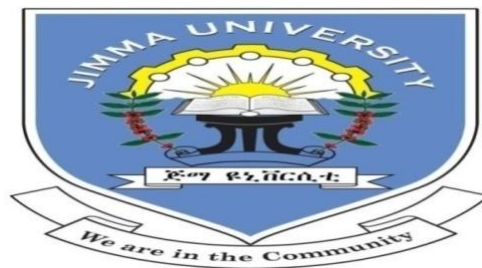


**JIMMA UNIVERSITY**  
**COLLEGE OF SOCIAL SCIENCE AND HUMANITIES**  
**DEPARTMENT OF HISTORY AND HERITAGE**  
**MANAGEMENT**



**THE HISTORY OF MEKANE-SELAM KIDANE MIHRET**  
**CHURCH FROM ITS FOUNDATION TO 2008**

**BY: HABTAM ASSEFA**

**JUNE, 2016**  
**JIMMA, ETHIOPIA**

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**A SENIOR ESSAY SUBMITTED TO JIMMA UNIVERSITY COLLEGE OF  
SOCIAL SCIENCE AND HUMANITIES FOR THE IMPARTIAL FULFILLMENT  
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HISTORY AND HERITAGE MANAGEMENT**

**ADVISOR: DAGNE ZEWDE (MA)**

**Approved by**

**Signature**

**ADVISOR: DAGNE ZEWDE (MA)**

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**Advisor** \_\_\_\_\_

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**Examiner** \_\_\_\_\_

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**JUNE, 2016**

**JIMMA, ETHIOPIA**

## Key to Transliteration System

- I. Amharic written in syllabify alphabets primarily consisting of 33 characters representing consonants, each having seven variant forms referred to as ‘orders’, to express the seven sounds or vowel phonemes of Amharic (Ethiopian alphabets). In writing Ethiopian or *Gamotso* names and words, the seven sounds of Ethiopian alphabets transliterated in this paper as follows.

Orders	Ethiopian alphabet	Symbols
1 <sup>st</sup> order	ገ	<b>gä</b>
2 <sup>nd</sup> order	ገጰ	<b>gu</b>
3 <sup>rd</sup> order	ገደ	<b>gi</b>
4 <sup>th</sup> order	ገላ	<b>ga</b>
5 <sup>th</sup> order	ገጰጰ	<b>gé</b>
6 <sup>th</sup> order	ገጰጰጰ	<b>ge</b>
7 <sup>th</sup> order	ገጰጰጰጰ	<b>go</b>

- II. Regarding the sixth order, in the above list, it must note that ‘e’ will suffix to the letter if the letter is vocalized or stressed as y in *Wäyzäro* to mean Mrs. For words having the sound of the sixth order at the end, it is not necessary to add the representing letter of the sound as r in *Hägär* (country) and *Mämher* (teacher).

- III. In accordance with many Semitistse’ usage, the transcription of consonants Palatalie sounds are represented by:

ሸ =	Śä
ሹ =	Çä
ሺ =	Ñä
ሻ =	Zhä
ሼ =	Jä

IV. In the transcription of consonants to indicate the stop or affricate in glottalized explosives; in accordance with many Semitists' usage, glottalized sounds are represented as follows.

$\phi$  = Qä

$\tau$  = Ṭäv

$\kappa$  = Čä

$\theta$  = Šä

$\lambda$  = Pä

V. Consecutive vowels are usually separated by a postpone

Example: Micha'èl

Bä.al

Uräèl

Esra'èl

## **ACKNOWLEDGEMENT**

First of all, I would like to give my first and deepest thanks to the almighty God, who gave me strength and wisdom in all my life. I wish to thanks to many individuals, groups and other bodies involved directly or directly in publishing this research. However, special thanks must be go to Mr. Dagne Zewde who devotedly spent his time to build this thesis.

Next I would like to thanks my informants who give me necessary information during data collection.

## **PREFACE**

This paper has tried to present briefly a historical source of Mekane-Selam Kidane Mihret Church its foundation to 2008. This paper has mainly been written on the basis of oral source and some published and unwritten published source.

This paper is organized in four chapters. The first chapters deal with the general background of Christianity in Ethiopia and the physical and geographical setting of the study area. Chapter two deals with the historical foundation and development of Mekane-Selam kidane Mihret church to 1991. The third chapter deals with administration and income of Mekane-Selam kidane Mihret church. The last chapter deals with Sunday school, Treasure and Traditional school of Mekane-Selam kidane Mihret church.

## **Glossary**

*Abba* -----Father

*Abune*-----Our father, bishop Metropolitan of the Ethiopia Orthodox

*Agafari*-----Usher

*Aleqa* -----chief, head, victor of church

*Church yard* -----The compound of the church

*Debtera* -----Chorister, Scribe (Un ordained number of clergy)

*Papas* -----bishop

*Qes*-----priest

*Holy Scripture*-----Holy bible

*Merigeta* -----The title of the man who lead the church

*Saint* -----holy of Holies

*Sinodos* -----Collection of church laws

*Tabot* -----the arc of covenant

*Tezkar* -----Commemoration of a dead person

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## **CHAPTER ONE**

### **1. GENERAL BACKGROUND CHRISTIANITY IN ETHIOPIA**

#### **1.1. The Introduction and Expansion of Christianity in Ethiopia**

Christianity emerged in the world, at the height of Roman Empire. The cultural influence of the Mediterranean world up on Aksum was very high the Aksumite control of Yemen and the development of the Aksumite port, Adulis as an international port strengthened the already existing cultural tie. This strong tie between the Mediterranean world and Aksum, specifically the relation between the Roman Empire and Aksum brought Christianity to Aksum. The Roman control of Mediterranean area, mainly their control of Egypt and the advent to power of Ptolemy in Egypt was the main reason for the introduction of Christianity and the conversion of Ezana, the Aksumite king, to Christianity in the middle of fourth century AD.<sup>1</sup>

Some sources concerning the introduction of Christianity in Ethiopia might go back to the first century. According to biblical narrative of the Book of Acts (8:26-39) where the Ethiopian Eunuch was converted to Christianity on his visit to Jerusalem. Archbishop Yeshaq claims that the introduction of Christianity in to Ethiopia took place in the beginning of first century, especially 34 AD with the baptism of Ethiopian Eunuch. He went to contend that the Eunuch was high ranking man in Ethiopia as he was a minister of Finance to Queen Candace of Ethiopia. Once he returned Yeshaq claims, the Eunuch taught the doctrine of Christ to his countrymen. But some historical sources demonstrate that Christianity was introduced in to Ethiopia in the Fourth century AD.<sup>2</sup>

