

- mena* (mäna) (A) useless, in vain
- HCM05 **Mena** (Masslo, Meslo, Sacchegillo, Isak Gilo) 06/39 [Gz]
06°25'/39°51' 1260 m, cf Mana, Menna
The town lies past the forest on the road to Negele. "Reports had it that the road further south was even worse than the road through Harena -- The other route to Negelle is from the Awassa side, which is also a bad road but apparently more passable. Mena is a surprisingly large town of about 10,000, with a river running through it and a large and colourful market. It is much lower, and therefore a lot hotter, than the forest."
[John Graham in AddisTribune 2000/02/04]
- HEK.. Mena sub-district (-1964-1997-) 12/38 [Ad n]
(centre in 1964 = Aja Fasiledes)
- HDF92 Menabella (area) 08/39 [WO x]
The German commercial mission of Rosen in February 1905 on their way up from the coast arrived at a wide village Menabello. Here they saw for the last time the Acacia species of the lowland (*A. Fistula*) and found that the soil was similar to turf. They made their camp near the steep edge of the plateau. A small stream down below, running to the Kassam river not far away, had only little water at that time of the year. The local *shum* had a wide-brimmed hat and seemed to try to resemble Emperor Menilek.
[F Rosen, Eine deutsche .., Leipzig 1907 p 157-158]
The German Friedrich von Kulmer passed there in December 1907 and found that various foodstuffs were offered for sale and that the place felt cold for travellers coming from the lowland.
[F von Kulmer, Im Reiche .., Leipzig 1910 p 147]
- JEP16 Menagaga, see Mengaga
- menagesha, mennagesha* (A) capital, royal residence
(only the fixed expression *mennagesha ketema* is used in daily language)
- HDL01 Menagesha (at main road), see under Genet 09/38 [AA Po]
(Menegesha) (visiting postman under A.Abeba)
Friedrich von Kulmer passed a populated place Menagesha in early February 1908. It was the property of Abuna Matewos who had a nice wooden building there. He had built himself a church, and inside there was particularly to be seen a painting of the battle of Adwa.
[F von Kulmer, Im Reiche .., Leipzig 1910 p 186-187]
Nowadays the main road passes through the village of Menagesha, which is in the depression between Mount Menagesha and Mount Sululta.
[Camerapix 1995]
The Emperor laid the foundation stone of Medhane Alem church at Menagesha, on 6 December 1957, at the presumed site of a former palace of King Zara Yaqob (1433-1468) 40 km west of Addis Abeba.
- HDE92 **Menagesha** (mountain) (Mannaghescia) 09/38 [AA Gz WO Gu]
(Mannagascia, Managasha, Menegesha)
Gz: 09°02'/38°35' 2792 m; MS: 09°03'/38°37' 2924 m
- geol The perfectly domiform hill of Menagesha is composed of much more recent flow-banded rhyolite than the denuded volcanoes of Yerer and Wechecha. Menagesha has a tradition of associated fumarolic activity.
[Mohr, Geology 1961 p 214]
- 1890s "Mr. Dynba manages the suburban forest of Mangasha. He is a French deserter, a former lieutenant of a cuirassier regiment. He deserted in 1870."
[A Bulatovich 1897]
Borelli, who visited Ethiopia from 1886, wrote in 1900 that Menilek went to Menagesha to supervise the felling of trees for the church of Raguel at Entoto.

- [Journal of Eth. Studies vol I 1963 no 1 p 34]
- 1900s Hugues Le Roux visited there in March 1901. Already then he deplored that much forest had been destroyed. There was cultivation one third up on its height. His forecast was that the planned new capital of Addis Alem would not have wood available for any long time. [Huhues Le Roux, Ménélik et nous, Paris, p 269-272]
- A sawmill was established in 1905 or 1906 by an Armenian named Abraham Terzian. The hunter Powell-Cotton visited the forest there in early February 1900 and commented on the waste of timber he saw.
- "From the jungle which covers these hills all the wood-supply for Adis Ababa is drawn. The waste of timber is so great that not 25 per cent of the trees felled ever reach the market -- The forms of timber that fetch the largest price are the poles 25 feet long by 6 inches diameter /7.50 x 0.15 m/, with a fork at the end, employed as roof timbers, and the split spars 7 feet long /a little over 2 m/ used for walls. -- for the latter the finest conveniently situated tree is selected, and a notch cut some four feet from the ground and enlarged, till the tree falls, damaging much good timber, and as likely as not splitting itself. -- The next process is to drive in wedges to split the wood, and, if this does not come out evenly, the whole piece is abandoned, and another tree felled. Even if it proves a straight-grained tree, all the rest of the trunk and limbs are left to rot where they lie, for suitable trees are now only found so deep in the forest, that it does not pay to carry the wood away for fuel."
- Powell-Cotton shot *goreza* monkeys at Menagesha and considered them to be rare, because during long journeys from the coast and north to Tigray he only saw them at one more place, and then in northern Gojjam.
- [Powell-Cotton 1902 p 158-163]
- 1940s "I walked across country from the /Addis Alem/ road towards a village whose church, standing among trees, could be seen on the lower slopes of the hill. There, finding a confusion of paths, I sought directions from a small boy who soon put me on to a narrow and very steep track which headed towards the top of the hill. -- I reached the summit an hour and a half after leaving the road."
- "There is no well-defined summit, the hill being more or less flat on top, and I wandered about for a while, finding only a small hut which seemed to be deserted. Taking another hardly visible track through thick vegetation, I came upon an old man in ragged clothes walking slowly towards me. He was most taken aback when he caught sight of me, for there are few visitors to this hill-top. However, having got over his first surprise, he agreed willingly to show me round."
- "I followed the ragged old man and he led me to his own hut, a miniature structure of sticks and mud. Inside, a rough bed or couch was made across the back of the hut, which it almost filled, though too short to lie on at full length."
- "He told me he was one of four old hermits who lived on this hill-top. There was also an old woman, a nun, whom he would take me to see. So we started on a tour of the little hill-top plateau. He first showed me a great mound of earth and stone near his hut, and assured me earnestly that it was inhabited, though no one had set eyes on those who dwelt there, nor could any human eye see the way in. He said there had once been Christian churches up here, and showed me foundations which might well have been some centuries old. Quite a large population had once lived on the hill, and I saw many foundations of huts, smothered in undergrowth. Since those times the hill-top had dried up. I saw a deep well, now dry, and a hole in the rock which had been a *tebel* (holy well). Other holes had formerly been occupied by hermits. In Menelik's time an attempt had been made to build a new church in this sacred spot, but the wind, as they say, 'refused'. His daughter Zauditu had caused a small wooden chapel to be erected, and it still stands, though not in use."
- "We now approached what seemed to be a thatched roof lying flat on the ground. Coming nearer, I saw that it covered a sort of hole or pit in the ground. The hermit, calling out that a visitor had come, took me under the roof and down a sloping passage to the bottom of the pit. Here several recesses had been excavated still deeper into the rock. One of these

