

	<i>sob-</i> (O) lie		
HCM55	Soba (mountain peak) 06°51'39°46' 4161 m south-west of Goba	06/39	[Gz]
??	Soba (in Tigray lowlands) West of the Soba river asbestos outcrops have been indicated. [Mineral 1966]	../..	[Mi]
??	Sobiya (Sobeya, Sobia) wereda (in the 1980s, in Tigray) Early 1991: "Mebratu tells us how twelve fighters came the first time to Sobeya. 'The whole village was in church. Afterwards, they gathered us around the church and told us their aims and what they wanted to do.' -- 'At that time, we were building a new church,' says Desta Kidane. 'The whole community were carrying stones from one kilometre away. The fighters stayed with us a whole day, carrying stones. This impressed us very much.' "The enemy was surrounding us,' says Haleqa, 'all coming like rat an cat from four or five directions. So, all the time we were concerned. Where would our fighters sleep? Where would they eat? --' Mebratu adds that he was one of those in Sobeya who collected food for the fighters from house to house." [J Hammond 1999 p 267] In late 1978 peasants held a political meeting in the centre of Sobiya wereda, see Galat. Later there was something of a war between the TPLF and the EPRP. [Young 1997] "Land reform began in Sobeya, a month after the fighters arrived in the village. Ironically, it was also in the interest of the new military government to displace the power of the feudals and to this end they sent agents to the area to distribute the land." "They decided that the measurement of land would be done by the government committee, but that a new committee would work side-by-side with them and be responsible for grading the fertility of the land. -- So, for the first time land was redistributed and it was distributed without discrimination on the grounds of gender or religion. -- Yet, whatever the satisfaction at the time, they acknowledge that the second round of land reform in the early eighties was an improvement. By that time the <i>baito</i> , the elected local Council, had been set up along with the <i>sirit</i> , or body of law." [Hammond p 271]	../..	[+ n Yo]
HFF75	Sobni (mountain) 14°15'39°49' 1719, 2551 m <i>sobo</i> (O) patronage, protection	14/39	[Gu Wa Gz]
HCC86	Sobo 06°11'37°08' 1343 m	06/37	[Gz]
HDL81	Sobo 09°47'38°32' 2910 m	09/38	[AA Gz]
HDJ06	Soboca, see Sheboka <i>soboka</i> (sobbooqaa) (O) double, duplicate; name given to a second son		
HEL96	Socata, see Sekota		
HFF62	Socata, see Sokata		
??	Sochiccia, see Sokicha		
JCN43	Socke (Socche) (area)	07/40	[+ WO]
HBS74	Socora, see Sokora & HCE49		
HCR79	Socorro (Soccoro), see Sekoru		
HEL96	Socota, see Sekota & HFD09		
HFF62	Socota, see Sokata		
HFD09	Socota Semien, see Sekota		
HDC73	Socso (Socsao), see Sokso		
HBK69	Soda (El Sod) 04°12'38°24' 1449 m	04/38	[Gz WO Gu]

(populated place and crater), near map code HBL60
cf Supe & Soda

With structure of well from prehistoric time.

pict E Haberland, Galla Süd-Äthiopiens, 1963
Tafel 45:3 crater with salt lake
sodda, soddaa (O) in-law by marriage, step-son etc;
sodaa (O) fright, horror

JCH34	Soddam	06/40	[Wa]
JDG33	Sodde (plain) 09°22'/40°05'	09/40	[WO x]
??	Soddicha (Soddiccia) (with monumental stones)	../.	[+ Gu]

soddo (O) phallic stone monument

Soddo, Soddu, name of a Tulama Oromo tribe,
also name of a northern Gurage dialect

"The Galla of Soddo, through bordering on the Aymallel, no longer speak a pure Galla but a mixture of Galla and Gurage, their Christianization has brought in new elements, but their customs and mode of life are still Galla."

[J S Trimmingham, Islam in Ethiopia, 1952 p 148]

Influence and political control of Abba Bagibo of Limmu-Ennarya (1825-1861) extended beyond the Gibe river to the famous market of Soddo, within the Ulmaya region. This lasted to the end of Abba Bagibo's reign. In the beginning of 1843 Abba Jifar of Jimma occupied the land between the Gibe region and the market of Soddo. This was Abba Jifar's first major step towards opening an independent caravan route to the northern markets.

Limmu-Ennarya's trade with Shewa and Harar was through Soddo. But as a result of Shewa's southward drive under King Sahle Selassie, Ennarya lost its influence over, and even more important, its access to the important Soddo markets.

[Mohammed 1994]

HCK52	Soddo (Sodo, Soddu, Wolamo Soddo, Welayta S.)	06/37	[Ro Gz WO Te]
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(Wolayta Soddo, Welayita Sodo, Tsoddo)

06°54'/37°45' 1600/2100 m, 70 km south-west of Awasa

Coordinates would give map code HCK62.

Ctr at least 1964-1980 of Welamo/Welayta awraja.

Within a radius of 10 km there are at km

7E Aleni Damota (area? village?)

4N Minilik Hill (Menelik H.)

7N Damota (Dalbu) (mountain) 2330/2738 m

A waterfall Tosa Asfo ("God's Precipice") is 10 kilometres from Soddo.

1928 A caravan with seven S.I.M. missionaries and many animals left Addis Abeba in March 1928, headed for Jimma. They also passed Soddo when they had found out that the governor there was Dejazmach Igazoo, whom Dr Lambie had known a few years earlier in Wellega.

"It was clear that the Governor hoped they would stay and begin medical work. He went so far as to confirm his invitation by offering them a beautiful site. The missionaries were impressed with the need, but did not feel that they had yet come to their journey's end." They continued to Dejazmach Biru in Sidamo, where three of the missionaries decided to remain. Four of them returned to Soddo for work in Welamo: Mr & Mrs Rhoad, Mr Ohman, Mr Duff.

[H M Willmott, The doors were opened]

1930s In the early 1930s the only locality in Welamo deserving to be called town, with Saturday market.

Governor of Welamo around 1935 was Dejazmach Makonnen Ossanié (in French spelling) and he was of the noble Moja family.

Director of customs was Nagadras Wolde Tadik.

There was a telephone line to the capital and a weekly mail courier.

Foreign merchants established in Soddo were

G.M. Mohamedaly & Co.

Nic. Trohalis

Geo. Trohalis

Sarafally & Co.

Abdulhussein Goolamally

Oh. Hassadourian

There was an American Evangelical mission at one hour outside the town.

[Zervos 1936 p 405]

A German ethnographic expedition visited there in March 1935 and obtained services of the Armenian Papasian, "king of the shopkeepers", and his partner Yakob Yessering Gamsian.

[Ad. Jensen 1936 p 251-260]

1934?: "On the Tuesday afternoon before Thanksgiving, a boy came walking from Soddu. He had a letter for me from Dr. Roberts, who had replaced Lewis as District Superintendent during the latter's furlough. I read the letter and started jumping. Enid was going to Soddu! The letter was my invitation to join her there for a few days' visit over Thanksgiving."

Forsberg had a long distance to cover but succeeded to ride there in one day: "I cantered across the lowlands, often called the Baroda Desert. Up out of the lowlands I rode, past Mt. Humbo. -- I dropped at last to the Walamo plain, the last stretch of road I had to cover. -- As daylight began to fade, I could pick out the location of the station. Roads crisscrossed everywhere in this populous area but there were few houses nearby. It was almost dark as I began to climb up out of the plain onto the ridge that ran to the station."