Since the reason for coming to Ethiopia of Christianity was strong beneficial cultural tie, it is apparent that the success of Constantine (312-337 AD). In getting rid of these non-Christian opponents was already known in Aksum. Egypt being part of the Roman Empire and neighbor of Aksum, it was through

it that Christianity entered and the foundation for establishing churches laid down. In fact, as it was in the case of the Roman Empire, the conversion of Ezana was motivated by strengthening his ties with the outside world and make his subject loyal to him besides taking it as a faith.<sup>3</sup>

The introduction of Christianity as state religion of Ethiopia came about not as a result of organized evangelical activity from outside the country, but because it was the desire of the king. The story of the conversion of the king, Ezana, has come down to us in the work of the contemporary church historian, Rufinus (d 410 AD).<sup>4</sup>

Although Rufinus does not specify the name of the country to which frumentius went, other sources are more specific in this respect "letter from Emperor Constantius, written in 356 AD to his "precious brothers" Aezana and Seazana, rulers to Aksum, confirms the bishop as frumentius. Furthermore, the inscription and coins of the emperor Ezana testify to his adoption of Christianity.<sup>5</sup>

From the work of Rufinus mentioned above, the meeting of frumentius and patriarch of Alexandria, who took part in the ecumenical conference at Chalcedon (451 AD) was a turning point in Ethiopian history. In the ecumenical conference of Chalcedon Athanasius's stand was monophysitism which was the first stand of all churches. But at the council of Chalcedon when schism arose the Alexandrian church remained monophysite. From this point, it is clear to understand that when frumentius was appointed as first bishop of Aksum, he was supposed to preach Orthodox Christianity which followed Alexandrian creed. It is to mention this linkage that for more than one thousand and six hundred years, the Abuns (Bishops) for Ethiopia were appointed by Coptic church of Egypt.<sup>6</sup>

The propagation of the new religion among the mass population stayed until the fifth century AD. It is the fifth century that the Nine saints came from Syria to escape persecution to Ethiopia. These monks worked hard to the translation

of the Bible in to Ge'ez and constructed churches and monasteries like Debre Damo in north Tigray. In general, they helped the expansion of Christianity among the mass of the Aksumite population.<sup>7</sup>

The expansion of Christianity continued after the decline of Aksumite Empire and particularly gained fresh momentum in the medieval period. Many Monasteries and churches established in the various parts of the country. Among these were the great education centers of Debre Damo and Deber worq in eastern Gojjam, the monasteries of rock hewn Church of Lalibela, the island monasteries Lacke Hayq and Lack Zeway. These churches and monasteries are the center of religious and product of Christian culture.<sup>8</sup>

Following this event, in 1150 AD Zagwe, a new dynasty to the south of Aksum emerged. During this period a greater emphasis was placed on architecture of church king Lalibela of this dynasty was usually remembered on this regard. He was a devoted Christian emperor. His contribution to church extended from the donation of land to many prominent monasteries and churches in northern Ethiopia to the construction of 11 monolithic church of Roha, from Solid rack.<sup>9</sup>

In the fourteenth century, Amda Siyon (r.1314-1344), a powerful expansionist Christian king, led his successful campaigns against the Muslims to the east and south east. Already before the campaigns of 1332, he had also reduced Damot and Hadiya to vassal states. These military conquests did not, however, mean and immediate Christianization of the inhabitants. But they tremendously boosted Christian moral and prestige, and contacts between the Christian communities and the new subject areas became open and more frequent, as such they were increasingly exposed to Christian influence. All these offered in valuable opportunities for the expansion of the church.<sup>10</sup>

Sixteenth century also witnessed other disastrous period. The war unleashed by Imam Ahmed Ibn Ibrahim al-Ghazi (1527-1543), nick named in the Christian literature as "Gragh Ahmed" (Mohammed the left handed) had left for the most enduring negative memory in the collective consciousness of christen

Ethiopia. Based in Harar, his Jihad almost destroyed Christianity in Ethiopia. The might of Portugal and the tenancy of the Ethiopian Christian establishment saved Christian Ethiopia from the fate that befell Christian Nubia.<sup>11</sup>

After the end of the war of Ahmed Gragh, the resultant consequence of seventeenth century was the introduction of Catholicism in Ethiopia. In 1622 Susenyos publically announced his adherence to Catholicism, a strategy to reinforce his political power and his independence from influential Orthodox clergy. A consequence of public conversation of the king was the arrival of the growing number of Jesuit priest intent on rapid introducing catholic reforms in to Ethiopia. In 1626, the Catholic patriarch Alfanso Mendez imposed a number of changes on the ancestral religious practices of the Ethiopian. Social unrest and civil war followed and Suseniyos was forced to resign his. Son, Fasiladas, rejected Catholicism up on his occasion to the throne. In 1633, he expelled and killed all the Jesuit missionaries. He closed his door to the west and re-established the orthodox Christianity as an official religion of Ethiopia.<sup>12</sup>

Yohannes I (r.1667-1682, the fourth son of Fasiladas, also acted harshly towards Europeans due to the violent religious controversy that catholic missionaries had caused in Ethiopia under the region of his Grand Father, susenyos. In 1669, he directed Grazmach Michael to expel all of the Catholics still living in Ethiopia: those who did not embrace the beliefs of Ethiopian church (Orthodox) were exiled to Sennar six Franciscans sent by pope Alexander VII to succeed in converting Ethiopia to Catholism where the Jesuits has failed 30 years before, were executed during his reign. In 1979, the Emperor, Yohannes I received an Armenian bishop bearing a relic of Ewostatewos.<sup>13</sup>

## **1.2 The Physical and Geographical setting of the study Area**

Borena Awraja was formerly found in Wollo administrative province. It is centered in the south by Wegde. In the west by east Gojjam, in the north by Mehal Sayint, in the north east by Sayint, and in the east by Legambo.<sup>14</sup>

A year after the return of Haile Sellase from exile there was recognition of the regional administration, when Mekaneselam become center of Awraja of Wollo. Therefore, Mekaneselam served as an Awraja town during the region of Haile sellase and it had continued as an awraja town until the down fall of the Darg regime in 1991. But recently Mekaneselam is town of a district.<sup>15</sup>

It is estimated 177kms far away from the Zone capital city of south Wollo, Dessie, 388km for from the regional city Bahir Dar and it is estimated 577 km for from Addis Ababa.<sup>16</sup>