had a low wooden door which stood open, and to my amazement, as we stood there an old woman, in a crouching position, shuffled up to the aperture from the dark hole behind. She wore a nun's cap low over the eyes. She gazed continually at the ground and would not raise her eyes, but had no objection to a little conversation. She was the 'caretaker' of a minute chapel which occupied another closed recess at the bottom of the pit. She was apparently quite content with her surroundings, and the new roof had improved the place - it used to be flooded inches deep in the rains. She had lived down there for twelve years." [D Buxton, *Travels in Ethiopia*, London (1949)1957 p 62-63]

1947 Field Marshal Montgomery visited Addis Abeba for a few days in mid-December 1947. What reporters regarded as most noteworthy was that he was permitted to hunt for leopard in the Menagesha forest, although it was a protected National Park.

2000s "The turnoff /for the Menagesha forestry reserve/ is on the right 12 km past Alem Gena -- There is no sign for Menagesha there -- Currently there is a Meta Beer sign on the left hand side of the road at the turnoff. The turnoff road is paved, which is another clue. About 300 meters in on the road you must take a fork to the left - again with a sign but easy to miss. After that you follow a road which is not very good, especially in the rainy season, so a four wheel drive with high clearance is advisable. There are some rocky streams which must be forded along the way, as well as an increasingly steep and rocky road as you climb Menagesha mountain."

"Menagesha is the dominant landmark seen south of Addis, the big mountain with a single peak poking up above the others. It is heavily treed, and although most of it is not first growth it is nice to be in a substantial forest so close to Addis. There is also wildlife, although it can be elusive. I've seen quite a few of the attractive colobus monkeys -- Other visitors -- have seen bushbuck and other animals as well."

"There are a lot of somewhat faded interpretative signs in Menagesha which describe the flora and fauna. -- If you persevere all the way to the top -- you get a couple of rewards. One is the big lodge at the top, which is closed, but nevertheless quite impressive. The other is a map which shows you some of the places you can visit, including some old first growth trees."

"There is an alternative route, which joins the Ambo road. -- It is also easy to take a wrong turn and end up going to Ambo by mistake! There is a small village on the way up, and you must take one of two turnoffs to the right or you end up on the Ambo road."

"Admittedly, a lot of the forest is second or more growth eucalyptus, but much of the rest is thick indigenous forest, with tropical style vines and moss growing amongst the trunks. There are a number of paths marked in the park, which take you through attractive glades to sites like 'the biggest tree in the forest', or the waterfall. It is the walk itself that is nice - the fresh moist cool of the shaded trees, and the paths with dead tree trunks and little streams to cross."

[John Graham in *AddisTribune* 2000/03/31 + 2001/08/24]

texts A trip to Männagasha /by seven Ethiopian participants/, *in* *Ethnological Society Bulletin (A.A.)* 1955 no 4 p 3-10; F. von Breitenbach & J. Koukol, Menagesha state forest: a description of the forest, its management and its future development including the national park project, *in* *Ethiopian Forestry Review* 1962 no 3/4 p 17-34.

picts Kronprinsparets orientresa, Sthlm 1935 p 235 the mountain from a distance; D Buxton, *Travels ..*, London (1949)1957 p 32-33[4] view from top of mountain & female hermit at bottom and male hermit at top of it.

HDE92 **Menagesha** (place) 09°03'/38°34' 2420 m, near map code HDL01, west of Addis Abeba
(with secondary school & churches Maryam and Medhane Alem)
The average daily traffic on the Addis Abeba side in 1962 was 139 buses, 119 cars, and 116 trucks.

HDM11 **Menagesha awraja** (Mennagesha ..) 09°10'/39°30' 09/38 [Gz x]
(centre in 1980 = A. Abeba)

