i> (A) place where one crawls; <i>meddakiya</i> (mäddakiya) (A) border, limit, boundary	14/39	[Gz]
HFE91	Adi Medak (Adi Medac)	14/38	[+ Gu]
??	Adi Megwenti In February-March 1870 Dejazmach Kasa Mircha (the future Yohannes IV) wrote letters to Werner Munzinger, Napoleon III and Queen Victoria from a camp at Adi Megwenti. He was occupied with such questions as Catholicism and to acquire arms. [Acta aethiopica III p 48-52]	../..	[n]
HFE18	Adi Mekenno (Adi Mecheno, Mecheno) <i>adi mella</i> (A) land which is full?	13/39	[+ Gu WO]
HFD19	Adi Mella (Adi Mela) 13°44'/38°23' 1006, 1640 m <i>adi mendi</i> : <i>mendo</i> (O) trap	13/38	[Gz WO Gu LM]
HFE80	Adi Mendi (Adi Mandi) 14°22'/38°28' 1494, 1772 m	14/38	[WO Gu Gz]
HET58c	Adi Merzwi /?/ (with rock-hewn church) see under Samre	13/39	[x]
H...	Adi Mesun	13/38	[Gu]
HEU00	Adi Meyda 12°40'/39°25' 2894 m	12/39	[Gz]
HEM71	Adi Mikael (Addi Micael) 12°29'/39°37' 1438 m (recorded in 1868)	12/39	[+ 18 Gz]
HEM91	Adi Minda 12°35'/39°29' 2434 m	12/39	[Gz]
HEU91	Adi Misgan 13°32' 39°29' 1998 m, near Mekele	13/39	[Gz]
HET..	Adi Mitra (village)	13/38	[Gu]
HFF31	Adi Mokada (A. Mocada) 13°54'/39°31' 2225 m	13/39	[+ Gz]
HFF36	Adi Momena 13°54'/38°59' 1876 m Coordinates would give map code HFF36	13/38	[Gz]
HEL29	Adi Mugia, see Muja  (Adi Murug JFG03c, locality in Eritrea On 16 August 1997 the President of Eritrea wrote a letter to the Prime Minister of Ethiopia on the grave situation in the border area. The previous month, according to the President, Ethiopian forces had forcibly occupied the village of Adi Murug. Ten days later, the Eritrean President wrote yet another letter, stating that Adi Murug was inside Eritrea and that the Ethiopian forces had expelled Eritrean officials and dismantled the existing Eritrean administration. [Brothers at war, 2000 p 26-27])	14/40	[20]
HEU42	Adi Musno	13/39	[Gu]
HEM81	Adi Neba (A. Neva) 12°31'/39°29' 2530/2694 m	12/39	[Gz Gu]
HFF24	Adi Nebrat 13°47'/39°48' 2139 m see under Atsbi	13/39	[WO Gu Gz]
HFD78	<b>Adi Nebried</b> (Adi Nebrid, Az Nebrid) 14°27'/38°11' 1672 m Concerning the 1840s, see also Rohabaita.	14/38	[Gz It]
1930s	On the evening of 2 March 1936 the IVth Corps of the Italians reached Az Nebrid [Badoglio]		
1980s	On 31 July 1988 there were 15 people killed and one wounded by government troops. 1 Jan 1990 two people were wounded in a church during fights. [Africa Watch]		

/Early 1991:/ "Adi Nebried is one of the staunch longest-liberated rural communities. Its battered houses and the ragged garments of its people are the color of the brown dry-season earth. From the earliest years of the revolution, they have defended with grim determination and terrible sacrifices the gains liberation brought them -- Among these early supporters were some remarkable women."

"Dahab is in her mid-fifties with an energetic air and a diffident and modest way of speaking. She is not a tall woman and her slightness makes her history of determined rebellion even more remarkable." [Hammon 1999 p 290]

/Dahab Tesfay:/ "I was brought up in Adi Nebried and I was married here in Adi Nebried. I was sister to the mother of Kelebet, one of the first fighters. I had nine children and eight are fighters - all except for the daughter here who made the coffee. I had twelve altogether, but the others died. My husband was also a fighter, in the militia, but he died fighting against the feudals."

"I first became aware of the struggle when strangers in camouflage began to turn up at the house, invited by my husband after he had been recruited. -- They never had a chance to wash their clothes. I cried for them and felt sorry for their condition."

"My first son, Kafir, joined very early in 1976, when he was eighteen or twenty years old. The next two joined three years later - Gualdehab (nicknamed 'Metro' because she is only one meter tall) became a junior nurse; the other was Abadi. After two more years, my daughter Mamit joined and later on four joined together."

"For nine years, I was head of the Women's Association for the whole area. -- Now I am a judge for this district. I went to the Women's Conference in Dejenna and to March Eight School. I was at the founding conference of the Women Fighters' Association (WAFT) and the National Conference of Tigrayan representatives in Mekelle, when we first liberated Mekelle."

"My husband was a militia working for the fighters, leading them in the night. I was giving them information on the situation. Suddenly, the EDU made an assault on our fighters. They fought for three days and the TPLF were forced to retreat for lack of ammunition."

"When the feudal forces entered Adi Nebried, the fighters decided to take me with them. I had an eight month old baby. -- I said, 'Let me stay and face my own problems myself.' My husband went with the fighters. EDU followers started to ransack our house, taking our clothes, our grain, the plates, everything we had. A few days later, when my husband was on a mission, he was intercepted by them and killed in an exchange of fire. Then, they came to Adi Nebried saying they had killed Yirgalem. They kept coming to the house boasting that they had killed my husband."

[Hammond 1999 p 290-291]

"So, they took my twelve oxen and left me with nothing. -- They came to arrest me, saying, 'We have slaughtered your husband. We have slaughtered all your cattle. Now we will slaughter you.' They not only took the twelve oxen, but all my sheep and goats, all my clothes, everything."

"So I escaped to Adi Awalla. -- I was nearly dying. -- Finally when the feudals were defeated, fighters like Berihu and Walta came after that and felt very bad at my condition. They took me to the TPLF hospital where I stayed one month and two weeks. -- As for my clothes, Bissrat and Kelebat tracked down the thieves to a nearby village. The clothes were ruined by then, so the organization calculated they owed me seven hundred birr. They paid me and fighters brought me clothes and gradually I started a new life when the TPLF controlled the area."

"In 1983, the Dergue's Seventh Offensive line was a few kilometers from here. I had nine goats by that time and when the enemy came, they slaughtered them again. Only this time, it was the Dergue."

"My daughter's husband was also martyred in battle, in 1982. She lives nearby. She has three sons. The oldest went three years ago to join the revolutionary school. His mother doesn't know that he drowned in the flood." [p 292]

/Roman the Tiger:/ "I was born in Asmara -- I went to live in Axum when I was nine

years old. I married when I was twelve. I had eleven children. Hyelom was the second from last. That is his field name - his real name was Haddish. My father was imprisoned by Haile Selassie for eighteen years, but after Hyelom was born, my father was released, so we called the new baby Haddish Alem ('new world') as a memory."

"Hyelom was brought up with the son of his older sister, who became the fighter Geranchel. -- They were like brothers -- When they first went, I didn't know a struggle had even started. There were some notorious bandits in that area. It was normal to hear about bandits with guns stopping cars and so on. I suspected that the two boys had joined them. -- Fekre, my oldest son, came to stay - he was living very far away in Gojjam then - and we went all the way to Adigrat trying to find them. I met one of them and a few months later, when they passed near Adi Nebried, I saw both of them and I began to learn of the struggle in Tigray." [p 294]

"For sixteen years I have lived their way. I decided to remain honest to their ideas. All that time I have not slept on a bed, but only on the floor. My husband was a very ardent supporter and sympathizer of everything I did. When there was a very fierce three-day battle against the EDU here, he said, 'If I were thirty years old, I would be fighting these bandits myself.'"

"The feudal armies had gained the reputation over many years for robbing and looting any property they liked as they moved across the country. In this area, all the shops were looted. All the ordinary people who wanted a chance to share in the scavenging flocked to join them when they moved into a new area, so they grew in numbers very fast. Most local feudals had joined the EDU much earlier - even the leaders were from round here. Fitaurary Mesfin from Adi Nebried, the son of my husband's brother, received a letter from Ras Mengesha that he was coming with thousands to Tigray. TPLF got the information and imprisoned him a few days before this battle."

"We were fighting the whole day. The feudals were mounted on mules and their thousands of followers communicated with each other on horns. I brought the wounded to my house, which was on a hill and overlooked the whole area. -- That particular night, a TPLF militia was wounded -- We tried to save him, but he died. We got a shovel and buried him. Nowadays, we are trying to identify the graves of everyone. The parents of this militia didn't know where he was buried, but I had protected a certain tree, which marked the grave. Recently, I was able to show his family the burial place. In that battle, a shortage of ammunition forced us to retreat. As we left our house after the third day, the mattresses were soaked with blood from these fighters. I burned them all to leave no sign behind for the EDU to find. I took the four children of Fekre with me, three sons and a daughter. We left the house, driving all our cattle and sheep and went to -- relatives inside Eritrea." [p 295]

"They burned Fekre's house and our house to the ground. Fekre stayed away with us for eight months -- He was killed in the Red Terror and buried in a rubbish heap. When the TPLF captured Shire ten years later, I decided to bring his bones to this church for burial, but when the enemy captured Adi Nebried again, they made a point of digging up his bones and throwing them away."

"Eventually, the TPLF defeated the feudals, pushed them out of the country, and I was able to return. During the eight months the EDU were in command here, they sent me a letter granting me amnesty because I was from an influential family and trying to persuade me to come back and be on their side."

"The Dergue was in Adi Daro, one and a half hours away, for a long time. From there, they frequently came here, encircling us, but they never managed to catch me. One day, just after my husband died, the area was surrounded. I was wearing black mourning clothes. The local people thought I would be easily identified as Roman, so they took off their white clothes and gave them to me to conceal my identity. I was in Addis for years and speak very perfect Amharic. This helped me to escape. When the major arrived, I cried and cried and said my father had just died in a Toyota accident. We chatted about Addis and this deceived him -- When he went away to arrest people, I escaped on a donkey, dressed in white clothes. They burned my house to the ground. -- My house was

burned again in 1983."

"My second escape from the enemy was in June 1985. They came from Shire and encircled my house. I heard shots. The fighters were firing. When I went out to see what was happening, soldiers were streaming into the area. I immediately left the house, called the militia to tell them where the soldiers were coming from and joined the fighters in the town to help them defend it from attack. The enemy had no time to burn my house this time. They were not a big force and were forced to run away."

[Hammond 1999 p 296]

"In 1989, when the Dergue left Tigray for the last time, my house was burned to the ground for the fourth time. The enemy -- always attacked Adi Nebried from other towns they controlled and there was always danger from *banda* because of the nearness to Eritrea. The Dergue sent bands of contra-guerrillas. These *shemek* attacked Adi Nebried to arrest me and Dahab. I was with my daughter in the clinic. I ran with the medicines and hid them in the latrine and then hid myself. Dahab was away from home and so she was saved. After a few days, the enemy came back with three divisions, a very huge army with mechanized units. The TPLF was an hour away on their defense line. I escaped eastward -

-"  
Roman strides away, her long stone-colored clothes sweeping the ground, her head wrapped against the dust, which gusts of wind send swirling along the alleyways between the low houses. [p 297]

HFD78 **Adi Nebried wereda** (Adi Nebried ..) 14/38 [n]

(-1994-) 1672 m, in western Tigray

1980s The most detailed description of a TPLF land reform is that carried out in the wereda of Adi Nebried in western Tigray over a five-month period beginning in mid-October 1980. -- TPLF cadre Tekeste Agazi is listed as the author of the report and supposedly wrote the booklet which was then published by a TPLF support group --

After discussions in the peasant committee on ways to combat the expected attempts at sabotage by feudal landowners, and means to mobilise people for the reform, the committee studied the amount and type of arable land in each tabia --

The next step was the election of delegates to draft rules for the agrarian reform -- Nine peasants were elected, of whom four were poor peasants, three were middle peasants, and two were rich peasants. --

Having reached agreement on the need for land reform and the rules -- a further committee of eighty-one peasants -- was elected to actually execute the reforms. --

In the first instance land was divided to ensure that everyone was given some land near their home, while other land further afield was shared by lots. --

Land previously held by churches and monasteries was nationalised -- At the end of the distribution it was estimated that of the 4,352 households in the wereda, 1,150 families who had little or no land before the reform, and a further group of 1,055 families which had previously held insufficient amounts of land, received significant additions of land --

On 23 March 1981, a mass demonstration of some 13,000 of the wereda's total population of 17,000 was held to commemorate the achievement of land reform. --

Because the land reforms were carried out after the large landowners had been militarily and politically isolated with the collapse of the old regime, armed opposition was not an option for them, but the did not stop 'intensive feudal intrigue and sabotage'. --

Anti-reform elements from the upper clergy argued that God had ordained inequality and it was evil to try to change His will and forcibly impose equality. Priests of poor and middle-peasant background were organised and used to counter these notions. --

In five cases committee members were found to have been in breach of their code of conduct and were required to resign, and others elected to replace them.

The Adi Nebried land reform appears to have been carried out in a more systematic manner than was usually the case.

[12th Int. Conf. of Ethiopian Studies 1994 p 183-186]

HFE66 Adi Nefas, see Adi Nifas, cf Nefag

	<i>adi negussi</i> (T?) village of the king		
HEU23c	Adi Negussi (Addi Negussi)	12/39	[Gu]
HFD58	Adi Nekizen (A. Nek'izen, A. Neqizen) 14°04'/38°20' 1884 m, near Inda Silase	14/38	[Gz q]
HEM81	Adi Neva ("threshold"), see Adi Neba		
HFE66	<b>Adi Nifas</b> (A. Nefas) 14°10'/39°02' 2033 m, cf Nefas cf Nefas, also Nefag 'Village of Wind' because situated on the summit of a hill. The party of Mansfield Parkyns passed there in August or September 1843 on their way from the coast, carrying also Walter Plowden who was seriously ill from fever. They were well received there, but "the road up to it was exceedingly difficult, both from its roughness and steepness". The village was "so smugly placed among the hills as to be almost out of sight from the road. -- belongs to the district or parish of Aghabserài, in the province of Màitowàro /= <i>May Tiwaru?</i> /" [M Parkyns, <i>Life in Abyssinia</i> , vol I, London 1953 p 164, 215]	14/39	[+ 18 n]
HEU90	Adi Noguade (Nogwade, Neguida) 13°26'/39°26' 2094 m, see under Mekele	13/39	[Gz WO It]
HFF24	Adi Noya (Adi Noia, Aadi N.) 13°48'/39°50' 1983 m see under Atsbi adi onfito: <i>onfi</i> , <i>onfii</i> (O) pardon	13/39	[LM WO Gu Gz]
HEU63	Adi Onfito (Addi Onfato) 13°15'/39°42' 2012 m	13/39	[+ WO Gz]
HFD68c	Adi Onfito (Addi O.) (village)	14/38	[+ Gu]
HFE38	Adi Quararo, see Adi Keraro		
HFE19	Adi Raisi (A. Ra'isi) 13°41'/39°19' 2234 m adi rassi: <i>raasi</i> (Arabic,Som) peninsula, cape	13/39	[Gz]
HFD29	Adi Rassi (Addi Rassi, Adi Rasi) 13°47'/38°26' 1556 m	13/38	[Gz WO Gu LM]
HFC18	adi remet: <i>remet</i> (rämät) (A) hot ashes, sand heated by the sun <b>Adi Remet</b> (Adi Ramets', A.Remots, A.Remoz) (Adremet) 13°44'/37°22' 1875, 2070 m Centre in 1964 of Wolkayit wereda & Adi Remet sub-district. Within a radius of 10 km there are at km 3E Ad Akoro (Ad Acoro) (village) 7E Bakila (Bachila) (village) 2SE Adda Addagli (village) 3SE Eto (area) 2454 m 3SE Adda Oru (village) 6SE Gwagwa (Guagua) (village) 8SE Ad Kokeb (Ad Cocob) (village) 10SE Adda Ain Golo (village) 6S Ahal Amba (area) 9S Endabo (village) 2454 m 6SW Donguor Goha (area) 9SW Adi Kerni (Adi Cherni) (area) 10W Wolkayit (Wolqait) (wide area) 5NW Bilamba (Belamba) (village) 1921 m 7NW Abbatere (area) 10NW Agazen (area) 1848 m 3N Adi Geva (Addi Gheva, Adi Geba) (village) 1262 m 4N Adi Gurmas (village) 9N Adi Sogwadi (Adi Soguadi) (village) 1526 m 3NE Wofargif (village) 4NE Adi Erzanye (Addi Erzani) (village) 1875 m 9NE Gumai Daro (area) 1949 m	13/37 13/37	[MS LM WO Gu] [Ad]



1930s	In a healthy and picturesque position on the western slope of the Wolkayit mountain range. Italian <i>Residenza dell'Oltre Setit</i> , post, clinic.		
1960s	The primary school in 1968 had 179 boys and 59 girls in grade 1-4, with two teachers. <b>Adi Remet: Wolkayit</b> (Wälqayt) In the reign of Iyasu I (1682-1706) Dejazmach Nayzgi was governor of Wälqayt. There was a dispute between him and Mammo of Bambolo Mellash who of them could pay most tribute. It ended with a duel in which Nayzgi was defeated and became prisoner. He was later restored as governor of Wälqayt after seven years, but under Mammo's overall sovereignty, and Nayzgi's son was married to Mammo's daughter. [Pankhurst 1997]		
HER68	Adi Resene 13°46'/37°22' 1210 m	13/37	[n]
HES71	Adi Rihitsan 13°23'/37°41' 1290 m	13/37	[Gz]
HFK07	Adi Riisenay (A. Ri'isenay) 14°30'/38°12' 1679 m (with church Maryam)	14/38	[Gz]
HFE88	Adi Rowra 14°20'/39°13' 1991 m (with church Mikael), near Inticho <i>adi sadiye</i> , three villages, village three? <i>sadiye</i> (O) three	14/39	[Gz]
HFE58	Adi Sadiye (Adi Sadie)	14/39	[+ WO]
HFK08	Adi Saka (A. Sak'a, A. Saqa, Rocabaita) 14°33'/38°15' 1628 m	14/38	[Gz q]
HED60	Adi Samba (Addi S.)	11/37	[+ It]
HFE80	Adi Sardo 14°14'/38°29' 1665 m	14/38	[Gz]
HEM51	Adi Saseso 12°17'/39°30' 2069 m	12/39	[Gz]
HEU93	Adi Scinguala (A. Sciagualo), see Shugala		
HFE..	<b>Adi Sehafi</b> (Addi S., Ashafi) Beyond the Northern Stele Field in Aksum and the district called Geza 'Agmai, paths lead on in different directions. One leads to 'Ashafi or Addi Sehafi, where there is an ancient rock-cut wine- or olive-press. Adi Sehafi (Addi Tsehafi, 'Village of the Secretary') is an Aksumite site reached after some two hours walk, leaving by the road north-east of the town. To reach Adi Sehafi one follows the road past the very extensive Muslim cemetery. The path to Adi Sehafi curves northwards at the church of Maryam Tsehay, crossing the Mai Goda stream to the left. The water flows north to join the Mareb. At Adi Sehafi one enters stone-walled lanes surrounded by euphorbia, olive, wanza and other trees. In this village of dispersed houses and fields, below the church, are three large Aksumite stones (about 100 x 80 x 30 cm) arranged as seats. One block has four shallow cuts out of the long sides at both ends. The other two appear to be plain. These alone would make one suspect that there must be other Aksumite features nearby, and a short distance away lies the proof. A very large rock can be seen with a cut out of the top of it. Climbing it - it now has a stone-walled passage leading up to it - the 'wine' press can be seen. The installation consists of two rectangular depressions cut into the rock. One is deeper and larger, and one shallower and smaller. Both lead via channels pierced through the rock and decorated with carved lion heads at the ends, into a much deeper basin. At the base of this is carved a rock-cut kylix with two handles, similar to those on the stelae base-plates at Aksum. Various holes and ledges seem to be associated with entry into the basin, or perhaps with supporting shelves for working at a lower level. Given the presence even today of olive trees in the region, possibly this was an Aksumite olive press? Nataniel Pearce was shown this press, and there was also a local tale that it had been designed as a container for serpent's food /for Arwe, the terrible Serpent/. [S Munro-Hay 2002 p 253, 297-299]	14/38	[+ 20]
HES99	<i>adi selam</i> (T) land/village of peace Adi Selam 13°31'/38°24' 2742 m	13/38	[Gz]

HET90	<b>Adi Selam</b> (Adiselim, Addi Salam) (centre in 1964 of Tsellemti wereda) (same?: centre in 1964 of Dega Temben wereda) The primary school (in Simen awraja) in 1968 had 47 boys and 18 girls in grade 1-4, with one teacher.	13/38	[MS Ad Gu]
HFD20	Adi Selam (A. Sellam) 13°49'/37°35' 871 m	13/37	[Gz WO]
HFE46	Adi Selam 14°01'/39°00' 1972 m (w church Maryam)	14/39	[Gz]
HEU..	Adi Sembet As war area in February 1936, see under Amba Aradam.	13/39	[It]
HFE65c	Adi Sennay (Addi Sennai) 2101 m	14/38	[+ Gu]
HFE67	Adi Seraw 14°08'/39°05' 2354 m <i>adi serawit</i> (A) army encampment, place of the military	14/39	[Gz]
HEU82c	Adi Serawit (Adi Seratit) (sub-district & its centre in 1964) As war area in February 1936, see under Amba Aradam.	13/39	[Ad Gu]
HEU..	Adi Sergen (A. Serghen) As war area in February 1936, see also here under Amba Aradam.	13/39	[+ It]
HFK27	Adi Sessahu, see May Degwale		
HEC88	Adi Sessela (village on lake shore plain) see under Bahir Dar	11/37	[It]
HEU22	Adi Shah (A. Shahu, A. Sheho) 2435 m	12/39	[MS WO n]
HEM61	Adi Shahsheh 12°23'/39°28' 2092 m	12/39	[Gz]
HEM72	Adi Shahu 13°25'/39°33' 2327 m	13/39	[Gz]
HET39	<b>Adi Shahu</b> (Adisheho) 13°00'/39°20' (which one?:) Centre in 1964 of Mehal Ager sub-district. Village near a little river just south of Amba Alage. This Adi Shahu?: There was /when?/ a small group of Yemeni traders and shop owners. One of them also sold ploughshares to the peasants. 1960s Population 2,175 as counted in 1967. The primary school (in Raya & Azebo awraja) in 1968 had 105 boys and 46 girls in grade 1-5, with 4 teachers. A mission primary school had 59 boys and 13 girls in grade 1-3, with one teacher. 1970s There was a sub post office around 1978.	13/39	[MS Po Ad]
HEU31	Adi Shahu, see Adi Shoh		
HEU81	Adi Shahu (A. Shehu) 13°25'/39°32' 2327 m	13/39	[+ n]
HDE..	<b>Adi Sharki</b> Large village in Iteya wereda of Chilalo awraja. The Adi Sharki peasant association in 1986 disposed of an area of 1,032 hectares, according to SEAD map. The village is located just south of Iteya on the west side of the Nazret-Asela main road and is visible from that road. Adi Sharki is large and was established in 1980 as part of the land reform program. There were 306 households according to a 1984 census, with 630 male and 697 female persons. The physical villagization took place in December 1985-March 1986. The producer co-operative with 156 member households in 1986 had machine sheds and grain storage buildings, and there was a literacy school. Households of the village had 279 oxen, 566 cattle, 21 horses, 101 sheep, 173 donkeys and 25 mules. Grazing for these partly had to be at some distance from the village. A small tree nursery had been started, and only 4 hectares of woodland was recorded. The houses of the newly-established village were 60% round thatched huts and 40% square sheet-roofed buildings. There were both Oromo and Amhara, as well as both Christians and Muslims living together. Common questions would have to be discussed in Amharic. Households who had moved up from the lowlands were those most far behind in reconstruction of their	08/39	[x]

homes. Old houses were moved, so little new wood was used.

