

	<i>haad</i> (Som) 1. bird/s/, especially large ones; 2. insecure place		
HBS41	Haada, see Saritti	04/37	[WO]
	habal: <i>xabaal</i> (Som) tomb, grave, cemetery		
KDA22	Habaloaso (area)	08/45	[WO]
	<i>habar</i> (Som) old woman; mother; /also first part of some clan names; <i>habar</i> (T) common; <i>habar mayl</i> (T) border sign, limit; <i>habaar</i> (Som) to curse; <i>halo</i> (O) 1. kind of acacia; 2. grudge, rancour		
JCS11	Habar Halo (Habr Halo) (area)	07/42	[+ WO]
	<i>Habar Yoonis</i> , name of a Somali clan		
JDF42	Habar Yunis (Habr Y.) (Adagalla)	08/44	[+ WO]
	(wide area) habaslay: <i>habas leh</i> (Som) having small birds; <i>habaas leh</i> , having dust		
JDD02	Habaslay (area)	08/42	[WO]
HEM80	Habat 12°34'/39°25' 2231 m	12/39	[Gz]
HEL02	Habbo Badu, see under Debre Zebit	11/38	[WO]
HCU65	Habe (Ballacasa) 07°49'/39°47' 2478 m	07/39	[Gz]
HFF46	Habes sub-district (centre in 1964 = Inda Silase)	13/39	[Ad]
HFE63c	Habi Tselim (village near Aksum)	14/38	[x]
	"Le village de Habi Tselim est situé à proximité d'Axoum à 2 200 m d'altitude. Le cadre est particulièrement austère. Les habitations de pierres aux toits de paille, sont situées sur une butte aux pentes caillouteuses drainées vers l'oued Mai Ako. A la pauvreté des sols s'ajoutent les contraintes de la sécheresse, la moyenne annuelle pluviométrique est de 500 à 600 mm : quelques faibles pluies en avril, les principales étant concentrées de juin à septembre. Le problème de l'eau se pose aussi en termes domestiques; le seul puits est à un kilomètre du village. Autre problème quotidien, le bois de feu. Il faut aller à plus de 20 km pour en trouver." "Les rois du Tigré ont donné la terre des environs d'Axoum aux principales institutions ecclésiastique. Celle d'Habi Tsélim appartient pour sa plus grande part au clergé de Sainte Marie d'Axoum. -- D'autres citadins, marchands, fonctionnaires, ont également acquis des terres. Au total sur les dix cultivateurs étudiés un seul est propriétaire de son exploitation et sur 63 parcelles, onze sont en faire-valoir direct. Sur les 52 autres parcelles dix huit appartiennent à l'Eglise, quatorze à des marchands, vingt à des divers. Les contrats de tenure sont écrits -- La location au tiers domine, 46 parcelles; le métayage intéresse quatre parcelles, la location pour un produit fixe pour deux parcelles." "Les surfaces d'exploitation sont assez homogènes autour de la moyenne de 4,25 ha -- La préparation du sol se fait en quatre phases. Pendant la saison sèche un premier travail (<i>minkal</i>). Après les premières pluies un labour transversal au précédent (<i>digmia</i>). Un troisième passage (<i>silsi</i>) est opéré en diagonale et permet les semailles. Le <i>teff</i> exige un quatrième travail de planage et nettoyage dit <i>terwah</i> ." "L'année d'observation (1971) fut assez satisfaisante -- En plus des sécheresses les paysans d'Habi Tsélim conservent le souvenir de la destruction de leur récolte en 1958 par les sauterelles. Au total le système ne permet pas un emploi satisfaisant; chaque adulte n'est occupé que 165 jours par an. Compte-tenu du prélèvement foncier, les 55 personnes de l'échantillon disposent individuellement de 197 kg de céréales et de 95 kg de pois." [J Gallais, Une géographie politique ..., Paris 1989 p 73-74]		
??	Habicha Bantu (in the Soddo region)	../.	[x]
	There were about 2,500 people in the camp for famine relief in 1984. There were about seven Red Cross workers, all working out of large Red Cross tents and a few outbuildings. Abebe, the medical assistant, had invited Nurse Janet to his house to eat		

with his wife and two children. He had a garden full of vegetables, which was pretty odd in a famine. The land seemed to have recovered remarkably quickly from the drought. [M F Harris, Breakfast in hell, New York 1987 p 95, a visit to the camp described p 125-133]