Near the town there is a river that flow throughout the year, which is called Setan Bahir, however, its volume is different during the summer from winter, because it increases during summer where as it decreases in winter due to absence of rain fall.<sup>17</sup>

In the district there are two kinds of climatic conditions Dega and Wina Dega from which Dega covers 35%, the remaining 65% is covered by Wina Dega. The lowest annual temperature of Mekane-Selam is 17<sup>0</sup>C where as its highest temperature is also 20<sup>0</sup>c. The highest annual rain fall is 1250 ml and its lowest annual rain falls 766.2ml.<sup>18</sup>

There are three types of soil. These are 45% black soil which is suitable for the production of teff, wheat, barely. 15% red soil to sorghum, millet and maize and their remaining 40% of the soil to brawn soil which is important to produce for peas, beans and barely.<sup>19</sup>

Based on the 2007 national census conducted by the Central Statistical Agency of Ethiopia (CSA), this woreda has a total population of 158,209, an increase of 26.44% over the 1994 census, of whom 78,621 are men and 79,588 women;

8,709 or 5.50% are urban inhabitants with an area of 1,027.61 square kilometers. Mekaneselem has a population density of 153.96, which is greater than the Zone average of 147.58 persons per square kilometer, a total of 37,193 households were counted in this woreda, resulting in an average of 4.25 persons to a household, and 36,006 housing units. The majority of the inhabitants said they practiced Ethiopian Orthodox Christianity, with 55.52% reporting that as their religion, while 44.38% of the population were Muslims.<sup>20</sup>

The 1994 national census reported a total population for this woreda of 125,126 in 28,461 households, of whom 62,036 were men and 63,090 were women; 5,509 or 4.4% of its population were urban dwellers. The two largest ethnic groups reported in Worebabu were the Amhara (98.75%), and the Oromo (1.19%); all other ethnic groups made up 0.06% of the population. Amharic was spoken as a first language by 99.87%. The majority of the inhabitants professed Ethiopian Orthodox Christianity, with 57.79% having reported they practiced that belief, while 41.99% of the population said they were Muslims.<sup>21</sup>

## END NOTES OF CHAPTER ONE

<sup>1</sup>Taddesse Tamerat, *Church and state in Ethiopia: 1270-1527* (Oxford Claredon Press, 1972), p.22

<sup>2</sup>Mohammed Girma, *Understand Religious and social change in Ethiopia: Towards a Hermeneutic of covenant* (plagrau Macmilan, 2012),p.12

<sup>3</sup>Taddesse, p.23.

<sup>4</sup>Mohammed, p.20. Sergaw Hable Sellasie, *Ancient and Medieval Ethiopian History* (AA, 1972), p.98.

<sup>5</sup>Sergaw, p.102.

<sup>6</sup>Steven Kaplan, *The Monastic Holymand and Christianize of Early Solominc Ethiopia* (Stuttgart sterier, 1984), p.29.

<sup>7</sup>Baharu Zewde, *A Short History of Ethiopia and the Horn* Press 1998 p.34-35.

<sup>8</sup>Ibid.

<sup>9</sup>Sergaw, P.132.

<sup>10</sup>Taddesse, p.132,173.

<sup>11</sup>Tibibu, p.15.

<sup>12</sup>Crummey Danald, *Priests and Politicians*, 1972 ( Holly wood Tesehai), p.22.

<sup>13</sup>Ibid, p.22.

<sup>14</sup>Mekane-Selam Kidane Mihert Chruch News paper, February, 2003, p.14.



<sup>15</sup>Ibid, p.14.

<sup>16</sup>Informant: Ato Assefa Mekonnen

<sup>17</sup>Mekane Selam Cultural and Tourims Bearou Hisotry of Mekane Selam, april, 2002, p.13

<sup>18</sup>Ibid, p. 14.

<sup>19</sup>Ibid, p.14

<sup>20</sup> Census 2007 Tables: Amhara Region, Tables 2.1, 2.4, 2.5, 3.1, 3.2 and 3.4

<sup>21</sup>1994 population and housing census of Ethiopia: Results for Amhara Region. Vol.1. Part 1, Tables 2.1, 2.7, 2.10, 2.13, 2.17, Annex II.2 (accessed 9 April 2009).

## **CHAPTER TWO**

### **2. The Historical Foundation and Development of Mekane Selam Kidane Mihert Church to 1991**

#### **2.1. The Historical Foundation of Mekane Selam Kidane Mihert Church to 1974**

The church of Kidane-Mihert is located in Amhara region, Southern Wallo zone, Borena Woreda, in the town of Mekane-Selam at the place called Kera sefer.<sup>1</sup>

The church was established in 1911 E.C. The saint Kidane Mihert Ark(tabot) first came from Gonder by Monk Newaye Gardom, who was seventy four years old. He founded the church and organized the Christian followers of the local people and the church had three deacons and two priests. The church was constructed with wood, mud and grass cover and it started religious service in 1911. According to informants, the number of participants in the construction of this church were 600 in number.<sup>2</sup>

The fundamental reason of the establishment of the church was the Christian followers of this area faced many problems. Absence of church around this area and other churches were far from this town. During the summer season the peoples faced many problems, because, of road were muddy and the rivers were full. Hence the community decided and discussed based on those problems and to construct the church. Finally, the Christian faithful of the area agreed and Mekane Selam Kidane Mihret Church was established.<sup>3</sup>

In the mean time, Monk Abba Kegn Geta Semre had played a great role in collecting the precious. Church treasures from Agaw, Gonder and Aksum. These precious treasures were Holy Books, Manuscripts, cross and material like gold cup. Now a day these materials are put under the Museum of the church, which was established in 1991.<sup>4</sup>

After the establishment of the church the orthodox followers of the society discussed about the income sources of the church. The expenditure of this

church was high which was to be paid and the income of the church was not sufficient. So, then decided three types of income gaining mechanism.<sup>5</sup>

First, the gult or Asrat announced by Ras Habte Maryam began as the income of the church servant, by collecting yearly tax this type of income was rejected in 1974, when the military government came to power.<sup>6</sup>

The second type of income of church was the tax from the market at Mekane Selam which was collected for the church once a week in every Thursday. The third type of income of the church was a constant payment from the people of Mekane Selam. This type of payment is called Maryam Barky. In this type of income, the follower mostly pay in cash or in kind for the church annually.<sup>7</sup>

