

HC...	Aka (centre in 1964 of Bitta sub-district)	07/35?	[Ad]
HFC14	Akab Workei (Aqab Uorchei) 13°42'/36°58' 877 m	13/36	[+ Gz]
	akabe saat: <i>aqabe sä'at</i> (Geez?) "Guardian of the Hour", at least from the 15th century a churchman attached to the palace and also in the 18th century "the first religious officer at the palace";		
	<i>akkabi</i> (aqqabi) (A) guardian, custodian; (T) collector, convener		
HFE50	Akabe Saat (Acab Saat, Aqab Se'at, Akabie Se'at) (mountain & place) 14°06'/38°30' 2385 m (sub-district & its centre in 1964)	14/38	[+ Gu Ad Gz]
1930s	Towards midday on 29 February 1936 the 'April 21st' Division, at the head of a long column, reached the heights of Acab Saat without encountering the enemy, and consolidated its position there. [Badoglio (Eng.ed.)1937 p 115] On 29 February as above, Blackshirt and voluntary soldier Francesco Battista fought during four hours at Akabe Saat before he was killed. He was posthumously honoured with a gold medal. [G Puglisi, Chi è? .., Asmara 1952]		
1980s	According to government reports TPLF forces deployed in the May Brazio-Aqab Se'at front around 8-9 February 1989 were estimated to be three divisions, two heavy weapon companies and one division on reserve. [12th Int. Conf. of Ethiopian Studies 1994]		
HED98	Akabet (Ak'abet, Aqabet) 11°44'/38°17' 3229 m	11/38	[Gz q]
HDM31	Akabido 09°21'/39°30' 2952 m	09/39	[Gz]
	akabo: <i>Akebo Oromo</i> penetrated into Gojjam and were attacked by Emperor Fasiledes in 1649-50		
??	Akabo (Accabo) (mountain saddle) c1900 m	../..	[+ Gu]
	akad: <i>akd</i> (aqd) (A) plan, scheme		
JDJ63	Akad (Acad) (area)	09/41	[+ WO]
GDF00	Akado (Acado), see Akedo		
GDF10	Akado (Acado) 08°14'/34°25' 482 m	08/34	[Ad WO Gz]
	Coordinates would give map code GDF01. American Presbyterian Mission primary school (in Gambela awraja) in 1968 had 83 boys and 1 girl in grades 1-5, with 4 male Ethiopian teachers and one female foreign. <i>akafa</i> (A) spade		
HDU31	Akafe (Ak'afe, Aqafe) 10°16'/39°26' 2786 m	10/39	[Gz q]
HCE50c	Akagulu (Akagooloo)	05/38?	[Mi]
	In the Bore basin far west of Kibre Mengist. Mentioned in the context of prospecting for gold. [Mineral 1966]		
HEC14	Akaita, see Akayta <i>akaka</i> (O) grandfather; (A) full of scabies		
HCN55	Akaka (Acaca, Acheka) 07°53'/35°19' 2097 m	07/35	[Gz]
HCN56	Akaka (Acaca) 07°44'/35°20'	07/35	[+ Gz]
JFB33	Akakale (Acacale) (area)	13/40	[+ WO]
	<i>akaki</i> (O) relatives, relations; (A) one who scratches; <i>akaki zeraf</i> (A) young warrior; <i>basako, bosaka</i> (O) <i>Sapium ellipticum</i>		
HDE84	Akaki (Ak'ak'i Besek'a, Acachi) MS: 08°54'/38°45'; Gz: 08°52'/38°47' 2120 m Distance 20 km from Addis Abeba. Within a radius of 10 km there are at km 9S Dalota (Dalata) (mountain) 2419 m 6SW Endode (area)	08/38	[MS Gz Gu WO]

7SW Dewera Guda
8SW Galane (area)
2NE Dewera Tino
6N Bulbula (Gurra) (village) 2151 m
8NE Woreda (Uoreda) (village)

- 1870s The explorers Cecchi and Chiarini passed the Akaki area in late May 1878. There had been a rebellion and many Oromo had been driven away by Menilek's forces. He gave a substantial area of land on the right-hand side of Akaki river to be cultivated by the Catholic mission under Monsignor Taurin. There were three smallish but well arranged villages. The mission station had one large and one smaller building, and below them the ground fell almost perpendicularly 10-60 m down to Akaki river. In that wall there were caves inhabited by poor people and partly excavated by them. (But Cecchi found no support in the Akaki caves for the old legend about Troglodytes.) The softness of the stone caused some caves to be damaged.
Mons. Taurin had founded a church of St. Mikael (Daro Mikael in Oromo language) in one cave, and in another cave he had hidden things from the mission at Finfinni in case there would be fighting there.
The two explorers were given a little meal by Mons. Taurin and then continued to the mission of Finfinni. They visited Taurin also at other times and at the end of May a little before starting on their main long journey to the south-west. Cecchi demonstrated with the explosion of some dynamite in Akaki river what that could do for catching fish.
[A Cecchi, *Da Zeila ..*, vol 1, Roma 1886 p 492-493, 499]
- 1890s The British diplomatic mission under Rennell Rodd to Emperor Menilek arrived to Akaki in late April 1897. Monsieur Ilg, Councillor of State, came riding dressed formally in frock-coat. He told them that they had arrived earlier than expected and that, owing also to the Easter festival, the Emperor was not quite ready to receive them in due pomp. It was suggested that the British should wait for a day at the place Shola. However, on the following day the British diplomats moved into the capital and into the compound allotted to them, without having been greeted by a formal parade so far.
The British noticed the cave dwellings in Akaki without knowing anything about them: "Just opposite our camp here were some strange-looking caves dug out of the cliffs above the little river which foamed below us. They were quite sixty feet above the stream, and to all appearances unapproachable; and yet their regular semicircular shape and equal level pointed to the impossibility of their having been formed by nature."
[Count Cleichen, *With the mission to Menelik*, London 1898 p 117-119]
The Bonchamps mission with its Senegalese tirailleurs took a three weeks rest at a camp in Akaki in April 1899 before continuing to the coast.
- 1900s When the Rosen mission of Germans arrived at Akaki in early February 1905, they were greeted there by Alfred Ilg. He brought with him a telephone set so that he could connect to the line which passed and speak with Addis Abeba. A riding accident occurred in which Herr Becker was seriously hurt. The other Germans acquired horses at Akaki so that their entrance in the capital should be sufficiently impressive with the about a dozen men of their Gardes du Corps. There were some riding exercises led by Count Eulenburg, who was a former cavalry officer. The Germans made botanical studies and saw their first doum palms. They noticed the caves and could not quite decide whether they were partly man-made. While they were at Akaki, a caravan of Dejazmach Abbata (=Abate?) made a halt, put up a black tent and prepared food to which the Rosen party was invited. The Germans departed on 11 February for Shola and the capital.
[F Rosen, *Eine deutsche ..*, Leipzig 1907 p 167-174]
A commercial mission under Karl Bosch, joined by Dr Kurt Herzbruch, were greeted at Akaki in 1907 by Director of Posts Michel and one German Schober. The two had arrived by riding there. A little later came some soldiers led by an aristocratic looking Ethiopian who was a representative of the Emperor. The Germans handed over a man which had stolen things from them but whom they had captured. He was judged on the spot to receive forty lashes of a whip, the on appeal from the visitors he was pardoned. When

continuing towards Addis Abeba they noticed that bridges were closed off, as was usual in the dry season.

[K Herzbruch, Abessinien, München 1925 p 100-101]

Friedrich Freiherr von Kulmer camped for one night at Akaki on 12 December 1907. He noticed the caves and concluded that people had once lived there.

[F von Kulmer 1910 p 149]

The Armenian Serkis Terzian had a farm at Akaki in the early 1900s. A. Baillet opened a commercial tannery in 1908. In return for the concession he agreed to deliver 500 hides per year to the Emperor.

[R Pankhurst]

1910s The railway reached Akaki in 1915 and the capital two years later.

1920s On 14 March 1928 the Englishman L.M. Nesbitt started, together with the Italians T. Pastori and G. Rosina, "the first successful journey on foot through the savage, uninhabitable Danakil country" by boarding the train at Akaki.

[Nesbitt 1934(1955)]

1930s Around May 1930 a German who had a little commercial caravan but did not have good local people with him was shot by thieves in his tent at Akaki, and although he was brought to Dr Hanner at the hospital in Addis Abeba he died on the following day.

[A B Svensson 1930 p 192]

Evelyn Waugh as journalist travelled on the railway together with official guests at the Coronation on 2 November 1930. The train stopped at Akaki "to allow the delegates time to shave and put on their uniforms. Tin trunks and dressing-cases appeared again, valets ran between the luggage-van and the sleeping-cars. The Dutch Minister soon appeared at the side of the line in cocked hat and gold braid, the Egyptian in taboosh and epaulettes, the Japanese in evening coat and white waistcoats and top hats; then all got into the train again and proceeded. We puffed up the winding track for another half-hour and at last arrived at Addis Ababa."

[E Waugh, When the going was good, London 1946 p 89]

Instead of having only two land telephone lines to Eritrea and Djibouti, the Emperor felt it of major importance to establish direct contact by radio to Europe. A tender was granted to Ansaldo of Italy in 1928, in competition with British and French firms, and the formal contract was signed in 1931.

On 21 July 1931 the Emperor laid a foundation stone for a radio station near Akaki Beseka. The project was to build transmitting and receiving stations communicating directly with Europe. Technically it was planned by engineer Zambon and constructed by Cerio, Batteglini, Staran, and Giovagnoli. The Italians refused to comply with the Ethiopian request that they should be operated by an Ethiopian administration. They thought that the two-year guarantee time of the contract would mean to have Italian operators at least during that period.

The transmitting station was to be called "Akaki" and the receiving station "Ras Kebede", at 2 km distance from each other. The site (also called Kallity) had formerly been owned by Ras Hailu. It was good to have open country, and in a quarry nearby stone for construction could be extracted. The imported asbestos cement roofing was unusual in the country at this time. Even if the buildings and plant were ready in 1932, the operation was thus delayed so that a provisional radio station was erected in Addis Abeba in the meantime.

Frank Hammar, a Swede, on 1 December 1932 signed a contract to be technical engineer at the Akaki station, but when arriving to Ethiopia he found that a Frenchman Emile Sybilensky had also been recruited for the same function. The two made the provisional station at the P.T.T.-site in Addis Abeba ready for inauguration in October 1933. The station at Akaki was dedicated in 1933 in the presence of the Emperor and officially inaugurated on 25 October 1934. Frank Hammar sent his family home in August 1935 but stayed on until he could find the Swedish engineer T. Boström as a replacement. The Italians did not formally hand over the Akaki station until 31 January 1935.

Technically, the transmitting station in the larger building got electricity from two

75 horsepower Diesel engines. Open-air basins outside supplied water for automatic cooling (when the British pushed out the Italian in 1941 they threw the machinery into these basins - an unnecessary act of destruction - or was it done already by the Italians in 1936?). The direct current was stored in 120-volt batteries from which converters produced alternating current for the transmitters. There were four channels operated on different wavelengths, so each channel had its own antenna with 60-metre masts. A single storey south wing of the building contained the broadcasting operators' living quarters. The receiving station was the headquarters of the chief operator. It was connected by telephone and telegraph with the post office in Addis Abeba.

Radio regulations for receiving sets took effect on 9 August 1933.

Article II: In no case may the licensed stations be utilized for communications having a personal, private or official character, even in the own private interests of the concessionaire.

The radio telegraph expanded during 1934, with circuits being opened internationally to Cairo, Djibouti and India, and internally to Debre Markos and Harar. The Ethiopian Government took formal possession of the radio station on 31 January 1935.

[13th Int. Conf. of Ethiopian Studies, vol I 1997 p 87-90 + various sources]

In 1934 an airfield was prepared on Furi plain near Akaki, with two hangars of which the larger was 30x38 metres, workshops, etc.

A farm producing vegetables, cheese etc. was operated by a Frenchman Le Baron, and another by P.D. Garofalou. P. Sarris cultivated grapes along the Akaki river. He expected to produce 15,000 kg of grapes in 1935. Sarris also operated a grain mill, and there was a grain mill of Fratelli Toniarelli, a firm founded in 1906.

Two machine-operated establishments for production of refined oil for food were operated by G.M. Mohamedally & Co. and by N. Halcoussis, the latter a firm founded in 1924.

A tannery was operated by S. Darakdjian & Fils, a firm founded in 1925.

[Zervos 1936]

The Emperor flew from Akaki to Jijiga on 19 November 1935 to inspect the front in Ogaden.

1936 An airplane of the British Red Cross, starting from Akaki on 23 February 1936, crashed and caught fire. It was a double-engine DH-84 Dragon I and had recently arrived to Addis Abeba on 21 January. [EAL]

On 4 April 1936 a Potez 25A-2 (or Farman 192?) airplane was damaged by bombing at Akaki. It was one of three military aircraft delivered from France in June 1929.

When a train left the railway station in Addis Abeba at 4.20 a.m. on 2 May 1936 to carry some of the Ethiopian government into exile, a stop was made at Akaki. It was there that Emperor Haile Selassie entered the train, together with Ras Kassa, Ras Getachew, members of the Imperial family and others.

When the Italians invaded in 1936 they made the radio station useless to Ethiopians by hiding certain essential elements and destroying others.

"As many as 2,000 rebels attacked the railway /in 1936/, armed with automatic weapons and led by *Negadras* Bogale and by *Dejaz.* Fikre Mariam. -- The most daring guerrilla acts took place when /the Minister of Colonies/ Alessandro Lessona and the Minister of Public Works, Cobolli-Gigli, were travelling from Djibouti to Addis Abeba. Aware of railway interruptions and that the patriots aimed at their capture, Lessona insisted on travelling in an armored train escorted by other armed trains and the Air Force.

The time and date of their journey were kept secret and yet the Ethiopians attacked the ministerial train at Akaki on 11 October 1936. The punctuality of the attack had political connotations and showed that the patriotic campaign had better organization and systems of information than they were given credit for, again demonstrating that Italy was not in control of Ethiopia."

[Sbacchi 1997 p 171]

1937 Post office of the Italians was opened 12 April 1937. Its cancellations first read ACACHI (ADDIS ABEBA) and by 1940 this had been modified to ACACHI *

GOVERNO DELLO SCIOA.

- 1938 Italian *Vice Residenza*, post, telephone, clinic, *spaccio*. The Italians intended to build on the area north of the railway station, with their administration buildings on the hill. To the north the Italians had started to develop Villaggio Torino. The two radio stations were called Stazione Marconigrafica Vallauri and Stazione Ricevente.
[Guida 1938]
- 1939 By 1939 the Italians had a factory for explosives at Akaki, with 21 buildings of which ten surrounded by protective earth walls. The *Compagnia Etiopica Esplosivi* had its headquarters in Milano.
- 1940s The British advanced through Akaki for the surrender of Addis Abeba in April 1941: The situation was unusual in the extreme. Here a liberating army was being escorted into the capital city by the defending army at the request of the civil authorities! The chief of the Addis Abeba police force was waiting at Akaki to formally surrender the city. It was decided to delay that surrender until the next day /6 April/ allowing for a full representative force to share the occupation honours and the arrival of Major General Wetherall who was the Division Commander.
Addis Abeba was declared an open city. The streets were lined by thousands of cheering Ethiopians. There were no tanks present. The oncoming military came as infantrymen, on foot or riding in trucks /and automatically introducing left-hand traffic where they entered/. The official surrender was in front of the palace. One armoured car carrying a homemade Union Jack appeared on the scene. The Italian flag was lowered from a 12 metre flagstaff and the Union Jack was raised as the armoured car withdrew to the shade of a mimosa tree.
[R N Tompson, Liberation .., 1987 p 135]
A store of explosives at Akaki blew up in early May /?/ 1941, killing five locals and one British soldier.
[L Carnazza, Eine Frau erlebt .. p 198]
A new school of the Adventist mission was in use from March 1943.
A flying school under French leadership existed at Akaki in the early 1930s but did not get time to achieve much at that time.
The school was reopened in 1945 with two Cessna planes under leadership of Colonel John C. Robinson from an air training centre in Chicago. When the Air Force Training Centre in Bishoftu was inaugurated in November 1947 there was no more training at Akaki.
Average rainfall 929 mm per year was recorded in 1948-51.
- 1950s A fibre factory was established at Akaki in 1954, with new machinery installed in 1957. It used only ensete fibre and produced about 50,000 sacks every year, plus some packing cloth, rope and twine.
[FAO 1961]
On 25 July 1956 the Emperor inspected the new Besaka Radio Receiving Station just south of Akaki. The Swede Ingvar Eknor was its architect and the Italian Aldo Ugolotti its contractor. - In 1959 the chief of Akaki Transmitting Station was Mr G. Grassi (an Italian) and assistant chief was Ato Alazar Tesfaye. Acting chief of the Besaka Receiving Station was Ato Haile Kiros Abera.
The large cotton textile factory of Indo-Ethiopian Textile S.C. was started under a 15-year agreement signed in 1956 with Birla Brothers of India. Indian residents held 13% of the shares. Emperor Haile Selassie laid the foundation stone on 29 April (March?) 1958, and he apparently acquired 100 shares i 1959.
[Gilkes 1975 p 154]
The new Darmar tannery at Little Akaki was opened by the Emperor on 13 April 1957. He visited the Indo-Ethiopian Textile factory on 8 October 1959.
An agricultural machinery pool was started at Akaki in the 1950s.
- 1960s At the mission school 9 students and at the Akaki Beseka school 6 students passed 8th-grade examination in 1960.
Around mid-1964 the number of "horse garries" in Akaki increased when they were

forbidden in Addis Abeba in connection with the traffic changeover to driving on the right.

The capacity of the Indo-Ethiopian Textile Mill was increased in 1961 when the number of spindles and looms was doubled. Birla Brothers were the investors on the Indian side. The share capital was increased to Eth\$ 6.75 million in 1961. In 1963 a blanket spinning and weaving mill was added. In 1964 there was another expansion with a dyeing and bleaching section. 3,800 persons were employed by then. The fourth expansion started in 1967, and the new unit would produce mercerized twills and other "fancy cloths". Indo-Ethiopian Textiles Share Co. was by then the largest textile manufacturing unit in Ethiopia. The company had its own hospital and was constructing a school building in 1967. [News]

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

Swedish volunteers worked there in community development (-1966-).

An Ethio-Japanese galvanizing factory for roofing sheets in Akaki was inaugurated by the Emperor on 1 October 1966. It was operated by Sabean Metal Products and the capacity of the factory was twice the market demand for roofing sheets in Ethiopia at the time.

[ESIBT News]

Ethiopian Iron & Steel Company S.C. - E.I.S.Co. (-1966-) had a steel mill in Akaki which transformed scrap metal into building materials. In 1966 they also acquired the machinery of the former Nazareth Nail Factory.

[ESIBT News]

1967 There were no telephones in the 1954 directory but in 1967 there were 9, of which personal names were Nuru Giru, Nicolas Papassinos and Shiferaw Mekuria. Population was 10,924 as counted in 1967. Of these 77.6% were illiterate. They were 45% Amhara, 43% Oromo and 8% Gurage (Amhara descent possibly given with some exaggeration). 3.4% were recorded as Muslim.

A new branch of the Commercial Bank of Ethiopia was inaugurated on 18 Nov. 1967.

1968 The primary school in 1968 had 300 boys and 134 girls, with 4 teachers. Indo Ethiopian Textiles School (also with grades 1-6) had 294 boys and 92 girls, with 5 male teachers and one female.

The junior secondary school had 70 male and 12 female students in grade 7-8, with two teachers (Ethiopians).

Adventist Mission primary school in 1968 had 171 boys and 92 girls, with 7 male teachers and one female (all Ethiopians).

The Adventist Mission secondary level at the same time had 61 male and 44 female students in grade 7-9, with 11 teachers of which two foreign.

Among former students in the Akaki Adventist Secondary School was Nega Gebre-Medhin Welde-Gabriel who was born in Kefa in 1944 and later became an artist and graduated from Art School in Addis Abeba in 1967. He became employed in a ministry.

[Eth. Artists p 166-167]

Around 1969 it was estimated that about 10,000 people earned their living from about 25 industrial establishments in the Akaki area.

1970s Hugh J. Mullenbach studied Akaki Beseka in 1972-1974. He found that the Oromo expanded into all occupational fields and were over-represented in factory employment, while the Gurage specialized in trade and crafts. Among prostitutes, the Amhara were over-represented and the Gurage were under-represented.

[Bjerén 1985 p 151, 156; ref. under 'Text' below]

On 11 March 1974 there were workers' demonstrations in connection with the ongoing revolution. Army forces were sent to disperse them. On Sunday 17 March some female workers took part in Addis Abeba of the first demonstration of women ever held in Ethiopia. [News]

It was announced on 3 February 1975 by the Derg government that the Indo-Ethiopian Textiles was among 14 textile enterprises in Ethiopia/Eritrea to be fully nationalised. The same was announced about the same time concerning Ethiopian Iron & Steel Co.

(with Italian investment) as well as the factories in Akaki for corrugated roofing sheets and for galvanised pipes (both with Japanese investment). [News]
Population 42,002 in 1975. Of those living in 1978 in Akaki 18.5% were born in the town.

Around 1978 there was a post office and petrol stations of Agip and Total.

1980s Population 58,717 in 1987.

1990s The Akaki wetlands, which stretch for about 12 km SW from the town of Akaki, are of particular interest to bird-watchers. Its mix of habitats includes the open river, reedy marshes, a string of small lakes, the larger Aba Samuel dam, and a very attractive waterfall. The most common terrestrial bird is the red-chested wheatear, a species that is virtually confined to Ethiopia.

"There are several cheap hotels in Akaki Beseka, nothing very special but a lot cheaper than their equivalent in Addis. Best of the bunch is the Dese Hotel, which has decent dollar-a-night rooms and communal showers. The hotel is unsignposted on the side road where minibuses to and from Addis terminate; it has a red gate and a few shrubs in front."
[Bradt 1995(1998) p 161-164 with sketch map along the river]

"Hotels in Akaki are much of a muchness. The Dese Hotel has the edge."

One can go to the Akaki wetlands and see the many birds, with a *gari* (horse-drawn cart) and a guide. "A charming - albeit rather down-and-out - guide is Ghirma, an ex-Derg fighter pilot."

[Lonely planet 2000 p 280-281]

2000s Concerning industry there are (-2003-) Akaki Garment Factory in two places = former Indo-Ethiopian Textiles/?, Meher Fiber Products Factory, Akaki Spare Parts & Handtools SC. The hand tools factory had been a project 1984-1990.

[These are the ones mentioned in the Yellow Pages telephone directory]

texts Eth. Observer, June 1957 no 5 p 155, 157, 159 the Darmar tannery,
p 167, 169 three smaller factories;

Eth. Observer, Feb 1958 vol II no 1 p 2 the first radio station near Akaki;

H& D Hanson, For God and Emperor, USA 1958

p 91-99 mission station in the early 1940s;

Agedew Redie, A report on the Akaki project and its future prospects,
A.A. 1973, 20 pages;

Hugh J. Mullenbach, Akaki Besaka: Urban processes in an Ethiopian industrial town, /unpublished/ PhD dissertation, Northwestern Univ. 1976;

Viveca Halldin Norberg, Swedes in Haile Selassie's Ethiopia,

Uppsala/Sweden 1977 p 141-143 about the radio station.

picts F Rosen, Eine deutsche ..., Leipzig 1907

p 171 German camp, 172-173 river;

F von Kulmer, Im Reiche ..., Leipzig 1910

p 144/pl XX caves in river bank;

L'industria in A.O.I., Roma 1939 p 124 radio station

"Gian Carlo Vallauri" seen from below and from above;

"One Ethiopian Dollar" note in the 1950s shows a farmer ploughing with oxen and with Akaki in the background;

Ethiopia Observer 1957 no 5 p 155 Darmar tannery at Little Akaki, 157 interior of ditto;

H & D Hanson, For God and ..., (Pacific Press) 1958

p 22-23[7-8] Adventist Mission School: mat weaving, spinning, student body;

Ethiopian Trade Journal 1960 no 2 p 36-37 exterior of Besaka receiving stn and int. of Akaki transmitting stn;

Eth. Economic Review 1960 no 2 p 33,35 official opening of the textile mill;

Eth. Trade Journal 1961 no 4 p 34-35 inauguration of Darmar Tannery at Little Akaki 12 km from A.A., 37 at entrance ditto;

Eth. Trade Journal 1962 no 2 p 19 Emperor visits textile mill;
ditto no 5 p 18 entrance road to Indo-Ethiopian textile mill;
Eth. Geog. Journal 2(1964) no 1 p 19 wide view from a distance;
Liberation Silver Jubilee, A.A. 1966 p 225 aerial view of Indo-Ethiopian Textiles, p 235 corrugated iron sheet factory;
Eth. Trade Journal 5(1968) no 4 p 36 inside the Sabean Metal Products factory with galvanizing of corrugated steel sheets;
Addis Reporter 1969 no 20 p 10 street scene with garries;
D Griswold, Eyewitness Ethiopia, USA (World View Publ.) 1978 cover: interior of Akaki Textile Factory, p 28 militia of ditto;
The Ethiopian revolution, USA (World View Publishers) 1978 p 1 militia from the Akaki Textile Factory, 60 interior of the Akaki Tire Factory, 78 ditto with militia carrying rifle inside the factory.

Akaki : Dewera Guda

"A nondescript hilltop village."

[Bradt 1995(1998) map on p 162]

HDK12	Akaki (Ak'ak'i, Aqaqi) 09°09'/37°44' 1756 m (with church Igzi'abher Ab)	09/37	[AA Gz q]
HDL06	Akaki (Ak'ak'i, Aqaqi) 09°05'/39°00' 2472 m see under Sendafa	09/38	[AA Gz q]
HDE84	Akaki Beseka, see Akaki		
HDE84	Akaki sub-district? (-1997-)	08/38	[n]
HDE84	Akaki wereda (centre in 1964 = Akaki Beseka)	08/38	[Ad]
HDA83	Akakil (Acachil)	08/35	[+ WO]
HDA94	Akakilo (Acachilo) 09°00'/35°10' 1808 m <i>akakile</i> (O) great-grandfather <i>akakilti</i> (O) eucalyptus tree, <i>Eucalyptus globulus</i>	09/35	[Gz]
	<i>Akako Oromo</i> were killed "many of them" when attacked in 1619 by one Bénäro fighting in support of Emperor Susneyos		
HDK88	Akako (Ak'ak'o, Aqaqo) 09°49'/38°17' 2574 m	09/38	[AA Gz q]
HDL24	Akako 09°17'/38°48' 2659 m	09/38	[AA Gz]
HDL53	Akako, two at 2 km distance 09°33' and 35'/38°45', 2343 and 2535 m	09/38	[AA Gz]
HD...	Akako (centre in 1964 of Ambisa sub-district)	09/38	[+ Ad]
HEA32	Akako, see Kako		
pict	[which Akako?:] R E Cheesman, Lake Tana ..., London 1936 p 342 Zakas ford		
HCL..	Akako Tumano, in Shebedino wereda There is a megalithic site having steles. The local people believe that it is a graveyard of a forefather Tumano. <i>akaku</i> (O) race, breed, kind /of animal or plant/ <i>akal</i> (Geez?) religious crown; (A,T) body; individuality; <i>akkele</i> (akkälä) (A) to equal, to be level with; <i>akele</i> (akälä) (T) to be sufficient; <i>akkal</i> (T) person; organ, flesh; (aqal) patient, calm; <i>akwale</i> (aqwalä) (T) to shelter	06/38	[n]
HDL70	Akale 09°45'/38°28' 2542 m see under Gebre Guracha	09/38	[AA Gz]
JED12	Akaley (Acalei) (mountain) 10°59'/42°41' 1153 m Coordinates would give map code JED11	11/42	[+ WO Gu Gz]
HEK64	Akam (Acam)	12/37	[+ WO]
HEK66	Akam (Acam) 12°19'/38°02' 1935 m	12/38	[+ WO Gz]

GDU20	Akamsha (Acamschia)	10/34	[+ WO]
HEJ04	Akanta Maryam <i>akar</i> (T) tuber; <i>akara</i> (aqara) (A) sheaf of grain	11/37	[Ch]
GDF96c	Akar	08/34?	[Wa]
HEJ68	Akara Maryam (Acara Mariam) 12°18'/37°22' 1795 m	12/37	[+ Gu Gz]
HCN56	Akari (Acari, Acheri) 07°46'/35°22' 2236 m	07/35	[+ Gz]
HDF92	Akarmit 09°01'/39°35' 1687 m	09/39	[Gz]
HEC14	Akayta (Acaita, Achfa, Ascifa) 10°56'/36°59' 2613 m see under Injibara Coordinates would give map code HEC04	10/37	[+ WO Gz]
HEC14	Akayta Medhane Alem (Akaita M.A.) (centre in 1964 of Injibara sub-district)	10/37	[+ Ad]
HEU93	Akaza 13°31'/39°40' 2445 m	13/39	[Gz]
HFK16	Akbetsa (Ak'bits'a, Aqbetsa) 14°35'/38°05' 1448 m	14/38	[Gz q]
H....	Ake Werk sub-district (A. Work ..) (centre in 1964 = Zwa)	13/37	[+ Ad]
HDL81	Akebora 09°50'/38°31' 2854 m	09/38	[AA Gz]
HDG64	Akeche (Akech'e) 09°40'/35°11' 1557 m	09/35	[Gz]
GDF00	Akedo (Acado) 08°11'/34°21' 467 m <i>akele</i> (akkälä) (A) be equal, be worth	08/34	[Gz]
HDM13	Akele 09°11'/39°41' 1505 m	09/39	[Gz]
HEU82	Akeseba (Auseba, Auzeba, Anseba) 13°23'/39°34' 2235 m (with church Maryam) As war area in February 1936, see under Amba Aradam.	13/39	[Gz WO Gu It]
HCH80	Akesho, see Akisho		
HDT98c	Akesta, see Akista		
HD...	Akeyo sub-district (centre in 1964 = Abile Beza)	09/37	[Ad]
HDJ85	Akeyu 09°48'/37°07' 2502 m (with church Kidane Mihret)	09/37	[Gz]
HDK29	Akeyu 09°14'/38°19' 2583 m	09/38	[AA Gz]
HEU83	Akeza 13°28'/39°42' 2597 m	13/39	[Gz]
HFE60	Akfen (Ak'fen, Aqfen, Adi Acfel) 14°10'/38°29' 1769 m	14/38	[Gz q]
??	Akia Selassie (in Arsi) The future multi-hotel owner Bekele Molla was born there around 1913 by mother Atsede Gozguz and father Basha Molla Banjaw. They soon moved from there so the little boy was carried in a basket during the long journey to Agere Selam in Sidamo. [AddisTribune 2002/02/15]	../..	[20]
HET58	Akini sub-district (centre in 1964 = Samre)	13/39	[Ad]
HCN69c	Akisho (Acchiscio) 07°48'/35°53' 2369 m (former customs post) In a rather fertile area; the limit of the savannah is at the former <i>kella</i> . [Guida 1938]	07/35	[+ Gu Gz]
HCH80	Akisho sub-district (Akesho ..) (centre in 1964 = Kaka) <i>akist</i> (A) aunt; <i>akwista</i> , <i>akusta</i> , <i>akosta</i> (aqost'a) (A) clawless otter, <i>Aonyx capensis</i> , spotted-necked otter, <i>Lutra maculicollis</i>	07/35	[+ Ad]
HEE08	Akista (Ak'sta, Akesta, Aqesta), cf Aksta 10°51'/39°11' 2918 m, near map code HDT98 (centre in 1964 of Legambo wereda & of Dalo Bet sub-district)	10/39	[MS Gz Po Ad]
HDF06	Akiya Gebriel (church) 08°09'/39°53'	08/39	[Gz]

aklil (A,T) crown;