HC...	Habiela Wendo sub-district (centre in 1964 = Lida)	06/38	[Ad]
HC...	Habiela Wendo wereda (centre in 1964 = Hawassa)	06/38	[Ad]
HEF73	Habiru wereda (Habirou .. Habru?) (-1964-1997-) (centre in 1964 = Wergesa)	11/39	[+ Ad n]
JDK42	Hablela 09°25'/42°41' 1880 m	09/42	[Gz]
JDR46	Haboko (Haboco)	10/42	[+ WO]
JDJ30	Haboshe 09°24'/41°36' 2140 m <i>habro</i> (Som) 1. old women; mothers; 2. hesitate out of fear; <i>habru</i> (O) wild fig tree, <i>Ficus sycomorus</i> , F. sur	09/41	[Gz]
JDA78	Habro (area)	08/40	[Gu]
JDA88	Habro 08°52'/40°31' 2327 m	08/40	[Wa Gz]
JDB33	Habro awraja 08°30'/41°00' (centre in 1969-1980 = Gelemso)	08/40	[Gz]
JDA78	Habro wereda (centre in 1964 = Gelemso)	08/40	[Ad]
JCG26	Habrana (mountain) 06°41'/40°27' 2097 m Coordinates would give map code JCG37	06/40	[WO Gz]
HEF84 pict	Habru 11°36'/39°46' 1625 m, cf Habiru A Dejene, Environment, famine .., USA (Lynne Rienner) 1990 p 25 livestock grazing on crop land	11/39	[Gz]
HFE61	Hacab Sereh, see Hakab Sereh		
HDK97	Hacciamie, see Kecheme		
JCJ25	Hachech (Hachic) 06°36'/42°04' 470 m near waterfalls hacho: <i>hecho</i> (Sidamo O) kind of shrub or small tree, <i>Vernonia amygdalina</i>	06/42	[Wa WO Gu Gz]
HDL90	Hacho (Hach'o) 09°52'/38°26' 2220 m east of Tulu Milki, see under Gebre Guracha	09/38	[AA Gz]
HCM92	Haco, see Hako <i>had</i> (A) measurement, proportion; <i>had</i> (Som) 1. time, moment, /symbolically:/ death; 2. to kill; 3. to understand; <i>hadh</i> (Som) 1. shade, shadow; 2. stay behind, remain; <i>xad</i> (Som) 1. border, limit; 2. steal, rob; <i>xaad</i> (Som) body hair		
JFB22	Had Amad (area) <i>hada</i> (O) 1. culture, custom; 2. tough thick rope; <i>haadha</i> (O) 1. mother; 2. jewel, capital; 3. dealer, vendor <i>Hada, Ada</i> , name of a Tulama Oromo tribe	13/40	[WO]
JCH78	Hada Efati 07°06'/41°27' 808/923 m hada kumbi: <i>kumbi</i> (O) myrrh, incense	07/41	[WO Gz]
JCC60	Hada Kumbi (Hada Cumbi) (mountain) 05°58'/41°39' 534 m	05/41	[Gz WO]
JCR36	Hadad, see Hamero Hadad		
GDU02	Hadaj, see Hadej		
JCL22	Hadaluma (waterhole)	06/43	[MS WO]
HDE49	Hadama, see Nazret <i>hadami</i> (O) kinds of cactus-like tree, <i>Euphorbia</i> spp., <i>Euphorbia candelabrum</i>		
JDC75	Hadami (/Ganda/ Adami) 08°51'/42°05' 1454 m	08/42	[Gz Gu]
JEA39c	Hadar (Ahda) (fossil site) circa 11°10'/40°38' The not very visible track from the main road to Assab branches off to Hadar in the neighbourhood of Logiya and Semera.	11/40	[Br Ca 20]

"At Hadar, on the boulder-strewn volcanic floor of the Great Rift Valley, a breathtaking archaeological discovery was made in 1974: an almost complete hominid skeleton at least 3.5 million years old - humankind's oldest known ancestor 'Lucy'."

