

??	Emamret (mountain)	../.	[18]
HEJ87	Emanuel, see Amanuel emba: <i>imba</i> (T) mountain		
HDK70	Embabo, see Imbabu		
HFD17	Embamadre, see Amba Madre		
HFF69	Embaseneiti, see Amba Seneytie		
HDT70	Embeleti (mountain) 10°37'/38°25' 1995/2425 m	10/38	[WO Gz]
??	Embelle (Muslim village in Wello)	../.	[x]
pict	Tenaestelin (Sthlm) 1979 no 2 p 28 school children embert: <i>imbirt</i> (A) centre, navel, most important part		
HDL99	Emberteia (area)	09/39	[WO]
HDL98	Embertera, A., see Golele embeyto: <i>imbeytey</i> (T) madam		
HFF91	Embeyto (Embeto, Embeito) (in the 1980s in Sobiya wereda)	14/39	[LM Yo WO]
1970s	Around 1978 the EPRP attempted land redistribution in Embeyto tabia, apparently because it had members in the tabia. (See further under Adi Aduka.) [Young 1997]		
HDM93	Embissie, see under Sela Dingay	09/39	[WO]
HEK42	<b>Emfraz</b> (Emfras) (recorded in 1841), cf Guzara	12/37	[Pa Ha]
1560s	"Minas /1559-1563/ -- abandoned the Shāwan state's centuries old interest in the trade routes to the east, and established his capital at Emfraz, north-east of Lake Tana, after which the Christian empire looked north and west for its all-important import-export trade." [Pankhurst 1997 p 271-272]		
1600s	In 1609-10, Susneyos learnt that three Oromo groups, jointly known as the Mārāwa, had occupied Wikro and were advancing. He rushed to confront them, with only a small part of his army, and was defeated. "The victors then reportedly ravaged the entire land of Emfraz, and burnt down the royal capital at Qoga by Lake Tana, before crossing the Tākkāzé River." [Pankhurst 1997 p 294]		
1700s	C. Poncet around 1700 considered Emfraz unusual in that it was "the only town in Aethiopia where the Mahometans have public exercise of their religion, and where their houses are mixed with those of the Christians". Poncet states that Emfraz traded extensively in slaves and civet. In the region of Emfraz civet cats were reared in 'prodigious numbers', many merchants owning as many as three hundred. [Pankhurst (1990)1992 p 101 & Pankhurst 1961 p 219, 288] James Bruce stated, for the 1770s, that the settlement consisted of two towns, one on a steep hill with a commanding view of the lake and about 300 houses, and the other on lower land, close to the Arno river. The Muslims lived in the last-mentioned part. The town of Emfraz supplied Gondar with tents which were carried and erected by the Muslim inhabitants of a village immediately outside the capital. Transport from Emfraz to Gondar was a journey of eight hours. Bruce says that its traders, who were all Muslim, travelled to the Somali areas for myrrh and frankincense, to the Dankali country for rock salt, and beyond the Blue Nile for selling blue Surat cloth and other goods. [Pankhurst 1961 p 156, 158, 311]		
HDS50	Emmanuel (fort at road Dembecha-Debre Markos)	10/38	[n]
HDM65	Emmebret, see Membret emni: <i>imni</i> (T) stone		
HET26	Emni Negarit (pass) 2120 m	13/39	[WO Gu]
1930s	In a partially cultivated area with scattered round houses and a small church in the neighbourhood. [Guida 1938]		
HEM81	Enalka (recorded in 1841)	12/39	[Ha]
HDH10	Enango, see Inango		
HDS77	Enarj Enawga sub-district (-1997-)	10/38	[n]

- HDS77 Enarj wereda (ctr in 1964 = Debre Werk) 10/38 [Ad]
- ?? **Enarya** (Ennarya, Inarit, Hinnario) ../. [Pa x]  
 "Enarya, a gold-yielding territory north-west of Hadeya, also known as Inar'it, came under northern Ethiopian influence in the late Aksumite or early medieval period. King Degna Jan, or Anbässa Wedem, an Aksumite ruler of around the first half of the ninth century, is reported in an early Ethiopian text to have travelled to the province. Christian missionary work was later undertaken during the reign of 'Amdä Seyon /1312-1342/. His Patriarch -- appointed one of Saint Täklä Haymanot's numerous disciples, a monk called Yoséf, to supervise such activity." [Pankhurst 1997 p 80]
- 1400s The Sidama kingdom of Enarya is included among the kingdoms conquered by Yeshaq between 1412 and 1428. [J S Trimmingham citing I Guidi]
- 1500s "Enarya, though conceivably still to some extent a tributary state, was in this period /early 1500s/ probably beyond the sway of imperial rule. The only significant reference to it at this time was by Zorzi's informant Brother Anthony of Lalibäla, who spoke of it as a province on the frontier of Damot." [Pankhurst 1997 p 151-152]
- 1530s "Enarya, then another largely animist territory, was much affected by the Imam's conflict with the Emperor. Early in the fighting many soldiers from the province -- were recruited -- into Lebnä Dengel's army.  
 The province, which Shihab ed-Din described as a 'gold mine', was then controlled, he asserts, by a slave from Damot. The chief was most anxious to collaborate with Imam Ahmääd's forces. Hearing that Bäläw Sägäd, a Christian chief of Damot, wished to flee into Enarya, he promised him asylum, but on his arrival immediately seized him and his companions. He then sent them, together with 1,000 ounces of gold and many presents, to the Adäl leader Vizier Addolé, who thereupon fixed the tribute of Enarya. Thus the territory without a fight accepted Muslim suzerainty, and saved itself from Adäl occupation." [Pankhurst 1997 p 212]  
 "-- while Damot fought on the side of the Christian kingdom, Ennarya did not involve itself in the conflict. Under the hail of blows from the Muslim army, the Christian kingdom disintegrated. The king saved himself by flight. -- The tragedy which had affected Damot did not extend, however, to Ennarya. At the beginning of the jihad, Ennarya tried to remain neutral. Once the direction of the tide became clearer, the ruler of Ennarya made a firm decision which delighted the Muslims and saved Ennarya from their swords. [Mohammed 1994 p 27-28]
- 1540s "Enarya -- attracted the attention of Gälawdéwos /1540- / early in his reign. Soon after the Imam's death /1543/ -- he despatched an army to Enarya where it encountered strong opposition. The expedition was most probably a failure. It is not mentioned in the chronicle of the time, whereas that of Särsä Dengel later admitted that many men died in the fighting."  
 "Gälawdéwos, angered by the intrigues and arrogance of his former Portuguese allies, is said to have despatched some of them to Enarya. Oral tradition collected in the late nineteenth century by the Italian Geographical Society suggests that two Portuguese soldiers, exiled by the monarch, established themselves there. One of them, by name Sigaro, reportedly settled in the north, near the town of Sakka; the other, Saperä, moved to the south, in an area later allegedly known after him as Sappa." [Pankhurst 1997 p 251]  
 "Once the jihad ran its course and the weakened Christian authority was restored in the region, Ennarya was the first to adjust to the changed situation, without resorting to war. In 1548, Galawdewos conducted a devastating six months' campaign on the frontiers of Damot. -- Ennarya gave no opportunities for Galawdewos to invade her territory. On the contrary, as he approached the border, the ruler surprised him with pleasant and conspicuous generosity, lavish gifts, and tribute, with humility and words of loyalty on his lips. His choice of time for paying tribute was excellent, his understanding of the financial difficulties of Galawdewos was profound, the choice of place appropriate, and his delivery impressive. He gave form and expression to Galawdewos's desire to reconstruct

the devastated kingdom. In short, he won the respect and admiration of Galawdwos. In the congenial atmosphere generated by Ennarya's gold, the past was forgotten and forgiven. Ennarya was left undisturbed." [Mohammed 1994 p 29]

