A Berkeley team spent a field season in the Middle Awash in 1981. John Desmond Clark wrote: "It was by far the most successful field season in all my forty-odd years of work in Africa."

At Maka they found a proximal hominid femur dated at 3.4 million years. [Kalb 2001 p 290]


*makanissa* (A,O) kind of medium-sized tree, *Croton macrostachys*, with broad leaves of which some are usually bright yellow; also *Dombeya goetzenii*, *D. quinqueseta*, which are shrubs or small trees; *makanisa* (*makkannisa*) (O) red/whitish honey

A peneplaned area situated between the Awata and Mormora rivers east of Ula-Ulo mountain. The basin is geologically composed of talc-chlorite-tremolite schists. Some prospecting started in 1963 and showed tracers of gold. [Mineral 1966]
HEU13  Makhan, see Mekan
H....  Maki, see Mago 05/36 [x]
HDE04  Maki, see Meki
HEL37  Makina Medhane Alem, see Mekena ...
HEK50  Makisegnit, see Maksenyit
HEU52  Makmati Iwir (Makmat Iwurr) 13°08'/39°33' 2165 m 13/39 [Gz WO Ad]
(Mikimat Iwir), west of Debub
The primary school in 1968 had 93 boys and 44 girls in grades 1-4, with three teachers.
JDD62  Makoda (Macoda) (mountain) 08°42'/42°44' 1475 m 08/42 [+ Gz]
JEP73  Makolle (Macolle) 13°19'/40°58' 173 m 13/40 [+ Gz]
near Afrera lake
HCU04  Makonna (Maconna) (area) 07/39 [+ WO]
HDD26  Makorkor, see Mekorkor
makram (Som) pouch for various amulets
HED69  Makramit (Macramit) (mountain) 11/38 [+ Gu]
Maksano Gabya, see Minch
HEK50  Maksenyit (Maksegnit, Makisegnit) 12/37 [+ Po Ad MS]
(with sub P.O. under Gondar) 12°15'/37°30'
(centre in 1964 of Chihira sub-district)
HEK60  Maksenyit (Maksegnit, Makisenit) 10/37? [Gz Po Ad Te]
12°23'/37°33' 1923 m
(visiting postman under Debre Markos), south of Gondar
At Maksenyit /which one?/ there was a Telecommunications pay station in 1967.
The primary school in 1968 had 198 boys and 83 girls, with 5 teachers.
maksenyo gebeya (maksännyo gäbäya) (A) Tuesday market
GDF93c  Maksenyo Gebeya 08/34 [LM]
HER78  Maksenyo Gebeya (Maksanyo Gavata) 13/37 [LM WO]
makta; maktat (T) kind of shrub or small tree, Carissa schimperi;
makteh, mukteh (T) Carissa deflersii, a shrub or scrambler with thorns; makto (O) mystery, secret, secret meeting
HEC35  Makta (Macta) 11/37 [+ WO]
HFF30  Makudi (Mak'udi, Maqudi) 13°50'/39°25' 2124 m 13/39 [Gz q]
south of Hawzen
HEC37  Makudyaya (Macudia) (hill) 11/37 [+ WO]
J CJ28  Makule (area) 06/42 [WO]
HCC58  Makulla (Maculla) 05/37 [+ Gu]
HEJ44  Makunta Iyesus (Macunta Iesus) (church) 12/37 [+ WO]
HDT16  Makur (Mak'ur, Maqur) 10°04'/38°59' 2181 m 10/38 [Gz q]
??  Makure (Macure) /..// [x]
A customs post in the district of Sahart in the time of Iyasu I (1682-1706).
makuta (A) light meal
HEC69  Makwal (Makoal) (with church) 11/37 [+ WO]
makwalla (O) Digitaria ternata, Dactyloctenium aegyptium
HEJ87  Makwamanra Maryam (Macuamanra Mariam) church 12/37 [+ WO]
malab (Afar) honey
JDD34  Malable (waterhole) 08/42 [WO]
malaf (Som) soft plants for grazing; malef (A) passage
JDN77  Malafaburi, see Burka
HFF42  Malahayenghi, see Mellehai Zengi
JBT95  Malaico, see Malayko
While in Bali in the 1520s, Imam Ahmad sent his cousin Zaherbuy Muhammad to Malawa in the centre of the province, where he seized many valuables, burnt the country, and "reduced it to cinders".