A CADU-constructed main water pipeline passed Adi Sharki and had an outlet near the northern end of the village. It was used by five peasant associations, so there used to be a crowd of women waiting there. The nearest shops and health service were at Iteya 2 km away. There was no transformer to get electricity from the passing powerline.

[M Cohen & N-I Isaksson, Villagization .., Uppsala/Sweden, Feb 1987 p 146-148]

HFD98	Adi Shegereb 14°24'/38°20' 1197 m	14/38	[Gz]
HEU31	Adi Sheho, see Adi Shoh		
HEU81	Adi Shehu, see Adi Shahu		
HEM92	Adi Shela 12°37'/39°32' 2492 m	12/39	[Gz]
HEM82	Adi Sheshu 12°31'/39°32' 2503 m	12/39	[Gz]
HER88	Adi Shila 13°24'/37°20' 2732 m	13/37	[Gz]
H....	Adi Shimako (Mororo)	13/39?	[x]

Most of the Mikael church is rock-hewn but, since virtually the whole of it is regarded as sanctuary (*maqdas*), no inspection by a foreign visitor was possible.

The built vestibule, although apparently restored in recent times, in its outer walls retains a purely Aksumite arrangement of horizontal beams, on the top of which rows of 'monkey-heads' are seen projecting. "I have seen no more perfect example of the survival (if only in the form of an imitation) of this ancient technique."

[D Buxton *in* Ethiopia Observer vol XIII 1970 no 3 p 222 with photo]

HFE81	Adi Shimbruh 14°21'/38°36' 1535 m	14/38	[Gz]
HEM91	Adi Shimti (Adi Scimti) 12°37'/39°38' 1607 m	12/39	[+ Gu Gz]
HEU93	Adi Shingwala (A.Scinguala, A.Sciagualo, see Shugala)		
HET69	Adi Shisha 13°13'/39°18' 1927 m	13/39	[Gz]
HET88	Adi Shisha 13°28'/39°15' 1878 m	13/39	[Gz]
HEU60	Adi Shisha 13°12'/39°21' 2073 m, near code HET69	13/39	[Gz]
HEU31	Adi Shoh (A. Shoho, A. Shahu) 12°56'/39°31' 2435 m <i>adi shum kidus</i> (A,T) land of the holy leader	12/39	[Gz]
HEL99	Adi Shum /Kidus/ (Addi Scium Cheddus) 12°34'/39°20' 2158 m	12/39	[+ Gu Gz]
HET..	Adi Shumbolo (Adi Sciumbolo)	13/39	[+ Gu]
HES45	Adi Sige (A. Sighe) 13°05'/38°00' 2089 m	13/38	[+ Gz]
HER88	Adi Siknias (A. Sicnias) 13°28'/37°24' 2466 m	13/37	[+ Gz]
HFC08c	Adi Siknius (Adi Sicnius) (mountain) 2975 m	13/37	[+ Gu]
HFC28	Adi Sogwadi (Adi Soguadi) 13°48'/37°22' 1526 m see under Adi Remet	13/37	[+ WO Gz]
HEM31	Adi Sokona (Addi Socona)	12/39	[+ Gu]
	<i>adi takar</i> : <i>takar</i> (Som) 1. horse-fly, camel-fly; 2. hobble a camel		
HFC36	Adi Takar (A. Tacar) (area & place) 13°52'/37°13' 1870 m, see under Kafta	13/37	[+ WO Gz]
HET89	Adi Tan (A. T'an, A. T'ar) 13°28'/39°16' 1927 m	13/39	[Gz]
HFE38c	Adi Tegemmes (Addi Teghemmes)	13/39	[+ Gu]
HFE55	Adi Tegemmes (/Adi/ Teghemmes), see Belaito		
HET98	Adi Tehetsiy 13°31'/39°14' 1922 m	13/39	[Gz]
HFD86	Adi Teklom 14°21'/38°09' 1832 m	14/38	[Gz]
JDH71	Adi Terara 09°46'/41°34' 951 m	09/41	[Gz]
HFE61	Adi Terekbe 14°11'/38°34' 1845 m	14/38	[Gz]
HFE55	Adi Tesfo 14°03'/38°54' 1848 m	14/38	[Gz]
HER78	Adi Tewelde Medhin (A. Tuoldemedhin) 13°22'/37°24' 2248 m	13/37	[LM WO Gz]

	<i>adi tigre</i> , land of Tigre people?		
HET78	Adi Tigre 13°14'/39°21' 2305 m	13/39	[Gu Gz]
HEU30	Adi Togora, see Adi Tsegura, also Tegora		
HFE83	Adi Tsagamati (Adi Tzagamati) 1494 m	14/38	[+ WO]
HFE83	Adi Tsaida (A. Ts'a'ida) 14°21'/38°46' 1688 m	14/38	[Gz]
??	Adi Tse Tser (village near Tigray border)	../.	[x]
1980s	Small village, about twenty houses, in a plain near the border towards Sudan/Eritrea. Trucks with relief food to Tigray passed there in the early 1980s. [M Peberdy, Tigray, 1985]		
HET57	Adi Tsegibna (Eila) 13°10'/39°08' 1628 m see under Samre	13/39	[Gz]
HEU30	Adi Tsegura (Adi Togora, Togora) 13°06'/39°27' 2184 m (sub-district & its centre in 1964), cf Tegora	13/39	[Ad WO Wa Gz]
HFE..	Adi Tsehafi, see Adi Sehafi		
HFE27	Adi Tseri (Addi Zubbaha) 13°46'/39°09' 1805 m (with small Italian fort)	13/39	[Gz Gu]
HFE17	Adi Tsire (with rock-hewn church) see under Temben churches : Adi Tsire : Abune Fikade Amlak	13/39	[x]
HEU44	Adi Tuat (A. T'u'at) 13°04'/39°44' 2355 m	13/39	[Gz]
HFE46	Adi Una (Addi Una, Adi Homa) 13°59'/39°04' 1750, 1919 m	13/39	[+ Gu Gz]
HEM83	Adi Uochi, see Adi Woki		
HFE08	Adi Uorche, see Adi Worke <i>adi ur</i> : <i>ur</i> (Som) 1. air movement, wind direction; 2. smell; <i>uur</i> (Som) pregnancy; belly		
HFE01	Adi Ur	13/38	[WO]
HEM81	Adi Washo 12°32'/39°26' 2606 m or /39°27' 2736 m	12/39	[Gz]
HES98	Adi Wasini (Addi Uasini, Adi Uosini, A. Uoseni) (local centre) c1600 m Italian <i>Vice Residenza</i> during the occupation.	13/38	[+ WO It Gu]
HEM61	Adi Wattat (recorded in 1868)	12/39	[18]
HEM81	Adi Weka 12°30'/39°30' 2479 m	12/39	[Gz]
HFE98	Adi Wekai (A. Wek'a'i, A. Weqai) 14°23'/39°13' 2153 m	14/39	[Gz q]
HFE18	Adi Werek 13°42'/39°15' 2316 m	13/39	[Gz]
HEU43	Adi Werhi 13°06'/39°40' 2483 m	13/39	[Gz]
HFD76	Adi Weyno 14°15'/38°05' 1605 m	14/38	[Gz]
HEM83	Adi Woki (A. Uochi, A. Wok) (recorded in 1868) 12°30'/39°37' 1459 m <i>adi worke</i> (O) village of gold; <i>werki</i> (werqi) (T) gold	12/39	[+ Gz 18]
HFE08	Adi Worke (Adi Uorche) 13°34'/39°12' 2247 m	13/39	[+ Gu Gz]
HFF80	Adi Yad 14°18'/39°26' 2910 m, near Adigrat	14/39	[Gz]
HFD17	Adi Zahilay 13°42'/38°10' 1296 m	13/38	[Gz]
HET56	Adi Zeliya (Adi Zelai, Adi Zelei) (area) see under Abergele	13/39	[LM WO Gu]
HFF82	Adi Ziban Gabriel (church) 14°20'/39°33'	14/39	[Gz]
HFK16	Adi Zibay 14°38'/38°09' 1406 m	14/38	[Gz]
HFE28	Adi Zubbaha (Addi Z.), see Adi Tseri		
HEM92	Adiabo, see Adi Abo		
HE...	Adiansen Weleh (centre in 1964 of Weleh sub-district)	12/39	[Ad]
??	Adibi (historical village in Lasta)	12/39?	[x]

According to a century-late chronicle, the Lasta dissident Mälke'a Krestos was at one time victorious against Emperor Susneyos so that the imperial soldiers abandoned their standards and war-drums and arms in two villages called Adibi and Babo.  
[7th Int. Conf. of Ethiopian Studies 1984 p 216]

	adiboru: <i>borru</i> (O) east		
JEA88	Adiboru (area)	11/40	[WO]
??	Adichewu (in Tigray at main northern road) cf Adi Chewa	../..	[n]
	In the 1980s a Derg-garrisoned town on the main road. [Young 1997]		
	<i>Adicho</i> , a caste group of potters living among Sidamo people		
HCK19c	Adicho (Adiccio) (market)	06/38	[x Gu]
	A group of naturalists from Chicago were at Adicho, as their southernmost camp, on 18 December 1926. "All day women carrying bundles were going through camp or stopping to trade food to our men. -- Packed up and left for Allata by a cross trail -- Dropped down immediately over a steep trail, evidently one leading to Lake Abaya. -- The camp we have left is known to the natives as Adicho and is somewhat below and west of Abera, which we passed without knowing it. -- Great forty-foot euphorbias line the trail here, a little farther on are open parklike spaces, graced and shaded by enormous olive trees. A troop of turacos glides on crimson wings diagonally across the trail; a pair of rare squirrels give zest to a few moments. We pass much traffic, mostly coffee being packed up to the plateau." [L A Fuertes, New York 1936 p 85-86]		
JF...	Adidagad (Salt Valley), see under Dalol		
HCD78	Adido 06°08'/38°18' 2760 m	06/38	[Gz]
HFC48	Adiero (Amba Adiero, Adi Fro) 14°02'/37°21' 1272 m	14/37	[Gz]
HFE22	Adiet (area), cf Addiet	13/38	[WO]
HF...	Adiet wereda (centre in 1964 = Idaga Silus) <i>adiga</i> , a shrub from which the traditional type of toothbrush can be cut	14/38?	[Ad]
JDJ51	Adiga 09°33'/41°46' 1267 m	09/41	[Gz]
H....	Adigadima (ctr in 1964 of Dima Sekota sub-district)	13/38	[Ad]
H....	Adigagra (centre in 1964 of Boza sub-district)	13/37?	[Ad]
JDR57	<b>Adigala</b> (Adi Gala, Adagalla, Adagala, Addagalla) (Addigala, Adagaleh, Addagella) (with post called sub-post office until the 1990s) Gz: 10°25'/42°14' 770 m; MS: 10°22'/42°09' = JDR46, 781 m Passenger station about 90 km inside Ethiopia from the border, between similar stations Lasarat (Lazarat) and Mello. The railway reached there in 1902. Also sub-district & its centre in 1964.	10/42 10/42	[MS Po WO Gu] [Gz Ad x]
1870s	When going from the coast at Zeyla to the highlands, this is so far the locality with most vegetation and the best possibility for hunting. Chiarini estimated that there were tens of thousands of camels in the 1870s. [A Cecchi, vol I, 1886 p 142]		
1900s	When Alfred Ilg went to Europe in late May 1902 he could take the train from Adigala, because the railway line had reached that far. For a short period there was transport to Harar of mail arriving to Adigala by train.		
1930s	In a plain with frequent mirages and tornados. Italian <i>Vice Residenza</i> .		
1940s	We had driven for the purpose to organize locust destruction "from Aisha to the small station of Adagalla. Unfortunately, a little poison bait (which is quite harmless when		

properly used) had been spilt on the railway at Aisha and had caused the death of several goats. As the result of this incident, and in spite of the fact that compensation had been paid, the Somalis believed that the whole object of our organization was to destroy their livestock. We were not well received at Adagalla. An angry mob soon gathered, shouting and waving sticks, and agitators made inflammatory speeches calling, we gathered, for our blood. My colleague and I were obliged to withdraw in haste."

[D Buxton, Travels in Ethiopia, London (1949)1957 p 135]

- 1960s The primary school in 1968 had 52 boys and 9 girls in grades 1-4, with 4 teachers.
- 1980s After the Ethiopian government had issued amnesty for those who fled from the country during the war in 1977-1978, refugees could return from camps in Djibouti. Journalists were invited to go with a chartered train and see at Adigala in late 1983 the first 170 returning refugees being officially welcomed back a little inside Ethiopian territory. They were to stay for a while in a camp at Adigala. By the end of 1983 about 8,000 out of the 30,000 in camps in Djibouti had returned to Ethiopia.  
[Vi 1984 no 4 p 40-41]
- 2000s A bomb exploded on a train from Djibouti that was nearing Adigala, killing two and injuring nine. The Ethiopian government accused the Oromo Liberation Front, but they energetically denied having had anything to do with this rebel incident.  
[AddisTribune 2003/10/03]
- picts Vi (Sthlm) 1984 no 4 p 4 refugees arriving back to Ethiopia by train from Djibouti in September 1983, 40-41 greeting with flowers, camp from plastic and hardboard
- HFF71 **Adigrat** (Adi Grat) 14°17'39°28' 2409/2457, 3249 m 14/39 [Gz Br Gu Po]  
(Addigrat, Adikrat, Attegerat) 14/39 [20 18]  
Centre at least 1964-1980 of Agame awraja & in 1964 of Genta Afeshum wereda & of Genahitie sub-district.  
On the main road and the last town before leaving Ethiopia and entering Eritrea, distance 898 km from Addis Abeba.  
With Ras Sibhat Hospital and church Medhane Alem.  
Within a radius of 10 km there are at km
3. Baati (Ba'ati)
  4. Adi Yad
  5. Enda Abuna Aragawi (E. A. Aragawi) (church)
  7. Info
  - ?? Amba Dokwanya (A. Doquania, A. Dongonia)
  - ?? Amba Andiel 3243 m
  - ?? Seeta (pass)
  - ?? Gebriel Tsilalmao (rock-hewn church near road to Mekele)
  - ?? Zeban Sifra (mountain) 2601 m
  - ?? Mugulat (army communications centre)
  - 2E Mai Masano (waterhole)
  - 3E Guala (Goli'a) (w old Catholic mission) 2409 m
  - 5E Golaw (Golao) 2409 m
  - 8E Biet Hosannes (with rock-hewn church)
  - 7SE Sait (Saet, Si'it) (with rock-hewn church Maryam) =/?/ Seeta (pass)
  - 4S Mayaba (with rock-hewn church Mayaba Samuel)
  - 5S Adi Abiet (A. Abiel) (with rock-hewn church)
  - 6SW Alekwa (Alequa) amba 3290 m, pass c3010 m
  - 7N Imba Iwir (Megheb) (village) 2482 m
  - 8N Kerseraw (Cherseber, Kirsaba) 5 or 8 km north  
(village with Mikael Kirsaba rock-hewn church) pass 2510 m
- geol The Adigrat sandstone rests discordantly on schists, forming a plateau with only a few outliers in the east.  
According to the German E. Krenkel (1925) there are in northern Ethiopia the Adigrat

series of sediments, resting on a peneplained but still uneven surface of Pre-Cambrian rock complex. The basis of this cycle is represented by breccia and conglomerates of coarse gravel. Above these basal parts red, yellow, and white sandstones containing mica and feldspar have been indicated. The thickness of the whole series varies greatly. Large amounts of quartz sand are found associated with the Adigrat series, especially in Eritrea. [Mineral 1966]

A short article on the granite of Adigrat was published in the Netherlands in 1956 by N.H. Doorninck.

In Ethiopia the basal Mesozoic sandstone is termed the Adigrat Sandstone. It ranges from Upper Triassic age in Ogaden to Lower or Middle Jurassic in Tigray and Eritrea. The Adigrat Sandstone is generally massive and thick-bedded. The major portion consists of a white, massive, quartzose sandstone. Quartz invariably predominates over feldspar in the clastic grains. These grains are usually angular, rarely subrounded, and this together with their poor sorting in layers of equidimensional grains, confirms the little-transported nature of the sediments. Where haematite forms a part or the whole of the cement the rock assumes a yellow, brown, red or violet colouration.

Interbedded in the Adigrat Sandstone formation are variable layers of coloured shales, haematite and limonite-rich bands, bands of coarse grits and angular conglomerates, and layers of fossil wood-bearing sands.

As would be expected from the littoral environment of deposition, there is an almost complete absence of good zone fossils, which makes difficult the precise determination of the age-range of the Adigrat Sandstone at a given locality.

Adigrat is the type locality of the Adigrat Sandstone formation. The succession there is:

6. (Trap Basalts)
5. White sandstone with upper crust of laterite 7 m
4. Blue shale 5 m
3. Red sandstone with red shale layers 25 m
2. Horizontally bedded sandstone with layers of Basement Complex pebbles and blocks 70 m
1. White cross-bedded sandstone with ferruginous nodules and lenses of conglomerate 30+ m (base not seen)

At Adigrat itself thickness of sandstone is 250 m; here there is no overlying limestone formation. In Tigray the upper age limit can be fixed by the overlying fossiliferous Antalo Limestone which contains Oxfordian fossils in its lower part. Thus the Adigrat Sandstone at Adigrat is equivalent in age to Upper Jurassic limestones to the south-east.

[Mohr, Geology 1961 p 54, 56, 58, 59, 68]

1830s Dejazmach Sabagades built his residence there in 1818. He was killed by Oromo in 1831, and thereby Adigrat lost its importance of that period.

Missionaries Gobat and Kugler, together with a German carpenter, arrived at Adigrat in March 1830. Sebegadis had arranged for them to use the best house in the place. Kugler stayed 8 months at Adigrat. The missionaries thought they had "converted" Sebegadis but he met his death about a year after the arrival of the missionaries.

Samuel Gobat, after half a year's stay in Gondar and some time in Adwa, from where he had to flee because of war, tried to take refuge in Adigrat, but he had to leave from there again and went to Debre Damo.

[T Schölly, Samuel Gobat, Sthlm 1915 p 76-78, 121]

The missionary Gobat saw a formidable army of locusts at Adigrat in June 1831. "The air was so darkened, that we could scarcely discern the place of the sun; and the earth was so covered with these insects, that we could see nothing else."

[Pankhurst (1990)1992 p 146]

1860s At the beginning of the British campaign against Emperor Tewodros there was a meeting in February 1868 between Kasa Mircha (the future Yohannes IV) and Sir Napier. Kasa undertook to deliver 15,000 kilograms of grain per week to each of the British camps at Adigrat and Antalo.

[Rubenson 1976 p 259-260]

Napier as head of the British expedition arrived there on 7 February 1868. Henry Stanley wrote in his book "Coomassie & Magdala", quoted from its Swedish edition: "Attigratt är belägen på en liten höjd i midten af en slätt. Stället märkvärdighet är ett slott byggt av adobes. Vid dess ena ända är ett fyrkantigt torn, prydt med fyra tornlika utsprång byggda på utstående tvärbjelkar. För civiliserade ögon liknade det mera en karrikatyr än en byggnad till försvar och byggt för att afhålla en fiende. -- Nära intill denna fästning var en kyrka - säkerligen den vackraste jag sett i Abyssinien, utom en vid Chelicut. -- Sedan vi passerat genom byggningens vestibul, nedstego vi ett steg in i ett vapenhus eller sal, som löpte omkring hela kyrkans omkrets. Väggarna i denna cirkelrunda byggnad voro af sten, rappade med ett tumtjockt lager af lera pålagdt så jemnt som möjligt. -- Från den höjd hvarpå kyrkan och slottet voro bygda var hela Attigrats slätt synlig. I dess midt, liknande snöhögar, stodo engelska arméns rena, hvita tält. -- Från Attigratt leder vägen genom en lund af fur- och enbärsbuskar, samt snår av småskog, af ett pittoreskt men mycket ensligt utseende, ganska passande till gömställe för de rövvarband hvarom vi ofta hört berättas."

William Simpson, who sent sketches to *The Illustrated London News* from Napier's expedition, travelled on his own with two Indian servants. When he arrived at Adigrat on Palm Sunday 5 April 1868 he met two observers sent from Austria. They were Count Kelmansegge and Captain (Rittmeister) Kodolitsch. The former fell ill, but the latter and his servant Joseph joined Simpson in marching southwards.

An engraving of General Sir Robert Napier's camp at Adigrat was published in the important London magazine and dated 21 March 1868.

On his way back Simpson reached Adigrat on 21 May. He studied a house which was the stronghold of lady Tayyech, whose husband Sebhat was prisoner in the hands of Wagshum Gobeze.

[Journal of Eth. Studies, vol VI 1968 no 2 p 11, 15]

1890s According to Wylde the Adigrat market, held on Mondays, was regarded as of medium size in the 1890s.

It was estimated (Alamanni) that there were around 1890 annually sold 18,750 oxen, 1,110 cows, 1,875 goats, and 1,875 sheep.

The Italian general Baratieri, to prevent the Ethiopians from using Tigray as a base against Eritrea, marched southwards and, on 25 March 1895, entered Adigrat, later taking also Adwa and Mekele. Adigrat was after some time handed over to Ras Mengesha on 18 May 1896. [Ehrlich 1996 p 190]

When General Baratieri entered Adigrat on 25 March 1895, Ras Mengesha withdrew into Tigray. Baratieri's decision to occupy the town permanently decided the character of the future military operations. A little south of Adigrat lay the impregnable mountain position of Idaga Hamus, guarding the route to central and southern Ethiopia. To control this key location it was necessary to hold Adigrat.

After a visit to Italy, Baratieri arrived at Adigrat again on 3 October 1895 and found that Mengesha had gathered 4,000 to 5,000 men at Debre Haile, about 130 km away. By 6 October, Baratieri had mobilized 9,000 men at Adigrat.

[Marcus, Menelik II, (1975)1995 p 162-163]

A fifteen-day siege of Italians at Enda Yesus at Mekele came to an end, and on 21 January 1896 Menilek let the survivors leave with their arms and go back to Adigrat. After the battle of Adwa, Major Salsa was taken to Menilek on 7 March 1896 and learnt that the emperor would conclude peace if Italy would abandon Adigrat and agree to several other demands.