The building of the church in 1911 to serve 12 years and after this in 1923 the church was again to construct by new. The people of this church were to effective by the gifts of money, materials. But, this church again to cover by grass and it building completed in 1925.<sup>8</sup>

In 1935 Italians occupied Ethiopia some after occupation, the Italians bombard areas in the Borena especially in Mekane Selam. During this period therefore, many people went to st. Kidane Mihert Church to pray for peace and shelter. At the height of the Italians threat in Mekane Selam in 1938, in the case of land, the clergy of the church with society discussed and agreed to hide the Ark at the church of Tekla Haymanot at Meskabe. This was a place where people believed to be remote from fascist threat and was geographically strategic place. But the Tabot did not stay long there. It was after five months that the clergy brought it back to its original place in Mekane Selam.<sup>9</sup>

After the liberation of Ethiopia from the Fascist aggression particularly in 1941. Emperor Haile Selassie, who had spent few day at Mekane Selam on his return from Gojjam, He visited the church of Mekane Selam Kidane Mihret. Till then, the church was covered with grasses and bricks below it. The emperor visited all round the church and attentively looked at the bricks below the

grass. Then after, the emperor donated corrugated iron sheet to cover the church replacing the grass.<sup>10</sup>

The post liberation period had shown some changes to the church in terms of administrative reforms. Aleqa Mengstu Chane (1940-65) issued administrative reforms in this church which worked for all staff member from top to bottom. In this issue, the way how to use the church's property, how to administer church land and the duties of servants were clearly stated. For the proper management and implementation of these objectives, the Aleqa assigned Dabtara Wolda Gebrial Alemu and Mamher Mola Tessema.<sup>11</sup>

The regulation which gave the guiding principle to the issue of playing to servants was ratified. For the purpose of administrative to the church. According to the regulation, the money was decided to be paid by the assigned notables. For this issue, the assigned personalities to manage allocated money were Agafari Wolda Giyorgis Bekele and Agafari Talema Gabra Michael, who had some what similar status with present salary payer (or in local term called Damawaz Kefay). While Mamere Amare Dawit together with Agafari were assigned to pay money. If there was a money left over, it was to be put in the hands of the Agafari. He was expected to report the matter to the responsible personalities. The left over money would be given to the staff member of the church or money was allocated to proper work in the church.<sup>12</sup>

The regulation also states the importance of discussion of the appointed responsible personalities to discuss with Alaqa and Gabaz when hot issue concerning this church arose. Approving what had been discussed by these assigned dignitaries, was a job to the Aleqa and Gabz. Even approving the appointment of these individuals was assigned to them.<sup>13</sup>

The regulation also stressed up on how one especially servant behaves and obey the rules and regulation of church, how he uses his right in control servants from committing wrong things was oath. Brining unearthed servants and to make them oath was the duty given to the archdeacon and Agafari. For

instance, if a servant stays with out making oath, the arch deacon and Agafari would be punished the amount of consultant decided. Discipline was a requirement that one should respect as per the rules and regulations of the Church above all his religion Taking one's seat as one is assigned by shum when taking part in different ceremonies for invitation was a criterion. If one entered a tazkar (commemoration) or feast with out getting order by shum or with out being aware of his rank, he first would be advised. If he repeats the mistake for the second time, he would be punished one birr.<sup>14</sup>

The regulation adapted reflect the problems faced by that society, and rulers based on religion were compulsory. Although the respect of the rules was an indispensable requirements, it was not easy for administrative to get every body's willingness to comply with the rules and regulations. After one had taken part in feast and in matrimony and got intoxicated, it was for these reason that if one revenged the other outside the ceremonial place for a quarrel as a pretext which had happened when they were in, he would punished salary and not to take part in ceremonies and besides these he would be punished ten birr.<sup>15</sup>

However, there were some problems, as some informants expressed, in implementing this regulation properly. This was a good regulation for it was somewhat favorable for society in such stages. The regulation was the first written regulation adopted in the history of this church. It lasted until 1964 when another Aleqa was substitute.<sup>16</sup>

The next Aleqa of this church was Aleqa Debalke Mamo. He administered this church from 1965 to the beginning of 1974. He attended the traditional school in this church and served for more than 15 years and he became Alaqa to this church.<sup>17</sup>

The biggest change is the change which was brought by the 1974 revolution. The most important things which make it huge, drastic and totally new was that it was completely anti-religion. In Ethiopian history, we see maney

changes. Changes of state capital, change of kings and emperors. The deposition of the Emperor and subsequent nationalization of church land was restless and fearful. This condition of church saddened very high not only this church but also for General Orthodox Church of Ethiopia.<sup>18</sup>

## **2.2. The Historical Development of Mekane Selam Kidane Mihret Church from 1974-1991**

The year 1974 is the land mark in Ethiopia history for it, completely separated the firmly united church and state. One of the radical changes brought about by the revolution is the new status of the church. The revolution confiscated the church land. Mekane Selam Kidane Mihret Church, because its main source of income, the land, was nationalized, was forced to create or imagine a new source of income. Those which are considered secondary before the revolution now became the only source of income. This is to mean after the revolution ceremonies like baptism, wedding, vow (Sèlät) offerings, etc became the main source of income for the church.<sup>19</sup>

The revolution was anti-religion, especially, after the establishment of commission for the organization of workers party of Ethiopia. The adult portion of the society who could play a role in the church service were also forced to join in military camp, for instance, Märigeta Worku Abate and Deacon Belete Tesfaw were best remembered in this regard. When the land of this church was nationalized, the biggest question raised was what would happen to the future of the church. But it was surprisingly dramatic to see how the church increased its income through the efforts of the church's servants (clergy men) in preaching the gospel and providing different services to the public.<sup>20</sup>

As stated before, land was the main source of income to this church before its nationalized by the Derg. When the patriarchate and later the Holy synodos

sent money to the church to be distributed to the staff of the church. This continued until the first half of 1970's. The middle of 1970's, the practice was reversed. It is the church which gives support to the synodos. This, in one way to the other way, shows the economic development of the church after the down fall of the military regime.<sup>21</sup>

Though state and religion were separated since 1974, the churches' were under social obligation to contribute their share. This church took part in saving lives from mass death because of the draught at different times, in the 1984 draught and famine.<sup>22</sup>

As it is mentioned earlier, in the history of Ethiopia, the 1974 revolution change was worst and something what is unique of all changes. The change got its uniqueness besides other issues, for it was completely anti-religion that it deserted rest gult land which was a driving engine of the church's economy. We know revolts raised by the issue of religious doctrine and measures taken against the wealth of the church.<sup>23</sup>