1560s

"By Särsä Dengel's time /1563-1597/ Enarya had become an important tributary, which was ruled by a *shum*, or chief, called Sepenhi. -- while on a journey to Damot in 1567-1568 Särsä Dengel summoned Sepenhi, and ordered him to bring the expected tax. The chief complied -- His tribute reportedly consisted of 'a large quantity of gold' such as had never been paid by any of his predecessors. The Jesuits were informed that it amounted to 5,000 *wäqéts*, or ounces, though the normal tribute, according to Almeida, was not more than 1,500.

Sepenhi's successor, Lä'äsonhi, reportedly wished to adopt Christianity -- but the Emperor's -- finance officer, it is claimed, refused to permit this -- in the fear that the chief, if he became a Christian, would be allowed to pay less tribute. The tax officers were likewise reportedly afraid that if the country were converted they would be unable to purloin as much revenue as before. Their attitude shocked the chronicler. He complains that their love of riches had led them from the path of righteousness, and concludes that many of them, through their love of gold, had lost their souls.

Reluctance to convert peoples such as those of Enarya may have arisen also from a desire to retain them as 'pagans', from whom it was considered permissible to take slaves. Such at least was the assertion of one of the Jesuits of the time, *Goncalo* Rodrigues, writing in 1556 about the unwillingness of Ethiopian Christians to convert animists --"

[Pankhurst 1997]

"At the beginning of 1568, Sepenhi, the clever politician and famous ruler of Ennarya, delighted Sarsa Dengel with rich tribute. -- There could never have been a more difficult time than this, as Sarsa Dengel needed gold to replenish his looted camp and empty treasury. Once again the ruler of Ennarya surprised Christian leadership with his farsightedness, his understanding of the spirit of the time, and his demonstration of total loyalty, backed by a show of strength, in warning the king that it was not possible to let loose his slaving raids on Ennarya with impunity. Sarsa Dengel never conducted slaving raids in Ennarya." [Mohammed 1994 p 32]

"The Borana Birmaji /gada 1578-1586/ quickly overran -- a vast area -- The widespread and scattered formation thinned their numbers and mitigated the effects of their sudden attack. -- Only Gojjam -- and Ennarya, because of the quality of its leadership, and the impregnability of its defense system, were unscathed." [Mohammed 1994 p 35-36]

1580s

"Särsä Dengel /1563-1597/ was, however, now at last determined on converting the people of Enarya. Seeing no doubt the urgency of resisting the Oromo advance in the area, and having by then acquired a large number of Turkish fire-arms as well as many Turkish musketeers, he travelled to the territory in 1587, with the aim of introducing Lä'äsonhi's successor Bädancho to Christianity. -- On approaching the province the monarch sent the latter a message, saying, 'If you become a Christian -- we will reduce your tribute'. The chief replied that he would willingly convert -- The Emperor accordingly remitted half the annual tax. -- he sent him scholars to preach the faith. Bädancho discussed the matter of conversion with his family and chiefs. They are said to have all agreed to change their religion. --

Bädancho -- was the first of his people to be baptised. -- The chief was renamed Zä-Maryam, after which the Emperor dressed him in magnificent clothes -- He placed a diadem on his head and a cross with a golden chain round his neck. He then ordered his principal churchmen to baptise Bädancho's chiefs. -- The converts were so numerous, we are told, that the priests were unable to baptise them all in the usual manner by putting their hands on the heads of the converts. Instead many people rushed into the water, and baptised themselves --

After everyone present had been converted, another chief arrived with seven thousand more men. Särsä Dengel ordered that he, too, should be baptised. -- Conversion continued for two full days, after which Särsä Dengel gave a great banquet --

Särsä Dengel, as expected, then remitted half the province's tribute, amounting to three

thousand ounces of gold, and commanded Bädanco to build a church. Not content with obeying this order the latter instructed his subjects to erect Christian places of worship in all their villages.

After this Särsä Dengel ordered Bädancho to stop all 'pagan' practices. Foremost among these, according to the chronicle, was sacrifice to the *erawya*, or vulture. Hitherto the chief, it is said, had gone into the countryside every week to slaughter a calf or fattened ox, which he would cut into pieces, and offer with outstretched hands to the birds. -- Despite the enthusiasm reported in the text the act of conversion does not seem to have been fully successful. Another chronicle states that in 1596, almost at the end of his reign, Särsä Dengel made his way again to Enarya to 'introduce Christianity'. He never returned from this expedition: for he died shortly afterwards. Enarya remained, as of old, an essentially animist territory." [Pankhurst 1997 p 251-256]

"During Sarsa Dengel's stay in and around Enarya in 1588, the governor of Enarya came to meet him and brought tribute of gold. The meeting turned out to be the most important event of the decade. --

In 1581, perhaps the Christian leadership may not have realized the ideological importance of converting both the leaders and the people of Enarya to Christianity. However, by 1588

/Werner J. Lange:/ 'the growing power of pagan Oromo forces throughout the territories surrounding Hinnario [Enarya] at this period clearly demonstrated to all Christian overlords the dire need to fortify these lucrative markets. A non-Christian ruling class in Hinnario would have succumbed to the Oromo advance much earlier than a staunchly Christian one. --'

It was Sarsa Dengel's good luck that he arrived in Enarya after gaining a formidable victory against the Borana in Gojjam. It was Badancho's good luck that the king arrived after Enarya had weathered the storm and forced the Borana into retreat. The king was delighted with the governor's performance, and the governor was relieved at the arrival of the king. Rarely did the mood of both men alter so dramatically in a single year from despair to jubilation. --

Badancho was a wealthy ruler who was very generous and liberal towards political as well as religious leaders of the camp of Sarsa Dengel. Beneath his generosity and spiritual craving, Badancho was a calculating and meticulous leader who knew what he was doing. He was not born into organized religion, but he did have the precise grasp of the ideological advantage an organized religion offers at a time of crisis. --

The baptism of Badancho and his people was the spectacular bloodless revolution of 1588. -- The flood of feeling which wells up through the chronicle transforms the ceremony from an ordinary baptism to an elaborate and emotional time when the depths of Christian patriotism overflowed. Under these circumstances the triumph of Christianity might have been expected to be more sure, swift, and lasting. But it came too late, and, like other measures of Sarsa Dengel which were taken at the eleventh hour, it was bound to fail. " [Mohammed 1994 p 37-39]

1600s "Young Susneyos /1606- / -- acquired numerous Oromo supporters. His army included many Bärtuma Oromos, and in 1604 he had the help of the Mächa Oromos in attacking Gwemcho, the ruler of Enarya." [Pankhurst 1997 p 293]