[Pankhurst 1997]

At the side of the valley, under an overhanging cliff, there is a cave with a room 80 m long, 10 m wide and 12 m high. Two narrow branches continue, of which the left one goes about 300 m further into the mountain. Sometimes a kind of dark steam or smoke comes out.
Male (Som) thought, idea; (malee) (O) except, without; indeed; (A) swear, take a vow;
Male, Malie, Malle, a southern Ometo group in the South Omo Zone, numbering about 46,458 according to the 1994 census.
texts
The Male people have been studied by Donald L. Donham (before 1982).

malega: malaga (A) lazy person; mellege (A) stalked, sneaked stealthily

Malega 05/37 [WO]

Maleyko (Maleico) 785 m 07/43 [+ WO]
Maleyko, see Maleico
Malga .., see Melka ..

Malgaga (area) 09/42 [WO]

Malge (Malghe) (area) 07/38 [+ WO]
Malge Wendo
An agricultural school was being built by Norwegians in 1965. In the neighbourhood there was a lush forest, almost like a jungle.
picts
Ethiopian Trade Journal 1962 no 5 p 35 coffee plantation and dam of the AWASA agricultural concession with a canning factory, p 36-37 tomatoes and canning

Malguie (Malgiye, Malgi, Malghie) 10/37 [WO Gz Gu]
10°58'/37°45' 2370/2420 m

mal (O) who? what? why? maali (Som) lend, loan

Mali sub-district 1274 m (centre in 1964 = Kongie) 05/36 [Ad WO]

Maligui, see under Deneba
malik: melk (mälk) (A) 1. chant in praise of a saint; 2. shape, appearance
maliko: mälliigo (Som) palm leaves for making mats

Maliko Edlu (Malico Edlu) (area) 11/41 [+ WO]

Malilo (in Gimbi awraja) 09/35? [Ad]
Seventh Day Adventist Mission school in 1968 had 39 boys and 9 girls in grades 1-3, with one teacher.
malima (O) rainmaker; mallima (O) teacher, scholar Malima, cf Kersa & Malima

Malima 08°31'/38°23' 2809 m 08/38 [Gz]
Malingur, a tribe of the Borana people occupying an exceptionally large area of about 150 x 150 km in the region of Fik and Degeh Medo. They spend April-September in higher ground around Galcha and towards Harar and in December-February they stay at wells in the lowland.

Malo: a group of the Sidama people and a northern variety of Ometo language (classified by M.L. Bender in 1971 as a separate language), see also under Mello.

A force of "two thousand lances" of the Malo were peaceful against the Bottego expedition when its Italians and askaris passed through their territory in mid-1896.
According to legend, Menz in the late 1600s was divided into three districts, each to be ruled by a man (in this case Mama) who gave his name to his district. Mama Midir is the part in the south.

[D N Levine, Wax and gold, 1965 p 31]

The wereda is within Menz & Gishe awraja. It is divided (-1970-) into sub-districts Dengeze, Lalo Midir, Angawa, and Tikime (T'ik'ime, Tikmie).

Population about 67,000 in 1975, all of them Christians and Amharic-speaking. Literacy was a little over ten per cent among males and a little over half a per cent among females. It was common to walk about 4 to 9 km to reach the nearest market.

[Ethiopian Herald]
mana, manna (O) house, home, dwelling, place for some defined purpose; Mana, caste group of tanners living among other people

Abdisa Desso was a teacher and evangelist at Mana Jarti for many years, also preaching in its little church. In 1955 he joined the first group to be educated as priests at the EFS mission in Mendi.

Alvares says that on the edge of the massif, above the Afar lowlands, the Dobe'a country had an important market town, Manadeley, which dealt with the coast and was a place of very great trade. The local market was held on Tuesdays.

Described by Alvares in the 1520s as an important commercial town of about 1,000 inhabitants, mostly Arabs except 20 or 30 Christians who lived apart and collected the toll charges. It was visited by Moslem traders from far away. Some of the town's merchants traded on behalf of Emperor Lebnä Dengel.

A young teacher at the mission school in Nejo kept contact with his home village of Manajerti and used to go there on Sundays and preach. He could also donate a piece of land for a simple prayer hut. There was a woman in the village who as qallicha had taken over from the teacher's deceased father to be ritual expert. At a certain time she wanted to abandon this and become Evangelical Christian, so she was brought to Nejo where even some of her "tools" became kept and displayed. When the woman returned to her village after a couple of months, it impressed the villagers that she was safe and sound in spite of her conversion. Many more started to gather at prayer meeting. One man who opposed this and cursed the Christians went to the old tree where they used to bring offerings. He found the tree becoming withered, completely dry!