About 80 km from the town of Mille and just past the town of Semera, a dirt track leads north to the famed archaeological site, which remains active for further investigations. [Camerapix 1995 p 123]

1972 Visit by Jon Kalb, Yves Coppens and Maurice Taieb in May 1972:

"This is *Hadar*! Otherwise known as Ahda -- All was badlands as far as we could see to the south, west, and east: an immense, seemingly endless landscape eroded and chiseled into an exquisite sedimentary complex of stratified sand castles and cliff dwellings. Deep ravines and precipitous slopes descended from the plateau toward the Awash, creating steep ridges of clay and sandstone layered into multiple shades of brown, red, gray, yellow, and white. Nearer the river the hills fell away, then gradually rose again on the south bank in the greater Meshellu basin until they reached the top of the opposite plateau nearly 10 kilometers away. -- Although Maurice called the area Hadar, the name is actually *Ahdi d'ar*, meaning "treaty (*ahdi*) stream (*d'ar*)." -- When saying the name, the Afar run the four syllables of *Ahdi d'ar* together into a contraction that sounds roughly like "Ahda" or "Hadar," which is how Maurice came up with the name." (Note: Although "Hadar" is incorrect, the name will forever remain in the scientific literature.)

"The total area of Hadar is 20 square kilometers -- As we looked over the area, it was immediately apparent that there were decades of work to be done there -- From all indications Maurice was not only the first non-African to discover fossils at Hadar; he may have been the first /white man/ to set foot in the place. -- On early maps, caravan routes are depicted as passing within 10 or 15 kilometers of Hadar but not through it. Nebitt passed 15 kilometres west of Hadar in 1928."

"Maurice apparently found Hadar in December 1970 by following one of the tributaries of the Ledi River /Gz: 11°12'40°49', which originates in the highlands north of Bati and intersects the Awash just north of Camp 270 /of the German road builders Trapp Company/. At the point where they come closest together, the Ledi and Hadar drainages are only a few kilometers apart."

[J Kalb, *Adventures in the bone trade*, New York 2001 p 83-84]

1973 In October 1973 the International Afar Research Expedition with 16 people arrived to Hadar and stayed there for two months.

"Hadar is cut by a modest number of faults. -- major pieces of the geological section are not eroded away, except in the uppermost levels. -- The strata are nearly flat-lying, and distinctive marker beds used for correlation purposes - tuffs, sandstones, shell beds, and colored clays - can be traced over wide distances."

Jon Kalb determined that there were approximately 160 metres in thickness of exposed strata in the central Hadar area. 79 fossil-collecting localities were established.

At the end of October Don Johanson was alone at Hadar with two students. As he wrote later this was when he found the first hominid fossil, but this was kept somewhat secret in the beginning.

[Kalb 2001 p 102-107]

1990 "In late 1990 the IHO team (Institute of Human Origins) discovered at Hadar 18 more hominid bones, teeth, and jaws, which represented 15 individuals and expanded the sample fossils assigned to *afarensis*."

1993 "By the end of the 1993 field season, 35 more specimens had been added to the *Australopithecus/afarensis* inventory. The most dramatic of the finds by the IHO team, now led by anthropologist Bill Kimbel, was a partial skull of an adult male from the upper levels of Hadar. Its great size -- contrasted with smaller, fragmentary skull remains belonging to the female of the species, like Lucy."

1994 "Another great find, in November 1994, came from the uppermost levels of Hadar -- There the IHO team -- found an upper jaw of *Homo* that was dated at 2.3 million years. Among the very oldest human remains known, the maxilla is close in age to a cranium fragment of *Homo* found in Kenya and to a mandible from Malawi, both dated at about

2.4 million years. All three fossils are believed to fall near the split of the *Homo* lineage from *Australopithecus* --"

"What gives the Hadar *Homo* particular significance is that the jaw was found with manufactured stone flakes and cores - the oldest association of remains and artifacts known."