But in the case of the 1974 revolutionary change, the case was not similar. The separation of church and state happened during this period is still continuing. As there was in other churches, the church under discussion shared the problems and suffered many losses such as loss of land and different uses generated because of land. So this church suffered very much from the interference of the state against its affairs.<sup>24</sup>

Basically religion and communism were different ideologies are even, it is likely to say communism was a religion which was strictly different from Christianity. The man who entered in the doctrine undoubly sides to the new ideology (communism) at least for the sake of his existence. On 20 may 1991, when the Derg regime collapsed by the combined efforts of EPRDF and the people, the interference of state in the affairs of the church stopped, though it is still remained separate. The church also got stability in terms of socio cultural, economic and religious aspects.<sup>25</sup>

### **2.3. The History of Mekane-Selam Kidane Mihret Church from 1991-2008**

The 1991 war which culminated by the advent of FDRE government soon followed by the emergence of economic resurgence in the church. The government fulfilled infrastructural service for the church by providing water supply electricity, communication service and the like.<sup>26</sup>

This period in which a new government with its policy which provide the people with equal opportunity to engage in different socio cultural, economic and religious affairs. Come to power. By this case, the peoples to give many for the church.<sup>27</sup>

In the year 1995 E.C the Association of Apostles of the church together with public established church's shop which is named st. Kidane Mihert Mäzumur Bet ena Newaye qedusan Mashecha Mädabèr. This strengthened the economy of the church.<sup>28</sup>

As a result of this the notable personalities together with the mass discussed over the issue of building modern church. After the discussion, the administrator of the church, Melake Selam Talema W/Giorgis heralded the construction and ordered every able portion of the society to contribute their dues for the construction in 1996. In the same year Ato Assefa Gabaye and Qesis Fikre Maryam were appointed as church construction committee and share of the construction of the church is said to have been greatest because of this highest economic rank in the town.<sup>29</sup>

The local people played influential role for the development and survival of the church by provided necessary materials such as wood, sand soil (Ashewa) and other materials for construction of the church.<sup>30</sup>

The new church's foundation stone was laid down in 1997 by Abune Atnatewos, The then archbishop of Wollo. The church was designed by an Ethiopian engineer named Melaku. The architectural design in both inside and



outside the well in a circular shape and this church building was started in 2008. The internal part of the church divided in to three parts. These three parts of the church were painted and decorated by different colors. In this church especially in the interior side there are some palmtops existed those were image of kidane Mihret, Maryam and Archangel like Michael, Gebriel and other were painted on the well. The external part of the church well as decorated by red and shero color. It had also 20 windows and their doors and 12 pillars.<sup>31</sup>

## END NOTES OF CHAPTER TWO

<sup>1</sup>Informants: Mekonen Meshesha, Melese Bogale

<sup>2</sup>Informants: Merigeta ababa Abate, G/Maryam Adane

<sup>3</sup>Ibid.

<sup>4</sup>Ibid, Qessis Fikre Maryam, Habtamu Abebaw

<sup>5</sup>Ibid.

<sup>6</sup>Mekane-selam kidanaemihert church news paper, February, 2003  
E.C, p.8

<sup>7</sup>Ibid.

<sup>8</sup>Informants: Memera Brihanu, Belet Mamo

<sup>9</sup>Ibid, Demeke Teshome, Girma Faris

<sup>10</sup>Ibid.

<sup>11</sup>Informants: Gebra Meskal Mitku, Ababa Mola

<sup>12</sup>Ibid, Tesfaye Aregaw, Debalka Birhan

<sup>13</sup>Ibid.

<sup>14</sup>Informants: Habtamu Mekonen, Teshale Worku

<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

<sup>17</sup>Informants: Belay Assefa, Merigeta Gashaw

<sup>18</sup>Informants: Tilahun Assefa, Belay Mengesha

<sup>19</sup>Haile M.Larebo, *The Orthodox Church and state in Ethiopia revolution*, 1974-84 (London, 1986) p.150 informants: Tadesse Ababa

<sup>20</sup>Informants: Haile M. Garbo, Shiferaw Habtamu.

<sup>21</sup>Ibid.

<sup>22</sup>Informants: Qesis Amare Abebaw

<sup>23</sup>Haile M. Larbo, p.157; Informants: Belaynaw Teshome

<sup>24</sup>Informants: Talemaw Tadesse, Ababa Birhan

<sup>25</sup>Ibid.

<sup>26</sup>Informants: Memera G/selassie Teshale, Mengistu Mekonnen

<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

<sup>29</sup>Ibid, Merigeta Wolda Amanuael Tesfaw

<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

## **CHAPTER THREE**

### **3. Administration and Income of Mekane-Selam Kidane Mihret Church**

#### **3.1. The Administration of Mekane-Selam Kidane Mihret Church**

Church administration provides the frame work that enables the church to function effectively and it has many roles in understanding church administration guide lines, carry out responsibilities related to the administrative tasks required for the effective operation of the church, elect team members who enables the church progress. It organize programs for regular weekly and special meetings, promote among members.<sup>1</sup>

##### **3.1.1 The Office of the Aleqa**

St. kidane-Mihret church was administrated by seven Aleqa's from the beginning of its foundation until to the recent time. Those Aleqas was born in Borena woreda in different kebeles. But one, of them, Neway Gardom, was born in Gonder and came to Mekane-Selam town in 1911. The Ark (tabot) of st. Kidane Mihret was brought by this person.<sup>2</sup>

All of the Aleqas administrated the church by using their capacity effectively and by encouraging the people to stand for their church and religion. The most known Aleqas were listed below.<sup>3</sup>

**Table one: List of Aleqas**

<b>No</b>	<b>Name of the Aleqa</b>	<b>Year of Service</b>
1	Memhire Neway Gardom	1911-1925
2	Melake Genet Tesfa Michael	1926-1939
3	Merigeta Mengistu Chane	1940-1964
4	Melake Tsidiq Debalka Mamo	1965-1974
5	Melake Mihret Abebe	1975-1987
6	Merigeta Gashaw Teferi	1988-1994
7	Melake Selam Talema W/Giyorgis	1995-present

### **3.1.2 The Office of Qesse Gebez**

As to informants the work of Qesse Gebez is to collect from the community, who is accountable and more responsible to following the holy Ark, the church and the church properties including land. He always opens and closes the church doors for the service. He facilitate and supervise the daily functions of the church like *sáatat*, arrange religious festival ceremonies and other spiritual affairs, The gift of *Tewaf*, candles and incense would be collected and then stored under his supervision.<sup>4</sup>