[P B Henze, Layers of time, London 2000 p 168, 171]

General Baldissera re-fortified Adigrat in May 1896 with aggressive intentions, but orders from Rome prevailed and he withdrew from Adigrat as had been promised to Menilek in the preliminary peace talks of 18 May. The negotiator Major Salsa was detained at Mekele by Menilek's order until the evacuation of Adigrat was completed.

[Prouty 1986 p 187-188]

The Capuchin missionaries Francesco da Offeio and Francesco da Bassano stayed for



- a couple of months in the fort at Adigrat during the war 1895-96.
- 1935 The pass at Kerseraw (Cherseber) near Adigrat was occupied on the night of 6-7 October 1935 without any firing.  
Bombs dropped in this connection seem to have fallen outside the town. The French Catholic Mission stated that two people had been wounded and five oxen killed. A right and a left column (Sabauda and 28 Ottobre) were established at Adigrat by the evening. General Baldissera met no defenders at the fort, and the Italian flag was hoisted over the old ruins of this place.  
[E De Bono 1937 p 163, 166]  
On 11 October Haile Selassie Gugsa arrived from Mekele to Adigrat with about 1,200 men armed with rifles and with 8 good machine guns. He wanted assistance from the Italians to fight against Dejazmach Hailu Kebede. When De Bono returned to Adigrat after having assisted at the formal occupation of Adwa and Aksum, there were further discussions with Haile Selassie Gugsa, but De Bono refused to advance towards Mekele immediately.  
On 17 October, after having occupied Mekele, when General Emilio De Bono arrived back to his headquarters in Adigrat, he received a telegram from Mussolini saying that he was no longer the supreme commander.  
[E De Bono 1937 p 179, 183, 213]  
When Marshal Badoglio took command on 30 November 1935 this was done at the Italian headquarters in Adigrat.  
Adigrat was occupied by the Italian First Corps without resistance. "But this was just a stage in the first bound that was to lead them to Makalle -- and to Haile Selassie Gugsa. -- On 8 October came a frantic appeal from the young Ras for Italian help to fend off Dejaz Haile Kebede of Wag and seven thousand of his men. -- Three days later Haile Selassie Gugsa himself appeared at Adigrat with only 1,200 men instead of the tens of thousands he had promised. Santini found him 'uncertain and fearful' and though Rome received the news well, swelling his troops in press reports to ten times their number, something had clearly gone very awry. Santini should have been with Haile Selassie Gugsa forward in Makalle. Instead Haile Selassie Gugsa was with Santini back in Adigrat. "  
[Mockler 1984 p 62-63]  
On 2 Nov 1935 General Emilio De Bono moved his headquarters forward to Adigrat. "On the 30th November -- I arrived at General Headquarters, now at Adigrat. There I found the instructions which I had sent from Italy already in process of being carried out." [Badoglio (Eng.ed.) 1937 p 19]
- 1936 Post office of the Italians was opened 4 May 1936. Its cancellations mostly read ADIGRAT \* ETIOPIA in 1936 (one canceller had the mistake ETIPOIA) but in 1937 the text was ADIGRAT \* ERITREA. The post after the occupation used spelling ADDIGRAT around 1958. [Philatelic sources]
- 1940s *Commissario del Tigray Orientale*, with seat in Adigrat, until 1940 was Giuseppe Barbato (b 1906). He was sent by the British as prisoner of war to Kenya.  
On 31 March 1941 Colonel Luigi Frusci and his staff left northern Eritrea for the town he had chosen as his new headquarters, Adigrat.  
After the liberation, the Ethiopian post office was opened on 10 June 1943.
- 1943 The town was captured by the *woyane* rebels on 25 September 1943. [Gilkes 1975 p 180]  
"A Tigrinyan revolt broke out in August 1943 under the leadership of Blatta Haile Mariam. The insurgents had the advantage of surprise and made a number of impressive gains. A sizeable Ethiopian military force under British command was routed, various administrative centres, including the large town of Adigrat, were captured, and a number of Ethiopian officials took refuge in Eritrea. In Tigray and Eritrea it was widely believed that Blatta Haile Mariam had British support, even though the revolt was eventually put down after British aircraft from Aden had bombed the rebels at the Emperor's request."  
[Trevaskis, Eritrea, 1960, p 63]  
The hospital had one doctor and 25 beds in 1949.
- 1950s No telephone subscribers in 1954, but by 1957 a 20-number telephone switchboard had

been installed in Adigrat. The single-storey 10-classroom school building, designed by H.C. Fallek, was completed by mid-1957.

Sub-province Governor of Agame awraja in 1959 was Dejazmach Haile Mariam Sebat. At the Highway Authority branch in Adigrat in that year the District Engineer was Mr Cesare Battisti, an Italian.

1960s By 1958 Adigrat was one of 27 places in Ethiopia ranked as First Class Township. The average daily traffic on the Kwiha side in 1962 was 6 buses, 36 cars, and 66 trucks. Population 7,933 as counted in 1967. Telephones 18 in 1967, of which one for the Catholic Mission and 9 other private, all with Ethiopian names. Telephone number 1 was held by the Ras Sebat Hospital. Agazian primary school in 1968 had 475 boys and 403 girls, with 18 male and 4 female teachers. Agazy (Agassey) Secondary School had 16 students in grade 12 who sat for school leaving certificate in 1968, but none of them passed. Tsinseta Catholic Mission school had 285 boys and no girls in grade 1-6, with 8 teachers, and further 74 male students in grade 7-12 with 10 teachers of which one foreign.

Sash & Sbur (? spelling used by the school census) mission school had 249 boys and 150 girls in grades 1-4, with 12 teachers.

1970s Adigrat possessed the only high school east of Adwa and north of Mekele, Agassey Comprehensive High School, and that institution, together with the town's Catholic junior high school, became centres for anti-regime dissent. This dissent was strongly supported and influenced by local students in attendance at the university in Addis Abeba. The presence outside Adigrat of a large military base /Adigrat Yet'or Sefer/ served as a focus for protesting students and also as source for their hopes of a military coup. [Young 1997] The clandestine Tigray Political Organisation in 1975 began operations under the name of the Tigray Liberation Front. The movement largely drew its support from the intelligentsia of north-eastern Tigray, particularly around the town of Adigrat. [Young 1997]

A raid by the Front on a school in Adigrat in 1976 procured typewriters and a duplication machine, and *Woyeen* (Revolt), the Front's organ, commenced publication. [Markakis 1987 p 253]

The famous artist Afewerk Tekle in the 1970s made a large work for the cathedral of Adigrat and named it The Last Judgement.

Spelling used by the post office was ADDIGRAT (-1974-) or ADIGRAT (-1975-).

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

1980s Population about 16,300 in 1984.

Government forces took Adigrat during the summer 1988 counter-offensive. On 9 August seven women were raped there. The government troops evacuated Adigrat in February 1989. The army and government officials caused widespread destruction before they left. [Africa Watch, USA 1991]

1990s The second-largest town in Tigray, on the pivotal junction of the roads to Aksum, Mekele and Asmara. Population about 37,400 in 1994.

/1991:/ "The hillsides around Adigrat are covered with the prickly pear cactus. The peasants use them for hedging and plant them round their houses -- You can see them creeping up the cliffs, clinging to the bare rock. At some times of the year they are the only green in the landscape." [Hammond 1999 p 257]

"It's a bustling, friendly town, with strong links to Eritrea that give it a decidedly cosmopolitan feel - plenty of English is spoken. There is little in the way of sightseeing in Adigrat, but the distinctively Tigrean character of the town, not to say its wonderful mountain setting, make it an easy place to settle down. --- Just behind the market lies Adigrat Chirkos Church, covered in fine 19th-century paintings depicting angels, and with a balcony offering a great view over the town. There is also a large Catholic Church, which several people claim bears a strong resemblance to a church in Florence. Equally unusual is the new Medhane Alem Church, a rectangular sandstone building that more

resembles a fort than any other church I've seen in Ethiopia. - Further afield, there are several rock-hewn churches in close proximity to Adigrat." [Bradt 1995, sketch of the town plan on p 309(1998 p 286)]

In March 1992 Professor Donald Crummey and Tesfaye Wolde Medhin of the Institute of Eth. Studies collected material in Adigrat about ancient land tenure. Part of this history was that Dejazmach Säbagadis had founded four churches around Adigrat in his home province of Agamé. [Crummey 2000 p 14, 158]

Debre Zeyt and Adigrat were special centres (-1993-) for giving care on a permanent basis to some 15,000 disabled ex-soldiers. [Official news]

In July 1995 an agreement was signed for Italian financial support to the Adigrat Rehabilitation Centre.

1998 Ethiopians expelled from Asmara have partly settled in Adigrat. The large Catholic cathedral to the east gives the town a special character. The round Qirkos church is to the south, as is also the market.  
The rectangular Medhani Alem church to the north was built for Dejazmach Sabagades by the German ex-missionary Aichinger who also trained the troops of the Dejazmach. This church has been renovated recently.

Main hotels are Ethiopia, Modern, and Yohannis IV.

[Äthiopien 1999 p 363]

There is an Italian war cemetery, 4 km outside town on the Asmara road. It commemorates some 765 Italian soldiers, many of them *caduti ignoti* (the unknown fallen) of 1935-1938.

Local products at the market are pale honey and *beles*, prickly pears.

Medium-level hotels are Yohannis Kidus and Aksum, and a step up Shewit Hotel.

[Lonely planet 2000 p 194-195, with town plan]

The Ethiopian News Agency stated that Eritrea had bombed civilian targets in Adigrat on 11 June 1998, killing 4 individuals and wounding 30, including an 18-month-old baby and a pregnant woman. A warehouse of the Disaster Prevention and Preparedness Commission suffered a direct hit and was demolished. [ENA]

The first major military offensive since June 1998 started in the first week of February 1999 when Ethiopia also used air bombardment. Eritrea was accused of an air attack on Adigrat on 5 February. The authors of the book cited here write: "We do not have any of our own information validating either of the parties' claims that their adversary attacked them. International observers and journalists, however, have judged it plausible that it was Ethiopia who started the offensive on 5 February, falsely announcing an Eritrean air attack on Adigrat in order to 'retaliate'."

[Brothers at war, 2000 p 68-70]

2000 About 125 km north of Mekele is the major centre of Adigrat, which played a frontline role in the recent war with Eritrea. Adigrat is a sizeable market centre, nestled attractively below a high ridge to the west. The strategic transport and trade location next to the Eritrean border has nourished Adigrat, but since the conflict with Eritrea this future is now uncertain. [J Graham in AddisTribune 01-12-00]

Population about 46,000 in 2001.

The town would get Internet services in late 2001.

Among hotels in 2003 the Shewit had 12 rooms and Woldu Sebagadis 20 rooms.

City population 67,500 according to a source of 2005.

picts Ill London News, 21 March 1868, General Napier's camp at Adigrat;

R Pankhurst, A social history ..., (The Red Sea Press) 1992 p 192

Palm Sunday service at church, from Acton 1868;

*Ethiopia engraved* 1988 with reproductions from R Acton 1868,

p 12 Palm Sunday service, 40 small part with buildings, 42 envoys of Kasa (reproduced on pages 31, 49, 87);

D Buxton, Travels ..., London 1949(1957) p 96-97[5]

rectangular country church south of Adigrat;

Ethiopia Observer 1960 no 4 p 98 landscape and ploughing

**Adigrat : Adi Abiet** (Addi Abiel)

With coarse rock-hewn church of Abune Samuel, on the list of Abba Teweldemedhin Josief in 1970.

"Dans la falaise dominant Enda Aragawi, à environ 5 km d'Addigrat. Excavation très fruste, selon une communication des pères de l'évêché catholique-éthiopien d'Addigrat."  
[Sauter 1976 p 162]

**Adigrat : Catholic Diocese**

Prefecture Apostolic de Tigray was erected 25 March 1937 and elevated on 20 February 1961, with the Diocese of Adigrat.

Its metropolitan is in the Archdiocese of Addis Abeba.

The small portion of Catholics in the area has doubled from 0.2% in 1950 to 0.4% out of 3.62 million population in 1990. The priests have served about 200 Catholics each, so there are over 80 since year 2000.

Bishops (Ordinaries) have been

- \* Salvatore Pane, June 1939-1951, died
- \* Haile Mariam Cahsai, April 1961- November 1970, died
- \* Sebhat-Leab Worku, June 1971-October 1984, resigned
- \* Kidane-Mariam Teklehaimanot, October 1984-November 2001, resigned
- \* Tesfay Medhin, November 2001-still serving in 2005

They were affiliated bishops first in most cases.

[Internet March 2005]

**Adigrat : Cherkos** (Qirkos)

Church about 6 km from Adigrat in the direction of Adwa. It is rectangular and in a grove of large trees. It has modern wall paintings.

[Jäger 1965 p 102]

**Adigrat : Gebriel Tsilalmao**

Church about 2 km southeast of the road to Mekele, between Idaga Hamus and May Megelta.

**Adigrat : Guala**

The Italian Lazarist Giustino De Jacobis who had stayed at Adwa in 1839-1841 found when returning after 15 months in Rome that there was anarchy in Tigray. After a long search for a place where he could establish a Catholic seminar, he settled on 10 December 1844 at Guala, where he built the small college of the Immaculate Conception.

The local population was converted in mass, and De Jacobis ordained about 40 indigenous priests. He was persecuted by Abuna Salama, especially in the time of Tewodros II.

When Monsignor Guglielmo Massaia arrived to Massawa in October 1846 the persecution was intensified, and the Catholic centres in Agam were destroyed.

[G Puglisi, *Chi è? ..*, Asmara 1952, under De Jacobis]

De Jacobis had built his mission station near a church Yohannes erected by Dejazmach Sebegadis. It was about 2 km from Adigrat, the residence of Sebegadis. Administration of this church building had been handed over to De Jacobis, but as its plan was of traditional Orthodox Ethiopian shape he built a chapel inside where mass could be held according to Latin ritual.

Massaia arrived to Guala for the first time in early December 1846 after having left Massawa on 21 November and having travelled without interruption from there.

Guglielmo Massaia brought missionaries who were intended to go to the Oromo in various direction, but because of war between Dejazmach Wibe of Agame and Ras Ali they had to remain for some time at Guala.

[G Massaja, *Mes trente-cinq années ..*, Paris, vol I (orig. Italian ed. 1885) p 99, 107]

During Massaia's first stay ten Ethiopians were ordained as priests, but this had to be done in secret at Guala.

There was a slave market not far away, where Massaia bought two Oromo boys, one of about 12 years who was baptized Petros and another of 8-9 years who became Pawlos.

Sons of Dejazmach Sebegadis roamed the country with a few hundred soldiers each. When the one of them named Aregawi approached Adigrat, the Catholics of Guala also felt endangered. De Jacobis ordered some of their belongings and provisions to be transported to a cave, which was high up and difficult to reach. De Jacobis himself stayed at the mission station and negotiated with the attackers, and Aregawi said that it was only the 'strangers' he searched for. There was the suspicion that Abuna Selama was behind it. Aregawi left after a couple of days. (He later converted to Catholicism and died in 1860.) [Massaja p 110, 114-116]

In July 1847 the missionary De Jacobis, writing from Guala, complained that his stations were continually exposed to incursions and to the pillage of brigands. However, he went on to tell how twice the inhabitants of nearby villages spontaneously took up arms and came to defend the Catholics, whose religion they did not share, thereby revealing the depth of their hostility to brigandage.

[7th Int. Conf. of Ethiopian Studies 1984 p 266-267]

Antoine d'Abbadie, the first initiator of Catholic mission to the Oromo, visited Massaia's group at Guala during a week in late July 1847 and then returned to his scientific works in Adwa.

Massaia's group remained at Guala during the three months of the rainy season.

When Dejazmach Wibe issued the formal expulsion of Massaia in October 1847, the latter was already in Massawa and started some reconnaissance travelling in direction of Aden in order to calm down the tension of persecution.

[Massaja p 118-120, 123-125]

Gebre Mikael (born around 1790) was converted to Catholicism by De Jacobis. After returning from Rome in 1844, Gebre Mikael taught at Guala and tried to convert Orthodox monks. He was chained by Emperor Tewodros and maltreated for 13 months until he died in August 1855.

The French Lazarist missionary E.J.B. Coulbeaux (b 1843) after many activities mostly in Eritrea arrived to Guala on 12 April 1898 together with Gruson and Le Priol, with the intention to reopen the old mission station. They were opposed by the Orthodox priests. Coulbeaux departed for Rome in May 1900.

[G Puglisi, *Chi è? ..*, Asmara 1952]

#### **Adigrat : Kerseraw : Mikael**

The church Mikael Kirsaba is 5 km north of Adigrat. It is rather unusual in that it consists of a stone church with an older rock-hewn church built underneath it, about 5 m underground. You can easily find the church without a guide.

[Bradt 1995(1998) p 313]

#### **Adigrat : Mayaba : Samuel**

A rough cave church situated 4 km south of Adigrat in the mountains west of the main road, reached by 40 min. gentle climb from the valley below.

The church is very irregular in plan, burnt and now disused. When entering through the low doorway, one can see to the left a few faded fragmented paintings. The excavated space penetrates about 9 m into the rock.

[Ruth Plant *in* Ethiopia Observer vol XIII 1970 no 3 p 255]

This is the rock church which is closest to Adigrat town. It is basically an extended cavern, about 2.5 m high but with a very low entrance. A few paintings survived the fire, including an orange painting of Christ. The church is in a rock face in the hills west of the road towards Mekele, and takes less than an hour to walk to from the centre of Adigrat. You will probably need a guide to find it.

[Bradt 1995(1998) p 313]

#### **Adigrat : Mugulat**

The Derg had planned a major campaign against the TPLF in the summer and autumn of 1987, but it was aborted after the TPLF launched a pre-emptive strike against the communications centre of Mugulat outside Adigrat and against Sinkata and Wikro. The battle for Inda Silase in 1988 started with an attack on Mugulat. After it was destroyed, the TPLF launched offensives against the army bases at Aksum and Adwa.

[Young 1997]

**Adigrat : Peace Corps**

US Peace Corps volunteers who served in Adigrat were

- \* 1966-68 Louise Weissman Siegel
- \* 1968-70 Ph.D. Richard F. Sherman
- \* 1968-69 Samuel Weingart
- \* 1970-73 David L. Courtney
- \* 1971-73 Joel Jackson

[Internet March 2005]

**Adigrat : Sait : Maryam** (Saet, Si'it)

Rock-hewn church situated at 15 min motorcar drive south on the main road from Adigrat, thence 45-60 min walk into the mountains to the west. The church is clearly visible from below, but a colony of baboons may loosen stones from above.

The church is 11 m wide and very irregular in plan. It is in poor condition, with built walls between hewn columns of square section. The sanctuary is not in a easterly position as it normally should be. There are a number of late paintings on the built walls.

[Ruth Plant *in* Ethiopia Observer vol XIII 1970 no 3 p 254 with plan and photo]

"Hypogée de plan basilical grossier; voûte de nef centrale en forme d'auge renversée."

[Sauter 1976 p 162]

**Adigrat : Tsilalmao : Gebriel**

Rock-hewn church situated not quite 2 km east of the main road Adigrat-Sinkata, in a wide green valley where baboons play. The church lies 30 m or so up the mountain to the south.

The church is oriented east-west with a straight rock face to the north and a built porch added there. A double wide entrance to the right of the porch serves hermit's cells and/or communal graves.

The hewn church has massive cruciform columns with double bracket capitals, of which each has a lower curved section and above a square section (almost like the Greek Doric order). The arches are truly cut and the bays have elaborately carved roofs with geometrical patterns.

Two unusual windows are cut in the rock face.

[Ruth Plant *in* Ethiopia Observer vol XIII 1970 no 3 p 229]

HFF71	Adigrat wereda (-1994-)	14/39	[n]
	Mgr. Giustino de Jacobis and other Lazarist priests started establishing congregations in the plain of Adigrat around 1842.		
HEU62	Adigudem, see Adi Gudom		
HFE..	Adiha	13/39	[n]
	small village not far from Abiy Adi, to the north-east near the rock-hewn church of Itsiwto Maryam.		
HFC47	Adihrdi, see Adi Hirdi		
HCA78	Adikas (Adicas) (small village)	06/35	[Ca WO Gu Gz]
	06°03'/35°32' 1579 m		
HEH70	Adikeir, J. (hill)	12/35	[WO]
??	Adikutu (on the Mereb-Belesa front)	../..	[20]
	The Border Commission in The Hague ruled in April 2002 that Adikutu shall be Ethiopian (and not Eritrean) territory.		
	[AddisTribune 2002/04/12]		
HEL79	Adil Badir 12°24'/39°20' 2235 m, near code HEM70	12/39	[Gz]
HFF00	Adilal (Adlal) 13°39'/39°21' 1872 m	13/39	[Ad Gz]
	(centre in 1964 Imini Inklalo sub-district)		
HBL59	Adilli 04°05'/39°20' 1255 m	04/39	[WO Wa Gz]
HFE70	Adiltai (Adiltal) 1494 m	14/38	[Gu WO]
HF...	Adimtsu (sub-district & its centre in 1964)	14/38	[Ad]

	<i>adin</i> (A) 1. to heal, make well again; 2. to hunt		
HEJ06c	Adina (island)	11/37	[Ch]
	Island opposite Dek in the SW corner of Lake Tana. The traveller Stecker in 1881 investigated water depth in this area, and later Major Cheesman in the 1930s. The name was mentioned by the British consul Hormuzd Rassam who landed there on 6 Feb 1866, but Cheesman found that "nobody seemed to know exactly where it was, probably west of the Little Abbai estuary". [Cheesman 1936]		
JED03	Adinj, see Agin		
HDK63	Adino 09°39'/37°48' 2536 m, see under Kachisi	09/37	[AA Gz]
HEE88c	Adino (recorded in 1868)	11/39	[18]
HEM02	Adiof Uaha, see Adef Wiha		
	<b>Adis...</b> , cf <b>Addis..</b>		
HDE83	Adis 08°57'/38°46' 2165 m	08/38	[Gz]
HEL89	Adis 12°31'/39°17' 2572 m	12/39	[Gz]
HDL83	Adis Amba 09°49'/38°45' 2656 m, see under Fiche	09/38	[AA Gz]
HDT54	Adis Amba 10°28'/38°52' 1969 m	10/38	[Gz]
HDT98	Adis Amba 10°50'/39°13' 2986 m	10/39	[Gz]
HED83	Adis Amba 11°40'/37°48' 2141 m	11/37	[Gz]
HEE69	Adis Amba 11°24'/39°19' 2821 m, near Mekdela	11/39	[Gz]
HEF94	Adis Amba 11°41'/39°46' 1464 m	11/39	[Gz]
JDH14	Adis Amba 09°09'/41°05' 2488 m	09/41	[Gz]
	adis guru: <i>guru</i> (O) 1. to pile, to stock; 2. assemble, gather together		
JEB68	Adis Guru (area)	11/41	[WO]
HDF42	Adis Hiywet, see Addis Hiwot		
	adis kabi: <i>kaabi</i> (Som) vicinity, nearness; <i>qaabi</i> (Som) put in order		
HDL95	Adis Kabi	09/38	[LM]
HEC23	Adis Kidame, see Addis Kidam		
HEM54	Adis Kiny 12°15'/39°44' 2111 m	12/39	[Gz]
HDH93	Adisa 09°57'/36°03' 1091 m	09/36	[Gz]
HEJ06	Adiscia, see Angata, cf Adishe		
HDL83	Adisge (Addisghie) 09°51'/38°46' 1999 m (with church Giyorgis), see under Fiche	09/38	[AA Gz WO]
HES39	Adisge 13°00'/38°20' 1735 m	13/38	[Gz]
HEJ06	Adisha (Adiscia) 1797 m	11/37	[+ WO]
HEK87	Adishe (Adiscia) 12°31'/38°12' 1770 m cf Adi Shahu	12/38	[Gz Wa WO]
HEK87	Adisho (meteorological station) 12°33'/38°10' 2500 m	12/38	[x]
??	Adislem (=Addis Alem? probably Adi Selam) (Felasha village)		
pict	F Rosen, Eine deutsche ..., Leipzig 1907 p 461 village and amba		
JDH37	Adisu Karamile 09°23'/41°21' 2249 m	09/41	[Gz]
HFF72	Adisuba (mountain) peak c3000 m <i>Adiya</i> , traditionally a Gurage area	14/39	[18]
HCP09	Adiya (in Kefa awraja) 07°17'/36°34' 2120 m Adiya (Menjawa) primary school in 1968 had 297 boys and 30 girls in grades 1-2, with two (!) teachers.	07/36	[Ad Gz]
HDH17	Adiya Michire 09°12'/36°24' 1582 m	09/36	[Gz]
HFE08	Adiyam Giyorgis (church) 13°35'/39°11'	13/39	[Gz]
HD...	Adjana Mikael, see Ajana Mikael		
HCS09	Adje, see Aje		
??	Adjeln, see Ajeln		
H....	Adkeyih (sub-district & its centre in 1964)	13/39	[Ad]