	<i>Aklil</i> (Gurage) name of a Christian sub-group speaking West Gurage		
HDD04	Aklil (Aclil) (area)	08/37	[+ WO]
HDD15	Aklil (Akilil, Eucaga) 08°14'/38°02' 2229 m (centre -1957-1964- of Welene wereda) /this Aklil?:/A church at Aklil was burnt after the Muslim Gurage leader Hassen Injamo had taken power around 1878. [12th Int. Conf. of Ethiopian Studies p 712] The primary school (in Chebo & Gurage awraja) in 1968 had 279 boys and 24 girls in grades 1-4, with two teachers. ako: <i>akkoo</i> (O) grandmother	08/38	[Gz Ad x]
HCC88	Ako 06°13'/37°22' 3012 m	06/37	[Gz]
JEH95	Akoba (hills)	12/41	[WO Ne]
GCS65	Akobo 282 m, see also Tirgol Akobo as a place is included in some maps of Ethiopia, but there is also the place Akubu/Akobo about 5 km inside the Sudan. Average rainfall 818 mm per year was recorded in 1919-1931. The Akobo health station was one of five in Gambela awraja which were part of a large health project started by the Swedish Red Cross in 1970.	07/33	[n]
GCS66	Akobo Wenz (Acobo, Ajuba) 07°47'/33°03' Border river called Nahr Akubu in Sudan. By Amharic-speaking people it was sometimes called <i>Qey Wiha</i> or <i>Berbere Wenz</i> , that is 'Red Water' or 'Red Pepper River'.	07/33	[Gz Mi Gu]
geol.	The area consists mainly of basic volcanic flows with minor areas of granites and granodiorites. Traces of uranium have been found. The Akobo drainage system area is built by schists, which include amphibolitic rocks with pyrite and magnetite. Danilo A. Jelenc stated in 1965 that "the primary deposits in this area have not been studied enough to yield detailed data as to their average gold content". Quartz veins with chalcopyrite have given indications for copper minerals. In 1939, engineers of COMINA carried out exploration of the Akobo river and its tributaries. North-flowing tributaries seemed more promising than the south-flowing ones. Values up to 10 grams of gold per cubic metre were found in Chama creek, and the possible average value could be 0.7 g per cubic metre. In the period 1952-1954 the Ministry of Mines employed as many as 120 miners at a time. They produced an average of 1.66 grams of gold per day. A sampling program along 14 km of the river was carried out by the Ministry of Mines in 1951-1953 and directed by J. Singson. About 60% of the river bed is under water even during the driest months of the year. It was assumed that there is 1½ m of gravel on the bedrock and that any gold is usually deposited just above the bedrock. The area remained attractive for gold prospecting, but in the tributaries rather than in the Akobo river itself. [Mineral 1966]		
1960s	The Akobo (Toregol) primary school in 1968 had 91 boys and 3 girls in grades 1-2, with two teachers.		
GCS65	Akobo sub-district? (-1997-)	07/33	[n]
GCS65	Akobo wereda (centre in 1964 = Tirgol)	07/33	[Ad]
HF...	Akofa (sub-district & its centre in 1964)	14/39?	[Ad]
HFE59	Akofa Mikael (church) 14°05'/39°17'	14/39	[Gz]
HFE42c	Akora (Ahora), in Tsada Amba area The rock-hewn church of Inda Kirkos is not mentioned in Sauter 1976.	14/39	[x]
JDK04	Akoya 09°04'/42°56' 1475 m	09/42	[Gz]
HEJ70	Akshera (Acscera, Acsera) 12°25'/36°39' 908 m	12/36	[+ WO Gz]
HDT98	Aksta, see Akista		
HDU90	Aksta (Ak'sta, Aqsta, Cast, Casta) 10°51'/39°11' 2918 m	10/39	[Gz q WO]
HEE19c	Aksta	11/39	[Br]

Aksum, written Aquaxumo by Alvares in 1520; *Akwisim* would be a variant in Tigrinya (Ullendorff)

HFE63 **Aksum** (Axum) 14°08'/38°43' 2132/2150 m 14/38 [Gz Gu WO]

Centre -1964-1987- of Aksum awraja, Maychew Belai wereda, Durra sub-district, and Gebgeb sub-district.

With hospital K'idist Maryam and sec. schools Abriha Atsbiha & K'idus Yared.

Within a radius of 10 km there are at km

..E Mai Shum (reservoir, "Bath of Queen Sheba")

10E Adi Kedawit (Inda Iyesus, Enda Jesus) (village) 2191 m

10S Dereka (rock chapel)

1W Adi Kilte (archaeological site)

2W Beta Giyorgis (hill, archaeological site)

5W Gobo Dera (arch. area with quarry for monoliths,
=Gobedra? with rock incisions, Wuchate Golo)

2NW Ona Enda Aboi Zague (archaeological site)

5N Enda Abba Pentalewon (E.A. Pantaleuon) (sanctuary)

5N Godra (Goda) (waterhole) 2143 m

1NE Mai Koho (M.Coho, M.Qoho) (high plateau)

3NE Likanos (Licanos) (mountain) 2339 m

? Gebre Tela (G. Tala) (hill) 2187 m
(hill and church Abune Ment'eliyon)

? Zeban Waleka (Z. Ualeca) (saddle)

Arab sources around the 500s refer to the Ethiopian capital at this time as *Kabar* or *Kaber* which Conti Rossini considers to have been merely another name for Aksum, though some writers have placed it to the south of that city.

[Pankhurst 1961 p 57]

There is a legend that the name is derived from Aksumawi in the 2000s B.C., held to be a son of Ityopis who gave his name to Ethiopia and to be a great-grandson of Noah.

REMARK: The ancient history of Aksum and the significance of archaeological finds there are regarded as national history and not as local history, and they are therefore only briefly included here.

Geology, see mainly under Adwa. Local thickness of sandstone is about 50 m.

meteo Mean annual rainfall 684 mm, and mean annual air temperature 20.1°C,
as published in 2004.

200s Making Aksumite coins started about the late 200s under King Endubis and King Aphilas.

300s The importation of Christianity into the country during the reign of Ezana is recounted by a number of ecclesiastical historians, the earliest being Rufinus of Aquileia (c. AD 345-410).

Historical details about the Aksumite period are relatively meagre. Ethiopian traditional history does not preserve the name Ezana, but instead remembers two brothers, called Abreha and Asbeha, as the rulers at the time. Inscriptions and coins clearly indicate that Aksum became Christian in the mid-300s.

[S Munro-Hay, Ethiopia the unknown land, (2002)2003 p 20, 238]

"The conversion of the Aksumite State to Christianity in the early fourth century, during the reign of Ezana, was a direct result of contacts with the coast, and had a major impact on the entire Aksumite kingdom."

[Pankhurst 1997]

Rufin of Aquilee (345-410) tells that a certain Meropius, a philosopher from Tyr, left on a voyage to India accompanied by two young Syrian boys, Frumentios and Aidesios. On the return trip, their vessel was seized when it called at a Red Sea port. The two boys were discovered reading in the shade of a tree and were taken as slaves to the king of Aksum. Aidesios became personal valet to the king and Frumentios the king's secretary. The king died shortly afterwards, leaving his wife with a small child called Ezana who later became the first Christian king of the country. Ezana gave freedom of worship to the Christians of

Aksum in 327 AD. Frumentios, having obtained permission to return to his native Syria, went first to Alexandria to tell the patriarch Athanase that there were Christians in the Aksum kingdom. He asked him to send a bishop there. Athanase decided to send the young Frumentios back to Aksum in conferring upon him an episcopal order. Frumentios became Abba Salama, the man who transformed the pagan state of Aksum into one of the oldest Christian nations.

[Aubert guide 1999 p 202]

An inscription tells about Ezana's campaign against Meroe.

[A Kammerer, Essai ..., Paris 1926 p 92]

400s "The coming of Syrian missionaries, notably the so-called Nine Saints, who established the first monasteries in Ethiopia around the fifth century, also had an important impact throughout the region."

[Pankhurst 1997]

The Nine Saints came to Aksum about 480 and were well received by the Emperor Ella Amida. The most outstanding figures among them were Za-Mikael Aregawi, Pantaléwon, Afsé, and Garima or Isaac (Yeshaq). Only two of them, Abba Liqanos and Abba Pantaléwon, remained near Aksum itself. The others went eastwards.

Archaeological excavations, see Aksum : church Abba Pantelewon as a separate section after the general text here, showed that Pantelewon had either transformed an ancient temple into a church or else built a church upon the ruins of a temple.

500s Aksum ultimately became the commercial and administrative centre of an empire that controlled the exploitation of resources in the African hinterland and whose influence extended across the Red Sea to southern Arabia. By about 500 AD the city of Aksum covered an area of 75 hectares and housed about 20,000 inhabitants. The city was more extensive and more densely populated than its modern counterpart - and has never been larger. [J Reader, Africa, New York 1998 p 216]

King Kaleb of Aksum in the 500s led a victorious campaign to the kingdom of Himyar, to punish the Jewish Arab King Yusuf Asar Yathar, who had persecuted Christians and disrupted international commerce. This was around AD 519.

[S Munro-Hay (2002)2003 p 20]

Kosmas Indikopleustes ('voyager to India') visited Aksum at some time within the period 500-525 AD. He was possibly an Alexandrian and wrote his descriptions in Greek language. A little later a Byzantine ambassador, Nonnosus, also visited King Kaleb's Aksum.

It is not known whether the great plague that struck Byzantium in the 540s originally may have emerged from Ethiopia.

[Munro-Hay p 61, 244, 242]

"Evidence of contacts between the northern highlands and the interior is found in several Aksumite land grants. They include a grant of the sixth century Aksumite emperor Gäbrä Mäskäl, preserved in the monastery of Däbrä Libanos south-west of Sänafé."

[Pankhurst 1997]

600s Aksum played a role in the early history of Islam.

"At the beginning of his teaching Muhammad's followers came under bitter persecution in Arabia. The Prophet, it is said, then pointed across the Red Sea towards Abyssinia. -- In 615 AD a group of Muslims therefore made their way to Aksum, where they received hospitable treatment. They included Muhammad's son-in-law and future successor 'Uthman ibn 'Affan, the Prophet's daughter Ruqayya, and former maid Baraka, and two of his future wives, Umm Habiba and Umm Salma. The refugees soon exceeded a hundred."

"An embassy from Arabia was later despatched to Aksum -- to request the refugees' return. The ambassadors were received by the then Aksumite king, whom the Arabs refer to as Ashama ibn Abjar, and is believed to have been the Aksumite ruler Armah. /At this point he is said to have declared:/ 'I would not give up these people who have taken refuge with me'. At the end of their persecution the refugees duly returned to Arabia."

[Pankhurst 1998 p 39-40]

The Prophet Mohammed advised his persecuted followers to flee to Aksum in 615 to seek

protection with King Najashi Ashama. He sent his daughter Ruqayya and her maid (and interpreter?) Baraka, Uthman bin Affan and altogether 17 *sahaba*. In 616 a second wave of 132 individuals was warmly welcomed in Aksum. They were questioned about their religion and made it seem almost Christian - belief in one God and so on.

[A Nordlander, *Väckelse och växtvärk ...*, Sthlm 1996 p 106-107]

Making coins was discontinued in the late 600s when Aksum's power began to wane.

"Despite some recent discoveries and studies, the Aksumite coinage remains one of the rarest and least-known in the world." The names of over twenty of otherwise totally unknown kings can be read on the coins.

[Munro-Hay p 240]

700s Persia gained control of South Asia (threatening trade routes to India), and in the early eighth century Arab forces destroyed Adulis at the Red Sea coast. Aksum became isolated from the Red Sea trade. Gold coinage ceased to be issued, confirming the end of Aksum's commercial and military involvement in affairs beyond the escarpment of the Ethiopian plateau.

Also, the region's degraded agricultural base could no longer support the extravagances of the social hierarchy it had fostered. Beginning around 750 AD, the region's difficulties were exacerbated by a decline in annual rainfall. Only one harvest per year could be expected.

[J Reader, *Africa*, New York 1998 p 219]

800s By 800 AD, Aksum had almost ceased to exist. The elite and sections of the common people abandoned the denuded landscape in favour of settlement on the virgin soils of central Ethiopia.

[Reader as above p 219]

The power of Aksum declined, and her commercial supremacy in the Red Sea area was taken first by the Persians and later by the huge Muslim Empire which dominated the whole of the Near and Middle East and Northern Africa. The descendants of the ancient rulers of Aksum thus lost their Red Sea ports and much of the semi-desert coastal strip, and they seem to have concentrated their attention on their inland provinces south of Aksum. Even Aksum was apparently abandoned as a political centre by the 800s, and the centre of gravity of the Christian kingdom moved to the region of southern Tigray and what is today northern Wollo.

[The Church of Ethiopia, A.A. 1997 p 15]

Historians think there have been the following Aksumite emperors later than the first half century of our era:

600s Ella-Gabaz, grandfather of Armah;

Anaeb?, Armah, Ela-Gabäz,

Iathlia?, Za-Wazan?

Zä-Ya' Abiyo-La-Madhen?

700s Guersen? Hataza

900s Del-Na'od, last Aksumite emperor.

900s Aksum was sacked by Agew in the 970s and her churches were burnt.

1300s Yeshaq was a governor of Aksum who wrote *Kebrä Nägäst* (Kibre Negest), *The Glory of Kings*.

1430s Emperor Zara Yaqob (1434-1468) was crowned at Aksum.

"On the twenty-first of the month of Tir / =16 January 1436/ -- the coronation rite was carried out, the King being seated on a stone throne. This stone, together with its supports, is only used for the coronation. There is another stone on which the King is seated when he receives the blessing, and several others to the right and left on which are seated the twelve chief judges. There is also the throne of the metropolitan bishop.

[Pankhurst, .. *Chronicles* 1967 p 34]

Zara Yaqob travelled to Aksum in 1436 for his coronation and remained in the north for the next three years. While there, he was successful in persuading the two newly arrived Egyptian bishops, Mikael and Gabriel, to support his program for restoring church unity on the basis of Old Testament principles."

- [P B Henze, Layers of time, London 2000 p 69]
NeburäEd Nob was a conspirator against Zära Ya'eqob.
- 1460s Aksum is written Hacsum on Fra Mauro's Venetian map in 1460.
Baeda Maryam (1468-1478) was crowned at Aksum.
"-- the King entered the coronation house, and, following the ancient custom, a buffalo and a lion were brought to him in order that he should slay them with his own hand, but our King Baeda Maryam when asked to conform to this usage, refused and, following the example of his father -- asked others to kill the buffalo and let the lion live."
[Chronicles as above, p 46]
- 1520s When A. Zorzi in Venice collected notes in 1519-24 about routes within Ethiopia and on to Jerusalem, Aksum is mentioned only a few times.
[Munro-Hay (2002)2003 p 245]
The Portuguese journey from Massawa to Shewa described by Francisco Alvares (Francesco Alvarez) passed the Aksum region in the beginning of August 1520. Alvares also took part in other journeys in the north, so he was in Aksum for eight months in 1524-25 before finally leaving Africa in April 1526. In four chapters XXXVII-XL of his book he sums up what he considers important about Aksum:
The first chapter is about Queen Saba (Makeda). The next is about Queen Candace who is stated to have built the "very noble" church of St Mary of Tsiyon. Alvares is the only European who has described the old cathedral building.
According to a document *Liber Axumae* the St Mary church was built in 372, and it was destroyed in 1535. (It was said around the 1620s that ruins of the ancient building could be seen at the simple church which existed then. Researchers estimate that the plan of the five-aisles ancient cathedral measured about 67x24 m.)
Alvares mentions vaults /arches?/, finely cut stone, seven chapels with their backs to the east, a large enclosure surrounded by another large enclosure, and within the enclosure single-storey buildings having gargoyles shaped as heads of lions and dogs /confirmed later by archaeologists/. There was also a large ruin with inscriptions on the stones /and these seem to have disappeared/. Alvares describes the large stelae and notes that some were fallen and broken.
In the following chapter Alvares proceeds to "King Kaleb's tomb" and its surroundings. Influenced by popular tales, Alvares tried to wash gold but found nothing.
The last chapter about Aksum city describes two churches each on a hill, one to the east and one to the west. They have been difficult to identify. The church of Abba Liqanos is also mentioned, having a large village of its congregation at the foot of the hill.
[Beckingham & Huntingford, The Prester John, vol I 1961 p 145-164]
F. Alvares spent eight months in 'Aquaxumo' by order of Emperor Lebne Dengel.
- 1530s In 1535 Imam Ahmed Ibrahim al-Ghazi (=Ahmed Grañ "the left-handed", 29 years old at the time) marched into Tigray, captured Aksum and destroyed its ancient cathedral.
[Pankhurst 1997]
- 1570 Sertse Dengel (1563-1597) was crowned at Aksum around 1570 some years into his reign. As part of the ceremonies, girls held a long cord across the road near the stone inscription of Ezana and asked twice who he was. Sertse Dengel told them about his ancestors and then cut the rope with his sword so that he could enter towards the cathedral of Tsiyon. He did not stay with his army near Aksum for very long, fearing that the country would be almost ruined by the soldiers. Instead he went on a major campaign against the Falasha of Simen.
[Pankhurst, .. Chronicles 1967 p 84-86]
The coronation of Sertse Dengel was the first one in Aksum in about 150 years, so the customary assertion that Aksum was the 'coronation city' of the medieval kings does not give the truth.
[S Munro-Hay (2002)2003 p 245]
There was NeburäEd Tomas at Aksum in Särsä Dengel's time.
- 1600s "In der Geschichte Axums dürfen wir eines Mannes nicht vergessen, der freilich nach aussen hin wenig bekannt wurde -- der aber der einzige wirklich originelle Denker

Abessiniens gewesen ist. Zara Jakob, der im Jahre 1599 als Bauernsohn -- geboren worden war, trat in die Priesterschaft von Axum ein, wurde aber -- von seinen Amtsgenossen vertrieben. Er floh nach dem Süden des Landes und richtete sich eine Höhle in einsamer Gegend als Versteck und als Wohnung ein."

"Und in dieser Einsamkeit dachte der hochbegabte Mönch -- ein religiös-philosophisches System aus -- Seine Gedanken hat er später in einer kleinen Schrift niedergelegt; diese ist glücklicherweise auf uns gekommen, zusammen mit der Schrift eines Schülers, des einzigen, den er gehabt hat. Als ich /Littmann/ den Priestern von Axum von diesem Manne erzählte, begegnete ich demselben Unverständnis wie Zara Jakob selbst."

[Enno Littmann, Deutsche Axumexpedition vol 1, cited by Neubacher who comments:]

"Littmann hat sich später von der eindrucksvollen Gestalt dieses -- Apostels der Toleranz distanziert. Die Forscher Mittwoch und Conti Rossini haben die Schrift des Zara Jakob als Fälschung erklärt; der Verfasser war ein im äthiopischen Leben aufgegangener italienischer Missionär, der in der Einsamkeit Äthiopiens gesagt hat, was er in der europäischen Heimat damals nicht hätte sagen dürfen, ohne vor seinem Orden und vor seiner Kirche schuldig zu werden."

(Brief summary: The writing of a supposed philosopher Zara Yakob born near Aksum has been declared by researcher to be a falsification, with the real author being an Italian missionary.)

[H Neubacher, Die Festung der Löwen, Switzerland 1959 p 32-34]

Susenyos took up residence at Guba'e, and in 1608, clothed in purple damask, with a golden chain about his neck, he was crowned with due solemnity at Aksum

[J Dorsesse, Ethiopia (1956)1959 p 156]

1620s Pero Pais around 1620 saw in 'Agçum' only about 150-200 mud houses, very small and miserable, as well as a few of stone, in narrow unordered streets.

[Munro-Hay (2002)2003 p 246]

1690s Iyasu I went to Aksum for his coronation in 1691, after having already reigned for nine years. "The King mounted his horse and all those of his suite also rode on horseback and arrived with the King at the principal gate -- the King entered the Holy of Holies and received from the hands of the priests the Communion -- he offered a banquet to the clergy -- he confirmed the church of Aksum in all its ancient lands --"

[Pankhurst, .. Chronicles 1967 p 110]

According to popular belief, Emperor Iyasu I was the only person on the occasion of visiting Aksum who was able to open the sacred Ark, which none of the priests could unlock with their keys.

In 1693 a dispute occurred with the ruler of Massawa, Naib Musa, who had seized goods belonging to the Emperor and which Murad, an Armenian from Egypt, traded for him. On the Emperor's order, all food supplies to Massawa were blockaded, so the Naib realized he must surrender.

"For this reason Naib Musa hastened to take the King's goods which he had seized from Murad -- and brought them to the King. Naib Musa met him at Aksum, bowed down before him and, paying homage, said to him: 'Have pity on me'."

[Chronicles as above, p 111]

Iyasu the Great (1682-1706) delayed his crowning until 1693 when he travelled to Tigray for an elaborate ceremony in the rebuilt cathedral at Aksum. He gave this church a new charter restoring all its ancient lands.

[P B Henze, Layers of time, London 2000 p 102]

1700 Dr C.J. Poncet visited Aksum in 1700, called it 'Heleni' and published only brief and imprecise notes about the town.

[Munro-Hay p 247]

1770 James Bruce visited Aksum in January 1770 on his way to Gondar. Bruce wrote almost nothing about the ancient monuments in Aksum. "The fact that Aksum is claimed to be the repository of the Ark of the Covenant is raised and dismissed by the explorer in just one paragraph."

Being a Freemason and interested in the secrets of the Templars of former times, Bruce

may have kept his thoughts to himself and intended them for application elsewhere and later. He does not even mention the Timqet celebrations - but the priests of Aksum would have been hostile to him if he had tried to attend. Bruce claims that he attended at Adwa. His description of Saint Mary of Zion is not flattering: "The church is a mean, small building, very ill-kept, and full of pigeons' dung. In it are supposed to be preserved the ark of the covenant, and copy of the law, which Menelik, son of Solomon, is said, in their fabulous legends, to have stolen from his father Solomon in his return to Ethiopia." Bruce's writing *the ark of the covenant* with lower-case letters gives a feeling that he almost wants to hide his interest in that subject.

Bruce set out from Aksum toward Gondar on 20 January 1770.

[M Bredin, *The pale Abyssinian*, London (2000)2001 p 88-91, 100]

1800s Nebure'ed Aram was governor of Aksum in the late 1700s and early 1800s.

One of the best collections of manuscripts in Ethiopia reputedly was at Aksum. Its keeper in the early 1800s was one Abba Qälämsis. [Pankhurst]

Many grants to the cathedral of Aksum during the period 350-1850 are specified in a book about the land charters of northern Ethiopia.

[Huntingford, *The land charters ..*, A.A. etc 1965, p 29, 31, 32, 35, 40, 45, 56, 61, 62, 64-68, 70-71, 77]

Henry Salt seems to have drawn the first published plan of Aksum in 1805 and confirmed most of it at a second visit in 1810.

[Munro-Hay p 250]

Salt was the first to report about the inscription of King Ezana. A French translation of it is printed in A Kammerer, *Essai sur l'histoire ..*, Paris 1926 p 87-88.

1810s Tekle Giyorgis was buried in the church-yard of Maryam Tsiyon on 12 Dec.1817.

[Nathanael Pearce]

1830s Eduard Rüppell (1794-1884, in Ethiopia 1832-1834) passed Aksum in late May or early June 1833 and discovered an important ancient inscription. He states that every important person in the country had a house in Aksum where he could keep valuables away from wars. Rüppell seems to have been the first to acquire old Aksumite coins, and to publish and comment on them (1838-40), as well as on other aspects of the ancient city.

[S Munro-Hay (2002)2003 p 64 + A Kammerer 1926 p 126]

E. Combes and M. Tamisier were allowed to visit Aksum in mid-1835, "but as followers of Saint Simon, who had declared -- that 'the golden age of the human race lay not in the past but in the future,' they found little interest in the antiquities which they later dismissed in six lines of their four-volume work */Voyage en Abyssinie/*."

[3rd Int. Conf. of Ethiopian Studies 1969 p 182]

Sapeto counted about 350 houses in 1838, with some 1,500 inhabitants.

1840s Mansfield Parkyns passed Aksum on his way westwards-northwards on a hunting expedition, and he stayed a few days to procure provisions and left again on 23 September 1843. He does not write much about the ancient monuments, and he mentions about as much of the tree behind the main stele as of the stele itself:

"The obelisk and tree are both of great height, but the latter is remarkable for the extraordinary circumference of its trunk and the great spread of its branches, which cast their dark shade over such a space of ground as would be sufficient for the camp of the largest caravan."

They were invited to stay in the house of the High Priest Obsabius. They were offered some inferior wine made from local grapes, but it existed in small quantities. "The vintage of Axum altogether would not amount to the quantity made by the poorest peasant in the south of France."

[M Parkyns, *Life in Abyssinia*, vol I, London 1853 p 207-212]

1850s Nebure'ed Welde Mikael was governor of Aksum in the mid-1850s, and after/?/ him Nebure'ed Welde Sillase.

1860 One Zekkariyas Tesfa Mikael at his abjuration of the Ethiopian Orthodox faith in 1841 was described as an 18-year-old deacon from Aksum. In the same year he accompanied De Jacobis to Rome where he received eleven years of education. After returning to

Africa he served mainly in Bogos in what became named Eritrea.

[Acta aethiopica II p 29]

Zekkariyas, as above, described in an Italian-language letter to Cardinal Alessandro Barnabò of 28 August 1860 how he tried to be a Catholic missionary at Aksum:

"I -- arrive in Aksum the 1st of November /1859?/, and as I appear for the first time in twenty years, I am well received -- The inhabitants of Aksum are more fanatic -- During five months, praise be to God, there is no lack of conversions in great numbers - But alas, it lasts a short time! --"

"In the month of March commence the unceasing murmurings of the jealousies of the ignorant priests, the hypocritical monks and the *debtera* scribes --"

"On the 10th of April -- the bell sounds the alarm. -- I enter the church where they all are. -- Let us question him. -- They give me time until the next day -- I arrive at the square and see the governor with the soldiers, clergy and laity seated on granite steps of immense size, where the ancient emperors were crowned --"

"On the order of the general four soldiers leap at me. -- They give me an escort of soldiers -- When I leave the town a multitude of all ages and ranks and of both sexes follow me; some hold my hands -- The soldiers return half-way, and the monk escorts me to Adwa, as I wished. -- On 15 April I arrive at Adwa."

(Editor's note: That Zekkariyas may have exaggerated and dramatized his experience at Aksum has of course to be taken into account.)

[Acta aethiopica II p 120-122]

A Falasha monk, Abba Mehari, around 1860 preached that salvation had arrived and that the road to Jerusalem was open, Together with six priests he went to various villages and many Falasha gathered to go to the Holy Land. The exodus was not properly organised and they arrived only as far as Aksum, where most of them died. The most persistent waited for three years before returning to their villages and finding their homes in ruins.

[J Stanghelle, Drømmen om Sion, Oslo 1988 p 84-85]

1861 Theodor von Heuglin in 1861 saw "real forest" of colossal trees at Aksum, but the German Aksum Expedition in 1905 reported that the neighbourhood was treeless and denuded.

In the estimate of von Heuglin and his companions, Aksum had a population of some 2,000 to 3,000 in 1861.

[Helfritz, Äthiopien .., Köln 1972 + Munro-Hay p 249]]

In January 1861 Tewodros wrote to Consul Plowden's Italian agent that "I destroyed the thief Niguse together with his army on the plain of Aksum".

/More in early 1861, see under Adwa./

[Acta aethiopica II p 145]

1860s Steudner observed in 1862 that the inhabitants in the area processed iron from a local lateritic formation. [Mineral 1966]

Schimper made a beautiful hand-painted map *Gegend von Axum und Adoa* in 1864-65. Yohannes III, a "puppet monarch" who was a semi-prisoner of Tewodros for 13 years, wrote letters from Aksum in June 1869 and they have been preserved.

[Acta aethiopica III p 14-15]

The Armenian ecclesiastics Bishop Sahak and Father Timotheos visited Aksum around late 1868 after having failed to mediate in the Ethio-British conflict. They were shown a *tabot* of reddish stone 24 x 22 x 3 cm decorated with a floral motif. It was said that Emperor Tewodros had been denied to see this relic.

[Selamta 1996 no 2 p 59]

1870s The military adviser J.C. Kirkham around 1870 was used also to supervise construction work, such as a water reservoir at Aksum.

After his victory over Wagshum Gobeze, "Kassa immediately took the title of emperor and, on 21 January 1872, he was crowned Yohannes IV by Abuna Atnatyos /also written Abba Atnatewos/. The ceremony was held in Axum's Church of Mary, following ancient rituals last used for Fasilidas in 1632."