"It was eight o'clock when I saw lights. At the beginning of the Mission lane I met the night watchman. I jumped to the ground, said farewell to my guide, and told the watchman to put my horse in the barn. -- Enid was still waiting, alone, in the living room; the others had given me up for that day. -- 'And why did you come so quickly?' - 'This is the girl I am going to marry,' I said, pointing at Enid. 'I came to see her.'"

"Years later, when I revisited Soddu after the reoccupation of Ethiopia -- I wondered how I would be remembered. I had not spent much time at Soddu in those early days. -- Would I be known as one /of the early missionaries/, or because mine had been the first and only wedding held there? I knew I would not be known as the preacher -- for I had not been around long enough. -- a friend of the old days was trying to explain who I was and how it happened that I knew Soddu so well. 'This is the man,' he said, 'who rode a horse from Gamo to Soddu in one day ...'"

[M Forsberg, Land beyond the Nile, New York 1958 p 43-47]

Forsberg describes at some length how he was married to Enid at the Soddo station.

[p 48-56]

"The buildings /of the S.I.M. mission, cf 1928 above/ were going up and a start had been made on the language. Mr. Duff was transferring to Hosanna, with one of the new party of missionaries who had just arrived in the country. -- Then without warning -- they were caught up in the conflict of a sudden storm. The workers at all three stations /in the south-west/ received notice from Addis Ababa that they must vacate their mission premises and return to the capital!"

"The three governors who had been so helpful became strangely aloof -- The word, they said, had come from high circles and they were powerless to intervene."

"The group at Soddo received /an order to hasten their departure/, but as Mr. Ohman came down with a high fever at that very time, it was decided that he should not be moved, and the authorities finally agreed to their remaining."

After some weeks the attitude of the Ethiopian government began to soften and at least at Soddo the work could re-commence. A condition was that the Governor would agree, and as Dejazmach Igazoo was in Addis Abeba at the time it meant many extra trips to see him. Igazoo drew up an agreement and wanted to insert a clause: 'They promise not to

teach religion'. After much discussion the contract was signed without that clause. (Ras Tafari cautiously accepted mission in Ethiopia and was in direct contact with Dr Lambie.)

Dr and Mrs Percy Roberts from Canada were given the oversight of the hospital being built at Soddo.

At the beginning of July 1936 the hostilities of the Italo-Ethiopian war had spread to Welamo, the local tribes having ambushed the Governor and demanded the return of tax money,

Mr and Mrs Malcolm Forsberg had escaped from Bulki and joined the Ohman mission family at Soddo. By late 1936 there were 26 missionaries and children on the Soddo compound. "By the time an uneasy peace had been arranged between the Amharas and the tribes, Italian planes began to make frequent appearances over the town and mission. The rainy season was ended, and the roads in the interior -- were opening up to the invader." Mr Ohman kept contact with the Governor in December. "The Amharas are very suspicious of us since these planes have been circling around. It certainly puts us in a poor light when the pilot waves and drops greetings over the *mission*, and then goes on to bomb the *Governor's* residence! Today a note was dropped which I took to the Governor to show that we are *not* acting as spies for the Italians.

[H M Willmott, *The doors were opened*, London (S.I.M.) ... p 36-39, 48-50]

The Forsberg couple were among those who gathered at the Soddo station:

"Dr. and Mrs. Roberts and Lois Briggs had fixed up the only room available in the station. -- As far as money and clothing were concerned, the Soddu missionaries were no better off than we. They, too, had sold most of their clothes for needed cash -- Italian military planes had been shuttling men and supplies weekly -- had also brought mail for the missionaries and we eagerly opened the first letters we had received from our parents in many months. -- Our Mission officers in Addis Ababa were now having to deal with Italians -- Italian military authorities informed them that all Mission property in Ethiopia would be confiscated for 'political and sanitary reasons.' We were not told we had to leave the country; the Italians merely made it impossible for us to stay. -- The Italians would be only too happy to take us by air. -- There was little to say at the air field; the real farewells were going on under white and black skins."

[M Forsberg, *Land beyond the Nile*, New York 1958 p 97-99]

1937 The Italian ground troops captured Soddo on 27 January 1937.

Post office of the Italians was opened on 26 February 1937 (or 17 February?).

Its cancellations read SODDU * GALLA E SIDAMA. It was closed on 15 May 1941, ten days before the British entered the town.

1941 At Soddo, on 22 May 1941, after a minimum of resistance, the town surrendered. The loot included two General's - Liberati with his 25th Division, and Bacarri with his 101st Division - including more than 4,000 officers and men, 6 medium tanks, 4 light tanks, 100 machine guns, ammunition and supplies.

They also captured the remnant refugees of the 21st Division who had escaped around the north end of lake Abyata. The offensive in the Soddo area had caught the Italians by surprise giving them no time either to fight or to fly - their only alternative was to surrender, which they did. The capture of Soddo was the final phase of the battle for the Lakes. Patrols radiated out from Soddo to take the various garrisons in the area.

[R N Thompson, *Liberation ...*, 1987 p 178]

At the final surrender in the southwest in 1941 there were 12,852 prisoners of the Italian side taken at Soddo.

[Shirreff 1995 p 217]

The Battalion described in the book *Abyssinian adventure* in May 1941 received orders not to continue northwards from Yirga Alem but to turn west towards Soddo.

"Instructions had been issued by the Italian High Command to all troops in Ethiopia so far uncaptured to concentrate at Jimma in Western Ethiopia, the last important town still in Italian hands. The enemy plan, according to Intelligence reports, was to fortify and hold the line of the Omo River for as long as possible, in order to prevent, or at least delay, the

release of British forces to reinforce the hard-pressed army in the Western Desert /of North Africa/."

"Our instructions were to make with all speed westwards to the town of Soddu, and prevent the disorganized remnants of the Italian 21st, 24th and 25th Colonial Divisions from joining their comrades across the Omo River. Those fugitive forces, having abandoned their transport, had taken to the hills and woods, with the intention of striking across country on foot through the rain-swept forests north of Lake Abaya to the River Omo."

[J F MacDonald, Abyssinian adventure, London 1957 p 204]

"In the afternoon we reached the town of Soddu, a considerable Italian settlement completely deserted, with a large and teeming native quarter adjoining it. A Nigerian battalion had passed through *en route* for the Omo River some hours before we arrived. Apparently there had been no opposition to their occupation of the place, though half a dozen Italian tanks, seemingly undamaged, stood about the wide, grassy square of the scattered township. At the southern end of the town there was rising ground on which the Italians had built a fort covering several acres and dominating much of the surrounding country. It was clear that Soddu was being developed as a centre of importance. Impressive government buildings and residences of Fascist officials, stucco-fronted but lacking the theatrical ostentation of the Lugh Ferrandi architecture, stood facing the square. Barracks, a large military store and an agricultural experimental station occupied one side of a quiet little road that wandered away into the rural solitudes around Lake Abaya. A few hundred yards along that road a tarmacadamized avenue lead off eastwards to the local hospital, which was filled to overflowing with Italian sick and wounded. Patients and staff had by some miracle escaped a large-scale massacre by Patriots or Shifta. On discovering their predicament Elk had accepted responsibility for their safety, and detailed a platoon of 'A' Company as protection."

[MacDonald p 205-206]

"Early in the morning of our third day in Soddu, a message dropped by a South African army co-operation aircraft informed us that a large body of Italians had been seen twenty miles to the south-west. They appeared to be moving in a westerly direction and were being constantly harried by Abyssinians. Obviously these were part of the force we had been ordered to round-up. In little over an hour 'A' Company, with a troop of armoured cars, moved out along the road to Lake Abaya. Four or five hours later, when I happened to be in the Battalion orderly-room, I heard that word had been received from 'A' Company that the Italians were prepared to surrender if granted the honours of war. Elk, it appeared, had readily acceded to the request.

