

## **ORIGINAL ARTICLE**

# **Analytical Overview of Articles on the Historical and Commemoration Themes in the *Zena Betakerestiyan ze Eteyopeya*<sup>1</sup> Newspaper of the Ethiopian Orthodox Church: 1945 - 1950; 1955 - 1968**

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### **Abstract**

*Sixty eight articles of the historical and commemoration themes found in the Zena Betakerestiyan ze Eteyopeya newspaper of the nineteen years period have been analyzed for their content and scholarship. The result revealed that the explored articles are comprehensive in their content dealing with the history of the church, its popular figures, institutions, communities and relation with the state and foreign communities. The scholarship applied for the reconstruction of such issues, however, threatens not only the quality but also the reliability of the produced accounts, no matter how the few strong sides are not deniable.*

**Key Words:** *Zena Betakerestiyan*, article, content, scholarship, history, commemoration

### **INTRODUCTION**

The *Zena Betakerestiyan ze Eteyopeya* newspaper is the newspaper of the Ethiopian Orthodox Church published under the patriarchate office to acquaint the religious followers with the history, doctrine as well as recent historical developments of their church. Its

publication was started on 20<sup>th</sup> November 1945<sup>2</sup> and it seems comprehensive in its content. For the present paper, however, articles of the historical and commemoration themes are selected for analytical overview of their content and scholarship.

### **Study Methods**

Being one of the historical research methods, a serious analysis has been employed on sixty-eight articles of the historical and commemoration themes of the *Zena Betakerestiyān ze Eteyopeya* news papers of the aforementioned period for their content and scholarship. In terms of content, the type of issues addressed and their themes are critically analysed. In terms of scholarship, on the other hand, an evaluation has been made to prove to what extent the articles explored are valid from the historical point of view. Such evaluation is based on the way the issues are presented and reconstructed, the type of sources used to reconstruct the issues and the maintenance of objectivity in the overall presentation of the issues.

## **RESULT AND DISCUSSION**

### ***I. The Content***

Articles of the historical and commemoration themes identified in the explored *Zena Betakerestiyān ze Eteyopeya* newspapers of the outlined period deal with the biography of saints<sup>3</sup> and popular religious figures,<sup>4</sup> the history of churches,<sup>5</sup> monasteries<sup>6</sup> and oldest Christian towns as well as communities,<sup>7</sup> the historical foundation and development of the national church,<sup>8</sup> its foreign relation<sup>9</sup> and annual festivals,<sup>10</sup> and the national holidays of commemoration.<sup>11</sup>

The biography of saints is concerned mainly with the saints' achievement (hagiography) and miraculous doings,<sup>12</sup> while that of the popular religious figures is concerned with their contribution and sacrifices they paid to defend their country in general and their religion in particular from the invasion and destruction of foreign enemies, particularly the Italians.<sup>13</sup> What is more peculiar to the biography of saints is the prayer of blessing devoted to the described saint at the end.<sup>14</sup> The

common denominator for both of the two biographies is, however, the narration from birth to death and the glorifying expression about the proudness of the church and the country in general in having such a remarkable people.<sup>15</sup>

The reconstruction of the history of churches and monasteries is organized mostly by three major themes: origin and development, invaluable treasures and the size and living tradition of the clergy community, and the account usually begins with a brief introduction on the geographical setting.<sup>16</sup>

In the case of the history of oldest Christian towns and communities, the interpretation aims to show either how the country is an oldest Christian state or how God chooses places to be dwelt by people. For instance, the article - *Ye Eteyopeya tinte kristiyaninet* (Ethiopia's oldest Christianity) is about how the Muslim people of Garo, west of Jimma town, were originally Christians before their conversion to Islam following the sixteenth century forceful conversion by the Adal Muslim fundamentalists.<sup>17</sup> While the article – *Debre Birhan* is about how the town of Debre Birhan was founded by Emperor Zera Ya'eqob (1434-1468) because of the light God showed him in the specific region.<sup>18</sup>

In the historical reconstruction of the foundation and development of the Ethiopian Orthodox Church, its foreign relation and annual festivals, the description affirms first the so-called relation of Queen Sheba and king Solomon of Israel and the subsequent birth of King Menelik I. Then, it goes bouncing on the major roles of the successive Solomonic kings praising them more than the bishops and later, the patriarchs, thereby asserting the unification of the two institutions: church and state.<sup>19</sup>

The theme of articles of the national commemoration holidays is similar to the theme of the biography of the popular religious figures in the case that both conclude on the sacrifice paid to the independence of the country and religion from foreign aggression, and this is because of the involvement of the religious personalities in the national freedom movements. But unlike the history of these known religious figures, who is the subject of discussion in the history of the national commemoration holidays is a group of people (patriots) and above all, the respective emperors. Moreover, the narration from birth to death in the history of the individual religious personalities is here replaced by the narration of only the specific events reserving many words of praise to the particular emperors.<sup>20</sup>

Generally, the identified articles of the historical and commemoration themes are comprehensive in their content dealing with the past of both the religion, its popular figures, institutions, communities and relation with the state and foreign countries.

## **II. The Scholarship**

To begin with the topic selection of the identified articles, most of the topics used are open phrases: meaning they tell readers about whom and what they are discussing in direct ways, even though some of them are stated in Ge'ez language. From the many topics of this type, *Ye nebiyou Isaiyas tarik ena sira* (The history of Prophet Isiah and his contribution) can be cited as an example in this regard.<sup>21</sup> As the topic indicates, the historical reconstruction is about the life of Prophet Isaiyas and it may even be unnecessary to the reader to go through the entire description in order to get in touch with this subject of discussion of the article. What is further in the feature of such open topics is the use of only the name of the subject as title without adding

defining words. For example, *Kidus Giyorgis* (St George), *Zena Marqos* (St Zena Marqos), *Debre Birhan* (the town of Debre Birhan) and *Kidus Yared* (St Yared). In contrary, there are also topics presented in hidden phrases, and such topics do not imply their theme of discussion in direct ways unless the reader goes through the whole description or estimates it using his/her previous knowledge of the issue. A good reference can be made to the topic – *Menagnu mushira* (The Celibate Bridegroom) in this respect.<sup>22</sup> The topic is about how the bridegroom - St. Gebrekristos withdrew from the worldly comfortable life of his family opting the ascetic one for the more comfortable and eternal life in heaven, and it seems difficult to easily infer this theme of discussion by reading only the topic. The use of such hidden topics, therefore, implies one mechanism of the authors to make their articles interesting and readable.