[Marcus 1994 p 72]

A chronicle says that there was "jubilation, joy and rejoicing" for three days. The Italian artisan Giacomo Naretti on his own initiative had manufactured a throne for the occasion. According to Naretti 3,000 cows and 2,000 jars of *tej* were consumed during the three-day feasting after the coronation.

In November 1972 the French vice-consul Gustave de Sarzec arrived from Massawa to Aksum and received compensation of 8,500 Thalers for two mission stations burnt at Akule Guzai and at Ramat by the Abuna.

[12th Int. Conf. of Ethiopian Studies 1994 p 911-912]

Achille Raffray considered in 1874 that about 2,000 people lived in Aksum.

In 1878 the nibure-id, that is the priestly governor of the ancient capital, tried to provide for the many refugees crowding the city.

[Arén 1978]

After the Council of Borumeda, in October 1879, Emperor Yohannes IV confirmed to Nebura'Ed Iyasu, governor of Aksum, that no Muslim should be allowed to remain in this the holiest city of the empire. The Muslims persisted not to convert.

1880s Menilek must have been very disappointed not to have gained Ras Alula's submission, and it was believed that he did not proceed to Aksum to be crowned emperor because of Alula's intransigence.

[Ehrlich 1996 p 153]

In April 1882 Ras Alula camped at Aksum. He apparently tried to persuade Ras Mengesha to crown himself emperor of Ethiopia. Probably for that purpose he guided the young *ras* to Aksum, the traditional site of Ethiopian coronations. They arrived at the country of Aksum on 20 April 1889, and according to the old Mannawe manuscript, the people "received them, weeping and making lamentation for themselves and for Yohannes their king /who had been killed a few weeks earlier at the battle of Metemma/." On 6 November 1889, three days after Menilek was officially crowned emperor of Ethiopia, his representative in Tigray, Dejazmach Seyum Gebre Kidan, was defeated by Ras Alula. The battle of Inda Abune Pantalewon (Enda Abuna-Pantaleun) near Aksum cost Alula 150 dead and 300 wounded while Seyum had more losses. Seyum marched to Asmara "to be comforted by his Italian allies".

[Ehrlich 1996 p 36, 141, 149]

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

In Aksum in late August and early September 1892, Ras Alula met with Ras Sebhat of Agame. Both men could not reconcile themselves to the fact that Ras Mengesha was about to submit to Emperor Menilek. The two rases had an estimated 7,000 troops. It was agreed in Addis Abeba in June 1894 that Ras Mengesha had to accept a new *nebura'ed* in Aksum, *Memhir* Welde Giyorgis from Amhara, who was known as a strong Shewan sympathizer (the previous *nebura-ed* was also named Welde Giyorgis). An article on the new church leader was written by A.B. Wylde in Manchester Guardian 21 May 1897.

[Ehrlich p 179, 194, 199 note 77]

1900s The pre-eminence of Aksum in silverworking was probably encouraged by the presence there of foreign silversmiths who were brought in to work for the king and lords of the country. Following the decline of the Aksumite Empire, the city maintained its position in silverworking because of its prestige as a centre of Christianity. Even today the majority of silverworkers in Northwest Ethiopia have learnt, or claim to have learnt, their trade in Aksum.

[F J Simoons, Northwest Ethiopia .., Madison/USA 1960 p 178]

Powell-Cotton visited there in mid-1900 and mentions concerning the largest stele still standing: "Formerly, and even so late as the days of Ruppell (1832), there stood immediately behind it, forming a splendid background for the monument, a giant sycamore, which has unfortunately disappeared."

Powell-Cotton was offered several ancient copper coins, but he thought the price was too high so he bought none.

He was told in Eritrea that the European who next before Powell-Cotton had tried to see things in Aksum had been closely guarded and after a couple of days escorted back to Adwa.

[Powell-Cotton 1902 p 400-419]

Vittorio Condomitti (b 1879) worked in 1902-1905 as building contractor for a church in Aksum. Giuseppe Coronella (b 1874) also worked on church building there.

[Chi è? .., Asmara 1952]

The Rosen party of Germans on their way home arrived at Aksum on 30 April 1905. The priests made ceremonial dancing for them at the cathedral. Felix Rosen describes in detail in his book how he perceived this building. The two hills behind the cathedral were bare. On a following day they saw the mountains around Aksum white from snow /or hail?/. The Germans went around looking at the stelae and other things before on 1 May departing for Adwa.

[F Rosen, Eine deutsche .., Leipzig 1907 p 466-479]

In May/?/ 1908 Aksum was visited for a couple of days by a caravan of Hayyim Nahoum, a 35-year old Turkish Jew who made a tour of northern Ethiopia to investigate about the Falasha people for the Alliance Israélite Universelle. His negative report afterwards rather prevented the Jews of the world from engaging themselves for the Falasha.

[The Beta Israel .., UK 1999 p 9]

Jonas Iwarson and Adolf Kolmodin of the Swedish Evangelical Mission made a journey into Tigray in January 1909 and also visited Aksum. They were well received by Fitawrari Berhe. Two of the teachers and some of the pupils in the mission school in Asmara were from Aksum. The Swedes met the old former Orthodox monk Welde Yohannes who had been persecuted in various ways when he quietly tried to preach the Evangelical faith near Aksum. In the cathedral the priests said that the Ark of the Covenant was kept behind a red curtain, but it could of course not be shown. Even having letters of recommendation the visitors could not see the inner part of the library and any unknown manuscripts, but they saw 'the cat of Saint Mary', a real cat keeping rats away. Kolmodin's son Johannes was a serious researcher of culture in this context, but the visit gave no result for science to bring to him.

[J Iwarson, På färdevägar .., Sthlm 1935 p 178-183]

1910s Tsehafe-Tiizaz Gebre Sillasié, who had been private secretary and chronicler of Emperor Menilek, was appointed Nibure-Id (administrator of the see of Aksum) by Lij Iyasu in 1906 Eth.Cal. (1913-14 Greg.Cal.), This title was used in only one more place in Ethiopia, in Addis Alem. Gebre Sillasié also had the title of Dejazmach.

[Studien zur Kulturkunde 104, Köln 1994 p 384-385, 430]

The deposed Iyasu in 1916/?/ sheltered in the house of Ras Seyoum until the latter found his presence an embarrassment and asked him to leave.

[Greenfield 1965 p 143]

1920s The hunters Major Maydon and Captain Blaine visited Aksum in late 1922. Maidon's book has a number of pages about it, but mostly contents derived from other books. "-- Aksum itself comes into view. First a detached, ugly and dilapidated modern house, of grey-white stucco, with a neglected courtyard and a ruined porch. This, we were told, was Ras Makonnen's house, since used as the rest-house of the Ras or any royalty who should visit the town."

"Here are no modern hotels and signs of civilization. All is fresh and unexplored. One feels that the Abyssinian town is only a temporary affair of yesterday and to-morrow. They live here but they know nothing. Even the imposing church, dating back some five hundred years, is a modern touch and out of place."

"All through the night a perfect pandemonium of noise arose from the town. All the domestic animals within the precincts were braying, bleating, and lowing in unison with the staccato barks and snarls of innumerable pi-digs, and the crowing of cocks, while troupes of hyenas and jackals were howling and whining outside."

They made a call on the acting governor, a Dejazmach. "He lived in a larger tukul than the average, in the centre of the town, whose narrow stone-walled streets were as rough

and filthy as ever. Each of the larger houses were enclosed in a walled courtyard, with a small guardroom or spying-place built over the gateway."

[H C Maydon, Simen, London 1925 p 52-53]

The Swedish author Sigfrid Siwertz visited in mid-1926 during a tour of northern Ethiopia. He camped near Mai Shum, where he saw the first wheeled implement in 1½ months, a grey cart with the text *Avanti* painted on it. One of the old Evangelical preachers in town approached Siwertz and addressed him in Swedish! The author could only make superficial comments to the antiquities he saw and "the present consists to a very large part of flies". For Ato Assemahegn, the leader of the Siwertz caravan, it was a strong feeling to be in Aksum because there he had once upon a time been in prison both as a robber and as an Evangelical protestant. Siwertz also made a call on the governor, old Dejazmach Gebre Selasse. He was said to have too near contacts with the Italians. Once when he started road building to connect with Eritrea he had to abandon this project.

[S Siwertz, *En färd ...*, Sthlm 1926 p 289-300]

On 20 May 1928 the *shum* of Tembien, Gebre-Medhin, was made Dejazmach and appointed governor of Aksum by Empress Zewditu.

1930s In 1934 there was a quarrel with Protestant missionaries, who were chased away from Aksum. A large number of houses of Moslems were put on fire. [Zervos 1936]

Cheesman found only two places where the white-bellied storks built their bid stick nests. One of them was trees in the precincts of the Aksum Cathedral. [Cheesman 1936]

Just before the Italian occupation the post office had weekly communication with Addis Abeba and was operated by Ato Wolde Tensae. There was also a telephone station.

[Zervos 1936]

1935 When the Italian consul in Adwa wanted to visit Aksum and camp there in April 1935, he was received with rather open hostility by the local governor Dejazmach Maru.

When war had started, the Italians went on from Adwa to Aksum on 16 October 1935 and entered at 7 o'clock in the morning. At 10 o'clock General Maravigna took official possession of the town, in the name of the King of Italy.

[E De Bono 1937 p 182-183]

"The priors of the six convents of Adwa submitted -- The Cathedral Chapter of Axum, less the Nevraid, came to offer their respects, and on 15 October /17 the correct date/ De Bono entered on horseback amid polite ululations the holy city -- On the western flank it was a happy and triumphant time."

[Mockler 1984 p 62]

On 15 October the chapter of the Cathedral of Aksum presented itself in Adwa to make a solemn act of submission to the Italians. Two days later there was a bloodless occupation, and General De Bono rode in on a white horse, to the applause of the population.

[A J Barker 1971 p 35]

General De Bono rode to the *gibbi* which had been devastated. There was a lion cub which had belonged to the Ras. It was given to De Bono who sent it to Mussolini in Rome. The ceremony when the Italians officially took possession of the holy city was held a little outside the town.

[De Bono as above]

At some time during the battles in the north, an Ethiopian aircraft took photos of Aksum and journalists were waiting in the capital for news:

"The aeroplane grew bigger and bigger and eventually -- landed right in front of the hangars. Babitsheff was the only occupant who climbed out, for in Abyssinia pilots all fly without mechanics. -- Captain Babitsheff had made a record flight, having covered the -- flight from the frontier in three hours. He had brought a great many wonderful photographs of the fortress that stands on a rock near Aksum, and I was astounded when these military photographs were shown to me, a foreigner, afterwards without the slightest concern."

[L Farago, *Abyssinia on the eve*, London 1935 p 140 (Sthlm 1935 p 120)]

Late 1935: "The Emperor himself was at Dessie to keep Wollo under control, and he had sent the Nevraid /Nebure'ed/ Aregai with a thousand men over from Wollo -- to relieve

the small Shoan garrison at Debra Markos."

[Mockler 1984 p 86]

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 General Maravigna's force of 20,000 men left Aksum and began their advance towards Selekleka at dawn on 29 February 1936.

Telegraph office of the Italians was opened on 21 April 1936 and post office on 22 June 1936. Its cancellations read AXUM * ETIOPIA in 1936 and AXUM * ERITREA from 1937. The post still used spelling AXUM around 1963.

[Philatelic sources]

The stele from Aksum stolen by the Italians was officially unveiled in Rome on 28 October 1937.

1940s *Missione Archeologica di Aksum* was headed by Salvatore Puglisi around 1939 and March 1940-April 1942 by architect Alberto Davico (b 1907).

[G Puglisi, *Chi è? ..*, Asmara 1952]

"It would never have occurred to me that antique coins, a thousand and more years old, could be had almost for the asking. But the Governor of Tigré had shown me one or two he had himself collected, so on my next visit to Aksum I let the word go round that I wanted old coins. The urchins of the town were not slow to respond and soon brought me coins in plenty, which I bought for one or two shillings apiece. I was told that during the rainy season they often got washed out of the soil, and lay on the surface ready to be picked up."

[D Buxton, *Travels in Ethiopia*, London (1949)1957 p 109]

Still in the late 1960s it was not difficult for visitors to buy ancient coins from street boys. [B Lindahl]

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

Blatta Kidane Maryam had an enterprise for passenger transport between Aksum and Eritrea. The Italian Concetto Bonaiuti was employed there 1945-47.

1950s Around 1955 Aksum had service by Ethiopian Air Lines three times a week towards Addis Abeba, and twice a week towards Asmara. Still by 1962 the landing strip had no radio station. A branch of the Commercial Bank of Ethiopia was established there within the period 1952-1967.

During a Unicef campaign for BCG-vaccination in 1956, even the priests assisted in the vaccinations.

Sub-province Governor of Aksum awraja was Nebura'ed Mekuria Abyehoy, who was appointed on 7 November 1957.

A new two-storey school building, designed by H.C. Fallek, was not yet completed in 1957.

By 1958 Aksum was one of 27 places in Ethiopia ranked as First Class Township.

St. Mary's Hospital in 1959 was brought under central administration of the Haile Selassie I Foundation.

1960s "These monuments, no matter what their origin, are mysterious, evocative and beautiful enough to have been coveted by the Italian invaders who trundled one of them over mountain, gorge and sea to Rome; as a kind of Roman triumph, I suppose. More strange, another now rests in the precincts of the United Nations in New York, not liking the smog much, but presumably placed there to confuse archaeologists when our civilisation has passed the way of all others." /Lindahl: what is the origin of this unbelievable statement?/ "I have a small copper coin given to me by a little boy. This was before little boys there had learned to be mercenary and still wanted only to please. The King Kaleb is seated upon his throne, wearing a high crown and holding in his hand a long sceptre topped by a cross. On the reverse side is the Ethiopian Maskel, fragments of gold still adhering to the equal arms of the cross."

"Aksum is at the other end of the caravan route /from the coast/ and stands in low hills overlooking a wide plain, which in the days of the city's greatness was part of the centre.

To my right as I approached, a tiny peaked hill with a small, round thatched chapel perched precariously on its summit, looked gay, picturesque - and rather unpractical." "On the outskirts of the town there was a small hotel run by an Italian woman. Lorry-drivers called at all times of the day and night for a meal and a few hours' rest; they travelled in convoy because of the recent *shifita* tragedy, and were carrying salt from the coast to the interior and bringing back grain."

[B Toy, London 1961]

The Touring Hotel was located at the town limit on the left side of the main road towards Eritrea. It was the only "real" hotel but not large.

[Jäger 1965 p 82-95]

"The Touring Hotel offers reasonable accommodation" according to the official handbook of 1969.

1960 At Abreha Atsbeha junior secondary school 2 students passed 8th-grade examination in 1960.

One 'revolt' against Church-levied *gulti* taxes by peasants took place in the Aksum area in 1962 under the slogan, 'you have to eat what is yours', but details are obscure.

[Young 1997]

1964 A diesel generating set of the electric authority EELPA was put into service for the first time in 1964.

1965 Official statistics for 1965 say that there were 1,390 owned, 1,660 rented, and 410 unspecified dwellings. Of these 1,050 used piped water, 2,140 water from wells and 240 from streams.

0.3% of the households had flush toilets, 26.3% had pit latrines, and 71.7% had none.

38% of the males and 45% of the females living there were born in the town.

[Statistical abstracts]

Of the town population in Aksum ten years of age and older, there were 4,030 men of whom 39.2% literate and 5,190 women of whom 4.4% literate. Out of twenty major provincial towns studied by CSO, literacy was *next lowest* in Aksum.

Although Gurage had been found in 83 towns, there were only 20 of them in Aksum.

An American Jack Moher working in Eritrea describes his impressions from Aksum:

"-- sits in the center of a vast plateau, which is now under intense cultivation. As you enter the city from the north, the only sign of modern civilization is a lovely little hostelry run by a German lady."

"If your stomach is strong enough to stand the stench /at the old cathedral/, or if you are not afraid to walk barefooted among the many lepers with their suppurating sores, you may enter the sanctuary. There are two primary rules in evidence here - no women and no shoes. The women worship at a smaller church located some distance away."

"An old beggar, crying the mournful call of the beggar clan -- drew my attention. I stopped to drop a few coins in the cup held in his outstretched claw of a hand. As the coins tinkled into the metal cup, I was startled as he thanked me in almost perfect English." His name was Gebreghsier.

"For the first time, I really looked at the old man. He was a man of imposing appearance in spite of the decrepit condition of his clothes which seemed to have been thrown on his gaunt frame. -- A scar, white against the duskiness of his face, ran a jagged course from the corner of his thin lips to his left ear. -- His body was tall and thin, almost to the point of emaciation. -- His whole appearance reminded me of the pictures of patriarchs --"

"In conversation with this remarkable man, I discovered he had spent several years in England, where he studied at Oxford University. I asked why a man of his background should be begging and he looked at me with obvious surprise and answered: - But I am a priest and this is what the priests must do."

"We walked together to his home, up a winding cobble stone path, to a typical mud, stone, and straw hut. There sitting on a straw mat -- he told me something of the fascinating history of his country."

"That night at the little inn, I had a wonderful dinner of sauerbraten and then spent a comfortable but restless night trying to get some sleep. No matter how comfortable your

bed, it's not easy to sleep when several hyenas are wandering around outside your bedroom window, conversing in the peculiarly insane way that only hyenas have."

[J Mohr, Hyenas in my bedroom, USA 1969 p 22-26, 28]

EAL flight service to Aksum as part of the "Historic Route" for tourists was inaugurated on 4 February 1965.

The new cathedral in Aksum, designed by the Greek architect Doxiadis, was inaugurated during the state visit to Ethiopia by Queen Elizabeth II and Prince Philip of Great Britain on 7 February 1965. This was probably the first time that a woman had been openly allowed to enter a cathedral in Aksum. [News]

The modern building for the famous Ark of the Covenant was built in 1965 at the same time as the new cathedral.

"There is one professional guide in the city, named Berhane Meskel. He speaks English fairly well -- Almost any small boy can find him for a 10-cent tip. Other guides, usually school boys, will attempt to sell their services --"

"The Tomb of King Bazen is located at the base of the hill just north of the triangular garden on the main road to Adua. It is marked by a tall, finished, but undecorated stele. At the foot of the stele is the recently excavated tomb -- Up the hill to the west of the stele are seven more tombs, cut side by side into the wall of a rectangular pit."

"Returning toward the city, one sees on the left a triangular garden surrounded by trees. -- The most important monument in the garden is King Ezana's stele -- inscribed on the front in Greek and on the back in Ge'ez and Sabeian."

"In the center of town is a pleasant park paved with stone, shaded in one corner by the gnarled branches of an immense fig tree. Across the street is the market place, each Saturday alive with din and color. The road north from the center of town leads to the churches of St. Mary of Zion and to the only well-preserved relic of Axum's glory - the Park of the Stelae."

"Several sets of steps hewn from the rock lead to Enda Abba Licanos at the top of the hill. Water seeps out of the rock on the hillside, and women take their clothes there to be washed."

"Until recently many of the stelae could not be seen because they were inside the compounds of houses crowded behind the main group of stelae. Due to the efforts of the Governor of Tigre Province, these houses have been removed, and a garden made around the stelae."

"The largest standing stele towers 21 meters. The pieces of metal remaining in the recessed portion of the top suggest that at one time there was a metal plaque attached, perhaps a star and crescent, the symbol of the pagan religion brought from Southern Arabia.

West of this stele is another which has toppled forward and shattered to pieces. This giant stele stood 33.5 meters when upright. Before World War II another large stele stood in this park, reaching 24 meters. It was removed to Italy in 1937 and now stands in the small Piazza of Porta Capena in Rome.

One more monolith still stands, the fragments of three others lie scattered over a considerable area. Of the seventh stele only two fragments remain.

East of the main group of monuments is a stele with its base shaped like a sacrificial altar. -- Nearby is a small stele that has fallen face down. On the face there is a crude representation of a Roman column topped by a square which in turn is topped by a triangle. There is a somewhat similar figure on the back side.

Also located in this park is a colossal stone slab -- measures over 16 meters in length -- Originally it formed a roof to a series of galleries."

The new St. Mary's of Zion - "Directly across from the Park of the Stelae is the new church -- Around the cupola, about half way up, is a series of small windows that are very similar to the decorative windows carved in the base of the cupola of the older churches. Adjacent to the church is the bell tower, a stylistic echo of the ancient obelisks.

On top of the new church is an eight-meter cross in the traditional style. In the interior there is a display of the crowns, manuscripts and crosses that were formerly housed in the

treasury of the old church."

The old church of St. Mary's - "The old church -- was formerly surrounded by the three traditional walls, but these have been removed and there remains only the inner wall surrounding the old church. The visitor can observe the recent excavations --

Inside the gate of the church are two cannons, captured by Yohannes IV during one of his battles with the Dervishes of the Sudan. Among the tombs inside the compound is that of his son, Ras Mengesha.

A bell tower stands before the church on either side. Each has one bell, one to ring out the good news and one to tell the bad. --

The church building itself is in the traditional rectangular style. -- Legend says that locked in seven caskets inside the sanctuary of the church is kept the original Ark of the Covenant, brought by Menelik I to Ethiopia from Jerusalem 3000 years ago."

The thrones - "In front of the church is the so-called Throne of David which consists of a large, square platform with a small four-sided column on each corner -- This was the place where kings were crowned --"

"West of the Throne of David is a series of twelve stone platforms with fig trees growing between them. These are the 'Thrones of the Judges.' --"

Palaces - "The Axum-Gondar road now passes directly over the center of the huge compound (120 x 80 m) where there must have stood a palace measuring 24 meters on a side. This central palace was surrounded by a huge rectangular building that formed a large courtyard in the centre."

[Welcome to Ethiopia, AA ca 1965 p 163-168]

1966 On 14 January 1966 the Emperor, together with King Olav of Norway, visited Aksum and inaugurated the new St. Mary hospital. On 28 May of the same year the Emperor made a visit alone at Aksum.

In 1966 it was decided that a contractor would be engaged to design a master plan for Aksum.

1967 "I spent an exhausting morning /2 January 1967/ at Police Headquarters, having been 'picked up' after breakfast by a suspicious constable. It was bedlam in the C.O.'s little office, where eight officers were simultaneously shouting about the impossibility of *anyone* walking through the Semien Mountains, least of all a solitary woman. After two hours I lost my temper at the stupidity of assuming a journey to be 'impossible' merely because one wouldn't care to do it oneself. I hated bothering Leilt Aida again, but at last was forced to call Makalle and ask her to soothe the maddened crowd - which she did, with difficulty."

"Aksum's tourist trade is in its infancy, yet already the place reeks of commercialism. Everywhere one is furtively followed by little boys -- I had a talk with Birhana Meskel, the official tourist guide - an elderly, knowledgeable man who deplored Aksum's changing atmosphere. He assured me that ten years ago every woman here wore ankle-length skirts, but now many harlots have moved in from Adua and Asmara, wearing calf-length skirts, and generally the ancient city is fast losing its atmosphere of devotion and learning."

"Now I must talmcum Jock /the author's mule/ for the night. Since early this morning he has been enjoying the hospitality of a kind Peace Corps couple, who teach at the secondary school and live in a house surrounded by a large grassy garden."

"Aksum does have a certain sad, hidden splendour, discernible when one is alone among the ruins of an empire that once was ranked with Babylon, Rome and Egypt. -- /As a woman not being permitted to enter even the grounds of old St Mary of Zion/ I went to the church of St Takla-haymanot, where many of the paintings have recently been renovated. Ethiopian church art is interesting, yet to me these naïve, stylized paintings are not true art." [Dervla Murphy 1969 p 58-60]

There were no telephones listed in the 1954 directory, but in 1967 there were 14 numbers, of which one for Princess Atsede Asfaw, 6 for other personal names, one for St. Mary's Hospital, also one for "Ethiopian Building Construction Churches Ltd" /? not listed in the section with Amharic script/.

- On 17 January 1967 the Emperor attended the funeral of Princess Azede Asfaw, who had been married to Ras Seyoum Mengesha.
- Population 13,906 as counted in 1967. Of these 78.7% were illiterate.
- 1968 A branch of the Commercial Bank of Ethiopia was inaugurated on 22 December 1967. Abraha Atsbeha primary school in 1968 had 831 boys and about 400 girls, with 20 male and 2 female teachers.
- During the last week of October 1968 ETO made a series of presentations of "The Historic Route" (including Aksum) to representatives of travel bureaus abroad. [Various sources]
- According to the Central Statistical Office in 1968, population was 14,906 (2,500 more than in Adwa). Ethnically 95% were Tigreans and over 80% of them were born in town. There were only one per mille Gurage. 25% of the town population were recorded as Muslim although Aksum is "the holy city of the Ethiopians".
- 1969 David Buxton (who had not been in Ethiopia since 1945) together with the archaeologist L.D. Kirwan from Nairobi visited Aksum in January 1969. [Addis Reporter, Jan. 31, 1969 p 18-19]
- The Ministry of Land Reform made "Report on land tenure survey of Tigre Province" in 1969. Only in the Aksum area, where the Orthodox Church had large landholdings, were landlord-tenant relations singled out as being the cause of conflict. Very few of the Church's tenants had tenancy agreements and they could be evicted at any time. Although the obligation of the tenant to pay the tithe was legally abolished in 1967, the Min. of Land Reform study found that it was still being paid. P. Gilkes found that peasants were still paying tithe throughout Ethiopia when the revolution broke out. [Young 1997]
- 1970 Opposition in Aksum to the Haile Selassie regime was initially dominated by university students who were active in the town during their vacations. However, by 1970 a local movement led by high school students had been formed, and in 1973 students and teachers tried to destroy a quarry owned by Ras Mengesha. In another demonstration outside the cathedral, police shot at students and in the confusion wounded an old woman who later died. [Young 1997 p 78]
- Around 1970-72: "The Nebure-Id of Axum is one of the most prestigious religious offices in Ethiopia. The responsibilities also include directing the civil government of the Axum sub-province /= being awraja governor/. The Nebure-Id has ordinarily been an eminent old priest, but in 1968 the Emperor appointed one of the most energetic young men in the Ethiopian Church, Qes Ermiyas Kebede, to this position and encouraged him to start modernizing the sleepy old city --"
- we stopped to see the site of a new tourist hotel, one of the Nebure-Id's proudest projects, for which foundations had just been started. -- We finished our tour at the -- newly opened tourist centre in the middle of the town where we were served a strong, creamy yellow *tej* and shown the handicraft shop --"
- the community centre -- was so recently completed that it smelled of wet plaster and fresh paint. In addition to a large hall it had rooms for smaller gatherings and space for a substantial library which the Nebure-Id was hoping to build up with donations from foreign embassies."
- [P B Henze, Ethiopian journeys, (USA 1977)A.A. 2001 p 99-102]
- 1973 "Not until 1973 did a new -- archaeological effort begin at Aksum by a team from the British Institute in Eastern Africa in Nairobi, headed by the late Neville Chittick. The team's extremely promising work had to be halted in 1974 because of the revolution - - Chittick died in 1984. -- Stuart Munro-Hay, a member of the British team, undertook the formidable task of publishing all the significant findings and followed his detailed technical report /London 1989/ with an attempt at reconstructing the history of Aksum." /His popular summary in 2002 is much cited below./
- [P B Henze, Layers of time, London 2000 p 25]
- 1975 When construction of the Yeha Hotel started in 1975, an Aksumite building was found. It was excavated by Wilding and Godet, but not published.

[Munro-Hay p 253]

Initially the townspeople of Tigray were not able to distinguish the different anti-Derg movements. This changed in Aksum in July 1975 when the TPLF carried out a daring raid on the local police station, telecommunications offices, and bank which led to the deaths of three or four policemen, including the chief of police, and netted the Front some 170,000 Birr.

[Young 1997]

The TPLF fighters were not far from Aksum in July 1975. "It was richer than other towns. So, they decided to rob the bank. It would be difficult because it was still within the first year of the revolution and not only the town, but also the surrounding countryside were under the control of the Dergue."

"Seven fighters approached the town. Pretending to be the family of a pregnant woman in urgent need of treatment, they telephoned for an ambulance. When it arrived, they overpowered the driver. Half of them went on foot to the police station to create a diversion. The others went to the Bank in the ambulance. They said, 'We are the TPLF. This is a political, not a criminal act. Hand over to us the money.' The staff of the Bank handed over to them a sum totalling 170,000 birr. In return the fighters gave a receipt stamped with the official seal of the TPLF."

"Before leaving the city, the fighters returned the ambulance to the driver at the spot from where they had taken it. They wrote a declaration that they were a combat force of the TPLF engaged in a struggle to free their country and that the driver was in no way involved. Then the seven fighters left the city with Deseligne carrying the great weight of 170,000 birr."

"They managed to evade pursuit until they reached a great river in flood, but the soldiers and militia of the Dergue were not far behind. They plunged into the swirling waters and after a great struggle with the current the fighters crawled out on the far bank. But Deseligne, weighed down by the money, was swept away into the darkness. -- They found a cave and slept. In the darkest point of the night, they were disturbed by a curious sound, like heavy breathing. -- There was Deseligne, wet through, exhausted, but triumphant. He had tracked his comrades for many miles and now he was rumbling quietly through his nostrils to tell them that he had escaped the river and that the 170,000 birr was safe."

[Hammond 1999 p 110-111]

It was in a forested area called Widak, almost on the Eritrean border, that the Central Committee decided that they should take a bank, either Aksum or Adwa or Shire.

"Fighters went to survey each area. We decided to target Axum. -- It was also the most politically influential of the three towns and one of the aims of the operation was to give publicity to the TPLF. -- there was only one military division in Axum. Also, Axum had an airport and attracted much more money."

"For five days, in the middle of August, six fighters went to Axum and studied every detail. Musie was one of the six /he had been rescued in the last week in July/. In addition, there were Awa'alom, Abai, Netsanet, Alamin, and Berihu. We selected nine others to carry out the operation, including me, Asgede. The nine of us were Asgede, Aferom, Geday, Geranchel, Seberom, Kokah, Nerey, Habtom, Kelebet. Six were to be armed, three unarmed. -- We kept to the north of Axum along the river Mereb for a few days waiting for clothes to arrive from our town moles which would disguise us as students on the Dergue campaign. Then we moved to a village near to Axum, travelling in the daytime and singing the songs of the student campaigners and looking as unlike fighters as possible."