- There are some Gurage in the Geja part (-1950s-) although in general not many of them live north of the Awash river.
Sub-province Governor of Menagesha awraja in 1959 was Dejazmach Shiferaw W.A., with office in the capital.
map by Mapping & Geog. Institute 1964
- HDU86 Menal Ager, see Mehal Ager
HDK49 Menare, see Wegidi
JDP46 Menatolli 10°19'/41°15' 874 m
HFE99 Menatu (Danda) 14°19'/39°16' 2169 m 14/39 [Gz WO]
(with church Medhane Alem), south of Debre Damo
- mencha* (O) tool for cutting sorghum stalks;
menche (O) bridegroom, husband;
menchew (mänch'äw) (T) gush forth, splash
- HEE90c Mencho (Mencio), cf Mancho, Mincho 11/38 [+ Gu]
JEH50 Menda (mountain) 12°16'/40°42' 896 m 12/40 [Gz]
HEJ47 Mendaba (Mendabba, Mändaba) 12°12'/37°17' 1784m 12/37 [Gz n 20]
(monastery) at northern shore of lake Tana, south-west of Gorgora
- mendai* (mändai) (T) humpback
- HFF31 **Mendai** (Menda'e, Mendah, Menda, Mända'i) 13/39 [x]
(with rock-hewn church) see Geralta churches - northern
- HDG98 Mendaia 09°52'/35°35' 1254 m 09/35 [WO Gz]
HCM53 Mendebo (mountains) 06°50'/39°40' 3530 m 06/39 [Gz]
south-east of Adaba
- HDE75 Mendelo 08°49'/38°53' 2125 m 08/38 [Gz]
between Akaki and Debre Zeyt
- mender* (määndär) (A) village, township; neighbourhood;
mandara (O) village
- HDR88 Mender 10/37 [WO]
HFF22 Mender 13°49'/39°34' 2158 m, north-west of Agula 13/39 [Gz]
HET30 Mender Cherkos (Mendercercos) 13/38 [+ WO]
HE... Mender Kidus Mikael ("village of Saint M.") 11/37 [+ Ad]
(centre in 1964 of Dengel sub-district)
- HEK72c Mender Maryam 12/37 [x]
mender selam, village of peace
- HES69 Mender Selam, south of Simen hiking route 13/38 [Br]
HDJ33 Mendera 09°23'/36°55' 1973 m, west of Haretu 09/36 [Gz]
HEM04 Mendera 11°48'/39°45' 1620 m, east of Weldiya 11/39 [Gz]
HDR89 Menderen (area) 1910 m 10/37 [WO]
HEK75 Menderge 12°25'/37°58' 1844 m 12/37 [Gu Gz]
mendeya (määndäya) (A) chisel;
Manduya, name of an Arsi Oromo tribe
- JCG17 Mendeyo awraja (Mendoyu ..) 06°30'/40°30' 06/40 [Gz]
(1969: centre = Robe, 1980: centre = Goba)
- HDG83 **Mendi** (Mende, Mandi) 09°48'/35°06' 1538,1882 m 09/35 [Gz Ad WO Te]
(with sub P.O. under Nekemte), in Sibru country
Centre in 1964 of Mendi wereda.
Within a radius of 10 km there are at km
10E Karra (Carra) (village) 2012 m
8SE Kitu Jale (Chittu Giali, Chiltu? G.) (village)
10SE Harawe Dembi

5N Gara Mendi (hill) 1982 m
 8NE Buke (Luccasodo) (village) 1531 m
 ?? Teyba (Marrato) 1511 m

meteo Average annual rainfall 1,754 mm recorded in 1956-60.

1890s Governor Gebre Egziabher built a church there about 1893.

1900s Used to be the place where Oromo mule caravans were changed to Sudanese donkey caravans which were immune to the tsetse flies. This scattered village on hills was also the last Oromo market before Beni Shangul.

[Guida 1938]

A central government customs office was opened in 1905. When the Nekemte ruler apparently regained his taxation rights within his territory in October 1907, the important gate in Mendi remained an exception.

[A Triulzi *in* The southern marches ..., Cambridge 1986 p 63-66]

1920s Per Sandvik, who belonged to the people going west for gold, mentions that there was a Grazmach in Mendi and that they could leave goods in his house when that was convenient for their travels.

[P Sandvik, I Etiopia efter gull, Oslo 1935 p 54]

1930s Pastor Martin Nordfeldt, who had built the Swedish EFS mission station at Nejo, went 80 km further westward in 1934 and started work at Mendi. He was accompanied by his wife Ingeborg and one daughter and two sons. The landscape was very hilly and there was no real road. There were no Evangelical Christians there in advance and no missionary had stayed there, but Mendi was an important marketplace. Coffee was transported through there to the Sudan.

At the time /or together with Nordfeldt?/ Kenyazmach Shuramo Yaddesa travelled to Mendi to become customs officer. As a governor's son at Sadi Guma (near Dembidolo) he had been a student at the "evangelical" school there. Shuramo seems to have been one of the first at Mendi to gather people for Bible study and devotions. The conversion of the trader Hunde Gutama became important for the evangelical work in several parts of Wellega.

[G Arén 1978 p 437]

The mission did not have time to get any real foothold before the Italian occupation.

The Swedes, Nordfeldts and a nurse (Hilma Olsson?), had to leave in August 1936 and return to their home country via Gambela. In Mendi by then there were only about and Iranna Sarda.

1938 Population about 3,000 [Guida].

The Evangelicals were accused by the Orthodox priest with the Italians, who made them prisoners that had to carry stone to the Italian 'castle'.

[Swedish mission source]

1940s A local teacher in the 1940s-1950s was Gemachew Danno.

Pastor Arne Hansson (b 1920) with wife Elsa (b 1916) arrived by ship to Ethiopia in 1946 when the first Swedish missionaries were admitted into Ethiopia again after the war.

There first child Hans-Arne was born in Addis Abeba in February 1947.

The Hansson family started their main journey to Mendi in May 1947. They went by lorry to Nekemte, and from there it was a five-day riding and walking tour to Mendi. Elsa with her little child remained for a while in Nejo, and Arne went on to Mendi and stayed there in a tent for a month. Hyenas came close to the tent at nighttime.

The Hansson family united in a decrepit rented hut before the rainy season. Stone for building their dwelling house could be taken from the destroyed former Italian officer's residence.

At a first meeting to collect money for building a church hut 20-30 people gathered. Iranna Sarda persuaded them to give more than they had first intended. There was space for 200 people in the first hut, but three years later there was a church for about 450 people. When the mission station had been built, a 100-year old church bell from the north of Sweden was also added.