JEJ78	Adla 12°29'/42°23' 1474 m	12/42	[n]
HFF00	Adlal, see Adilal		
HEL97	Adliya 12°36'/39°08' 2251 m	12/39	[Gz]
HDL73	Adlochi 09°45'/38°45' 2735 m	09/38	[Gz]
	<i>admas</i> (A) horizon		
HER08	Admase 12°43'/37°21' 1826 m	12/37	[Gz]
HET88	Adme Tsehay 13°24'/39°14' 1978 m	13/39	[Gz]
	<i>ado</i> (O) potter; (Afar) white; <i>adoo</i> (Som) father, old man		
HBK55	Ado 04°04'/37°57' 886 m	04/37	[WO Gz]
HBK55	Ado (with seasonal waterhole)	04/38	[LM WO]
HCJ72	Ado 07°01'/36°49' 1224 m	07/36	[Gz]
HDL54	Ado 09°32'/38°53' 2658 m	09/38	[Gz]
HDL55	Ado 09°33'/38°54' 2634 m	09/38	[AA Gz]
JCT14	Ado 07°22'/43°46' 878/916 m	07/43	[WO Gz]
JDK39c	Ado (village near Marda pass) (JDK31?)	09/42	[Mi]
	Near Ado at the Marda saddle occur hard quartzites which probably belong to the Pre-Cambrian. The outcrops are located along the Harar-Jijiga road, 130-135 km from Dire Dawa. [Mineral 1966]		
KCH72	Ado (Balli) 07°05'/45°54' 515 m	07/45	[Gz WO]
KCH81	Ado (same as the preceding one?)	07/45	[WO]
	About 40 km north-west of Welwel. The border commission withdrew to there in late November 1934. After the battle at Welwel the troops which fled passed Ado and went on to Haradiget.		
KCN04	Ado 07°19'/45°10' 671 m	07/45	[WO Gz]
JEH40	Ado Ale (hill) 12°10'/40°42'	12/40	[WO Gz]
	ado bad: <i>baad</i> (Som) 1. good pasture; 2. tribute, tax; 3. wing; <i>bad</i> (Som) 1. sea, ocean; 2. compel, be to blame; <i>badh</i> (Som) half		
JEB37	Ado Bad (area)	11/41	[WO]
JCP88	Ado Gilo (Ado Ghilo) (area)	08/41	[+ WO]
??	Adobada (lake), see Gemeri		
JEC71	Adobogu (area)	11/41	[WO]
HEU43	Adobona, see Wagaade		
JDP11c	Adoda (small crater)	10/40	[Gu]
J....	Adodagad (Salt Valley), see under Dalol		
JEH84	Adoddahara (=Adoda Hara?) (plain)	12/41	[Ne]
HEU31	Adoduwa 12°53'/39°29' 3516 m	12/39	[Gz]
JEP72	Adoeyo (Adoeio) 13°23'/40°52' -63m, below sea level	13/40	[LM WO Gz]
HD...	Adofo	10/36?	[n]
	A village near Abay river on the Wellega side. There grows a huge tree in the centre (the author calls it a mango tree, but it is more likely to be a wild Ficus). In the morning the space under the tree is used as a school classroom, but by noon adults gather there in the shade, and even cattle. In the evening it is the place where people tell stories to each other so that the local history is preserved.		
	[R Kapuscinski, (Heban, Poland 1998) Ebenholts, Sweden 2000 p 266-270]		
JFA06	Adogura (plain) 13°33'/40°24'	13/40	[Ne WO Gz]
1920s	"Devoutly hoping that no wind would rise to torment us, we settled ourselves to pass the night amongst the sand dunes. We were in the Adogura plain, at a point nearly opposite the centre of the arc described by the chain of volcanoes, and as we looked at them, standing in the vast darkness, partly illuminated by that dull glare, we agreed that of all the discoveries we had made during our journey this gave us the greatest satisfaction."		
	[Nesbitt 1934(1955)]		



HDK15	Adokelie, see Gute Shemela <i>Adola</i> , name of a unit of Somali now found (1980s) in the north-east province of Kenya; also name given to a child by the Alabdu /and others?/ when the birth was in the month of Adolesa		
HCE56	Adola, see Kibre Mengist		
JEC41	Adola 11°48'/41°42' 846 m (with spring), near lake Abhe	11/41	[WO Gz]
HCL02	Adola sub-district? (-1997-)	06/38	[n]
HB...	Adola Wadera (in Borena awraja), cf Wadera On 10 February 2000 violent forest fires erupted in seventeen places, of which some in the Adola Wadera area. [AddisTribune news]	05/39?	[20]
HCL02	Adola wereda (centre in 1964 = Bore) <i>adole</i> (O) brown or red cow	06/38	[Ad]
HBK83	Adole, G. (rock top) adona: <i>adone</i> , correctly <i>addon</i> (Som) a word for slave applied to the Dube and Shabeli ethnic groups	04/37	[WO]
JCM40	Adona (Addon), see under Kebri Dehar	06/44	[LM WO]
GDF71	Adonado, T. (hill)	08/34	[WO]
HD...	Adoro (centre in 1964 of Joro sub-district) cf Adere	09/38	[Ad]
HDE65	Adorra, M. (area)	08/38	[WO]
JCC69	Adot 06°03'/42°27' 614 m <i>adota</i> (Konso) mythological name of the sun	06/42	[WO Gz]
HEM91	Adota 12°39'/39°31' 2786 m	12/39	[Gz]
HFE65	Adowa, see Adwa		
JEB11	Adoyta (Adoita) (area) 725 m	10/40	[+ WO]
HFC..	Adrafe, south of Humera Six persons were killed and three were injured on 13 August 2003 when a tractor hit a landmine at a location south-west of Adrafe, south of Humera. [AddisTribune 2003/08/29]	14/36	[20]
HFC18	Adremet, see Adi Remet		
	<i>adu, aduu</i> (O) 1. solar heat, bright sun; 2. knife		
JDP83	Adu (mountain range)	10/41	[WO]
JEJ03	Adu (area)	11/41	[WO]
JEN73	Adu (hill) 13°19'/40°03' 1015 m	13/40	[WO Gz]
HEM84	Adu Bariya 12°33'/39°44' 1705 m	12/39	[Gz]
HFE65	Adua, see Adwa		
JDS32	Aduda Daburet (area)	10/42	[WO]
HCA57	Adukas (area) <i>adula</i> (O) /senior/ councilor within the <i>gada</i> system	05/35	[WO]
HDE45	Adulala 08°32'/38°54' 1694 m (with church Medhane Alem)	08/38	[Gz]
HDF30	Adulala (Adullalo) 08°29'/39°18' 1632 m (centre in 1964 of Cherra sub-district)	08/39	[Gz Ad WO]
HDJ16	Adulan (place) 09°13'/37°09' 2402 m	09/37	[Gz]
HDJ16	Adulan (Adula) (mountain) 09°13'/37°10' 2492 m <i>adun</i> (Som) kind of much-branched undershrub, <i>Suaeda fruticosa</i> ; <i>adduun</i> (Som) 1. wealth; 2. world	09/37	[Gz WO]
JEC51	Adun (area)	11/41	[WO]
HEC63	Adur (village)	11/36	[Gu]
JCE00	Adur	05/43	[WO]
GDE24c	<b>Adura</b> A Presbyterian mission station far west of Gambela, only a few kilometres from the	08/33	[x]

Sudan border. Paul Henze visited there by means of a small airplane in the early 1970s: "Directions were to fly a specified number of minutes on a compass bearing and then expect to see an airstrip and a native village beside a river. If we flew a minute longer, we would be over the border and were to turn back to Gambela and make another try."

"All those at the airstrip wore clothes. A short distance away across the flat plain was a traditional Nuer village -- Here fewer clothes were worn, and some of the women had none at all. -- the influence of the mission did not seem to extend very far."

"The missionaries, the Jordans, were eager to show us their own little bit of frontier Africa. Their house, built on a slight rise above the Adura River, was a one-storey, red-brick rambler -- These missionaries -- had spent most of their lives in the southern Sudan until they had been expelled several years ago because they were considered too friendly to the non-Arab Sudanese southerners by the Khartoum government of that time. -- They depended on the Missionary Air Service for supplies and mail. -- The countryside around, they told us, was full of game: elephants, buffalo, and large antelopes -- The local Nuer do little hunting, however; their lives revolve entirely around their cattle and their cornfields."

[P B Henze, Ethiopian journeys, (USA 1977)A.A. 2001 p 139-140]

The Red Cross 'supervised' the health services at the mission station (-1971-).

aduri: *adurri*, *adurre*, *adurree*, *adurro* (O) cat /domestic/ or wild cat, *Felis lybica ochreata*; *adri* (T) *Brassica carinata*, *Brassica integrifolia*

HEC63	Aduri Maryam (Aduri Mariam, Ahuri M.) (church) 2020 m	11/36	[+ WO It]
HEC63	Aduri Mikael (with church)	11/36	[+ It]
HDR65	Advakel 10°35'/37°07' 1827 m	10/37	[Gz]
HED84	Adwa 11°38'/37°56' 2436 m	11/37	[Gz]
HFE65	<b>Adwa</b> (Adua, Adowa, Aduwa, 'Adawa) 14°10'/38°54' 1883/1907 m Distance 1,006 km from Addis Abeba. Within a radius of 10 km there are at km ?? Endiet Nebersh (E. Nebersc, former Fremona) 1981 m see directly under Endiet Nebersh for historical Fremona ?? Mai Kwolla (M. Quolla) (valley) 2130 m ?? Kidane Mihret (Chidane Meret) (mountain) 2524 m ?? Belaito (Adi Teghemmes) 2053 m ?? Abba Likanos (pilgrimage hill) 3E Tsarait (village) 2223 m 5E Atzina 8E Abba Gerima (A. Gherima, A. Garima)(w monastery) 2011, 2546 m 9SE Tekle Haymanot (Tecele Aimanot) (church) 2180 m 4N Sulloda (Sullodo, Scelloda) (mountain) 2150, 2484 m 7N Adi Abun (A.Abuna, Addi Abun) (village, small church) 1900 m 10NE Semayata (Semaiata) (mountain) 3013/3024 m	14/38 14/38	[Gz WO Ro x] [x]

geol Geologically in the Adwa zone, argillaceous schists of the basement are covered by nodules and grains of iron. The occurrence of iron mineral in this area was noted early by European writers, e.g. Vignaud in 1843, Heuglin in 1857, Steudner in 1862. E. Minucci, writing in 1938, thought that the alkaline lavas occurring at Adwa are recent ones.

[Mineral 1966]

"It is at /Adwa and Aksum/ that hyperalkaline silicic lavas are best developed, differentiation of a nepheline syenite magma having given rise to a series of peculiar petrographic types (for the Trap Series). These lavas -- rest directly on normal stratiform basalts, but their medium-grained texture in the flow interiors has caused misinterpretation by some geologists of their now accepted extrusive origin."

- An exposure near Adwa shows an unusual red volcanic breccia with a matrix of green chlorite schist. [Mohr, *Geology* 1961 p 126, 20]  
 Gold deposits were identified near Adwa as early as 1635.
- meteo Mean monthly rainfall recorded in 1954-1957 was 310 mm in August, 231 in July, 193 in September, 76 in June, 45 in April, and almost nothing in January-March and October-December.
- 600s Legends of the "Nine Saints", when occurring in the Adwa region, mostly concern Abba Gerima and Abba Aregawi.
- 1500s The Portuguese journey described by Alvares passed Adwa, 'Houses of St. Michael', around 2 August 1520.  
 [Beckingham & Huntingford, *The Prester John*, vol I 1961 p 142-144]
- 1740s The most trusted of the about 20 members of the Greek communion in Ethiopia was Janni of Adwa, a brother of chamberlain Petros at the court of Iyoas I (1755-1769). He had charge of all customs posts in Tigray. He had served two kings with great reputation, and Ras Mikael Sehul appointed him to the customs house at Adwa.  
 Janni of Adwa succeeded in smuggling through the new Abuna who had been detained at Massawa when arriving there in March 1747.  
 [Pankhurst 1961 p 305, 335]
- 1760s In the time of Emperor Iyoas I (1755-1769) the most important man in the land was Mikael Sehul, ruler of Tigray with seat in Adwa. A chronicle describes his imposing appearance: "The great commander, Dejazmach Mikael, left Adowa, his capital, with thousands of riflemen and thousands of cavalry, with many drums, trumpets, violins and small lyres. We cannot count the men of Tigre and Amhara who followed him on foot! He left Adowa, his face resplendent like the sun --"  
 [Pankhurst, .. *Chronicles* 1967 p 133]  
 An Armenian who stayed in Gondar during 1764-66 noted that Adwa was known as the *city of Be'ela Mikael* after Mikael Sehul.  
 [Munro-Hay 2000 p 63]
- 1770 James Bruce with his expedition arrived to Adwa at the end of 1769. There he met the Greek merchant Janni who could help him, because he was also the customs man of Ras Mikael.  
 Bruce: "/Mikael's/ mansion-house is not distinguished from any of the others in the town unless by its size; it is situated upon the top of the hill. The person, who is Michael's deputy, in his absence lives in it. It resembles a prison rather than a palace; for there are, in and about it, above three hundred persons in irons, some of whom have been there for twenty years ... most of them are kept in cages like wild beasts, and treated every way in the same manner."  
 Bruce spent more than a month in Adwa and its neighbourhood and claims to have visited the ruins of Fremona. He afterwards did not publish any explanation (except bad security situation along the road) why he stayed so long at Adwa. Being a Freemason with interest in the secrets of the Templars of former times, was he rather trying to find historical traces of the Ark of the Covenant?  
 [M Bredin, *The pale Abyssinian*, London (2000)2001 p 86-87]  
 James Bruce estimated Adwa to have 300 houses which would correspond to a population of nearly 2 000.  
 He stated that the governor of Adwa took half the crop, marking out the land which was to yield his share at sowing time, and subsequently taking an additional quarter after the harvest.  
 "Bruce -- relates that on his journey to Adwa he discovered that the rivulet of Ribieraini was made to overflow the neighbouring plain, thus ensuring not only 'a perpetual store of grass' but also two or three harvests a year."  
 At this time Adwa was famous for the production of coarse cotton cloth.  
 A serious attack of smallpox seems to have started at the Red Sea coast and advanced to Adwa by the time of the arrival there of James Bruce's expedition.  
 [Pankhurst 1961 p 406, 193-194, 201, 240, 305]

- 1780s Ras Mikael Sehul died at Adwa in 1780 in the 88th year of his life, and he was succeeded by his young son Welde Gabriel.
- 1800s Hagos Deres and Kidane Maryam were rich merchants at Adwa in the 1800s. Basha Zenu was regarded as a 'crafty' chief of customs. Among Greeks at Adwa there was Sidi Pawlos and trader Apåostoli from 1700s into 1800s, and Basha Demetros gunsmith in the early 1800s. The jewellers of Adwa in the early 1800s included two Greeks, Avostalla, who made crowns, crosses and church bells, and Mikael, who had fled from Khartoum, and an Armenian, Haji Yohannes, who was said to have once been an illegal coiner. There was in addition a jeweller of Ethio-Greek descent, Welde Giyorgis, who turned out highly prized silver drinking-cups. The blacksmiths were despised also at Adwa, but not the armourers who were most of them foreigners - Copts, Armenians and Greeks. The afore-mentioned Avostalla cast a cannon for Welde Gabriel. It took three months to collect a sufficient quantity of brass in Tigray. The cannon was duly tested in Adwa market, which greatly terrified many of the citizens. When fired with a small charge, the weapon performed admirably, but on being subsequently more heavily loaded, it exploded.  
[Pankhurst (1990)1992 p 235]
- Henry Salt travelled in northern Ethiopia in 1805 and 1809-1810, and he describes the market of Adwa from his second journey:  
The chief production of Adwa consists in a manufactory of coarse and fine cloths, the former being considered unrivalled in any other part of the country, and the latter being thought little inferior to those manufactured at Gondar. The quantity of cloth made at Adwa occasions a great demand for cotton, a considerable portion of which is procured from the low countries bordering on the Takazze. Imports which pass through Adwa for the Gondar market are lead, block tin, copper, and gold foil; small Persian carpets of shewy pattern and raw silks from China, a few velvets, French broad cloths, and different coloured skins from Egypt; glass ware and beads, which find their way from Venice, and a number of other pretty articles, which are brought by different conveyances to Jidda. "The working of iron and brass is general throughout the country."  
The exports which are carried down the coast in return, most of which pass through the hands of the traders at Adwa, consist of ivory, gold, and slaves. A great part of the gold collected in the interior passes this way, but this commerce is carried on with much secrecy. The number of slaves annually may be about a thousand, part of which are sent to Massawa and the rest to the small ports northward of that place.  
[R Pankhurst, Travellers in Ethiopia, 1965 p 85-86 + D Mathew 1947 p 135-136]
- According to Henry Salt in 1805, Basha Abdallah at Adwa, commercial agent of Ras Welde Sillase, was the head of all the Muslims in Tigré and a very influential person.  
[Rubenson 1976 p 41]
- Dejazmach Hezeqeyas took Adwa around 1806. He first fought and later allied himself with Dejazmach Sabagadis.
- 1810s N. Pearce reported that 2,000 prisoners of war, 700 young children and 160 eunuchs were taken through Adwa as slaves in 1812. He also reported about mutilation of dead bodies after a battle. On one occasion at Adwa, the forces of Dejazmach Sebagades brought 1,970 foreskins.  
[Pankhurst (1990)1992 p 157]
- 1820s The palace at Adwa was first constructed by Ras Mikael Sehul. His predecessor Ras Anda Haymanot built the Maryam church, which is the oldest in the town. The Gebriel church was built by Dejazmach Welde Gebriel, son of Ras Mikael. The Medhane Alem church was built around 1823-1825 by Dejazmach Sabagadis and his son Dejazmach Wube, through the German Aichinger.  
[Äthiopien 1999 p 371]
- 1830s Some of the history of Adwa around 1770-1840 was compiled from local "men of

learning" by Mansfield Parkyns:

Dejazmach Gebre Mikael was proclaimed governor of Tigray, at Adwa. The town of Adwa was formerly the capital of the chiefs of Hamasayn, then the most powerful province of this part. Afterwards Ras Mikael built the church and suburb called after his patron saint; and his son built the opposite one of St. Gabriel. The palace was also of old date; but Mikael, finding it in bad repair, renewed it. It has since /by the 1840s/ been allowed to fall into ruins.

Wube declared himself governor of Tigray a little after 1930.

[M Parkyns vol II 1853 p 111 ff]

Samuel Gobat was back at Adwa in October 1830 after his stay at Gondar. He was received very honourably by Dejazmach Sebagadis who at this time stood out as the chief defender of the Christian heritage in northern Ethiopia.

(Sebagadis was next year taken prisoner in a battle on 14 February 1831 and beheaded as revenge by his enemies.)

[Arén 1978 p 53-59]

When Gobat arrived from Gondar he met his colleague Kugler and could discuss with him. However, Kugler had been wounded by a bursting gun and died on 29 December 1830. When many people fled at the approach of Wube, also Gobat left together with six boys whom he was teaching.

[T Schölly, Samuel Gobat, Sthlm 1915 p 118-120]

After the defeat and death of Sabagadis in early 1831, the inhabitants fled Adwa for safety, among them also Samuel Gobat.

[Munro-Hay 2000 p 339]

1835

In May 1835 there settled at Adwa the missionary Gobat together with his wife on his second period there, and also the German Reverend Carl Wilhelm Isenberg (b 1806) and Christian Aichinger once more. Gobat was very ill and had to stay in bed for over a year. Gobat and his wife left in September 1836.

[Arén 1978 p 61-64]

Gobat stayed in Ethiopia for a considerable time after his flight from Adwa. Then he returned to his homeland Switzerland and there married a woman Maria. They departed together for Africa and spent three months in Cairo in late 1834, during which time Samuel taught his wife the Amharic language. When a caravan finally started from the coast up to Adwa they were eight persons, including Isenberg's fiancée, two young Ethiopian men Hadara and Kidan, and two Germans who joined them for convenience. The caravan had 38 camels of which 16 carried Bibles and Bible parts in Amharic language in a quantity of 2,000 volumes.

Gobat fell seriously ill already in Yemen but he really wanted to reach their mission field. He had to rest much, once for three weeks in one place, and arrived in Adwa in very weak condition. He had to rest for two days before he could talk properly when he went for the obligatory visit to Wube, and after that he lay in bed for nine months. There were symptoms of cholera. His wife gave birth to a daughter at this time.

[T Schölly, Samuel Gobat, Sthlm 1915 p 138-145]

Isenberg remained at Adwa and from December 1835 onwards employed Debtera Mateos to translate the New Testament into Tigrinya.

Samuel Gobat was lying ill in Adwa for 20 months and his wife was also near death once but was cured. After the rains, in early September 1836, the couple started to try to go home to Switzerland. Samuel had to be carried on a stretcher. Hadara went with them as an assistant. When they finally arrived in Cairo on 19 November 1836 the first thing for them was to find place for a grave to bury their little daughter who had died. The Gobats stayed for a quarter of a year in Cairo, and a son Benoni was born to Maria and Samuel. From 1846 Gobat was a bishop in Jerusalem /and was later consulted by Swedes when they wanted to select a mission field/.

Mansfield Parkyns about seventeen years later heard Gobat's name still being mentioned with particular love in Adwa.

