

Professional weavers have historically occupied a low social position in comparison with agriculturalists, for to weave was a sign of servitude. It is only since the time of *ase* Mənilək II that the craft has been practised by Christians.

↗ Handicrafts

Src.: BeckHuntAlm 86; BeckHuntAlvar vol. 2, 283, 425f.; EMERI JOHANNES VAN DONZEL, *Foreign Relations of Ethiopia 1642–1700: Documents Relating to the Journeys of Khodja Murad*, Leiden 1979 (Nederlands Historisch-Archaeologisch Instituut te Istanbul 46); Guilyas 93, n. 57; EMMI vol. 7, 2817, fol. 11ab.; IBN MANŠŪR, *Lisān al-‘Arab*, vol. 7, Beirut 1992, 345ff.; DAE IV, 33, 38f.; MARCO POLO, *The Travels of Marco Polo*, tr. by RONALD LATHAM, London 1959; JOHN WATSON MCCRINDLE (tr.), *The Commerce and Navigation of the Erythrean Sea: being Translations of the “Periplus Maris Erythraei” by an Anonymous Writer*, London 1879; BRUCE G. TRIGGER, *History and Settlement in Lower Nubia*, New Haven, 1965 (Yale University Publications in Anthropology 69).

Lit.: WITOLD KAZIMIERZ, “Arabic Loanwords in Amharic Connected with Textiles, Leather Products and Jewelry”, *Africana Bulletin* 20 1974, 63–71; DEXTER BURLEY, “The Despised Weavers of Addis Ababa”, in: *PICES* 5B, 145–70; MICHAEL GERVERS, “Cotton and Cotton Weaving in Meroitic Nubia and Medieval Ethiopia”, *Textile History* 21, 1990, 13–30; FRANCIS LLEWELLYN GRIFFITH – GRACE MARY HOOD CROWFOOT, “On the Early Use of Cotton in the Nile Valley”, *The Journal of Egyptian Archaeology* 20, 1934, 5–12; MARGRETHE HALD, “Vaevning over Gruber”, *Kuml* 13, 1963, 102–06; ALBERT KAMMERER, *La Mer Rouge, l’Abyssinie et l’Arabie depuis l’Antiquité*, vol. 1: *Les pays de la Mer Erythrée jusqu’à la fin du moyen âge*, part 3, Cairo 1929; DETLEV KARSTEN, *The Economics of Handicrafts in Traditional Societies: an Investigation in Sidamo and Gamu Gofa Province, Southern Ethiopia*, München 1972; MAURICE LOMBARD, *Les textiles dans le monde musulman du 7^e au 12^e siècle*, Paris – The Hague – New York, 1978; G. EDWARD NICHOLSON, “The Production, History, Uses and Relationships of Cotton (*Gossypium* spp.) in Ethiopia”, *Economic Botany* 14, 1960, 3–36; ID., *Cotton in Ethiopia*, Addis Ababa 1956; ANDREW M. WATSON, *Agricultural Innovation in the Early Islamic World*, Cambridge 1983; HERMANN AMBORN, *Differenzierung und Integration. Vergleichende Untersuchungen zu Spezialisten und Handwerkern in südäthiopischen Agrargesellschaften*, München 1990, here 156–213.

Michael Gervers

Coulbeaux, Jean-Baptiste

Père C. (b. 18 October 1843, Coucy-lès-Eppes, Aisne, d. 22 October 1921, Paris) was a French missionary of the Lazarist Congregation and scholar. Dispatched to Ethiopia in 1870, he evangelized in the missions of Təgray (↗ Alitena, ↗ Akkrur and ↗ Kärän) up to 1894, when the Lazarists were replaced by the Capuchins in Eritrea. He left definitely Ethiopia in 1900. While a missionary, C. wrote catechisms and polemics

in Amharic. Back in France, he published a hagiography of *abba* ↗ Gäbrä Mika’el by the Catholic convert *abba* ↗ Täklä Haymanot (C.’s edition is an abridged French exposition of the original Amharic text), a dictionary of Təgrəñña and a political history of Ethiopia (ed. posthumously [1929] by J. Baeteman).