In the case of theme construction, there is an attempt in most of the explored articles to present the theme by dividing the main topic into sub-topics<sup>23</sup> and this division of issues seems helpful to the reader to easily identify what issue he/she wants to know first or concentrate more. There is also an attempt in some articles to list out the major points of discussion at the beginning and provide the description thereafter.<sup>24</sup>

The subdivision of some of the topics adheres strictly to the smooth flow of ideas of the issue under discussion.<sup>25</sup> The subdivision of most of the topics, however, fails to keep the track in the discussion.<sup>26</sup> Moreover, the subdivided topics sometimes fail to deal with what they are expected to deal completely. For instance, under the topic – *Ye kidus Yared tarik be'achiru* (The short history of St Yared), we find a sub-topic, *Ye Yared sira ena ye hiywotu fitsamie* (The contribution of St Yared and the end of his life), and what we read under

this topic is mainly the death of the saint. His important doings and contributions to the church are enshrined under the first sub topic – *Ye Kidus Yared tiwliid ena neged* (The birth and genealogy of St Yared).<sup>27</sup>

What is also important to note in connection with such mixing up of issues in the theme construction is the incorporation of issues seeming irrelevant. The article – *Debir kidus Debre Tsige Mariyam ze menbere Takle-Haymanot* (The St Mary church of Debre Tsige of the Monastery of Debre Libanos) can be taken as a reference for this justification.<sup>28</sup> The article is about how the church of Debre Tsige Mariyam near the monastery of Debre Libanos was built by *Echegue Gebre-Giyorgis* in the aftermath of the Fascist occupation period. In the theme construction of the article, however, the ceremony of *Echegue*<sup>29</sup> consecration in the Ethiopian Orthodox Church and the *abun*'s (bishop's) preaching to the Ethiopian patriots at the dawn of the Fascist rule are included without having any direct historical relation with the foundation of the aforementioned church.<sup>30</sup>

Apart from the main narrative mode of writing, it is the general to specific or the top to bottom approach which is applied in the theme construction of the identified articles. In other words, it is either with the overall aspect of the respective issue or the ancestral origin of the subject under study that the theme construction usually begins.<sup>31</sup>

Regarding the use of sources, most of the explored articles are produced using a single source of either oral or written type and in some of the topics, this is clearly stated. The topic - *Ye kidus Yared tarik ke gedilu endetegegne* (The history of St Yared as extracted from his hagiography) can be cited as an example in this case.<sup>32</sup> The contradiction of facts resulting from

this single application of sources is, therefore, clearly manifested in the description of articles of the same theme. A good reference can be made to the four articles produced on the life history of St. Yared in this regard. The articles are published in four different times: 8 April 1946, 7 June 1947, 23 May 1965 and 16 May 1966 and according to the article of 8 April 1946, the teacher's name of St. Yared is stated as Yishaq. But this name is replaced by Gedeon in the two articles of 7 June 1947 and 16 May 1966 and Yishaq is presented as the father of St. Yared in articles of 23 May 1965 and the same - 16 May 1966.<sup>33</sup>

The use of translated Ge'ez phrases is perennial in the theme elaboration of most of the distinguished articles<sup>34</sup> and the use seems the means the authors employ to show how they are genuine to their statements. In most cases as well, the authors provide either the list of people or the genealogy of popular figures to guarantee the reliability of their accounts.<sup>35</sup>

What is more appreciable in the historical scholarship is the expression of times of events in defined terms, i.e. using years, months, dates and even hours, even though their accuracy remains doubtful.<sup>36</sup> Every statement thought as confusing to the reader is also justified by referring to the Holy Bible.<sup>37</sup> Nevertheless, there is usually the tendency of using the main issue of discussion to acquaint the reader with the urgent problem of the national church. To make a reference, in the article – *Zena Marqos tsadiq ze Eteyopeya* (St Zena Marqos of Ethiopia), we read the evangelization of St. Zena Marqos in the Mihur district of the Gurage Region, south central Ethiopia. The saint, however, could not baptize the people whom he converted to Christianity since he did not have the priest authority and could not also be ordained as priest because of the non-

existence of bishops in the country. The author, therefore, uses this opportunity to show how the Ethiopian Orthodox Church was still suffering from the shortage of bishops and hence, the utmost necessity of consecrating an Ethiopian patriarch as a permanent solution.<sup>38</sup> It is after dealing with such kind of issues that the authors usually use the sub-topic – *nigba'ekie habe tinte neger (wede tinte negerachin enimeles)* (Let's come back to our initial point of discussion) in order to keep the smooth flow of ideas of their topic of discussion.<sup>39</sup>

Exaggeration of facts is the other basic feature in the theme presentation of the explored articles<sup>40</sup> and the cause may be either the relation of the author to the subject (event) under study or his/her strong interest in the issue. It may also be the other mechanism the authors use to influence the reader.

In general, the scholarship employed in the topic selection and theme construction of the identified historical and commemoration articles is largely traditional which is highly influenced by the curriculum and notion of the church education.

## CONCLUSION

Being one of the reconstructions of the past, articles of the historical and commemoration themes enshrined in the *Zena Betakerestiyān ze Eteyopeya* newspapers of the aforementioned period dedicate themselves to the history of the subject - Ethiopian Orthodox Church, its personalities, holy shrines, annual festivals, ties with the state and foreign nations, and the commemoration of national struggles waged for the independence of the country in general and the church in particular because of the unification of the two

institutions during the period under discussion.

The scholarship applied for the reconstruction of such issues, however, threatens not only the quality but also the reliability of the produced accounts, no matter how the few strong sides are not deniable.

Even though themes are discussed being subdivided into different aspects, they are subjected to the mixing up and incorporation of irrelevant issues. While the times of events stated in precise terms are far from accuracy. Above all, the exaggeration of facts and the conclusions inferred from the unproved information of a single evidence make the necessity of having an eagle-eye for the right information of every article must.

## Notes

<sup>1</sup>It is a Ge'ez word to mean “News of the Ethiopian Orthodox Church.” Though the calendar used in the newspaper is Ethiopian, it has been converted to the equivalent European calendar for the convenience of the wider readers.