"After three days' fighting against the local ruler, Gwemcho, the prince was victorious and entered the area. Gwemcho and countless men, women and children, were killed in the fighting, and his bracelet of office and gold-decorated sword fell into Susneyos's possession, and were given to the soldier who had killed him. While returning home at night with their booty, Susneyos and his men were ambushed by a force of Enaryans, who defeated them -- Some said that six hundred animals were taken, others said five hundred --" [Pankhurst 1997]

"In his desire to share in the loot of Enarya, Susenyos readily lent his services to the Sadacha. Susenyos was an excellent horseman -- He quickly raised the morale and restored the courage of the Sadacha by reorganizing them to face Guamcho. Susenyos's fame and popularity, his oratory, and his knowledge of their language, all made him an

ideal leader for the task in hand. -- For three consecutive days, Susenyos stormed the stronghold of Guamcho with heavy losses on both sides. On the fourth day, Susenyos introduced a new element in his strategy -- Susenyos, who realized the difficulties of using cavalry in the maze of Ennarya's trenches and fortifications, left behind the Sadacha horses and attacked Guamcho's strongholds with infantry. -- Guamcho and his men were reeling under the shock of surprise when Susenyos's storming party began decapitating his soldiers deep inside his fortifications. -- Intoxicated with anger, Guamcho threw himself upon his enemy with great courage. He, and a number of his comrades, fell under the blows of their enemies. -- Susenyos -- and his men indeed became so jubilant that they neglected the fighting and began looting Guamcho's camp. --

In their moment of trial, the people of Ennarya -- chose a new leader. The mantle fell on the nephew of the fallen hero. The search for booty which diverted the attention of Susenyos's men enabled the new leader to restore control and surprise the enemy. -- The Sadacha men, strangled by the flight of the prince, took to their heels. Susenyos's followers were nearly all destroyed either in the field or in the flight, and as a result about 700 horses fell into the hands of the victorious Ennaryans. -- this victory assured Ennarya's existence for one more century as a political entity. -- the defeated Sadacha were not able to pull themselves together and attack Ennarya for the next six years --

We do not have written evidence for what had taken place in Ennarya between 1610 and 1611, but -- the struggle for power created instability in Ennarya."

[Mohammed 1994 p 52-56]

"Imperial control over Enarya was apparently soon re-established. The province was chosen, around 1606, as a place of detention for the deposed half-Fälasha Emperor Ya'qob, and for two nobles Ras Anatówos and Zä-Sellasé.

Power in Enarya was later assumed, in 1611, by a chief called Bénäro, who fought vigorously against the Oromos. -- He developed close relations with Susneyos, and was friendly to the latter's supporters the Jesuits. When Fernandez visited him in 1616 the chief generously gave him 50 crusados of gold -- the Emperor around 1617 despatched envoys to the province to collect its tribute. They were accompanied by the Emperor's brother, Ras Se'elä Krestos, and the ruler of Gojjam, Nägash Keflo, both of whom were on an expedition against the Oromos in Bizamo." [Pankhurst 1997 p 334-335]

"Whether it was by agreement or accident, the Sadacha branch of the Matcha [Mecha Oromo] directed their entire efforts towards the south and southeast, namely the Gibe region, of which Ennarya formed the dominant part -- during the Mulata gada (1586-1594), the Matcha invaded Ennarya. -- The disintegration of the provinces east of the Abbay led to the exodus of refugees, some of whom fled to Ennarya. Apparently with the intention of raising the morale of his people and increasing the number of fighters in his country, Badancho -- started using the refugees for the cause and in the interest of Ennarya. For the time being the fleeing refugees provided Ennarya with an inexhaustible fighting force. Consequently, between 1588 and 1594, Ennarya repulsed a number of Matcha attacks with shame and loss.

However, during the period of Dulo gada (1594-1602), the balance of force -- changed in favour of the Matcha (the Sadacha). In 1594, the first blow of the Sadacha fell on Ennarya. -- The Sadacha attack on Ennarya was so terrible that it forced the latter to abandon all the fertile land between the main Gibe and Gibe Ennarya, the last of which became the strategic centre from which Ennarya resisted the Sadacha assault to the utmost. In the 1580s, it was from the main Gibe that Ennarya resisted the Sadacha. By 1594, the arable land between the two rivers had turned into pasture. -- Ennarya, which had lost a piece of fertile territory in the north, took advantage of the feebleness of her two neighbours /Gumar and Bosha/ and occupied some parts from the two districts. By so doing, Ennarya gained back what she had lost to the Sadacha. -- Badancho -- died a Christian in the early 1590s. -- Sarsa Dengel, who virtually depended on Ennarya for his gold tribute, was very anxious to support the son and successor of Badancho /Guamcho, Gwemcho by name/. Accordingly, he led a swift expedition to Ennarya in 1595. By the time he reached Ennarya, the latter had already weathered the heavy storm, and the

Sadacha dispersed before the well-armed force of Sarsa Dengel. As a result, the king was unable to cause any damage to the Sadacha. His long march was not without result, however. He baptised Guamcho, as he had Badancho before him. It is probably for this reason that one source claims that Sarsa Dengel introduced Christianity into Ennarya at this time. --

"Once in power, the young king /Ya'qob 1597-1606/ had the luck to defeat Ras Athantius and Za-Sellassie but he reinstated the former and exiled the latter to Ennarya. The adventurer Za-Sellassie was described by one historian /Huntingford/ as 'a man esteemed for bravery and conduct, beloved by the soldiers, but turbulent and seditious, without honour, gratitude, or regard to his word, to his sovereign or to the interest of his country'. By exiling Za-Sellassie to Ennarya, Ya'eqob probably hoped both to deprive the triumvirate of the use of this able general and consummate conspirator, and more importantly to tap the energy and organizational skill of this restless adventurer in helping Ennarya to strengthen her defenses, which were under threat at the time. We do not know what contribution, if any, Za-Sellassie had made to the defenses of this province, but one thing remains certain. Very soon, Ya'eqob himself was overthrown and exiled to Ennarya, while Za-Sellassie was freed and called back to a prestigious and lucrative position under Za-Dengel --

While Yae'qob was in exile in Ennarya, the province was subjected to the most devastating Sadacha attack yet seen. -- Guamcho -- withdrew his force and moved behind the impregnable fortress of Gibe Ennarya. The Sadacha -- followed vigorously, thus becoming easy victims for his traps. Guamcho's elaborate network of trenches and fortifications, which were defended with an inexhaustible and irresistible supply of stone missiles, all contributed to the Sadacha defeat. On that day more Sadacha probably were killed by the flying stone missiles than by all the arrows, spears, and swords --"

[Mohammed 1994 p 51-52]

"Banaro (1611-1620) was perhaps Ennarya's best-equipped leader both physically and mentally. -- Beneath his cruelty and ruthlessness, he was an intelligent man who gave the highest priority to the defense of Ennarya. -- in 1613, his defense minister, Abecan, was placed at the key stronghold of Gonqa -- The safety of the Gonqa area was indispensable to the commercial prosperity of Ennarya. -- By 1613, Ennarya was still the seat of wealth and commerce. -- In March of the same year the Sadacha raided, displaying a fierce bravery, eluding Abecan and overrunning the fertile part of western Ennarya, but it seems to have been less costly in human lives. -- when in March 1613 Father Antonio Fernandez went to Banaro's court, he saw no sign of panic and disorder. -- tribute was collected by the messengers of Susenyos in early 1614." [Mohammed 1994 p 56-58]