"On the evening of the twenty-fourth of August, we travelled to Axum and went straight to the house of the two moles. The other six had finished their survey of the town. We had a mole inside the bank who gave us information of a lot of withdrawals that day, so we delayed for two more days, waiting for deposits to build up again. -- On the morning of the twenty-seventh of August, we went a short distance along the Adwa road where a small river goes under the road near the school. We pretended to be students washing our clothes and stayed there the whole day discussing the details of the operation."

"The attack had to be made by car and there were only two cars in Axum, one in the hospital and one in the clinic. We sent two drivers, Nerey and Geranchel, one to each car, to beg to use the car for a dangerously ill patient. They discovered the hospital car had broken down. At the clinic, Nerey asked the health officer for the urgent use of a car."

"The health officer refused, but Dr. Abadi, our agent, was a health worker in the clinic - some of the six fighters conducting the study had stayed in his house. He encouraged the administrator to lend the Landrover, and he at last agreed. -- Then Nerey, with a driver, a hospital worker called Arefaine, drove to the bridge, where the others were all waiting. They told him to stop at pistol point. He tried to resist, but there were too many there. He was told to get out and Geranchel, just back from the hospital, took his place as driver. Arefaine was very frightened and ran off into the countryside. We told him not to come back for a long time!"

"So nine got into the Landrover - Musie, Awa'alom, Berihu, Nerey, Geranchel, Kelibet, Seberom, Habtom, Kokah. The others had left earlier to take up their positions. Alamin, very short, a joker, disguised as a poor peasant, was a few meters from the bank. Geday, looking like the beggars you always see by the road, was in front of the police station near the guard. He had an Israeli machine gun. I /Asgedede/ was carrying papers, but no gun, and I went inside the police station to give the documents to the police and at the same time to investigate the situation. Hailu, who had been working with the six in Axum before the operation, stationed himself opposite the police station outside the Sugar Distribution Centre, thirty meters away. He had a pistol that didn't work. Netsanet and Abai were assigned to the telecommunications office, which was further along from the police station at the bottom of the hill. They had one pistol that didn't work and one machete. Inside, there were only female operators and one was a relative of Abai's. He wrapped his head in his shawl so he wouldn't be recognized. When Abai started to cut the wires with the machete, they tried to struggle, but gave in as soon as Nerey showed them his pistol, so they very easily controlled the communications."

"Meanwhile, the others drove from the bridge in the Landrover and stopped outside the Bank. Berihu and Seberom jumped out. Alamin was already inside. A few meters further on where the road divides at a park, Aferom got out. It was his job to monitor with a French rifle all directions from that point in case an attack came."

"Six people were still in the Landrover, which took the right fork to the police station, where they knew about forty police would be on duty. At three o'clock, all police had to report to sign the register. This was after three pm. At a quarter to four firing started. At that time, members of the junta were travelling from town to town to proclaim the aims of the Dergue's revolution. The six in the car were either wearing uniforms like these soldiers of the Dergue or were dressed as student campaigners. -- They went into the police station, where they knew there was one room with ten carbines. They took charge of them and with them controlled the police. For the first time, the fighters were all armed. The fighters collected everyone together in two rooms at the back and locked them in. The only casualty was the captain of the police who opened fire. Musie shot and wounded him with a Kalashnikov and then Habtom killed him with a double-barrelled shotgun. That was the worst moment of all. All the others raised their hands and kept very quiet."

"Then, all the arms were loaded onto the Landrover, but unfortunately it had a shaky battery. If we started to push it ourselves, we could be shot at from behind. Behind the police station was a long-term prison. Kalibet went out the back to check for any attacks coming from that direction, then at gunpoint we took out of the two rooms ten or fifteen policemen and told them to load all the remaining guns and ammunition in the place onto the Landrover and then to push it down the road."

"Then, we went to the Bank. Aferom was still at the junction providing security cover in case police came from the airport or from the police station. At the Bank, they had one carbine and one pistol between three fighters. One was unarmed, but with his fist he disarmed the guard so then they were all armed. Earlier, they had taken big carrying sheets into the Bank with them. When the Bank Manager handed over the money to them,

they gave him a receipt stamped with the official stamp of the TPLF. They were waiting for us with the bundles of money, but the car was so full of arms and ammunition that the money was too bulky to fit inside too, so we set off on foot with the money on our backs and the Landrover going very slowly beside us.

The operation took fifty minutes from start to finish."

[Hammond 1999 p 299-302]

"A Toyota and a truck full of peasants came towards us from the Adwa direction. We stopped both vehicles and loaded the money into the Toyota and the fighters climbed onto the truck with the peasants, whom we didn't allow to get off. We turned and drove off towards Adwa and well outside the town at the top of the long incline down to the Adwa plateau, we stopped and the peasants helped us unload all three vehicles. We asked the peasants to go with us and they carried the money, guns, and ammunition with us for five hours walk north towards the Eritrean border. We agitated them all the way and then gave them money and sent them back again."

"We captured 180,000 Ethiopian dollars, 50,000 US dollars, 6,000 pounds sterling and some Deutschmarks. Some currencies, like Italian Lire, were more difficult to change, so we left them behind in the Bank. -- At the end of the operation, we had seventy-two rifles, thirty thousand bullets, a hundred ammunition belts and two machine guns."

"Sixteen fighters were involved in the operation, including Hailu from Addis. Six were armed and ten unarmed. Two of us, Asgede and Habtom, were slightly wounded, but could walk. The two moles whose house we stayed in during the operation were teachers. After that, they became fighters. They are still alive /in 1991/."

"We had people working clandestinely in the town, and we distributed hundreds of pamphlets everywhere. They were called 'The Armed' and were all written by hand! They were all stamped with the official TPLF seal of the Axum obelisk, the Klashnikov, and the hammer. -- Within a month, about thirty-one students came to the field from the towns. Our numbers were doubled."

"Two weeks after the operation there was a threat to our security because the enemy got information about where we were. We loaded the money onto Deseligne, the mule, to cross the Mereb. There was a lot of rain and in a flash flood Deseligne was swept away with all his load. I /Asgede/ was with him and another fighter, Hadegai. We were swept five hundred meters down the river before we could get him to the bank. All the money was saved, but it was saturated and we had to dry it out in the sun! Then, we distributed it between our agents who took it to the Bank in Adwa and other places. We had a budget from then on and withdrew funds as we needed them."

"I /reporter Jenny Hammond/ have heard this story so many times and no two versions are exactly alike. The personal involvement and the mass of convincing detail suggest that Asgede's version might be the authentic one."

[Hammond 1999 p 302-303]

1978 Around 1978 there was a post office and petrol stations of Mobil and Total.

"The example of Aksum is typical of how the Red Terror was introduced into the towns of Tigray. In May 1978 Derg cadres ordered the town's teachers and students to assemble in the high school playing field, where they were surrounded by troops and told by a senior officer that the army had an envelope containing all the names of TPLF and EPRP supporters, and that if they failed to identify themselves in half an hour there would be a bullet waiting for them. About 500-600 students (including elementary students) and 150 teachers identified themselves as rebel supporters and were taken to a concentration camp outside the town. They were held for a month and only released after two teachers and three students were killed."

[Young 1997 p 95]

Spelling used by the post office was AXUM around 1975.

1980 In July 1980 a TPLF raid on Aksum led to the seizure of two Russian doctors employed in Tigray.

[Young 1997 p 121]

1981 Eremias Kebede was governor of Aksum at one time. He was imprisoned by the Derg and

- released together with at least 15 others at the Ethiopian Christmas in January 1981.
- 1982 Main hotel around 1982 was Axum Ghion with 76 beds.
Manager was Kassaye Tekle Haimanot. [Pamphlet]
- 1984 Population estimated to be about 17,800 in 1984.
By the first week of November 1984 there were 20 airplanes and 30 helicopters from seven countries involved in airlifting relief supplies to central distribution points, primarily Mekele and Aksum.
[Jansson, Harris & Penrose 1987 p 154]
- 1985 Around November 1985 food aid through the Red Cross was flown from Asmara to Aksum with a Tp84 belonging to the Swedish air force. Almost 90 tons per day could be transported. A problem was that fuel for the airplane could not be obtained in Asmara so they had to get it from Assab.
[Tenaestelin (Sthlm) 1986 no 1 p 4-8]
- 1988 The government's 3rd Army Division was lifted from Aksum and sent to Keren in Eritrea in March 1988.
[12th Int. Conf. of Ethiopian Studies 1994]
The TPLF launched offensives against army bases at Aksum and Adwa. The collapse of these towns was quick, and Derg forces sent from Inda Silase to relieve the garrisons did not arrive but were attacked at Selekleka. [Young 1997]
Government forces took Aksum again during the counter-offensive of June 1988.
In an air attack on 30 March 1989 three persons were killed, and in a bombing attack on 22 September two were killed and eight wounded. [Africa Watch 1991]
"Solomon /Inquai in early 1989/ was overwhelmed by the contrast with Axum as he remembered it. Its deterioration became an image of the days of the Dergue. The houses were decayed, the roads broken up and he saw in the people's failure to maintain or whitewash their houses an indicator of their demoralization. Axum had been famous for its goldsmiths and gold filigree work, for the variety of its handweaving. There was nothing left."
Solomon had grown up in Aksum and it was his first chance to return for 18 years. It was still the home of his brother's family.
[Hammond 1999 p 200]
- 1990s "We have just come back from a tour of the town /in early 1991/ very different from our survey a few days ago of ancient Axum. We have /Jenny Hammond and Aklilu, reconstructed the operation against the bank and the police station in 1975 and/ walked every step of every relevant road, gawped at all the buildings: the bank, the police station, the telecommunications office, the monitoring spot at the junction of the two roads, even the bridge past the school on the edge of town where they did their washing and tidied the plans. The bank was all shut up behind the inadequate defenses of its railings, one broken window winking slyly as if at some secret joke. The banking system left Mekelle two years ago with the Dergue and cannot be restored until the end of the war. The police station is much as it was sixteen years ago, empty now that law and order is in the hands of the Front and the *baitos* -- We walk along the long internal corridor, peering through the doors on each side into empty unswept offices, trying to imagine them full of police, our sense of the urgency and fear and seriousness overlaid by comedy as we imagine them helping to push the landrover full of guns and ammunition down the road. Not even the best plans can anticipate every eventuality."
[Hammond 1999 p 304]
- 1991 The "Historic Route" was opened to visitors again in late August 1991, and special travel permit was no longer needed for going there.
There was a demolished aircraft at the edge of the airport (-1992-), Axum Hotel had lack of water and sometimes of electricity.
The cupola of the modern cathedral was pierced by a bomb during the civil war. Pigeons started to fly in through the broken windows.
[News]
- 1992 In early 1992 Moslems were physically prevented from building a mosque in Aksum,

even after acquiring the necessary permits from the civil authorities, because of a demonstration (which quickly became a riot) led by officials from the town's Tsiyon Maryam Church.

[Young 1997 p 205]

"Only with -- the end of the civil war that had made research in Tigray and Eritrea impossible for the better part of two decades, was it possible for survey work and excavation to resume. The British Institute in Eastern Africa under David Phillipson resumed work at Aksum in 1993. He found, fortunately, that the Institute's unfinished excavations in the stelae park -- had remained undisturbed during the civil war. In 1993 Kathryn Bard of Boston University -- joined Rodolfo Fattovich of the University of Naples in annual excavations --"

[P B Henze, Layers of time, London 2000 p 25-26]

1993 Population 30,812 as estimated for 1993, or 27,100 for 1994 according to another estimate..

1995 The OAU Observer Group of 81 members were represented at the polling stations of Aksum and eleven other major towns at the elections on 7 May 1995.

[News]

A daily bus leaves for Mekele at 6.00am. There is also a daily bus from Inda Silase to Adigrat which passes through Aksum at around 9.00am. EAL flies to Aksum from Gondar and Addis Abeba. [Bradt 1995, sketch of the town plan p 300(1998 p 278)]

"There are two government hotels in Aksum, both run by the Ghion chain. The Axum Hotel is the older and more central, and it has a comfortable, friendly atmosphere. The newer and more expensive Yeha Hotel, built on a hill above the town, had at one point a reputation for water problems and poor service. A recent letter from somebody who stayed at the Yeha suggests this is no longer the case --- Private hotels in Aksum are generally of a higher standard than elsewhere in the country. They are also more expensive. Top of the range is the Africa Hotel --- Also recommended is the Kaleb Hotel, which has large, nicely-decorated rooms --- The Guenet Hotel is similar in standard but a little pricier ---"

"What would be dollar-a-night hotels elsewhere in Ethiopia generally cost around US\$2.50 in Aksum. The standout in this price bracket is the Abraha we Atsbeha Hotel --- The King Ezana Hotel costs the same and is rather more scruffy. The Queen Sheba Hotel is the cheapest in Aksum, a friendly, family-run place with --- bucket showers only."

[Bradt 1995]

"There are a couple of new places worth trying. The Basen Hotel, the top floor of which was still under construction in October 1997 -- The Huruy Hotel has rooms using hot communal showers -- Neither the Abraha we Atsbaha nor the Queen Sheba Hotel is quite as inspiring as were their historical namesakes, but if cheap and grotty is what you want, then cheap and grotty is what they are."

[Bradt 1998]

"To see Aksum's antiquities, walk out past the bus station to the Stelae Field on the outskirts of town. Here you can buy a ticket --- (there is a separate charge if you want to visit the church compound) ---If exploring the Stelae Field conveys something of the majesty of ancient Aksum, then it is the tour through the marvellous site museum that illustrates just how cosmopolitan and technologically advanced was the city. This is an exemplary museum and it deserves thorough investigation. The first display is a selection of tablets, inscribed in a variety of languages including a form of Sabeian --- The museum also contains an array of Aksumite household artefacts, ranging from a water filter to a set of drinking glasses that were imported from Egypt. There is a collection of Aksumite crosses and coins --- A more recent artefact is a 700-year-old leather bible, written in Ge'ez."

[Bradt 1995(1998) p 299-305]

1998 In 1998 the airport had an unpaved runway, length about 1600 m. There were domestic flights by EAL between Aksum and Addis Abeba, Bahir Dar, Gondar, Mekele. This airport was at the southern edge of the town, and a new one at the road to Adwa was

under construction in the late 1990s. It was designed by National Consultants, an all-Ethiopian firm, and would cost 16 million birr.

The Aksum Intermediate Medical Training Centre was established in 1998, to give 12-month courses for various kinds of medical staff. At the fourth graduation, 136 persons had finished their courses, 52 of them being women. Solomon Hailu was director of the centre.

[BBC 2001-09-05]

- 1999 The market is on the east side of the town. The small museum contains objects from excavations. Deutsche Aksum-Expedition 1906 discovered the foundations of Enda Mikael, Enda Simeon and Taaka Maryam but they cannot be seen in the modern town. It has been proved that the stelae are part of tomb structures and that they have little in common with the Egyptian obelisks. Some of them are decorated as "house of the dead". Emperor Yohannes IV is said to have thrown his spear over the tallest standing stele, to prove his skill.
- The huge fallen and broken stele would have been 33.50 m high, weighs 520 tons and measures 3x2 m at the base, where entrances to tombs have been excavated on both sides. In the graves have been found a brick arch and a horsehoe arch.
- Ras Mengesha Seyum ordered the Stele Park to be made more tidy in the late 1960s. Terracing was made early, and in some cases smaller stelae have been covered by terraces. The rather small Dongur structure in the western part of Aksum was excavated in the 1960s under the direction of Francis Anfray.
- The most important festival is Hidar Tsiyon on 21 Hidar, about 28 November.
- [Äthiopien 1999, town plan p 373, site plan antiquities p 377, site plan stele park p 379]

- 2000 Something about the parts of the present town is written next below, with some complements after the main text under names as listed -

Aksum : Abba Gerima

Adi Guatiya

Adi Hankera

Adi Kilte

Adi Sehafi (Ashafi)

Ark of Covenant

cathedral - early, old, new

church Abba Pantalewon

church Abba Liqanos

church Arbaat Insisa

coins

Da'erika : Abune Libanos

Dungur

Enda Gaber

Ezana garden

Gobo Dera (Gobedra)

Gudit stele field

Mai Shum

Mazeber

Nefas Mewcha

Sefoho (Safaha)

Seglamen

Semorat

stelae

stele fields

tomb of Kaleb

Zohodo

Distance 1024 km from Addis Abeba (1005 km according to another source).

Aksum in 2000 lies at the base of two prominent hills. To the east is Mai Qoho (called Laheah or Edda Girges in certain early publications). It is a more or less barren rock with

some seepage of water in places - the name Mai Qoho actually means 'rocky mountains with water'. On top are remains of a stone stockade occupied at one time by Yohannes IV. The hill Beta Giyorgis dominates the town from the north (it was called Edda Egsiána by Schimper). In later time it has been terraced with stones to aid conservation of water and soil, and planted with eucalyptus trees. On top are some Aksumite ruins, and remains of an Italian fort built above them.

From the valley between the two hills descends a seasonal stream, known successively by different names, first Mai Malahso, then Mai Hejja through the centre of the town, and Mai Matare when it enters the plain. In the western part of the town there is also a seasonal stream Mai Lahlaha.

A huge reservoir Mai Shum, 'Chieftain's Water', collects the waters from Mai Qoho hill (the name Aksum is also suggested to mean Chieftain's Water, derived from two works *ak* and *shum*).

The old airport was in the plain to the south, in an area called Farhaba according to the Italians but a name which seems to be unknown in later time. The new airport is to the east beyond the church Abba Pantelewon. When the Italians constructed their first airfield, they demolished all the houses south of the main road, but substantial suburbs have grown up there since then.

[S Munro-Hay, Ethiopia - the unknown land, (2002)2003 p 251-252]

Hawelti ('stele') is the suburb west of the Stele Park. The ecclesiastical quarter is Geza Falesti or Awda Mihret (or Asada Beta Kristyan which, however, can be said of any church courtyard). The large fig tree surrounded by steps is Da'ro Ela, 'place with a pond/well'. Cha'anadug and further on Egzi Hasara to the west, and Addi Kilde still further on to the west.

Geza Amus seems to refer to a former prostitutes' district and lies south of Geza Falesti. Near Geza Falesti is an area called Enda Rasi, from the round Tigray house near Aksum Museum which formerly belonged to the family of the *ras* of Tigray. The Northern Stele Field up the valley of the Mai Hejja/Mai Malahso is nowadays more or less a eucalyptus wood. On the eastern flanks of the Beta Giyorgis hill is the district called Geza 'Agmai. Paths from here lead on in different directions (and these are specified in Munro-Hay's book).

A hill being part of Mai Qoho is crowned nowadays by the Yeha Hotel. This hotel is an unobtrusive building, modestly placed, but with a superb view. When its construction started in 1975, an Aksumite building was found. It was excavated but not published. Below the hotel and above the Mai Shum reservoir, a new church dedicated to Abba Aregawi has been built. The Timqat ceremonies take place there.

[Munro-Hay as above, p 252-253]

At the triangular space popularly called Ezana Garden, the main road carries on west through new suburbs and out of the town. After the white marble-clad Telecom-communications building on the left, a right fork of the road enters the town. This road was constructed by the Italians starting in late 1935. They built a bridge over the Mai Hejja and the stream bed was consolidated.

A track which gives access to the Mai Qoho hill is nowadays 'paved' with discarded tank tracks, and on top of the hill are the remains of many lorries and even a complete tank, brought up to dominate Aksum during the civil war.

The imposing rather Dutch-style house which used to belong to the *nebura-ed*, the civil governor and chief ecclesiastic of Aksum, was built by Dejazmach Gebre Sellassie of Adwa, who was *nebura'ed* in Emperor Menilek's time. The house was recently restored. In the time of the Derg government a room inside, now restored to be a bathroom, was used as a torture room. The *nebura'ed*'s house is destined to become a cultural centre and/or museum. A kind of modern monument is erected at the crossroads outside the house, employing red stone from Degwe some 15 km away.

The only cave-like excavation in rock found in Aksum is in a suburb Gazash Moshan beyond the Post Office. Opposite Gazash Moshan the small Aksum museum stands at the back of a large garden. There tickets are sold to visit the Stele Park.

The suburb of Kuduku is divided into several districts.

[Munro-Hay as above, p 254-257]

"Axum is a wonderful place to visit. -- The streets are lively and regular, and apart from the Land Cruisers in the street it may not be too much different from its heights during the time of the Roman Empire. -- As Axum nestles on the border with Eritea, the warfare between 1998-2000 closed the area for all but the most determined visitors."

"One of the nicest things about the site is that you can wander around unfettered, after paying your modest visitors fee (50 birr when I was there last). You can go right up to the steale and have a fingertip exploration. The large fallen stele can even be clambered on. At some point these liberties may be removed."

"The small boys who eagerly guide you -- also try to sell you rocks with crystals inside. -- Purple and orange mix with clear crystal in these marvellous rocks. -- At the Axum airport your bags and hand luggage are searched, and any crystals found are confiscated. There are big buckets in the corner of the ramshackle check in room filled with the crystals."

"The nicest and most expensive hotel in town is the Yeha, a government hotel, wonderfully sited on a hill above the main stelae field. In the center of town is the Axum hotel, now in private hands, which has a nice air of faded charm. The round restaurant inside has a nice set of typical Ethiopian paintings -- The outside restaurant and bar is comfortable -- There are a number of other comfortable and cheaper hotels, including the Genet with a nice inner courtyard."

[John Graham in AddisTribune 2000/12/22]

"Tiny, dusty, rural: Aksum is modest almost to a fault. -- Incredibly, 98% of Aksum remains unexcavated -- the town continues to flourish as a centre of local trade; -- Aksum is to Ethiopians what Mecca is to Saudi Arabians. Aksum has a vibrancy, life and continuing national importance very rarely found on ancient sites. -- The huge new church -- sits like a bloated onion gone to seed - with a disproportionately tall bell tower sprouting heavenwards. -- Poor National Museum: it's dusty, decrepit and badly neglected. -- the exhibits are so crammed into cabinets, they resemble someone's top drawer. -- Local women who come to wash clothes /at Queen of Sheba's bath/ claim that the waters are cursed. At least one boy every year drowns in the water apparently."

[Lonely planet 2000 p 184-191]

2001 Population around 33,400 in 2001. Aksum would get Internet services in that year. There is Saba Dimensional Stones SC.

2002 Security checks for visitors flying the Historic Route were quite strict (-2002-). "The Post Office had an internal wall and two glass windows with holes for serving their customers. -- I met a female Postmaster -- We cleaned the hand stamp as well as we could and managed to get reasonably clean postmarks (metal ring-type cancellor)."

At the bank, the armed guards thoroughly searched ordinary visitors, but tourists could just walk straight in with their camera bags and backpacks.

[Philatelist Espen Solheim, February 2002]

The Multipurpose Community Telecentre was opened in October 2002 and there was only one of its kind earlier in Ethiopia. It was established with assistance from the British Council. [News]

2003 Sizes of the hotels were Africa 43 rooms, Ambassador 17 rooms, Axum Touring 33 rooms, Hermela 33 rooms, Kaleb 16 rooms, Remhai 31 rooms, Yeha 61 rooms.

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themes **Aksum : Abba Gerima** (Madara)

Convent mentioned by Alvares in the 1520s. The monks told him that the monastery had a revenue of sixteen horses and also many dues payable in food. They had good vineyards and made raisins from the grapes.

[Beckingham & Huntingford vol I p 165-166]

Aksum : Adi Guatiya

A path from Geza 'Aгдаi goes to Adi Guatiya, where there are some rock-cut tombs.

Aksum : Adi Hankera

Hill on the south side of the Shiré road, opposite the rock of Gobo Dera (Gobedra).

Aksum : Adi Kilde

A western suburb of Aksum, towards Dungur.

"Following the dirt road leading into the suburb from the paved main road, which it prolongs in a straight line westwards, at the second crossroads on the right numerous ancient fragments are visible, the granite cornerstones of a palatial structure. This was the site called Enda Sem'on by the 1973-74 expedition under Neville Chittick, although it was not in fact the same site as the DAE's original Enda Sem'on -- A cornerstone of granite, two other large Aksumite stones embedded in a wall, five others in the road to the right, and a cluster of four cornerstones opposite with another further along the side road in a wall indicate that an important Aksumite building once stood here. A house on the corner exhibits eight dressed stone steps, which were dug from below the present ground level. Behind the house, still partly buried, is another very large step-like stone of the same type, and another lies in the area to the side of the house directly beside the main road. Occasional coins have also been found here, but they have long since been sold, and were never identified. A little further up the main road a stepped stone lies partly buried in the road itself."

"At the next crossroads, if one turns left and then right, a granite stone can be seen in the road, which mounts here to a reddish area - the site of excavations in 1974 -- several rooms from a burnt Aksumite mansion were discovered, the walls still partly standing, but the wooden parts calcined by a violent conflagration."

"Returning to the main road of the suburb, a large open grassy space is next reached from which five roads diverge. That to the left leads to -- /where/ a trench was laid out in 1974 -- with little result -- But the second road to the right off this space leads to an Aksumite stone in the wall, and the mound beyond this open space conceals major remains. First -- is a very large cornerstone resting on another almost buried. Then, in a gateway are two granite stones now employed as steps. Inside the compound here are several substantial Aksumite granite stone blocks or slabs, and there is one more embedded in the road a little further to the west. -- Local tales tell of passages underground from point to point, not completely improbable if some rooms of these vanished structures remained more or less intact underground."

After a further crossroads, the summit of the hill is reached, and a final crossroads brings us to the end of modern Aksum in this direction. Munro-Hay writes one more page about further remains, especially the very substantial Aksumite palace building called Ta'akha Maryam which is buried mostly under the present highway..

[S C Munro-Hay (2002)2003 p 287-289]

pict

Etiopien - dess kristna kultur, Sthlm (EFS) 1974 pl 7B remains of palace.

Aksum : Adi Sehafi (Ashafi)

see directly under Adi Sehafi.

Aksum : Ark of Covenant

"Perhaps the greatest mystery about this strange and ancient city is the claim that it is the last resting place of the Ark of the Covenant --- The well-guarded sanctuary chapel of the Ark stands in the town, which the visitor may approach but never hope to enter."

[Camerapix 1995]

About 1970-72: "-- we walked past the square chapel which houses the Ark of the Covenant -- Its fine-featured old keeper came out to greet us, smile, bow, and be photographed. No one dare step inside, not even the Nebure-Id."

[P B Henze, Ethiopian journeys, (USA 1977)A.A. 2001 p 99-102]

Graham Hancock concludes that if the Ark of the Covenant was brought to Ethiopia it would have been around 500 BC. "Like most visitors to the church of St. Mary Zion, where the Ark is said to be kept in an outbuilding, I asked to see it. Like the rest of the visitors, I was refused. There is an old monk who takes care of the Ark, and a few other priests help him out on occasion. -- I had a moment of excitement at St. Mary Zion. On one of my visits I was leaning against a fence which overlooks the back of the famous church. I noticed a cloth covered object at the back. I stopped a passing priest and asked him what it was -- To my amazement he looked over and said it was the Ark of the Covenant. I held my jaw up long enough to ask what the Ark was doing outside. He shrugged and said that they brought it out sometimes for air. -- The object behind the church was a large yellow box standing on legs with poles sticking out the back, covered by a white blanket." (The author does not mention the possibility that it was an ordinary *tabot* in use in the church.)

[John Graham *in* AddisTribune 2000/12/22]

picts

G Hancock, *The sign and the seal*, New York 1992,

pl 60 /new/ sanctuary building of the Ark, 61 guardian Gebre Mikael;

Selamta 1993 no 1 p 15 + Selamta 2004 no 3 p 41 the sancuary chapel;

Camerapix guide 1995 p 101 the recent sanctuary chapel

Aksum : cathedral (early time)

"The first important church at Aksum is believed to date from -- the early fourth century. -
- A good account of /St Mary of Seyon/, as it existed in the early sixteenth century, was written by Alvares. He states that it /had five naves and seven chapels/."

"This fine building was shortly afterwards /1535/ destroyed as a result of the famous Adal Muslim invasion led by Imam Ahmad ibn Ibrahim -- On the site of this church a new building was later constructed /1665/."

[Pankhurst 1998 p 37]

The ancient cathedral was destroyed by Ahmed Grañ in 1535, according to chronicles. Sarsa Dengel rebuilt the church, perhaps just before he came to be crowned at Aksum in 1579. Emperor Susneyos entered the church on 18 March 1603 to hear Mass in connection with his coronation.

This three-nave 'replcement church' was burnt by Oromo invaders in 1611. Remains both of this church and the ancient church were seen by foreign visitors in the 1620s.

[Munro-Hay as below, p 308-313]

Aksum : cathedral (old)

Also dedicated to St Mary, the replacement for the cathedral destroyed in was erected in 1665 by Emperor Fasiladas -- and was restored by his grandson Emperor Yasu I /1682-1706/. This noble structure -- has a flat roof and crenellated walls, reminiscent of Gondarine architecture."

"Its entrance houses two cannon captured long afterwards by Emperor Yohannes IV in the course of victories over Egyptian invaders in 1875-6.

The nearby church store, a modern building situated in a small courtyard behind the church, is reputedly the resting place of the Ark of Covenant, and contains a wealth of church property. This includes the crowns of a succession of emperors and church functionaries, numerous processional and hand crosses, many valuable illuminated manuscripts, and other treasures."

"In front of the church are a collection of worked stones: the remains of the chairs of twelve judges, according to tradition, once attached to the Aksumite court."

[Pankhurst 1998 p 37-38]

The hunters Maydon and Blaine were admitted inside the cathedral at their visit in late 1922. They saw the obsolete cannon. Pictures inside the church are described:

"There are some brilliantly coloured frescoes above the altar, representing Adam and Eve, with the serpent (up a tree) - before the fall and after. The figures on the left were clothed and crowned, and on the right clad in fig-leaves. Other pictures which were kept covered, but were shown to us, represent the Virgin and Child, and St. George and the dragon.

There are also some crude oleographs of the Crucifixion, Madonna and Child, and Pope Carolus. In the porch or annexe was a lurid wall painting of King Johannes defeating the Dervishes, in which the Abyssinian host is depicted with white faces and armed with rifles, while the Dervishes have black faces and are armed with spears."