Late next afternoon, when a golden light filled the little town after a morning of rain, and the Fascist axes and Mussolini profiles stood out prominently against the white stucco, the Italians arrived. A guard of honour, sixty strong, was drawn up on the side of the road, while a number of interested spectators hovered in the background, anxious not to miss anything of ceremonial proceedings which most of us associated with the exploits of Brigadier Gerard, not with the unromantic realities of modern war. A group of senior Fascist officers, brigade and battalion commanders, led the procession, and made the bravest show they could, as they limped past the guard of honour, haggard and footsore, their muddy uniforms sodden with rain, and their gold braid tarnished."

"Owing to the wretched condition of the prisoners -- it was impossible to march more than half a mile in the hour. The group just escorted in consisted of the remnants of two battalions and a mule pack-battery. Early that morning a mule had fallen exhausted by the way and within ten minutes not a shred of flesh or skin remained on the animal. As they passed a field of unripe maize, the prisoners had seized the green cornstalks and devoured them voraciously. To keep the poor wretches going for the last mile or two Kimpton had distributed his cigarettes among them, and found their gratitude overwhelming."

[MacDonald p 206-207]

The Italian prisoners at Soddo for some time were given meals in the British messes, as there were no other rations available to them.

"Through the days of early June we existed monotonously. Then came news of further Italian troops to the south. This time my Company was detailed for the rounding-up, which it was anticipated would occur a mile or two to the west of Lake Abaya." On this patrol MacDonald was severely wounded and he was evacuated to Nairobi, so his book contains only one more entry about Soddo:

"Ten days after my arrival in hospital I had a letter from Oliphant. Freeman, senior subaltern of 'A' Company, had taken over 'C' on my departure. My prediction about Italian prisoners had been right. The Fort was crammed with P.O.W.s and the Company had hardly room to breathe. A daily source of merriment even to the Italians was to hear the Sergeant-Major calling the roll. Alberto, Pietro, and Lorenzo he could cope with; but when it came to Guglielmo Ciappelleto, etc., the entire Fort rocked with laughter."

[MacDonald p 208, 210]

1940s After the liberation, the Ethiopian post office was opened on 21 June 1943. The S.I.M. General Director Playfair, Mr Couser and Mr Alfred Roke made a two-week trip to Soddo in July 1943. This was an exception, because no S.I.M. missionaries were permitted to visit the churches in southern Ethiopia in 1941-1943.

[Grenstedt 2000 p 73]

The S.I.M. hospital had 75 beds and one doctor in 1949, while the government hospital had 25 beds and no doctor.

Mrs H. M. Willmott (in 1949?) made a trek with Mr & Mrs Ohman of the S.I.M. mission which first took them to Welamo.

"The first glimpse of Soddo mission station gives the impressiron of a small township set on a hill. As we approached, the sun caught the glint of the hospital roof, and through a break in the trees we could see the different schools, dormitories and missionary homes. Then the red road plunged down a slope and the sight was temporarily hidden behind the border of high eucalyptus trees."

[H M Willmott, The doors were opened, p 96]

1950s From April 1952 there were EAL domestic flights Addis Abeba-Hosaina-Soddo, and around 1955 Soddo had air service twice a week.

Mohammedally Sharafally & Co., importers of textiles and sundry goods, had their only countryside branch (-1955-) in Soddo. Called Sarafally above twenty years earlier.

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

Sub-province Governor of Welamo awraja in 1959 was Ato Kebede Desta.

1960s Wolde Semayat Gebre Wolde was appointed Governor of Welamo awraja on 26 September 1962 and still held that post at least in late 1964.

In 1964 a diesel generating set of the electric authority EELPA was put into service for the first time. The telephone line to Soddo was in operation.

On 12 April 1964 brick kilns and other demonstration projects of ESIBT (Building College) were inaugurated.

The Emperor arrived to Soddo on 5 April 1965. He had not been there for over 20 years.

Surveys of the Central Statistical Office in the mid-1960s found that of the town population in Soddo ten years of age and older, there were 3,530 men of which 26.6% literate and 3,820 women of which 3.9% literate. Out of twenty major provincial towns studied, female literacy in Soddo was the lowest.

Official statistics for 1965 say that there were 1,620 owned, 990 rented, and 220 unspecified dwellings. Of these 690 used piped water, 320 water from wells, and 1,820 from streams.

"The road to Soddo has an all-weather gravel surface, although it may be difficult to travel during the rainy season. There is petrol available in Soddo. A small hotel, the Dantew Hotel, is presently under construction and will be finished in the beginning of 1967."

[Welcome to Ethiopia, A.A. circa 1965 p 54]

An elementary school building constructed with assistance from Sweden

through ESBU was completed by 1966. At that time it was decided that a contractor would be engaged to design a master plan for Soddo.

Population 10,842 in 1967. 25% of the active town population were engaged in farming and 27% in sales. Mother tongue was stated to be 30% Amharic, 6% Gurage, 5% Oromo, 58% "other" (Welayita). It was the only major provincial town where no Tigrinya at all was mentioned. There were 5.7% Muslims.

The 1967 telephone directory has numbers for Ligaba Beyene School, Total, awraja police force, United Merchant Association. Of numbers for Christian-type personal names there are Aseffa Amenu, Azeze Adamu, Belete Wolde Tadik, Damtie Abegaz, Gabre Eregnow, Tassew Geleta, Truneh Mulat.

There are 18 numbers on Muslim-type personal names.

A branch of the Commercial Bank of Ethiopia was established within 1965-68.

Imbetachin C. Mission primary school (Soddo Dubbo) in 1968 had 542 boys and 74 girls, with 18 male teachers and one female (of which one male and one female were foreign).

Sudan Interior Mission School (Soddo Atona) had 283 boys and 30 girls in grades 5-6, with 6 male Ethiopian teachers and one female foreign.

Pacago C. Mission primary school (Soddo) had 146 boys and 9 girls in grades 1-4, with 4 male Ethiopian teachers.

Ligaba Beyen primary school in 1968 had 443 boys and 126 girls, with 12 male teachers and one female.

Soddo Ber school (where?) had 389 boys and 44 girls, with 8 teachers.

Soddo Giyorgis school (where) had 400 boys and 116 girls, with 10 teachers.

Kidane Mihret church school had 28 boys and 10 girls in grade 1, with two male teachers.

Soddo Christian Academy in 1968 had 71 male and 5 female students in grades 7-8, with 4 teachers of which 2 foreign.

The S.I.M. hospital was mentioned in 1968 as a 100-bed establishment.

1970s Kenyazmach Wolde Semayat was still governor in early 1970 and with his support a centre for the people had been built on "YMCA Hill" with library, assembly hall and museum. The buildings of this centre were rather strange in shape.

[B Lindahl from visit]

Brick kilns established for experimental building had been abandoned by 1974.

An Ethiopian Airlines DC3 believed to have had a full load of passengers crashed at /this?/ Soddo around 20 November 1974.

[News]

Population 19,414 in 1975.

The administrator of Soddo wereda around 1976, Melaku Gebre Egziabher, was a well-known former student activist. He was arrested for encouraging peasants and the urban lumpenproletariat to turn against 'exploiters' in the town of Soddo.

M & D Ottaway 1978 p 125]

With petrol filling stations of Agip, Mobil, Shell, Total (-1978-).

1980s Population 18,078 as estimated in 1980. The rate of growth increased considerably after 1970.