"In 1618 Banaro was marching to the north -- to continue with his devastating war against the Sadacha. -- soon led his second expedition against the Sadacha. -- After a number of engagements, Banaro was forced to withdraw from Damot. -- Banaro did not return to Ennarya. Instead, he marched towards the edge of the Abbay valley, where he surprised and massacred a number of small Sadacha groups. -- The opposition to Banaro was led by a man called Sisgayo, who seems to have been related to the old ruling house which Banaro overthrew in 1611. It is said that Sisgayo's party 'had killed by treachery'. What this treachery involved is not clear from our sources, but two things can be said with certainty. First, it seems Sisgayo attacked Banaro at an unguarded moment, when the latter probably was accompanied by few of his supporters. Banaro was killed while fighting. We do not know how many of his supporters were killed with him, but we know that some of them hid and saved the life of his son, Yaman Christos. Secondly, the opposition to Banaro seems to have been supported by a large segment of the population. It was probably his heavy taxation which angered the people -- The sad end of Banaro changed in a moment the dynamic policy that characterized Ennarya between 1611 and 1620. The new leader was not a military man like Banaro -- instead of aspiring to continue with the aggressive policy of his predecessor, Sisgayo limited his attention to the vital defense of highland Ennarya. It seems a number of fortifications built by Banaro in surrounding districts were abandoned. --

Sisgayo -- suspended sending tribute to Susenyos -- abandoned fighting with the Sadacha beyond the Gibe Ennarya. -- it appears that Sisgayo had the support of the people. Susenyos did not want to go against the man who had this support, and instead, he decided to derive the best possible material benefit from the situation. Thus, he requested the people of Ennarya to send him tribute, compensation for the blood of Banaro and a gift for confirming Sisgayo's appointment. He backed his request with a show of strength by sending his message by Turkish musketeers from his army. Sisgayo, who did not want to incur the anger of the Turkish musketeers at close range, or offend the pride of Susenyos at a distance, seems to have sent rich gifts /but not met the repeated demands for tribute/ --" [Mohammed 1994 p 71-76]

1620s "The first detailed account of Enarya in this period was written by Almeida in the early 1620s. He cites information collected by Fernandez, who stated that the military chief of Enarya -- was a man called Abekan, who lived on the steep, strategically located, and 'fully inhabited' mountain of Ganqa. -- Enarya, Almeida indicates, was then the most southerly part of the empire --" [Pankhurst 1997 p 335]

"Bénäro, though the friend of the Emperor, was accused of being a cruel tyrant and, perhaps for that reason, was killed in 1620 by his own people, some of whom may have resented the taxation he presumably levied to provide his tribute to the Emperor. Almeida, on the other hand -- asserts that Bénäro had been 'treacherously' murdered by his enemies, in what could have been a typical palace coup.

Be that as it may, the regicide chiefs at once despatched a letter to Susneyos, setting out their complaints against the governor, and their reasons for killing him. They asserted that Bénäro had -- amputated the hands and legs of his subjects, and had pulled out their eyes - - This remarkable epistle concluded by announcing that the signatories, having executed Bénäro, had in his place appointed Arutano, -- also known as Sisgayo.

Susneyos was much angered by this letter, as well, no doubt, by the murder of his kinsman by marriage. He wrote back -- With this letter Susneyos sent his chief rifleman, a Turk called Mustapha Basha -- and a number of other Turkish musketeers. Susneyos -- felt it diplomatic, however, to acquiesce in Sisgayo's appointment. --

Sisgayo's rule was short lived. /He/ was soon killed by Bénäro's supporters, whereupon Bénäro's son Yämanä Maryam was appointed in his stead. A 'very good Catholic' -- he continued his father's resistance to the Oromos, who -- had by then conquered the land between his province and Gojjam, thereby isolating Enarya from the empire.

Enarya -- almost entirely isolated from the empire, was thus without direct contact with any province subject to the Emperor. -- Their *shum* -- was neither a stranger from outside the province nor the Emperor's appointee, but a descendant of their former kings - -

1630s Susneyos's abdication in 1632, and the subsequent execution of Yämanä Krestos's Roman Catholic father-in-law Ras Se'elä Krestos, later brought an end to the special relationship between Enarya and the Christian empire. The province, according to oral tradition, suffered in the aftermath of these events from increasing internal dissent, which enabled the Oromos to consolidate their power at Enarya expense." [Pankhurst 1997 p 334-339]

"Sisgayo ruled Ennarya between 1620 and 1632, for which period we lack sufficient information on which to base an in-depth analysis. -- During the twelve years Sisgayo ruled, the strength of Ennarya was wasted in useless inactivity. -- the Sadacha spread themselves over the fertile land as far as the edges of highland Ennarya. -- in 1632 -- 'Benero party killed him [Sisgayo] and all his minions and then sent for /Benero's/ son Emanä Christos to put him in control of the kingdom.'

-- Yaman Christos returned to Ennarya after an exile of twelve years. His supporters were elated by the memorable return of a Catholic prince, who was destined to be the first king of independent Ennarya. Yaman Christos (1632-1642) seems to have possessed a considerable share of the vigor and ability of his father. -- However, it is very difficult, if not impossible, to know whether or not Yaman Christos was able to stop the Sadacha advance. -- we lack information on his period. In fact, our sources of information on Ennarya stop in 1632 -- Following the civil war of June 1632 in the Christian kingdom,

the death of Susenyos in September -- the political link between Ennarya and the Christian kingdom was damaged beyond repair. Ennarya became a little kingdom under Yaman Christos." [Mohammed 1994 p 77]

- 1700s "Iyasu I later marched to Enarya, where two rival chiefs appealed to him to recognise their status, which he did, presenting the ruler of his choice with ceremonial clothes. The continued independence of the area was later noted by Bruce /in Gondar 1970-1971/, who reported that slaves from Enarya were exported in considerable numbers, and highly regarded in the East." [Pankhurst 1997 p 423]
- "It was only in 1704 that some information about Ennarya was reported in the Christian literature. This was in connection with Iyasu I's war against the Matcha. -- It seems Ennarya survived so long because of the strength of her political institutions, her economy, and topography. -- Highland Ennarya itself seems to have become the theater of Sadacha attack. -- Usurpation of power by factions involving either the Sadacha or the rulers of Kaffa became common practice in the politics of decaying Ennarya. -- /An/ interesting song was supposed to have been produced by a certain Sini, the wife of Tumi Taki -- She supported a certain Sisti, a would-be usurper-lover, against her usurper-lover on the throne. --
- The Matcha settled among the sedentary agricultural population, especially in Ennarya, whose people initially may have outnumbered them, but through extensive intermarriages and the constant stream of new emigrants, the Oromo eventually equaled and probably came to outnumber the Ennaryans." [Mohammed 1994 p 78-82]
- The Limmu group of the Sadacha confederacy formed the first modern Gibe state out of the historical Enarya, so from then on this state is described under the name of Limmu-Ennarya (see this name here below). [Mohammed 1994 p 100]