<sup>2</sup>*Zena Betakerestiyān ze Eteyopeya*, Year 1<sup>st</sup>, No. 3(Addis Ababa, 8 February 1946),pp.10-12; *Zena Betakerestiyān ze Eteyopeya*, Year 2<sup>nd</sup>, No.13(Addis Ababa, 9 December 1946),p.126.

<sup>3</sup>*Aba Haile Iyesus*,“Zena gedlu we hiywotu le Abune Samuel Ze Halie Luya (The History of Father Samuel of Halie Luya)” *Zena Betakerestiyān ze Eteyopeya* ,Year 3<sup>rd</sup>, No.36(Addis Ababa, 9 November 1948),pp.300-303,309-310; Amde-Tsion Tesema, “Abune Meba-Tsion: Zena hiywot ena gedil (The History of Father Meba-Tsion)” *Zena Betakerestiyān ze Eteyopeya*, Year 2<sup>nd</sup>, No. 24(Addis Ababa, 10 November 1947)pp.239-241,Year 2<sup>nd</sup>, No.

25 (December 10,1947)pp.244-245;Amde-Tsion Tesema, “Ye Eteyopiyawiwu tsadiq ye Aba Gebre Nazrawi menfesawi tarik (The History of the Ethiopian Saint, Father Gebre Nazrawi)” *Zena Betakerestiyan ze Eteyopeya*, Year 5<sup>th</sup>, No.50(Addis Ababa, 8 January 1949)pp.412-413; Amde-Tsion Tesema, “Ye Eteyopiyawiwu tsadiq ye Abune Ewostatewos menfesawi Zena (The History of the Ethiopian Saint, Father Ewostatewos)” *Zena Betakerestiyan ze Eteyopeya*, Year 4<sup>th</sup>, No.48(Addis Ababa, 9 November 1949)pp.397 and 399; Amde-Tsion Tesema, “Zena gedlu we ireftu le Bitsu Abune Aregawi Ze Debre Damo (The History of Saint Father Aregawi of Debre Damo)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No. 31(Addis Ababa, 7 June 1948)pp.261-265;Year 3<sup>rd</sup>, No.32 (7 July 1948)pp.267-269,Year 3<sup>rd</sup>, No. 35 (10 October 1948)pp.294-297;Amde-Tsion Tesema, “Zenahu le Aba Eliyas tsadiq Eteyopiyawi (The History of the Ethiopian Saint, Father Elias)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.25(Addis Ababa, 10 December 1947)p.249,Year 2<sup>nd</sup>, No. 26-30(January – 8 May 1948)pp.251-254; Aklilu Gebre-Kiros, “Liqu Diyonasiyos (The Intelligent Diyonasiyos)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.41(Addis Ababa, 16 November 1968)pp.3-4; Aklilu Gebre-Kiros, “Ye haya amistegnaw ye Eskindriya liqe papasat ye Diyosqoros ireft (The commemoration of the death of the 25<sup>th</sup> Archbishop of Eskindria, Father Diyosqoros)” *Zena Betakerestiyan ze Eteyopeya*, Year 1<sup>st</sup>, No.11 and 12(Addis Ababa, 10 November 1947)p.115; Aklilu Gebre-Kiros, “Zena Alaniqos tsadiq Ze Eteyopiya (The History of the Ethiopian Saint:Father Alaniqos)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.23 (Addis Ababa, 11 October1947)pp.228-229; Aklilu Gebre-Kiros, “Zenahu le Kewustos hawariyaha le Eteyopiya (The History of the Ethiopian Saint, Father Kewustos)” *Zena*

*Betakerestiyan ze Eteyopeya*,Year 2<sup>nd</sup>, No.22(Addis Ababa, 5 September 1946)pp.219-222; Afeworq Asegid, “Ye Ewostatewos guzo ena ye sira firew (Father Ewostatewos and His Achievemnets)” *Zena Betakerestiyan ze Eteyopeya*, Year 22<sup>nd</sup>, No.5(Addis Ababa, 7 January 1966)p.3; Birhanu Mekonen, “Talaqu liq Yared: mehaliyaha le betakristiyan (The Great Intellectual, St Yared: Proud of the Ethiopian Church)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.21(Addis Ababa, 16 May 1966).p.8; Desta Habte-Gebriel, “Ye Eteyopeyawiwu tsadiq ye Aba Yohani menfesawi Zena (The History of the Ethiopian Saint, Father Yohani)” *Zena Betakerestiyan ze Eteyopeya*, Year 3<sup>rd</sup>, No.32(Addis Ababa, 7 July 1948)pp.270-271;Desta Habte-Gebriel, “Zena gedlu we hirutu le Abune Gebre-Mariyam ze gedame Zelihogn (The History of Father Gebre-Mariyam of the monastery of Zelihogn)” *Zena Betakerestiyan ze Eteyopeya*,Year 4<sup>th</sup>, No.47 (Addis Ababa, 10 October 1949)p.393; Dibekulu Zewdie, “Kidus Yared (St. Yared)” *Zena Betakerestiyan ze Eteyopeya*, Year20<sup>th</sup>, No.11 (Addis Ababa, 23 May 1965) pp.1-2; Fisiha-Tsion Kassaye, “Metmiqu Yohannis (John the Baptist)” *Zena Betakerestiyan ze Eteyopeya*, Year 20<sup>th</sup>, No.14 (Addis Ababa, 7 July 1965)pp.1-2;Fisiha-Tsion Kassaye, “Ye Abune Tekle-Haymanot lidet (The Birthday of St. Tekle-Haymanot)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.4(Addis Ababa, 31 December 1965) pp.1 and 4;Getachew Mewa, “Ye nebiyou Isaiyas tarik ena sira (The History of Prophet Isiah and his contribution)” *Zena Betakerestiyan ze Eteyopeya*,Year 23<sup>rd</sup>, No.9(Addis Ababa, 16 March 1968) pp.1 and 4; Haregewoin Gebre-Sillassie, “Ye kidus Yared tarik be’achiru (The Short History of St. Yared)” *Zena Betakerestiyan ze Eteyopeya*, Year 1<sup>st</sup>, No. 5 (Addis Ababa, 8 April 1945)pp.53-55; Kinfe-Gebriel Altaye, “A’emadiha le