Nurse Lydia Larsson (b 1913) arrived there a few days after European Christmas 1948.

The Hansson family at Mendi had then not had contact with the outer world for half a year. Lydia assisted when their third child Kerstin was born. Altogether Lydia helped more than a thousand children to be born during her ten years in Mendi.

The first clinic in Mendi was housed for a year in a big tent borrowed from Nekemte, but that tent was destroyed by a storm. Later there was a building for 15 in-patients.

[Volontären 1984 no 2 p 17-18]

Ato Kebede became the first dresser at the clinic and also used to hold morning prayer there. He later went back to be a merchant.

A *qallicha* by name Nagasa lived so near that the church bell disturbed him much. One of the evangelists had many dramatic talks with Nagasa, or as it seemed through him with the Evil One himself. Nagasa was finally converted, and the Evil One and the snakes moved to Nagasa's brother who had to serve as the new *qallicha*.

[Bortom bergen II, 1954 p 232-252]

1950s By 1950 Evangelist Dabba was the only one of that function employed at Mendi.

Swedish EFS Mission staff in the 1950s:

Arne & Elsa Hansson, who returned to Mendi in mid-1958 after a year in Sweden, Torsten (b 1915) & Elsa Persson with 2 children from about 1952,

Lydia Larsson, see above,

Nurse Sally Lundmark (b 1917) at least by early 1953,

Engineer John Isaksson (b 1926) with wife Ingeborg (b Järner 1919) and 2 children at least by the beginning of 1958, the children born in Nekemte.

Mail to Mendi had to be addressed to Nekemte.

1953 Around 1953 only the salaries of the missionaries were paid from Sweden, plus a small amount for distribution of books. There were by then about 500 members of the Evangelical community. Over 200 persons who had asked for membership were given some education first.

1954 In January 1954 a Conference of Ethiopian Evangelical Churches (CEEC) was held in Mendi. There arose the question of a confessional book of doctrine for all the Evangelical groups which intended to join in one united Evangelical Church. The weakness of the whole matter was that nobody managed and perhaps not even seriously tried to determine what the common theological basis of doctrine for the Evangelical Church groups was. This weakness became obvious at the conference. Therefore a committee consisting of ten Ethiopians and five missionaries was appointed to study the theological basis for the member churches of the Conference and to work out a common confessional book. But the book never became a reality.

[A brief history of the Mekane Yesus Church, 1980 p 26]

1955 There were difficulties for the Evangelical mission at Mendi in 1955, see under Nejo about this.

Muslim missionaries from Sudan and Egypt were also active, and in a locality very near the Mendi EFS station the whole population of about a thousand persons converted to Islam during 1955.

1958 By 1958 the mission station had a clinic and a small hospital with 10 beds.

During that year there were 385 in-patients and 9,150 out-patients.

There was an elementary school, grades 1-4, with 150 pupils, and a 2-year Bible school with 18 students who were educated to become evangelists.

There were one Swedish and five Ethiopian teachers. The Swede was Siv Sjölund, who arrived about April 1959.

[EFS annual reports]

1959 Ingrid Wachtmeister was on a guided tour in 1959 to write about the work and they went from Nejo to Mendi by Land Rover.

"After having passed fifty river fords -- the landscape changes. We leave the lush areas for a considerably more desolate wilderness. The mountains are replaced by plains. --

The landscape becomes flatter and distances between houses increase. -- we are deep into the land of sorcerers. -- Such a hut can easily be recognised by the large whisk fastened on the roof of it. -- In Mendi we meet Engineer and Mrs Isaksson from Norrbotten /the

northernmost province in Sweden/ -- About 5,000 people have here converted to Christendom. -- Implements of a converted sorcerer are shown in the church. -- The market is teeming with Sudanese, Arabs, Oromo and Shankalla. -- We make a call at the house of the local chief, Grazmach Challi Yadetas. -- His dwelling-house has plastered walls and green shutters. -- The chief receives us on an upper veranda, dressed in a white shamma over his khaki clothes. -- /While offering tej and coffee/ he makes a low-voiced conversation in Oromo language with Pastor Hansson and an accompanying Ethiopian priest." The author thinks that the work carried out at the mission station deserves very much to be supported.

[I Wachtmeister, Från det sjudande Afrika, Sthlm 1960 p 76-79]

1960 In 1958 there was one Swedish nurse and one Ethiopian dresser at the clinic in Mendi, which had 10 beds. During that year there were 385 inpatients and 9,150 outpatients. At the Mendi government school 2 students passed 8th-grade examination in 1960.

Swedish EFS Mission staff in the 1960s:

John & Ingeborg Isaksson with 2 children until about 1963-64,

Nurse Ingrid Hellman (b 1920) who left before 1962,

Sally Lundmark left for a time in Sweden around May 1962 after her second 5-year period in Ethiopia, around April 1965 she worked alone/??/ at the clinic again,

Nurse Anna Lisa Nilsson returned to Ethiopia on 29 June 1962 and assumed responsibility for the Mendi clinic (she was later in Nejo),

Curator Barbro Assarson until about 1963-64,

Eskil Forslund (b 1935) with wife Gertrud (b 1935) and 2 children born in Nekemte were there by January 1965,

Nurse Britta Lindberg arrived in the beginning of 1966, after a year in Sweden, she left Ethiopia around March 1971 after having worked for 5 years in the country,

A.E.H. Forslund was also in Mendi for the EFS (-1967-),

In 1962 the Highway Authority called the road to Mendi "passable in the dry season with 4-wheel drive".

There was radio communication between the mission stations Nekemte-Nejo-Mendi from 1963.