[Kalb 2001 p 297]

2000 "/Hadar/ the site of the finding of 'Lucy' or 'Denkenesh', the 3.8 million year old Australopithecine who is one of our more celebrated ancestors. On the tourist map of Ethiopia of 1997, the site of the finding of Lucy is marked as north of the Mille to Djibouti road in the Danakil Depression area."
"Brian Barr, a well known and respected road engineer with many years of experience in Ethiopia, told me that the site is in fact several hundred kilometres from where the map says it is, south of the road from Mille to Bati. He told me about his trip there, which was a real four wheel drive adventure."
"From the turnoff on the Bati road, you travel south on a rutted road, and eventually end up following tracks down dried riverbeds at a place called Hadar. A palaeontological team is normally there, so the tracks of their vehicles are the ones you follow. I don't think they appreciate casual visitors, and souvenir hunting is definitely out of the question!"
[John Graham in AddisTribune 2001/01/05]

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pics D C Johanson & M A Edey, Lucy .., New York 1981 p 12, 17, 19 (pl 1-9) work at the site for finding and handling fossils; p 96-97 (pl 10-14) colour photos of work and fossils at the site, p 202-203 stratigraphic analyses for the dating of Lucy, 221 Hadar fossil collection in a Cleveland laboratory in the USA, 354-357 drawings to reconstruct how Homo *afarensis* looked; inside cover: map of the location of Hadar and other sites;
National Geographic vol 150 Dec 1976 p 792 Awash Valley at Hadar, air view and paleoanthropologist Donald D Johanson, 798-799 fossils of large animals, 803, 810 site where Lucy was found;
Nat. Geogr. vol 189 March 1996 p 98-99 wide view of the fossil site, 112, 115 scientists at the site

HFE.. Hadawi, near Aksum or Adwa 14/38 [Pa]
Seat of the Bahr Negash in the time of James Bruce (around 1770) and said by Bruce to have eighty houses.
JCL84 Hadd 07°06'43°51' 911 m 07/43 [WO Gz]

	<i>hadda, adda</i> (O) forehead; (Tigre) to thunder;		
	<i>hadda</i> (O) 1. poison; 2. today; <i>hadhdha</i> (O) hot or sour dish		
	(Tigre) to thunder		
JDD76	Haddama, see Addama		
HDE66	Haddas, see Debre Zeyt		
HEM64	Haddu (area)	12/39	[WO]
??	Hadebo (Hadäbo) (historically recorded area)	../..	[Pa]
HCK91	Hadecho 07°12'/37°40' 1660 m	07/37	[Gz]
GDU02	Hadej (Hadaj) 10°00'/34°31' 1489 m south of Asosa	10/34	[Gz]
HEU44	Hadele 13°05'/39°44' 2507 m	13/39	[Gz]
HEU54	Hadele (mountain) 13°08'/39°43' 2156 m north-east of Dehub <i>hadele</i> : <i>hadh leh</i> (Som) shady; <i>goobo</i> (Som) circle; <i>gubo</i> (Som) be burning; <i>hadele gubo</i> (O) cat basket /for game/? Hadele Gubo (historical) By the time Count Pietro Antonelli started for Africa in August 1882, Sultan Mahammad Anfari had agreed to allow the Italians to cross Awsa. By March 1883 Antonelli had reached the sultan's residence in the village of Hadele Gubo. At his first conference with the sultan Antonelli delivered gifts from the King of Italy 'so that you will be convinced that the Italians do not want to cross your territory by means of force, but in peace and friendship'. [Marcus, Menelik II, (1975)1995 p 62] About 2 km to the south there are the pools of Gaberto with hippopotami and crocodiles. [Guida 1938]	13/39	[Gz]
JEB69c	Hadele Gubo, 720 m	11/41	[18 Wa]
JEB89	Hadele Gubo (H. Gube, Adele Gubo, Hadele Guma), see Gesisen		
HEJ88	Hader Giaha, see Aderja <i>hadere</i> (h'adärä) (T) spend the night		
H...	Hadere sub-district (Haderie ..) (centre in 1964 = Golejersa) in Ambasel awraja	../..	[+ Ad]
JDK31	Hadew (Hadu) 09°20'/42°36' 1610 m (sub-district & its centre in 1964)	09/42	[Gz Ad WO]
JDK31	Hadew (Hadow, Hado) 09°22'/42°40' 1794 m	09/42	[Gz]
HFE28	Hadgi 13°45'/39°15' 2404 m <i>hadid</i> (A,T) rail /of railway/; <i>xaddid</i> (Som) limit	13/39	[Gz]
HEH60	Hadid, see Hamrat el Galegu	12/35	[WO]
HFC30	Hadid (area)	13/36	[WO]
HFF42	Hadira 13°59'/39°34' 2383 m, east of Hawzen	13/39	[Gz]
HEU01	Hadish Adi 12°45'/39°31' 2408 m south-west of Maychew	12/39	[Gz]
HFE57	Hadish Adi 14°04'/39°06' 1853 m	14/39	[Gz]
HF...	Hadish Adi (sub-district & its centre in 1964)	14/38?	[Ad]
2000s	<i>Hadiya</i> , name of a Sidama-speaking ethnic group numbering about 927,933 according to the 1994 census. "South are the Hadiya people. Despite the very big linguistic difference with the Gurage, culturally they are very similar. Both share the same house design, -- a gorgeous bee hive shaped thatch." "Another common characteristic is the complicated agricultural system that keeps the dense population of these highland areas alive. Enset, or false banana, is a staple here, made from the inside of the trunk of the tree, which is meticulously prepared into a kind		