### **3.1.3 The Sábäka Guba'e of Mekane-Selam Kidane Mihret**

#### **Church**

Sábäka Guba'e was originally said to have been founded by the second patriarch of Ethiopia, Abune Tewoflos. Its foundation was basically aimed to keep churches property safe from abuse by individuals inside the church and to make Gospel accessible to the people. For the proper management and implementation of these activities, every orthodox churches in Ethiopia must have Gospel congregation which is chaired by the Aleqa (head) of the church. Therefore, Mekane-Selam Kidane Mihret church has its own organized form of Gospel congregation which used to be chaired by different Aleqas. The responsible bodies of Sabaka Gubae were elected directly by the Christian followers in the church.<sup>5</sup>

The elected members of Sabaka Gubae would serve you a maximum of three years. After three years if followers wanted them to rule back again, they he can proceed for another three years. But after six years, they cannot be elected. Because of lack of available data, the Gospel congregation leaders till 2012 were not clearly known. But on April 26,2005 E.C followers elected Abba Gebre Michael Tesfaw as a Chair person of Gospel congregation and other members of Sábäka Guba'e listed in the following table.<sup>6</sup>

<b>No</b>	<b>Name</b>	<b>Their responsibility</b>
1	Abba G/Michael Tesfaw	Chair person
2	Ato Tekele Bogale	Vice chair person
3	Qess Temesgan Mola	Secretary
4	Ato Getachew Amare	Cashier
5	Ato Fesha Amare	Auditor
6	Ato Melese Bogale	Controller
7	Ato Mekonnen Bekele	Development
8	Ato Anagaw Berihun	Law and order

Source: Church's Sābāka Guba'e Office

### **3.2 The Income Source of the Church**

The Income source of Mekane-Selam Kidane Mihret Church were gained from different sources. Such as land and other resources.<sup>7</sup>

#### **3.2.1 Land**

Mekane-Selam Kidane-Mihret Church gets income from land. There were two kinds of land, inside and outside the church. The first and most important of the church income is from the farm land.<sup>8</sup>

The land is found far from the church in rural area. The important cereals like beans, wheat and teff were cultivated on the land. During winter season these crops were collected by the Christian farmers living in the area. After fulfilling their assessment process, these farmers were ordered to put the cereals in to sacks and to sell by expensive month.<sup>9</sup>

The second type of land in the church was grazing land this land also had contribution for the church development by generating income. At the end of each year, the church committee meet and discuss the appropriate value to the grass of the church. In one year the total value of the grass would range from

2500-3000 birr. Next to this, the church committee made an auction to be held in. finally, the one who wins the auction to be told him to cut the grass on time before the New Year have been started.<sup>10</sup>

### 3.2.2 Other sources

The other income source of the church was from meba and Holy day celebration to prepare many things.

**Meba:-** Very important source of income for the church. The followers of the church to give many gifts. Such as Tewafe, Incense and Candles.<sup>11</sup>

**Holyday Celebration:-**during Baptism (timkat) the servants of the church prepare food, beverages, shirts and white clothes. The people would buy them and Church would get income from the sake of these products.<sup>12</sup>

### 3.3 The Sewwä Youth Association and Sanbatte Mahebar (Sunday Ceremony)

#### 3.3.1 The Sewwä Mahebar (Holy day Ceremonial Association)

Sewwa Mahebar is one of the social institutions of the church. It is conducted once a month in different houses of the members out side the compound of the church. The members are expected to prepare the feast on their turn. There are five Sewwa Mahebars in mekane-Selam Kidane Mihret Church. These are listed in the following table with their celebration date.<sup>13</sup>

Table Two: Sewwa Mahebars in st. Kidane Mihret Church

<b>No</b>	<b>Name of Sewwa Mahebar</b>	<b>The monthly celebration day</b>
1	Selassie Mahebar	7
2	Michäel Mahebar	12
3	Kidane Mihret Mahebar	16
4	Maryam Mahebar	21
5	Tekla Haymanot Mahebar	24

Source: Informants, Talema W/gyiorgis and Alemu Teshome

### **3.3.2 The Youth Association (Sänbät Yawotatoch Mahebar)**

The youth association is the most important association of the church which meet in the church yard. It is the more recent in its foundation. It is also known as “Mahebärä Hawariat.” Members of the Mahebar played a substantial role in organizing the date of congregation by the preachers and singers (Mäzämran) from Addis Ababa, Dessie and the like.<sup>14</sup>

In this regard as many informants say, the Mahebar has almost half of its contribution for the construction of the current church building. The Mahebar has its relation with other Mahebara Hawariat Associations in different churches aiming at helping the poorer rural churches and opening the closed ones at different periods. The members have also their upper hands in initiating the orthodox Christian followers to have religious pilgrimage once a year to different religious sites on the day of their commemoration.<sup>15</sup>

### **3.3.3 The Sänbättè Mahebar (Sunday Ceremony)**

Sänbättè is one of the religious orders in Ethiopia Orthodox Church where Christian members form an association in order to celebrate their Sabath day of Sunday every week after the morning mass.<sup>16</sup>

In the Mekane-Selam kidane Mihret Church there is only one Sanbatte whose members is estimated to be 200 till 2015. The Sanbatte has reached its present stage after it has gone through various developmental stages. As social activity conducted in the church yard, its initial objective was to feed the poor and clergy. It was essentially a charitable association today Sanbatte at least theoretically operates in the same manner. But practically now a days, the main beneficiaries to eat and drink are mostly members and clergy.<sup>17</sup>

Initially the Sanbatte Mahebar was simply organized by its members in a traditional way. That is trusting each other being the residents of the



surrounding area and the interest to feed the clergy and need is the guiding principles. But later the Sanbate has gone on developing and multiplying written rules and regulations that have become very essential. Therefore, its adopted written rulers and regulations starting form in 1960s. in fact, these regulations, through written, were not different form un written, i.e. oral rule or regulations. They express the way how one behaves, how to pay payments and sanction of moral behaviors. The rule and regulations are not flexible now days. Presently these rules and regulations are strengthened.<sup>18</sup>