"Ethiopian towns look as if they have been carelessly unloaded from a dump truck and then scattered by a bulldozer. Sodo /in 1984/ was no different. It looked as if it had been dumped in a patch of jungle on the side of a mountain, bits of it subsequently rolling away from the pile and coming to rest underneath clumps of palm trees -- There was somebody in the police post -- The policeman emerged from his box, took one look at the convoy and opened the boom."

"Ahead of us was the main street, a river of mud and pot-holes swilling with brown water. -- At the top of the hill, a few hundred yards from the barrier, was a gray breeze-block building set back in a crude forecourt -- the Dante! -- This was the hotel we planned to use as our base. It was reputed to be clean -- The first owner had thought to make

something of it in the way of tourism -- but he was executed against its front wall during the Red Terror in 1977 --"

"We explained who we were, and Red Eyes /suffering from trachoma/ asked for our travel permits. As an additional check on free movement, nobody is allowed to stay in a hotel anywhere in the country without a permit signed by his local commissar."

"It was ridiculous even thinking about the real reason for being in this awful restaurant, that we were here to combat a famine, because so far I had seen no evidence of one."

"Outside the rain had stopped. Peasants resumed their pilgrimage to and from a huge market square on the side of the hill, beggars crawled onto the red mud again, trucks started up in clouds of blue smoke, and herds of goats appeared -- Across the center of the street a plywood board had been tacked to the triumphal arch. A message marched across in spidery Amharic with an English translation underneath: 'Marx, Engels, and Lenin, the only truth, the People's Party of Ethiopia. COPWE.' On the school wall opposite, a bust of Lenin in careful colored chalks stared admiringly up at it."

[M F Harris, *Breakfast in hell*, New York 1987 p 68-74]

-- the two nurses who had arrived two weeks prior to us had returned from their day's work in the camps. One was from Denmark, the other from Finland. -- Inge Andersen, the Dane, was a tall, painfully thin blonde -- On the step next to her sat a middle-aged woman with straggling hair. Where Inge was withdrawn, Tula Kianta was dominating and emotional. -- Neither of them was new to Red Cross work. -- /we went to/ take a look at the hospital. It lay outside the town on a hill, a rather crudely built brick building originally erected by American missionaries. I heard later that the government had ejected them two years earlier, making them pay heavy compensation to the local Party. -- The casualty and outpatient wards lay deserted -- Behind some swing doors we discovered a man in a white coat half asleep at a dusty table, by his elbow a chipped brown cup full of tea -- once he understood that we were from the Red Cross his pudgy amiable face brightened and he offered to show us around. He was, he explained, the head nurse on duty that weekend."

"The door at the end of the ward opened and a fat pensive-looking man of about twenty-five wearing yellow leather shoes walked in. The sleepy nurse introduced him as the head doctor. Like many Ethiopians he was powerfully built, huge muscles -- But it was his face that seized the attention, it was naggingly familiar -- Suddenly, looking away, I realized that he was the doctor on the poster that I had brought from Geneva, bending over a small child with a compassionate smile."

"He introduced himself as Abraha. /It was said that there had been some conflicts between him and the foreigners./ The doctor showed us around the labs, and with some pride pointed out two surgical cases of his. Later I was to hear that things in the hospital had improved over the past year since he had arrived. Some surgery was now being undertaken, patients no longer had to be shipped -- to the last surviving mission hospital at Arba Minch. I noticed too that he was the first educated Ethiopian that I had met who was not obviously either in the secret police or a Party cadre."

[Harris p 76-79]

"The Red Cross housed their stores in two disused hangars on the outskirts of town near a scruffy, half-derelict airstrip. While we stood around waiting for Salomon to open the huge sliding doors, an aircraft flew over, its polished aluminum body winking in the sun. Tula said it was Russian -- In the cool dusty darkness /inside the hangar/ -- stood four giant stacks: the nearest, of flour sacks; behind it, cartons of dried milk; the third, drums of cooking oil; the fourth, a pyramid of boxes on each of which a fat baby waved a cheerful spoon shouting something in German -- There were four huge wooden boxes containing feeding kits from Oxfam -- One box, solitary in a corner behind fifty boxes of soya oil, was labeled in Russian --"

[Harris p 82-83]

"Party headquarters was housed in an unspectacular building behind a gasoline station. -- Corrugated sheets nailed around the door, probably to prevent grenade attacks, gave the impression of a hastily erected public *pissoir*. Behind them a badly hung boxwood door

led into a dusty hallway that served as an office. -- We sat down. On a table in front of me lay a new book in a bright yellow wrapper. I picked it up and glanced at the title. It said, *The Collected Speeches of Yuri Andropov*. -- The first page was in Russian, the rest in Amharic. /The meeting with the Commissar, 'Slave of Jesus' = by name Gebre Iyesus?, was little more than a formality./"

[Harris p 115-117]

"Some Italian Franciscan monks from a monastery ten miles away near /the emergency camp/ in Bugu ran a small engineering workshop in Sodo. Here they trained apprentices in repairing water-drilling rigs, tractors, trucks, pumps, and what few cars there were about the town. Some said the province entirely depended on the fathers for mechanical repairs."

[Harris p 120]

"/Around September 1984/ the government grain convoys began to arrive. We passed the first of them one morning as we drove to work: twenty Viberti trucks, lining up outside the central government stores in Sodo. They were to arrive every day after that in increasing numbers, traveling with special permits through the curfew hours -- When they had emptied their great piles of sacks into the sheds, one truck would be hoisted on to the back of another and like two monstrous tortoises they would set off back for the capital. The grain remained in the government warehouses. What the RRC did with it, how they intended to distribute it, we were never able to find out."

[Harris p 136]

"On an October morning in 1984, in the village of Wolaita Sodo --, Sister Maura O'Donohue, medical doctor for the Ethiopian Catholic Secretariat, was about to open a new shelter. Hers was the first relief work to be undertaken in this small village. Sister Maura had only a limited supply of food provided by CRS, only a few feeding utensils and medications, and two sisters who worked as her assistants. -- 'I have never seen so many hungry people before -- At least 3,000 persons swarmed in. We had to go out and line them up in rows and get them to sit. /Some adults had kwashiorkor, a kind of severe malnutrition so rare that it is not reported in medical books./ We gave them high-protein biscuits. I have never seen cases so severe.' Sister Maura's experience was by no means unique."

[R W Solberg, *Miracle in Ethiopia*, New York 1991 p 81]

While international media were reporting about the famine in 1984 there also arrived reporters from a Japanese newspaper. Outside Soddo the Ethiopian Red Cross had arranged a camp with an Australian doctor, his wife (a nurse) and two more nurses of which one was Japanese. The reporters were very eager to go to Soddo and interview the Japanese nurse.

Claes-Göran and Margit Landergren went to Soddo by themselves while they had arranged a Toyota Landcruiser for the reporters. A little before Soddo they were overtaken by a small Suzuki with volunteers, and the Landergrens saw that that the Japanese reporters had been given a lift in it. The Toyota had run into a ditch. The gentle Japanese nurse was duly interviewed and asked the Swedes to pardon the rough manners of the newspaper men. It was a bit of a problem for Landergren to find transport back to the capital for them.

[C-G Landergren, *Medmänsklig färdriktning*, Sthlm 2003 p 106-107]

Population 27,116 in 1987.

1990s Some looting started on 21 May 1991 but ended with the arrival of EPRDF forces in early June.

The Soddo-Shashemene road was opened to traffic again in mid-July 1995 after substantial improvement.

Population about 36,300 in 1994 and about 44,600 in 2001.

Spelling used by the post office was WELLAMO SODO around 1997.

In 1997 there were domestic flights of Ethiopian Airlines between Soddo and Addis Abeba, Arba Minch, Jimma, Jinka, Waka.