1966 Nils Gunnar Nilsson and Rooney Johansson visited Mendi in 1966 as reporters because of the 100th anniversary of the EFS Mission in East Africa. They hired the MAF little Cessna to fly there, but a DC3 of EAL also had scheduled flights to Mendi once a week. MAF could be booked by mission radio from Mendi.

Eskil and Gertrud Forslund had a 3-month leave in Sweden, so Brita Lindberg was head of the mission station in the meantime.

There was a large government school but the 5-grade mission school also had 270 children at the start of the school year - less as soon as the season of coffee harvest started. Monthly fees at the mission school were E\$0.50 for grades 1-3 and E\$1.00 for grades 4-5.

Nurse Sally Lundmark was head of the clinic since 1959. The nearest other places for patients were a health station 100 km to the west and the Nejo clinic 80 km to the south-east, and practically nothing to the north and south. The 12 beds of the Mendi clinic were never sufficient. Inpatients payed E\$10 for 8 days. Only nurse Sally's salary needed to be financed from outside.

The mission library in Amharic was not of much use to young people, and printing of Oromo literature was not yet allowed at this time.

Kes Matteus (Matewos) was the Evangelical pastor in Mendi, with a congregation of 1,200 registered members. Twenty years earlier there had been only about 30. There was also Kes Gamacho as priest and five full-time employed evangelists in the district. Kes Matteus did not speak English, and it was difficult to get young people back to Mendi after they had left to attend secondary school somewhere else.

[N G Nilsson & R Johansson, Det är ju människor ..., (EFS) 1966 p 53-63]

Population 2,400 as counted in 1967.

- 1968 The government primary school in 1968 had 577 boys and 90 girls, with 7 male teachers and one female.
Swedish Evangelical Mission primary school had 263 boys and 110 girls, with 8 teachers (Ethiopians).
The government junior secondary school had 52 male and 5 female students in grades 7-8, with one teacher (Ethiopian).
Pastor Arne Hansson left at the end of 1969 after two years in Mendi.
Joseph Biro was director of the mission school with grades 1-5.
Swedish EFS Mission staff in the 1970s:
Pastor Eskil Forslund (b 1935) with wife nurse Gertrud (b 1935) and 4 children, 1963-68, November 1971-73,
building assistant Paul Börjesson (b 1942) with wife nurse Karin (b 1944), from 1967 and leaving on 12 November 1971 after 5 years in Ethiopia,
still nurse Sally Lundmark (b 1917) 1970-1973-,
still Brita Lindberg (b 1929) 1972-1973, she used to go one day per week by Land Rover to Kiltu Karra and do outpatients clinic work there,
teacher (*fil.mag.*) Birgitta Svensson (b 1941) January 1972-
nurse Margit Persson of the Swedish Church Mission (SKM) worked at Mendi around 1978.
In 1970 the Swedes numbered one family and two nurses.
Around 1973 there were four Ethiopian pastors in Mendi, among whom Kes Matteus and Kes Soboqa.
In spite of the revolution, work of the mission at Mendi had been relatively little disturbed from the political storms by 1978.
There was a petrol filling station of Agip (-1978-).
- 1980s *Swedish EFS Mission staff in the 1980s:*
midwife Lars-Olov Persson (b 1956) with wife
teacher Elisabeth (b 1956) 1986-1990,
nurse Gunnar Edmark (b 1956) 1986-1990-.
- 1984 At Christmas 1984 an Evangelical church was reopened again in Mendi.
Population about 3,800 in 1984.
- 1990s Population about 10,100 in 1994, more than a doubling in ten years.
In 1997 there were domestic flights of EAL between Mendi and Addis Abeba, Asosa, Begi, Dembidolo, Jimma.
In travel context there was sometimes written "Mendi Eth" to distinguish from Mendi Papua north of Australia.
With unpaved runway, length about 1250 m.
- 2000s Population about 12,400 in 2001, continued rapid growth.
picts Bortom bergen vol II, Sthlm (EFS) 1954,
p 240-241 mission church, nursery, clinic, and bell;
Varde ljus! .. för 1958, Sthlm (EFS) p 96 three students at Bible school;
Haile Selassies land, Sthlm (EFS) 1961 pl 37 boys outside mission school,
pl 45 outside mission church, pl 56 front view of the mission church;
N G Nilsson, Det är ju människor .. (EFS) 1966
p 60 Kes Matteus of the Mekane Yesus church;
Volontären (Sthlm) 1984 no 2 p 17 nurse Lydia Larsson with interview;
P Wallmark, I höglandets skugga, Uppsala/Sweden 1986 p 164 market.
Mendi : Kitu Jale
Among large *shola* trees.
[Guida 1938]
- HDG83 Mendi wereda 09/35 [x]
Some Berta people moved there from Wombera starting around 1920,
and some Bega people also from Wombera starting around 1930.
[P Wallmark, I höglandets skugga, Uppsala 1986 p 20]