Manana, a small community in eastern Gemu-Gofa

Manafarda (O), feresbet (A) horse stable

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Manafarda (Farasbet, Feres Bet)

Managasha, see Menagesha

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HEU72 Manchelso (Manch'elso) 13°21'/39°36' 1999 m (with church Mikael), south of Kwiha 13/39 [Gz]

HEA63 Manchelung, J. (Mancelung, Mancelungh) (mountain) 11°25'/35°05' 1186 m, on the border of Sudan 11/35 [WO Gz]

HEC49 Manchil (Mancil), see under Debre May mancho (Kefa) low-caste hunter 11/37 [+ WO]

HCJ95 Mancho (Mancio) (steppe area), cf Mencho 07/37 [+ WO]

HCR99 Mancho (Mancio) (area) 08/37 [+ WO]

JEG05 Manda (area) 945 m 11/40 [WO]

JEH13 Manda (mountain chain) 11°52'/41°00' 504 m south-west of Serdo 11/41 [Gz]

JEJ76 Manda (wide area) MS:12°21'/42°06' Gz:12°25'/42°11' 692 m MS coordinates would give map code JEJ65

JDG86 Manda Ale (area) manda ela: ela (O) 1. deep lake or pond; clear water; 2. very heavy /load/

JDP64 Manda-ela (waterhole) 10/41 [MS WO]

HEJ57 Mandaba (peninsula at lake Tana, with monastery) 12/37 [Ca Ch x]

About 20 minutes west of Birgida Maryam island is the peninsula of Mandaba. About 25 monks lived in the monastery there in the 1960s, and their church Medhane Alem was then recently reconstructed. In the outer circle of the church is the entrance door of the old church, with important pictures.

It is said that the monastery was founded in the 1300s by Amde Seyon's son, Aba Asai, a prince who abdicated to become a monk. [O A Jäger, Antiquities ..1965 p 66 + Welcome to Ethiopia, A.A. circa 1965 p 196]

"On 12 April 1933/ we walked to the end of the promontory, on which the monastery stands in most picturesque surroundings. On the land side are rugged forest-clad hills coming down to the water, on the other side the blue water of the lake extends almost as far as the eye can see -- In the monastery there were 150 resident monks. A high stone wall encloses the head of the promontory, where they live in a small town surrounding the church of /Medhane Alem/, and in the wall is the entrance gate through which no woman may pass. The monks are tended by negroes who live in a village of their own called Alangai, a mile or so away. These men are free, and they till the land, pay rent and taxes to the monastery, and serve the monks. Anyone who rings the bell of the monastery obtains sanctuary, and his person is safe even from the orders of the highest Government official in the land."

"My arrival was expected and I had been invited by the Abbot to see the church, so we passed through the gate and found the house and compounds kept in better order than in any other monastery I had yet seen. The church is substantially built in the typical circular Abyssinian style, with walls of rock and mud and a thatched roof. Its founder was Aba Asai, a prince who had become a monk -- Unlike many of the churches on the lake, Mandaba Madhahi Alam had never been burnt down, and it was fortunate in escaping the notice of the Dervishes; but during the famine in King John's reign -- Mandaba had been deserted for a long time."

"The wall paintings, all on linen, were not very good, the best of them being a picture of the Crucifixion. Many of them had been removed from a neighbouring parish, from a ruined church called Abaza Kadus Mikael, founded by Nikalawos, probably the Nikalawos who lived in the reign of John I and led the monks, who were followers of Takla Haimanot, against the followers of Eustathius --"

"Cells had been constructed in the grounds, some of them retreats with leafy canopies of bushes, and some mere shanties of boughs made against walls. Communal meals are
cooked and served; the bell rings, and monks can either eat in a Common Room or take their food to their cells. I saw a great many of the monks as I walked freely about the grounds. Most of them were in their cells reading from wonderful old parchment books and psalters. Some of them did not look up, but those who did showed no surprise at the sudden appearance of a European in the midst of their seclusion. Their thoughts were evidently not in this world, and they merely went on reading."

"The Memhir or Abbot was a monk who had been there many years. He said, in reply to my enquiries, that it was not customary for them to say where they had come from, but we heard that he came originally from Tigrai and that he was a eunuch. He was tall and good-looking, with a scholarly face and a calm, commanding demeanour. He has the power to put refractory monks in chains, and we saw the monastery 'lock-up' where there was one prisoner with irons round his ankles, a tribesman from the monastery lands who had been convicted of stealing cattle from his neighbours."

"Men who wish to become monks enter Mandaba Monastery as probationers and serve the monks. They may eventually be accepted as monks and will then wear the white skull-cap; until then they are called 'black-heads'."