Betekristiyan: Petros we Pawulos (Pillars of the Ethiopian Church: Peter and Paul)” *Zena Betakerestiyan ze Eteyopeya*, Year 18, No.15 (Addis Ababa, 7 July 1963)pp.55-56; Kinfе-Gеbrіel Altaye, “Ze Anbesa Marqos (St Mark the Lion)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.20(Addis Ababa, 8 May 1966.)pp.1 and 3; Tekeste-Birhan Wolde-Iyesus, “Ye kidus Istifanos tarikawi gedil be’achiru (A short history of St. Stephen)” *Zena Betakerestiyan ze Eteyopeya*, Year 22<sup>nd</sup>, No.45(Addis Ababa, 28 November 1967)pp.1,3-4; Tekle-Mika’el Fanta, “Zena Marqos (Father Zena Marqos)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.1(Addis Ababa, 9 December 1965)pp.1-2,4; Tibebu Beyene, “Filsete atsmu le Abune Tekle-Haymanot (The uproot of the corpse of St Tekle-Haymanot)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.21(Addis Ababa 16 May 1966)pp.1 and 7; Wolde-Rufa’el Fetahi, “Kidus Giyorgis (St George)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.19 (Addis Ababa, 23 April 1966)pp.1,3-4;Wolde-Rufa’el Fetahi, “Menagnu mushira(The Celibate Bridegroom)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.41(Addis Ababa, 25 October 1966)pp.1 and 4; Year 21<sup>st</sup>, No.42(2 November 1966)pp.5-6; “Anorewos hawariya Ze Eteyopeya (Father Anorewos of Ethiopia)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.14 (Addis Ababa, 8 January 1946)p.142; “Istifanos liqe diyaqonat weqedamie sema’it (The archdeacon and first martyr of St Stephen)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.29(Addis Ababa, 26 October 1968)p.1;“Kibre filsete atsmu le Abune Tekle Haymanot tsadiq Ze Eteyopeya (The holiday for the uproot of the corpse of St Tekle-Haymanot of Ethiopia)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.19(Addis Ababa, 7 June 1947)pp.193-

195;“Sile Abune Anorewos Zena hiywot ena be’ale ireft (The history and commemoration day of the death of Father Anorewos)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.23(Addis Ababa, 11 October 1947)pp.229-232; “Ye Abune Filipos achir tarik (A Brief History of Father Philip)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.17(Addis Ababa, 8 May 1947)pp.184-185;“Ye atsie Dawit dagmawi lij ye Eteyopeyawiwu tsadiq ye Abune Yosef tarik be haymanot (The history of Father Joseph, the son of Emperor Dawit II, in the church)” *Zena Betakerestiyan ze Eteyopeya*, Year 14<sup>th</sup>, No.7 (Addis Ababa, 7 July 1959)pp.77-79; Year 14<sup>th</sup>, No.11 (10 November 1959)p.93; “Ye kidus Yared tarik ke gedilu endetegegne (The history of St Yared from his hagiography)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.19(Addis Ababa, 7 June 1946)pp.190-192; “Ye tsadiqu ye Abune Habte-Mariyam menfesawi tarik (The Religious History of St Father Habte-Mariyam)” *Zena Betakerestiyan ze Eteyopeya*, Year 4<sup>th</sup>, No.40(Addis Ababa, 8 March 1949)p.336;Year 4<sup>th</sup>, No.41(8 April 1949)pp.341-342;Year 4<sup>th</sup>, No.42(8 May 1949) p.353;Year 4<sup>th</sup>, No.43(7 June1949)p.361; “Ye Wegegu (Asebot) Aba Samuel achir tarik (A Brief Hitory of Father Samuel of Mount Wegeg (Asebot))” *Zena Betakerestiyan ze Eteyopeya*, Year 4<sup>th</sup>, No.37 (Addis Ababa, 9 December 1948)pp.311-312; “Zena Marqos tsadiq Ze Eteyopeya (St Zena Marqos of Eteyopeya)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.14(Addis Ababa, 8 January 1946)pp.139-142.

<sup>4</sup>Aklilu Gebre-Kiros, “Ye talaqu liq Memhir Wolde-Michael tarik (The history of the great church scholar, Teacher Wolde-Michael)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.19(Addis Ababa, 7 June1947)pp.197-201; “Hawulte simi’a ze Petros (The statue of Archbishop Peter the martyred)” *Zena Betakerestiyan ze*

*Eteyopeya*, Year 1<sup>st</sup>, No. 8-10 (Addis Ababa, July - 5 September 1946)pp.99-103; “Ye kibirt Woyzero Shewareged Gedlie Zena ireft menfesawi tarik (The death of her excellency, Mrs. Shewareged Gedlie)” *Zena Betakerestiyan ze Eteyopeya*, Year 5<sup>th</sup>, No.49 (Addis Ababa, 9 December 1949)pp.408-409; “Tarik Ze Aleqa Mersha Wolde-Mariyam(Mersi’e Hazen) (The history of the church scholar, Wolde-Mariyam(Mersi’e Hazen)) ” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.21(Addis Ababa, 6 August 1947)pp.211-212.

<sup>5</sup>Aklilu Gebre-Kiros, “Ye Yeka Debre Sahil kidus Mika’el achir tarik (The brief history of Yeka Debre Sahil St Michael church)” *Zena Betakerestiyan ze Eteyopeya*, Year 5<sup>th</sup>, No.49(Addis Ababa, 8 December 1949)pp.403-404; Bezabih Wolde-Yohannis, “Ye Delema kidist Mariyam Betekristiyan (The history of Delema St Mary church)” *Zena Betakerestiyan ze Eteyopeya*, Year 22<sup>nd</sup>, No.44(Addis Ababa, 21 October 1967)p.5;Bezabih Wolde-Yohannis, “Ye Gideb Mariyam Betekristiyan lemetawequ (The discovery of Gideb St Mary church)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.3(Addis Ababa, 24 December 1965)p.3; Gizaw Sidelil, “Ye Wojja kidus Mika’el (The history of Wojja St. Michael church)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.27(Addis Ababa, 7 July 1966)p.7;Year 21<sup>st</sup>, No.28(15 July 1966)p.8; Kife-Gebriel Altaye, “Ye Menbere Birhan Rufa Mariyam Betekristiyan (The history of Menbere Birhan Rufa St Mary church)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.9(Addis Ababa, 7 February 1966)pp.3-4; Tesema Wolde-Giyorgis, “Ye Gedeba kidus Giyorgis debir (The history of Gedeba St George church)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.26(Addis Ababa, 28 June 1966)p.7; “Debir kidus Debre Tsige ze Menbere

Tekle-Haymanot (The history of Debre Tsige St Mary church)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.15 (Addis Ababa, 7 February 1947)pp.152-160; “Ye Inewaritu Mariyam ameseraret (The foundation of the St Mary church of Inewaritu” *Zena Betakerestiyan ze Eteyopeya*, Year 24<sup>th</sup>, No.54(Addis Ababa, 25 May 1969)pp.1-2; “Ye Jer Sillassie ameseraret ena ametat (The foundation and development of the Holy Trinity church of Jer)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.6 (Addis Ababa, 24 February 1968)p.5.