HDL98	Enawari, see Inewari		
HD...	Enawga, cf Enarj Enawga	10/38	[n]
HEC96	Encata, see Enkata		
HES46	Encetcab, see Enchetkab		
HEJ90	Enchedibba (mountain) 12°37'/36°37' 913 m	12/36	[Gz]
HCU10	Encuolo, see Filfo		
	Enda .., see also Inda .. and comment written there		
	<b>Enda:</b> The basic kinship unit is the <i>enda</i> which consists of the offspring of a common ancestor, many generations back, by whose name the <i>enda</i> is known. Historically it has grown out of the individual family; fully crystallized, it embraces a greatly varying number of family units who often live together in the same or adjacent houses, work together, and share the fruits of their labour. An understanding of the status of the <i>enda</i> and village organization is essential to a proper appreciation of customary law and land tenure.		
	[E Ullendorff, The Ethiopians, (1960)1973 p (185)178-179]		
HFE15	End'Abba Yohanni (with rock-hewn church) see under Abiy Adi	13/39	[x]
HFD48	Enda Abaguna, see Inda Aba Guna		
HFE78c	Enda Abba Dimianos	14/39	[x]
HFE69	Enda Abba Genzay (with rock-hewn church) see under Nebelet	14/39	[x]
HEJ99	Enda Abba Johannes (church) see under Gondar	12/37	[WO]
HFE16	Enda Abba Maryam (E.A.Mariam) (church) Enda ..: <i>Abba Pentelewon</i> , one of the "Nine Saints" in the 6th century	13/39	[+ Gu]
HFE63	Enda Abba Pentelewon (E.A. Pantaleuon) (Pentaleon) (sanctuary), see under Aksum	14/38 14/38	[+ Gu] [Br]
HEU92	Enda Abba Salama (E.A. Scelema) (village) 13°31'/39°35' 2264/2390 m, see under Kwiha	13/39	[Gu Gz]
HFF62	Enda Abba Salama (small village) 2599 m	14/39	[Gu]

HFE46	Enda Abbamas, see Inda Aba Tsahma		
HFE88	Enda Abuna Abiesghi, see Abuna Abyesgi	14/39	
HEU82	Enda Abuna Abyesgi (E.A.Abiesghi) (church)	13/39	[+ Gu]
	As war area in February 1936, see under Amba Aradam.		
HFF70	Enda Abuna Aragawi (E.A.Aragawi) (church)	14/39	[+ Gu]
	see under Adigrat		
HFE47c	Enda Abuna Tekle Haymanot (church) 2005 m	13/39	[+ Gu]
HFF..	Enda Abuna Yemata (a ½-day trip from Hawzen)	13/39	[n]
	This church is cut out of a rocky peak about 14 km to the southwest of Hawzen, and can only be reached on foot after a very difficult climb of about an hour. It is named after one of the "Nine Saints" who arrived in the 6th century. A rectangular room is separated from the church by an arcaded opening. The walls of the rooms are covered with frescoes dating from different periods. [Aubert 1999 p 197]		
HEC88	Enda Aoreat, see Inda Awreat		
HFD48	Enda Baguina, see Inda Aba Guna		
HDF12	Enda Bollo Mikael (E.B. Micael) (church)	08/39	[+ WO]
	2435 m, see under Sire		
HFF25	Enda Chum Yaqob, see Inda Shum Yakob		
HEU22	Enda Corcos, see Enda Korkos		
JDL14	Enda Cuba, see Eneguha	09/43	[WO]
HEM80	Enda Gaber (church and area)	12/39	[WO Gu]
HFF35	Enda Gaber, see under Atsbi	13/39	[WO It]
	As war area in February 1936, see under Amba Aradam.		
HDF23	Enda Gabriel (church)	08/39	[WO]
HDT00	Enda Gabriel (church)	10/38	[WO]
HER69	Enda Gabriel, see Angereb		
HDF02	Enda Gebre Mariam (E.Ghebran Marian, church)	08/39	[LM WO]
HDB56	Enda Giyorgis (Enda Gheorghis)	08/36	[+ WO]
HDD64	Enda Giyorgis (E. Georghis) (church)	08/37	[+ WO]
HDD99	Enda Giyorgis (E. Ghiorghis) (church)	08/38	[+ WO]
	see under Addis Alem	08/38	
HDM94	Enda Giyorgis (Enda Ghiorghis)(church)	09/39	[+ Gu]
HEK67	Enda Giyorgis (Enda Gheorghis)	12/38	[+ WO]
HEU92	Enda Giyorgis (church), see under Kwiha	13/39	[+ Gu]
HFE38c	Enda Giyorgis Tzai (area) 1802 m	13/39	[+ Gu]
HFE78	Enda Golgol, see Golgol		
	enda h.: <i>inda hawariat</i> , abode of the apostles		
HFF52c	Enda Hawariat (E.Hauariat)(small church) 2355 m	14/39	[+ Gu]
JEJ82	Enda Hura (Endahura) 12°31'41°49' 293 m	12/41	[Gz WO]
HDJ80	Enda Iyesus (E. Jesus) (church) 2265 m	09/36	[+ WO]
HEU91	Enda Iyesus (Enda Iesus, Enda Jesus)	13/39	[+ WO Gu]
	hill c2150 m, see under Mekele		
HDJ80	Enda Jesus, see Inda Iyesus		
HFE64	Enda Jesus, see Adi Kedawit		
HDF12	Enda Kassala Maryam (E. Cassala Mariam)	08/39	[+ WO]
	(church) 2220 m, see under Sire		
HFF80	Enda Kirkos (E. Chirquos) (mountain) 2661 m	14/39	[+ Gu]
HEU22	Enda Korkos (Enda Corcos, Enda Cherkos)	12/39	[+ Gu Gz]
	(place, valley) 12°55'/39°39' 2107/2434 m		
1930s	About 250 inhabitants of which 7 Italians, telephone, two <i>spacci</i> with restaurants, a small church shadowed by some trees. [Guida 1938]		
HFF52	Enda Korkos Aguddi (E.Corcos A.)	14/39	[+ Gu]
	Church near which is a stele and remains of a small Aksumite temple. [Guida 1938]		
JDH01	Enda Lalumichiel, see under Asbe Teferi	09/40	[WO]
HEU12	Enda Mahone, see Inda Mehonie		