"We adjourned to the library and among the books we examined were Mashafa Hawi -- Af Work -- Sinodos -- Paulos -- Nabiit -- None of these volumes had a date or pictures, but Tamera Mariam, or 'Miracles of Mary', was well illustrated and contained some good paintings, one being a self-portrait of the painter, named Daksaios; others showed the Virgin Mary giving water to a thirsty dog, and performing various good works. One included a scene showing an animal that was evidently intended for a camel, as it was feeding on the top branches of a date-palm, but it was equally evident that it was drawn by a man who had never seen a camel --" "Dirsana Mikael, or 'Monograph of Michael', including one of Raphael, had fairly good full-page pictures showing incidents in the life of St. Michael. There were seascapes with ships tossing on the waves, and a quaint view of hell full of devils; a whale was suggested by a lion's head coming out of the water of a rough sea." [R E Cheesman, Lake Tana .., London 1936 p 199-202]

In the bay, the shore is covered with pretty pebbles; some carnelian, though rather small, can be found here. It is jokingly called the "diamond coast". [Jäger 1965]

picts Merian Monatsheft: Äthiopien, Hamburg Okt 1966 p 26 monastery church, p 27 monks saying farewell at the shore.

mandara (O) 1. large market place, see mandra; 2. village; (Borana) kind of shrub or small tree, Dodonaea viscosa

HBR98 Mandara (village), cf Mandere, Mendera, Mender 05/37 [WO]
HCR42c Mandara 07/36 [x]
Plain near Jimma used as an early landing field for aircraft.
HDB.. Mandara (with market) 08/357 [Gu]
There is a steep ascent from the Sota stream. At a few kilometres along the plain and a little down there is a saline thermal spring, much used for watering cattle. [Guida 1938]

HCD14 Mande 05°33'/37°54' 1706 m 05/37 [Gz]
HDE79 Mandefru, C.(=It: cima?) 08/39 [WO]
JFA15 Mandelu (with waterhole) 13/40 [LM WO Ne Wa]

mandera, mander (O, derived from Persian-Arabic bandar) large village, trading centre, township, originally a centre where foreign goods were sold to those who could afford them

JBJ32c Mandera (Mandara) 03/41 [LM WO x]
Mandera was described by Borelli in the 1880s as the most important commercial town after Jiren in Jimma province.
In 1935 Ato Wolde Giyorgis was director of the school.
Mandi, see Mendi

mandidu (O) 1. be very rich; 2. grow in size

Manditu 08°04'/41°18' 1239 m 08/41 [WO Gz]

Mandsura 11/36 [Gu]

Manduca Maryam (Manduca Mariam) (village) 11/38 [+ Gu]

see under Debre Tabor

Mandura wereda (centre in 1964 = Genete Maryam) in 1992 in Metekel awraja

The primary school in 1968 had 95 boys and 6 girls in grades 1-5, with 4 teachers.

Manera, in Kulo Konta awraja 07/37 [x]

An experimental station for the study of yellow fever was established at Manera in 1962. Five tons of equipment for it was dropped from Air Force planes on 18 October. Doctor Charles Sérié donated to this station a prize which he had received from France.

Manete 09°03'/35°34' 1757 m, north-east of Yubdo 09/35 [Gz]

near map code HDA98

Manetti (mountain) 08°12'/37°37' 2185 m 08/37 [x WO Gz]

Gz:08°18'/37°32' 1865 m see under Abelti

Coordinates would give map code HDD01 further to the north-east

Mangaduda (seasonal spring) 05/41 [MS WO]
mangaga (O) jaw, molar tooth

Mangaga, see Menagaga

Mangai (Mangai, Mangla) 12°13'/37°15' 12/37 [Ch WO Gu]

Mangai, see under Gorgora

Mangest, see Mengist

Mangestu, see Mengistwo

Manghi, see Menge

Manghi (Mangi), see Manguig

Mangiang 08°15'/33°11' 282 m 08/33 [WO Gz]

Mangiang, at river on the border of Sudan

Mangui (Manghi, Mangi) 12°13'/37°18' 1784 m 12/37 [WO Gz]
at lake Tana west of Gorgora

Mangum 07°30'/34°26' 426 m, at Gilo river 07/34 [WO Gz]

manissa, manisa (O) kind of shrub or small tree, Trichocladus ellipticus, T. malosanus

Mangum 07°30'/34°26' 426 m, at Gilo river 07/34 [WO Gz]

Mangui (Manghi, Mangi) 12°13'/37°18' 1784 m 12/37 [WO Gz]
at lake Tana west of Gorgora

GCU21 Mangum 07°30'/34°26' 426 m, at Gilo river 07/34 [WO Gz]

Manissa (area) 07/37 [WO]

Manja Addey (Mangia Addei) (area) 08/43 [+ WO]

Manjo (Kefa) low-caste group who are hunters, artisans or ritual specialists.

texts

T. Fujimoto, Lineage between the south-westward migration and the formation of a stratified society: the case of the Manjo in the Sheka society, Southern Ethiopia, in 15th Int. Conf. of Ethiopian studies 2003;
I. Hartemann, Ecology of social exclusion: the case of the Manjo ..., in 15th Int. Conf. as above.
**manjo** (A) hard /meat/, like bark; (Som) feet, legs