[Schölly p 150-188, 216]

- E. Combes and M. Tamiés arrived at Adwa from the coast on 2 May 1835. They found that the foreign community there consisted of three Armenians and the Protestant missionaries Gobat and Isenberg. They left again after five days on 7 May and made their way to Debre Damo. Combes & Tamiés do not mention in their important work *Voyage en Abyssinie* (1838) that they were Saint Simonians. This was a recently formed movement with some strange ideas, a major one being that a female Messiah would appear in the East, so a number of Saint Simonians wanted to travel and find her.
- 1836 Combes & Tamiés passed Adwa again in February 1836 on their way back to the coast. [3rd Int. Conf. of Ethiopian Studies 1969 p 170-171, 181, 186-187]
- 1837 In January 1837 Revd Carl Heinrich Blumhardt (b 1808) arrived to the Evangelical Mission and a building for him was under construction.
- Aleqa Kidane Maryam led Orthodox opposition against Protestantism. At Kugler's death on 29 December 1830 he had refused to have him buried within the sacred precincts of Medhane Alem, a church built by Sebagadis.
- In December 1837 the Revd Johann Ludwig Krapf (b 1810) arrived. He paid his respects to Dejazmach Wube of Simien who shortly afterwards came to Adwa on his annual campaign for the collection of revenues. Aleqa Kidane Maryam condemned the missionaries in public.
- On 1 March 1838 there turned up unexpectedly at Adwa a French gentleman Arnauld d'Abbadie doing naturalist research, and an Italian Lazarist priest Padre Guiseppe Sapeto. They stayed at Adwa, while the brother Antoine d'Abbadie continued to Gondar. Antoine was in Europe in 1839 and back in Ethiopia in 1840. He made geodetic work as far as the upper Omo river. The brothers d'Abbadie returned to France in 1848, and Antoine spent decades in editing his material and drawing maps. [G Puglisi, *Chi è? ..*, Asmara 1952]
- Isenberg prevented customs from examining their mule bags, thereby affronting Basha Zeinu, who was head of Adwa customs and a leading Muslim figure in Tigray.
- On 12 March 1838 the three Evangelical missionaries Isenberg, Blumhardt and Krapf left Adwa, having been expelled by Dejazmach Wube through Wosen, governor of Adwa. The newcomers d'Abbadie and Sapeto were granted permission to stay. [Arén 1978 p 64-69]
- Aubert and Dufey, agents of the French firm Étienne Rolland et Cie at Alexandria, had, in the opinion of Reverend Isenberg, been politically imprudent and personally licentious when they visited Adwa in September 1837. In January 1838 they concluded some commercial agreements at Adwa. Dufey then proceeded southwards and Aubert left for Egypt. [Rubenson 1976 p 71, 73-74]
- Dejazmach Wibe was under strong pressure, particularly by the majority of the Orthodox clergy, led by Aleqa Kidane Maryam, to expel the missionaries from Adwa.
- On 9 March 1838, the German missionaries and their German friends, including the naturalist Schimper and an officer by name Kielmaier, were ordered by Wibe to leave the country. Five of the Germans, though not Schimper, left on 12 March 1838. [Rubenson 1976 p 71, 74, 76]
- 1839 The French traveller Théophile Lefebvre (b 1811) was leader of a political-scientific expedition to Ethiopia 1839-1843 and became its only survivor. Antoine Petit was a zoologist and Martin Dillon a commercial expert. They left Arkiko 6 July 1839. The party were permitted to stay in Adwa during the rainy season. They made various research: Lefebvre did mapping, Petit made zoological and Dillon botanical collecting (together with Schimper). Lefebvre departed from Adwa 9 December 1839 together with a doctor Rhodes of the Lazarist mission who had arrived 30 November but decided to return. Dillon died of fever on an exploratory journey. Petit was also very ill but recovered and was instead killed by a crocodile in the Abay river. [G Puglisi, *Chi è? ..*, Asmara 1952]
- Théophile Lefebvre and his two companions first settled at Adwa with Giuseppe Sapeto and Wilhelm Schimper. Lefebvre and Sapeto told differently about who negotiated most

with Wibe. Lefebvre had a third meeting in September.

[Rubenson p 86]

1840s

Wilhelm Schimper arrived to the Red Sea coast in 1837. After visiting Yemen in 1840-41 he stayed in Ethiopia for the rest of his life. He sent many collections of plants to Europe. He married a daughter of Ras Wibe.

Adwa was the principal market town of the north in the early 1800s. The main market, which was held every Saturday, was attended by 5,000 or 6,000 persons, according to Ferret and Galinier (1847-48).

Parkyns (1853) knew 19 merchants of Adwa who travelled to the Red Sea coast with a total of 800 mules. The Christian traders in most instances returned home without delay, but the Muslims, combining religion with trade, in many cases proceeded on pilgrimage to Mecca, after which they visited one or more commercial centres of Arabia, and brought back all sorts of cloth and manufactured goods, including fire-arms, glassware and spices. [Pankhurst (1990)1992 p 214, 216]

A French mission reported that twelve caravans passed through Adwa in 1841 with 800 mules laden with elephant tusks bound for Massawa.

In mid-November 1841 Abba Selama arrived at Adwa as a newcomer. Wibe had already made his plans, and Selama was hardly given the opportunity to consider any other course than to support his ambitions to become the *ras* of all abyssinia. On 12 December 1841 Wibe left Adwa with his Tigrean forces. Abba Selama accompanied him on the campaign.

[Rubenson 1976 p 93]

1843

The Catholic Bishop of Ethiopia, Giustino De Jacobis, on 7 April 1843 wrote a letter which was sent to Egypt by messenger. It took more than four months for delivery to a post office in Alexandria. It is one of the few letters from Ethiopia before the 1860s which have been preserved by philatelists.

The missionaries Carl Wilhelm Isenberg and Johannes Mühleisen arrived to Adwa on 21 May 1843. The clergy of Medhane Alem went out with the tabot in solemn procession and met them at the market-place. Two weeks later Dejazmach Wube set up his camp outside Adwa. On 22 June 1843 he ordered the missionaries to leave. "Isenberg was just as bad as before," he said. Isenberg blamed much of it on the scheming of the Lazarist missionary Justin de Jacobis who had arrived at Adwa in October 1839. [Arén 1978]

The British traveller/hunter Mansfield Parkyns arrived to Adwa for the first time in mid-1843, in heavy rain, and he stayed in Ethiopia for three years with almost no contact with his home country during that time.

"I found nothing but a large straggling village of huts, some flat-roofed, but mostly thatched with straw, and the walls of all of them built with rough stones, laid together with mud -- Before entering the town we had to cross a brook, and to scramble up a steep bank, in ascending which more than one of our party measured his length in the mud --"

"After winding down two or three streets, filled with green mud nearly a foot deep, and barely broad enough to allow a man to pass mounted, we arrived at the house then occupied by Mr. Bell, whom we were glad to find considerably better in health than we had ventured to hope." /The Parkyns party had carried with them from the coast Mr. Plowden who was also seriously ill from fever./

[M Parkyns, *Life in Abyssinia*, vol I, London 1853 p 161-162]

The *negadras* in Adwa wanted to examine the baggage of Parkyns to see if it contained any commercial goods, but Parkyns brought the matter to Dejazmach Wube at his camp in the countryside.

"During our visit to Oubi we told him of the pretensions of the Negadiras to examine my baggage, and asked him his wishes on the subject. He answered most generously that from the days of Ras Michael, Ras Welda Selassy, and Dedjatch Sabagardis (former princes), the baggage of no European traveller had ever been examined, or made liable to pay duty; and far be it from him to establish any precedent that should make him appear less great or generous than his predecessors. -- He also sent a servant with us to bear the same message to the Negadiras."

The *negadras* continued to make trouble for quite some time. "About a year afterwards I

made acquaintance with the Negadiras; I had then gained some little reputation in the country, and he was very humble, apologizing for his past conduct, and pleading that he did not know then what sort of person I was. It ended in our becoming good friends." Plowden went to Aksum "for change of air", while Parkyns and Bell remained in Adwa to put things in order for coming travels.

After Plowden had returned from Aksum, Bell set out to visit Mr Coffin at Inticho ("Antichaou") while Parkyns prepared to go north to Adi Abo.

[Parkyns, vol I, 1853 p 198-200, 203]

Parkyns left Adwa at the end of September 1843 to make travels in the country.

"On leaving Adoua, the westward bound traveller, after half an hour's ride, passes the little church of -- Beyt Yohannes, a mere hut, perched on a small pyramidal hill, or heap of stones, on whose barren sides grow a few scattered bushes, principally of the *quolquol* -- An undulating road, abounding in picturesque scenery, especially from those points which command distant views of the hills beyond Adoua, leads to the church dedicated to the Saviour (Enda Yessous). This building, little superior in architectural beauty to that last mentioned, may be considered as half-way between the ancient and modern capitals of this part of Abyssinia."

[Parkyns, vol I, 1853 p 205]

Mansfield Parkyns returned to Adwa in June 1844, after about nine months' absence, in order to spend the rainy season there. He lived in a somewhat elaborate town-house, which he describes also with a plan and a sketch of the exterior of its *adderash* or lodging room. The gate to the closed-in principal court was called *deji selam*, and there was also a backyard with kitchen. Parkyns fills about 15 pages with a description of the various parts of the compound and how they were used.

Dejazmach Wube, after campaigning in the south for about four months, arrived with his army at Adwa in February 1845, and pitched camp in the parish of Inda Maryam, just outside Adwa.

[Parkyns, vol I, 1853 p 352-366, 351]

"Teddely Hailo, chief of Tsägaddy /Tedle Hailu, chief of Tsegede has a velvet mantle/ ornamented for him by a Greek silversmith at Adoua, on which the silver of 150 German crowns /M.T.thaler/ was expended."

"A few merchants of Adoua, principally Mussulmen, have learnt the use of sandals from their intercourse with the people of the coast; but these are worn only in the town, being considered as highly troublesome for the road."

After the birth of a child in a family visitors "soon began to drop in, and among the first was a Greek tailor, Demetrius, who from having been a long time in the country was well acquainted with its customs -- Being moreover a jolly, good-natured old fellow, he danced, clapped his hands and sang with them till he was tired -- Not so poor Michaël the silversmith, his fellow countryman; for he -- became alarmed and did not know whether he ought to laugh, be angry, or frightened; so he tried a little of each by turns - swearing, laughing, and praying."

[M Parkyns, Life in Abyssinia, vol II, London 1853 p 12, 31, 36-37]

There was an excessive crowd of invited and uninvited when tailor Demetrius held a wedding feast in town. His daughter by an Ethiopian woman was married to a man of the country. A place was reserved for those guests who were white men.

"We were seven in all /including Parkyns himself/: - Demetrius --; Michaël, an Albanian silversmith, who had run away from Khartoum with a quantity of silver which had been given to him to be worked; a Copt who had been servant to a priest; a man named Welda Rafael, whose grandfather was an Armenian; Hajji Yohannes, who had been a coiner, also Armenian; and old Hajji Ali, who had been a servant of some of the Mamelukes, and had fled with them from Egypt. -- Ingeder, son of a Greek named Apostoli, had been accustomed to eat raw beef from childhood, and preferred it."

[Parkyns II p 43-45]

After having lived in Ethiopia for two and a half years with practically no external contact, Parkyns received a couple of large boxes sent by Englishmen. Having thus



obtained the means to leave the country, Parkyns wanted to start from Adwa soon. The big rains were just setting in, but he leaves it undecided in his book whether he departed at the end of June or beginning of July 1845. He travelled westwards a little to the left of Tekeze river and all the way to the Sudan.

[Parkyns II p 312-314]

1850s Ferret & Galinier told in the mid-1800s that every Saturday the market was attended by 5,000-6,000 persons.

The Armenian Gorgorios (mid-1800s) was a trader and medical man, another Armenian (1800s) was the goldsmith Garabet Werqe. In the mid-1800s there was also the tailor Demetros, the silversmith Mikael, and an Italian adventurer Valieri.

Two brothers, Gebru and Mercha Worke (Mircha Werqe), with a father of Armenian extraction, went to Bombay in India in 1837 and were enrolled in the Free Church of Scotland School there. After education they returned to Ethiopia in 1843 and brought with them the Scriptures /in Amharic?/. They opened a school in Adwa which in April 1852 had about 30 students and a little later 70, but because of an outbreak of smallpox the school was closed. The two brothers found it difficult to re-open the school, and instead they entered employment of consul Walter Plowden.

[R Pankhurst *in* *Selamta* 1986 no 3 p 19-20 + Arén 1978 p 104]

A letter written /in 1858?/ to Michel d'Abbadie from his former servant says that Michel's Ethiopian wife Welette Rufael lives at Adwa in a house built with money which he gave her.

Another letter from the servant, probably of 6 April 1858, says that "because there is famine in the country, we are in need and distress".

In April 1859 it is mentioned that Consul Plowden had a house at Adwa.

[Acta aethiopica II p 47, 49, 82]

Baroni describes an unsuccessful attempt by some Catholic priests to establish themselves at Adwa in April 1859.

1860s There was a sizeable Muslim quarter in Adwa, estimated by Arnauld d'Abbadie (1868) at a little more than a third of the town's total population, which was generally held to number 3,000-5,000.

[Pankhurst (1990)1992 p 214]

1860 Emperor Tewodros II about 1860 had the problem that "Agew Neguse and his brother Tesemma were bedeviling central Tigray. The emperor quick-marched his men to Adwa, forcing Neguse to flee westward to sanctuary. Instead of following, Tewodros had to return to Welo to deal with another mutiny."

[Marcus 1994 p 69]

Tewodros II was camping at Feres May near Adwa on 16 January 1860 and Niguse Welde Mikael fled after having "ransacked, burnt and pillaged" the town.

An anonymous chronicle published by Luigi Fusella says that Tewodros celebrated Timqet at Adwa on 18 January 1860.

[Acta aethiopica II p 98]

One Zekkariyas Tesfa Mikael ("Zekkariyas the Elder") from Aksum had been educated for eleven years in Rome and was ordained Catholic priest before he returned to Ethiopia in 1852/?/.

In a letter in Italian language to Cardinal Barnabò, of 28 August 1860, Zekkariyas describes how he tried to be a missionary at Adwa and was expelled from there:

"When I arrive at Adwa, where four priests and Brother Filippini of the mission have arrived from Halay a few days earlier -- they are troubled by excommunication and not by violence. -- I leave for the camp in order to go to the king /Niguse Welde Mikael/ -- three days distant -- I return from the king with a letter and a soldier, bearer of the letter. I arrive at Aksum incognito /and meet much hostility. The king/ tells me to wait at Adwa."

"On 15 April /1859/ I arrive at Adwa. The king approaches at the end of May, but does nothing imprudent -- I am able to stay at Adwa, teaching in secret and hearing the confessions of the few Catholics there who are less afraid of excommunication. -- At the beginning of December Tewodros comes to Tigray. The king retreats, and on the 15th of

December I leave Adwa to go to Massawa."

Zekkariyas died at Adwa in late 1867 or early 1868.

[Acta aethiopica II p 29, 122]

There was little support for Niguse at Adwa, so he took with him his most faithful followers to Temben, where Tewodros captured and executed him.

Schimper's Ethiopian wife, Weyzero Mirsit, says that "I went back to my master's house before the rainy season" in a letter to the French consul in Massawa, which she wrote probably in October 1863.

1863 Guglielmo Lejean passed Adwa when he had been expelled from Ethiopia by Tewodros, and he departed from Adwa on 29 October 1863.

1864 Zekkariyas the Elder wrote in July 1864 that "all Tigray is today full of *shifita*; it is not possible, in fact, to go to Adwa".

[Acta aethiopica II p 141, 223, 238]

1866 In 1866 Gobeze invaded Tigray and Adwa and defeated Ras Bariauu.

[Zewde G. Selassie 1977]

Asseggaheñ on 15 April 1867 wrote in one of his several letters of news to Antoine d'Abbadie: "Now Dejazmach Gobeze has gone down to Adwa. It is said that he killed all the people. But the truth is not known."

[Acta aethiopica II p 323]

1868 The wars of Kassa/Tewodros caused serious problems to Wilhelm Schimper. His house at Adwa was plundered and his herbarium and manuscripts destroyed. Around 1861-62 he could resume his activities. After a visit east of Tana when he at mount Guna reached farther south than before, he returned to Adwa towards the end of 1863. His collecting activity ceased then (impossible to travel?). He was imprisoned with wife and two daughters on Mekdela and released by the British in 1868. He returned to Adwa and died there in October 1874 (1878?). /He was rather poor then and had 15 children./

[Tenaestelin (Sthlm) 1984 no 1 p 7-8]

The British military expedition of 1867-68 found five or six schools at Adwa, where children learnt to read. Among the students were several blind boys who were instructed in learning by heart.

[Pankhurst (1990)1992 p 128]

On 8 July 1869 the new archbishop Abune Atnateos arrived to Adwa for the first time and made a solemn entry (the date was recorded by the German missionary Johannes Maier who lived in Adwa at the time). Two days later the Abun proclaimed through a herald some distinct points about his interpretation of the Christian faith. His way of celebrating the Eucharist was new and shocking to the clergy, because he consecrated the sacrament in full view of all the people. Atnateos probably had plans for important reforms but he does not seem to have been able to enforce them.

The missionaries Johannes Maier and Christian Bender wrote their journals from 3 December 1868 to 31 December 1870. They had belonged to a group who arrived in 1856, had been captive on Meqdela and were both married to Ethiopian women. After Meqdela they made a visit to Jerusalem and then returned to Ethiopia to do colportage for the British and Foreign Bible Society. With due permission from Dejazmach Kasa they settled in Adwa on 1 March 1869. The Abun seemed friendly to them. Kasa was suspicious of Bender, whose wife Desta née Schimper was sister-in-law of Hailu Abba Keisi who was one of Kasa's rivals and happened to be in revolt at the time. On August 1869 Kasa told the missionaries not to bring any more books. [Arén 1978 p 151-152]

In a letter from Asseggaheñ to d'Abbadie of 8 January 1869 it is said that grain is very expensive and that there are rumours that someone has eaten human flesh at Adwa.

[Acta aethiopica III p 3]

Two ladies Weyzero Dinqe and Weyzero Desta sent a letter of 24 September 1869 to England, to Alemayyehu son of Tewodros II. "We are at Adwa in Tigray. We have found no one to befriend us."

Asseggaheñ in one of his letters of news to d'Abbadie writes on 27 November 1869 that Dejazmach Kasa Abba Bezbiz is in Adwa and has built a church there called Sillase. He

has issued a proclamation against those who do not profess that the Son is anointed (*weld qib*). One Abba Tekle Alfa is imprisoned because he refuses this. "He has imprisoned all the nobles of Tigray, sparing not a single one." He says that he is going to fight with the king. "He likes only Egyptians."

[Acta aethiopica III p 25, 32]

The craftsmen-missionaries Mayer and Bender were at Adwa in 1869-70 but planned to establish mission work in Shewa.

Kasa (the future Yohannes IV) recruited a military adviser J.C. Kirkham and also used him to supervise construction, such as a fort at Adwa.

[S Rubenson, The survival .., London etc 1976 p 277]

1870s Dejazmach Kasa Mircha (the future Yohannes IV) wrote several letters abroad from Adwa in July-August 1870, and on 22 April 1871 also letters to Queen Victoria and other British addressees from the 'capital city' of Adwa, another to Queen Victoria on 28 July 1871, and to the heads of state of Russia, Germany, and France on 13 August 1872, by then as Emperor Yohannes IV.

[Acta aethiopica III p 64-69, 84-87, 96, 122-126]

1871 After Tekle Giyorgis had suffered many casualties in a battle against Dejazmach Kasa at May Zulawu on 21 June 1871, he retreated to the Mareb river. Kasa followed on a different road, outflanked his enemy, and forced him into a cul-de-sac at Adwa. The second and final battle began at 10.30 a.m. on 11 July. Tekle Giyorgis was wounded, and was taken prisoner. His demoralized army collapsed and all his generals were captured together with thousands of soldiers and camp followers.

The arms obtained from the Napier expedition had proved most useful to Kasa, who now controlled most of northern Ethiopia. He took the title of emperor and was crowned Yohannes IV on 21 January 1872, see under Aksum.

[Marcus, Menelik II, (1975)1995 p 34-35]

Emperor Yohannes IV (1871-1889) in the first one or two years of his reign had his camp in the country of Adwa. He had previously built a church there called Debre Birhan. In the second year of his reign he struck his camp at Adwa, crossed the Tekeze river and went to the country of Begemder.

[R Pankhurst, ..Chronicles p 159, 161]

The Italian artisan Giacomo Naretti (1831-1899) arrived to Adwa on 21 April 1871 and stayed in Ethiopia until 1886. He met there the Germans and a French gunsmith Volon. His first work was to make doors and embellishments for a church Silase under construction in Adwa by Kasa. The church of Silase was finished by Naretti in June 1873.

[12th Int. Conf. of Ethiopian Studies 1994 p 909-912]

Kasa = Yohannes IV enlarged the 40-year-old Medhane Alem church, rebuilt the palace and built new the /Debre Birhan/ Selassie church, through the Italian carpenter Naretti. This church is on a hill near the centre of the town and was consecrated in 1870. Trophies from the battles with the Egyptians were brought there. Paintings in the church partly show these battles and were made by Aleka Lukas from Gojjam.

[Äthiopien 1999 p 371]

The leader of the Catholic mission in Adwa around 1870 was named Delmonte.

"After he refused to be named ras in the new regime and to pay sorely needed tribute, *Wagshum* Gobeze marched into Tigray in June 1871. His sixty thousand troops encountered little resistance until Kassa's twelve thousand well-equipped and trained men confronted them outside Adwa on 11 July. During the two-hour battle, the pretender was wounded, many men killed and wounded, and all of his generals and thousands of soldiers captured. In an act of Christian charity, Kassa refused to execute his rival and instead imprisoned him on an amba."

Kassa was assisted by a former sergeant from the British expedition of General Napier.

[Marcus 1994 p 72 + Greenfield 1965 p 87]

On 11 July 1871 Kasa defeated Tekle Giyorgis just outside the gates of Adwa, "effectively assisted, no doubt, by Kirkham and the small contingent who had been drilled to use the few guns and muskets left behind by the British /of Napier's expedition in

1868/."

[Rubenson 1976 p 282]

The fighting against the Egyptians in the 1870s was detrimental to commerce.

Emelius Albert de Cosson, a British traveller of French descent, left Cairo in 1873 for a hunting expedition in northern Ethiopia. He describes Adwa and its market in his book *The cradle of the Blue Nile*.

Jean Baraglion was a French gunsmith at Adwa under Yohannes IV.

1875 Desta Bender became a widow in 1875 and left Adwa for Jerusalem towards the end of that year. [Arén]

Consul de Sarzec of France arrived at Adwa with gifts for the Emperor not long before the latter departed to fight the Egyptians (the main battle took place at Gundet on 16 November 1875).

In early November 1875 some 70,000 Ethiopian soldiers had assembled to fight the Egyptian army, which under Søren Adolph Arendrup and Arakil Bey Nubar held the high ground on the right bank of the Mareb.

[Marcus (1975)1995 p 40]

After the battle at Gundet, Yohannes IV returned to Adwa where he arrived on 1 June 1876. He remained there e.g. on 19 July when he wrote to the Ethiopian monks in Jerusalem. He returned again to Adwa on 31 October 1876.