The unpaved runway had a length of about 1300 m.

	In 1999 there was serious disturbance in Soddo, centre of the wereda, see under Welayta wereda.		
2000s	There is an Apostolic Vicariate for Soddo-Hosaina of the Roman Catholic Church (-2001-).		
texts	V. Chollet & H. Neuville, Note préliminaire sur les mégalithes observés dans le Soddo, <i>in</i> Bulletin de la Société Philomatique de Paris, 1905; Report on a survey of Soddo, (Central Statistical Office) A.A. 1967; about 25 pages, mimeographed.		
picts	A Kammerer, Essai sur l'histoire ..., Paris 1926 pl xxxiv, xxxvi phalic monoliths; M Forsberg, Land beyond ..., New York 1958 p 128-129[1] mission wedding of couples Forsberg and Couser; H M Willmott, The doors were opened, London /1960s?/ p 113 students at the S.I.M. Bible School, p 129 group training as dressers; Exhibition catalogue regarding Alfred Ilg, A.A. 2000 p 70 megalithic sculpture of a man at Illalu, p 71 megalithic tall stone at Tiya.		
	Soddo : Otona A hill 4 km from Soddo where there were five buildings of chicka and corrugated sheets, used as military hospital and dwellings. In the neighbourhood there was the church of Maryam.		
	Soddo : Tosa Asfo A waterfall 10 km from Soddo.		
HDB41	Soddo (Sodo, Suppe, Suppi) 08°35'/35°49' 1843, 2206 m (sub-district & its centre in 1964) "Sodo and Supe are just marketplaces with the homesteads of merchants spread out nearby." [A Bulatovich 1897]	08/35	[WO Gz Ad]
HDD38	Soddo (Sodo) (area & centre in 1964 of Boneya Wama sub-district)	08/38	[WO Ad]
HDD69	Soddo (area) 08°42'/38°23'	08/38	[n]
HDB41	Soddo sub-district (-1964-1997-)	08/35	[Ad n]
HDE00	Soddo wereda (Sodo ..) (centre in -1957-1964- = Bui)	08/38	[x Ad]
H....	Soddo Zuriya sub-district (-1997-)	../..	[n]
H...	Soddo Zuriya wereda, cf Welayta wereda	../..	[x]
text	Abera Paulos, Land tenure system in Soddo Zuria Woreda (1894-1974), BA thesis at the A.A. University, 1987.		
	<i>soddoma</i> (O) thirty		
JDH22	Soddoma, G. (area) 1980 m	09/40	[WO]
	<i>soddu</i> (O) 1. burial place, tomb; 2. memorial offering; 3. to fear <i>Soddu, Soddo</i> , name of a Tulama Oromo tribe		
HCK52	Soddu (Sodo) 06°54'/37°45' 2300 m north-west of lake Abaya	06/37	[WO Gz]
H....	Soddu (Sanghittie) (mountain) c4000 m	06/39?	[Gu]
HDC83	Soddu (Gebel S.) (mountain) 08°54'/36°56' 2169 m /this Soddu?/: In the Yubdo area where much prospecting for gold and minerals has been done. Prospectors of the Ministry of Mines started systematic work in 1961. [Mineral 1966]	08/36	[WO Gz]
HDE24	Soddu (area)	08/38	[WO]
HDN78c	Soddu (Sodu), west of Wembera in Gojjam, c1730 m From Sodu to Katabala on the Shar river is a steep descent, dropping about 1000 metres. [Cheesman 1936]	10/35	[Gu Ch]

JDB50	Soddu (area)	08/40	[WO]
HDF20	Sodere (Sodore) 08°24'/39°23' 1466 m "Sodere is at 127 km from Addis Ababa. To reach it you have to drive to Nazareth, where you turn to the right taking the Asella road. After 20 km you enter a village just before a bridge across the Awash river. You turn again to the left/?/ entering a new built road, which cuts across rather rocky country." [Magazine article]	08/39	[Gz]
geol	Volcanic ashes converted by thermal waters are located near Sodere. One kilometre downstream along the Awash from the thermal bath there are liparite tuff materials containing much pumice. The material has no plasticity, so that despite its very low iron content it is not suitable for ceramics. [Mineral 1966]		
1960s	The swimming pool with restaurant etc was in full operation by 1963. On 31 January 1965 there was a checkpoint for the Ethiopian Highland Rally, in which 39 cars started that year. The Emperor visited Sodere on 6 March 1966. "The railway line comes to near-by Nazareth, so that Mum and the children can holiday while Dad commutes for the weekend. Sodere has all that a health resort could hope for. Summer cabins with little gardens face the Awash river, and there are large hotels with restaurants and swimming pools. The hot curative springs for which the district is famous attract the arthritic the rheumatic and the ailing from far and wide." [T Tonkin, Ethiopia with love, 1972(1974) p 156]		
1970s	With petrol filling station of Shell (-1978-).		
1980s	The Resort Hotel around 1982 had 122 beds. Manager was Shewangizaw Agonafir. The hotel belonged to the Filwoha Group chain, and its post address was not direct but c/o Addis Abeba.		
1990s	"In 1997, the international press yet again reported a Somali tragedy: forty-one Somali warlords and politicians were entertained in an Ethiopian tourist resort (Sodere) for six weeks by the Ethiopian government only to sign yet another inefficacious peace agreement. Heaven knows what they were doing for six weeks in a resort." "Any serious Somali who reads the outcome of this last meeting at the Ethiopian resort or the previous ones, would just laugh at the names and clan organizations these people are said to 'represent'. [Abdullahi Dool, Failed states, London 1998 p 266-267] This hot-spring resort lies 7 km off the main Nazret-Asela road and may attract as much as 2,000 of Addis Abeban weekenders in a day. [Lonely planet 2000]		
map	advertisement for Aermap <i>in</i> Sestante (Asmara) vol V 1969 no 1 p 64.		
picts	Addis Reporter 1969 no 2 p 26-28 thirteen photos around the swimming pool.		
??	Sodi Gordena (locality or ethnic group?) Among political parties there was (-1995-) the Sodi Gordena People's Democratic Organization, SGPDO.	../..	[n]
GCU27	Sodo (area), cf Soddo	07/34	[WO]
HCK54	Sodo, see Soddu		
HDB41	Sodo, see Soddo		
HC...	Sodobue (in Haykoch & Butajira awraja) The primary school in 1968 had 206 boys and 37 girls, with 3 teachers.	08/38?	[Ad]
JDH11	Sodoma 09°13'/40°48' 1417 m	09/40	[Gz]
JDH25	Sodoma 09°19'/41°11' 1690 m (with church Gebriel) west of Deder	09/41	[Gz]
JEP43	Sodonta (plain) "Our guide had great difficulty in finding a way for our camels to descend to the Sodonta	13/41	[Ne WO]

plain for, said he, pack animals had never passed that way before. We were obliged to make a detour, and presently we found some broken places in the cliff. These gave access to a series of ravines, by means of which we at last managed to reach the plain below. This was covered with a crust of mud, curled and blistered into small pieces, which crumbled to powder under our feet. The boundless expanse of sand which stretched to the north was broken by crusts of crystalline salt and outcrops of chalk and basalt."
 [L M Nesbitt (1934)1955 p 281]

HDF20 Sodore, see Sodere

sof: *soof* (Som) grazing ground; *oomaar* (Som) steam, mist, smoke; *Oomaar*, a male name

HCF75 Sof Omar (Sof Umer) 06°13'/39°46' 1164 m 06/39 [WO Gz]
 (village near waterfalls)

Coordinates would give map code HCF85

JCG58 **Sof Omar** (Sof 'Umer, Sof Umar, Danilo?) 06/40 [x Gz Gu]
 (famous caves) 06°50'/40°33' 1685 m

Sof Omar village at entrance of river Web into caves is as above, and Huluko (Hulluqo, Holuca, Uluca) is a village at its exit (Sof Umer Washa) 06°54'/40°51' = JCH61, south-east of Ginir

Arthur Donaldson Smith, during one of his excursion from Ginir in late 1894, came upon the spectacular underground caves of the Web river at Sof Omar, which he called Wyndlawn after his summer home near Philadelphia. "This name did not survive far into the future."