HCR91  Manjo (Mangio) (area) 08/36  [+ WO]

HDE97  Manjukso (Manguucso) (area) 09/39  [+ WO]

see under Chefe Donsa

HDD93  Mankata, see Menkata

mankorar  (Geez) cold place

HDS42  Mankorar (Moncorer), see Debre Markos

HDS16  Mankorkoryi (Mank'ork'oriy, Mank'ork'oy) 10/38  [Gz]

10°07'/38°07' 1886 m, not far north of Abay river

HDS48  Mankorkoya (Mank'ork'oya, Manqorqoya) 10/38  [Gz q]

10°24'/38°16' 2448 m, near Bichena

HDR87  **Mankusa** (Mancusa) 10°41'/37°14' 1888,2160m 10/37  [Gz 18 Gu n]

(Mannkusa) (village/town with church Mikael), east of Bure

1941  "Church Hill" about 2 km to the east was named so by the British in the 1941 war.

When Gideon Force marched south from Injibara on 24 February 1941 one goal was to try to capture the Italian fort at Mankusa where there was a garrison of about 250 men. [Shirreff 1995 p 91]

"During the morning of 25 February a crossing was made for the camels over the river and in the afternoon Wingate gave out his orders. His plan was to make straight for Mankusa, striking across country north of Burye -- Wingate had requested aerial support on 26 February and, in response, two RAF Wellesleys bombed Burye on 28 February. One was shot down -- While Wingate was confronting Mankusa, Boyle, with three companies and 200 baggage camels, had reached the fort of Jigga -- Bypassing Mankusa they left a platoon of C company under Gerazmach Dabala to cover the fort and try and persuade the garrison to surrender to the Emperor's forces. The Mankusa garrison's response was to open fire, which Dabala returned."

" -- at Mankusa the garrison consisted of No 4 company 72nd Colonial Battalion, two officers, one Italian NCO and 240 *ascari*. They had the standard armament, two Schwartloze heavy machine guns, Breda light machine guns, rifles and grenades. They were experienced soldiers from a good battalion. The subaltern officer was Tenente Michele Butera. Against this force Wingate had about 300 regulars and was joined on 1 March by Fitaurari Zelleka Desta's 200 Patriots -- Wingate planned an attack by the Patriots at dusk on 1 March, preceded by a mortar bombardment. -- he ordered Harris, who had never handled a mortar before, to take charge of the mortar attack and gave him some quick instruction. The mortar attack went ahead and caused considerable damage, setting houses on fire, but the patriot attack did not materialize, their leader telling Wingate that to take the fort without air support was impossible. Harris's comment was that this was 'typical of the type of assistance we received from the Patriots', but it was too much to expect Patriots to tackle fixed defences or work to a timetable, as Wingate himself acknowledged in his dispatch."

"Investment of Mankusa continued and the garrison showed no disposition to surrender despite heavy casualties -- 85 killed and wounded out of 240 according to Tenente Butera, who was himself wounded by mortar fire. -- Butera is adamant that his men were old soldiers and there were no desertions from his company."

[Shirreff p 92, 97-98]

On 28 February Bill Harris found Clifford Drew, doctor of Mission 101, camped within machine-gun range of Mankusa ford. When Harris expressed surprise at Drew camping so close to the enemy, Drew replied that he felt safer near the Italians than near "that madman Wingate."

[Shirreff p 96]

"On 2 March Wingate sent one mortar team to Boyle at Jigga with a message -- 'that Mankusa fort ... had been reduced to a heap of ashes by mortar fire but still held out gallantly' -- The desertion of Mamu's *banda* was a success for the propaganda section, which had bombarded Burye and Mankusa with megaphone messages proclaiming the
presence of the Emperor and the imminent freedom of Ethiopia."
[Shirreff p 98, 100]
"From his position on Church Hill opposite Mankusa on the morning of 3 March Wingate received from Khartoum a message -- that the Italians were intending to evacuate Burye. He ordered Boustead to get ready to move -- By 6.00 a.m. -- they saw three Capronis, which -- went on to bomb Church Hill. -- The column /from Burye/ consisted of about 6000 fighting troops -- Wingate was still at Church Hill and at 7.00 a.m. the garrison on Mankusa opened up a heavy fire with machine guns on Church Hill supported by 81-millimetre mortars from the battery with the column. At 8.15 a.m. they advanced on Church Hill in open order supported by infantry from the column. Wingate's men lay down and returned fire, Wingate directing the fire with Body standing next to him. When two horses were hit Body suggested to Wingate that it would be a good idea if they sat down and, 'with a wry grin, he did'.