[Acta aethiopica III p 195, 236, 253, 259]

On 2 November 1875 Emperor Yohannes left Adwa, reportedly at the head of a mere 1,000. He soon had many more under his command with which he could confront the Egyptians. His call to arms was strongly supported by Abune Atinatewos.

After the battle of Gundet on 16 November 1875 Yohannes decided to return with most of his troops, and this was carried out from about 23-24 November. Back in Adwa, Yohannes wrote an important letter to Queen Victoria of England. Kirkham was his emissary, but he was arrested at Massawa and died there half a year later, so the letter did not reach England until May 1877.

1876 Giacomo Naretti in April 1876 married 14-year old Teresa, born in 1862 by an Ethiopian mother and a German father Edward Zander and educated at a mission. Giacomo's brother Giuseppe Naretti joined him in Ethiopia in 1878 but died in 1881, after which Giacomo and Teresa visited Italy.

Yohannes after the battle of Gura was back at Adwa on 1 June 1876. Ali al-Rubi came from Cairo with gifts and a letter from the khedive to Yohannes. He was met by Mircha Werqe and escorted to Adwa where he arrived on 8 July.

[S Rubenson, The survival .., 1976 p 321-324, 333-334]

1877 When General Gordon negotiated with Yohannes in 1877 /at another locality/, one of his contacts was Ras Barya'u, governor at Adwa. Barya'u was killed by Dejazmach Welde Mikael Selomon (Egyptian-appointed *Ras*), reportedly in an ambush.

[Rubenson 1976 p 340]

A group of the Swedish Evangelical Mission who intended to go to Oromo areas were warned just outside Adwa that they had better disperse. The two Swedes Per Carlsson (b 1849) and Anders Svensson (b 1849) had to stay as hostages for about a year. Baron Wilhelm Schimper, the old German naturalist who had lived in Tigray since 1836, arranged for the Swedes to rent a spacious single-room stone house (adorned with the Ethiopian crown because it had earlier served as imperial quarters). At that time the building belonged to Basha Gebre Egziaher who was 'director of customs in Amhara' and Schimper's son-in-law. - There were mutual invitations by the Swedes and Aleqa Debre Birhan, who was head of the Sillasse church at Adwa.

In 1878 many people, including the Swedes, sought temporary asylum at Aksum when it was thought that a victorious rebel, Wolde Mikael of the Hazega clan, would march on the city. However, Ras Alula Ingida (b circa 1845), the emperor's most trusted general, was then encamped just outside Adwa.

[Arén 1978 p 237-242]

Around 18 March 1877 Ras Alula hastily led a force of some ten thousand soldiers to

Adwa, where a worried Yohannes was watching Menilek's advance northwards. The emperor had left Ras Bariaou Gebre Tsadiq, the local governor in Adwa, in charge of the affairs of the northern frontier. In May 1878 Ras Bariaou went northwards. He was ambushed and killed by Welde Mikael Solomon's forces on 20 May.

Ras Alula was sent to march north, but to replace Bariaou he was also given the government of Adwa. Many European visitors regarded Alula as the governor of Tigray. In fact, Alula was never governor of that province as it is known in later time, but only, and temporarily, master of Adwa and environs. According to his biographer, Alula (who is said to have looked much younger than his 31 years) was enthusiastically received in Aksum and Adwa by a population worried about a possible invasion by Welde Mikael. [Ehrlich 1996 p 18, 21]

- 1879 After a visit to Italy, Giacomo Naretti (after a forced waiting of several months) arrived back to Adwa in March 1879. The town had been devastated by a typhus epidemic and was a ghost town of about 200 inhabitants.  
[12th Int. Conf. of Ethiopian Studies 1994 p 913-914]  
The Italian expedition led by Matteucci arrived at Adwa on 2 March 1879, having travelled for 24 days from Massawa.  
Their young member Tagliabue fell ill during the march and had to return to the coast again.  
Rectangular masonry houses were found in Adwa, but such structures were uncommon elsewhere at this time.  
The Matteucci expedition waited for 56 days in Ethiopia to obtain permission to travel freely and study the country. When no permit arrived, though Giacomo Naretti helped the travellers as much as he could /compare under Debre Tabor/, the expedition returned to the coast again.  
[G Bianchi 1896 p 42, 48, 51, 55 with plan of the area p 44]
- 1880s Wylde wrote concerning the 1880s that the town had "not one-twentieth of the trade of former days."
- 1881 Gustavo Bianchi, on his way from Debre Tabor to Massawa for returning to Italy, stayed a couple of days at Adwa in early February 1881, to give his caravan a little rest. The explorer F.G. Rohlfs passed Adwa on 7 April 1881 on his way to the coast.
- 1883 In March and April 1883 Ras Alula camped first outside Adwa and then in Aksum. [Ehrlich p 36]  
An Italian diplomatic mission of Giovanni Branchi with Bianchi, Colaci, Salimbeni, Diana and Monari stayed at Adwa until 24 April 1883, waiting to continue to Emperor Yohannes at Debre Tabor.  
Théophile Lefebvre (cf under 1839 above) had continued to travel in Ethiopia for research and diplomatic purposes and passed Adwa 28 June 1883 on his way from Gondar to the coast. De Jacobis and Schimper had left earlier, but Lefebvre was the one to bring the scientific collections to France. He published 6 volumes about his travels.  
[G Puglisi, Chi è? .., Asmara 1952]
- 1884 "When Admiral Sir William Hewett (1834-1888) came to Adwa in late May 1884 on behalf of Britain and Egypt, his instructions did not permit Mitsiwa's /Massawa's/ cession, although he was able to concede the Ethiopian reoccupation of Bogos and free transit of all goods to and from Mitsiwa -- The treaty of Adwa, signed on 3 June 1884 by Ethiopia, Great Britain, and Egypt, featured these stipulations in return for Yohannes's pledge to facilitate the evacuation of Egyptian troops through Ethiopia."  
[Marcus 1994 p 82]  
On 7 April 1884 the negotiator Rear-Admiral Hewett left Massawa for Adwa together with the Egyptian governor of Massawa, an American named Mason. Ras Alula met them at Asmara and escorted them to Adwa. Yohannes kept them waiting there for a month, but Alula had instructions to discuss with Hewett and when Yohannes arrived, the negotiations took only a few days. On 3 June 1884 a treaty which ended the 1875-76 war with Egypt was finally signed by the Emperor and by Hewett for the British representing also Egypt.

"Taken at face value, the Adwa peace treaty of 1884 was a diplomatic victory for Ethiopia comparable to the military ones of Gundet and Gura. -- Massawa was for all practical purposes made an Ethiopian port."

[Rubenson 1976 p 355, 361]

1885 "Behind the scenes the real blow to Ethiopia was being prepared -- on 5 February 1885 the Italians landed at Massawa."

[Rubenson 1976 p 362]

1886 Giacomo Naretti, who had lived in Ethiopia from 1870 and served Yohannes IV as a master builder, had to leave in 1886, because he was no longer in the good graces of the Emperor after the Italians had occupied Massawa.

Five months before leaving Ethiopia his travel journals and correspondence was destroyed by fire. Back in Italy he wrote diaries mostly from his memory in 1887 and 742 pages exist, but it was not until the mid-1960s that they became known to researchers.

Naretti was of great help to several Italian explorers and in this way became politically active to some extent. For Emperor Yohannes he built churches and particularly the royal palace in Mekele, but he also produced altars, crosses and a throne.

1888 When the Italians started to advance from Massawa in January 1888, Ras Alula persuaded Emperor Yohannes to fight them and troops were made ready. Ras Araya Sellasse's army of 40,000 was concentrating near Adwa. In early January 1888 Yohannes was in Adwa, and there he heard that the Mahdist advance into Amhara seemed to be much more serious than expected. On 16 January, Alula and Hagos were summoned to Adwa for consultations, where Yohannes blamed Alula for placing Ethiopia in peril by urging for an anti-Italian front, but Yohannes ordered no new troop disposition

[Ehrlich p 117-118]

The ruler of Agame, Dejazmach Sebhat Aragawi, had participated in the battle of Metemma /where Emperor Yohannes was killed/ and in April-May 1889 accompanied Alula and Mengesha on their way to Adwa. There, in the capital of Tigray, Sebhat secretly left camp and returned to Agame. In the later part of 1889, he started cooperating with the Italians. In March-April 1889 Dejazmach Tedla Ayba marched from the north to Adwa.

In early May, Alula sent an agent from Adwa to try to arrange a settlement with Dabbab Araya, but he called Alula a usurper of others' rights.

At Adwa in May 1889, the following leaders were with Mengesha: Ras Alula, Ras Hagos, Dejazmach Tedla Ayba, Dejazmach Tesemma, and Shaleqa Araya. Their army of 8,000 was steadily deteriorating because of lack of forage and food. There had been one of the worst periods of famine and epidemic in Ethiopian history. The projected march on Hamasen had to be cancelled, and on 10 May 1889 Alula distributed among his men what was probably his last resource, the sorely depleted royal stores at Aksum. They contained a pitiful few hundred rifles and forty boxes of ammunition. Alula and Mengesha's camp at Adwa continued to suffer increasing desertions. The two rases had to move if they wanted their followers to remain with them. They left Adwa on 4 June 1889 and had the intention to fight Dejazmach Seyum.

Before leaving Adwa, Mengesha appointed Dejazmach Embaye governor. He was Dabbab Araya's nephew and a potential traitor. Dabbab was reported to be in Inticho on 1 July 1889. Dabbab's followers took charge of Adwa, and on 3 July it was learnt that a certain Basha Gebreesgi, an envoy sent by Alula to collect the revenue of Adwa, had been shot dead in town. [Ehrlich 1996 p 141-145]

From Saturday morning to Sunday evening, 2 and 3 November 1889, Dejazmach Seyum and Ras Mengesha fought on the outskirts of Adwa and then made peace. Seyum reported to the Italian General Baldissera that he had forgiven Mengesha, who nonetheless fled that same night, between Sunday and Monday. Ras Alula later conquered Seyum. Mengesha and Alula stayed in Adwa until the end of the third week of November awaiting the possible return of Seyum, who was rearmed by the Italians.

[Ehrlich p 149-150]

1890 It was estimated (Alamanni) that there were sold at the Adwa market around 1890

annually 100,000 oxen, 40,000 cows, 18,000 goats, and 15,000 sheep. Saturday was the main market day, and according to Wylde the Adwa market was regarded as large. In late 1889 Menilek seemed to be cooperating with the Italians. He marched toward Tigray and entered Mekele on 23 February 1890. General Baldassare Orero, without obtaining permission from the emperor, led his soldiers to Adwa, which he entered on 26 January 1890. He planned to crush Mengesha and imprison Alula. Though the people of Adwa welcomed the Italians (or rather the food the Italians supplied), they totally rejected the idea of being ruled by the Shewans. Dejazmach Sebhat of Agame, upon whose cooperation Orero hoped to rely, was deliberately slow in his march to Adwa. The Italian general was directed by Rome to withdraw his forces.

On 16 May 1890 Ras Mengesha, Meshesha Werqe, Antonelli and Count Salimbeni (and the following day also Ras Alula) assembled in Adwa to make peace. Mengesha accepted the installation of Meshesha in Adwa. "Ras Mengesha now asked us if we wanted to seal the amnesty with hand-shakes -- and the first to shake the hand of Alula was Count Salimbeni /who more than three years before had been his prisoner/."

[Ehrlich 1996 p 154-155]

In late January 1890 the Italian general Baldassare Orero learnt that Ras Mengesha and Ras Alula, who were staunchly anti-Italian, had been forced to abandon Adwa and were retreating into Tambien and Inderta. Orero decided that Italian forces should move into the area to restore order, not considering this an act of disloyalty to Menilek.

When Orero entered Adwa, Makonnen and Antonelli complained that the treaty of Wichale had been violated.

On 25 February the emperor ratified the supplementary agreement with the Italians. Ironically, he had benefited from Orero's march on Adwa, since the occupation forced Mengesha to seek good relations with the emperor to save at least part of his patrimony.

[Marcus p 118-120]

"The Shewans folded their tents after Mengesha Yohannes's submission -- Menilek permitted an Italian resident to remain at Adwa, and made the first of his many attempts to keep his hand on Tigray by delegating Meshesha Werqe as his representative and as administrator of Adwa and its environs."

[C Prouty, Empress Taytu .., 1986 p 69-71]

John Parkins, son of the British traveller Mansfield Parkyns and the Tigrean lady Rihit Baita from Abiy Adi, was nominated head of the customs of Tigray /with seat in Mekele or Adwa?/ and called Basha John. From 1899 he lived in Eritrea but some of his six children lived in Ethiopia later.

1892 Dejazmach Fanta, after having been pardoned by Ras Alula for collaboration with Italians, was nominated director of customs in Adwa in 1892. He surrendered to Baratieri in Adwa 7 May 1895 and then served the Italian side even in the battle of Adwa in 1896. He died in Tigray in 1906.

[Chi è? .., Asmara 1952]

1893 In January 1893, Ras Mengesha rejected Italian demands to eliminate Ras Alula. After brief negotiations and the mediation of Ichege Tewoflos, Alula submitted to his young master. In a ceremony held at the Trinity Church of Adwa, Alula approached Mengesha with a rope on his neck and a stone on his shoulders. To the bitter surprise of the Italians, Alula was pardoned and was given permission to keep 200 riflemen. Mengesha allowed him part of the proceeds of the Adwa customs station, which he now had to share with Dejazmach Embaye. [Ehrlich p 181-182]

1894 After Batha Hagos's rebellion, General Baratieri concluded that the troop concentration was part of a larger plan to eject the Italians from Eritrea. On 17 December 1894, the general delivered an ultimatum that Mengesha disperse his forces. When the *ras* temporized, Baratieri crossed the Mareb and marched on Adwa, encountering no resistance. On 28 December he entered the abandoned town of Adwa and found only old men, women, and children. He and his army remained a few days and then withdrew to Adi Ugri.

[H G Marcus, .. Menelik II, (1975)1995 p 155]

1895 The mountain position of Idaga Hamus guarded the route to central and southern Ethiopia. To control this key location it was necessary to hold Adigrat, which caused the reoccupation of Adwa on 2 April 1895. If Adwa was left to the enemy, he /the Ethiopians/ could cut off an army at Adigrat from the rest of the colony. It was useless to close all the roads through Adigrat, if the remaining routes through Adwa were left open. It was unfortunate for general Baratieri that budgetary considerations in Rome forced him to evacuate Adwa soon after its occupation.

[Marcus p 162]

1896 THE BATTLE OF ADWA IN 1896 IS HERE REGARDED VERY MUCH AS NATIONAL HISTORY AND THEREFORE NOT STUDIED IN THIS COLLECTION OF LOCAL HISTORY.

See separate section *Adwa battle 1896*.

"A. Wylde was the only European reporter who managed to penetrate to Tigre just after the battle of Adwa. His account of the hostilities was published in the *Manchester Guardian* of 20 May 1897, and may be regarded as based on research." Wylde claimed to have discussed the battle with most of the leaders who had taken part in the fight.

Before leaving after the battle of Adwa, Menilek reorganised the government of the province. For the first time in his career, Ras Alula was nominated over a substantial area in Tigray, all the territories between May Wari and the Mereb, with Adwa as his capital. Alula's appointment did not make him an influential leader. The district of Adwa in particular had paid dearly for the lack of government since the death of Yohannes.

A. Wylde pointed out that when he had visited Adwa in 1884 "it was a flourishing town of about 15,000 inhabitants, the commercial centre of the district. Now /in 1897/ it is a ruin and a charnel-house. War and pestilence have done their work, leaving their mark in ruined houses and blackened walls. I do not think there were a thousand people left in Adwa." Hewett wrote that "famine following the wake of war swept away over two-thirds of the population".

[Ehrlich 1996 p 192, 194, 199 note 81]

"A witness of the post-war devastation was Augustus Wylde who arrived at Adwa for the *Manchester Guardian* at the end of May 1896. Wylde, who had seen the area 12 years earlier, described the ruins of Ras Alula's house and noted that little was left of the comfortable house of Mercha Werqe, former envoy to England --"

"Ras Mengesha /Yohannes/ was the image of his father, the former emperor, Wylde thought. -- After a chat with -- the grizzled Ras Alula, Wylde attended the wedding of Mengesha's daughter, Attenesh, to Abreha Hagos. It was a match planned to seal forgiveness of Abreha's father, Ras Hagos, for his long collaboration with Italy. -- The 16-year-old bride was very pretty -- There was no religious ceremony."

Also present at this wedding was Lt. Mulazzani. He took consignment of a batch of Italian prisoners, whose release had been authorised by the emperor. The group included Major Salsa, the negotiator of preliminary peace terms, detained until the evacuation of Adigrat was complete.

[C Prouty, *Empress Taytu* .., 1986 p 187-188]

1900 In 1900 Abba Gebre Egziabher was on his way from Eritrea with Oromo bibles and other supplies from the Swedish Evangelical Mission to the evangelists at Boji in Welega. He was seized and expelled from Ethiopia by the order of Ras Wole Bitul, who was a younger brother of Empress Taytu and no friend of evangelical monks. Gebre Egziabher lost not only the bibles but also his mule and a large amount of money.

[Arén 1978 p 406]

The hunter Powell-Cotton passed Adwa in July 1900 on his way to Eritrea. He met an English-speaking person who sent his card inscribed *Ligee Marcha Workee of Abyssinia*. "He greeted me in English, and with old-world politeness -- born in Adua, the son of an Armenian by an Abyssinian wife -- In 1884 he was sent by King John on a mission to England -- when his master had fallen -- in 1889, he transferred his allegiance



to Ras Mangasha, and was sent by him /after 1896/ on a mission to Lord Cromer at Cairo. When the town of Adwa was looted by Baratieri's troops in 1894, Ledj Marcha /=Lij Mircha/ lost nearly all his portable property -- He had seen no English papers or books since Mr. Wylde had stayed in his house in 1896, and was delighted with a pile of old papers and magazines which I presented to him."

The hunter also studied the battlefield near Adwa.

[Powell-Cotton 1902 p 390-399]

1904 A telegraph line Asmara-Addis Abeba was constructed by the Italians in 1902-1904. It passed Adwa and had an office there.

1905 The Rosen party of Germans went to Adwa from Aksum on 1 May 1905. At this time Adwa was said to be the third largest town in Ethiopia. Mail was brought to them there and they camped on the Sheloda (Soleda) mountain to the north. The Germans estimated that the population of the town ought to be at least 10,000, with plenty of children seen. A few Italians lived at Adwa. Felix Rosen visited the Falasha quarter, which had walls almost like a fort. Their leader, about 50 years old, did not seem interested in the Falasha at Gondar and thought that they ought to be baptized as Christians like those in Adwa, who seemed generally well off. Felix Rosen admired some of their handicraft, but small clay sculptures are not mentioned.

Dejazmach Gesesse, Governor of Tigray, visited the camp of the Germans and was guided home in the darkness with magnesium torches which caused astonishment.

The Rosen party left Adwa on 3 May.

[F Rosen, Eine deutsche ..., Leipzig 1907 p 479-485, 488-489]

Vittorio Condomitti (b 1879) worked in 1905-1907 as building contractor for a church at Adwa, commissioned by Dejazmach Gebresellassie. Giuseppe Coronella (b 1874) also worked on church building in Adwa.

[Chi è? ..., Asmara 1952]

Leader of Deutsche Aksum Expedition 1905-06 was Enno Littman (b 1876) and he studied mainly inscriptions and language. Samuel Krencker and Theodor von Lübke studied monuments and figurative art also at some distance from Aksum.

1906 When the Governor Martini of Eritrea visited Addis Abeba in June-July 1906 to try to negotiate with Emperor Menilek, one of the points on his agenda was punishment of a man who had tried to poison the Italian telegraphist at Adwa.

Menilek passed a death sentence for the man in question, but on Martini's request the sentence was commuted to imprisonment.

[Prouty 1986 p 284, 290]

1909 Jonas Iwarson of the Swedish EFS mission in Eritrea and Professor A. Kolmodin of the EFS administration in Sweden made a visit in early 1909. They paid their respect to the acting governor, Fitawrari Tedla, as the Dejazmach was in the capital. They knew no one in town who could give them housing, so they camped under a large tree. They were told that this was the 'Execution Tree' and that near the river was the place where a hand and a foot had been cut of many men after the battle in 1896.

[J Iwarson, På färdevägar ..., Sthlm (EFS) 1935 p 171-178]

1910 The ruler of Adwa in 1910, Dejazmach Gebre-Sillase Barya-Gebr, was one of the leading spokesmen against Empress Taytu. /He died in 1930./

[Bahru Zewde 1991 p 118, with photo]

"A headstrong young son of Ras Seyoum Mangasha, named Dejazmatch Kassa, who was governor of Aksum, Adowa and Shiré, openly refused to acknowledge Ras Tafari. -- Tafari required Kassa's father, Seyoum, to use his good offices in the quarrel. Seyoum had been governor-general of all Tigré since he had been appointed *ras* in 1914, and he called his son to his court -- at Makallé. Dejazmatch Kassa, however, refused to go. The order was the usurper's, he claimed, and not really his father's. Reluctantly Ras Seyoum marched to Adowa at the head of 1,000 soldiers. Kassa was warned and had left Adowa before Seyoum's forces caught him up. His followers were defeated but the young *dejazmatch* fled into the Simien mountains.

After some time word reached him that he would be forgiven if he returned to Adowa and

acknowledged his father and the Regent. He did this, bearing a stone on his back and with a knife tied around his throat - the traditional signs of submission and repentance. However, on arrival, he was thrown naked to the ground and given forty lashes -- At first he was not expected to live but later recovered and was taken to Shewa and confined near Addis Ababa."