[P J Imperator, Quest for the Jade Sea, USA 1998 p 113]

Doctor Fride Hylander visited the caves in the early 1930s and noted especially the large rock inside one chamber which was used as a place of prayer, like a kind of altar.

[F Hylander, Ett år i tält, Sthlm 1934 p 267-269]

Dr Agge's group of the Swedish Red Cross Ambulance visited caves of the Webi river on their way towards the front in mid-January 1936.

[K Johansson, På äventyr ..., Sthlm 1936 p 78]

There are often flocks of cattle and camels on the winding road down to the river, because for several kilometres this is the only suitable place for them to drink water.

Sof Omar was a saint, and Ayiew was his daughter. The cave system is several kilometres long.

[Äthiopien 1999 p 431]

The river carved a 16 km course through the hills. During the rainy season, the cave can become flooded and impenetrable. "People who are afraid of bats are advised to steer clear of the caves." The colourful market of Sof Omar village is held every Saturday.

[Lonely planet 2000 p 252]

"Past Dinsho you must drive 35 km to Robe, then a further 60 to Goro, and a final 45 to the caves. The road starts off quite bad and gets gradually worse. It's designation as all weather is, to put it politely, an exaggeration. I was there just after the rainy season and it was difficult. In the rain it would have been virtually impassable, even with a good four wheel drive."

"When you've gone through all the struggle to arrive, you want the caves to be good. They don't disappoint. There are 15 kilometers of cave -- it is a series of unconnected caves which skirt the edge of the river. Carved in the soft limestone by the flow of water, the caves have rounded corridors and wonderful shapes. I took the short tour into four cavern chambers. Don't forget flashlights - it is predictably completely dark. -- These are not the classic stalagmite or stalactite caves, with the big pointed rocks hanging from the roof or built up from the floor. These are smooth caves, carved by the river."

"Our guide, Abdul Jabar Sheikh Ahmed, informed us he was the 7th generation descendant of Sheikh Hussein, who made the caves a holy shrine -- He took us into the first entranceway cavern - called Gulenta Ayo Makoo. This is a high roofed chamber -- It

is still quite light because of entrance and the opening of the river. When it gets dark a bit further on the sound of the rushing water becomes ominous."

"Following a passageway leads to the second chamber - that of Jaba Bikileh - which the holy man Sheikh Sof Omar used as his prayer room. It has an altar worn smooth and shiny -- Further on is a very high chamber - appropriately named Dome hall. -- The final chamber I ventured to visit was a big open chamber which was used as a meeting room. Here the holy men would gather to discuss and set bylaws and to hear court cases."

"I was told that you can take a canoe down the river, which allows you to visit all the caves, but has the inconvenience of a waterfall somewhere deep in its bowels. -- The caves have been thoroughly explored by many speleological expeditions - Russian, Swiss, Italian, German and English to name a few."

There are three festivals at the caves during the year, one for each of the ancient holy men, attended by pilgrims especially from Harar and Jimma. The guide estimated that 200-300 foreigners visit annually.

"We had a bit of a hassle with the guide at first - who demanded that the ferengis should have a letter from the Woreda office in Goro allowing us to visit. The excellent officials from the Oromo Region and Bale Zone who were with us sorted the problem out in a few moments. I don't know whether the letter is usually a necessity."

[John Graham in AddisTribune 2000/01/06]

map location and the caves, *in* The caves of Sof Omar, Eth. Tourist Org. 1967.

text G.E. Robson, The caves of Sof Omar (Bale Province),
in Geographical Journal, September 1967.

picts K Johansson, På äventyr ..., Sthlm 1936 p 75, 80 caves;
G Agge, Med Röda Korset ..., Sthlm 1936 p 48-49, 52 exit
of river at Huluko;
G Gerster, Äthiopien, Zürich 1974 pl 42 colour photo of cave;
G Hancock et al., Under Ethiopian skies, London 1983(1987)
p 163-164 two full-page colour photos;
Camerapix guide 1995 p 156 caves inside;
Tenaestelin (Sthlm) 1999 no 1 p 5 entrance of caves, 6 simple "bridge" inside.

	<i>sofa</i> (O) kind of necklace of brass wire		
HEJ87	Sofaya (Sofaia)	12/37	[+ WO]
HEF04	Sofchola 10°52'/39°45' 1526 m, south of Kombolcha	10/39	[Gz]
	<i>sofe</i> (O) eligible; <i>soofe</i> (Som) whetstone; (O) /he/ planed smooth		
HCK31	Sofe 06°37'/37°40' 1523 m	06/37	[WO Gz]
HEU51	Sofoo (Sof'o) 13°08'/39°28' 2151 m (with church Maryam)	13/39	[Gz]
HCA24	Sogata (Sagada) 05°45'/35°05' 1043 m, cf Sogota	05/35	[Gz Wa]
HDC46	Soggido (Sogido, Soghido) (area)	08/37	[+ x WO]
JDD25	Sogh Sogh (area)	08/42	[WO]
	<i>sogida, sogidda, soogidda</i> (O) salt		
HB...	Sogida (volcano)	04/38	[18]
HDP06	Sogidda (Soghidda) (mountain) 10°02'/36°15' 2056 m	10/36	[+ WO Gz]
HBL63	Sogidda (Soghidda) (with seasonal well)	04/38	[+ MS WO]
HEU52	Sogoda 13°12'/39°35' 2206 m, north-west of Debub	13/39	[Gz]
HEU82	Sogoda (village), see Asegeda, under Kwiha		
HDK62	Sogodo 09°37'/37°45' 2331 m, west of Kachisi	09/37	[AA Gz]
HCA23	Sogota, cf Sogata, Sogoda	05/35	[Wa]
	sohan: <i>soohan</i> (Som) plaited, woven, spun		
HEC97	Sohan (area)	11/37	[Ch]