"Wingate ordered a phased withdrawal, which was carried out successfully -- Akavia being the last to leave with a Sudanese platoon. Wingate himself says, 'I nearly got caught in Mankusa but escaped through fleetness of foot.' -- In the event the column /from Burye/ had passed unscathed and Wingate sent Boustead, Acland and Harris off in pursuit -- Johnson to follow when he had investigated Mankusa and collected stragglers."
[Shirreff p 104-106]
"By the morning of 1 March /1941/ Wingate had taken three measures which, he hoped, would unblock the situation. First, he had rid himself of the encumbrance of the baggage train -- Secondly, he had given up his fruitless attack on the strong northern fort and was concentrating at another, isolated fort, the Fort of Mankusa - six miles down the road defending the rear of Burie to the south and manned only by two companies of Italian native troops. Thirdly, he had summoned /various reinforcements/ -- and a horde of Patriots, guided in by Thesiger. Wingate's immediate objective, with the help of all these reinforcements, was the capture of Mankusa Fort."

"The defenders of Mankusa Fort first realized they were under attack when George Steer's Propaganda Unit blared away through the loudspeakers, announcing the nearby presence of the Emperor and the imminent liberation of all. The Eritrean askaris shouted back scornfully that they knew nothing about Janhoy. They were Italian subjects, not slaves!"

"Wingate ordered an attack. The Patriots were to charge, and his men would give covering fire with their machine-guns and mortars. It was the first time Wingate had tried, against his own principles, to direct an attack with his own troops and Patriots combined. It was also the last, for he quickly learnt his lesson. The wild Ethiopians charged with too much abandon, and far too fast. The first mortar shells fired by the Sudanese /under Wingate/ landed among them. The charge broke up. The attack, dismally, had failed."

"Colonel Natale knew that the British were in his rear, and he believed that the Fort of Mankusa was likely to fail. Lij Mammo's desertion, coupled with the bombing /of the Burie forts/, shook his already-wavering morale. He radioed a panicky report to Gondar, requesting permission to evacuate Burie -- On the morning of 4 March -- file upon file of enemy troops came marching out of /Burie/ preceded by four light armoured cars. -- as the column passed through the village of Mankusa it was joined by the defenders of the Fort. Wingate's plan had, against all expectations, succeeded."

1960s
The Amharic novel Fikir Iske Makabir by Haddis Alemayehu, 553 pages published in 1967 /western calendar/, tells a storey about a widow Wudnesh who lives at Mankusa, who marries a fourth husband and has a son Bezabihi who becomes her "love until the grave" as the title says.
[long review in Ethiopian Herald]
The primary school (in Kola Dega awraja) in 1968 had 239 boys and 39 girls, with 5 teachers.

HDR87 Mankusa Mikael (centre in 1964 of Jabi sub-district) 10/37 [Ad]
HDE40 Manlima (area) 08/38 [WO]
**Manna (O) house; often first part of the names of Oromo groups, e.g. Manna Abu; manna, mana, manni (Southern Eth) expression used by several language groups of people in Southern Ethiopia for low-caste workers of certain crafts such as tanner and potter.**

A survey of the land reform in this wereda was undertaken in 1980-1981 and led by Dessalegn Rahmato. Of peasants interviewed, 49% did not own oxen.

[7th Int. Conf. of Ethiopian Studies 1984 p 587-588, 593]

Manna wereda is the biggest producer of coffee in Jimma awraja. A number of dry-weather roads provide adequate access to the rural areas. The traditional form of coffee cultivation involves virtually no implements, and the average peasant in Manna owns only a hand hoe and a gejera, a long-bladed metal tool, somewhat like a machete. The livestock population is very small.

With a rural population of about 130,000, and a relatively large land area, Manna is densely populated and fairly big for a wereda. The population is predominantly Moslem, and polygamy is widely practiced. In Manna about 78% of the rural population are Oromo and the rest of different cultural stock.

The wereda has always been a grain-deficit area and has periodically experienced severe food shortages. About 45% of the agricultural land is under coffee. Both plough cultivation and hoe cultivation are common. The poorer members of the peasantry rely on the growing of root crops, vegetables and the like for their basic needs. Prior to the land reform from 1975 onwards a large portion of Manna peasants were involved in tenancy, and a majority of holdings were below 0.5 ha in size. The landowning classes were predominantly outsiders, and absentee owners greatly outnumbered local resident owners.

[Desalegn Rahmato, Agrarian reform ..., Uppsala/Sweden 1984 p 12-13]

The size of arable land under the control of PAs (Peasant Associations) was quite small. The land was divided into coffee land and grain land. Each member of a PA was entitled to a share from both categories of land. Redistribution gave rise to a continual process of diminution of plots, the latest one in 1981. Some PAs found that it was quite difficult to determine what a family or a household is in Moslem areas, to use as a basis for land allotment. To define household as 'those who live and eat together' did not completely solve the problem, as children could be moved from one home to another.