<sup>6</sup>Cherinet Bisewur, “Ye tsadiqun gedam gobegnehut (I have visited the monastery of the Saint)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.7(Addis Ababa, 2 March 1968)p.3; Kidane-Mariyam Gebre-Hiywot, “Ye Waldiba gedam (The Monastery of Waldeba)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.5(Addis Ababa, 8 January 1966)p.3; Mekbib Atnew, “Ye Abune Melke-Tsedeq gedam: Debre Medhanit (The monastery of Father Melke-Tsedeq: Debre Medhanit) ” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.15(Addis Ababa, 24 March 1966)p.3; Melaku Feleke, “Ye Aksum Tsion Mariyam Betekristiyan ameseraret be Zemene hadis (The foundation of Aksum St Mary of Zion during the time of the New Testament)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.16(Addis Ababa, 31 March 1966)p.7; “Be Tana hayk (In Lake Tana)” *Zena Betakerestiyan ze Eteyopeya*, Year 24<sup>th</sup>, No.41 (Addis Ababa, 1 February 1969)p.1; “Ye menbere tseba’ot kidist Sillassie gedam atekakel ena ametat (The historical foundation and development of Menbere tseba’ot Holy Trinity monastery)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.4(Addis Ababa, 20 January 1968)p.3.

<sup>7</sup>“Debre Birhan (The town of Debre Birhan)” *Zena Betakerestiyan ze Eteyopeya*, Year 1<sup>st</sup>, No. 8-10(Addis Ababa, July - 5 September 1946)pp.95-98; “Ye Eteyopeya tinte kristiyaninet (Ethiopia’s oldest Christianity)” *Zena Betakerestiyan ze Eteyopeya*, Year 1<sup>st</sup>, No. 3(Addis Ababa, 7 February 1946)pp.22-24.

<sup>8</sup>Melaku Feleke, “Eteyopeya be Zemene Orit (Ethiopia during the Old Testament)” *Zena Betakerestiyan ze Eteyopeya*, Year 24<sup>th</sup>, No.53(Addis Ababa, 17 May 1969)p.3;Year 24<sup>th</sup>, No.54(23 May 1969)pp.3-4;Year 24<sup>th</sup>, No.55(31 May 1969)p.3;Year 24<sup>th</sup>, No.56(7 June 1969)p.3; Year 24<sup>th</sup>, No.57 (14 June 1969)p.3; Year 24<sup>th</sup>, No.58(21 June 1969)p.3;Year 24<sup>th</sup>, No.60(5 July 1969)p.3;Year 24<sup>th</sup>, No.61(12 July 1969)p.3;Year 24<sup>th</sup>, No.62(19 July 1969)p.3;Year 24<sup>th</sup>, No.63(26 July 1969)pp.3-4;Year 24<sup>th</sup>, No.64(2 August 1969)p.3; Year 24<sup>th</sup>, No.65(9 August 1969)pp.3-4;Year 24<sup>th</sup>, No.66(16 August 1969)p.3;Year 24<sup>th</sup>, No.67(23 August 1969)p.3;Year 24<sup>th</sup>, No.69(6 September 1969)p.3; “Ibeye kihineta we mengista le Eteyopeya (The great Ethiopian church and state)” *Zena Betakerestiyan ze Eteyopeya*, Year 14<sup>th</sup>, No.8(Addis Ababa, 6 August 1959)pp.82-84; Amde-Tsion Tesema, “Wede Eteyopeya Zena timket sile memtatu (The introduction of Christianity in Ethiopia)” *Zena Betakerestiyan ze Eteyopeya*, Year 5<sup>th</sup>, No.51(Addis Ababa, 7 February 1950)pp.419-420; Tesfahun Kasa, “Ye tarikachin mirt (Our Historical Achievements)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No. 42(Addis Ababa, 2 November 1966)pp.4-6.

<sup>9</sup>Afeworq Asegid, “Ke asra’amistegnaw eske asrasimintegraw kifle Zemen Armenoch be Eteyopeya wust (Armenians in Ethiopia between the 15<sup>th</sup> and 18<sup>th</sup> centuries)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.6 (Addis Ababa,

14 January 1967)p.3;Year 23<sup>rd</sup>, No.8(28 January 1967)p.3;Year 23<sup>rd</sup>, No.9(4 February 1967)p.3;Year 23<sup>rd</sup>, No.10(11 February 1967)p.3; “Ye Eteyopeya negestat bego adragot be Iyerusalem (The important doings of Ethiopian kings in Jerusalem)” *Zena Betakerestiyan ze Eteyopeya*, Year 13<sup>th</sup>, No.6 (Addis Ababa, 8 May 1958)p.24; Year 13<sup>th</sup>, No.7(7 June 1958)pp.27-28;Year 13<sup>th</sup>, No.8(7 July 1958)p.32;Year 13<sup>th</sup>, No.11(10 October 1958)p.42;Year 14<sup>th</sup>, No.2(8 January 1959)p.55;Year 14<sup>th</sup>, No.6(8 May 1959)pp.71-72.

<sup>10</sup>“Ye atsie mesqel be’al (The holiday of the Emperor’s Cross)” *Zena Betakerestiyan ze Eteyopeya*, Year 1<sup>st</sup>, No.11-12(Addis Ababa, October - 9 November 1946)p.115;“Ye atsie mesqel tarik (The History of the Emperor’s Cross)” *Zena Betakerestiyan ze Eteyopeya*, Year 2<sup>nd</sup>, No.23(Addis Ababa,10 October 1947)p.227.