of grey bread. People also grow maize and other grains, as well as potatoes and vegetables, all of which ripen at different times. Even though the area is lush and fertile, the high population means that if any of these crops fail, there can be hunger and starvation. This is called the 'green famine'."

[John Graham in AddisTribune 2000/09/22]

HCS33 Hadiya, cf Kembata & Hadiya awraja

Hadiya (Hadya, Hadeya) historical region/. [x Pa]

Written Adea by Alvares in the 1520s.

The historical Hadiya was situated between Gurage, Kembata, Gamo, and Waj, SW of Shewa and SE of lakes Ziway, Langano, etc.

By 1850 Hadiya is placed north-west of these lakes but still between Gurage, Janjero, and Kembata.

1300s "The most westerly of the Muslim principalities was that of Hadya which covered a very large extent of territory between the rivers Hawash and Gibe. Its ruling class were Muslim but their subjects, who were Sidama and included the semitized Gurage and the Chabo, a fusion of Gurage and Sidama, were pagan. Hadya was noted in Muslim lands as an important supplier of eunuchs."

"/Amde Tsiyon/ attacked his enemies separately. One army attacked Hadya whose sultan Amano was being incited by a 'false prophet --'; the country was ravaged, many of its people carried off captive, and the false prophet then fled to Ifat where he continued to spread his false doctrines."

[Trimingham, Islam in Ethiopia, 1952 p 66, 71]

1300s Hadeya, one of the best documented territories in the area, was situated in the highlands to the far south-west of the Christian empire. The province was inhabited by animist Sidama people, some of whom were converted to Islam. The territory probably became a tax-paying part of the empire early in the fourteenth century, during the reign of 'Amdä Seyon (1312-1342). In a manuscript the monarch states that after about 1317 he proceeded to Hadeya. "God gave me all the people of Hadeya, men and women without number, whom I exiled into another area". 'Amdä Seyon also made at least one land grant to a courtier from Hadeya. The medieval epic *Kebrä Nägäst*, though written at Aksum in the far north, makes reference to the province. The passage claims that Menilek I on one occasion made war on the Hadeya people. Though not to be taken historically, the passage provides interesting evidence of a northern Ethiopian awareness of the Hadeya identity.

Sultan Säbr ad-Din's rebellion spread from Ifat to Hadeya. The local governor, referred to as King Amäno (probably a local generic term for a ruler), was advised by one Bä'lam to rebel. Emperor 'Amdä Seyon then set forth for Hadeya. The chronicler describes the vengeance: "He slew the inhabitants of the country with the point of the sword. Some he destroyed, and those who survived he took into captivity together with their king; their old ones and young ones, men, women, and children, he led them away to the capital of his kingdom". Despite such punishment many men from Hadeya served in 'Amdä Seyon's army.

Valuable glimpses of Hadeya are embodied in al-Umāri's report, written shortly after 1342. It suggests that the province measured only eight days' journey by nine, i.e. maybe 160 km by 180, but still it was one of the most important of the territories there discussed. - Slaves were castrated at the nearby town of Waslu, and the eunuchs were then conveyed to Hadeya, where they remained until they recovered. The number of slaves who died were said to have been greater than those who survived.