As the time went on, the members of the sanbatte Mahebars increased in number. The requirements that one has to bring food and drink to the church when it is his turn various in quantity from members to members. In many cases it ranges from one to two Madiga of Tāla, one or two pieces of bread. Some times in the yearly days of saints, each members of the Sanbatte Mahebar contribute to prepare special feast at that day. Sometimes, there is also time when a member bring enjera and wät(stew) besides the other requirements.<sup>19</sup>

The Sanbatte Mahebar in this church have positive consequences. Thus, Sanbatte have brought people together and enable them to help each other. When one gets sick, the members, contribute money to help him for medication or any other job to be fulfilled.<sup>20</sup>

Sanbatte Mahebars have made a major contribution to this church. It had brought many members and attendants to this church. It is this Sanbatte Mahebar members who are in charge of collecting offerings from public. These people have also organized group of women who are entrusted to keep the hygiene of the church compound. The members of the Sanbatte Mahebar have also take initiative to construct the house for church's treasure in order to keep them from damage.<sup>21</sup>

### **END NOTES OF CHAPTER THREE**

<sup>1</sup>Informants: Goshu Tesega, Qesis Haile Maryam

<sup>2</sup>Ibid.

<sup>3</sup>Informants: Shiferaw Habtamu

<sup>4</sup>Ibid.

<sup>5</sup>Ibid, Desalew Abaynew

<sup>6</sup>Informants: Wolda Micháel, Abate Bogale

<sup>7</sup>Ibid.

<sup>8</sup>Informants: Akilu Getahun, Gabra Hiwot Asmamaw

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

<sup>12</sup>Informants: Mulugeta Worku, Gashaw Assefa

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

<sup>15</sup>Informants: Qesis Fikre Maryam

<sup>16</sup>Informant: Munaw Kassie

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

<sup>19</sup>Informants: Talema W/Giyorgis

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

## **CHAPTER FOUR**

### **4.1 Sunday School of Mekane-Selam Kidane Mihret Church**

Sunday school in Mekane-Selam Kidane Mihret Church first begun in 1980. During this time, the number of students were 20. The house of Sunday school were to work by the help of the followers of the society in this area and to appoint Memehir (teacher). The age of Sunday school students who would be registered in Sunday school were above seven years, both the male and female. It takes place only Saturday and Sunday. During these days children study mezmur and this process continued until 1990.<sup>1</sup>

In 1991 the number of Sunday school students increased because of, the servants of the church and their family discussed about the issue of Sunday school and how the Sunday school students were decreased and why all families did not to send their children to Sunday school. All of the families decided or promised to send their children and to serve by integrity.<sup>2</sup>

In 1992 the Sunday school were divide in to two groups. The first group also to include children (7-10) age, and the second group consist of young (Tadage) students (10 and above) age. The Sunday school students service were increase and in addition to mezmur, all Sunday school students were taught course. This position were to continue until the recent time.<sup>3</sup>

### **4.2 Treasures of Mekane-Selam Kidane Mihret Church**

#### **A. Endowments of Church**

Regarding the endowments, the church of Mekane-Selam Kidane Mihret has rich silver and golden objects given by Emperor Haile Selassie and Abune Paulo's. For example a number of silver crosses and golden, umbrella vests given by Haile Sealssie and religious books such holy Bible and Sinksar made of Golden given by Abune Paulo's. St. kidane Mihret church also had a number

of religious books in manuscript form which were donated by various individuals.<sup>4</sup>

### **B. The Manuscripts of the Church**

In Mekane-Selam Kidane Mihret Church, there are a number of precious manuscripts serving the clergymen during the time of pray. Among them there are rare and expensive and also well known books whose name is presented in the following table belows.<sup>5</sup>

<b>No</b>	<b>Type of Manuscripts</b>	<b>Quantity</b>
1	Masehaf Qedus	2
2	Berhana Masehaf	3
3	Mashafa Genzat	1
4	Dersane Mikael	1
5	Qedasse	1
6	Sinksar	1
7	Tamera Maryam	1
8	Tamera Yäsus	1
9	Gädlä Abune Estifanos	1
10	Gädlä Takla Haymanot	1
11	Gädlä Hawariat	1
12	Masehafä Kerstna	1
13	Masehafä Orit	1
14	Masehafä Qurban	1
15	Masehafä Täklil	1
16	Masehafä Menekusat	1
17	Masehafä Shihatat	1
18	Aratu Wongel	4
19	Amada Mister	2
20	Aquaquam	1
21	Qene	1
22	Haymanota Abaw	1
23	Salote Etan	1
24	Seyife Sellasie	1
25	Yitriguame Masehaf	1
26	Masehafä Qedir	1

### **4.3. The Traditional School of the Church**

The origin of Ethiopia church school doubtless conceded with the establishment of the church itself. Generally the good quality and wide spread character of traditional church education has been one of the special feature of Mekane-selam. Almost each of the churches of Mekane Selam had at least one traditional church school attached to it. The effect was remarkable in that it has made Borena Mekane-selam probably one of the most famous centers of church education in Wollo Zone.<sup>6</sup>

The first surprising aspect of church education in Borena was that its effects seem to have touched a wide section of the people. In the province, poetry and verses in general were not always confined with church scholars alone. Rather they also have profound significance of society at large and even layment and ordinary people have much use for them. It was not uncommon to hear various groups of people there communicating through poems and different verse forms.<sup>7</sup>

Almost every dáber and parish church had traditional church school. However, all these church schools did not have the same level. They differ in scope and quality of education they give. Many of the parish church schools provide any elementary level of education while the other provides higher level of education which includes church music, (Zema). Finally the most famous ones provide a full fledged church education up to what is considered to be territory level (qene) and interpretation of Holy book.<sup>8</sup>

In the Mekane-selam kidane mihret church, the traditional school was said to have been begun with the foundation of the church. It then became one of the center of church education in the area. The important part of this traditional church school was that like modern school it had its own level of authority ranging from memiher to different hierarchy. The objective of this traditional church school was mainly to produce the educated people to become capable of serving their church.<sup>9</sup>

At the present time, the number of traditional church students of Mekane-selam kidane mihret reach about 150. There number is not fixed, during the summer season and Abiytsom the number of students increased. Especially yeqine temariwoch (poetry students) increased during this time. The church had extensive endowments which began to attract some of the best teachers and students. The following were remembered as famous church scholars who were said to have been taught in st. kidan mihret church.