[H C Maydon, Simen, London 1925 p 42-53]

"It was Fasilidas who rebuilt the mother church at Axum in 1657 much as we see it today. It was less grand than the former one had been, but revered and holy it still is -- The cathedral of St. Mary is a pleasing rectangular structure, surrounded by a wall, and old and graceful trees. It is surprisingly small. It has a square battlemented front, broken by three tall, arched windows which are latticed with wood, rather in the manner of a Georgian summer house, except that from the cupola above shines an exquisite but slightly crooked Ethiopian cross."

[T Tonkin, Ethiopia with love, London 1972 (Norwegian ed. 1974) p 53-72]

Maryam Seyon (Mary of Zion) is a most important ecclesiastical building. "However, visiting it today is not always a pleasure. There is frequent harassment of foreign visitors." With the disestablishment of the church in Ethiopia, money from tourism is much needed, but at present the church administration earns much adverse criticism because it has made no arrangements to implement the relatively simple mechanisms required to receive visitors properly.

The church was built or restored by order of Emperor Fasilidas in 1655 (or 1657 according to Salt), and is constructed on the remains of several previous churches. Although it is often referred to as the 'great church' of Aksum, it is in fact smaller than many ordinary parish churches in other Christian countries, and possesses no ornamental stonework or other architectural features of note. The cathedral that Alvares saw and described around 1520 was much larger.

The cathedral stands on a large high terrace, accessible by flights of steps on the west, north and south. Much of the terrace is composed of ancient materials. It is not probable that permission will be given to make archaeological excavations there.

There are wall paintings of various ages. Those of the sanctuary and side chapel walls were repainted in the 1950s by Aleqa Yohannes.

The cathedral served for the coronation of Iyasu I in the 1690s. Emperor Iyasu II in 1749-50 ordered restorations to the church which probably resulted in the shape it has had since then. Later restorations and additions have been of minor importance.

[S.C. Munro-Hay (2002)2003 p 302-331]

picts

G Annesley vol III 1809 p 88 Maryam of Zion, reproduced in *Ethiopia engraved* 1988 p 28;

R Pankhurst, A social history ..., (The Red Sea Press) 1992 p 272 reproduction from Valentia 1809;

P H G Powell-Cotton, A sporting trip ..., London 1902

p 401, 406, 410, 411 cathedral, thrones, monoliths;

D Mathew, Ethiopia, London 1947 p 102 exterior;

Varde ljus! .. för 1947, Sthlm (EFS) p 102, 104 cathedral seen from different distances, 106 five crowns on stairs;

Missionen i bild, Sthlm 1948, p 255 at church festival, 258 crowns;

D Buxton, Travels ..., London (1949)1957 p 64-65 [16] front of cathedral, outer court with pillars and "thrones";

P Hartlmaier, Amba Ras 1953 pl 21 (Golden lion, London 1956 pl 8) people in front of the cathedral;

C Sandford, The Lion of Judah ..., London 1955 at p 151 ceremony in front of the cathedral, with the Emperor;

J Doresse, Ethiopia (1956), London 1959 p 33[2] entrance of Chapel of the Tablet of Moses with paintings inside, p 35 wide photo of the front exterior, p 103[49] modern painting in Chapel as above, p 143 cathedral front on a feast day, 215 interior of the cathedral, with modern paintings;

J Doresse, L'empire .. vol II, Paris 1957 at p 154-155 exterior and interior;

H Jenny, Äthiopien .., Stuttgart 1957 at p 32 photo of the front;
 Aethiopien, München (1958)1963 pl 11 side door of cathedral, pl 13 two-page
 view of people at the 'thrones', pl 14 stairs and bell house at front,
 pl 18 wall painting on treasury of Maryam Tsiyon;
 H Neubacher, Die Festung .., 1959 p 140(pl 17-18) religious dancing in the court;
 Haile Selassies land, Sthlm 1961 pl 21 mausoleum within the cathedral area;
 J Leroy, Ethiopian painting (1964), London 1967, pl XIV St John from MS,
 pl XV Julitta and Cyriacus ditto, pl LVIII archangels on west door, pl LIX Yared,
 pl LX recent painting of the Virgin;
 Merian Monatsheft : Äthiopien, Hamburg Okt 1966 p 14 front of the exterior;
 C Monty, Éthiopie .., Paris 1968 p 26 front with people;
 T Tonkin, Ethiopia with love, London 1972 p 67-69 three drawings
 of exterior, stairs with drums, five crowns displayed;
 G Gerster, Äthiopien, Zürich 1974 pl 58 wall painting of Yared, pl 90 painting
 in the cathedral itself, pl 92 two-page photo of exterior;
 Etiopien - dess kristna kultur, Sthlm (EFS) 1974 pl 16A+B
 G Hancock et al, Under Ethiopian skies, London (1983)1987
 p 32-33 two-page close-up of masonry of the cathedral,
 36-37 interior and two crowns;
 T Pakenham, The mountains of Rasselas, London 1998 (luxury ed.)
 p 12 exterior;
 M Di Salvo, Churches .., Milano 1999 p 56(fig 45) white-clad women
 at early morning visit, p 65(fig 63) close-up of a crown, p70(fig 69)
 plan of the cathedral, from Phillipson;

Aksum : cathedral (new)

"Strangely there is a grandfather clock by one wall, as is often found in a mosque, and the guides say it was put there by an Englishwoman, which leaves a thousand unanswered questions."

[T Tonkin, Ethiopia with love, London 1972 p 71]

The new cathedral has just been equipped with a copper covering over the dome, and has undergone a number of other necessary repairs. The very prominent bell tower is broadly based on the shape of the Aksumite stelae.

The opportunity for archaeological investigations at the site of the new cathdral was not made use of, but it is known that a stele standing there is not in its original position.

[Munro-Hay as above, p 303, 326]

picts Liberation Silver Jubilee, A.A. 1966 p 374 view on a festival day;

Tonkin 1972 as above, p 70 drawing of exterior;

T Tafvelin & G Lundmark, Ut i all världen, Sweden (EFS) 1974 p 149
 woman carrying water in front of the cathedral;

Aksum : church Abba Liqanos

At the top of mount Likanos is a church founded by one of the Nine Saints. The rectangular church that is now standing was built upon ruins of Aksumite origin. In the enclosure of the baptismal font, there is a pillar of ancient construction, and in the walls of the church are fragments of the early building. Stairs carved in the stone near the church lead up to a platform shaded by trees, from which there is a beautiful view to the east.

[Welcome to Ethiopia, AA ca 1965 p 169]

This church is built on Aksumite ruins. The Italians constructed a fort here. In recent fighting before the fall of Mengistu the church was badly damaged, although it has since been reconstructed.

"The church is built on a terrace on a rocky outcrop, attained by mounting a rocky stairway. Abba Liqanos of Qwestentenya (Constantinople) was one of the Nine Saints, but no *gadol* 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 DAE planned the compound in 1906.

The church /before the most recent one/ was an attractive pitched-roof 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."

[S Munro-Hay (2002)2003 p 253, 333]

Aksum : church Abba Pantalewon (Pentalewon)

A monastic church that, though occasionally reconstructed, seems to have been used continuously from the post-Aksumite period until the present.

"Access to Beta Pantalewon is by several routes left from the main road after leaving Aksum /eastwards/ -- The church erected on the rock cone seems to have been built over a much more ancient structure, possibly even of pre-Aksumite date. -- On my visit for the festival day of Pantalewon on -- 16 October 1997, an elderly monk said that after consultations together they have decided to pierce a door from the outside that will permit access to the graves within without passing through the sanctuary. -- There are several architectural remains here, of sculpted stone, including a pierced window (now standing at the north side of the church), an alabaster fragment, an Aksumite water-spout -- Built into the west front of the church was a Sabaeen inscription, and in the east front a Greek one. These, now in the treasury of the church -- were recorded by DAE --"

"The church as it is now is not distinguished by any special features. -- Women are not permitted to ascend to the top, but may visit the church of Mary Magdalawit (Magdalene) at a lower level. This is a modern square construction (1990 or so) inside the compound wall -- Under a tree, two large stones are shown, said to have been a favourite seat of the saint in the time of King Kaleb. The church of St John, mentioned by Walter Plowden, who was in Aksum in 1848, seems in fact to be this one of Abba Pantalewon."

The name was called Mantilles by James Bruce and Mentelen, Mendelen, Mentiellen or Mentale by other early writers. It seems that the lack of the sound 'p' in Tigrinya has contributed to the deformation of the name Pantalewon.

[S Munro-Hay (2002)2003 p 5, 334-335, 250]

This church is atop a large stone pinnacle, about 5 km north of the road towards Adwa. It was founded by one of the Nine Saints. Only men are allowed to enter the old church on the hilltop. The hilltop is surrounded by a wall with towers; narrow steps hewn in the rock lead to the old square church. A well-like hole the size of a deep, narrow barrel has been excavated from the rock. It is said that the saint spent forty-five years in this chamber, praying. There are some very small tombs near the church. The many pieces of ancient stonework that are incorporated into the walls of the present church suggest that in pre-Christian times there was a temple on this same site.

[Welcome to Ethiopia, AA ca 1965 p 170]

The existing rectangular small church about 7x13 m was "poor" in the opinion of the Italians. It stands on a rocky cone "almost like the hat of a mushroom". About 60 m north of it is the rectangular church of St Mary Maddalena.

[Guida 1938]

King Lebna Dengel in the 20th year of his reign (1527 or 1528) made a land charter to the convent of Bete Pantalewon, named from one of the Nine Saints and situated a little to the south-east of Aksum.

[Huntingford, The land charters ..., A.A. etc 1965 p 46]

It is not permitted for a layman to penetrate the holy of holies in the church, where, according to the priests, there is a sunken well walled with dressed stone, with a staircase going down within.

[J Doresse, Ethiopia (1956)1959 p 54]

An excursion is fairly easy thanks to a narrow road which enables a four-wheel-drive vehicle to get quite close to the summit of the hill. The last part of the climb takes about 15 minutes on foot. The monks of the monastery are always willing to show off their ancient treasures including sacred books and a collection of crowns including that of King Kaleb.

[Aubert 1999 p 210]

Aksum : church Arbaat Insisa (Four Creatures = the Evangelists)

This is the church to which women can go, as they are not allowed to enter the old cathedral Maryam Seyon. It used to be a simple round church but in 1962 it was rebuilt as a rectangular structure. It is popular for baptism of children.

[Munro-Hay (2002)2003 p 331-333]

Aksum : coins

From visit in 1922: "Many brass and copper coins, in all stages of preservation, were brought for sale. These, they said, were washed out of holes and crevices in the walls and roads during heavy rain."

[H C Maydon, Simen, London 1925 p 53]

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S.C. Munro-Hay & B. Juel-Jensen, Aksumite coinage, London 1995.

Aksum : Da'erika : Abune Libanos

Rock-hewn cave church at over two hours' walk south of Aksum, cut in the cliff face below the level of the plain. Abune Libanos is a monastic establishment which cannot be visited by women. The American Colonel Boylan measured the plan of the simple cave church and found it to be 10 m wide. Mr Del Sinclair took photos.

[Ruth Plant *in* Ethiopia Observer vol XIII 1970 no 3 p 233]

Aksum : Dungur

The relatively modest-sized palace of Dungur, just to the west of modern Aksum, was excavated by Francis Anfray in 1966-68. It is conserved in its cleared state, but the finds in the ruins had still not been published by 2000.

These ruins, popularly called 'Queen of Sheba's Palace' after it had been discovered, belongs to a mansion from the 300s-500s AD. Only the lowest levels and the podium remain, but the plan is clear and covers some 3,250 sq metres. Only a few notes about the excavation were published by Anfray in 1972. The work is typical Aksumite masonry, but bricks have also been used, e.g. for an oven, although ancient bricks are generally rare at Aksum.

[S.C. Munro-Hay (2002)2003 p 234, 289-290]

Aksum : Enda Gaber

There is a ruin Enda Gaber on Mai Qoho hill at a place Enda Egzina. The Italians constructed a fort there, using stones from the ruin, the name of which is possibly derived from Gebre Menfes Qiddus. In the rock was formerly a foot-shaped depression, and people used to pour water there so that it was assumed to acquire healing properties. Derg soldiers cut away this rock so that nothing is found of it.

[S.C. Munro-Hay (2002)2003 p 256]

Aksum : Ezana garden

This small triangular garden takes its name from the famous stele of Ezana. It is carved with a well preserved inscription in Greek on one side, and with badly worn inscriptions in Epigraphic South Arabian and Ge'ez on the other side. Compared with plans of 1906 it seems that the monument was moved a little southwards by the Italian military when they constructed a new road in 1936. The stele is nowadays covered with a circular hut for protection.

[Munro-Hay as above, p 263-268 with summary of interpretations during centuries]

A small building with a sheet metal roof houses a stone about 0.30 m thick, 0.75 m wide and 2.00 m high, which was formerly buried in the ground. This stone, which was discovered by a peasant working his land, has engraved writing in three languages. The inscription tells how Christianity was able to develop under the reign of Ezana. Another carved stone found earlier in the region is currently on display in the park. It has partially readable inscriptions in Greek and Ge'ez.

[Aubert 1999 p 206]

Aksum : Gobo Dera (Gobedra, Goba Dura, Gebedera)

At 4 km from Aksum, on the way to Gondar, and on the right side of the road, is a high, steep mountain of naked red rock, its foot strewn with huge boulders. Halfway up nestles a small village with only a few houses, hardly visible from the road, called Gobodura. To the left, facing away from the village, stands the monument. On a huge smooth oblong rock, upright and flatfaced, a life-size walking lioness has been carved in bas-relief. This figure looks slightly upwards to a rosetta pattern engraved on the stone near its head; the latter was probably done at a latter date.

[Welcome to Ethiopia, AA ca 1965 p 171]

About 6.5 km west of Aksum are the quarries for the ancient steale, near the famous lioness hewn into a large projecting rock. It can be seen how the stelae were extracted, by rows of cuts in the rock into which wooden wedges would be inserted. When swollen with water, the wedges would make the rock split along the selected line. One large stele 9 x 2 m is apparently ready for transport to the city, though its top was broken when it seems to have fallen against another stele in the process of being cut out. The stele would have been about 12.5 x 2 m. Not far away is another stone, clearly marked with the holes cut for the insertion of wedges.

At the highest point of Gobo Dera is a strange building consisting solely of huge quantities of piled-up stones. Legend says the Queen Gudit ordered every soldier of her army to add a stone to a pile. No good factual explanation has been given for this bizarre structure.

[Munro-Hay as above, p 291-293]

"To reach the Lioness -- /walk/ 4 km towards Gondar and clamber up the rough terrain;

about a half-hour's walk. -- At one place on the track to the Lioness one can clearly see a row of small holes made by the quarry workers in an attempt to disengage a large block of granite."

[Camerapix p 104-105]

Aksum : Gudit Stele Field

West of the town there is a substantial group of stelae. 52 stones or remains of stelae were counted in 1841, though only three were of dressed stone. 44 were counted by the DAE in 1906. During excavations in 1974 some grave goods were collected. One modest grave had clear glass stem goblets, iron tools, exquisitely finished earthenware pots, etc. Much of this is exhibited in the Aksum Museum.

[S.C. Munro-Hay (2002)2003 p 290-291]

Aksum : Mai Shum

The dating of this reservoir is still not certain. Francisco Alvares in the 1520s does not describe it. Emmanuel Barradas, who was in Ethiopia 1624-1633, saw 'a small lake or large tank' which must have been Mai Shum. It has erroneously been called Queen of Sheba's bath. It was restored when Ras Mengesha Seyoum was governor. Early visitors have described many other wells from which the inhabitants could obtain water.

[Munro-Hay as above, p 258-260]

East of the Park of the Stelae, a road runs into a small valley and to the top of a hill and the tombs of King Kaleb and his son, King Gebre Meskel. On the way, the road passes the recently restored reservoir of Mai Shum. This structure dates back to the Aksumite period and supplied water to the early city for a great irrigation system. The reservoir is now known as the 'Baths of Sheba' and on Timkat it is used for the baptism ceremony.

The tombs are a kilometre past the reservoir. The road is new. There is an excellent view from the top of the ridge of the city to the west and the plateau to the east, with the strange peaks of the mountains of Adwa.

[Welcome to Ethiopia, AA ca 1965 p 168]

The cistern was also being improved in 1926 when Sigfrid Siwertz visited there. He saw groups of soldiers and in each group a dark 'nucleus' being their commander in black cloak and also carrying a small stone. Each soldier while carrying a stone also carried his rifle all the time. Their work was interrupted when they could sit down and listen to court proceedings instead.

picts

S Siwertz, *En färd ...*, Sthlm 1926 p 289 the basin;

H Jenny, *Äthiopien ...*, Stuttgart 1957 p 208 the 'bath';

G Hancock et al, *Under Ethiopian skies*, London (1983)1987 p 47 'Bath of Queen Sheba'.

Aksum : Mazeber

Ityopis was a legendary ancestor of the Ethiopian people so that the name Ethiopia was given by him, two millenia (?) before Christ. His tomb is said to be at Mazaber near Aksum, the city founded by his son Aksumawi.

Aksum : Nefas Mewcha

The name is Amharic and means 'the place where winds go forth'. It was on this important structure that the giant stele fell. The capstone of Nefas Mewcha, size 17 x 7 x 1.5 m, was not broken. A tomb underneath was partly crushed. Excavations were published by Stuart Munro-Hay in 1989. The German DAE expedition in 1906 could explore only a part of the monument.

[S.C. Munro-Hay (2002)2003 p 279-280]

The place where the stele fell was later, in the early 1900s, the garden of the house of Ras Alula.

Excavations were conducted under direction of Dr David Phillipson from Cambridge University, financed by the British Institute in East Africa and others. The work had to be interrupted for twenty years because of the civil war and was only restarted in 1993.

[Aubert 1999 p 208]

Aksum : Safaha

Safaha was reported as a western part of Aksum by Lejean in the 1860s, but the name has

not remained in general use?

Aksum : Sefoho (Safaha?)

Village on a hill called Sefoho, in the neighbourhood of Aksum to the west.

[Munro-Hay p 252]

Aksum : Seglamen

Place to the west of Aksum, behind a hill called Adi Hankera.

[Munro-Hay p 252]

Aksum : Semorat

In the easternmost part of a plain south/?/ of Aksum

and with Gebgeb south of it.

[Munro-Hay p 251]

Aksum : stelae

Aksum is famous for its monolithic stelae.

"The biggest -- now fallen and broken into several pieces, is the largest block of stone fashioned by humanity anywhere in the world. Exceeding 33 metres in height, and measuring two by three metres at the base, it was a remarkably impressive piece of workmanship, representing a twelve storey palace."

"The second largest obelisk, 25 metres high, was taken to Rome, in 1937, during the Italian fascist occupation, on the orders of Mussolini. He had it erected in front of the Ministry of Italian Africa, now FAO, to celebrate the fifteenth anniversary of his seizure of power in Italy."

[R Pankhurst, *The Ethiopians*, 1998 p 28-29]

The Italians accepted already in the peace agreement of 1947 to return it, but this was procrastinated for several decades. In 2003 its top was damaged by a flash of lightning as the Italians had not protected it. In 2004 it was dismantled for return to Ethiopia but there was some problem to hire an aeroplane big enough to carry its three pieces one by one from Rome to Ethiopia. The first transport, of the top piece weighing 40 metric tons, arrived on 11 April 2005 and was paid for by Italy.

[News]

The third largest stele never fell down but is still standing and is called 'main stele' in picture references here. The first foreigner to describe it was Henry Salt in 1805.

The large fallen stele was broken into four pieces. It is certainly among the biggest stones ever hewn out by man from a quarry in ancient time, weighing an estimated 500 tonnes or more. It was dragged several kilometres to its final place. It was probably over 33 m tall originally, of which 31 m have survived as broken but not shattered. It smashed on to the roof-block of a great tomb, see Aksum : Nefas Mewcha. It possibly collapsed immediately after being levered upright. A hint of this is that no base-plates around it have been found. A coin found overlying the crushed fragments of the top indicates that the stele fell in the late 300s AD. Local people do not seem to have any established individual name for the Fallen Stele.

[S.C. Munro-Hay (2002)2003 p 272]

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picts

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R Pankhurst, *The Ethiopian borderlands* (Red Sea Press) 1997 p 22
main stele on old engraving reproduced from Valentia 1809;
Henry Salt, *A voyage ..* London 1814(1967) p 3 monoliths and
cathedral, 411 Greek inscription; plate 20 stele and surroundings
reproduced in *Ethiopia engraved* 1988 p 28;
A. Kammerer, *Essai sur l'histoire ..*, Paris 1926,
(from Ruppell 1838:) plate XVI stelae;
Bent 1893 p 183-193 eleven pictures of monoliths;
Bianchi 1896 p 37 general view, 52, 56 monoliths, 53 cathedral;
N Rodén, *Abessiniens ..*, Sthlm 1930 p 25 open-air court of justice
at the main stele /reproduced from DAE/;
F Rosen, *Eine deutsche ..*, Leipzig 1907 p 475 fallen stele, 476 minor stelae;
F Wencker-Wildberg, *Abessinien*, Berlin 1935
/pl 37/ main standing stele from the side;
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A B Svensson, *Abessinien under ..*, Sthlm 1939 p 49 main standing stele;
Gli *annali ..*, anno III vol I /Roma 1940/ p 964-965[1] three photos
of broken stele transported to Rome, [2] smaller standing stelae
and wide view;
Missionen i bild, Sthlm 1948 p 245 main stelae park
with many houses in front;
P Hartlmaier, *Amba Ras* 1953 pl 20 medium-size monoliths;
D Buxton, *Travels ..*, London (1949)1957 p 96-97[1] main standing stele;
J Doresse, *Ethiopia*, (1956) London 1959 p 48[22] main stele area,
65[24, 25 from Lefebvre] Stele of the Lances, 'thrones', 67[26] drawing
of 26 silhouettes of stelae, 68[27] Stele of the Lances seen from above;
J Doresse, *L'empire ..* vol I, Paris 1957 p 128-129
main stele and giant fallen stele;
H Jenny, *Äthiopien*, Stuttgart 1957 p 16 main stele seen from below;
Aethiopien, München (Terra magica) 1958(1963) pl 24 funeral procession
passing one of the lesser stelae, pl 25 the 'thrones';
Ethiopia Observer vol VI 1962 no 1 p 64-70 ten photos
of stelae and similar objects in Aksum;
B Davidson, *Africa ..*, London (1966)1972 p 58 large colour plate
of main stele;
Merian Monatsheft: Äthiopien, Hamburg Okt 1966, p 16 main stele,
p 17 stone slabs of 'thrones';
G Gerster, *Kirchen im Fels*, Stuttgart 1968 pl 11-13 large stelae,
pl 16 stele fragment with lances;
G Gerster, *Äthiopien*, Zürich 1974 pl 89 two-page photo
of fallen top of stele;
G Hancock et al., *Under Ethiopian skies*, London 1983(1987)
p 39, 41-44 archaeological objects and main stelae;
T Pakenham, *The mountains of Rasselas*, London 1998 (luxury ed.)
p 10 main stele;
K Nomachi, *Bless Ethiopia*, Tokyo 1998 (English ed. Hong Kong)
p 116 fallen largest stele, 117 top of next-largest fallen stele;
M Aubert, *Ethiopia, Local Colour*, Hong Kong 1999 p 209 fallen
largest stele and new cathedral, 210 largest standing stele;
M Di Salvo, *Churches ..*, Milano 1999 p 37[fig 28]
main stelae with hills behind.

Aksum : stele field (central, north)

Munro-Hay p 268-286 describes tombs more than the well-known stelae

in the central and northern stele fields.

Aksum : stele field (southeast)

Most prominent is a standing 6.5 m high stele said to mark the tomb of a king Bazen, who is not historically identified. There is a total of three standing stelae since one has been moved from the garden of the Touring Hotel.

Excavations conducted by Jean Doresse in 1954 found a number of rock-cut tombs. This tombs are believed to belong to the 200s or 300s in age.

[S.C. Munro-Hay (2002)2003 p 262-263]

Aksum : tomb of Kaleb and of Gebre Meskel

These are two large granite-built tombs some way outside the main town. They were described already by Alvares in the 1520s. Large parts of the upper structure were cleared by the DAE in 1906. In 1973-74 also the surroundings were investigated.

Nowadays the building has been cleared and the tombs left open, though partially roofed over. An octagonal pillar from the Gebre Meskel tomb seems to be the one re-erected in the Ezana Garden. The superstructures over the tombs may have been churches or chapels. There are traces which seem to indicate that a statue stood there. The tombs beneath the chapels, "if that is what they are", have cyclopean masonry with different stone skilfully fitted together.

[Munro-Hay as above, p 293-297]

Aksum : Zohodo

According to tradition, the ruins of an Aksumite building at the foot of mount Zohodo are considered to be the tomb of Menilek I himself.

HFE62	Aksum awraja 14°10'/38°40' (centre -1964-1980- = Aksum)	14/38	[Gz Ad]
HFC42	Aksum Cherker (Acsum Cercher) (area) 880 m	13/36	[+ WO]
HEK17	Aktena 11°56'/38°10' 2465 m	11/38	[Gz]
JDH66	Aktimu 09°40'/41°15' 910 m	09/41	[Gz]
HCS62	Aktu (Actu) 07°47'/37°42' 1936 m <i>aku, haku</i> (aquu, haquu) (O) wipe off /mud or semi-liquid/	07/37	[+ Gz]
HDE92	Aku (Acu)	08/38	[+ WO]
GDF12	Akude (Acude) <i>akuku, akukkuu</i> (O) kind of tree and its fruit	08/34	[+ WO]
GDF76	Akuku 08°48'/34°54' 1576 m	08/34	[Gz]
HDH85	Akuku 09°51'/36°13' 2133 m	09/36	[Gz]
HDH95	Akuku 09°52'/36°12' 1985 m	09/36	[Gz]
JEJ84	Akulle (Aculle) 12°31'/42°01' or 02' 563/616 m	12/42	[18 Gz]
HEC43	Akunda (Acunda) (with church), see under Dangila	11/36	[+ It]
HDU90	Akusho Ager (Ak'usho A., Aqusho A.) 10°46'/39°24' 2816 m <i>akwali</i> (aqwali) (T) patience, calmness	10/39	[Gz q]
HEC27	Akwali (Aquali) (area)	11/37	[+ WO]
HFC07	Akworki (Acuorchi) 2174 m, cf Akab Workei	13/37	[+ WO]
HCU42	Akya (Achia) (area)	07/39	[+ WO]
HEB74	Akyaw (Achiau) (area)	11/36	[+ WO]
HEJ85	Akyel (Ch'elga, Celga) 12°33'/37°04' 2146 m cf Chilga al bube: <i>bube</i> (O) wind, storm	12/37	[Gz]
JD...	Al Bube (in the Harar region)	09/42?	[Mi]
geol.	G. Müller of the Texas Africa Exploration Co. found in 1958 that natural blacksand in a small stream showed radioactivity almost five times that of the background. Radiation was not found in granite plugs of the area. [Mineral 1966]		
HFD87	Al Daro, see Adi Daro		
HFF32	Al Nejashi, see Negash		

ala (O) 1. outdoors; 2. future hope; *alaa* (O) kind of grain;
ala (Afar) 1. wild animals; 2. white man; (T) sympathetic
Ala, name of a Wello Oromo tribe and of a group of
tribes of eastern Oromo in the Harar region.

Most of the Ala are south and south-west of Harar, another group who are pastoralists and agriculturalists live between Harar and Dire Dawa. [Trimingham 1952]

H CJ01	Ala 06°25'/36°43' 1616 m	06/36	[Gz]
HDL50	Ala 09°34'/38°30' 1932 m	09/38	[AA Gz]
HDL53	Ala 09°34'/38°46' 2614 m	09/38	[AA Gz]
HEM13	Ala, see Alla		
HFF06c	Ala (Adat Cussra) 1360 m	13/39	[Gu]
JDH26	Ala 09°16'/41°17' 1795 m	09/41	[Gz]
JDJ11	Ala (mountain) 09°14'/41°42' 2830 m	09/41	[Gz]
JEP61	Ala, see Alo		
JFA13	Ala (Adat Cussra) 13°40'/40°02' 632 m	13/40	[18 WO Ne]
HEK97	Ala Amba	12/38	[Wa]
JDK20	Ala Hago 09°16'/42°34' 1543 m	09/42	[Gz]

alaba (O) flag; (A) produce income from land;

alabe (A) make to sweat; *allebe* (alläbä) (A) milked;

aleba (T) cloth, tissue;

Alaba, *Allaaba*, a Moslem group of Sidama-speaking people (sub-group related to the Kembata) numbering about 125,900 according to the 1994 census, also name of their language which was regarded to have few speakers.. In the 1990s only 3% of them were Christians.

The Alaba, under the form Halaba, are mentioned in chronicles of the 1400s.

They are agriculturalists, and Kulito is their market centre, with a mosque.

[Trimingham, Islam in Ethiopia, 1952 p 183]

The language is a dialect of Kembata, though of Hadiya origin.

Among 59 political parties listed in October 1994 (from source in 1991?) there was also the Alaba Peoples Democratic Unity.

Alaba, also a male name among the Mecha Oromo.

Alaba (which one?)