- In the late 1940s and early 1950s there were epidemic smallpox and yellow fever, so during that period some villages were abandoned.
[Wallmark as above, p 104]
- Around 1975 there were 59 peasant associations and 10,746 families, according to the ECMY Western Synod Development Department.
- H CJ48 Mendida 06°43'/37°22' 1446 m, south of Waka 06/37 [Gz]
HDK26 Mendida 09°17'/38°06' 2683 m 09/38 [AA Gz]
mendida: *mandidu* (O) grow in size
- HDL69 **Mendida** (Mendido, Medida) 09/39 [Gz Po WO Ad]
Gz: 09°39'/39°19' 2807 m = HDL69, near HDM60
MS: 09°30'/39°15' 2787 m = HDL59
(with sub P.O. under Debre Birhan)
Centre in 1964 of Abiehu sub-district.
Within a radius of 10 km there are at km
6E Daanci
7SE Haro (plain)
6SW Dogoma (wide area)
7SW Zencha Gebriel G. (Zencia Gabriel Gh.) (church)
2NW Enda Muie Selassie (church)
7N Abdela (Abdella, Abdalla)
(sub-district & its centre in 1964)
7N Amente (Amantie) 2678 m
9N Dey (Dei) (village)
4NE Abichu (Abicciu, Abchu) (area) 2907 m
7NE Gwedew (Guedeu) (village) 2970 m
- 1930s With an Orthodox church and a Catholic mission.
There was a caravan track to the west towards Debre Libanos and Fiche.
[Guida 1938]
- 1960s The primary school (in Tegulet & Bulga awraja) in 1968 had 302 boys and 77 girls, with 6 teachers.
- HCS99 Mendifa (volcano) 08°05'/38°23' near Butajira 08/38 [Gz]
mendo (O) trap
- HE... **Mendokia Maryam** (monastery and church) 11/37 [x]
"Sixteen miles from Mahadera Mariam /=HED94 Mahdere Maryam/
is another big church and a monastery, at Mendokia Mariam, built on
an isolated stony ridge below the edge of the treeless plateau top."
[H C Maydon, Simen, London 1925 p 147]
- JDH27 Mendule 09°18'/41°21' 1933 m, south-west of Deder 09/41 [Gz]
HEK08 Mendur Amba (area) 11/38 [WO]
- HDJ14 Mene 09°11'/36°58' 1858 m, south-west of Haretu 09/36 [Gz]
mene ano: *aano* (Som) resentment, revenge
- HDL91 Mene Ano, cf Mine 09/38 [AA]
mene busa: *busa* (O) malaria
- HDK83 Mene Busa 09°48'/37°46' 1617 m 09/37 [AA Gz WO Gu]
(Kintu Resa, Chintu R.), near Abay river
On a terrace which dominates the valley.
- GD... Mene Horo (sub-district & its centre in 1964) 09/34? [Ad]
mene ona, deserted house?
mana (O) house, home; *ona* (O) deserted, empty
- HDL85 Mene Ona 09°47'/38°56' 2531 m, east of Fiche 09/38 [AA Gz]
HDL91 Mene Ona (Mene Ano) 09°57'/38°32' 2144 m 09/38 [Gz]
midway between Tulu Milki and Fiche

HEF93	Menebbbei (Menebe) 11°42'/39°40' 1722 m	11/39	[WO Gz LM]
HFF90	Menebeyti 14°25'/39°23' 2707 m, north of Adigrat	14/39	[Gz]
HFF91	Menebeyti 14°24'/39°28' 2310 m, north of Adigrat	14/39	[Gz]
HET69	Menebri 13°15'/39°20' menecha: <i>mennecha</i> (männäch'a) (A) to spring up; gush /said of water from a spring/	13/39	[MS]
HFE71	Menechal (waterhole)	14/38	[MS WO]
HDC97	Menefrego (with fort) see under Ijaji	09/37	[WO]
HFE39	Menegde 13°55'/39°16' 1697 m south-west of Hawzen	13/39	[Gz]
HDE92	Menegesha, see Menagesha		
HE...	Meneguzer (centre in 1964 of Tach Wido sub-district)	12/37	[Ad]
JDJ38	Menehiyu sub-district (centre in 1964 = Funyan Bira)	09/42	[Ad]
HE...	Menekussie sub-district (centre in 1964 = Endode) Menelik ..., see Menilek ..	11/39	[Ad]
HCC98	Menena 06°19'/37°22' 1900 m, west of Chench (centre in 1964 of Dieta wereda), cf Mananna	06/37	[Gz Ad]
H...	Menesibu sub-district (-1997-)	09/35?	[n]
HET96	Menewe 13°33'/39°04' 1625 m, south of Abiy Adi	13/39	[Gz]
HF...	Menewet (centre in 1964 of Sebha wereda & of Saebie sub-district)	14/39?	[Ad]
HFF71	Menewot Giyorgis (church) 14°16'/39°29' near Adigrat	14/39	[Gz]
HEF75	Meneyo 11°32'/39°50' 1267 m, north-east of Hayk <i>mengaga</i> (A,T), <i>mangaga</i> (O) jawbone; molar tooth	11/39	[Gz]
JEP16	Mengaga (Menagaga, Mangaga) 12°50'/41°18' 169 m	12/41	[Gz n WO]
JDC31	Mengaka (Mengaca) (area)	08/41	[+ WO]
	menge: <i>menga</i> (A) herd, flock /of sheep/, swarm /of locusts or birds/		
GDU44	Menge (Mengie) MS: 10°21'/34°35' = GDU 42; Gz: 10°23'/34°46' 1123 m, near watercourse Manghi (centre in 1964 of Benishangul wereda & of Afodu Belmaguha sub-district)	10/34	[Gz MS WO Ad]
geol	The phyllites of western Ethiopia are generally fine-grained laminated sericite schists of variable colour, most commonly red-brown (limonitic) or grey (carbonaceous or graphitic). Such phyllites are especially well-developed in the Manghi region of Beni Shangul. [Mohr, Geology 1961 p 21] The primary school (in Asosa awraja) in 1968 had 50 boys and 6 girls in grades 1-3, with one teacher. The Nehberg expedition with three men travelled on the Abay river in 1970. Towards the end of the journey, Menge was the first place with masonry houses, and there was a police station. The policeman asked for three cigarettes before he was willing to tell where they could buy food. He could also tell where a pair of shoes could be bought but seems to have reserved a substantial part of the price for himself. When he asked that the Germans should take his photo, they retaliated by asking one dollar for each shot. He paid, but the Germans at that moment did not even have film in their camera, which they did not tell. [R Nehberg, Drei Mann ..., Stuttgart circa 1974/75 p 168]		
HFF76	Mengela 14°17'/39°58' 629 m, east of Adigrat	14/39	[Gz]
??	Mengesta Semayat (historical), in eastern Gojjam Emperor Minas (1559-1563) moved the seat of his government from Waj to Mengesta	../..	[n]

Semayat in eastern Gojjam. By the rash transfer of the capital across the Abay he tacitly abandoned the provinces east of the Abay to the Borana, who now made Fatagar their safe-base area.