HFF32	Enda Mariam, see Inda Maryam		
HFK07	Enda Mariam, see Inda Maryam		
HFF44	Enda Mariam Bahafeiti, see Inda Maryam		
HFE96	Enda Mariam Tzadia, see Maryam Tsadiya		
HCT88	Enda Maryam (E. Mariam) (church)	08/39	[+ WO]
HDH97	Enda Maryam (E. Mariam)	09/36	[+ WO]
HEM81	Enda Maryam (church)	12/39	[+ Gu]
HFF32	Enda Maryam (E.Mariam) 13°55'/39°34' 2399 m	13/39	[+ n]
HFF52	Enda Maryam (Enda Mariam) (village)	14/39	[+ Gu]
HFK07	Enda Maryam (E. Mariam) 1401 m	14/38	[+ Gu]
HFE18	Enda Maryam Adi Bora, see Adi Borat		
HFE16	Enda Maryam Etsuto, see Inda Maryam Itsiwito		
HFE61	Enda Maryam Goresa (E. Mariam G.) 14°10'/38°30' 2198 m	14/38	[+ Gu Gz]
HFE17c	Enda Maryam Hebuto, see Inda Maryam Hibuito		
HFE07	Enda Maryam Kworam (E. Mariam Quoram, E.M. Quarar) (monastery), see Yeresere under Abiy Adi	13/39 13/39	[WO Gu]
HEU..	Enda Maryam Miti As war area in February 1936, see under Amba Aradam.	13/39	[+ It]
HFF41	Enda Maryam Sebela, see under Hawsen	13/39	[+ WO]
HFF62	Enda Maryam Sion, see Inda Maryam Tsiyon		
HFE96	Enda Maryam Tzadiya, see Maryam Tzadiya		
HFE38c	Enda Maryam Tsiyet (E.M. Tziet Tahacot) (area with church) 1825/2707 m	13/39	[+ Gu]
HFF62	Enda Maryam Tsiyet Tahakot (Enda Mariam Tziet Tahacot) (church) 2707 m	14/39	[+ Gu]
HFE09	Enda Maryam Tukul (E. Mariam Tucul) 13°38/39°20' 1918 m enda ... <i>inda Maryam weyzero</i> , abode of Lady Mary	13/39	[+ Gz]
HFF52c	Enda Maryam Woyzero (E. M. Uoizero) (small church) 2368 m	14/39	[+ Gu]
HFD06	Enda Medane Alem, see Medhani Alem		
HEU42	Enda Medani Alem, see Inda Medhani Alem		
HFF36	Enda Medanie Alein, see Adi Momena		
HDC83	Enda Medhani Alem (church)	08/36	[WO]
HDK88	Enda Medhani Alem (..Medani..) see under Tulu Milki, cf Ilala	09/38	[+ WO]
HFD06	Enda Medhani Alem (E. Medane Alem), see May Tsemre		
HFE06	Enda Medhani Alem (E. Madhani Alam) 13°04'/39°31' 2565 m (North of Amba Alage:) Here, when going northwards, one sees the stone-built Tigray-type villages for the first time.	13/39	[+ Gz]
HFE35	Enda Medhani Alem (E.Medani A., E.Medanie Alein) 13°54'/38°58' 1876 m	13/38	[+ Gu Gz]
??	Enda Mehone sub-district (-1997-)	../..	[n]
HE...	Enda Mekonni (E.Meconni, E.Makonni, E.Mekweni) (area near Amba Alage) 13°06'/39°24' In December 1889, after losses at Zeban Chaa, Ras Alula wanted to prevent Dejazmach Seyum Gebre-Kidan from establishing himself in Mekele and followed him down to Enda Makonni, south-west of Amba Alage. [Ehrlich 1996 p 150]	12/39	[Gz]
HDB54	Enda Mikael (Enda Micael) (church)	08/36	[+ WO]
HDC01	Enda Mikael (E. Micael) (church) 2011 m	08/36	[+ WO]
HDC83	Enda Mikael (E. Micael, F. Micael?) (church)	08/36	[+ WO]
HFE44	Enda Mikael (Enda Micael), see Inda Mikael		

HEM84c	Enda Mikael (Enda Micael)	12/39	[+ Gu]
HEU51c	Enda Mikael Aderat (E. Micael A.) c2060 m	13/39	[+ Gu]
HFE19	Enda Mikael Alaesa, see Awiaro		
HFE19	Enda Mikael Alaesa (E. Micael A.) (church) 2380 m	13/39	[+ WO Gu]
HEU..	Enda Mikael Gulle (mountain spur) As war area in February 1936, see under Amba Aradam.	13/39	[+ It]
HDS18	Enda Mikael Nefas (E. Micael N.) Church 2 km north of the Abay bridge.	10/38	[+ WO]
HFF01c	Enda Mikael Romanat (E. Micael R.)	13/39	[+ Gu]
HFE09	Enda Mikael Tukul (E. Micael Tukul) 2042 m (with church, on the Mekele-Adwa road) "After a steep climb, we reached /30 December 1966/ the village of Enda Mikael Tukul - a long straggle of round huts and rectangular stone shacks. Most highland towns and villages are marked by tall groves of the quick-growing Australian eucalyptus --" "When I stopped to rest, on the outskirts of the village, my companions characteristically continued towards the market-place without any word or gesture of farewell. They had done their duty by me and were doubtless relieved to be rid of the responsibility of escorting an inexplicable female <i>faranj</i> ." "Beyond the village - where everyone stared curiously at us, showing neither hostility nor friendliness - our path plunged down a precipice - and here I acquired the knack of allowing Jock /the mule/ to help me on steep, rough, slithery slopes. Instead of sending him ahead I continued to lead him, hanging on to the halter with one hand and leaning on my <i>dula</i> with the other." "Soon afterwards I heard an extraordinary zooming sound overhead and looked up to see an enormous eagle dive-bombing towards a little brown civet-cat - which heard the zoom too and swerved into safety under a rock." [Dervla Murphy 1969(1994) p 37-38(38-39)]	13/39	[+ Gu WO]
HEU25c	Enda Mohoni	12/39	[Wa]
HDL69	Enda Muie Selassie (church), see under Mendida	09/39	[WO Gu]
HFD37	Enda Ras 13°51'38°12' 1703 m enda se.: <i>inda silase</i> , abode of the Trinity	13/38	[Gu Gz]
HDB45	Enda Selassie (church)	08/36	[WO]
HDL10	Enda Selassie (church)	09/38	[WO]
HFD58	Enda Selassie (Enda Silase, Endaselasie), see Inda Silase		
HFF35	Enda Selassie, see Atsbi		
HFF46	Enda Selassie, see Inda Silase		
JC...	Enda Selka/?/, 06°15'/41°05'	06/41	[MS]
HFD68	Enda Sembet, see Inda Senbet		
HDH98	Enda Silase (E. Selassi) (church) 2245m	09/36	[+ WO]
HFF52	Enda Teclamanot, see Inda Tekle Haymanot		
HEU72c	Enda Tekle Haymanot (E. Tecla Haimanot) (village)	13/39	[Gu]
HEJ89	Enda Teklehaymanot (Enda Teclamanot) (church), see under Azezo	12/37	[+ WO]
HFE46	Endaba Tsahima, see Inda Aba Tsahma		
HFD37c	Endabaguna, see Indabaguna, Inda Aba Guna		
HFE26	Endabba Maryam (E. Mariam) 13°45'/39°00' 1873 m cf HFE16 Enda Abba Maryam	13/39	[+ Gu Gz]
HFE69	Endabbamas, see Rudd Abba Mamas, cf Enda Abbamas		
HFC08	Endabo 13°40'/37°23' 2454 m, see under Adi Remet	13/37	[WO Gz]
HFE98	Endaga Robo, see Idaga Rebu		
JEJ82	Endahura, see Enda Hura		
HCS33c	Endara (circa 4 km north-west of Hosaina) see under Hosaina	07/37	[20]
HCS94	Endeber (Endaber, Endiber), see Imdibir		
HEM92	Endebo 12°39'/39°42' 1540 m	12/39	[Gu Gz]