A sanctuary for Sheik Nur Husayn's son, Nurullah Ahmad, was erected near Alaba in the 1930s. [Braukämper 1989 p 113]

HCS07	Alaba (place) 07°35'/38°35'	07/38	[MS]
1980s	With field investigations starting in 1983 a project was carried out, 2/3 of which was financed by Finnish technical aid, for a 132 kV two-phase electrical power transmission line, along the distance 219 km from Alaba to Agaro. A switching station was located at Alaba. The Finnish firm taking part was called IVO International. [Rakennusteknikka 1988 no 3 p 155-157]		
HCS07	Alaba (area, also historically recorded)	07/38	[WO Pa]
	A map in Legrand, Voyage historique d'Abissinie, Paris 1628, shows an area it calls "Royaume d'Alaba".		
1610s	"Alico, the Muslim ruler of Alaba, had given a number of his daughters in marriage to some important Oromo leaders, perhaps including Amuma himself. [Amuma was the <i>de facto</i> leader of the Oromo groups which lived between Bali and Hadiya. His power and prestige rested on his wealth.] Alico was an ambitious man who wanted to expand his territory. Amuma, too, was an ambitious man, who wanted to assert his authority over a large territory. Perhaps at the instigation and on behalf of Amuma, and certainly with the support of Amuma's kinsmen, Alico was deposed by his own cousin in 1615. The new leader was a meek and docile person who was amenable to the manipulation of Amuma." [Mohammed 1994 p 61]		
text	M. M. Moreno, Nuove notizie sull'Alaba e sugli Alaba,		

	alaba kulito: <i>kuli, kuulii</i> (O) kohl, eye shadow		
HCS06	Alaba Kulito (A. K'ulito, A. Kulitto) (village) (K'olito, Colito, Golito, Goluto, Goluta, Gulitu) 07°18'/38°07' 1726 m or 07°19'/38°05' 1790 m Distance 313 km from Addis Abeba. Centre in 1964 of Alaba wereda & Tuka sub-district. With sub-post office using spelling ALABA KULITO on its postmark.	07/38 07/38	[Gz Ad Te Po] [LM Gz WO Wa]
geol	South of Kulito there are three explosion craters, plus numerous ones now partially or completely filled. The most southerly of the Kulito craters is unique in Ethiopia in having a central lava cone. [Mohr, Geology 1961 p 225]		
1960s	In 1966 it was decided that a contractor would be engaged to design a master plan. Population 3,706 as counted in 1967. In 1967 there was a telephone for the municipality and five numbers on personal names: Bezeidan Omer, Kassa Yirgu, Mengesha Yirgu, Omer Desalim Bezeidan, Teferedegn W. It seems that none of these belonged ethnically to the local area. Atse Iyasu Adiamseged primary school (in Haykoch & Butajira awraja) in 1968 had 382 boys and 127 girls, with 3 teachers.		
1970s	Known as a Muslim centre with over 1,000 students in Koran schools in 1974. Spelling used by the sub-post office was ALABA KULITO (-1966-1978-).		
1980s	Population about 8,900 in 1984.		
1990s	Population about 15,100 in 1994 and about 18,600 in 2001. Radio Ethiopia 29 October 1996: The remains of five youths alleged to have been killed between the years 1978 and 1979 through the direct involvement of senior Derg officials were exhumed in the premises of the police station at Alaba Kulito, a small town in South Peoples' Regional State. The week-long excavation was carried out by a team of Argentine archaeologists by order of the special prosecutor.		
HDH99	Alaba Meda (mountain) 09°54'/36°35' 2133 m near map code HDJ90	09/36	[Gz]
HCS06	Alaba sub-district? (-1997-) <i>Alabdu</i> , an ethnic group	07/38	[n]
pics	E Haberland, Galla Süd-Äthiopiens 1963 pl 4 house plans of highland and lowland Alabdu, pl 53 six photos of young men, some with special hairdo, pl 58:1-4 + pl 59 women, pl 63:1 house, pl 74:1-2 dancing.		
HBK17	Alabor (area)	03/38	[WO]
HCL81	Alacha (Gebel Alascia) 07°07'/38°34' 1833 m Village near the road just before lake Awasa. <i>alada, alaada</i> (O) half /of money or equivalent/	07/38	[WO Gz]
HEF50	Alada 11°19'/39°25' 1980 m	11/39	[Gz]
JEH00	Aladdura (area)	11/40	[WO]
JDJ16	Aladi 09°10'/42°08' 1825 m	09/42	[Gz]
HEJ13	Alafa, see Alefa <i>alaga</i> (O) stranger, non-relative		
HDF54	Alaga (Algo) 08°38'/39°40' 1232 m Coordinaters would give map code HDF55.	08/39	[Gz WO]
HEU31	Alage (Alage Ber), see Amba Alage		
HEU42c	Alage Milash sub-district (Alagie ..) (centre in 1964 = Betmera)	13/39	[+ Ad]
HEU..	Alage wereda (-1994-)	12/39	[n]
HE...	Alagedo (centre in 1964 of Kulamaso sub-district)	11/39	[Ad]
JCL33	Alaghol (waterhole)	06/43	[WO]

HEU71	Alagi (It: Bivio Alagi) 2030/2157 m, cf Amba Alage	13/39	[WO Gu]
HFE18	Alah 13°40'/39°14' 2238 m	13/39	[Gz]
HEF34	Alah Seto (A. Set'o, A. Set) 11°12'/39°45' 2289 m	11/39	[Gz]
HCJ08	Alaha 06°22'/37°23' 1817 m	06/37	[Gz]
GDU46	Alahmer 10°19'/34°58' 828 m	10/34	[Gz]
H...	Alai sub-district (centre in 1964 = Koki)	10/39	[Ad]
JDG36	Alaideghi, see Aleaduga		
JFA65c	Alaila (waterhole)	14/40	[Ne]
JEP40	Alaita (Alaheta) (hill) 13°02'/40°39' Alaita, two peaks over 1000 m	13/40	[Ne WO 18 Gz]
HEU71	Alaji, see Amba Alage		
??	Alaka A settlement of Mursi and Kwegu houses in the lower Omo region. A sketch map is printed in The southern marches of Imperial Ethiopia, Cambridge 1986 p 152.	../.	[x]
HFF90	Alakma (Alak'ma, Alaqma) 14°23'/39°22' 2173 m (with church Maryam)	14/39	[Gz q]
HFE29	Alal 13°49'/39°17' 2173 m <i>alala</i> (O) 1. far away; 2. cud /such as a cow will chew/; 3. raw meat eaten as food	13/39	[Gz]
HBJ83	Alala 04°24'/36°57' 914 m on the border of Kenya	04/36	[Gz]
HC...	Alala (centre in 1964 of Kindo sub-district)	06/37?	[Ad]
HDU80	Alala 10°42'/39°21' 2729 m	10/39	[Gz]
JDG14	Alala	09/40	[WO]
JEJ62	Alalagera (Alalaghera) (ridge) 12°20'/41°49'	12/41	[+ WO Gz]
HCL82c	Alalcha, at Abaro mountain south of Shashemene There are local people belonging to the Illitu clan of the Arsi Oromo. <i>alale</i> (O) kinds of tree, Croton sp., Ficus sp.	07/38	[x]
JEH27c	Alalnaba (hills & place) 11°39'/41°20' 373 m	11/41	[Ne Gu Gz]
JEB83	Alalobbada (Alalobad) 394 m (hot springs) see under Tendaho	11/41	[WO It]
	<i>alaltu</i> (A) tree with wood used for boats, <i>Acacia aquatica</i> ?		
	<i>alaltu</i> , <i>alaltuu</i> , <i>alalu?</i> , <i>alatu?</i> (O) kind of shrub or small tree, <i>Salix subserrata</i>		
HDG55	Alaltu (river valley) The upper Alaltu is 300-500 m wide, and there is alluvial clay with auriferous quartz made up of pebbles 2-5 cm in diameter. The lower Alaltu is a narrow valley after it changes its course from NNE to W at Nejo. There the valley is 50 m wide and the river itself 15 m. The upper part was explored for gold by SAPIE in 1936-1941. Small-scale operations were started. Later writers consider that the SAPIE estimates of gold at Alaltu river were exaggerated. [Mineral 1966]	09/35	[Mi]
HDL07	Alaltu, see Aliltu		
HDL17c	Alaltu (vast plain) The river rises in springs of clear water and flows rapidly through a plain of bright-green grass. [Cheesman 1936]	09/39	[Ch]
HDL18	Alaltu, see Aleltu		
	<i>alama</i> (A,T) sign, flag, goal, intention, purpose in view; stick at the top of the Meskel bonfire <i>aleme</i> (alämä) (T) train, educate		

HEJ98	Alama (mountain) 12°38'/37°22' 2495/2775 m	12/37	[WO Gu Gz]
??	Alamale (Elamale)	../..	[x]
	A small kingdom in southern Ethiopia, mentioned in the chronicle of Ba'eda Maryam (1468-1478). Its exact location is not known. On Almeida's map it is shown some way to the south-west of lake Ziway, and in the north adjoining Muger. [3rd In. Conf. of Ethiopian Studies 1969 p 113]		
??	Alamale, see Aymellel		
??	Alamanta (Alamata?) sub-district (-1997-)	../..	[n]
HEE79	Alamata, cf Kobbe & Alamata awraja	11/39	
HEM72	Alamata (Alamatta, Alimata, Alomata)	12/39	[MS Po Br WO]
	(Allomata, Alemata)	12/39	[Ad Gu n]
	12°25'/39°37' or /39°33' 1520/1533 m Distance 600 km from Addis Abeba. Centre at least 1964-1980 of Raya & Kobo awraja, in 1964 also of Alamata wereda & Alamata sub-district. Within a radius of 10 km there are at km 8SE Alamata plain (below many curves of the road) 10SE Arelle (village) 6S Tao (area) 7W Tatara (Tatara) (village) 1473 m 5N Delesa (area) 10NE Dayu (Diau) (village) 1545 m		
1890s	On 14 December 1895 Menilek's army began the passage through the narrow passes of Alamata on their way northwards. [Prouty 1986 p 142]		
1936	On 3 March 1936 the British Red Cross Ambulance made a camp at Alamata and treated 130 cases of damages by mustard gas there. The Italian forces during their advance 15 km from Korem entered Alamata and stayed there for two days to rest. In the morning of 9 April, two divisions of the Corpo d'Armata Eritreo, a total of 18,000 <i>askari</i> , continued their march. [P Gentizon, La conquista .., Milano 1937 p 137]		
1930s	1850 inhabitants, seat of <i>Commissariato delle Paesi Galla</i> , post, telephone, outpatients clinic, restaurant with two hotel rooms, school, church, and an Italian barrack camp for 10 families. [Guida 1938] Post office of the Italians was opened on 1 November 1938. Its cancellations read ALOMATA' * ERITREA. The Italians in the late 1930s had an experimental station at Alamata for the cultivation of cotton. There was also (like at Nazret and Gorgora) an establishment for the cleaning and packing of cotton. Umberto Bernasconi (born 1892 and crippled in World War I) after 1936 established a hotel and restaurant <i>Alla Madonnina</i> in Alamata, but he had to abandon it in 1941 because of war. The radio telegraphist Angelo Sgueglia (b 1916) worked at Alamata 1938-39. [G Puglisi, Chi è? .., Asmara 1952] The Swedish BV mission leader Svensson saw the place in late 1938. The Italians had a military base at Alamata and a small Italian township had started developing. Svensson felt afraid when the car drove through the many curves in the steep terrain past Alamata, especially as attacks from snipers could be assumed to occur at the time. [A B Svensson, Abessinien under italienarna, Sthlm 1939 p 178-179]		
1940s	European led Patriots, nicknamed 'Campbell Scouts', circumvented road barriers and defenses and skirmished their way onwards, taking Alamata on 5 May 1941. [R N Thompson 1987 p 160-161] It is all cotton country from Kobbo to Alamata, and the Italians installed a ginnery at		

Alamata. Just behind this locality the road tackles the main escarpment, a prodigious climb. [David Buxton]

The British Major Hodgson in Addis Abeba wrote in a report of 25 February 1944: General Abebe Damtew with a strong force has been in the Alamata-Kobbo-Chercher district for the last three weeks and has completed the burning and pillaging of those villages. (This was during the so-called *weyane* revolt.)

A caravan of three motorcars with goods and passengers, led by merchant Hagos Adem Gubsa, was attacked in 1944 at the ascent of Alamata, by seven shifta with firearms. One shifta was killed by a hand grenade from the caravan. Hagos Adem was wounded in the chest, and it took him six months to recover.

[G Puglisi, *Chi è? ..*, Asmara 1952]

1950s Sudan Interior Mission had a clinic there (-1955-).

A malaria control campaign started in August 1956. All houses in Alamata sub-district were to be sprayed with DDT.

1960s "The plains between Kobbo and Allamata contain acacia trees in abundance and large stretches of fiels. One can get petrol at Allamata. The altitude here is relatively low (1520 m), but just beyond the village the road begins a spectacular climb. The top of the escarpment provides a good view of the plain of Kobbo with the road crossing the plain as straight as a rule."

[Welcome to Ethiopia, AA ca 1965 p 66]

Population 4,288 as counted in 1967. Apart from four telephones of administrative use in that year there were three on personal names: Ali Said, Cahton bin Cachton, Chane Teffera. There was a Shell petrol filling station.

The primary school (in Raya & Kobbo awraja) in 1968 had 278 boys and 132 girls, with 4 teachers.

Sudan Interior Mission school had 39 boys and 12 girls in grade 1-3, with two male teachers (Ethiopians).

The junior secondary school had 77 male and 11 female students in grade 7-8 with three teachers (Ethiopians).

1970s Around 1970: "From the middle of Alamata, busy with trucks, buses, and boys selling fruit, it is difficult to guess where the highway is going to go next, because ahead you see only the escarpment wall looming up 1,200-1,500 m. There is a cleft in it, you find, and the highway proceeds up its floor for 2-3 km and then begins the single most spectacular road ascent that exists in Ethiopia. For nearly 10 km the superbly constructed highway snakes and twists upward. -- What is most surprising as you rise higher and get a better view of the opposite side of the cleft is the realisation that the mountain walls which fall off at angles as steep as 60 degrees are all cultivated."

[P B Henze, *Ethiopian journeys (USA 1977)*A.A. 2001 p 59-60]

The first reports of crop failure in Wello were made in October 1971 by the chief municipal officer of the town of Alamata. The report was handled in a very passive way by the authorities and in July 1972, via Dessie, there was a request for a new report!

[G Hancock, *Ethiopia - the challenge ..*, London 1985 p 70]

By August 1973 hard-pressed officials registered two thousand starving people. Many of the waiting crowds had walked up to 40 km from Chercher to receive 15 kg of grain per family, and the ration would have to last many weeks.

[JOE Magazine (Nairobi) December 1973 p 31]

Around 1978 there was a sub post office and a petrol station of Agip.

1980s Population about 14,000 in 1984.

In early March 1986 "the TPLF killed two Ethiopian employees of World Vision in the town of Alamata in southern Tigre. The Tigrean guerrillas did not want any people from the government side coming into their area. Although the dead Ethiopians, both women, worked for a Western relief agency and not for the Dergue, the TPLF made no distinctions. -- the two women were shot in the dining room of a relief compound --"

[R D Kaplan, *Surrender or starve, USA2003* p 77-78 citing newspapers]

Alamata was a Derg-garrisoned town. The TPLF captured the town in 1988.

- [Young 1997]
 1990s Danish travellers who passed on motorcycles late in 1992 were told that the petrol station was "empty". After discussion in several offices they were given permit to buy 40 litres of petrol reserved for government use.
 [Rasmussen & Tin, Fra Cape til Cairo, Copenhagen 1994]
 "The descent into Alamata is simply spectacular, and the sharp drop in altitude brings you to a hot plain that couldn't be more different to the green highlands you've just passed through. Alamata is calmer than either Maychew or Korem, and it feels smaller - or at least more compact - with a dusty frontier atmosphere, enhanced by the towering presence of the wildly majestic escarpment to the north. Not least among Alamata's assets is the Theodros Belai Hotel, which has --- a friendly English-speaking owner, and a pleasant courtyard bar. --- If the Theodros Belai is going to stretch your budget, there are plenty of dollar-a-night hotels. The Chane Hotel is fine and it has communal showers."
 [Bradt 1995 p 328(1998 p 306)]
 Population about 26,200 in 1994 and about 32,200 in 2001, a doubling in 15 years.
- 2000s The Tewdros hotel has 40 rooms.
 picts Gli annali ..., anno III vol I /Roma 1940/ p 804-805[2]
 Italian-built infirmary;
 Ethiopia Observer 1960 no 4 p 101 cattle near Alamata;
 G Gerster, Äthiopien, Zürich 1974 pl 6 serpentine road, air view;
 Tenaestelin (Sthlm) 1981 no 1 p 11 serpentine road;
 UNDRO News July/Aug 1985 p 22 children at
 World Vision's Health and Nutrition Center
- HEM72 **Alamata wereda** (-1964-1994-) 12/39 [Ad n]
 Alamata-Korbeta on the eastern side of the main road was one of the about fifteen most important cotton production areas in Ethiopia (except Eritrea) in the 1950s.
 A joint Min. of Agriculture - ICA project for the development of cotton production in the Alamata-Kobbo area was begun in 1954-55.
 [FAO 1961]
- HCK16c Alame 06/38 [x]
 Area east of the northernmost part of lake Abaya. It gets so swampy in the rainy season that people do not enter there after rains.
alame (A) reduce to fine powder; *ager* (A) land, district, country
- HDF93 Alame Agher, see Ahmed Ager
- HDM30 Alamesno 09°21'/39°20' 2840 m 09/39 [Gz]
- JBR35 Alamshindo, see Lema Shilindi
- HE... Alamta (centre in 1964 of Gosh Wiha sub-district) 11/39 [Ad]
alamu (A) the goal, the target, the purpose;
alemu (A) the world
- HCN08 Alamu (Alamo) (mountain) 07°23'35°35' 2418 m 07/35 [WO Gz]
 cf Elemo
alanga, alangee (O) whip, symbol of the rule of law;
alenga (A) whip
- HCG73 Alanga (river valley) 07°07'/35°06' 07/35 [Mi Gz]
 An affluent of the Gilo. The river has been prospected for minerals and small gold content was found.
- HEJ57 Alangai, see under Gorgora 12/37 [WO]
- ?? Alango (Alangu?) ../.. [x]
- map P Wallmark, I höglandets skugga, Uppsala/Sweden 1986 p 102
 map of named homes in the village
- HDF50 Alankebeti Mikael (Alank'ebeti ..) (church) 08/39 [Gz]
 08°40'/39°20', near the railway
- HDL90 Alante 09°56'/38°28' 2123 m 09/38 [AA Gz]
- JDE00 Alarbett (area) 08/43 [WO]

GCM53	Alarra, see Allara		
HCL81	Alascia, see Alacha		
HDT39	Alash 10°14'/39°16' 2367 m	10/39	[Gz]
H....	Alata (Allata) (explored by Azaïs)	06/38	[x]
	<p>On 21 December 1926 a group of naturalists from Chicago arrived to this/?/ Alata. "Hardly finished breakfast when the local <i>shum</i> called. He is an intelligent man of about sixty -- Waldo Maryam -- lives on the near side of Allata, which looks like nothing but an enormous plantain plantation, the houses being completely lost in the huge leafage. -- /The Americans were invited for a meal: - / in at a big wooden gate, through a yard with servants' <i>tukels</i>, to a second gate, then dismounted and came afoot up to a biggish elliptical Ethiopian home. -- We were shown to a low dais covered with rugs -- We were plied with native food and drink, both surprisingly good -- The house was very well constructed, a single room with two offshoots, one for the kitchen, one for the mule -- A dingy curtain cut off about a third of the room, the sleeping quarters of His Excellency and suite."</p> <p>"-- we rode down to see the market -- it was a comic sketch in which we two were chief harlequins. Apparently no <i>ferengie</i> had been here within the memory of those gathered, and we almost stampeded the whole works. -- Soon our own men -- found us, formed a voluntary guard, and accompanied us back to camp -- we felt no slightest alarm -- a good deal of leprosy or equally disfiguring disease, and much goiter. Otherwise people seem very strong and well."</p> <p>"/Next morning/ started ahead of the caravan to the telephone 'office' in Allata to try and connect with Addis -- The telephone was in a little round <i>tukel</i> with one wire running to it and made a ludicrous combination of old and new /with an antiquated Bell telephone nailed to a slanting board/. Had much talk but couldn't get our connection in Addis. We thanked the operator, he asked us if we had any cough medicine -- after getting a guide -- we left on the road which leads to Arbagona."</p> <p>[L A Fuertes, New York 1936 p 87-91]</p>		
picts	A Kammerer, Essai sur l'histoire .., Paris 1926 pl XXXVII, XXXIX-XLV phallic monoliths		
HED61c	Alata (historical) at Abay river south-east of Bahir Dar alati: <i>allatti</i> , <i>alaatii</i> (O) vulture; any large inedible bird; <i>alatti-fardo</i> (A) bustard, large savannah bird, <i>Choriotis</i> spp. etc	11/37	[x]
HDP77 1930s	Alati (between Dura river and Berbera) "We camped beside the stream, near which there was said to be a big cave, which I had no time to visit." [Cheesman 1936]	10/36	[Ch]
H....	Alatta, see Alata		
HDJ33	Alatti 09°19'/36°52' 1514 m <i>alatu</i> (O) kind of shrub or small tree, <i>Salix subserrata</i>	09/36	[WO Gz]
HCT54	Alatu, see Gara Alutu		
JDS15	Alaua, see Halaua		
HFF01	Alaur 13°34'/39°27' 1948 m	13/39	[Gu Gz]
HEC74	Alavata (on map of 1868)	11/37	[18]
HFD46	Alawgen (Alaughen, Alugui, Mihira'i Sheytan Terara) (mountain) 13°56'/38°06' 1705, 2318/2389 m	13/38	[+ WO Gu Gz]
JDR05	Alawnek (Alaunech) (area) 755 m albasa: <i>allabbese</i> (A) invaded, spread all over /said e.g. of an army/; <i>albese</i> (albäsä) (T) to dress	09/42	[+ WO]
JDK38	Albasa, G. (area & place) 09°18'/43°10' 1782 m	09/43	[WO Gz]
	<i>albasa</i> (A) hairdo of narrow braids; thin, rough thatch		
HCT46	Albaso (Albasso) (area)	07/39	[WO x]

In the battle on the plain of Albaso, in May 1886, the Shewans experienced one of their several defeats against the Arsi Oromo, in the process of conquest.

2000 soldiers died according to M. de Salviac. Another source, on the Shewan side, put the death toll at 700 men. Dejazmach Wolde's camp was attacked during the night.

[Abbas Haji]

The British hunters Maydon and Blaine were there in May 1923 and were told that Mountain Nyala could be found there.

"-- the trees -- were very big and shady -- There was no trace of the acacia of the lowlands here. Every mile or so the ground was broken by deep ravines, each with its stream -- Duiker, Oribi and Bush-buck flitted about among the shadows."

One of their caravan mules was lost, "one of the most important, as he carried our reserve and luxury goods." The mule never reappeared though the hunters also passed the same camp one month later. They vaguely suspected that someone in their own party had some connection to the disappearance.

In four days' stay they saw Nyala bulls eight times but did not select and shoot one. This they regretted afterwards when no really magnificent individual was found.

"As I was watching a dozen cows and young flitting through the trees, unexpectedly five bulls trotted close by my flank across the open. The leader had a fair head, the others were small. To this day I don't know why I did not shoot."

[H C Maydon, Simen, London 1925 p 183-187]

A group of naturalists from Chicago arrived there on 7 November 1926 and established themselves for a stay of several days, with the intention to locate nyala.

"Started straight toward the top of the mountain which the natives call Albaso and found the going fairly easy -- Bush heather two to four feet high grows on open slopes. -- Bailey and Baum found three nyala cows and two calves and killed two old ones -- /On the next day/ Baum went far up the mountain and returned at night, saying he'd killed two bull nyala." The man left to guard the killed animals was lent a box of safety matches but had a cold night because he did not understand how to light the matches. The bird fauna at this altitude was found to be rather limited but the meat from the hunting attracted many ravens, vultures, eagles, and even a flock of sixteen lammergeiers were seen.

[L A Fuertes, New York 1936 p 38-42]

James E. Baum wrote another book about the same expedition and describes the hunting on Albaso mountain at some length. At page 146 of his book there is a photo of their camp.

[J E Baum, Savage .., New York 1927 p 140-152]

When Doctor Fride Hylander with family in 1930 made a year-long reconnaissance journey for the BV mission, he was also in the Albaso plain, at the edge of which the Munesa clinic was later established.

They stayed long enough to build Arussi-type huts for housing during the rainy season. A large zigba tree was felled and sawn into planks for doors and other purposes (photos on pages 104, 107, 110). Hylander actually established a mission station but does not write any name except 'the Arussi station' /actually Munesa/ in most of his description. They moved in at the end of July but still had much trouble with water from rain. Fires to quicken the drying-out of the houses led to incidents with flames causing damage.

The local governor, Grazmach Haile, did not like to have Evangelical missionaries in his area. Finally a telegram from the Emperor ordered the Grazmach to help the doctor instead of making troubles for him.

The doctor shot baboons in a large ficus tree near the station. A clinic was established (Hylander was a surgeon), with small huts for patients. A combined church and school was also built, and a total of about 200 people lived in the 'mission village'. Pastor Josef Svensson from Sweden baptised the baby Nils-Olof Hylander (who later worked for many years as a doctor in Ethiopia) and the first Oromo convert Negaw, who was given the name Stefanos. Svensson's description seen with a visitor's eyes is partly included in Hylander's book.

The Orthodox priests were mostly hostile but to some extent tolerated preaching to

pagans. There was even a letter from the bishop of Zikwala warning people not to listen to the Evangelicals.

[F Hylander, *Ett år i tält*, Sthlm 1934 p 102-129]

picts	H C Maydon, <i>Simen ..</i> , London 1925 p 208 dense forest;		
	A-L Jönsson, <i>En karavanfärd ..</i> , Sthlm 1927 p 132 plain, cattle		
??	Albati/. [x]		
	The Rosen mission of Germans in 1905 mentions that a mountain called Albati or Sacca on their maps was to the south of the Deru mountain and that the pass between them had an altitude of about 2400 m.		
	[F Rosen, <i>Eine deutsche ..- Leipzig 1907 p 94</i>]		
HET18	Albeta 12°49'/39°11' 2044 m	12/39	[Gz]
HDE57	Albino 08°39'/39°06' 1828 m	08/39	[Gz]
HEE58	Albishiny 11°23'/39°09' 2117 m	11/39	[Gz]
HDU84	Albuko (Albuco) (area)	10/39	[+ WO x]
	Ras Teferi's military expedition to Dessie passed there on 20 May 1921.		
	Dr Mouzels kept a journal and wrote:		
	"La colonne est dans un tel désordre que presque tous les bagages sont restés en route -- beaucoup de personnes couchent à la vilaine étoile, car il pleut et fait très froid. Le pays est très peuplé et parait très riche."		
	[12th Int. Conf. of Ethiopian Studies 1994 p 889]		
HDU95	Albuko (Albuco, Albukoterie, Degaga, Degega)	10/39	[Gz WO]
	10°47'/39°47' 1457 m		
	Coordinates would give map code HDU94		
	Sheik Muhammad Sa'id, guardian of the shrine at Jama Negus in Albuko and a well-known Muslim of Wello, urged the local people to follow the directives of the new Derg government.		
	[12th Int. Conf. of Ethiopian Studies 1994 p 782]		
H....	Albuko Degaga (Alebuco D.) (in Kalu awraja)	11/39?	[+ Ad]
	The primary school in 1968 had 205 boys and 45 girls, with 4 teachers.		
HDU..	Albuko sub-district? (-1997-)	10/39	[n]
HDU95c	Albuko wereda (centre in 1964 = Albuko Tere)	10/39	[Ad]
HDL32	Albuna 09°21'/38°40' 2541 m	09/38	[AA Gz]
HEH77	Alcadid, see Alkadid		
JEH08c	Alcarun, see Kurub Bahari		
JCH25c	Alchak	06/41	[Wa]
GDM91	Alcongo, see Alkongo		
JCH64	Aldie (Haloie) 06°53'/41°04' 1112 m	06/41	[WO Gz]
	<i>ale</i> (A) to say, to tell; <i>alle</i> (A) there is		
HDA18	Ale (Alie)	08/35	[LM WO]
HDD28	Ale 08°22'/38°14' 2759 m	08/38	[Gz]
HDG29	Ale 09°17'/35°38' 1828 m	09/35	[Gz]
HDL37	Ale 09°22'/39°06' 2717 m	09/39	[Gz]
JDH50	Ale (area)	09/40	[WO]
JDJ57	Ale 09°31'/42°19' 2595 m (with church Giyorgis)	09/42	[Gz]
	<i>ale</i> b.: <i>bamba</i> (A) tree with wide trunk, baobab or wild fig		
HEE78	Ale Bamba (Alebamba) 11°31'/39°13' 2094 m	11/39	[+ n]
HEE79	Ale Bamba (Alebamba) 11°30'/39°19' 2362 m	11/39	[WO n]
JEJ55	Ale Gonidola, c300 m	12/42	[WO]
	Village on the Assab road about 50 km from the Eritrean border.		
HDD56	Ale Maryam (church) 08°40'/38°05'	08/38	[Gz]
H....	Ale sub-district (Alie ..) (-1964-1997-)	07/38?	[n Ad]
	(centre in 1964 = Dugda)		
JDG36	Aleaduga (Alaideghi), see Bonta Meda		

HDB92	Alebanta 09°01'/35°54' 1755 m	09/35	[Gz]
H...	Alebuko .., see Albuko ..		
	<i>alefa</i> (A) surplus, overfull; <i>allefe</i> (alläfä) (A) 1. passed beyond; 2. was contagious;		
	<i>Abba Alef</i> , one of the "Nine Saints" of the 6th century		
HEJ13	Alefa (Alafa) 11°57'/36°52' 1827/c2250 m	11/36	[Gz WO Gu x]
	(local centre)		
	Within a radius of 10 km there is at km		
	8NW Gandi (area) 1832 m, peak 2410 m		
	Dejazmach Mesfin was governor of the small province of Alefa before 1930.		
	[Cheesman 1936]		
1930s	With Italian <i>Residenza</i> during the occupation.		
	Lij Aberra Berhanu fought the Italians but died around 1940. After his death, his wife Weyzero Fantaye became the leader of the Patriots of Alefa, but she died very soon after that.		
	[Ethiopia Observer vol XII 1969 no 2 p 89]		
H...	Alefa sub-district (centre in 1964 = Shahura)	11/37	[Ad]
H...	Alefa Takusa sub-district (-1997-)	11/37	[n]
HEJ24	Alefa wereda (centre in 1964 = Dengel Ber)	11/37	[Ad]
1600s	The first act of Emperor Susenyos's reign in 1607 was to raid and plunder the Agaw. This and the following raids in 1608 and 1610 extended from Alefa to the west of Dambiya.		
	[Mohammed 1994]		
pict	Gli annali ..anno I vol II, Roma 1938 p 606-607[10] cotton field		
GCU14	Alegari 07°20'/34°41' 504 m	07/34	[WO Gz]
HEM21c	Alehuwa	11/39	[n]
	19 km from Weldiya on the "Chinese road" the river Alehuwa and village of the same name is reached. [Aubert 1999]		
??	Aleji (plateau in southern Tigray) (Alage?)	../..	[n]
	"A large army sent by Haile Selassie /in 1943/, finally met the rebel forces between Korem and Maichew in southern Tigray at the Aleji plateau. -- British Royal Air Force planes sent from Aden bombed -- places, including the battle area -- Thousands of Weyane troops were slaughtered as they dispersed in alarm to their homes."		
	[Hammond 1999 p 252]		
	<i>aleka</i> (aläqa) (A) head of a <i>debr</i> church; campaign commander, chief		
GD...	Aleka Tabor (in Kelem awraja)	08/34	[Ad]
	A private school in 1968 had 75 boys and 10 girls in grade 1-3, with one teacher.		
HEE96	Alekicha Kahinate Semay (Alek'icha ..)	11/39	[Gz]
	(church) 11°43'/39°01'		
GDF55	Aleku 08°38'/34°47' 1835 m	08/34	[Gz]
HDA62c	Aleku	08/35	[Ad]
	(centre in 1964 of Aleku Gelan sub-district)		
	aleku a.: <i>ambo</i> (O) 1. mineral water; 2. thorn tree		
GD...	Aleku Ambo (in Kelem awraja)	08/34	[Ad]
	A private school in 1968 had 135 boys and 25 girls in grade 1-5, with 3 teachers.		
	aleku b.: <i>boro</i> , <i>boroo</i> (O) behind, backyard		
GD...	Aleku Boro (in Kelem awraja)	08/34	[Ad]
	A private school in 1968 had 45 boys and 8 girls in grade 1-3, with one teacher.		
	aleku e.: <i>edo</i> (O) kosso tree		
GD...	Aleku Edo (in Kelem awraja)	08/34	[Ad]
	A private school in 1968 had 42 boys and 9 girls in grade 1-2, with one teacher.		
GD...	Aleku Gambi (in Kelem awraja)	08/34	[Ad]
	A private school in 1968 had 79 boys and 11 girls in grade 1-3, with two teachers.		
GD...	Aleku Gelan sub-district (in Kelem awraja)	08/34	[Ad]

(centre in 1962 = Aleku)

Catholic Mission school in 1968 had 62 boys and 9 girls in grades 1-5, with two teachers.