<sup>11</sup>Dagnachew Kassahun, “Dil adraginet be haymanot (Becoming victorious in religion)” *Zena Betakerestiyan ze Eteyopeya*, Year 23<sup>rd</sup>, No.7(Addis Ababa, 2 March 1968)p.1; Tamiru Gebre-Mariyam, “Tarik le bale tarikoch (History to the history making people)” *Zena Betakerestiyan ze Eteyopeya*, Year 21<sup>st</sup>, No.19(Addis Ababa, 23 April 1966)p.1,Year 21<sup>st</sup>, No.21(May 8, 1966)pp.1,3-4; “Sile Yekatit 12 ken ye Eteyopeya sema’itat be’al (The commemoration of Ethiopian martyrs of February 19)” *Zena Betakerestiyan ze Eteyopeya*, Year 4<sup>th</sup>, No.40(Addis Ababa, 9 March 1949)pp.330-332.

<sup>12</sup>See the whole articles on note no.3.

<sup>13</sup>See the whole articles on note no.4.

<sup>14</sup>See the whole articles on note no.3.

<sup>15</sup>See the whole articles on note no.3 and 4.

<sup>16</sup>See the whole articles on note no.5 and 6.

<sup>17</sup>“Ye Eteyopeya tinte kristiyaninet” *Zena* .....pp.22-24.

<sup>18</sup>“Debre Birhan” *Zena*.....pp.95-98.

<sup>19</sup>See the whole articles on note no.8, 9 and 10.

<sup>20</sup>See the whole articles on note no.11.

<sup>21</sup>Getachew, “Ye nebiyow Isaiyas tarik ena sira” *Zena* ..... pp.1 and 4. See also the following topics as a sample: Haregewoin, “Ye kidus Yared tarik be’achiru” *Zena*... pp.53-55; Tekeste-Birhan , “Ye kidus Istifanos tarikawi gedil be’achiru” *Zena* .....pp.1,3-4; “Istifanos liqe diyaqonat weqedamie sema’it” *Zena*..... p.1; “Kibre filsete atsmu le Abune Tekle Haymanot tsadiq Ze Eteyopeya” *Zena* .....pp.193-195; “Sile Abune Anorewos Zena hiywot ena be’ale ireft” *Zena* .....pp.229-232; “Ye Abune Filipos achir tarik” *Zena* .....pp.184-185; “Ye atsie Dawit dagmawi lij ye Eteyopeyawiwu tsadiq ye Abune Yosef tarik be haymanot” *Zena* .....p.93; “Ye kidus Yared tarik ke gedilu endetegegne” *Zena* .....pp.190-192; “Ye tsadiqu ye Abune Habte-Mariyam menfesawi tarik” *Zena* .....Year 4<sup>th</sup>, No.40(9 March 1949)p.336;Year 4<sup>th</sup>, No.41(8 April 1949)pp.341-342;Year 4<sup>th</sup>, No.42(8 May 1949)p.353;Year 4<sup>th</sup>, No.43(7 June 1949)p.361; “Ye Wegegu (Asebot) Aba Samuel achir tarik” *Zena* .....pp.311-312; Aba Haile Iyesus, “Zena gedlu we hiywotu le Abune Samuel Ze Halie Luya” *Zena*..... pp.300-303,309-310; Amde-Tsion, “Abune Meba-Tsion: Zena hiywot ena gedil” *Zena Betekristiyan* .....pp.239-241,Year 2<sup>nd</sup>, No. 25 (10 December 1947)pp.244-245;Amde-Tsion, “Ye Eteyopeyawiwu tsadiq ye Aba Gebre Nazrawi menfesawi tarik” *Zena*

.....pp.412-413; Amde-Tsion, “Ye Eteyopeyawiwu tsadiq ye Abune Ewostatewos menfesawi Zena” *Zena* .....pp.397 and 399; Amde-Tsion, “Zena gedlu we ireftu le Bitsu Abune Aregawi Ze Debre Damo”*Zena* ..... Year 2<sup>nd</sup>, No. 31 (7 May 1948)pp.261-265; Year 3rd, No.32 (7 July 1948)pp.267-269;Year 3rd, No. 35(10 October 1948)pp.294-297;Aklilu, “Zena Alaniqos tsadiq Ze Eteyopeya” *Zena* .....pp.228-229; Aklilu, “Zenahu le Kewustos hawariyaha le Eteyopeya” *Zena* .....pp.219-222; Afeworq, “Ye Ewostatewos guzo ena ye sira firew” *Zena* .....p.3; Desta, “Ye Eteyopeyawiwu tsadiq ye Aba Yohani menfesawi Zena” *Zena* .....pp.270-271;Desta, “Zena gedlu we hirutu le Abune Gebre-Mariyam Ze gedame Zelihogn” *Zena*.....p.393;Fisiha-Tsion, “Ye Abune Tekle-Haymanot lidet”*Zena* ...pp.1 and 4.

<sup>22</sup>Wolde-Rufa’el, “Menagnu mushira” *Zena* ..., Year 21<sup>st</sup>, No.41 .....pp.1 and 4; Year 21, No.42(2 November 1966)pp.5-6. See also Dagnachew, “Dil adraginet be haymanot” *Zena* .....p.1; Tamiru, “Tarik le bale tarikoch” *Zena* ..... Year 21<sup>st</sup>, No.19...p.1;Year 21<sup>st</sup>, No.21(May 8, 1966)pp.1,3-4; Cherinet, “Ye tsadiqun gedam gobegnehut” *Zena* .....p.3; “Be Tana hayk” *Zena* .....p.1; Tesfahun , “Ye tarikachin mirt” *Zena* ...pp.4-6.