HEM40	Sohana (mountain recorded in 1868)	12/39	[18]
HBK60	Soi (Gebel S.) (hill) 04°15'/37°32' 1131/1150 m not far from the border of Kenya	04/37	[WO Gz]
HDH39	Soiama, see Soyama		
JDR93	Sok Sok (area)	10/41	[WO]
JDB99	Soka (Soca) river at 09°01'/41°32' 1393 m Coordinates give a location near the common corner of the map squares JDB/JDC/JDH/JDJ. Sub-district & its centre in 1964.	09/41	[Ad x]
geol	The Soka is an affluent of the Ramis in the Chercher area, with Pre-Cambrian rocks. What is called the Soka series is composed of phyllitic slate rocks, and to the west of marbles. Besides the graphitic rocks, there are in Soka valley sericite phyllites and chlorite schists. A galena ore deposit was proved in Soka valley (a mineral containing lead). Two types of veins which differ in their mineralization occur there. The first vein is filled with quartz; the second vein is filled with sulphidic and carbonatic minerals. Veins poor in quartz are economically more interesting. Haematite (an iron ore) sometimes occurs in the contacts between pegmatites and mica gneisses in the Soka valley. The occurrence has no commercial value. Magnesium-rich metamorphosed limestone and dolomite occur in the Chercher area. One alignment occurs near Soka in the green schists formation. It shows a width of 6-15 m and is strongly faulted and cut into blocks. It is probably composed of magnesite, marble, siderite, and rhodochrosite. The rock shows various colours and could be used as ornamental stone after polishing. [Mineral 1966]		
JDH18	Soka (Sok'a, Soqa) 09°10'/41°27' 1393 m south of Deder An elementary school building constructed of concrete elements and with Swedish assistance through ESBU was completed around 1970. [SIDA 1971]	09/41	[Gz q]
HFF62	Sokata (Socata, Socota) 14°09'/39°36' 2783 m south-east of Adigrat <i>soke</i> (sooqee) (O) 1. tree with lightweight wood used for for boats, <i>Acacia aquatica</i> ; 2. /animal/ black with red or with white across the back; <i>soke</i> (Som) on the nearer side	14/39	[+ Gz]
HCE20	Soke (area) <i>soke</i> (O) <i>terara</i> (A) light wood mountain	05/38	[WO]
HDK20	Soke (mountain) 09°19'/37°35' 1506 m	09/37	[AA Gz]
HEM04	Sokeke 11°48'/39°45' 1620 m, east of Weldiya	11/39	[Gz]
HEL96	Soketa, see Sekota		
HDK29	Soki (Sok'i, Soqi) 09°18'/38°21' 2492 m Soki, north of Addis Alem	09/38	[AA q]
??	Sokicha (Sochiccia) (in the Dilla area)	../..	[+ Gu]
HEM31	Sokona (Socona) (mountain) 12°06'/39°26' 2901 m	12/39	[+ Gz]
HBS74	Sokora (Socora) (mountain)	05/37	[+ WO]
HCE49	Sokora (Socora)	05/39	[+ WO]
HFC68	Sokori (area) <i>sokoro</i> , <i>sokorru</i> (western O) kind of tree, <i>Acanthus arboreus</i> ; (other O) giant thistle, <i>Echinops giganteus</i>	14/37	[WO]
HDL61	Sokoro 09°40'/38°31' 2508 m, south-west of Fiche cf Sekoro, Sokuru (Sokoru) (centre in 1964 of Bedi sub-district)	09/38	[AA Gz Ad]

HDM70	Sokoro (Socoro, Soccoro) 2800 m	09/39	[+ WO x]
HEL96	Sokota, see Sekota & HFD09 sokso: <i>sokoksu</i> (O) to move; <i>shokoksa</i> (O) kind of weed in the fields, with edible seeds		
HDC74	Sokso (Socso, Socso Lencia?, Socsao) (mountain) 08°50'/36°58' 2080, 2137, 2397 m sokuru: <i>sokorru</i> (O) giant thistle, <i>Echinops giganteus</i>	08/36	[+ WO Gu Gz]
??	Sokuru (sub P.O. under Jimma), cf Sokoro	../..	[Po]
	<i>sola</i> (A) kind of large tree, <i>Pittosporum viridiflorum</i> ssp. <i>quartinianum</i>		
HFC37	Sola 13°53'/37°12' 1775 m, near Kafta Coordinates would give map code HFC36 Mansfield Parkyns passed there in the rainy season of 1845. "We passed four villages, the last of which /going westwards/, Sola is, like Quollita, of considerable size. A few miles from this place brought us to Cafta, the frontier town of this part of Abyssinia, and the market to which the Arabs /come from the direction of Sudan/." [Parkyns vol II p 344]	13/37	[WO 18 Gz]
HEE85	Sola Kidane Mihret (Meret) (church) 11°40'/38°58' north-west of Bete Hor	11/38	[Gz]
JEA49	Soladdera Gera (S. Ghera) (area) solage: <i>sollaga</i> (O) droopy, wilting	11/40	[+ WO]
HED64	Solage 11°26'/37°56' 2444 m	11/37	[Gu Gz]
HET59	Solawa, see Selewa		
??	Solay Village in the Arussi/Sidamo region. Naturalists from Chicago camped in the neighbourhood on 27-29 November 1926 during heavy rain. "Native chiefs from Solay visited us courteously and invited us to camp nearer or in the village. They say a wild pig is found here and was formerly very common. More presents came during the day, including a quantity of native bread -- In return for these gifts we were able to give satisfactory exchange with some empty jam tins, which are highly valued." The naturalists collected parrots and other birds there. [L A Fuertes, New York 1936 p 57]	../..	[x]
	<i>sole</i> , <i>soleh</i> , <i>solle</i> (O) kinds of large tree, <i>Pittosporum</i> spp., <i>Pittosporum viridiflorum</i> ; <i>abaru</i> (O) invoke a supernatural power; <i>Sole</i> , a clan of the Arsi Oromo		
HCL72	Sole (Sole Abaro), see Busa		
HCL92c	Sole (with sawmill), see under Shashemene	07/38	[x]
HDK20	Sole 09°15'/37°33' 1634 m	09/37	[AA Gz]
HDJ25	Sole 09°18'/37°05' 2778 m, south of Haretu	09/37	[Gz]
HDK99	Sole 09°55'/38°19' 2492 m see under Tulu Milki	09/38	[AA Gz]
HDL51	Sole 09°33'/38°34' 2210 m Sole (brackish water nearby), south-west of Fiche	09/38	[AA Gz]
HDD60	Sole Gebriel (church) 08°44'/37°31'	08/37	[Gz]
JDJ23	Sole 09°17'/41°57' 1680 m, north-east of Grawa	09/41	[Gz]
HFE65	Soleda (Sulloda, Scelloda, Shelloda) (mountain) 14°11'/38°54' 2150, 2484 m, see under Adwa	14/38	[Gz Gu x]
HEM13	Solela Abo (church) 11°54'/39°37', north of Weldiya	11/39	[Gz]
HCE43	Solemo (Solomo, Solomon) 05°49'/38°43' 1771 m (Odo Urga) (with visiting postman under Shashemene) west of Kibre Mengist, cf Sollamo	05/38	[Gz Po]

A church school (in Jemjem awraja) in 1968 had 38 boys and 16 girls in grade 1, with one male teacher

solli, solie (A) kinds of shrub or medium tree, *Galiniera coffeoides*, *G. saxifraga*