GD...	Aleku Yadi (in Kelem awraja)	08/34	[Ad]
	A private school in 1968 had 62 boys and 11 girls in grades 1-2, with one teacher.		
HFF70	Alekwa (Alequa) amba 3290 m, pass c3010 m 14°12' or 15°39'25', see under Adigrat	14/39	[18 WO Gu Gz]
??	Alelo Wendo /Alelu?/ In 1966 the S.I.M. Teacher Training Institute had 5 students in grade 1 and 6 students in grade 2.	../..	[x]

aleltu (alältu) (A) plant used for making enclosures for livestock;

alaltuu (O) willow-like tree which grows near water

HDD38	Aleltu 08°27'/38°16' 2529 m	08/38	[Gz]
HDL94	Aleltu 09°52'/35°10' 1534 m	09/35	[Gz]
HDL12	Aleltu 09°12'/36°51' 1957 m	09/36	[Gz]
HDL?	Aleltu (with church Abo), in Bulga/Kasim wereda	09/39	[x]
HDL08	Aleltu, see Aliltu		
HDL18	Aleltu (Alaltu, Aliltu) 09°12'/39°09' 2631 m (with church Giyorgis)	09/39	[Gz WO n]
H...	Aleltu (centre in 1964 of Loya Chomen sub-district)	09/37?	[Ad]
HDL26	Aleltu 09°14'/39°02' 3099 m	09/39	[Gz]
HDL32	Aleltu 09°21'/38°41' 2482 m	09/38	[AA Gz]
HDL36	Aleltu 09°19'/39°01' 2770 m	09/39	[AA Gz]
HDL18	Aleltu sub-district (-1964-1997-) (centre in 1964 = Mikawa)	09/3.	[AD n]
HCL92	Alelu (near Shashemene) 07°13'/38°36' 1976 m	07/38	[Gz]
HCT01	Alelu 07°16'/38°31' 1758/1773 m	07/38	[WO Gz]
HDC47	Alelu (with fort) 1960 m 08°34'/37°12' 1653 m, cf Agelu	08/37	[LM WO]
HDK79	Alelu 09°46'/38°24' 2211 m, near map code HDL70 see under Gebre Guracha	09/38	[AA Gz]

alem (A,T) world, universe; *alem ager* (A) world country?

HDF93	Alem Ager, see Ahmed Ager		
HDD05	Alem Gebeya 08°10'/37°59' 2208 m	08/37	[Gz]
HDM44	Alem Gebeya 09°26'/39°47' 2047 m	09/39	[Gz]

alem gena (A) world still existing?

??	Alem Gena (not the village near Sebeta, this one further to the south?) The Danish author Cecil Bødker, known for poetry and for novels in Danish language, especially for young people, probably was introduced to Ethiopia through a Dane working in Asela for the Swedish-supported development project CADU. In 1972 she published "Salhandlerskens hus" (249 pages) being a non-fiction story of the author staying for three months at Alem Gena in the house of Debiteh, a widow with nine children earning her living by selling salt at markets. The stay also resulted in fiction with Oromo background which Ms Bødker wrote later.	../..	[x]
HCT04	Alem Gena 07°18'/38°51' 2549 m	07/38	[Gz]
HDE82	Alem Gena 08°55'/38°39' 2369 m (with church Mikael), see under Sebeta Village about 15-19 km south-west of Addis Abeba on the Jimma road. There is an equipment yard for the Highway Authority and the road to Butajira turns off south there.	08/38	[Ca WO Gz]
JCG84	Alem Gena 07°06'/40°11' 2452 m	07/40	[Gz]

HDH09	Alem Gena Mikael (church) 09°08'/36°34' north of Nekemte	09/36	[Gz]
HDE82	Alem Gena sub-district? (-1997-)	08/38	[n]
HDE82	Alem Gena wereda (centre in 1964 = Sebeta)	08/38	[Ad]
text	The field study by Taye Reta as below was made in October-December 1964. Taye Reta, Alem Gena: A study in local geography, <i>in</i> Ethiopian Geographical Journal, vol 3 no 1, June 1965		
maps	1:10,000 by Mapping & Geog. Inst. June 1965: 1. administrative divisions 2. plant pests 3. agricultural products Eth. Geog. Journal 3(1965) no 1 at p 21 with village names in Amharic and Latin script at p 24 agricultural products at p 25 plant pests (worm, birds, wart-hog) at p 26 density of population at p 32 <i>atbiya</i> boundaries		
	<i>alem ketema</i> (A) world city		
HDT04	Alem Ketema (A. Kitema) 10°00'/38°50' (with sub-post office)	09/39	[MS Po]
1960s	Centre at least 1964-80 of Merhabete awraja. Dejazmach Gueletta Kortcho was appointed Governor of Merhabete awraja on 30 October 1962. The primary school in 1968 had 376 boys and 83 girls, with two male teachers and one female. The junior secondary school in 1968 had 8 male and one female student in grade 7, with two teachers (Ethiopians). An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971]		
1970s	Spelling used by the post office has been ALEM KETEMA. On 7 March 1975 five civilians were shot dead in a clash with government forces near Alem Ketema /which one?/, and two "anti-government conspirators" were captured. [News]		
1990s	Four people were killed in an air raid on 2 May 1991.		
HDT16	Alem Ketema (A. Catema, A. Katma) 10°05'/39°01' 1989 m	10/39	[Gz WO]
1990s	In the twelve months from February 1990 to February 1991, there were no major offensives by the EPRDF. The only major battle was a failed assault by the army at Alem Ketema in June. [Africa Watch 1991]		
	<i>alem maya</i> (A) place where one experiences pleasure Alem Maya is an Amharic name which was introduced instead of Haramaya in Oromo language.		
JDJ34	Alem Maya (Alemaya) 09°10'/42°02'? 09°24'/42°05'? MS: 09°10'/42°02'; Gz: 09°24'/42°01' 2047 m, cf Haramaya village MS coordinates would give map code JDJ14 - too far south? Centre in 1964 of Alem Maya sub-district & of Numu Abado sub-district.	09/42	[Gz MS Te Ca]
1910s	With secondary school; distance 507 km from Addis Abeba. "On one of the lakes at Alemaya, in 1907 /Eth. Calendar?/, the young Haile Selassie was out rowing with his elder brother Yilma. The boat overturned and the boys were left struggling in the water, unable to swim. A Greek came to rescue them but Yilma had already drowned. This was an early step on the Emperor's path to succession."		

[Marsden-Smedley 1990 p 70]

In 1915 a tragic accident occurred on the lake. A boat overturned, and 23-year old Dejazmach Teferi was one of the few survivors. He lost his childhood companion, Aba Samuel, "who was probably the last person he ever completely trusted".

[Greenfield 1965 p 150]

- 1953 The Swedish BV Mission school in 1953 in three classes had 67 students, of which 26 female. Teachers were Tsegaye Alemmahu and Yosef Kebira. On 6 November both school huts burnt down, by unknown cause. Construction of a new and better school building was started.
An Ethiopian Orthodox church was consecrated during the year. Its priest started teaching children. [BV report for 1953]
- 1956 The College of Agriculture and Mechanical Arts started teaching on 5 November 1956, with 93 students in four classes and a capacity of 200 students. The college was an American Point Four project connected to Oklahoma Agricultural and Mechanical College. The first agreement for this project was signed 15 May 1951.
There were five main buildings and ten staff dwelling houses in the beginning. Construction started late in 1954. Building contractor was Santo Tillota of Dire Dawa. The buildings are not visible from the main road Dire Dawa-Harar.
Staff from Point Four at the start were:
Dr L A Parcher, acting president
Dr H F Murphy, soils scientist
Hugh Hedger, horticulturist
Ben Jackson, agronomist
Frank Kubicek, farm manager and teacher
Otis Adams, poultryman
Dr K K Keahy, veterinarian
James Champion, animal husbandry teacher
Mrs Adis Champion, history teacher
Delbert Whitenack, science teacher
Mrs Owen Whitenack, health teacher and nurse
Mrs J Adams, teacher English and public speaking
W D Davis, extension service from A.A.
Travis Pyron, assistant at the extension service.
Among local staff was administrator Abraham Demere.
The first students arrived on 5 November 1956. The College graduated its first class of 11 students in June/??/ 1957.
Bob Hill of the College of Agriculture in 1957 started to establish a reference collection of insects and related arthropods to provide a method of identifying the insects of Ethiopia. A preliminary list of 26 pages was mimeographed in March 1964.
- 1958 The Emperor inaugurated the College on 16 January 1958. At the same time he officially opened an electric power plant in the neighbourhood.
- 1960s A total of 185 students (all male) were graduated in 1957-1963. In October of the latter year there were 225 students enrolled.
A couple of low-cost buildings for Demonstration School and Community Centre near the College of Agriculture was built by ESIBT ("Building College") and inaugurated on 28 December 1963.
The many stuffed birds displayed in the museum of the Agricultural College (-1964-) were the result of an extensive study of birds in the country. The conclusion was that Ethiopia has the greatest number of kinds of edible fowl in the world. There are also many insects and butterflies displayed in the museum.
[Official pamphlet, A.A. 1964]
Construction work for the Harar water supply project started in October 1964 and was estimated to take over a year. Contractor was the Israeli firm of Solel Boneh. 15 km of water pipeline all the way from Alem Maya to Harar would be laid. Ingra of Yugoslavia had designed the project. [News]

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

Population of the locality 4,135 as counted in 1967.

In 1967 there were a few administrative telephones and six numbers on personal names: Abdi Abubaker, Abdulahi Duldul, Hadji Abdullahi Kurtu, Haidera Ahmed Yehia, Mohammed Idris, Sophia Sumocoplos.

20-year-old student Tadesse Asegid committed suicide on 11 May 1967 by first drinking hydrochloric acid and then hanging himself. He was a former student of General Wingate School and his body was flown to Addis Abeba for funeral there.

[The University Reporter, May 15, 1967]

Aggies Dependent primary school in 1968 had 172 boys and 57 girls, with 6 teachers.

Swedish Mission BV primary school had 204 boys and 115 girls, with 6 teachers.

Aggies Dependent junior secondary school in the same year had 64 male and 6 female students in grades 7-8.

At the Agricultural College there were 18 male foreign and 21 male Ethiopian teachers in 1968. On 3 July 1968 the Emperor distributed certificates to 40 students of the College.

"The students are drawn from all over the country and would provide an ethnologist with a field day so different are they in facial and physical characteristics. On the green fields which sweep up from the lake pale cattle graze. The huge healthy beast have a double hump and horns spanning up to four feet and under their chins hangs a scalloped loose thin pendulant dewlap. The sheep are equally and proportionately large, and have fat tails of bladder-like thickness. Nearby the fields are rich with ripening corn. The teaching and the work done in this college brings a promise that the rich lands, which have so often been coveted by invaders, will once again be husbanded with care and give forth a greatly increased productivity."

[T Tonkin, Ethiopia with love, London 1972 (Norwegian ed. 1974) p 169-170]

1970s Around 1978 there was a post office and a petrol station of Mobil.

1980s Dr Ephrem Mamo was dean of the College of Agriculture in the early 1980s.

The College of Agriculture offered (-1982-) a 2-year diploma course, a 4-year degree course with 4 specializations and a post graduate 2-year M.Sc. course in the four major fields taught at the College.

There were 242 male and 24 female students in the diploma course, 868 male and 46 female in the degree course, and 26 male and 2 female in the M.Sc. course.

The yearly intake was 200 for diploma and 300 for degree level. The staff were 55 Ethiopian and 24 expatriate (of which 9 from some developing country).

There were UNDP scholarships and grants for equipment. The library was stated to have 300,000 volumes (by placing it in the conventional category of "large" and not giving a reliable figure).

[Survey published in Dar es Salaam 1983]

In the late 1980s: "At Alemaya I went to the agricultural college and was introduced to the 'public relations officer', a man named Negussie. He took me to a nearby village in a Land Cruiser to look at the local co-operative scheme. -- /Negussie/ recalled the time he taught physical education in Glasgow. /He/ was there for three years."

"The track ended beside an altar of rural communism: timbers painted in bright blues and reds beneath a picture of Mengistu and a yellow star. Beside it was a notice-board covered in figures. -- All the co-operatives five hundred-odd families were listed, and next to them was an eradicable number. On the basis of -- their individual performance, the community's resources were handed out."

"On the hillside were neat rows of huts - not the traditional round ones, but rows of rectangular boxes with tin roofs. The secretary was found and started his spiel: set up ten years ago with five families on 3 hectares, two pairs of oxen and a donkey, now 603 hectares with 520 families, sixty pairs of oxen, three loading trucks, three tractors and fifty-six donkeys. The government had only provided credit and technical assistance."

"I spotted a stout Korean in a doorway, his hands clasped magisterially behind his back. When he saw me he slipped back into the shadows. Negussie gripped my elbow

whispering, 'Technical assistance' and grinned."

"The secretary had not finished -- Surpluses have earned the co-operative two million birr. It is in the bank. 'You have become bourgeois,' I said, trying to tease a smile from him. 'Soon you'll be buying capitalist goods.' -- 'Everyone has televisions already, and we can buy Japanese imports.' -- He even showed me a small mosque they had built. 'Mostly for old people and certain families. Many young don't want to go.' -- I felt that there probably was no catch, save that this was a show village, and that the land was very good. But I couldn't help thinking all that cash would eventually split up the community."

[Marsden-Smedley 1990 p 69-71]

1990s Population about 8,600 in 1994 and about 10,500 in 2001.

"To facilitate 'monitoring' of faculty at Alemaya University, a security office of the TPLF was set up on campus. Dissident faculty and students could be called there for frequent interrogations and sometimes beatings. Several of the faculty were arrested on campus and taken to the nearby, infamous Hurso detention camp -- Department heads and administrators who still did not knuckle under to TPLF pressures and who stood up for academic freedom were demoted or fired. All remained under close surveillance from security forces. -- As part of a government-initiated structural adjustment program, Alemaya University lost three of its faculties: the Faculty of Agricultural Engineering --, the Faculty of Agricultural Economics --, and the Faculty of Forestry -- The propriety of this weakening of the comprehensive agricultural curriculum of Alemaya University has been questioned by the higher education community."

[T M Vestal, Ethiopia - a post-cold war .., USA 1999 p 156 citing Ethiopian Register, January 1996]

"A road just past the village leads to the first-rate Alemaya Agricultural University, where there is a small zoo."

[Camerapix 1995]

2000s "Addis Abeba University and Alemaya University are at present the only national universities engaged in research and the education of doctoral students."

[Swedish UD 2003]

text Eth. Observer, Nov 1957 no 10 p 312-315, 317, article about the College;
H.F. Rouk, The Central Experiment Station of the Imperial Ethiopian College of Agricultural and Mechanical Arts: a progress report, Alemaya Oct. 1962, 48 pages.

picts E Olofsson, Upplevelser .., Sthlm 1954 p 64 the town;
Ethiopian Trade Journal 1961 no 3 p 27 wheat field, 28 Emperor at the College, 30 air view of the College campus;
Ethiopia Observer 1957 no 10 p 312 cafeteria of the College;
Era (Sthlm) 1959 no 11 p 138 diesel electric power station at lake;
Liberation Silver Jubilee, A.A. 1966 p 298 aerial view of the College;
Eth. Geog. Journal 5(1967) no 1 p 50 sheet roofs on round houses;
R Sauter & R Michaud, L'Ethiopie, Zurich 1968 p 110 women and cactus at lake shore.

JDJ34 Alem Maya sub-district? (-1997-) 09/42 [n]

JDJ34 Alem Maya wereda (Alemaya ..) (1966-2000-) 09/42 [x 20]

Population about 200,000 in 1996.

alem meda (A) world field

HDL33 Alem Meda (Alemeda) 09/38 [Ro WO]

Village 35 km north of A.A. on the Gojjam road.

alem teferi (A) world of Teferi (=Ras Teferi Mekonnen)?

HDA85 **Alem Teferi** 08°54'/35°14' 1584 m 08/35 [Ad Gz]

(centre in 1964 of Dale wereda)

Around 1964 the place gave the impression of a recently established and active town.

The primary school (in Kelem awraja) in 1968 had 347 boys and 33 girls, with 5 teachers.

	<i>alem tena</i> (A) world of health, healthy world, health of the world?		
HDE16	Alem Tena (A. Tenna) Gz: 08°18'/38°57' 1612 m; MS: 08°15'/39°00' With sub-post office under Shashemene.	08/39	[Gz MS Po]
1960s	In 1967 only one telephone was listed, for Berru Haile. The primary school (in Haykoch & Butajira awraja) in 1968 had 201 boys and 73 girls, with 4 male teachers and one female. Gunilla Bjerén, who worked for the Swedish Volunteer Service as a social researcher in 1965-1967 and returned to Ethiopia in 1968 for her own studies, made one of her sample surveys in Alem Tena. [Bjerén 1985 p 22]		
1970s	Bekele Molla had a motel at Alem Tena (-1969-). Spelling used by the post has been ALEM TENA. Around 1978 there was a petrol station of Mobil. /Another? Alem Tena is stated to be distant only 112 km from Addis Abeba./		
	alemagrar: <i>alem grar</i> (A) world of acacia?		
HES34	Alemagrar	13/37	[WO]
JBP71	Alemanyo (Alemagno) (area)	05/40	[+ WO]
HEM72	Alemata, see Alamata		
JDJ33	Alemaya 09°22'/41°55' 2090 m, cf Alem Maya	09/41	[MS]
HDL33	Alemeda, see Alem Meda		
	aleni damota: <i>damota</i> (O) cold, low temperature		
HCK53	Aleni Damota, see under Soddo	06/37	[WO]
GCM53	Alerra, see Allara		
	<i>alet</i> (alät) (A) hard stone, rock; <i>alet</i> (T) race, kind; <i>allete</i> (allät'ä) (A) not spiced		
HEF62	Alet 11°27'/39°35' 1748 m	11/39	[Gz]
JDE71	Alet (area)	08/43	[WO]
HCL20	Aleta 06°36'/38°27' 2081 m (historical <i>ketema</i>)	06/38	[Gz 18 Gu]
HDL73	Aleta 09°46'/38°45' 2765 m (with church Maryam)	09/38	[Gz]
HEC38	Aleta Maryam (Aleta Mariam)	11/37	[+ WO]
	aleta w...: <i>wondo</i> (O) kind of spindly shrub or tree		
HCL21	Aleta Wendo (A.Wondo, Allata) 06°30'/38°30' (a former governor's <i>ketema</i>), see under Wendo	06/38	[LM MS Po Gu]
text	Habtamu Zobeir, History of Alata Wondo: the foundation, growth and development of the town to 1974: B.A. thesis, A.A. University 1989.		
HCL30?	Aleta Wendo (North) sub-district (-1997-)	06/38	[n]
HCL30?	Aleta Wendo (South) sub-district (-1997-)	06/38	[n]
HCL30	Aleta Wendo wereda (centre in 1964 = Wendo) By the late 1900s six megalithic sites were known within the wereda. Together they contain 74 steles.	06/38	[Ad]
	aletis: <i>aleyti</i> (T) guardians		
HDK99	Aletis (Alet'is) 09°56'/38°23' 2479 m see under Tulu Milki	09/38	[AA Gz]
HD...	Aleuwa (in Gimbi awraja) Seventh Day Adventist Mission primary school in 1968 had 78 boys and 13 girls, with 4 teachers.	09/35	[Ad]
HDU74	Alewak (Alleuaka)	10/39	[LM WO]
HEM..	Alewuha at the main road a little north-east of Weldiya	11/39	[n]
??	Aleydegi Plain along the Middle Awash Valley which the nomadic Afar would probably have to	../..	[x]

use instead of the more fertile plains of Melka Sedi and Amibara, if commercial farms established in the 1970s would block the Afar from using them.

Around 1968 a large project was planned for Aleydegi, but five years later not more had been achieved than drilling three waterholes and starting an experimental farm of 17 hectares.

[L Bondestam 1974 p 72-73, 117]

- | | | | |
|-----------------|--|--------|------------|
| JEH17 | Aleytali (Aleitali) (area) | 11/41 | [+ WO] |
| HDM55 | Aleyu Amba, see Aliyu Amba | | |
| HDA87c
geol. | Alfe (river valley in the Yubdo area)
In the Alfe river basalts are eroded to show a basis of greenish to greyish chlorite schists. Indications of gold have been found. The middle course of the river is 15 km north of Yubdo camp. Its valley is not so wide and does not have very steep sides. By 1940 a network of water canals had been built from Alfe and other rivers to serve for sluicing in the mining operations for platinum. Two of the seven working places were called Alfe North and Alfe South. [Mineral 1966] | 08/35? | [Mi] |
| HEJ44c | Alfga (church)
<i>alga</i> (A) throne; bedstead; <i>algaa</i> (O) bed;
<i>Alga</i> , name of an Ittu tribe of eastern Oromo, being a small part of the Baka ethnic group, with their own settlement area at about HCB15.
[Ad E Jensen 1959 p 29] | 12/37 | [x] |
| HBS94 | Alga | 05/37 | [Wa] |
| HCN85 | Alga (locality) 08°00'/35°15' | 08/35 | [WO Gz] |
| HDA37 | Alga | 08/35 | [WO] |
| HDA47 | Alga 08°33'/35°26' 1664 m | 08/35 | [Gz] |
| HDC45 | Alga 08°35'/37°07' 1718 m
(centre in 1964 of Nono Merdasa sub-district) | 08/37 | [Gz Ad WO] |
| JEJ43 | Alga (wells) 12°06'/41°49' | 12/41 | [WO Gz] |
| HC... | Alga Jinka (in Geleb & Hamerbako awraja)
The primary school in 1968 had 468 boys and 210 girls, with 12 male teachers and one female. | 05/36 | [Ad] |
| HC... | Alga sub-district (centre in 1964 = Gabbo) | 07/35? | [Ad] |
| HE... | Alga Tinche (ctr in 1964 of Amora Gedel sub-district) | 11/37 | [Ad] |
| JEP80 | Alganda (hill) | 13/40 | [Ne] |
| JEP63 | Algaundi Koma (Algandi Coma, Algonidi Goma)
(Koma) 13°14'/41°00' 135 m, at lake Afrera | 13/41 | [WO Gz LM] |
| | <i>alge</i> (O) collective word for lianes and climbers, also bowstring hemp, <i>Sansevieria guineensis</i> , a plant of the agave family with thick leaves; silk on an ear of corn | | |
| HBU70 | Alge (Alghe) 05°11'/39°20' 1219 m | 05/39 | [+ WO Gz] |
| HCD28 | Alge, see Agere Maryam | | |
| HCD93 | Alge (Uolighe, Wolige, Wolage, Golma) (island)
06°20'/37°50' 1168 m
in lake Abaya, at HCK04 on WO map.
Island opposite the middle of the western shore of lake Abaya. A traditional story says that an Arsi force once attacked the island when the people there had a feast and were drunk. Some were killed and the Arsi disappeared again with their booty.
[E Haberland 1963 p 689]
Estimated to have a population of 420 in the 1990s. There are people who speak Baiso (Alkali), but they are bilingual.
[Summer Institute of Linguistics 1996] | 06/37 | [Gz WO Gu] |
| HCN67c | Alge | 07/35 | [LM] |
| HCP69 | Alge 07°50'/36°32' 1832 m | 07/36 | [WO Gz] |

HCR98	Alge (Algo) 08°04'/37°22' 1659 m	08/37	[Gz WO]
HDA69	Alge (Algie) 08°42'/35°37' 1646 m (centre in 1964 of Darimu wereda) An elementary school building constructed with aid from Sweden through ESBU was completed by 1966. The primary school (in Gore awraja) in 1968 had 345 boys and 42 girls, with 8 male teachers and one female. A private /church?/ primary school had 81 boys in grade 1, with one teacher.	08/35	[Gz Ad]
HDK42	Alge 09°29'/37°46' 1444 m	09/37	[AA Gz]
JDH58	Alge (Alge) (area)	09/41	[+ WO]
??	Alge wereda (-1998-)	../..	[n]
??	Algeta Farm in the Awash valley, in the early 1970s owned by ex-Agricultural College graduates. [Gilkes 1975 p 132]	../..	[x]
JDG45	Algeyta (Algheita)	09/40	[+ WO]
HCD28	Alge (Alga), see Agere Maryam <i>algi</i> (Kefa O) kind of spindly shrub or tree, Dracaena afro-montana; (Borana) Sanseviera ehrenbergia		
HDK93c	Algi (Tateso) (on the Abay river) At a crossing of Abay for Debre Markos, near Kalo ford and Zemmi village and the crossing of a telephone line in the 1930s. Some places on the Abay have two names, in this case Algi used by people on the right bank and Tateso by those on the left bank. [Cheesman 1936 p 301]	09/37	[Ch]
JDD49	Algit (area)	08/43	[WO]
HCR88	Algo, see Alge		
HDF54	Algo, see Alaga algon-di ..: <i>goma</i> (A) hornless /animal/		
JEP63	Algon-di Goma, shore -80 m, see also Algaundi Koma <i>Algude</i> , a small ethnic group in the south-west	13/41	[LM WO]
HCC69	Algudi 06°01'/37°26' 1741 m	06/37	[WO Gz]
HCT.?	Alham Around 1905: The ruined city, which is situated on a mountain-top about a hundred miles /160 km/ south-east of Addis Abeba, as far as we could ascertain had never previously been visited by white men. After some hard climbing we reached the ruins, which are very extensive, covering the entire flat top of the mountain and measuring about a mile long by half a mile in breadth /1.6 x 0.8 km/. The streets were narrow and clearly distinguishable, bordered on each side by houses, of which the walls alone were still standing, varying in height from three to five feet /0.9 x 1.5 m/ and built of rough unhewn stones. This city, called Alham by the local people, was probably built by one of the earlier Ethiopian emperors. [W F Whitehouse p 291]	07/39?	[x]
??	Alhesm (south-east of Guba) The area has given indications of gold near the surface. <i>ali</i> (language?) mountain? ali: <i>Warra Ali</i> (=Ali people/family) name of a Jarso tribe of the eastern Oromo	../..	[Mi]
HCU06	Ali (area & place) 07°15'/39°56' 2453 m /this locality?/: The primary school (in Fasil awraja) in 1968 had 211 boys and 16 girls in grade 1-5, with 4 teachers.	07/39	[WO Gz]
HDD00	Ali (Alli) (mountain) 08°11'/37°35' 1392 m (centre in 1964 of Derge sub-district), see under Abelti	08/37	[WO Ad Gz]