HDE11c	Endebuye (mountain)	08/38	[x]
??	Endegegn, see Indegagn		
HFF96	Endeli 14°21'/40°13'	14/39	[WO Gz 20]
	River being the border between Eritrea and Ethiopia, with its middle course at the map code given here.		
JFA43	Endelot 13°57'/40°01' 596 m	13/40	[Gz]
HCH96	Enderach, see Anderacha		
H....	Endereta sub-district (-1997-)	13/39	[n]
HEU61	Enderta (area)	13/39	[WO]
HFF02	Enderta, see Ferg Inder		
HFF12	Enderta 13°43'/39°37' 2036 m	13/39	[Gz]
HEL48	Endiafat, see Injafat		
HEK63	Endib 12°20'/37°54' 1854 m	12/37	[WO Gu Gz]
HFE64	Endiet Nebersh (E. Nebersc, <b>Fremona</b> , Fremonat?)	14/38	[+ Gu]
	1981 m, see under Adwa for fort built in 1919 and other recent time.		
1500s	During Minas's short reign 1559-1562 the Jesuits were banned to a site between Aksum and Adwa originally called May Goga, "noisy water". The Jesuits renamed it Fremona to commemorate Frumentius who brought Christian faith to Ethiopia. Sarsa Dengel (1562-1597) forbade them to proselytize among Ethiopians. Fremona was founded a little after 1555 by Andrea de Oviedo and was fenced by masonry so that it must have looked like a fortress.		
	One hundred Portuguese families settled near Adwa in the walled town of Fremona around the church of Giyorgis. They placed their little cannon on the walls It was to this town that the Jesuit Andre de Oviedo, consecrated bishop of Hierapolis, came in 1557. Beyond their stockades and walls lay the wide manors which had been given to the Jesuit mission by successive emperors. Within the small walled area was the church of St. George, a stone building with a high altar and sacristy and a rude belfry. In a side chapel there lay the remains of that prelate who was called in time the Patriarch Oviedo. Within the settlement there was a school or seminary.		
	An annual report sent in 1591 -- gives the number of Catholics served from the mission as about one thousand, partly consisting of Abyssinian converts but for the most part composed of Portuguese and their descendants, these latter of mixed blood.		
	A note on Fr. Giovanni d'Alessandro, killed in 1629, asserts that he was born at Fremona in 1586 the son of another Alessandro a Spaniard who escaped from slavery with the Turks and had found refuge with the Portuguese in Ethiopia.		
	[D Mathew, Ethiopia, London 1947 p 37, 41-42]		
1600s	The young Pero Pais (Pedro Paez) came to Fremona in 1603/?. After some months learning languages there he was summoned by the young emperor Za Dengel. When Emperor Susenyos died in September 1632, his successor Fasilidas almost immediately ordered all Jesuits to Fremona.		
	Manoel de Almeida reached Fremona in February 1624 and the emperor sent people to receive the party. "Half a league from the camp the lords came to receive us with some squadrons of men at arms. Then we were led to the emperor who received us in a hall well-decorated. He was on his bed of silk-quilts, brocade cushions etc. The hall was richly carpeted. The Emperor Sultan Segad was worthy of his empire. -- He was courteous. I offered him the letter that our Rev. Father had given. He gave it to Father Fernandez to read."		
	[Muthanna, Indo-Ethiopian relations ..., A.A. 1961 p 84]		
	Fr. Jerome Lobo arrived to Fremona on 21 June 1624 after a difficult journey.		
	From Fremona, after April 1633, Mendes tried to ask for troops from India. When this was discovered, Fasilidas ordered all Jesuits to leave Fremona and Ethiopia.		
	[P B Henze, Layers of time, London 2000 p 94, 99]		
HDR85c	Endiji Maryam (Endigi Mariam) (church) 2500 m	10/37	[+ Gu]

HEL48	Endiyafat (Endiafat) 3053 m endod: <i>indod washa</i> (A) soap-berry cave	12/39	[+ WO Gu]
HDL46c	Endod Washa <i>endoda, endodu, indodi</i> (O) kind of tree, <i>Phytolacca dodecandra</i>	09/39	[Wa]
HDF81	Endoda, see Indod		
HDE73	Endode (Indodie) (area), see under Akaki (sub-district, centre in 1964 = Kalitie)	08/38	[WO Ad]
HE...	Endode (Indodie) (centre in 1964 of Menekussie sub-district)	11/39?	[+ Ad]
HDT86	Endodi, see Yegonfof, cf Andode, Indode endodie deber: <i>debir</i> (däbir) (A) mountain; sanctuary	10/39	[WO]
HDM23	Endodie Deber, see under Sidisto	09/39	[WO]
HDE35	Endole (Handole), see Mumicha		
HDS98?	Enebse Sarmidir sub-district (-1997-)	10/38	[n]
HDS98c	Enebssie sub-district (centre in 1964 = Dibo Kidane Mihret)	10/38	[Ad]
HDS98	Enebssie wereda (centre in 1964 = Mertule Maryam)	10/38	[Ad]
JDE85	Eneguha (Enda Cuba, Enegaha) 08°56'/43°52' 1389 m, cf Ineguha	09/43	[LM WO Gz]
HDS58	Enemay sub-district? (-1997-)	10/38	[n]
HDS58	Enemay wereda (centre in 1964 = Bichena)	10/38	[+ Ad]
HDP10	Enemo (Dibi) (mountain) 09°57'/35°46' 1262 m near map code HDH90	10/35	[WO Gz]
HCS92	Enemor, see Ennamor		
HCS..	Enemor & Ener sub-district (-1997-) <i>Ener</i> (enär), traditionally a Gurage area	07/37	[n]
HCS63	Ener (village)	07/37	[x]
HED26c	Enessie, see Guncha & Enessie wereda, and Siso Enessie		
HDL98	Enewari, see Inewari		
??	Enfranz, see Infraz, cf Emfraz		
JDJ..	Engado To reach the Harar plateau from Dire Dawa, the road comprises a succession of hairpin bends before crossing the steep pass of Engado. [Aubert 1999]	09/42	[n]
HFE99	Engebeto (Enghebeto) 14°27'/39°18' 1938 m <i>engeg</i> (Som) dry out, be withered	14/39	[+ Gz]
JDG96	Engegi (Engheghi)	09/40	[+ WO]
HDF25	Engheda, see Teferi Birhan		
HEC14	Engiabara, see Injibara engid: <i>ingida washa</i> (A) stranger cave? guest cave?		
HDU02	Engid Washa (Enghid Uascia)	09/39	[+ WO]
H....	Enja (in Gurage) In the early 1930s there was market every Monday, and especially sheep and hides were found there. [Zervos 1936]	08/38?	[x]
HEC14	Enjabara (Enjibara), see Injibara		
H....	Enjoka 1200 m In the early 1930s regarded by the Gurage as their main centre. They used to gather in this village to consult the spirits. [Zervos 1936]	08/38?	[x]
H....	Enjuboro (in Gurage) 1188 m A settlement of mostly Amhara, with a population of about 1200 in the early 1930s, at which time Kenyazmach Mengesha had his residence there. [Zervos 1936]	08/38?	[x]
JFA..c	Enkafela An occurrence of iron minerals called Upper Enkafela is situated in the Afar area south of Dogwa mountain and 20 km west of the Mussley torrent. It covers a triangular area of 1.5	14/40	[Mi]