[Mohammed 1994]

HEL69	Menget (Menghet) (area)	12/39	[+ WO]
HFE15	Mengi (Menghi) 13°41'/38°53' 1847 m north-west of Abiy Adi	13/38	[+ Gu Gz]
HCK00	Mengida 06°23'/37°30' 2474 m north-west of Chenchä, near map cross HCC99/HCD90/HCJ09	06/37	[Gz]
GDU42	Mengie, see Menge		
HDU16	Mengist (Mangest) 10°01'/39°50' 1873 m (with church Maryam at some distance to the south-east)	10/39	[Gz]
HDS76	Mengistiwo (Mangestu, Mengistor?) (mountains) 10°35'/38°05' 2697 m (with church Kidane Mihret) On 6 November 1940 Dan Sandford and part of Mission 101 arrived at Mengistor /=Mengistiwo?/ in south-east Gojjam. They made an agreement with "Belai Zelleka, who undertook to invest Bichena but was afraid of being stabbed in the back by Hailu Belao." [Shirreff 1995 p 55]	10/37	[Gz]
	<i>mengistu</i> (A) the kingdom, the government; also a male name; <i>mengisti</i> (T), <i>mangisti</i> (O) government, state, kingdom		
HDS76	Mengistu (Mengist, Menghistu, Mangestu, Mängesto) (mountainous area) 2697 m "The beautiful rounded hill with a commanding position between the Suha and Yäbärt rivers which rise from the eastern foothills of the Chochä. It is this mountain site that will continue to serve as the centre of power and influence exercised by the leading <i>Shimé</i> families." [12th Int. Conf. of Ethiopian Studies 1994 p 958] Lebnä Dengel's queen, Säblä Wängél, kept court at Mängesto, the site chosen for his capital city by her legendary ancestor Ephraim. "Mängesto in Ennä May virtually became the centre of the kingdom with the political heartbeat of the country being felt at Säblä Wängel's court of Mängesto for much of the second half of the 16th century." [12th as above p 959]	10/38	[+ Gu WO n]
H...	Mengistu Kidane Mihret (centre in 1964 of Rejze sub-district)	10/38	[Ad]
HDS76	Mengistu sub-district (centre in 1964 = Ambomisa)	10/38	[Ad]
HEA53	Mengolf (mountain) 11°21'/35°05' 1024 m Mengolf, north-west of Gubba	11/35	[Gz]
HFF20	Menguda (Mengudi) (with rock-hewn church) see under Geralta churches - southern	13/39	[x]
HEF76	Mengudo 11°32'/39°55' 1441 m, north-east of Hayk	11/39	[Gz]
JDJ10	Mengudo 09°11'/41°40' 1902 m between Deder and Grawa	09/41	[Gz]
JDJ11	Mengudo 09°13'/41°41' 2236 m, north-west of Grawa	09/41	[Gz]
HDU60	Meni 10°33'/39°24' 2693 m, south-west of Were Ilu	10/39	[Gz]
HDH79	Meni Kiltu (M. K'ilt'u) 09°45'/36°32' 1792 m	09/36	[Gz]
HCK52	Menilek Hill 1879 m, see under Soddo	06/37	[WO]
HDD36	Menisa 08°29'/38°07' 2295 m	08/38	[Gz]
HDE83	Menisa 08°57'/38°43' 2256 m between Sebeta and Akaki	08/38	[Gz]

HEJ74	Meniuax (European-given name?) (mountain) 12°29'/36°57' 1532 m, south-west of Chilga	12/36	[Gu Gz]
HET96	Meniya 13°31'/38°59' 1678 m, south of Abiy Adi On 6 March 1932 an Italian Colonel Peluso, formerly resident in Eritrea, moved to Ethiopia for commercial reasons. Three months later he was mysteriously murdered at Dumanie, in the Menia district. The murderers were identified and arrested. But one managed to escape while the others, after a brief period, were set free by the local authorities. [G C Baravelli, The last stronghold of slavery, Roma 1935 p 62]	13/38	[Gz x]
HDL91	Menjaro (Menjari) 09°56'/38°31' 2248 m north-west of Fiche	09/38	[AA Gz]
HC...	Menjawa (=Menjiwa?), in Kefa awraja, cf Adiya	07/36	[Ad]
??	Menjewo sub-district? (-1997-)	../..	[n]
??	Menjewo wereda (Menjeo ..) Two people lost their lives due to landslides in 1996.	../..	[n]
HDA58	Menji 08°38'/35°34' 1611 m, south-east of Yubdo	08/35	[Gz]
HDE97	Menjigso 09°00'/39°03' 2489 m, south of Sendafa	09/39	[Gz]
HD...	Menjigso sub-district (centre in 1964 = Golie)	08/39	[Ad]
HC...	Menjiwa wereda (centre in 1964 = Oumech)	07/36	[Ad]
??	Menjo Edo (visiting postman under Jimma) menjole: <i>minjale</i> (O) fixed wooden bench on which important objects are kept inside a traditional house	../..	[Po]
HDL65	Menjole 09°37'/38°53' 2634 m, south-east of Fiche	09/38	[AA Gz]
JDJ04	Menkat (Menk'at', Menqat) 09°06'/41°59' 1634 m south-east of Grawa	09/41	[Gz q]
HDD93	Menkata (Menk'ata, Menqata) 09°01'/37°52' 2109 m, near Ambo	09/37	[AA Gz q x]
HFE28c	Menkerea (Mencherea) (area)	13/39	[+ Gu]
HDM41	Menkerios (Mencherios), cf Minkiros "cantoniera" = signal post? on a height [Guida 1938]	09/39	[+ Gu]
HEL49	Menkiro 12°09'/39°16' 2818 m, north-west of Lalibela	12/39	[Gz]
HEE22	Menkorer (Menk'orer, Menqorer) 11°04'/38°40' 2354 m	11/38	[Gz]
	<i>menna</i> (A) manna /as in the Bible/		
HEK18	Menna (area), cf Manna, Mena	11/38	[WO]
HES54	Menna (area)	13/37	[WO]
HET11	Menna (area)	13/38	[WO]
	<i>mennafesha</i> (männafäsha) (A) windy or breezy place		
HDE93	Mennagesha awraja, see Menagesha awraja		
HDE85	Menole 08°56'/38°53' 2207 m south-east of Addis Abeba	08/38	[Gz]
HEU82	Menos (Monos) 13°25'/39°37' 2431 m (with church Gebre Menfes K'idus), south of Kwiha	13/39	[Gz WO Gu]
HDU31	Mens (high plateau) c3050 m, see Menz	10/39	[WO Gu]
HEL72	Menshiva 12°29'/38°40' 2104 m	12/38	[Gz]
HDM34	Mensur 09°19'/39°44' 1618 m, south of Ankober	09/39	[Gz]
	<i>menta</i> (mänta) (A) twins, pair; fork /in a road etc/		
HCN06	Menta Bechi (Manta Bacci) 07°19'/35°20' 1721 m south of Gecha	07/35	[Gz]
HED82	Menta Dabir (area)	11/37	[WO]
HED74	Menta Defer 11°32'/37°57' 2449 m, east of Tis Isat	11/37	[Gz]