Hadeya, though small, was powerful. It could, we are told, raise a large army of no less than 40,000 cavalry, and at least twice as many foot soldiers. [Pankhurst 1997 p 77-79]

Sultan Sä'd ad-Din Abdul Muhammäd, the last great ruler of Ifat, began his career after the death of his brother around 1376. Sä'd ad-Din did battle over the years not only with the Emperor, but also with chiefs loyal to the latter. He thus fought against the Amäno, or local ruler, of Hadeya, and put him to flight." [Pankhurst 1997 p 50-51]

1400s Hadeya faced further political problems during Zär'a Ya'qob's reign (1433-1468). They

began when the monarch summoned governor Mähiko to come to his capital Däbrä Berhan and pay taxes. The chief refused, saying, "No, I will not go to your door, and I will not leave my country". The Emperor was told that Mähiko's rebellion had the support of only nine *gärads*, or governors, and was advised that Mähiko be deposed in favour of his uncle, Gäräd Bamo.

Zär'a Ya'qob summoned Bamo, named him principal *gärad*, presented him and Gäräd Gädayto with rich clothes, and sent the two men back to their country with a large army from nearby Damot. On seeing them the nine rebel chiefs made their submission. Mähiko fled eastwards but was killed. Bamo arrived at Zär'a Ya'qob's capital with Mähiko's severed head and limbs, which he presented to the monarch. Gäräd Gädayto and his descendants were exempted from taxation to the third generation, and the soldiers who had killed Mähiko were granted land in his province.

Further difficulties in Hadeya arose during the rebellion of the Adäl ruler Sultan Bädlay ibn Sä'd ad-Din. Though the main focus of the activity was far away in the east, Mehmäd, the *gärad* of Hadeya, decided to take advantage of the situation. He sent a message to the Emperor, and at the same time gave the rebel leader (false) assurances of his friendship. Zär'a Ya'qob responded cautiously by ordering Mehmäd to remain at Ayfärs until summoned. After the rebel's defeat, Zär'a Ya'qob summoned Mehmäd to the capital to witness his victory.

Imperial control, which had thus been consolidated by Zär'a Ya'qob, was firmly established during the reign of Bä'edä Maryam (1468-1478), whose chronicle records that he too appointed a *gärad* for the province.

Relations between Hadeya and the Christian empire underwent a notable development during the reign of Bä'edä Maryam, who effected a dynastic marriage with Gäräd Mehmäd's daughter, later known as Eléni. She was the sister of the former rebel Gäräd Mähiko. The union linked the two ruling houses, one Christian, the other Muslim, and put an end to Hadeya's earlier potential alliance with Ifat.

Eléni became the Emperor's senior queen. Later, after the death of Emperor Na'od in 1508, Eléni was instrumental in putting her twelve-year-old step-grandson Lebnä Dengel on the throne, and served for several years as his regent. Though a woman from the periphery she played a major role in central Ethiopian statecraft, and laboured hard to weld together the imperial and Hadeya dynasties. [Pankhurst 1997 p 143-145]

1500s At the time of Alvares's visit in the 1520s the Hadeya ruler, whose name is not recorded, wished to consolidate the close alliance between his kingdom and the Christian empire. He sent his wife's sister as a prospective bride for the young Emperor Lebnä Dengel, who did not find her pleasing. Somewhat later the Hadeya queen herself arrived at Lebnä Dengel's court, and spent a fortnight there. She came to ask the monarch for help, because her husband's brother had "risen up against her and was taking the kingdom from her". She arrived quite like a queen, and brought with her fully fifty well-dressed Muslims on mules and 100 men on foot, and six women on good mules. The Portuguese observer describes the pomp and circumstance that accompanied her visit.

Young Lebnä Dengel declared that he would himself march to Hadeya. The Emperor despatched some 15,000 men. The queen went together with the Hedug Ras, or Behtwädäd's deputy. It was said that it would take her more than a month's journey to reach home.

Some time later a message arrived from the Hedug Ras, stating that he and his companions had gone with the queen to help her husband. The Hadeya people, however, had refused to obey him, and "wherever he went they all ran away and took refuge in the mountains". The young monarch decided to go to Hadeya in person. His expedition, it appears, was entirely successful. The Portuguese who accompanied it told Alvares that as soon as Lebnä Dengel entered Hadeya "all the people came in, obeying him as their lord". Hadeya was very wooded, so much so that one "could not travel without cutting trees and making roads".