Src.: JEAN-BAPTISTE COULBEAUX, *Un martyr abyssin, Ghebra-Michaël*, Paris 1902; ID., *Histoire politique et religieuse d’Abyssinie, depuis les temps les plus reculés jusqu’à l’avènement de Ménélick II*, 3 vols., Paris 1929; JEAN-BAPTISTE COULBEAUX – J. SCHREIBER, *Dictionnaire de la langue tigräi*, Wien 1915 (Kommission zur Erforschung von illiteraten Sprachen aussereuropäischer Völker, Schriften der Sprachenkommission 6).

Eloi Ficquet

Council of Ministers ↗ Government

Coup d'état 1916

Ləğ ↗ Iyasu, son of *ras* Mika’el Ali of Wällo and grandson of *ase* Mənilək II, became a de-facto ruler of Ethiopia after the death of *ras* ↗ Täsämma Nadāw in 1910. With the growth of his power, the Šāwan party, lead by *fitawrari* ↗ Habtä Giyorgis, *ras* ↗ Wäldä Giyorgis and probably *däggazmač* Täfäri Mäk’ännən (later *ase* ↗ Haylä Šəllase I), among others, grew afraid of losing its central position in the country. The international context of ↗ World War I and the ruler’s support for the Central Powers was also of some meaning for the Šāwan party, mostly connected with the Allies. The Ethiopian Orthodox Church felt at the same time threatened by the pro-Islamic sympathies of ləğ Iyasu.

As a result, in 1916 the nobles and clergy used Iyasu’s visit to Harär for a coup. At a meeting on 27 September in Addis Abäba, they accused ləğ Iyasu of betraying both Mənilək’s will and the Christian religion. They proclaimed *ase* Mənilək’s daughter ↗ Zäwditu the new Empress and Täfäri Mäk’ännən the Heir to the Throne, with the title of *ras*. *Fitawrari* Habtä Giyorgis became the third member of the triumvirate. On 11 February 1917, Zäwditu was crowned Empress (*nəgəstä nəgəstat*). The Wällo army led by *ras* Mika’el was defeated by Šāwans under *fitawrari* Habtä Giyorgis at ↗ Sägäle on 27 October 1916. Ləğ Iyasu would spend the next years hiding until he was arrested and imprisoned in 1921.

Src.: BORG G. STEFFANSON – RONALD K. STARRET (ed.), *Documents of Ethiopian Politics, the Decline of Menelik II to*

Coup d'état 1916

the Emergency of Ras Teferi, later known as Haile Selassie 1910–1919, vol. 1, Salisbury 1976, 113–18; HAILE SELASSIE I, *Autobiography of Emperor Haile Selassie I, "My Life and Ethiopia's Progress" 1892–1937*, tr. by EDUARD ULLENDORFF, Oxford 1976, 43–59; GABRA-IGZIABIHER ELYAS (aleqa), *Prowess, Piety and Politics. The Chronicle of Abeto Iyasu and Empress Zewditu of Ethiopia (1909–1930)*, ed. and tr. by REIDULF K. MOLVAER, Köln 1994, 60–96, 354–88; DIDIER MORIN, *Le texte légitime. Pratiques littéraires orales traditionnelles en Afrique du nord-est*, Paris 1999 (Langues et Cultures Africaines 25), 260.

Lit.: HAROLD GOLDEN MARCUS, *The Time and Reign of Menelik II of Ethiopia*, Oxford 1975, 272–81; ID., *Haile Sellassie I, the Formative Years, 1892–1936*, Berkeley 1987, 18–27; BAHRU ZEWDE, *History of Modern Ethiopia 1855–1974*, London – Athens – Addis Ababa 1992, 127f.; TÄKLÄ ŞADEQ MÄK'HRİYA, የኢትዮጵያ፡ ታሪክ፡ ህጻን፡ ሙጽሐፍ፡ ከአፈ፡ ቴዎድሮስ፡ እስከ፡ ግርማዊ፡ ኃይለ፡ ሥላሴ (Yä'ityopyya tarik. Arataännä mäshaf: käläse Tewodros askä gərmawi Ḥaylä Şällase, 'History of Ethiopia. Book IV: From ase Tewodros to Ḥaylä Şällase the Great'), Addis Abäba 1954 A.M. [1961/62 A.D.], 108f.; HANNA RUBINKOWSKA, "Wybrane aspekty panowania Lydza Ijasu, 1909 – 1916", *Biuletyn Polskiego Towarzystwa Afrykanistycznego „Afryka”* 12, 2000, 25–38; ID., "Coup d'état in Ethiopia – 1916", *Studies of the Department of African Languages and Cultures* 29, 2001, 39–52.