[Desalegn p 46-47]

Ras Alula (1847-1897) was born in this small village. It is not confirmed that his year of birth really was 1847. His father was the farmer Engda Qubi with wife Garada who was daughter of Nagid, a local notable from the neighbouring village of Baga. A few old people in Mannawe remembered these names when they were interviewed by Haggai Ehrlich in February 1972.

Alula once told an Italian journalist that his father and grandfather had been soldiers. He was educated in the local church school by the Memhir Welde-Giyorgis and "being an aggressive and dominating youngster, he soon became the leader of the children."

"When his Tigrean patron became Emperor Yohannes IV, the young Alula was translated from the provincial to the national scene -- Alula's excellent military services in fighting external enemies and consolidating the emperor's supremacy in Ethiopia established him..."
as a king's man." History remembers particularly Ras Alula's time as administrator of Mereb Mellash = the future Eritrea.

An anonymous Geez manuscript of 95 pages kept in the church of Mannawae contains something also about the history of Alula.

1890s
In 1891 a correspondent of Corriere di Napoli named Mercatelli spent a few days with Alula at Mannawae and described him as a lonely and melancholic leader but also "in fact Alula is the master; it is sufficient to stay for a few days in Tigray to be convinced."

During 1891 and 1892, Alula had frequently visited his birthplace and constructed a church there. The bell of the church was brought from what was later named Eritrea.

It carries the inscription Anno 1891, P. Bastanzetti Arezzo Udine.

In 1892 Alula fortified himself in Mannawae with a few hundred followers and refused to free De Martino and five other hostages he had taken from Adwa. On 27 December 1892, with 2,000 troops commanded by Ras Hagos, Mengesha Yohannes approached Mannawae, took up position on the surrounding hills, and started ruining the fields and orchards.

Around midnight, accompanied by only fifty followers. Alula left his camp and led his small group to an amba. He was deserted by Dejazmach Abbay, who brought the Italian hostages to Mengesha's headquarters near Mannawae.

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**manne** (O) sheath of a sword, scabbard; (Kefa) female potter, usually married to a **manno** i.e. leatherworker

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<td>Manoro, see under Gidami</td>
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<td>HEC99</td>
<td>Mansur (Manso, Bet Manzi, Bet Manzo)</td>
<td>11/37 [Gu WO Ch]</td>
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**Mansur** (Manso, Bet Manzi, Bet Manzo), small island in lake Tana.
A basaltic conical rock about one kilometre from the shore and with a diameter of 80-100 metres. With old trees and in the 1930s inhabited by some monks.

Consul Cheesman was there in March 1933: "-- we went up the coast and visited Bet Manzo, an afforested cone-shaped island a mile out in the lake, to see a church named Medhane Alem/. On the island, which is circular and only 100 yards in diameter, we saw a building with walls of rock and mud and of the usual Abyssinian round-church type. I had been told that a solitary monk lived on the island, but we found his home closed, the door barred, and the place apparently completely deserted. The explanation given was that the monks had grown tired of feeding pirates."

"Secluded islands -- make ideal retreats for religious recluses but equally safe refuges for law-breakers, who expect the monks to feed them while they are in hiding. The monks, being unarmed, have no means of resistance. Only a few years before, Bet Manzo had been turned into a fortress by an official, a Fitaurari, who had defied the authority of Ras Gugsa Wolye, the Governor of Bagemdir, and had fled to the island with his armed band. The officials of the Ras collected all the available men and tankwas from the countryside, and a 'naval' battle seemed imminent; but they found that the outlaw had disappeared over the lake by night and had entered the province of another governor, where, since the two governors were not on friendly terms, he had no fear of being given up so long as he did not offend his new lord."

"I noticed that a thick wall of loose rock had been built round the church. The interior of the building is decorated with pictures, crude in conception and design. One of them..."
portrays St. John, depicted as a small figure in the left arm of the Virgin Mary. He has a black beard and is sucking Mary's breast, which Christ, also a small figure of a man, in her right arm, is pushing towards him. I was naturally mystified and asked for the interpretation. It was explained that this illustrated St. John xix. 26-27: 'When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy Mother!'"