[R Greenfield, Ethiopia, London 1965 p 145]

- 1911 In early 1911 the Adwa battle site was visited by Ida Locatelli, representing *Tribuna* of Rome. She was the first female journalist to travel in Ethiopia, with a caravan of three mules and the Eritrean man Redda Kidanu as interpreter.  
[G Puglisi, Chi è? .., Asmara 1952]
- 1912 The Swedish missionaries Jonas Iwarson and Olle Eriksson visited Adwa in 1912. After that a small Evangelical bookstore was established there, managed by Gobaze Goshu.
- 1913 Hailemelecot Uoldenchiel (Italian spelling), born 1874 in Eritrea, lived at Adwa until 1913. He was given a high position in Eritrea and nominated Dejazmach by the Italians. From 1947 he lived in Tigray again.  
[Chi è? .., Asmara 1952]
- 1916 The governor residing in Adwa in 1916 was young Ras Kassa, a third generation descendant of Emperor Yohannes. When he heard of the coup in Addis Abeba he said that he would not bend to the 'usurper' Ras Teferi but would continue to be loyal to Lij Iyasu. Ras Siyoum in Mekele felt obliged to discipline his son, so with some one thousand soldiers he marched to Adwa. There was some fighting near a river, but Kassa soon had to flee and spent several of the following months trying to gather followers in Simen.  
[E Virgin, Abessinska minnen, Sthlm 1936 p 56-58]
- 1919 Swedish Evangelical mission was started in 1915 by Karl Nyström and his wife of the Swedish Mission BV. They stayed at Adwa during four and a half years, but a site for a mission station was not obtained until 1919. It was outside the town and the Nyström family in June moved into the station which they named Debre Selam. However, they received an order which expelled them already on 29 October 1919. After that no Swedish missionary even visited Tigray until 1934.  
[Mission sources]  
Karl & Agnes Nyström had four/?/ children when they arrived in 1915. They got some followers but by 1919 these were severely persecuted and some of them put in chains. Even Karl Nyström himself was accused for allegedly having 'bought' 360 persons for 30-60 taler each. The judge urged Nyström to leave Ethiopia within 15 days, but he stayed. Then he and his family were formally expelled. When they arrived in Asmara on 12 November 1919 there was no longer a single Swedish missionary inside Ethiopia /although soon a single one in Addis Abeba/.  
[.. Bibeltrogn Vänners historia .., 1961 p 97-98]
- 1922 The hunters Major Maydon and Captain Blaine arrived at Adwa in late 1922. The Governor had sent them a Grazmach to be their escort almost from the border of Eritrea. "It is quite imposing from a distance, though it becomes a regular rabbit warren of dirty narrow lanes and crowded tukuls on close acquaintance. It is mainly composed of round, stone-walled, thatched tukuls, many of which are enclosed in small stone-walled courtyards. Many varieties of trees, including eucalyptus, sycamore and acacia, have been planted haphazard along the streets and in the courtyards, which improve the general appearance, but the town itself is cramped and jumbled. -- Above the town the houses thin out up to the stony hillsides to a few isolated monasteries on the hill-tops, and on the ridge beyond."  
"The streets are very narrow, and owing to their sharp twists and turns and ups and downs, and obstructions of loose rocks and piles of rubbish and refuse, they are impossible for any save pedestrians in single file. There is no sanitation."  
"There are no shops as in most Eastern towns, with the exception of one disreputable Greek wine store, fortunately the only tin roof blot in the town. Market is held one day a week in the large open square."  
"We had camped on the north side of the town beyond the stream, close to a large

detached and important church in its walled sacred grove, and near the famous Tree of Execution. This is a huge solitary sycamore standing in the open, under which State criminals and prisoners of war are said to be executed."

The British hunters stayed for a week at Adwa. It was difficult for them to find mules and muleteers for the tour to Simen, but the local governor, Fitawrari Aria /Araya?/, helped them to make arrangements. He also visited them in their tent, arriving in state on a fine mule.

"We spent the next three days hunting the wily francolin in the rocky hill, and in calling on the acting Italian representative, who lives in rather a pretentious and ugly house a mile outside Aduwa."

[H C Maydon, Simen, London 1925 p 33-38]

1923 The Evangelical work was continued by Tewelde Medhen and Ato Gobaze. A special persecution of Evangelical Ethiopians in Adwa happened in May 1923. At one time 73 persons were imprisoned. Some were frightened to abandon their group, but 23 remained who did not give way. Once they were even led to the execution place as a threat. However, Haleka Tewelde Medhen, by visiting Addis Abeba once in 1923 and once in 1924 (?), obtained from Ras Teferi that the principle of freedom of religion was confirmed. The Evangelical leaders were expelled across the Mareb to Eritrea. Supported by Ras Teferi they returned after about a year.

[Bortom bergen /I/, Sthlm (EFS)1953 p 255-271]

1925 Alberto Pollera (b 1873), who published many studies about Ethiopia, became Italian commercial agent in Adwa in mid-1919. He obtained permission to find and recover the remains of those fallen in the battle of Adwa 1896, and this was done in April-May 1925. These remains were transported to a place Dahro Kouat in Adi Kwala /on the Eritrean side of the border/ and laid to rest there.

[G Puglisi, Chi è? .., Asmara 1952]

1926 The Swedish author Sigfried Siwertz camped briefly under the famous large tree until 7 April 1926 when he departed to leave Ethiopia.

"I could not take an interest in Adwa even if it may be the most town-like place in the country. If the eucalyptus trees were changed for cypresses it could from the distance be taken for a small Italian township." Siwertz met Comandante Pollera, the Italian political representative. At a table with white tablecloth he was served spaghetti al burro, pollo arrosto and zabaione and sat there for three hours. Pollera said he had stayed for thirty years at his post.

Pollera had a story about a stork with a ring around his leg. It was sent to the address in Denmark given on the ring. But in popular belief this was some kind of sinister communication, so the man who had brought the still living stork had been put in prison, and it took Pollera quite some effort to make the Dejazmach release him.

[S Siwertz, En färd till Abessinien, Sthlm 1926 p 302-304]

1927 When Ras Siyoum became Governor of Tigray in 1927 this was a turning point also for the Evangelicals.

1928 Postal couriers of the Italian consul in Adwa, on their way to Dessie, were attacked a little past Korem on 20 May 1928. Some of the letters were torn to shreds and money was stolen. The Ethiopian government gave some compensation to the Italians.

Roberto Tonini was commercial agent at Adwa from July 1928 and Italian consul there 1 January 1929-November 1929.

1930s Adwa was estimated to have 5,000 inhabitants but was the intermediary for all trade between northern Ethiopia and Eritrea, a position to be likened to Harar in the south.

[F Wencker-Wildberg 1935 p 89-95]

1930 A small Evangelical church was built in Adwa in 1930, from means collected by congregation members in Eritrea. Possibly the main reason was that the Orthodox priests refused to allow burials in the old graveyards. Only after intervention from the top in Addis Abeba did it become possible to use this church. It became mostly used as a school classroom, and in 1934 Adwa had about 140 children in Evangelical education. The opponents stated that there were 3,000 Evangelical followers, but the Swede Iwarson

estimated that there were about 100 Evangelical congregation members in Adwa. The Swedish EFS Mission decided in 1930 to abandon work in Tigray. The Ethiopian government, on the other hand, gave some contribution though only for school work.  
[Mission source]

1931 The *receveur* of the post office was Debatcho Zaouga around 1931.

1932 In April 1932 the Italian consul in Adwa received a telephone call from Fitawrari Mesfin on behalf of Ras Seyoum. The message was that European traders in Adwa would not be permitted to make excursions outside the town. The consul protested and asked for confirmation by letter. The argument in the letter was that Europeans went hunting and shooting in the countryside and in this way might cause incidents. After protests by the diplomatic corps in the capital, the order was revoked by the Ethiopian government.  
[Italian accusations published in 1935]

In April 1932 Haleka Tewelde Medhin Gebru settled in his home country in Adwa, after having been expelled from Asmara by the Italians. He was among those who had spent most time helping the Swedish Evangelical Mission with translation of the Bible into Tigrinya. After an agreement between him and the bishop of Aksum, tension between the Orthodox and Evangelical sides lessened and it became possible for Evangelical teachers to work *within* the Orthodox Church.

[Tafvelin & Lundmark, *Ut i all världen* 1974 p 133-134].

1933 Soldiers of the Italian consulate, who had gone to the market to buy foodstuffs, were on 20 April 1933 told by the chief of market that they would not be permitted any more to come there in uniform.

Three postal couriers on their way from Adwa to Gondar on 10 December 1933 were arrested on orders by Nebrid Aregawi of Aksum and kept for 36 hours.

1934 In May 1934 Olle Andersson/-Hagner/ (b 1895) with wife Greta (b 1901) and children Olle and Maj /Olof and Maria/ arrived to Adwa for the Swedish Mission. His intention had been to go to the Kunama people in Eritrea, but the Italians prevented that. They were the first Swedes to settle in Adwa since the time of Karl Nyström. Mr Andersson was soon called to an audience with Emperor Haile Selassie and was commissioned to organise a school system for the whole of Tigray, but he did not get time to carry out much of this before the war started.

[Mission source]

The Italian commercial agent in Adwa 1934-35 was named Piero Franca.

1935 About April 1935 Olle Andersson-Hagner's motorcar arrived in Adwa. It was a 1929-year model-A Ford driven from Sweden through Europe by the owner and kept in Eritrea for a year on *international carnet*. He fetched it himself in Asmara and drove it to the border river where it was dismantled into pieces and then *carried* from the border to Adwa by about 250 men from Ras Siyoum's troops. Ras Siyoum in March proved enthusiastic to see the first motorcar ever in Adwa, but he forbade Hagner to drive it there, lest this would prove to the Italians that the road was usable. The carrying by men from Mareb to Adwa took about two days.

On the first Sunday, the wife of the Ras and her son wanted to make a tour in the motorcar. Roads up to the *gibbi* were smoothed as much as was necessary and the ride took place. In Hagner's home the Ethiopian lady was puzzled to see a milk separator, and organ, a concertina, etc. It was also impressive to see the headlights when she got the ride home in darkness.

About a week later, the Ras's wife wanted to go by car to Aksum, where the first airplane ever would land. Dejazmach Maru helped to build a motorable road from the Aksum side and Hagner from the Adwa side. (When the Italians built their road later they used almost the same line.) The motorcar arrived exactly on time to meet the airplane when it landed. Hagner drove back to Adwa on the following day, in less than an hour, with as new passenger a stout old fitawrari. They even drove over a ploughed field to bring the fitawrari to his home. Hagner received a guilt silver cup from the Ras's wife as a reward. Understanding that war was imminent, the Ford car was placed in custody with the Italian consul. The Ras wanted to buy it, but as he never brought any money, the consul paid a

reasonable price for it.

[Tenaestelin (Sthlm) 1976 no 2 p 3-10, with photos]

The Hagner family stayed until December 1935 and by that time the Italian occupants were already there.

Around 1935 there was a telephone station. The post office had weekly communication with A.A. and was operated by Ato Tiruneh Kaptimer. The Italian telegraph line Asmara-Addis Abeba passed Adwa.

[Zervos 1936]

When it was announced on 3 October 1935 to the foreign correspondents in Addis Abeba (who thought they had gathered to report on a general mobilization ceremony) that war had started, one of the main points of news was that Adwa had been bombed by Italian planes early that morning. It was known later that only fifteen houses were destroyed on this first occasion.

[W F Deedes 2003 p 60]

"On 6 October /1935/ the Italians entered Adwa, after two days of bombing had shocked Ras Seyoum into a hasty retreat and the abandonment of large stocks of food and other supplies." [Marcus 1994 p 143]

The Italian force to Adwa was the 2:0 Corpo d'Armata commanded by Maravigna.

Among the buildings damaged was the small church of of the Evangelical congregation which got its roof destroyed.

Before noon on 9 October the Italian airforce could report to the High Command that they saw Italian troops having entered Adwa.

The Italian consul had stayed in his residence until 5 October and had burnt the archives during the night. He was briefly stopped when leaving but could reach the Italian side and was almost immediately appointed *funzionario coloniale* to deal with the local civilians. The public notice stating that Italy had assumed the government of Tigray was dated 14 October 1935 by general Emilio De Bono. A notice forbidding keeping of slaves had the same date. It was difficult for the Italians to estimate how many slaves there were at the time /but they used the subject of slavery for propaganda against Ethiopia/. On 14-17 October general De Bono could visit Adwa, going there by motorcar as the road had been sufficiently improved in the meantime.

[E De Bono 1937 p 166, 169-172, 180]

De Bono also declared that the Ethiopian village elders would stay at their posts and would be responsible for keeping order and discipline.

When invading Tigray, the Italian *Divisione Gavinana* brought with them a stone monument in honour of the Italian soldiers who fell in the battle of 1896. Soon after the troops had entered Adwa, this monument was erected on 6/?/ October. It was inaugurated on 15 October in the presence of De Bono.

Mussolini sent a very proud telegram of thanks to the general:

"L'annuncio della riconquista di Adua riempie d'orgoglio l'animo degli italiani. A te e a tutte le truppe giunga il mio alto elogio e la gratitudine della Nazione. - *Mussolini*"

Ethiopian propaganda claimed that 1,700 people had been killed and wounded by Italian air bombing. The reporter Webb Miller, however, who entered Adwa immediately after the Italian troops and made a three-hour riding tour there, could not see any damages by bombs. Miller could only get confirmed that two people had been killed during shootings.

[Potyka, Haile Selassie, 1974 p 148]

In the Hoare-Laval peace plan discussed in Europe in December 1935 a proposed new border line was drawn which would have placed Adwa on the Italian side and Aksum on the Ethiopian side.

1936

Around February 1936 Adwa was an advanced base of materials and supplies for the IInd Corps of the Italians. 1,500 mules were transported by lorry from Massawa to Adwa.

[Badoglio (Eng.ed.) 1937 p 92-93]

One Italian force reached Adwa in early February and rested until the middle of the month before advancing, first to Aksum.

In Tigray the town of Adwa in particular benefited from Italian rule as it was made an

administrative capital and townspeople reported they were busy night and day making and providing things to sell to the Italians. But modernisation of the economy also brought about the decline of the town's traditional industries, such as the centuries-old mule caravan trade. [Young 1997]

Post office of the Italians was opened 29 or 30 April 1936. Its cancellations read ADUA \* ETIOPIA in 1936-1937 and later ADUA \* ERITREA (partly even in 1936). The post used spelling ADUA still around 1963. [Philatelic sources]

The Italians estimated the town to have a population of about 6,000 and used it as centre of the *Commissariato del Tigrài Occidentale*. There was an Albergo Roma with 8 beds and restaurant, and a hospital, a bank and a *Casa del Fascio*. The Italian quarters of Adwa were to be on the southern slopes of mount Sulloda, from the former Italian Consulate to the bridge over river Hasem. The plan was designed by engineer E. Delfini. The large *Ficus vasta* tree was still there, under which Emperor Menilek was said to have supervised punishments after the battle in 1896. The Italians made a monumental fountain dedicated to the Caduti del II Corpo d'Armata.

[Guida 1938 p 240-243 with some detailed descriptions of churches etc.]

1939 The Italian Francesco Baldassare with son/?/ Giovanni started a grain mill at Adwa in 1939, but it was abandoned because of war in 1941.

1941 The Italians in Asmara offered to surrender to the British forces on 1 April 1941. Even Ras Seyoum, the old ruler of Tigray, came to Asmara to make a formal and contented act of submission to the liberators. /Ras Seyoum had never fully sided with the Italians./ [R N Thompson, *Liberation ..*, 1987 p 87-88]

When it became obvious that Haile Selassie would return to power, Ras Seyoum in April 1941 marched from Adwa to Sekota and joined his forces with Patriots. Letters are preserved which he wrote on 8 April to Ras Kassa and on 18 April to Haile Selassie. [Ethiopia Observer vol XII 1969 no 2 p 113-114]

The FPO86 (Field Post Office) was open at Adwa from 12 June 1941 to 18 September to serve the newly arrived 34th Indian State Force Brigade. It was then moved back to Eritrea.

[Philatelic source]

1943 During the *woyane* revolt, 6000 of the territorial troops retreated to Adwa on 22 Sep 1943.

[Gilkes 1975 p 180]

"Adwa itself is hardly worth a visit, though Fremona hill near by is historically interesting as the first footing in Ethiopia of the Jesuit missionaries." [Buxton 1949(1957)]

1944 After the liberation, the Ethiopian post office was to be opened in 1944.

There was a station /when?/ of the American Lutherna Mission.

1946 Dr. Harald Nyström was hospital director around 1946. Other Swedish medical staff worked at the provincial hospital about 1946-1952. The hospital had two doctor and 100 beds in 1949. Halaka Twolde Medhen and Ato Gobase, associated with the EFS mission, lived in Adwa at that time..

1948 The hospital, situated on the eastern side of the town, was around 1948 run by a doctor Alix, who was Polish-Ukrainian. He was married to Anna, who had as father doctor Nicola de Pertis from Italy and as mother nurse Thérèse née Palmqvist from Sweden. The missionary Sven Rubenson visited Adwa for the first time and met Halaka Twolde Medhen who was lying ill in bed but still knew to speak the Swedish language.

1950s In mid-1951 Sven Rubenson with family could move into buildings acquired to be the new mission station for Swedish Evangelical Mission EFS. The buildings had been erected by the Italians for a forestry school and were called *Forestale* in daily speech. The Rubensons were assisted by Haleka Tewelde Medhen who was still alive, although he acted as an Evangelical missionary in his home country already in 1910.

In the first six months of the new mission about 3,000 Bibles and other publications were distributed.

In 1952 the Rubenson family were replaced by Pastor Bertil Andréasson (b 1924) and wife Birgit (b 1928) and they stayed at least until 1958, partly together with Karl

Burman.

The 3-year teachers' training course had been started in January 1952 with a first introductory course for only 10 students, later increased to 20 which was a requirement for economic support by the Ministry of Education.

The hospital in Adwa had several connections to Swedish missionaries just after the war: Dr Harald Nyström, Dr Anna de Pertis, and a daughter of Pastor Iwarson.

[Bortom bergen (I) Sthlm (EFS) 1953 p 278-280]

The female artist Desta Hagos was born in Adwa in 1952 and had her childhood years there until the age of nine. In 1969 she received her diploma from the Fine Arts School in Addis Abeba, and in the same year she had the first solo exhibition held by an Ethiopian woman artist. She obtained a B.A. degree in the USA, where her elder sister lived as a nurse. Her husband Yohannes fled abroad in 1975 after the coming of the Derg, so she had to raise her daughter Feben alone. Desta Hagos worked for the Ethiopian Tourist Organization 1976-1986.

[Addis Tribune 2003/01/17 + Eth. artists p 130-131]]

1955 No telephones in Adwa listed in the 1954 directory, though it was centre of an awraja. The Swedish Mission EFS operated the Teachers Training School from which the first batch of new teachers graduated in 1955. In that year the school was also officially approved by the Ministry of Education. Teachers and authors of study texts were Bertil and Birgit Andréasson and Anna-Greta Stjärne (Anna-Greta wanted to revisit her former working place in 1958, but she was rather accidentally killed by "shifita" on 6 September of that year, at some distance into Ethiopia from the Eritrean border). Of the new teachers not employed by the government, the mission employed five in Eritrea and two in Ethiopia. The only female student continued studies at the University College in Addis Abeba. A new class of 16 students was accepted.

[Mission sources]

1958 By 1958 Adwa was one of 27 places in Ethiopia ranked as First Class Township. In 1958 the Teachers Training School had 4 Swedish and 1 Ethiopian teacher. In connection with it there was an elementary school with 124 students. From the TTS 14 graduated in 1957, and there were 18 students in 1958. In 1959 arrived teachers Anders Andersson (b 1929) and wife Berit (b 1934). They stayed until the end of 1967 and then moved to the college in Debre Zeyt. Sub-province Governor of Adwa awraja in 1959 was Dejazmach Gebre H. Meshesha. In 1959 there was a famine in Tigray. Swedes collected money for a relief action in the Adwa area and missionary Per Stjärne went there about October (?) to help with the distribution. The mission could distribute food worth Swedish Crowns 14,000 (not quite Eth\$ 7,000), and about 300 people were given food at the Swedish mission station around September 1959. The Mekane Yesus Church bought grain in Dessie for distribution in and around Adwa. There was milk from a UN organization. Of patients admitted to the hospital by Dr. Georgieff about 200 also needed food aid. During the worst period, 15 people each day were estimated to have died in Adwa alone. [Several contemporary Swedish sources]

There were four resident Swedish missionaries in Adwa and 101 Ethiopian members of its Evangelical congregation.

1960s At Queen Sheba junior secondary school 66 students passed 8th-grade examination in 1960. [News]

When missionaries Per and Valborg Stjärne revisited Adwa in June 1960 they found that the famine conditions had improved much in half a year in Adwa itself, but that they were still bad in the surroundings. Under leadership of Pastor Tsehay and Ato Gebre Egziavier the Eth\$ 12,000 available to the Lutherans were distributed in the countryside to people in need.

[Per Stjärne]

For the Swedish mission at the end of 1960 there were teacher Anders Andersson (b 1929) and wife Berit (b 1934) with a son born in Sweden and a daughter born 1960 in Ethiopia. They stayed at least until 1962 though the son left.

There are two interesting churches: Enda Selassie, built by Emperor Yohannes IV (1868-1889), and Medhane Alem, with famous wall paintings, probably dating from the first decade of the 19th century. In this church are depicted legends of saints which are not, as far as the writer knows, to be found elsewhere in Ethiopia.

[Jäger 1965]

"/Adowa/ lies dreamily beneath the queer hills. To the left of the road in a wide empty space surrounded by a miscellaneous collection of poor buildings, stands a pillar on a base raised by three steps and surmounted by a six-pointed star /there is a sketch of it on the same page 64/. When we saw it, the inscription was mutilated and no effort had been made to restore it, though perhaps by now a bright new plaque tells the passer by that here, at the battle of Adowa, the invading Italians were overwhelmed --"

"What other nation is there who would not have dressed up this rather forlorn column of victory with garlands and tributes of Church and State? It is curious that the Ethiopians never seem to take umbrage. -- I did see a photograph of General de Bono unveiling a monument in 1935 to the Italian soldiers who had fallen at Adowa. It is a bad photograph but the pillar bears some resemblance to the Ethiopian monument, though the terrain is different. This one appears to have been sited on the edge of a precipice. What happened to it? -- We never found out."

[T Tonkin, Ethiopia with love, London 1972 p 44-46 (Norwegian ed. 1974)]

1962 The average daily traffic on the Adi Abun side in 1962 was 21 buses, 18 cars, and 10 trucks. At that time the road south from Adwa to Abiy Adi was a dry weather road only. The Teacher Training Institute had 40 students in 1962 and was by then run in cooperation with the American Lutheran Mission.

1965 Official statistics for 1965 say that there were 1,320 owned, 1,690 rented, and 190 unspecified dwellings. Of these 2,190 used piped water, 40 water from wells and 970 from streams.

Of the town population ten years of age and older, there were 3,660 men of which 50.3% literate and 5,350 women of which 13.5% literate.

A census of urban centres in 1964-68 registered some Gurage in 83 towns but none in Adwa.

At the Swedish mission there were in January 1965 teachers Gunnel Tyrberg (b 1935, later married to doctor Nils-Olof Hylander) and Karin Ljungdahl (b 1921).

1966 In 1966 it was decided that the Ministry of Interior would design a master plan for Adwa, without engaging external consultants.

The Evangelical Mission Teacher Training Institute in 1966 had 26 students in grade 1 and 17 students in grade 2.

1967 "At 5.30 /on 2 January 1967 riding from May Kenetal/ we came to the crest of a hill and there, half-a-mile away, was Adua - a white-washed town at the foot of a splendidly distorted mountain-range, with lines of slim green trees between its houses. On the outskirts we were captured by the inevitable English-speaking schoolboys who led us to this brothel, thinly disguised as a hotel. Bedrooms lead off the central courtyard on two sides, on the third are the cooking-quarters and stables, and on the fourth is an Italian-type bar, from which frightful wireless noises emanate continuously. Groups of girls lounge around the courtyard giggling and smoking - in this country cigarettes are the prostitute's hallmark - and, though no one is overtly hostile, the *faranj* is aware of being regarded with contemptuous amusement."

"While I was unpacking another teacher appeared and, explaining that I wished to make a telephone call, I asked him to direct me to the post office. For some quaint reason Adua's telephone lives in a chemist's shop, to which this young man kindly guided me through steep, pitch-dark laneways. Before discovering that I had governmental connections my companion was rabidly revolutionary in his political views and he got an obvious shock on hearing me ask for the Palace at Makalle. While we were waiting for the call to come through he tried awkwardly to retrieve the situation."