Hanna Rubinkowska

Coup d'état 1960

On 13 December 1960 A.D., Brigadier General ሥMängəstu Nəway, commander of the Imperial Bodyguard, and his younger brother ሥGərmame Nəway, governor of Ğiğğiga province, occupied the imperial palace in Addis Abäba. Their supporters included General ሥMulugeta Buli, former Imperial Guard commander and personal Chief of Staff to the Emperor, ase ሥḤaylä ŞällaseI; Brigadier General Şөгge Dibu, Chief of Police; Lieutenant Colonel ሥWärqənäh Gäbäyyähu, chief of security; and Getaččaw Bäqqälä, Acting Minister in the Marine Department; and parts of the Imperial Bodyguard's rank and file.

On 14 December 1960, the rebels detained *alga wäraş* ሥAsfa Wässän Ḥaylä Şällase, announced the overthrow of ase Ḥaylä Şällase who was in Brazil on a state visit and appointed *alga wäraş* Asfa Wässän Ḥaylä Şällase as the new Emperor. The rebels also appointed *ras* ሥጀmməru Ḥaylä Şällase, ase Ḥaylä ŞällaseI's cousin, as premier for a government that advocated an 11-point socialist and nationalist program under a constitutional monarchy. Major-General ሥMärəd Mängäşa, chief of staff of the armed forces, and Major-General Käbbädä Gäbre, chief of ground forces, opposed the rebels. The rebels sought to avoid a battle by opening negotiations with these two loyalist officers through the US military attaché.

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However, Märəd Mängäşa and Käbbädä Gäbre used the interlude to gather reinforcements.

On 15 December 1960 Märəd Mängäşa announced that troops had deployed throughout Addis Abäba and called on all Ethiopians to remain loyal to the Emperor. The following day, he declared that the C. had failed. On 17 December 1960 countless thousands of Ethiopians lined the streets to welcome the Emperor's return. However, fighting continued on the outskirts of Addis Abäba for some days. On 21 December 1960 the authorities captured Getaččaw Bäqqälä while Mulugeta Buli, Şөгge Dibu, Wärqənäh Gäbäyyähu committed suicide. On 24 December 1960 soldiers killed Gərmame Nəway and captured Mängəstu Nəway.

On 12 January 1961 the Emperor pardoned all Imperial Guard privates and non-commissioned officers who had participated in the C. but indicated that officers would be placed on trial. Two officers eventually received prison sentences of 15 and 10 years respectively. On 30 March 1961 Mängəstu Nəway was hanged in a public square in Addis Abäba. The failed C. attempt resulted in numerous casualties in the armed force (29 killed; 43 wounded), Imperial Guard (174 killed; 800 wounded) and among the civilian population (121 killed; 442 wounded). At least seven foreigners also died in the fighting.

The events that led to the C. attempt centred on dissatisfaction with the growing corruption, inefficiency and incompetence of the Imperial government. The C. plotters also expressed sympathy for the plight of the landless peasants and believed they could be freed from exploitation by a more socially conscious government.

The most important consequence of the C. concerned its impact on Ethiopia's intelligentsia, students and armed forces, all of which became more convinced that a more modern, responsive government would ensure social and economic progress for all Ethiopians.

Lit.: RICHARD GREENFIELD, *Ethiopia: a New Political History*, London 1965, 375–418; "Ethiopia", *Keesings Contemporary Archives* no. 17882, 14–21 January 1961; no. 18107, 20–27 May 1961; CHRISTOPHER CLAPHAM, "The Ethiopian Coup d'État of December 1960", *Journal of Modern African Studies* 6, 4, 1968, 495–507; JOHN MICHAEL COHEN, "Traditional Politics and the Military Coup in Ethiopia", *African Affairs* 74, 295, 1975, 222–48; REIDULF KNUT MOLVAER, "About the Abortive Coup Attempt in Addis Ababa from 5 Tahsas to 8 Tahsas 1953 (14–17 December 1960)", *NEASt* 3, 2, 1996, 21–38; Paris Match no. 612, 31 December 1960, 21.

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