Further to consolidate his influence Lebnä Dengel ordered many monasteries and churches to be built, and left many priests and monks and laymen to dwell in the territory

until it was pacified. Hadeya, with the assistance of the Church, was thus re-established as a tributary state. Though inhabited by Muslims, its population was subject to the Emperor. They paid tribute of cows in great number, many of which Alvares saw at the court. He says that some were large, and white as snow and without horns, and with big hanging ears. [Pankhurst 1997 p 147-148]

1530s By the summer of 1532 Imam Ahmäd's forces had overrun almost all the southern and eastern provinces, including Hadeya. The Imam's campaigns were destined to have a major impact on Hadeya, an essentially Muslim province. Situated far to the west, it did not attract Ahmäd's attention until the end of 1531. One of the Muslim commanders, 'Abd en-Nasir, occupied Jitu on the province's borders. Before arriving himself in Hadeya the Imam was met by its tributary ruler, whose name is not recorded. He was a Muslim, whose province, the *Futuh* claims, had traditionally been obliged to provide each year a young woman for baptism. The imposition of this bizarre tribute is not confirmed by any other source. After staying five days in the territory the Imam left, taking with him the chief, and the latter's brother, possibly as hostages. Christian forces attacked Hadeya in the spring of 1532. Imam Ahmäd was obliged to order his faithful 'Abd en-Nasir to remain in the territory. [Pankhurst 1997 p 207-209]

1540s The Imam's defeat and death in 1543 resulted in another turn of Hadeya fortune. Early in his reign Gälawdéwos, who had by then obtained the support of the Portuguese, launched a successful expedition to the territory which was thus once more brought under imperial control. The province then apparently paid taxes to the Emperor who appointed its governors. [Pankhurst 1997 p 209]

1560s Later the Hadeya ruler, a chief called Azé, joined, together with several other nobles, in a conspiracy against Emperor Särsä Dengel. The monarch bided his time, until 1568 when he marched to Wäj to prepare an expedition to Hadeya. On entering the territory he waited for two weeks, in the hope that Azé would bring the province's traditional tribute. The wily governor, however, had decided to rebel. He was reportedly in confident mood, as he had 5,000 well-armed Muslim cavalry besides 1,700 other horsemen and "innumerable" infantry.

Särsä Dengel marched against the Hadeya army. A fierce engagement followed in which, it is claimed, none of the Emperor's soldiers killed less than two or three of the rebel chief's soldiers. Azé and his soldiers fled. They were pursued by Särsä Dengel's forces, who killed many of them, and captured no less than three hundred horses.

Azé and the survivors of his army regrouped. Särsä Dengel ordered his soldiers to launch a further attack. In this second battle the chief's army was reportedly all killed, but Azé once more escaped. The Hadeya nobles made their submission, and brought Särsä Dengel many presents. He spent the rainy season of 1569 in the territory. During this time Azé, too, finally surrendered, and received royal pardon.

Before leaving, Särsä Dengel appointed Täklä Giyorgis as Däjazmach and governor of Hadeya, and entrusted him with collecting the province's tribute. However, a conflict between him and Azé soon arose. The latter, who allegedly persevered in his wickedness, was killed, and his severed head sent to the monarch. [Pankhurst 1997 p 264-265]

"The Muslims of Hadiya who earlier had suffered at the hands of the Oromo, no longer had any desire for war with the Christians. The attitude was expressed by the action of Azé's soldiers, who refused to fight with Sarsa Dengel. Only the malasay, the Muslim force from Harar, fought. Deserted by their fellow Muslims and outnumbered by Sarsa Dengel's men, they were easily crushed. Aze reconciled himself to the king, who was magnanimous in return. The king left Aze in his office, but stripped him of real power. Takla Giyorgis was made the commander of the provincial soldiers."

[Mohammed 1994 p 33]

1570s Emperor Särsä Dengel learnt in 1576 that the provincial ruler of Adäl, Amir Muhammäd, had killed the leaders of all Muslim groups friendly to the Christian empire, and had advanced beyond the borders of his territory. Amir Muhammäd entered the Hadeya area, where he was joined by an army led by its ruler, Jafer, and by Asma' ad-Din, a chief of Wäj. The armies of Särsä Dengel and Amir Muhammäd fought a series of inconclusive

battles somewhere near the source of the Wäbi river. Somewhat later Jafer was killed in a major engagement.