Mamher Amanuel (Degwa Scholar)

Mamher G/Giyorgis (Scholar in Hadis and Bluyi)

Marigeta G/sellassie Worku (Scholar in Qene)

Marigeta Talema (Scholar in Zema)

Marigeta Admassue (Scholar in Aquaquam, zimare, qene).<sup>10</sup>

These were only some of the best known scholars and they hold with much care and lived in comfort. They were endowed and have considerable share of land. Large numbers of students were also attracted to the st. kindane mihret church. They came from different places not only in search for better education but also in hopes of getting better support. They lived not only begging but also involved in a number of income generating activities like preparing different objects from locally available materials. For example, mats, hats (made of grass). Basket, ropes (made of barks) and the like they could also attend of every church festivals to collect the food left over.<sup>11</sup>

There are three levels (stages) of education provided in st. kidane-mihret church. These include:-

- I. Nebab Bèt (Reading school)
- II. Qedassè Bèt (Liturgy school)
- III. Zema Bèt (Church Music school).<sup>12</sup>

### **I. Nebab Bèt (Reading school)**

The nebab bet or reading school or house of reading is the first stage of the traditional school where primary education is given. It is one teacher school with instruction given by priest with church education.<sup>13</sup>

Now a days, the traditional elementary church education still goes from learning how to read until becoming deacon. It provide instruction for reading and writing in Ge'ez and Amahric, with emphasis on reading the scriptures in Ge'ez, still the liturgical language of the church, first by mastering the syllabary of the twenty-six basic characters, each have seven forms. There are forty pupils attending their church education whose age is laying between 5 and 10 years in the st. Kidane Mihret traditional school.<sup>14</sup>

### **II. Qedasse Bèt (Liturgy School)**

After completing the Nebab bet, students are joining in to liturgy school. A Qedassa teacher normally teaches the hymns with a Deacon has to use in the liturgy of the church. There are about 53 students in this level attending in the Mekane-selam kidane Mihret church traditional school compound.<sup>15</sup>

### **III. Zema Bèt (Church Music School)**

This is the highest level of education given in this church and have a total of 57 students. The teacher of Zema sites in the middle of his students who were practicing their daily assignment of hymns individually or in groups. Each group sings from a single text, or one of the group signs and the rest observe him. The more advanced students serve as monitors to instruct the beginners.<sup>16</sup>

## **END NOTES OF CHAPTER FOUR**

<sup>1</sup>Informants: Alemu Demeka

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Informants: Abba Michael Alemu, Wolda Iyasus

<sup>5</sup>Ibid.

<sup>6</sup>Informants: Selemon habtamu

<sup>7</sup>Ibid.

<sup>8</sup>Ibid, Amare Yalew

<sup>9</sup>Ibid.

<sup>10</sup>Informants: Talem W/Giyorgis, Brihanu Gashaw

<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid, Amare Abebaw

<sup>14</sup>Ibid.

<sup>15</sup>Informants: Gebra Maryam Adane

<sup>16</sup>Informant: Belete Worku



## **CONCLUSION**

Christianity was introduced and expanded in Ethiopia in the mid of fourth century AD era as a result of strong cultural ties between the Mediterranean world and Aksum. The first Aksumite king embraced Christianity was Ezana. During the fifth century that the Nine saints came from Syria to escape persecution of Ethiopia. These monks worked hard to transliteration of the bible in to Ge'ez.

Mekane-Selam Kidane Mihret church was established in 1911 E.C. the Ark (tabot) first came from Gonder by monk Newaye Gardom. The other church treasures came from Agaw, Gander and Aksum. The fundamental reason of the church was by many problems. Because of, Absence of church around this area.

Mekane-Selam kidane Mihret Church was rich with endowments gifted (donated) by different authorities and personalities. Is also owns different precious manuscripts which gave regular services to the clergymen in the church.

The better quality of the church education and conductive environment of the area attracted a number of pupils through time. In the past, land was the back bone for the income of church particularly until the time of 1974 Ethiopian revolution. But after like, vow, offerings church's shop.

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### List of Informants

<b>No</b>	<b>Name</b>	<b>Age</b>	<b>Title</b>	<b>Date</b>	<b>Place</b>	<b>Remark</b>
1	Goshu Tesege	56	Qes	4/12/2015	Mekane- Selam	He is the servant in this church and manager church treasure. He know much about the endowments of the church
2	Abebe Abate	73	Merigeta	12/11/2015	Mekane- Selam	He is one of the servant in the church of kidane-Mihret
3	Fikre Maryam	65	Qesis	15/11/2015	Mekane- Selam	He is one of the servant of the church and he knows all the internal activities of the church. Besides he is serving as a cashier to the church
4	Demeke Teshome	56	Ato	25/12/2015	Mekane- Selam	He is a member of Sanabatte Mahebar
5	Abate Bogale	61	Qesis	28/12/2015	Mekane- Selam	He is the head of the perching of gospel in the church of st. kidanemhired church
6	Aklilu Getahun	58	Abba	29/11/2015	Mekane- Selam	He was a gospel preacher. He knows about historical foundation of church
7	Talema W/Giyor gis	55	Abba	18/12/2015	Mekane- Selam	He is present administrator of the church. He attended the traditional education. He is a teacher of Zema in this church
8	Birhanu Gashaw	43	Liqa Tibabat	8/12/2015	Mekane- Selam	He is one of the servant I the church and knows the

						manuscripts
9	Gabra Hiwot Asmama w	40	Ato	23/11/2015	Mekane- Selam	He is merchant at st. Kidane Mihert Church's shop. He know the annual income of the church
10	Mekone n Meshesh a	70	Qes	20/11/2015	Mekane- Selam	He is the servant of church and knows about the historical foundation of the church
11	Ababa Mitku	75	Ato	13/12/2015	Mekane- Selam	He was a soldier and he deeply known the period of Derg
12	Belete Mamo	60	Hamsa Aleqa	15/12/2015	Mekane- Selam	He is a farmer and dweller of the town. He known about fascist occupation in Borena
13	G/Maria m Adane	70	Qess	24/12/2015	Mekane- Selam	He is a servant if in the church and know about the major problems the church encourage through time
14	Amare Yalew	63	Qess	28/11/2015	Mekane- Selam	He is a teachers of church school in st.kidane-Mihret he known much about history of traditional school in Mekane-Selam
15	Belete Worku	58	Qess	29/12/2015	Mekane- Selam	He is one of the servant of the church. He knows deeply the manuscripts listed /written in Berhana book

## **Declaration**

I, undersigned, declare that this thesis my original work and has never been presented for a degree in only other university and that all source of material and documents used for the thesis have been duly acknowledge.

Habtam Assefa

Signature \_\_\_\_\_