<sup>23</sup>“Ye Eteyopeya tinte kristiyaninet” *Zena* .....pp.22-24; Haregewoin, “Ye kidus Yared tarik be’achiru” *Zena*..... pp.53-55; “Hawulte simi’a ze Petros” *Zena* .....pp.99-103; “Zena Marqos tsadiq Ze Eteyopeya” *Zena* .....pp.139-142; Aklilu, “Ye talaqu liq Memhir Wolde-Michael tarik” *Zena* .....pp.197-201; Amde-Tsion, “Abune Meba-Tsion: Zena hiywot ena gedil” *Zena* ....., Year 2<sup>nd</sup>, No. 24..... pp.239-241;Year 2<sup>nd</sup>, No. 25 (10 December 1947)pp.244-245;Amde-Tsion, “Ye Eteyopeyawiwu tsadiq ye Aba Gebre

Nazrawi menfesawi tarik” *Zena* .....pp.412-413; Amde-Tsion, “Ye Eteyopeyawiwu tsadiq ye Abune Ewostatewos menfesawi Zena” *Zena* pp.397 and 399; Amde-Tsion, “Zena gedlu we ireftu le Bitsu Abune Aregawi Ze Debre Damo” *Zena* ..... , Year 2<sup>nd</sup>, No. 31.....pp.261-265; Year 3<sup>rd</sup>, No.32 (7 July 1948)pp.267-269; Year 3<sup>rd</sup>, No. 35 (10 October 1948)pp.294-297; Amde-Tsion, “Zenahu le Aba Eliyas tsadiq Eteyopeyawiwu” *Zena* ..... , Year 2<sup>nd</sup>, No.25.....p.249; Year 2<sup>nd</sup>, No. 26-30(January - 8 May 1948)pp.251-254; Aba Haile Iyesus, “Zena gedlu we hiywotu le Abune Samuel Ze Halie Luya” *Zena*..... pp.300-303,309-310; “Ye tsadiqu ye Abune Habte-Mariyam menfesawi tarik” *Zena* ..... , Year 4<sup>th</sup>, No.40.....p.336; Year 4<sup>th</sup>, No.41(8 April 1949)pp.341-342; Year 4<sup>th</sup>, No.42(8 May 1949)p.353; Year 4<sup>th</sup>, No.43(7 June 1949)p.361; Desta, “Zena gedlu we hirutu le Abune Gebre-Mariyam Ze gedame Zelihogn” *Zena* .....p.393; Tesema, “Ye Gedeba kidus Giyorgis debir” *Zena* .....p.7; Gizaw, “Ye Wojja kidus Mika’el” *Zena* ..... , Year 21<sup>st</sup>, No.27.....p.7; Year 21<sup>st</sup>, No.28(15 July 1966)p.8.

<sup>24</sup>“Debir kidus Debre Tsige ze menbere Tekle-Haymanot” *Zena* .....pp.152-160; Amde-Tsion, “Wede Eteyopeya Zena timket sile memtatu” *Zena* ...pp.419-420.

<sup>25</sup>“Hawulte simi’a Ze Petros” *Zena* .....pp.99-103; Tesema, “Ye Gedeba kidus Giyorgis debir” *Zena*....p.7; Gizaw, “Ye Wojja kidus Mika’el” *Zena* ..... , Year 21<sup>st</sup>, No.27.....p.7; Year 21<sup>st</sup>, No.28(July 15, 1966)p.8; “Ye Eteyopeya tinte kristiyaninet” *Zena* .....pp.22-24.

<sup>26</sup>Haregewoin, “Ye kidus Yared tarik be’achiru” *Zena*..... pp.53-55; “Zena Marqos tsadiq Ze Eteyopeya” *Zena* .....pp.139-142; Aklilu, “Ye talaqu liq Memhir Wolde-Michael tarik” *Zena*

.....pp.197-201; Amde-Tsion, “Abune Meba-Tsion: Zena hiywot ena gedil” *Zena* .... , Year 2<sup>nd</sup>, No. 24....pp.239-241; Year 2<sup>nd</sup>, No. 25 (10 December 1947)pp.244-245; Amde-Tsion, “Ye Eteyopeyawiwu tsadiq ye Aba Gebre Nazrawi menfesawi tarik” *Zena* .....pp.412-413; Amde-Tsion, “Ye Eteyopeyawiwu tsadiq ye Abune Ewostatewos menfesawi Zena” *Zena*..... pp.397 and 399; Amde-Tsion, Zena gedlu we ireftu le Bitsu Abune Aregawi Ze Debre Damo” *Zena* ..... , Year 2<sup>nd</sup>, No. 31.... pp.261-265; Year 3<sup>rd</sup>, No.32 (7 July 1948)pp.267-269; Year 3<sup>rd</sup>, No. 35 (10 October 1948)pp.294-297; Amde-Tsion, “Zenahu le Aba Eliyas tsadiq Eteyopeyawiwu” *Zena* ..... , Year 2<sup>nd</sup>, No.25 ....p.249; Year 2<sup>nd</sup>, No. 26-30(January - 8 May 1948)pp.251-254; Aba Haile Iyesus, “Zena gedlu we hiywotu le Abune Samuel Ze Halie Luya” *Zena*..... pp.300-303,309-310; “Ye tsadiqu ye Abune Habte-Mariyam menfesawi tarik” *Zena* .... , Year 4<sup>th</sup>, No.40.....p.336; Year 4<sup>th</sup>, No.41(8 April 1949)pp.341-342; Year 4<sup>th</sup>, No.42(8 May 1949)p.353; Year 4<sup>th</sup>, No.43(7 June 1949)p.361; Desta, “Zena gedlu we hirutu le Abune Gebre-Mariyam Ze gedame Zelihogn” *Zena* .....p.393.

<sup>27</sup>Haregewoin, “Ye kidus Yared tarik be’achiru” *Zena*.... pp.53-55. See also “Kibre filsete atsmu le Abune Tekle Haymanot tsadiq ze Eteyopeya” *Zena* ....pp.193-195; Tibebu , “Filsete atsmu le Abune Tekle-Haymanot” *Zena* .....pp.1 and 7; Tamiru, “Tarik le bale tarikoch” *Zena*..... , Year 21<sup>st</sup>, No.19..... p.1; Year 21<sup>st</sup>, No.21(8 May 1966)pp.1,3-4.

<sup>28</sup>“Debir kidus Debre Tsige ze Menbere Tekle-Haymanot” *Zena* ....pp.152-160.

<sup>29</sup>It is a religious title in the Ethiopian Orthodox Church equivalent to bishop. It is reserved for those bishops heading the monastery of Debre Libanos.

<sup>30</sup>*Ibid.* See also Mekbib, “Ye Abune Melke-Tsedeq gedam: Debre Medhanit” *Zena* ....p.3; Bezabih, “Ye Gideb Mariyam Betekristiyan lemetawequ” *Zena* .....p.3.

<sup>31</sup>Assess all the identified articles on their respective pages.