HDJ73	Ali 09°44'/36°52' 1605 m	09/36	[Gz]
JD...	Ali (centre in 1964 of Dewero sub-district)	09/42	[Ad]
H...	Ali Abasambi sub-district (ctr in 1964 = Koriese)	08/35?	[+ Ad]
HE...	Ali Ager (centre in 1964 of Beke Korati sub-district)	11/39	[Ad]
	ali bekali: <i>bekela</i> (beeqelaa) (O) horse bean, <i>Faba bona</i> ; <i>bekollo</i> (bäqqollo) (A) maize		
JDP49	Ali Bekali (A. Becalli, A. Beccali)	10/41	[Ha Gz WO]
	(locality) 10°25'/41°30'		
HDK98	Ali Berdada 09°57'/38°14' 2472 m	09/38	[AA Gz]
H....	Ali Bet sub-district (.. Biet)	10/39	[+ Ad]
	(centre in 1964 = Sert)		
	ali bogo: <i>bogo</i> (Som) finish with		
JEN98	Ali Bogo (lava plain)	13/40	[18 Ne WO]
JFB01	Ali Bogo (Ali Bugo) (lava plain) 13°35'/40°45'	13/40	[Gz]
H....	Ali Brussa sub-district (Aliebrussa ..)	08/36	[+ Ad]
	(centre in 1964 = Brussa)		
??	Ali Buko (Fr: Ali Bouco), possibly same as Albuko?	../..	[x]
	Henry de Monfreid writes about when the young Menilek, having escaped from Mekdela, was received and helped by Queen Worqitu of Wollo: "Escorté par des cavaliers et trois corps de troupe, Ménelik fut conduit à Ali-Bouco, à la frontière de Guéchié. Son cortège était précédé de joueurs de trompes --" [H de Monfeid, Ménelik tel qu'il fut, Paris 1954 p 114]		
??	Ali Bursa = Ali Brussa?	../..	[x]
	An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971]		
	ali dera: <i>dera</i> , <i>deeraa</i> (O) tall, long		
HDL61	Ali Dera (A Dore) 09°37'/38°34' 2587 m	09/38	[AA Gz Ad]
	(place with church Maryam)		
	mountain peak at 09°37'/38°33' 2327 m		
HDL61	Ali Dera sub-district (centre in 1964 = Dire)	09/38	[Ad]
??	Ali Derar	../..	[x]
	A mountain in Jimma named after a sheik who migrated from Tigray in the 1700s. [D N Levine]		
	Sheik Ali Derar is supposed to have come from the north in the 1700s, lived on the mountain and been buried there. J. Borelli climbed there in the 1880s and actually found some Moslem graves. [H Straube 1963 p 277-278]		
JDP44	Ali Fuo (area)	10/41	[WO]
JDR58	Ali Gedi 10°25'/42°20' 902 m	10/42	[Gz]
HDM..	Ali Gimb	09/39	[n]
	In June 1876 Menilek granted land to the French traveller and businessman Pierre Arnoux in the Ankober region along the Awadi river, a tributary of the Awash. "The land thus delimited shall comprise a right-angled area the width of about 20 kilometres by the length of 50 kilometres, with Ali Gimb in the centre as a strategic and fortified position." [Acta aethiopica III p 243]		
??	Ali Guder	../..	[Po]
	with postal agent (sub-post office)		
JDH46	Ali Ibrahim 09°26'/41°18' 1552 m	09/41	[Gz]
JDJ27	Ali Keno (A. K'eno, A. Qeno) 09°17'/42°14' 1512 m	09/42	[Gz q]
HDC32	Ali Koma sub-district (Aliekoma ..)	08/36	[+ Ad]
	(centre in 1964 = Koma)		
JDJ05	Ali Lucho (A. Luch'o) 09°07'/42°08' 1827 m	09/42	[Gz]
JCH03	Ali Lughei, see Ara Lugey		
JEH97	Ali Mela Ale (Alimelale) (chain of hills)	12/41	[WO Ne Gz]

	12°43'/41°23'		
JDC95	Ali Mude 09°02'/42°04' 1638 m	09/42	[Gz]
HEM02	Ali Tena, see Alitena		
HCU92c	Ali Tona Gura (village) in the 1980s in Sire wereda of Chilalo awraja. Its peasant association in 1986 disposed of an area of 1,567 hectares, according to SEAD map. The village is located on the road between Diksis and Huruta, with about 10 km distance to each. Market is held at Changi 4 km to the north-west. The village is on a flat bench that gives way to gently sloping farmlands running north several kilometres to a river. The road divides the village into two halves. There are good wood resources, and water is found nearby. The villagers were Muslims and planned to build a mosque. The few Christians attended church at Changi. [J M Cohen & N-I Isaksson, Villagization ..., Uppsala/Sweden, Feb 1987 p 167-168]	08/39	[x]
HDA18	Ali wereda (Alie ..) (centre in 1964 = Metu)	08/35	[+ Ad]
HEP18	Aliamr (mountain) 12°46'/36°29' 864 m	12/36	[Gz]
HBM63	Aliarma, Gebel (Aliarina) (mountain) 04°10'/39°36' 1306 m	04/39	[WO Gz]
JDG12	Alibete	09/40	[LM WO]
HDJ95	Alibo (Jarle) (with fort) 09°50'/37°05' 2616 m Gz: 09°53'/37°03' 2436 m; MS: 09°50'/37°05' = HDJ85, 2616 m Centre of Amuru/Amorro area. Within a radius of 10 km there are at km 10E Baddasseri (area) 7S Jarret (Giarmet) (mountain) 2439 m 10S Colle Accio (=It: hill, pass?) (Acho?) 7W Abo (Tullu Abo) (hill) 5N Jardega (Giarti) (area) 2402 m Important centre of the Amoro Oromo, on a high plateau.	09/37	[MS Gz WO x]
??	Alid (volcano in Dankalia)	../..	[x]
text	Giotto Dainelli, Escursione al vulcano Alid (Dancalia), Firenze 1910.		
HDL71	Alidero 09°46'/38°31' 2723 m	09/38	[AA Gz]
HDA18	Alie .., see Ali ..		
HEC38	Alieyso, see Lieu		
GCS68	Alil	07/33	[WO]
HDL07	Aliltu (Alaltu) 2585 m, see under Sendafa, cf Aleltu	09/39	[MS WO Gu]
HDL08	Aliltu (Aleltu) (area) 09°05'/39°10'	09/39	[WO MS]
HDL18	Aliltu, see Aleltu		
HDL70c	Aliltu A prefeasibility study for a 700-MW power project at Aliltu, 80 km north of A.A., was submitted by a Canadian consultant in late 1984. It would involve building small dams on several rivers and then interconnecting them. [News]	09/39	[x]
HDL18	Aliltu sub-district (centre in 1964 = Mikawa) cf Aleltu	09/39	[Ad]
HEM72	Alimata, see Alamata		
JEH97	Alimelale, see Ale Mela Ale		
HDK13	Alino 09°10'/37°47' 1799 m	09/37	[AA Gz]
JBP77	Alintale (seasonal well) 05°14'/41°21'	05/40	[WO Wa Gz]
HDM55	Alio Amba, see Aliyu Amba		
JDG84	Alisulungura (Alisolungura) 09°48'/40°12' 633 m	09/40	[WO Gz]
HEC63	Alitaba (with church on top of hill), cf Atitaba	11/36	[It]

HFM02	<p>Alitena (Ali Tena, Alitiena) 14°31'/39°34' in the Adigrat region Centre in 1964 of Irob wereda & of Alitena sub-district. With secondary school, mission and church Maryam. Mgr. Giustino De Jacobis and other Lazarist priests started establishing congregations in the gorge of Alitena around 1842. At Easter 1847 the Catholic missionaries Jacobis and Guglielmo Massaia, together with four Ethiopian priests recently ordained by them, went to Alitena and celebrated mass there. Alitena was a non-Christian area with no priests of its own and no churches. However, De Jacobis was fond of the people there, at two days' travel east of Adigrat. Being at the edge of Abyssinia at the time, De Jacobis also regarded Alitena as a possible place of refuge if there should be persecutions against the Catholics. [G Massaja, <i>Mes trente-cinq années ...</i>, Paris, vol I (orig. Italian ed. 1885) p 113] Aregawi Subagadis wrote from Alitena to the French consul at Massawa on 30 December 1860: "I have restored to the repatriated Catholics as well as to your missionaries their possessions and everything that people had robbed from them." [Acta aethiopica II p 140] The Lazarist missionary Jean-Baptiste Coulbeaux was appointed to Altena (=Alitena?) in June 1874 but called to Paris in August. He returned by the end of the year. Debtera Asseggaheñ wrote from Altena to Antoine d'Abbadie on 9 November 1874. [Acta aethiopica III p 173-174] In 1934 the Lazarist Mission in Tigray had its main centre at Alitena, with Père Cuzon as head of the mission, but he died soon after and was replaced by Père Gimalae Paul. [Zervos 1936] The Border Commission in The Hague ruled in April 2002 that Alitena shall be Ethiopian (and not Eritrean) territory. [AddisTribune 2002/04/12]</p> <p><i>Alito</i>, a sub-division of the Afar people, living in the plain of Sereba and valley of Ererti (Eretro)</p>	14/39	[Ad x Gz]
HDJ26	Alito (area)	09/37	[WO]
HDP08	Alito 09°58'/36°29' 1976 m	09/36	[WO Gz]
JEH73	Alito 12°28'/40°59' 581 m	12/40	[Gz]
HDJ26	Alito Gebriel (church) 09°18'/37°10'	09/37	[Gz]
HDM55	Aliu Amba, see Aliyu Amba		
JEA46c	Aliwoha (=Ali Wiha?), cf Eloa	11/40	[Te]
JDJ05	Aliye Bole (Aliya B.) 09°06'/42°05' 1688 m	09/42	[Gz]
JEC31	Aliyoti (Alioti) (island)	11/41	[+ WO]
HDM55	<p>Aliyu Amba (village with market & mosque) (Aliu A., Alio A., Allio A., Aliamba) (Aleyu A., Haylu A., Hailiamba) 09°32'/39°48' 1697/1805 m Centre in 1964 of Korare sub-district.</p>	09/39	[Gz Ad Ca]
		09/39	[WO Ha Gu]
		09/39	[x]
1800s	<p>Town which contained the central market of Shewa and in which lived a large community of Harari. The leading member of this group was usually named by the Emir of Harar as his consul and was recognized as such by the King of Shewa. The town was a centre of the <i>amole</i> trade in salt. Some slaves were traded in this market but the great slave market of Shewa was at Abdul Rasul, some kilometres from Aliyu Amba. [Prouty et al 1981] "/A/ caravan route ran from Saqqa across the Gibe into the Tulama land and on to Aleyu Amba, 'the great central market' of Shawa. There it joined another major caravan route that went through the semi-desert of Awash -- to Harar and beyond." [Mohammed 1994] Aliyu Amba, the market of Ankober and Angolala, was the most important commercial centre of central Ethiopia in the early and middle 1800s. Several foreign visitors have</p>		

described this market. The merchants were almost entirely Muslim (Combes & Tamisier 1838).

The market was held every Friday, enabling merchants to participate in the smaller market at Ankober on Saturday.

The settlement of Aliyu Amba consisted of around 250-300 houses, with inhabitants being Amhara, Oromo, Somali, Harari as well as from Ifat, Adal, Argobba and Awsa. A number of craftsmen would be seen on market day, such as saddle-makers.

[Pankhurst (1990)1992 p 217-218]

One Harar caravan, according to Charles Johnston, was no less than two hundred men strong. The market was on a large plain, occupying the southern half of the table rock, bare and stony. The local governor on market days sat beneath the scanty shelter of an ancient acacia. [Johnston cited by Pankhurst]

The rulers of Shewa and of Harar co-operated in endeavouring to keep the route between Shewa and Harar open. The head of the Harari community in Aliyu Amba was appointed by the Amir of Harar.

[Abir 1968 p 13]

1840s Ato Ketema Werq was the governor of the province of Aliyu Amba in the 1840s (and *Ato* was a honorific title at that time). One Abdal Yonag from Harar was for a time governor of the town.

Aliyu Amba, the nodal point of most of Shewan trade in the first part of the 1800s, was situated at the intersection of several trade routes and lay on flat land at the top of a conical mountain leading up to the eastern edge of the Shewan plateau. The market, held every Friday, enabled traders to proceed to a smaller market at Ankober on the following day. Rochet d'Héricourt estimated that 1,500-1,700 camel loads of coffee were sold at this market every year. Harris reported in the 1840s that a quarter of the population of Aliyu Amba were Afar and Harari.

Christian traders were the money changers, some of them sitting behind high walls of salt bars. Tobacco was sold in round cakes, two inches in diameter. Menilek's move to Entoto inevitably led to the decline of Aliyu Amba.

[Journal of Eth. Studies vol II 1964 no 2 p 41-45]

Barker wrote in early 1842 that a Christian chief of taxes was in confinement for embezzling the royal revenue and had been replaced by a Muslim of the Argobba ethnic group called Abu Bekr.

After three months at Aliyu Amba with the Harris expedition, Lieutenant William Barker left the market centre on 15 January 1842. He had orders to go to the coast via Harar, but because of dangers of assault by local people he was unable to reach that town.

[R Burton, First footsteps .. (1894)1987 appendix V p 224]

1850s Kelem Werk (Qälām Wärq) was governor of Aliyu Amba in the mid-1850s.

1870s This place in the late 1870s was estimated by Cecchi to have a population of about 4,000 of which the majority were Muslims. Cecchi visited its market on 11 January 1878 and found great ethnic diversity. The market was held near a large sycomore tree.

[A Cecchi, vol I, 1886 p 301-303]

Cecchi went there again on 8 February 1878 to prepare for a coming journey. At the house of a Muslim agent by name Ajami he could change coins for salt blocks to use as money. Because of the conflict between Negus Menilek and Emperor Yohannes prices had risen. Donkeys were difficult to find, because people were hiding them rather than let Menilek requisition them. With some difficulty, Cecchi succeeded to buy five donkeys. Much coffee was brought by Ittu people, and tobacco by the Gurage.

[Cecchi as above, p 420]

1880s Gustavo Bianchi estimated in 1880 that the Aliyu Amba market served local purposes and was not for commerce with the outside world. It had been regarded as important for gold and for ivory throughout the early 1800s.

A group from the Swedish Evangelical Mission entered Ethiopia in 1885 believing that they had permission to work at Jiren/Jimma. Menilek ordered them to return, but when he learnt that they all suffered from fever, they were directed to Alyu Amba over the rainy

- season. Members of the mission group (called the 'Third Galla Expedition') were the Swedes Axel W. Pählman (b 1852) and August Bergman (b 1855), and the Oromo persons Onesimos with his wife Mihiret, Petros Ibsa, and an 18-year-old youth with a carpenter's training. Two German missionaries Meyer and Greiner mediated and obtained permission for the Swedes so that they could join the caravan of Chefneux down to the coast after the rainy season, supposedly in September but in reality they did not depart until February 1886. Although themselves seriously ill from fever, Pählman and Bergman during their stay in Aliyu Amba could give some health service to about 2,000 patients. [N Hylander, Morgonljus, 1917 p 196 + Arén 1978 p 274-278]
- 1890s It was estimated (Alamanni) that there were sold at the Aliyu Amba market around 1890 annually 17,500 oxen, 120,000 cows, 20,000 goats, and 9,000 sheep.
- 1900s Friedrich von Kulmer passed Aliyu Amba on 1 December 1907 but does not describe the settlement and market, mostly that the roads in its vicinity were difficult. He writes the name Ali-Omba. [Kulmer, Im Reiche Kaiser Meneliks, Leipzig 1910 p 142-143]
- 1910s Dejazmach Gebre Igziabiher, a son-in-law of King Mikael of Wello, was present in the neighbourhood at the battle of Segele on 27 October 1916 but he did not take part in the fighting. When he learnt that King Mikael had been defeated and captured he tried to flee back to Wello. Peasants of Aliyu Amba surrounded him and fought him, and he died in this battle. [Studien zur Kulturkunde 104, Köln 1994 p 372]
- 1930s Village inside the top of a mountain, with important market on Saturdays. Caravans used to change here from camels to mules and donkeys. [Guida 1938]
- 1940s The Englishman David Buxton travelled for locust control: "I camped on the outskirts of the village. A number of curious villagers soon gathered round, and we took the opportunity to start inquiring about the distribution of locust breeding-grounds in the district. But the Governor's man appeared on the scene and promptly broke the meeting up. The Governor, in spite of his hospitality, had evidently been suspicious of my intentions, and instructed his representative to prevent our communicating with the people. He had now taken alarm, and announced that we should have to return to Ankober the following day. I retorted by declaring that I meant to remain until my job was finished, which might be a week. This (as I was to find out) was a typical Ethiopian incident, exasperating at the time, somewhat laughable in retrospect." "We spent two days in Aliu Amba, my staff gathering information surreptitiously. The inhabitants were willing enough to help in my inquiries, for locusts had been devastating the land. Previously, the Italians had also devastated it, and I was shown tracts of abandoned country whose population had been exterminated or displaced by them. This district had, indeed, been a great centre of the resistance movement and a thorn in the side of the Italian administration." [D Buxton, Travels in Ethiopia, London (1949)1957 p 43-44]
- 1960s "Hundreds of metres below Ankober, among the broken hills, one can see the village of Aliu Amba. In the days when nearly all traffic in and out of Ethiopia came through Ankober, this dusty, parched village was the place where travellers and traders exchanged their camels for mules to make the tortuous ascent onto the chilly plateau." [Welcome to Ethiopia, AA ca 1965 p 62]
- 1970s The primary school in 1968 had 152 boys and 25 girls, with 3 teachers. Still in the 1970s the famous Friday market could be reached only over animal- and foot-tracks. Therefore it attracted no more than say a fifth of the people attending the Bati market. "Still picturesque and worth a visit." [P B Henze (1977)2001]
- 1980s In early 1985 a Swiss student walked in the Aliyu Amba area together with Ethiopian students, to collect material for his studies. He found serious famine there. Relief organizations had been active for some time, but they used motor transport and reached only such places as Ankober. The Swiss student made alarm in Addis Abeba about the

situation, and finally over 3,000 mules and donkeys were employed to bring famine relief to Aliyu Amba.

1990 Lutheran organizations and the Mekane Yesus Church continued development work at Aliyu Amba. From Ankober a 16 km long road was built with local workers, and this road was also continued some kilometres further on. There were also advisory services for agriculture.

A school was built on a hill inside Aliyu Amba in the late 1950s, constructed by the teachers themselves. By the 1990s there were some 75 children crowded inside there, with Elsebeth Tadesse as teacher. The school used radio and had a small library.

[Lutherhjälpen]

1990s A Danish traveller Hjalte Tin with wife and teenage son and daughter visited Aliyu Amba late in 1992 by riding on mules down from Ankober.

"/In Debre Birhan/ we meet our attendant. Dereje Jaleta is a well-nourished 27-year-old Ethiopian with forestry education. Mekane Yesus Church has employed him to continue the attempt to stop the soil erosion around Aliyu Amba, which /the Danish/ Folkekirkens Nødhjælp started after the draught in 1984-85. -- The mountain road down to the lowland, partly washed away, is another part of the Church aid project in the area. Now one cannot drive on it any more, not even with an off-road motorcycle. -- catastrophically much soil has already disappeared."

"Some people in Aliyu Amba have started bee culture, others chicken breeding -- On narrow steep paths between spiny Opuntia cactus we walk down to the small houses, which are crowded on a flat mountain top. Itinerant blacksmiths have erected their stands at the place, where camels are waiting. -- On the sloping marketplace between the low whitewashed buildings people are crowded. -- After market time it is rush traffic on the path. Heavily loaded donkeys patiently trot up the mountain --"

[Rasmussen & Tin, Fra Cape til Cairo, Copenhagen 1994 p 187-190]

Village among the mountains, with a century-old market and mosque. The site is reached by way of an incredibly steep 15 km road through some spectacular countryside.

[Camerapix 1995]

text Vägen till Aliyu Amba - utvecklingen i en etiopisk by, (Lutherhjälpen) Uppsala c.1995, 24 p.

picts G Bianchi 1884 p 209 market town, reproduced in *Ethiopia engraved* 1988 p 54;
G Bianchi 1896 p 253 landscape;
Lutherhjälpen (Sweden) 1996 no 1, cover + p 6-8 story of family Bekele Gashaw and how to conquer famine.

JEH74	Alizerito (area of an ethnic group) <i>Alka</i> , a Somali female name	12/41	[Ne]
HEE78	Alka (Alk'a, Alqa) 11°34'/39°11' 2962 m	11/39	[Gz q]
??	Alka Dingria (Alca D.) (area)	../..	[+ Gu]
HEH77	Alkadid (Alcadid) (mountain) 805 m <i>alke</i> (alqe) (A) kind of poisonous plant	12/36	[+ WO]
HDL91	Alkes <i>alkese</i> (alqäsä) (A) took part in a funeral, lamented	09/38	[AA]
HDN02	Alkeshaf 09°58'/35°02' 1222 m alkeso: <i>Alkaso</i> , a clan of the Arsi Oromo	09/35	[Gz]
??	Alkaso A trading community along the main road from Butajira to Hosaina. The school attained Junior Secondary level in 1988/89.	../..	[n]
HDL91	Alkeso 09°54'/38°32' 2452 m	09/38	[Gz]
HEF20	Alkodyu 11°07'/39°25' 2896 m	11/39	[Gz]
GDM91	Alkongo (Alcongo)	09/34	[+ WO]
HEL82	Alkwat (Alk'wat', Alqwat) 12°30'/38°40' 1926 m	12/38	[Gz q]

	<i>alla, allah</i> (T) various kinds of thorn tree, <i>Acacia</i> spp.		
HEM13	Alla (Ala), see Aroge		
JBH76	Allai? (Allalo?) (area) same as the following?	04/41	[WO]
JBH65	Allaio (Halegio, Halejo) (mountain) 04°10'/41°14' 509 m WO has Halegio at map code JBH76	04/41	[Gz WO]
HFF20	Allal (Allat?) (with rock-hewn church) see under Geralta churches - southern	13/39	[x]
JDB49	Allalijya (Allaliggia)	08/41	[+ WO]
JEB..	Allalobad Hot springs ('waters of Allah' in Afar language) west of Tendaho across the Awash river. They are part of a most extensive hydrothermal field. The area around the springs is dotted with active steam vents, and small craters of hot mud and hissing gases are known to pop up here and there in the nearby cotton fields. The main springs are made striking by pulsating, boiling-hot geysirs that shoot as much as 6 metres in the air. Surface water temperatures reach 97°C but become tolerable for the local people to do washing and bathing in side pools and small channels dug by the Afar. Everything around the springs has been turned into silica, or microcrystalline quartz: algae, grasses, reeds, even insects caught in the mist from the geysers. [J Kalb 2001 p 68]	11/40	[20]
GCM53	Allara (Alarra, Alerra, Alera) (area) 06°50'/34°38' 741 m A town Alera in Kaffa was reported from hearsay by Major Harris in the 1840s.	06/34	[WO Gz Ha]
JCS30	Allarto (Allatto, Gheibi Hardonneh) 07°31'/42°31' 672 m	07/42	[Gz]
HCL20	Allata (historical <i>ketema</i>) 06°35'/38°27' 2081 m see also Aleta Haile Selassie School in 1968 had 172 male and 46 female students in grade 7-8, with 5 teachers of which two foreign.	09/40	[18 Gu]
	<i>allati, allatti</i> (O) large bird of type eagle, hawk, vulture		
GDF95	Allati	09/34	[WO]
	<i>alle, halle</i> (O) all kinds of; <i>alle</i> (A) there is		
HDH20	Alle Ambalto About 15 km north-west of Gimbi. No proper road in the 1960s? [EFS mission sketch map] Samuel Danki, one of the three students who completed the first course at the "Evangelical" school at Boji, returned to his home and there opened a school for young men in the latter part of 1902. In the first part of next year he had five students, besides his own father. In the latter part of 1904 he gave instruction in Holy Scripture to ten young men. By 1907 Alle Ambalto was one of seven places in western and south-western Ethiopia having such evangelical work at the time. [Arén 1978 p 402, 431]	09/35	[x]
JEC30	Alle Mugayto (Alle Mugaito) (area)	11/41	[+ WO]
??	Alledegi (Alledeghi) (game reserve) On the road from Awash station toward Assab. There are similar species of animals to those present in the Awash National Park, as well as Grevy's zebra. [Bradt 1995(1998)]	../.	[+ Br]
HFE..	Alleluia, see Halle Luya		
HEU72	Allemale (mountain) 13°20'/39°35' 2374/2422 m	13/39	[WO Gu GZ]
HDU74	Alleuaka, see Alewak		
HDK90	Alleui	09/37	[WO]
JDJ40	Alleyu (Alleiu) (area) <i>Alli</i> , a clan of the Arsi Oromo	09/41	[+ WO]
HDD57	Alli, cf Ali	08/38	[WO]
H CJ11	Allisa 06°30'/36°47' 1952 m	06/36	[WO Gu Gz]
JDK87	Alliso (area), cf JDK86 Halisa	09/43	[WO]

	<i>allo, alloh</i> (O) kind of shrub or small tree, <i>Protea gagedi</i>		
HEJ55	Alloha, see Chach		
HEJ55	Alloha Giyorgis (Aloa Ghiorghis)	12/37	[+ Gu]
HEJ55	Alloha Maryam (A. Mariam) (church)	12/37	[+ WO]
??	Allokwa (Alloqua), mountain in Tigray	14/39?	[+ 18]
	Dejazmach Gebre Mikael /in late 1700s or early 1800s?/ "withdrew to his country of Temben; on which Sabagardis, descending, collected some few men, and, recommencing his system of plunder, these speedily increased to an army. Gabro Michaël returning, they met at the mountain of Alloqua. The troops of Agamy were far inferior to his in point of numbers, but, from having the advantage of being on the mountain, and also of them being armed with guns, they were able to pick off his soldiers without being molested themselves. Gabro Michaël accordingly retired --"		
	[M Parkyns, Life in Abyssinia, vol II, London 1853 p 112-113]		
JEB95	Allolufage (Allolufaghe)	11/41	[+ WO]
HEM72	Allomata, see Alamata		
HCK88	Allujana (Allugiana) (area)	07/38	[+ WO]
	allumai: <i>aluma</i> (A) <i>Amaranthus angustifolius</i> , <i>Discopodium penninervium</i>		
HDP32	Allumai (area)	10/35	[WO]
JEC19	Allumbor (area)	11/42	[WO]
JEA47c	Allume Taeb (plain)	11/40	[Gu]
JEB45	Allumi Ali (area)	11/41	[WO]
JDH94	Alluntava (area)	09/41	[WO]
	<i>alma</i> (A) kind of eatable grass that grows in the rainy season		
JEJ10	Alma (area)	11/41	[WO]
HEA64	Almahel (Almahal, Almahl)	11/35	[MS n Ad]
	(centre in 1964 of Guba wereda & of Guba sub-district)		
HCL..	Almate, in Aleta Wendo wereda	06/38	[n]
	A megalithic site which contains the largest stele within the wereda, 431 cm in length.		
HDK38	Almawa 09°24'/38°16' 2619 m	09/38	[AA Gz]
HDU82	Almuko 10°45'/39°33' 2816 m	10/39	[Gz]
	alo: <i>aalo</i> (Som) heifer, young female cattle; <i>aaloo</i> (O) grudge, rancour; <i>alo</i> (T) is		
HDT48	Alo 10°19'/39°11' 2306 m	10/39	[Gz]
HDU41	Alo	10/39	[WO]
JDJ55	Alo 09°31'/42°06' 2296 m	09/42	[Gz]
JEP61	Alo (Ala) (waterhole) 13°16'/40°49' -105 m	13/40	[WO Gz]
	below sea level		
HEJ55	Aloa Ghiorghis, see Alloha Giyorgis		
HBU13	Aloi 04°40'/39°38' 805 m	04/39	[Gz]
	<i>alollo</i> (A) round black stone used for grinding by hand		
HC...	Alolo (centre in 1964 of Fulassa sub-district)	06/37?	[Ad]
HDC01	Alolu 08°16'/36°44' 1506 m	08/36	[Gz]
HEM63	Alomata (plain), cf Alamata Meda	12/39	[WO]
HEM72	Alomata, see Alamata		
??	Alona (in Sidamo)	../..	[Mi]
	Area at the upper Mormora river. It was early exploited for gold in handwork operation. [Mineral 1966]		
HCD77	Aloncho (Alonch'o) 06°07'/38°10' 1839 m	06/38	[Gz]
HEC68	Alsai	11/37	[WO]
HFM02	Altena, see Alitena		
HDK27	Altufa 09°17'/38°09' 2773 m	09/38	[AA Gz]

	<i>alu, aaluu</i> (O) to deny, not acknowledge		
JFA26	Alu (mountain in volcanic area) 13°46'/40°14'	13/40	[WO Ne Gz]
	Coordinates would give map code JFA25		
HFD46	Alugui, see Alawgen		
HDU21	Alula 10°11'/39°27' 2310 m	10/39	[Gz]
HCL79c	Alula Haute	06/39	[x]
	in the 1980s in Dodola wereda of Genale awraja, 35 km east of Dodola.		
	Village on treeless rolling ground. The peasant association (originally two or three, but later merged into one) was established comparatively early, in 1978. The borders are Webi Shebele river to the north and Herero state farm to the west. Most of the land is suited for grain and grazing, but there are no self-grown trees.		
	There were about 600 round thatched huts when the village was visited in December 1986.		
	A water system had been installed by the Lutheran Mission, but by 1986 the motors of the well pumps did not function any more. Distant river water was used again. A producer co-operative with 74 households was established in 1982. There was a school since 1986 but no clinic.		
	"The conclusion reached after viewing this long established village is that people can live in concentrated settlements without an environmental catastrophe. But if the inhabitants expect villagization to lead to government services, they will have a long wait."		
	[J M Cohen & N-I Isaksson, Villagization ..., Uppsala/Sweden, Feb 1987 p 187-189]		
??	Alumu (in Chirim country, lower Omo valley)	../.	[n]
	A chief named Kandadibhonga lived there for a while. [K Fukui]		
GCU70	Aluoro (river)	08/34	[Mi]
	A tributary of the Baro river. Aluoro with its affluents, particularly Siri (=Ciru?), have been found to be gold-bearing.		
	[Mineral 1966]		
HCT54	Alutu, see Gara Alutu		
HEC18	Alvait (hill)	10/37	[WO]
GD...	Alwera dam (45 km beyond Gambela)	08/34	[20]
1990s	"Local officials took us on a trip to the Alwera Dam -- We saw some wildlife - baboons, colobus monkeys and a cat that looked like a serval before it disappeared. One of the officials complained that he'd been held up on that road 35 minutes recently by lions who lay there and wouldn't move.		
	At the dam we stopped by some fishermen who had pulled out a wonderful blowfish. It had puffed itself up incredibly -- The fishermen then threw it back -- over a frighteningly high dam wall, but it landed softly, deflated and swam away."		
	[John Graham in Addis Tribune 1999/12/31]		
GD...	Alwero Wenz (river) 08°26'/33°24'	08/33	[Gz]
	Coordinates would give map code GDD39 or GDE30		
H...	Alyume (hill) 2210 m	10/36?	[Ch]
	On the left bank of river Dora. Its southern slopes run down to the Abay. A track from Alyume goes down to the Bedru ford.		
	[Cheesman 1936]		