"Amir Muhammäd, realising the impossibility of his position, finally decided to return home, and rode off with fifty horsemen. They made the mistake, however, of looting oxen belonging to the Hadeya peasants. The latter, much angered, responded by blockading the Adäl ruler's escape route. They captured the Amir, and took him to the Emperor. Särsä Dengel reportedly wanted to spare his life, but his chiefs were less merciful. The prisoner was therefore executed." [Pankhurst 1997 p 247, 249]

- 1600s After the conflict with Adäl an attempt was made to re-establish the earlier dynastic alliance between the Hadeya and imperial rulers. Emperor Ya'qob (1597-1606) took the daughter of the Hadeya king as his wife, but he died, according to Almeida, before the wedding ceremony.
In 1600 Prince Susneyos, the future Emperor, undertook an expedition against Sidi, the ruler of Hadeya. Crossing the Gudär River to Wäräb, the prince was received by a number of presumably Christian Gurages. They urged him to attack the neighbouring Muslims. After various fighting Susneyos finally withdrew to Shäwa (without having really entered Hadeya?). [Pankhurst 1997 p 329-330]
Prince Susenyos had been defeated by Sidi, the governor of Hadiya, and deserted by his own followers. [Mohammed 1994 p 52]
- 1620s Hadeya was much affected by the migration of the Oromo, who seem to have approached the province in the late sixteenth century. Särsä Dengel's governor, Sähafä Lahm Täklä Giyorgi, reportedly won "much glory" in defending the territory against the Oromo. Susneyos was later confronted by a powerful Oromo drive on Hadeya. In 1620 he learnt from his brother, Ras Se'elä Krestos, that the Mächa Oromo had defeated the Hadeya, Guragé, and other groups, and were expected to advance further into Gojjam. Oromo pressure on Hadeya was, however, contained. The province maintained its distinct identity, and was thereafter largely independent of both the Oromo and the Christian empire. Memories of imperial suzerainty were, however, still alive almost a century later. [Pankhurst 1997 p 333]
- 1700s The chronicle of Iyasu I records that this monarch received tribute from Hadeya as late as 1704 in clothes, wheat, and donkeys.
.....
- 1980s In May 1981 the Hadiya language was introduced for use in the National Literacy Campaign.
- 1990s Among 59 political parties listed in October 1994 (from source in July 1991?) there was also the Hadiya People's Democratic Organization.
- 2000s "The quiet and unassuming looking area of Hadiya is actually a hotbed of politics. In the elections of 2000, the area was swept by the opposition, while most of the rest of the country returned government representatives."
[John Graham in AddisTribune 2000/09/22]
- HC... Hado (in Ticho awraja) 07/39? [Ad]
The primary school in 1968 had 176 boys and 22 girls, with 3 teachers.
- JDJ39 Hado 09°22'/42°30' 1588 m, near map code JDK30 09/42 [Gz]
- KCN44 Hadoje (Hadoie) 07°39'/45°13' 700 m 07/45 [WO Gz]
- ?? Hadrit (in the foothill zone of the Rift Valley) ../. [Mi]
Geological uplifts are marked at the surface by a chain-like row of hills built up of reef limestones. [Mineral 1966]
hadu, *haaduu* (O) knife, scissors, razor; to shave;
haadhu (O verbs) scratch, poke, stir
- JDK31 Hadu, see Hadew
hadud: *hadoodil* (Som) shade house, small makeshift structure
- JCD44 Hadud 05/42 [WO]
- JDK91 Haeducad, see Hawedukad
- HFE94 Hafti Maryam 14°24'/38°53' 1816 m (with church) 14/38 [Gz]

JCK84	hagal: <i>xagal</i> (Som) hollow behind knee joint Hagal 07°07'/42°56' 715 m <i>hagan</i> (Som) guided, led /as a blind person/; <i>xagan</i> (Som) grazed, scratched	07/42	[WO Gz]
JDR38	Hagan (area) hagana: <i>hegeno</i> (hegäno) (A?) historical title of a kind of governor	10/42	[WO]
HCL35	Hagana (area) 2984 m <i>hagar</i> (Som) kind of small tree, <i>Commiphora erythaea</i> Hagara .., see Agere .., Hagere ..	06/38	[WO]
JDF24	Hagardegedle (area)	08/44	[WO]
KDB16	Hagare (area) 672 m, cf Hagera	08/46	[WO]
KCR64	Hagarole (area)	07/47	[WO]
HC...	Hagello (sub-district & its centre in 1964)	07/36	[Ad]
HDJ24	Hagelo 09°15'/37°02' 1984 m	09/37	[Gz]