<sup>32</sup>“Ye kidus Yared tarik ke gedilu endetegegne” *Zena* .....pp.190-192.

<sup>33</sup>Haregewoin, “Ye kidus Yared tarik be’achiru” *Zena*.... pp.53-55; “Ye kidus Yared tarik ke gedilu endetegegne” *Zena* .....pp.190-192; Dibekulu, “Kidus Yared” *Zena* .....pp.1-2; Birhanu, “Talaqu liq Yared: mehaliyaha le betekritiyan” *Zena* .....p.8. Compare also “Anorewos hawariya Ze Eteyopeya” *Zena* .....p.142 and “Sile Abune Anorewos Zena hiywot ena be’ale ireft” *Zena* .....pp.229-232; “Ye atsie mesqel be’al” *Zena* ...p.115 and “Ye atsie mesqel tarik” *Zena* ...p.227.

<sup>34</sup>“Ye Eteyopeya tinte kristiyaninet” *Zena* .....pp.22-24; “Ye kidus Yared tarik ke gedilu endetegegne” *Zena* .....pp.190-192; “Debre Birhan” *Zena* ....pp.95-98; “Debir kidus Debre Tsige Ze Menbere Tekle-Haymanot” *Zena* ....pp.152-160; “Ye Abune Filipos achir tarik” *Zena* .....pp.184-185; “Ye atsie Dawit dagmawi lij ye Eteyopewawiwu tsadiq ye Abune Yosef tarik be haymanot” *Zena* .....p.93; Amde-Tsion, “Ye Eteyopewawiwu tsadiq ye Aba Gebre Nazrawi menfesawi tarik” *Zena* .....pp.412-413; Tekeste-Birhan, “Ye kidus Istifanos tarikawi gedil be’achiru” *Zena* .....pp.1,3-4; Kinfе-Gebriel, “A’emadiha le Betekristiyan: Petros we Pawulos” *Zena* ...pp.55-56; Aklilu, “Ye haya amistegnaw ye Eskindiriya liqe papasat ye Diyosqoros ireft” *Zena* ...p.115.

<sup>35</sup>“Ye Eteyopeya tinte kristiyaninet” *Zena* .....pp.22-24; “Zena Marqos tsadiq ze

Eteyopeya” *Zena* .....pp.139-142; “Kibre filsete atsmu le Abune Tekle Haymanot tsadiq Ze Eteyopeya” *Zena* ....pp.193-195; Aklilu, “Ye talaqu liq Memhir Wolde-Michael tarik” *Zena* .....pp.197-201; Amde-Tsion, “Abune Meba-Tsion: Zena hiywot ena gedil” *Zena* ...., Year 2<sup>nd</sup>, No. 24 .....pp.239-241; Year 2<sup>nd</sup>, No. 25 (10 December 1947)pp.244-245; “Ye menbere tseba’ot kidist Sillassie gedam atekakel ena ametat” *Zena* .....p.3; “Ye Jer Sillassie ameseraret ena ametat” *Zena* ...p.5; Kinfе-Gebriel, “Ze Anbesa Marqos” *Zena* .....pp.1 and 3.

<sup>36</sup>“Debre Birhan” *Zena* ...pp.95-98; “Ye atsie mesqel be’al” *Zena* ...p.115; “Kibre filsete atsmu le Abune Tekle Haymanot tsadiq ze Eteyopeya” *Zena* ....pp.193-195; Aklilu, “Ye talaqu liq Memhir Wolde-Michael tarik” *Zena* .....pp.197-201; “Tarik ze Aleqa Mersha Wolde-Mariyam(Mersi’e Hazen)” *Zena* ...pp.211-212; Amde-Tsion, “Abune Meba-Tsion: Zena hiywot ena gedil” *Zena*... Year 2<sup>nd</sup>, No. 24(10 November 1947)pp.239-241, Year 2<sup>nd</sup>, No. 25(10 November 1947)pp.244-245; Desta, “Ye Eteyopewawiwu tsadiq ye Aba Yohani menfesawi Zena” *Zena* .....pp.270-271; Aklilu, “Ye Yeka Debre Sahil kidus Mika’el achir tarik” *Zena* ...pp.403-404; “Ye kibirt Woyzero Shewareged Gedlie zena ireft menfesawi tarik” *Zena* ...pp.408-409; Afeworq, “Ke asra’amistegnaw eske asrasimintegnaw kifle Zemen Armenoch be Eteyopeya wust” *Zena* ...., Year 23<sup>rd</sup>, No.6.....p.3, Year 23<sup>rd</sup>, No.8(28 January 1967)p.3; Year 23<sup>rd</sup>, No.9(4 February 1967)p.3; Year 23<sup>rd</sup>, No.10(11 February 1967)p.3; “Ye Eteyopeya negestat bego adragot be Iyerusalem” *Zena* ...., Year 13<sup>th</sup>, No.6 ..... p.24, Year 13<sup>th</sup>, No.7(7 June 1958)pp.27-28; Year 13<sup>th</sup>, No.8(7 July 1958)p.32; Year 13<sup>th</sup>, No.11(10 October 1958)p.42; Year 14<sup>th</sup>, No.2(8 January 1959)p.55; Year 14<sup>th</sup>, No.6(8 May

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<sup>39</sup>*Ibid.* Amde-Tsion, “Wede Eteyopeya Zena timket sile memtatu” *Zena* ...pp.419-420; Amde-Tsion, “Abune Meba-Tsion: Zena hiywot ena gedil” *Zena* ....., Year 2<sup>nd</sup>, No. 24 ..... pp.239-241;Year 2<sup>nd</sup>, No. 25 (10 December 1947)pp.244-245; Amde-Tsion, “Zenahu le Aba Eliyas tsadiq Eteyopeyawiwu” *Zena* ....., Year 2<sup>nd</sup>, No.25 ..... p.249; Year 2<sup>nd</sup>, No. 26-30 (January –8 May 1948)pp.251-254; Aklilu, “Ye talaqu liq Memhir Wolde-Michael tarik” *Zena* .....pp.197-201; Aba Haile Iyesus,“Zena gedlu we hiywotu le Abune Samuel ze Halie Luya” *Zena*..... pp.300-303,309-310; Mekbib, “Ye Abune Melke-Tsedeq gedam: Debre Medhanit” *Zena* ....p.3.

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