	hectares west of the Enne, which is an affluent of the Enkafela. [Mineral 1966]		
??	Enkagole (visiting postman under Nazret)	../..	[Po]
	enkata: <i>enqoto</i> , <i>inkwoto</i> (O) wild rose shrub, <i>Rosa abyssinica</i>		
HEC96	Enkata (Encata)	11/37	[+ WO]
??	Enki Chew (on Ethiopian or Eritrean side?)	../..	[+ n]
	Ras Sebhat and Dejazmach Hagos cut the telegraph line and attacked the supply line of the Italian forces at Enki Chew in January 1896. 300 of the Italian forces were killed and many surrendered. [Gäbrä Selassie 1959 E.C.]		
??	Enkulit (visiting postman under Jimma)	../..	[Po]
HCU10	Enkuolo (mountain), see Filfo		
	enlan godan: <i>godan</i> (Som) curved, bent; <i>godana</i> (O) down, lower place		
JDS82	Enlan Godan (area) 735 m	10/42	[WO]
	<i>enna</i> (O) kind of twig used as a broom; <i>adu</i> (O) 1. (aduu) sun, sunshine; day; 2. (aaduu) to groan		
JEB13	Ennali Adu (area)	11/40	[WO]
??	Ennarya, see Enarya, and Limmu-Ennarya		
HED17	Ennebse (area)	10/38	[WO]
HCS65	Ennekar (Ennecar), cf Ennikor	07/37	[+ WO]
HCS92	<b>Ennemor</b> (Ennamor, Ennämor) 07°45'/38°00' (historically recorded area, Gurage district), cf Inemor	08/37	[WO x Pa]
	In the early 1930s it was a big market for butter and cottage cheese, held every Tuesday. [Zervos 1936]		
	"In 1600 -- Prince Susneyos -- advanced to Ennämor, and thence to Mugär. There, however, the Ennämor people deserted him, and allied themselves with the Muslims."		
	"Susneyos /1606-1632/ subsequently embarked on an expedition to Enarya, but while he was returning home, laden with booty, the Ennämor people again attacked him. A bloody battle ensued, in which the Ennämors killed many of his soldiers, and seized five or six hundred of his horses, and many mules. Despite these losses the prince later attempted to advance on the Guragé country, but his army was seriously depleted by further desertions. He nevertheless made his way to Ennämor, where the entire population, which the chronicler described as 'pagan', came out to resist him. This caused the bulk of his men to flee. Only two cavalrymen are said to have remained with their master. Susneyos and his two companions rallied his soldiers, who, we are told, consisted of both Oromos and Amharas. They returned to face the Ennämor people, with whom the prince once more did battle. His soldiers are said to have been 'amazed' at the Ennämors' strength and skill in fighting, and concluded that they were 'superior in arms' to either Galla or Amhara warriors. Susneyos's men, however, eventually succeeded in breaking into the Ennämor camp. They killed many of its defenders and captured much booty. Just as they were coming out of the camp, however, they heard a great shout from the Ennämors, whereupon the prince's men fled. Susneyos himself reportedly escaped only with difficulty." [Pankhurst 1997 p 329-331]		
H....	<b>Ennemor Gunchore</b> (Inemor Gunchore)	08/37	[+ Ad]
	The primary school (in Chebo & Gurage awraja) in 1968 had 222 boys and 12 girls in grades 1-5, with three teachers.		
H....	<b>Ennemor Wash Awasher</b> (Inemor W. A.)	08/37	[+ Ad]
	The primary school (in Chebo & Gurage awraja) in 1968 had 286 boys and 9 girls, with five teachers.		
HDS54c	Ennemukara (Ennemucara)	10/37	[+ Gu]
HCS81	Enner (area)	08/37	[WO]
HDS52	Ennereta (Ennerata) 10°25'/37°45' 2486/2610 m	10/37	[Gz WO Gu]
	see under Debre Markos		
HCS54	Ennikor (Ennicor) (area), cf Ennekar	07/37	[+ WO]

JDN19	Ens (waterhole), see under Gewani	10/40	[MS WO]
JEJ69	Ensakoma (Ensacoma) (area)	12/42	[+ WO]
??	Ensaro sub-district (-1997-)	../..	[n]
HDE75	<b>Ensilale</b> (Inslalie, Enselal, Insilale) 2709 m (historically recorded), cf Insilale (sub-district, centre in 1964 = Dalota)	08/38	[WO Ad Pa n]
1400s	"Legend claims that the people of Enselal, in Damot, failed to honour the festival of Maryam, whereupon a violent wind arose, and blew down a huge tree, which, we may suppose, was perhaps worshipped by the animist population. Not long after this a local man broke the law by trying to cut the tree to pieces on another day dedicated to the Virgin, but the tree, and several others which had also fallen, then stood up as before. Zär'a Ya'qob /1433-1468/, impressed by this assumed miracle, thereupon erected a church in the Virgin's honour." [Pankhurst 1997 p 149]		
HDK55	Ensilale, see Insilale		
HEC85	Ensui Giyorgis (E. Gheorghis) (village) <i>entalo</i> (O) daughter, girl, unmarried woman	11/37	[+ It]
HEU61	Entalo, see Hintalo, cf Antalo		
HFE87	Entecho (Ent'ech'o), see Inticho		
HCS84	Entezera (village)	08/37	[x]
HFE87	Enticcio (Entichew, Enticho, Entiscio), see Inticho		
HES46	Entishotoan (recorded in 1841)	13/38	[Ha]
JEJ76	Entoiakami (Entoiacami) 12°27'/42°10' 827 m	12/42	[Gz]
JEJ76	Entoiakami (Entoiacami) 12°28'/42°09' 514 m	12/42	[Gz]
HEC98	<b>Entons</b> (small island with church ruin) About 1.2 km from Kebran. /In 1933:/ "It is an attractive afforested cone, once the nunnery or convent attached to Kebran, but now completely deserted. It also had a church named Iyesus, but it is in ruins." [Cheesman 1938]	11/37	[Ch Gu]
1960s	"Very near the southern tip of /Lake Tana/ are the islands of Kebran and Entons. On Entons there used to be a nunnery, but its church is abandoned." [Welcome to Ethiopia, A.A. ca 1965] Some of the books and paintings preserved in Kebran originated from Entons.		
HDL03	Entotto (Ent'ot'o), see Intoto		
JEJ76	Entoyakami (Entoiacami) 12°26'/42°10' 827 m	12/42	[+ n]
JEJ76	Entoyakami (Entoiacami) 12°28'/42°08' 514 m	12/42	[+ n]
GDE09	Enuagri, see Inwany		
HDL98	Enwari, see Inewari		
H....	Enzegidim sub-district (centre in 1964 = Kenchel Giyorgis)	10/37	[Ad]
JEJ68	Enzeka (Enzeca) (area)	12/42	[+ WO]
HDM..c	Enzoraja (historically recorded)	09/39	[Pa]
1400s	"Zär'a Ya'qob -- on one occasion visited /Fätägar/, and proceeded to Enzoraja, where he erected the church of Däbrä Sahin." [Pankhurst 1997 p 130]		