H...	Solie (centre in 1964 of Ababora Bet sub-district)	10/39	[Ad]
HCU61	Solie sub-district (centre in 1964 = Ticho)	07/39	[Ad]
JEB28	Solis, M. (area)	11/41	[WO]
HCA06	Solka (mountain), see Naita		
HCE81c	Sollamo (with mission station), cf Solemo With Norwegian mission station of NLM. During a conference of Norwegian missionaries in 1971 a young missionary from Agere Selam told about his travels for vaccination against cholera, which was rampant in that year. He had been to Sollamo pleaded that this place should also be reached by mission, as nothing had been done there so far. Many in the conference were touched by his reporting, and work in Sollamo started after a time. [Men de kan ikke vente, Oslo 1988 p 20-22]	06/38	[x]
	<i>solloka</i> (solloqa) (O) bark of certain plants used for rope		
HDC45	Solloka (Solloca) (with fort)	08/37	[+ WO]
HDE49	Sollucchi, see Soloke		
HEU05	Soloka 12°43'/39°49' 1735 m, south-east of Korbeta	12/39	[Gz]
HDE12	Soloke (Solok'e) 08°14'/38°37' 1991 m north-west of lake Ziway	08/38	[Gz]
HDE49	Soloke (Solok'e, Sollucchi) 08°34'/39°19' 1538 m see under Nazret, near the main road and railway	08/39	[Gz WO]
HCE43	Solomo (Solomon), see Solemo		
HCE71	Solomo 06°06'/38°35' 2282 m	06/38	[Gz]
JDK85	Solsol 09°41'/43°01' 1759 m, near border of Somalia	09/43	[Gz]
HCD24	Soluko (Solucco) 3100 m	05/37	[+ WO]
	<i>soma</i> (A) kind of shrub used for sticks; (O) 1. shaft of spear; 2. fasting		
HDT71c	Soma (area) In 1927: "Out of the lowlands, called Soma, rose a tumbled mass of gigantic hills and valleys, each one seeming to dwarf the other. The main feature is an isolated flat-topped hill of a remarkable shape that rises out of the lower level to a height of 2000 feet. It is called Soma Ambo, or Imbilati, and many others of the same formation are seen elsewhere in Abyssinia. The sides are tremendously steep, and there is only one path, which a handful of men can defend, so that attack from below and escape from above are equally hopeless undertakings. The flat summits are therefore an ideal place for the confinement of political prisoners --" [Cheesman 1936 p 275]	10/38	[Ch]
JDK84	Somadu 09°48'/42°55' 1413 m, not far from Somalia	09/42	[Gz]
HBL02	Somay (Somai) (area) <i>somaya</i> (A) shrub or small tree, <i>Grewia bicolor</i> ; <i>soomaya</i> (O) spear-shaft; <i>somayo</i> (O) penis <i>somba</i> (O) lung/s/	03/38	[+ WO]
HCC72	Somba 06°07'/36°47' 2097 m, east of Bulki	06/36	[Gz]
HDG19	Somba 2012 m	09/35	[WO]
	<i>sombo, sembo</i> (A,O) 1. kind of timber tree, <i>Ekebergia capensis</i> , <i>Ekebergia rueppelliana</i> , also <i>Aphania senegalensis</i> ;		

2. assembly hall for men of the Guji and Darassa
/which Sombo?/: A place with a Monday market on the route between
Kefa/Kaffa and Hirmata in Jimma.

[Mohammed 1994]

- GDF86 Sombo, see Haro
- HCR30 Sombo, see Sembo
- HDC67 Sombo 08°42'/37°16' 1897 m 08/37 [Gz]
- HDH78 Sombo, see Surobdu
- HDH88 Sombo, see Senbo
- HDJ10 Sombo 09°12'/36°39' 1846 m 09/36 [Gz]
(with church Gebriel), north-east of Nekemte
- HDJ48 Sombo 09°25'/37°23' 2265 m, north-east of Haretu 09/37 [Gz]
- HDJ63 Sombo 09°38'/36°52' 1661 m, north-west of Shambu 09/36 [Gz]
- HDJ74 Sombo 09°46'/37°01' 2276 m, north-west of Shambu 09/37 [Gz]
- HDJ74 Sombo 09°46'/37°02' 2330 m, north-west of Shambu 09/37 [Gz]
- HDJ84 Sombo 09°47'/37°01' 2402 m, south-west of Alibo 09/37 [Gz]
- HDL70 Sombo 09°43'/38°30' 2504 m 09/38 [AA Gz]
south-east of Tulu Milki
- HDL80 Sombo 09°50'/38°25' 2545 m 09/38 [AA Gz]
south-east of Tulu Milki, see under Gebre Guracha
- GD... Sombo Deyu (in Kelem awraja) 08/34? [Ad]
A private school in 1968 had 42 boys and 15 girls in grades 1-2, with one teacher.
- HDB78 Sombo Nebo 08°48'/36°29' 2333 m 08/36 [Gz]
north-west of Arjo
- HDG39 Somboderr (Somboderro), see Sambodere
- HCL59 Somcaro, see Somkeru
- JDK85 Somedou (area) 09/43 [WO]
- HCL59 Somkeru (Somcaru, Sommacaro) (mountain) 06/39 [Gz WO]
06°49'/39°16' 3461, 3809 m
John Eriksson ascended the mountain as far as 3,750 m altitude. He looked for special plants and found a little clover *Trifolium acaule* with blue flowers, a little yellow *Sedum epidendrum*, and at the banks of a little stream the crawling *Veronica glandulosa* with light blue flowers. There had been hail, and brightly yellow *Helichrysum splendidum* was standing up from it. With looking-glasses they could see Dodola far away.
[J Eriksson, *Okänt Etiopien*, Sthlm 1966 p 155]
- ?? **Somma** (historical) ../.. [18]
In the mid-1800s Somma was a fortress of Ras Ali. It was said that he had condemned to death eight persons there regarded as being *buda* and that previously one had been burnt to death when fire was put to his house. Birru Goshu retired to Somma when there was war between him and Ras Ali. Ras Ali had a camp in the neighbourhood and kept him isolated, but Birru Goshu was said to have brought provisions to last for three years. He kept *Ichege* Maitentu as a prisoner. When Cardinal Massaia passed in the neighbourhood he succeeded to send some money to the Ichege. When the Ichege died a year later his body was thrown out of Somma, but his friends buried him at Dima Giyorgis.
After a long siege Ras Ali finally decided to attack the fortress, but this only resulted in a massacre on both sides. Dejazmach Lemma, a younger brother of Birru Goshu, fought on the side of Ras Ali, but he was hit by an arrow and killed.
[G Massaja, *Mes trente-cinq années ...*, Paris vol I (orig. Italian ed. 1885)
p 217, 231-233]
- HDM06 Somme (area) 09/39 [WO]
- HDK65 Somo 09°40'/37°58' 2516 m, east of Kachisi 09/37 [AA Gz]

HDM.?	Somsa (with church Medhane Alem) in Bulga/Kamis wereda	09/39	[x]
HDL09	Somsa Giyorgis (church) 09°05'/39°17' east of Sendafa <i>somu</i> (O) to fast	09/39	[Gz]
HD...	Sonbo (centre in 1964 of Wentu sub-district) cf Sombo	09/39	[Ad]
GDF91	Sonca, see Sonkoy sone: <i>sona</i> (O) readiness, orderliness; <i>soonaa</i> (O) ideal, perfect		
HDL63	Sone 09°39'/38°44' 2614 m, south of Fiche <i>sonee</i> (Som) kind of medicinal plant	09/38	[AA Gz]
GDF91	Songo (Tulu S.) (hill) 1774 m	09/34	[WO]
HBT52	Sonkligala (Gebel Sonchligalla, Soncligata) (mountain) 04°59'/38°41' 1254 m	04/38	[Gz WO]
HFD69	Sonko Sonko (Sonco Sonco)	14/38	[+ WO]
GDF91	Sonkoy (Sonca, Tulu Songo) 09°04'/34°30' 1774 m	09/34	[Gz]
GDM02	Sonkoy (Ghera Ciocorsa, Gherai, Grai, Girai) 09°05'/34°32' 1641 m (centre in 1964 of Kumbabi & Wabera sub-district)	09/34	[Gz WO Ad]
HDH.?	Sopso, settlement in Leka in Wellega Around 1880, according to Cecchi, Sopso was the main settlement of Leka, with one of the richest markets of the Oromo. Cecchi passed there in the latter half of August 1880 on his way northwards. The people there had become tributaries of Ras Adal only a few months earlier. The head of the country, Gerbi Jilu, received Cecchi very well, although a year earlier he had persecuted Cecchi's companion Chiarini. The market was held every Tuesday in the plain of Billo near Sopso. It was estimated that about 400-500 slaves were brought past there every year. [A Cecchi, vol II, 1885 p 554-556, 563]	09/36?	[x]
HEL96	Soquota, see Sekota		