"An electricity supply functions from 6 to 10.30 p.m., but there are no switches in the rooms and the bulbs give the dimmest possible light."



/3 January 1967:/ "The road from Adua to Aksum teems with traffic (relatively speaking - one vehicle passes about every twenty minutes) and those twelve miles shredded poor Jock's nerves. -- Yet Jock is not to blame; for some reason Ethiopian lorries are singularly noisy, especially when tackling steep slopes, and Ethiopian buses harbour fiendish radios and blow ear-splitting horns non-stop - so how could any rural mule retain his self-control?" [Dervla Murphy 1969 p 55-57]

Population 12,940 as counted in 1967. 70% were illiterate.

By 1957 a 20-number telephone switchboard had been installed. Subscribers were 12 in 1967, of which one for the Mengesha Yohannes Hospital, one for the Nigist Saba Secondary School, one for the Swedish Evangelical Mission and 3 private with Ethiopian names.

1968 Nigist Saba (=Queen of Sheba) primary school in 1968 had 1217 boys and 859 girls, with 25 male and 4 female teachers. Nigist Saba secondary school had 617 male and 185 female students in grade 7-12, with 26 teachers of which 12 foreign.

Inda Aba Tsihima school (located in Adwa itself?) had 283 boys and 152 girls in grade 1-5, with 3 male teachers.

The Swedish Evangelical Mission Teacher Training Institute had 27 male and 8 female students, though none in the first year.

Nigist Saba Secondary School had 36 students in grade 12 who sat for school leaving certificate in 1968, and 15 of them passed.

An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970.

[SIDA 1971]

"According to a government study in the late 1960's there was 12.1 per cent literacy in Adwa, and this was the highest figure found in Tigray." [Young 1997]

According to the Central Statistical Office, population in 1968 was 12,450 and 13% of the active town population were engaged in farming and only 8% in sales. Ethnically almost 99% were Tigreans, and concerning religion 12.5% were Muslims.

1970s Adwa had long been the major commercial centre of Tigray, traditionally linking the trade routes from Gondar and Shewa through Eritrea and on to the Red Sea coast. However, except during the Italian occupation, Adwa's economic and political importance had been in decline during the 20th century.

[Young 1997]

The anthropologist Charles Rosen stayed in Adwa during four years prior to the 1974 revolution. He found that the town's traditional elite, made up of the descendants of past leaders, generals, and prominent traders, was being replaced by a moneyed class of rich merchants and traders without pedigrees.

(C. Rosen, *Warring with Words: Patterns of Political Activity in a Northern Ethiopian Town*, PhD dissertation, Univ. of Illinois, 1976.)

[Young 1997]

Marianne Nilsson (previously in Asmara) arrived around August 1970. Teachers Ulf Johansson (b 1939) and wife teacher Karin (b 1933) arrived in January 1970 - or 1971? - to work at the EFS mission school and the Teachers Training Institute..

The town became an educational centre and also an early focus for nationalist dissent. Indicative of its role is the fact that all three of the leaders of the TPLF over a 22-year period from 1975 to 1997, Aregowie Berhe, Sebhat Nega, and Meles Zenawi, all came from Adwa and attended the town's government school. A 1962 visit to Adwa by Haile Selassie had to be re-routed because of the opposition of an underground movement of teachers. Later, in 1971 and 1972 local teachers, together with high school and elementary students, supported peasant demonstrations held top protest land in the area being given to relatives of Ras Mengesha. By this time local university students were spreading radical ideas among students and teachers. When the 1974 revolution broke out local residents were prepared. A committee was formed of teachers and villagers who set about arresting former government officials to ensure they did not escape before the Derg was able to exert its control over the town. [Young 1997 p 78]

The student and teacher protesters of the 1960s and early 1970s formed the backbone of the early TPLF. However, a key figure was Sebat Nega, a school director in Adwa, and a generation older than the university students he was to lead in the TPLF. Sebat had been trained as an agricultural economist --- when the TPLF went to the countryside in 1975 it was quickly joined by many teachers and students and this retreat from the towns intensified when the Derg imposed the Red Terror which targeted the urban youth.

[Young 1997 p 79]

The victory of the Battle of Adwa in 1896 was celebrated with more colourful ceremonies than usual on 2 March 1975.

In 1978 the TPLF attacked Adwa and in 1979 it tried to rob the town's bank, but it was unsuccessful.

There were petrol stations of Agip and Mobil in Adwa around 1978.

1984 Population about 13,800 in 1984.

Woldeselassie Gebremariam, a Tigrean priest in his late thirties, was interviewed in March 1985 in a refugee camp in Sudan by Peter Niggli:

"My village is in the TPLF area. A cattle plague broke out /in late 1984/ --The government announced it was going to vaccinate all the cattle free of charge at Adwa -- The TPLF gave us permission -- We rounded up 750 head of cattle in our village and started off." Woldeselassie left his wife and three children back in his village.

"We arrived in Adwa on December 9 and were surrounded by soldiers in the middle of the town /the soldiers picked out the youngest and strongest looking of the peasants and took them to prison/. -- Who was going to take care of our cattle? ... They announced it would be no loss if we lost our cattle, the government was going to resettle us and would replace our cattle in the new settlement."

"There were more than 1,000 people in the prison at Adwa. A cadre by name od Debesai was responsible for our registration. -- We were kept in the prison for ten days. There was an absolute shortage of water."

For food, the prisoners were given two pieces of bread a day. The soldiers reportedly ate from grain bags, whose markings indicated they had been donated by the European Economic Commission and the governments of Canada and West Germany. On the eleventh day, Soviet pilots transported Woldeselassie and the others from Adwa to Mekele by helicopter. They couldn't go by land because the countryside in between was controlled by the TPLF.

[R D Kaplan, Surrender or starve, USA 2003 p 106-107]

1987 In the election to the first *shengo* - national assembly - of 14 June 1987, Fisseha Desta was elected in the Adwa constituency (one of 835 constituencies). Fisseha was considered to be number three in the Derg regime and held the post as vice-president.

Adwa did not become the site of any major military confrontation until it was captured by the TPLF in 1988.

[Young 1997]

1988 Government forces took Adwa again during the summer 1988 counter-offensive. On June 28-29 there were 50 people killed, including 19 bayoneted and thrown over a cliff. At the time when Derg forces evacuated Tigray in February-March 1989 there were raids on Adwa on 26 and 27 March, casualties not recorded. The later raid was a rare example of a night attack. A bomb attack was on 5 November, with two trucks destroyed but no fatalities reported. There were four wounded in an air raid on 27 December 1989.

[Africa Watch, USA 1991]

Population 17,548 in 1989 according to estimate.

1990s Visit by a reporter in early 1991: "Poverty is blatant in the countryside; in the town, the concentration of goods to serve the needs of a greater range of incomes gives an impression of plenty, which is relative and deceptive. -- Tins of powdered milk from the USA and food-aid grain in the original sacks are becoming more plentiful in the markets. -- families need to sell a proportion of what they receive in aid to purchase other essentials, like oil -- In one area of the market square, the abundance of animals for sale, goats, donkeys, and oxen is a disquieting testimony of the shortage of fodder. -- For those

with money to buy, there is plenty of everything and, like anywhere else, plenty of profit to be made by merchants who buy the animals for a song and withhold their grain stocks until the prices soar."

[Hammond 1999 p 232]

Population about 24,500 in 1994.

In national elections held in May 1995, the EPRDF chairman and prime minister designate Meles Zenawi took 27,772 votes in Adwa, against the next candidate, a teacher who got 131 votes. [News]

Meles was born in that town in 1955, he became president of a transitional government in 1991 and prime minister of Ethiopia in the second half of 1995.

"Adwa is similar in size to Aksum, but it has a neater and more compact town centre. It's an attractive place, ringed by granite hills, and remarkably unaffected by tourism considering it is only 25 km east of Aksum. --- The town is of limited interest to tourists, though both the 150-year-old Inda Bedaniel Church and the more recent Adwa Selasie Church are worth a look. The most likely reason why you might want to overnight in Adwa is to get a headstart visiting the Yeha Ruins next morning."

"Adwa has a fair selection of dollar-a-night hotels. The Assem Hotel is the obvious standout, with its central position, large clean rooms, and spotless communal showers. The Saba Hotel would be my second choice --- Minibuses zip between Aksum and Adwa throughout the day." [Bradt 1995, sketch of the town plan p 306(1998 p 283)]

Almeda Textiles Manufacturing SC was established in March 1993, rather by the EPRDF/TPLF. Board members were W/ro Yomar Asfaw Kidanu, Tsegaberhan Hadush W/Mariam, Haile Libanos W/Michael. Activities were to manufacture thread, textiles, clothes etc. of wool, cotton etc. and also to produce raw materials for such products.

[T M Vestal, Ethiopia - A post-cold war .., USA 1999 p 215-216]

The bus station is in the centre and near to there are the hotels such as Assem, Adua, Saba, Ethiopia.

[Åthiopien 1999 p 371]

The Teacher Training Institute used Tigrinya as language in the 1990s.

Yotek General Contractor had constructed at least a dormitory for the TTI.

2000

Although a bustling centre with new factories and a sense of growth, there is really not much to see in Adua. A few years ago a battleground near Adua was marked by large numbers of burnt out Derg tanks. Adua was also on the front line of the war with Eritrea. Now Adua is the end point for a new road which is planned to provide an alternative route from Addis. Although many parts of this road are now completed there are a few serious gaps, in particular bridges across major rivers which haven't been completed. The section from Sekota to Adua is one part that isn't finished; the Tekkeze River has no bridge across it.

[John Graham in AddisTribune 00/12/08]

Population about 30,100 in 2001.

texts

(Bibliography of the battle of Adwa 1896, see special section further down.)

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R. Pankhurst, Travellers in Ethiopia, 1965 p 123-127

citing A B Wylde about Adwa in 1896;

Report on a survey of Adwa, Central Statistical Office, A.A. 1966;

Svenskbladet A.A. October 1969 p 3-9 "Den första bilen i Tigrai"

on how Olle Hagner brought a motorcar to Adwa in 1935.

picts

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general view of landscape, 77 church Inda Silase;  
S Siwertz, En färd .., Sthlm 1926 p 302 church, 303 Pollera's  
house;  
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Italian-built outpatients clinic;  
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p 192 distant view of hospital area;  
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of the Virgin in Medhane Alem church;  
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women grinding at local community mill.

map 1:30 000 town and northern neighbourhood, in Guida 1938 p 241

**Adwa : Abba Gerima** (Madara)

(Contemporary Italians tended to call one of the battles at Adwa  
the Battle of Abba Garima but see below under *Adwa battle 1896*.)

Monastery about 10 km E of Adwa. This 6th-century monastery is famous for its religious  
artefacts.

The earliest manuscripts on parchment with paintings so far known in Ethiopia seem to be  
the Abba Gerima Gospels, which have been variously dated to the 1000s or possible even  
to the 800s

[Munro-Hay (2002)2003 p 56]

King Sertse Dengel, probably soon after 1575, made a land charter to the convent of  
Madara, also called Abba Gerima, or rather renewed the privileges and said that only the  
abbot should be appointed by the king and other officials of the convent be appointed by  
the abbot.

[Huntingford, The land charters ..., A.A. etc 1965 p 58]

Imnete Maryam Gibretu was from Abba Gerima and was ordained as a Catholic priest by  
Massaja in 1847. He was politically minded and later wanted that Tigray would be  
detached from the rest of Ethiopia and placed under French protection.

[Acta aethiopica II p 81]

"The entrance fee of US\$1.75 will allow you to see a variety of old crowns, coins and  
crosses, but expect to pay considerably more to see the real rarities, among which are two  
gospels written and illuminated in the 5th century by the monastery's eponymous founder  
/Pantalewon/."

[Bradt 1995(1998)]

picts H Salt 1814 p 251 mountains, reproduced in *Ethiopia engraved* 1988 p 46;

T Lefebvre 1845-48 Atlas I p 15 whole town, reprod. *Eth. engraved* p 46;

M Parkyns vol I 1853 p 362 kitchen compound of Parkyns

(his house on p 2), reproduced in *Ethiopia engraved* p 111, 132;

J T Bent 1893 p 100 general view, 126 cathedral, 127 tomb of Bishop

Kyrillos, 127 + 129 Medhane Alem church, 131 ditto interior,

reproduced in *Ethiopia engraved* p 47;

Bianchi 1896 p 36 general view, 41 market,

617 general view from the south;

B Playne, Saint George .., London 1954 p 102 design

engraved on a chalice;

J Leroy, Ethiopian painting, (1964) London 1967 p 21

"Canons of Eusebius" black/white from manuscript.

**Adwa : Abba Likanos** (A. Liqanos)

A place of pilgrimage set on a hill reached by the path continuing past Enda Kaleb.

"The church is built on a terrace on a rocky outcrop, attained by mounting a rocky stairway. Abba Liqanos of Qwestenteny (Constantinople) was one of the Nine Saints, but no *gadl* or life story of his survives. Little else is related about him except that he is said to have eventually established himself at a place called Debra Qwanasel, presumably the name of this outcrop. A partly battlemented wall surrounded it when the Deutsche Aksum-Expedition planned the compound in 1906."

"The church is an attractive pitched-roofed thatched building, rectangular in shape, with only two component parts, an outer corridor all round and a central sanctuary, on the walls of which were some interesting paintings. It was destroyed in Mengistu's time, 1986/87, when government soldiers bombarded it to dislodge adherents of the Liberation Front. On the terrace are some ancient stone objects, including a pillar socle, a baptismal font with bosses, and another squared stone with a round basin-like top."

The new church stands on a stepped granite base, part of the old church. Three old stone crosses can be seen in the west wall, one in the north, and some of the corner stones may be Aksumite in date.

[Munro-Hay (2002)2003 p 333]

**Adwa : Adi Abun**

14°13'38°52' 1900 m

Village with small church..

In 1964 centre of Adi Abun Wereda and of Mai Deleita sub-district.

1990 In a raid by the Derg air force on 23 June 1990 one person was wounded.

**Adwa : Assem** (Assam)

1870s In July 1871 Nigus Tekle Giyorgis with 60,000 men marched against Dejazmach Kassa of Tigray with 12,000 men. A two-hour battle was fought at Assem river near Adwa on 11 July. Tekle Giyorgis was defeated and there were over 500 killed and 1,000 wounded.

[Zewde G. Selassie 1977]

Marriage links did not deter Kasa Mercha from challenging Takla-Giyorgis, who happened to be also his brother-in-law. Their rivalry culminated on 11 July 1871 in the Battle of Assam, near Adwa. Although outnumbered in the ratio of 5 to 1 (60,000 troops against 12,000), Kasa had the telling edge in armaments and discipline. The battle was over two hours after it began. The emperor's losses were estimated as 500 killed, 1,000 wounded and about 24,000 captured, including the emperor himself. Thus came to an end the brief and largely uneventful reign of Takla-Giyorgis. Six months later, on 21 January 1872, Kasa ascended the throne, with the name of Yohannes IV.

[Bahru Zewde 1991 p 43]

**Adwa : Atzina**

The Italian officer Mulazzani visited Ras Alula's camp at Atzina during 18-22 July 1896. The Ras was worried by the fact that because of lack of food he could hardly support 300 riflemen. [Ehrlich 1996 p 194]

**Adwa : Endiet Nebersh** (Fremona)

See directly under Endiet Nebersh.

pict M Di Salvo, Churches ..., Milano 1999 p 74 (fig 76) plan and façade of Enda Giyorgis church at Fremona, after D.A.E.

**Adwa : Hinzat**

Near Adwa there is a place called Hinzat which is reputed to have been the location of Queen Makeda's royal headquarters.

**Adwa battle 1896 : bibliography**

As introduction a short summary of the event is cited here. The documents listed below are, same as in other sections, arranged by year when first published.

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Until 1 March 1896 General Baratieri's forces were at the Sawriya heights east of Adwa, while Menilek was in and near the town itself.

Menilek, Taytu and Rases Mikael, Makonnen and Wale attended divine services early in the morning before the battle.

The Italian force to take part in the battle was about 14,500 while the Ethiopian army has been estimated from 80,000 to 110,000. The main fighting lasted from 6.00 a.m. until 12.00. By then 4,000 Europeans and 2,000 askaris had died. Casualties including wounded were well over half the Italian force. Although Ethiopian losses were approximately as large, much remained of Menilek's army.

[H G Marcus, .. Menelik II, (1975)1995 p 169-173]

General M. F. Albertone (b 1840) was captured. Among Italians killed were general Giuseppe Arimondi (b 1846), general Vittorio Dabormida (b 1842), lieutenant colonel Giuseppe Galliano (b 1846).

The Eritrean *askaris* who fought with the Italians were cruelly punished after the battle. "When they were paraded before Menilek, he -- looked at Abune Matewos, while all the soldiers were shouting, 'Slice them up!' The bishop ruled that since they had been treasonous their right hand and left foot should be cut off. More than 400 men endured this gruesome operation without a sound."

[Nicholas Leontiev]

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**Adwa battlefield and mountains**

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maps

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JDP11	Adwa (crater) 10°04'/40°50' 1481 m	10/40	[Gz]
??	Adwa Adame (visiting postman under Jimma distr.)	../..	[Po]
HFE67	<b>Adwa awraja</b> 14°10'/39°10' (centre at least 1956-1980 = Adwa) Dejazmach Gebre Sellasie in 1910 was charged with governing the Adwa district and Shire.	14/38	[Gz Ad]
HFE65	Adwa Gult wereda (centre in 1964 = Adwa)	14/38	[Ad]
HFE65	Adwa sub-district? (-1997-)	14/38	[n]
HEB81c	Aebin (area) At a riverbed near Devil Mountain, in an area of laterites about 100 m in diameter, traces of gold have been found. [Mineral 1966; map p 346]	11/35	[Mi]
HFE..	<b>Aedat</b> (at some distance from Aksum) "Aedat /6 January 1967/ tops the highest escarpment I have yet seen and we approached it by rounding the wooded hill above an apparently bottomless canyon. Now a brief sunset splendour -- was seeping through all the sky. -- Then we saw the little village - built of pink stone - and it too was so wondrously glowing that for an instant one doubted its	14/38	[x]

reality. -- As I followed the Governor's reception party through the village I felt drunk on colour and space."

"This compound is at the southern extremity of the plateau, but Ato Gabre Mariam had dismounted before we turned the last corner of the hill; it would be considered a shameful thing for him to have ridden while his guest walked. -- As I write - sitting on the mud bed - my host and eight other men are squatting on hides around the fire -- One of the younger men - Dawit, the Governor's nephew - was brought up in Addis Ababa, where his father is a clerk and, having been trained as a 'Medical Officer', was sent here last week to run the Health Centre for three years. -- Admittedly rural medical officers receive only a rudimentary training, but Dawit's knowledge of his subject is virtually non-existent. However, the local Health Centre is unlikely to be provided with a very demanding range of drugs, and his presence may do some good if he can persuade serious cases to go to Aksum hospital."

"/Dawit/ views Aedat as an ultra-primitive hell-hole, from which his father was lucky enough to escape and to which he has been unlucky enough to return - at the command of a government whose orders he dare not disobey. He considers the local food, drink and accommodation repellent and he despises all the villagers, including his own relatives. -- His whole attitude reveals a too-familiar pattern - the corruption by Western superficialities of a non-Western mind, which then quickly rejects its own tradition."

"No one would hear of my leaving Aedat on Christmas Day /7 January/. I've therefore had a riotous time boozing and feasting in the homes of Ato Gabre Mariam, Abebe, Dawit and Giorgis - the local teacher - not to mention a breakfast banquet with an endearing old priest of the famous local church of Debra Ghennet. The Governor and I set off to Mass at 6.30 a.m., preceded by my host's eight-year-old son, proudly wearing a bandolier and carrying a rifle --"

"This church has twice been partially destroyed - by Mohammed Gagn some 300 years ago and by the Italians some thirty years ago. Only one mural survives and the building looks more like a disused barn than a church. -- I was shown the few Ge'ez manuscripts -- which have survived. These were thrown in a dirty chest on the floor of the inner ambulatory and obviously no one here deserves to have the care of such precious volumes --"

"Behind the church ramshackle buildings surround a farmyard ankle-deep in dry horse-dung and it was impossible to distinguish the priests' quarters from the stables. The chief priest's filthy little room is over a granary and a perilous outside flight of stairs leads up to the low doorway -- I have rarely seen a more gloriously situated village than this - or a more primitive one. Mercifully tin sheeting has not yet arrived and the oblong stone hovels have flat clay roofs, on which parched grass grows thickly. Apart from the central track there are no laneways. The buildings are scattered haphazardly across this rock-strewn ridge, and even where a number have been built close together no one has bothered to clear the narrow intervening space of boulders and stones. Many are now in ruins. Many are now in ruins, which gives the place a post-earthquake appearance; when houses begin to collapse their owners usually choose to construct new ones, rather than to repair the old."

"Giorgis /the teacher/ is a tall, muscular twenty-year-old, who wears threadbare Western clothes beneath his *shamma*, to mark his position as a teacher and a native of 'urban' Makalle. His home is a recently-built, high-ceilinged, one-roomed house, with two big doors which admit lots of light - and here the impression of poverty is far greater than in the average dusky *tukul*. This family has now been living in Aedat for six months, but their possessions are so few that the big, bleak room seems less a home than a temporary lodging. -- There is no state school in Aedat and Giorgis is employed by the church school as a writing teacher."

"As we were walking back to the Governor's compound I was surprised to hear the alien cry of a muezzin: then Dawit pointed out an inconspicuous 'mosque' hut, with an unsteady little 'minaret' built on one gable, and told me that Aedat has a community of native Muslim traders - known as Jabartis."

"Apart from the Italian occupation this region has never been in touch with the outside world: and I should think that after their war-time experiences the older generation cherish isolation. To-day Giorgis pointed out a net-work of caves in a nearby escarpment and told me that during the occupation most of the villagers had hidden in these almost inaccessible rock-chambers, which centuries ago were used as hermitages." [Dervla Murphy 1969 p 64-72]

- HC... **Aego Dengego** (village) 07/38 [x]  
between Aego and Kersa, in the 1980s within Munesa wereda  
The Aego Dengego peasant association in 1986 disposed of an area of 1,852 hectares, according to SEAD map. The village is located between Aego 5 km to the north and Kersa 5 km to the south. There was a large common service field between the two halves of the village, and even graves were placed there. The road is west of the entire village. The peasant association had 235 households according to a 1984 census, and the total population was estimated to be 1,600 in 1986. They were Christians and attended the church at Aego. There were about 350 round thatched huts laid out geometrically according to government guidelines. A nearby spring did not hold water for all of the year, and as streams gradually dried up after rains the women finally had to go as far as 8 km for water.  
The village used primary school in Aego and school with higher grades in Kersa and clinic in both places, but in the village were literary classes.  
80-90% of the cultivated area was used for barley and wheat. In 1986 there were 355 oxen, 1,985 cattle, 1,046 sheep, 157 donkeys, 412 horses, 9 mules. Overgrazing was a problem. There was no electricity.  
[J M Cohen & N-I Isaksson, Villagization ..., Uppsala/Sweden, Feb 1987 p 192-194]
- JDS81 Aeluin, see Awelwin  
HET09 Aero 12°42'/39°15' 2187 m 12/39 [Gz]