[Cheesman 1936 p 166-167]

pict F Rosen, Eine deutsche .., Leipzig 1907 p 387 paintings in church

manta (O?) name of a race of goats, occurring especially in Arsi, not considered as particularly valuable;
manta (T) twin; maanta (Som) today

HCJ81 Manta 07°06'/36°44' 1864 m 07/36 [WO Gz]
east of Bonga and south of Jimma, cf Menta

HCN06 Manta Bacci, see Menta Bechi

HEF51c Manta Wodel (Fre: M. Ouodel) (recorded in 1841) 11/39 [Ha x]
Mante, a lineage of the Sabbo-Karrayyu-Dayyu of the Borana people

?? Mantek (monastery), in the Ankober region?./.. [Ha]
"During the reign of -- Sáhela Selássie, there dwelt in a mossy cavern, among the recesses of the forest of Manték, a hermit of renowned sanctity. Father Peter /Petros/ was universally feared and beloved, but none knew from whence he derived food or nourishment."

After he was found dead one day "the tale soon spread through the land that the holy Father Peter - now no more - was indeed the dread necromancer /who conjures up the spirits of the dead/ Thavánan, who had thus, by the continued penance of half a century, expiated his fierce act of apostasy."

[W C Harris, The highlands .., vol II, London 1844 p 287-288]
Not far from Ankober "in the mighty forests of Mamrat" was a somewhat unusual kind of monastery named Mantek and described by Harris with some inclination to sensations: "Deep-seated in this retirement /of forest/ lies the monastery orf Manték, said to have been founded a thousand years. It is inhabited solely by Tabeeban - men strongly suspected of being Jews in disguise /Falasha?/ - cunning workers in iron, wood, and clay, who are regarded as sorcerers, and shunned accordingly by all save the king, to whom they are endeared. The austerities practised by this fraternity, ‘in order to obtain righteousness before God,’ are perhaps as severe as any recorded in monkish annals. An oath is taken, under a curse, never to look at a female, nor to hear her voice, nor to eat a morsel of bread which has been prepared by woman's hands, and excom-munication for twenty years is the penalty attached to the infringement of the vow. No fire is kindled either on Saturday or on the Sabbath; the most meagre diet is observed throughout the residue of the week; many sit up to their necks in water for days together: at appointed periods all lash their naked bodies with rods of sharp thorns; and whilst every brother sleeps in sitting posture upon a hard clay bench, with his loins girt about by a tough cord, the Alaka, their superior, does penance continually in a massive iron chain.

[Harris as above p 363-364]

HDM03c Mantekura 09/39 [x]
At Kassam/Kesem river upstream of Tedecha Melka.
The hunting party of Powell-Cotton was there on 13 January 1900. There were two natural water tanks about 30 sq.m and 3 m deep in their centre.
"Although supplied by springs, they often run dry. Up to ten years ago /1890/, when all this country was thickly populated, the people round were obliged to fetch water from Kassam river, to fill these tanks when the springs gave out; but, since the great famine of 1890, this custom has fallen into disuse. On our journey up /two weeks earlier/ they were
dry, but on our return the recent rain had partly filled them."

[Powell-Cotton 1902 p 143-144]

HEL43 Mantero Ber (area) 12/38 [WO]
HEK07 Mantora 11°48'/38°11' 3189 m, east of Debre Tabor 11/38 [WO Gz]
HEH69 Manu (Muna) 12°27'/36°34' 777,1385 m 12/36 [WO Gz]
JEB79 Manule 11/41 [WO]
JEC51 Manwa Yeta (Manoa Ieta) 11/41 [+ WO]
HDU16 Manya (mountain chain) 10°04'/39°55' 1263 m 10/39 [Gz]
south-west of Molale
JDB46 Manya (Magna, G.) (area) 3060 m 08/41 [+ WO]
HDU31 Manz, see Menz

Mao, name of a small Nilotic ethnic group living along
the Ethio-Sudanese border, numbering about 16,236
according to the 1994 census.
The Mao are relatively late arrivals to Gimbi awraja and the lowland east of Didessa
river. They have some simple cultivation, even of teff and barley at their lowland limit,
and they keep sheep, goats and chicken. They collect wild honey which is largely sold to
the Oromo. They are good as potters and smiths but have no tradition for weaving.
Neighbouring groups are Gabato and Bega, of which the latter regard themselves as
superior. They produce more or less the same goods so there is no trade between them.
They seldom intermarry. Communication outside their own group is usually in Arabic and
Oromo languages.

[P Wallmark, I högländets skugga, Uppsala/Sweden 1986 p 144-149]

text V.L. Grottanelli, The vanishing Pre-Nilotes revisited, in
 Bulletin of the Int. Committee on Urgent Anthropological
 and Ethnological Research, vol 8, 1966.
GDF45 Mao, see Mau
GDM24 Mao (Ma'o) 09°18'/34°43' 1458 m, east of Begi 09/34 [Gz]

HEU91 Maqalle (Maqquelle), see Mekele
HEK49 Maqatawa, see Meketewa
HEP05 Maqbarah, see Magbara
HEE69 Maqdala, see Mekdela