??	Menta Wiha (M. Wuha)	../..	[n]
HCG46	Mentak (Mentac) (area) <i>mentaka</i> (mänt'aqa) (A) voracious, violent	06/35	[+ WO]
HBE97	Mentamer, see Moyale		
HFD82	Mentebteb (Ment'ebt'eb) 14°20'/37°44' 1093 m near the border of Eritrea	14/37	[Gz]
HDD05	Menter (Ment'er) 08°11'/37°58' 2099 m south-east of Welkite	08/37	[Gz]
HEF94	Mentera (Ment'era) 11°36'/39°44' 1419 m south-east of Weldiya	11/39	[Gz]
??	Menu Ras Wolde Giyorgis around December 1897, in the Menu Hills area near lake Turkana, found an abandoned camp of the Macdonald expedition. The British presence in an area dangerously near the Ethiopian highlands was probably one of the reasons for Menilek's dispatching an army there. [Marcus, Menelik II, (1975)1995 p 186]	04/36?	[x]
HCR12	Menusa 07°23'/36°49' 2051 m, south of Jimma	07/36	[Gz]
HDL73	Menya 09°45'/38°42' 2882 m see under Fiche, cf Minya	09/38	[AA Gz]
HDK80	Menz (place) 09°47'/37°32' 2216 m	09/37	[AA Gz]
HDM..	Menz "A worthwhile hiking goal in the Debre Sina area is Menz, a cave that contains several mummified bodies. I gather it is rather elusive, but the Wildlife Society in Addis will be able to give you details, and locals are bound to know about it." [Bradt 1995(1998) p 343]	09/39	[Br]
	<i>Menz, Manzeh</i> (Geez) land on which Christ's blood was sprinkled /translation given by local clergy/.		
HDU31	Menz (Mänz, Manz) 10°15'/39°30' Local traditions indicate that already in the 900s and 1000s a number of small isolated Christian families had been established in the Menz district. Donald N. Levine carried out field research in Ethiopia in 1958-1961, especially living for six months in Menz, and he summarized both the geography and the history of the area. <i>Geography:</i> Menz lies on a broad plateau which is cross-cut by a number of rivers which flow westerly to become part of the Abay basin. Fairly abrupt cliffs make travel from one part of Menz to another slow going. It is divided into three major parts: <i>Mama Meder</i> in the south, <i>Lalo Meder</i> in the centre, and <i>Gera Meder</i> in the north. The boundaries of Menz proper include the Mofar river in the south, the Adabay and Wanch'et rivers in the west, the Qech'ene river in the north, and a long chain of mountains in the east, which pour forth the waters that drain across Menz and which divide it from the lowlands of Efrata, Gedem, and Qawat. "Accurate maps of Menz and its boundaries do not yet exist" (in 1963). Early exploration of the area was limited to two-day itineraries by Krapf in 1842 and Soleillet in 1882. <i>Culture:</i> Menz is an Amhara area but somewhat isolated. Peculiar eating and clothing habits have developed in response to a climate which is one of the coldest in Ethiopia. Barley is the only grain crop that thrives in the highest parts, where teff injera is not the staple food. The average farm has 100 to 150 sheep and much wool is used for clothes. No dyes are used for the wool, and houses are built of stone, so there is a natural-coloured aesthetic unity.	10/39	[n x]

There was opposition to government schools, for a kind of cultural fundamentalism. In 1960 there were only four schools in Menz with less than 400 children in an area of 50,000-60,000 families.

[D N Levine in 2nd Int Conf. of Ethiopian Studies 1963 + Wax and gold 1965]

History:

Menz has historical significance to the Amhara, first by being practically the only part of Shewa not overrun by the Oromo so that it became a base from which an Amhara offensive to reconquer the south was launched; second because it was the birthplace of a line of rulers which culminated in the 20th century imperial family. It has also been an area of refuge at various times.

1300s The inhabitants of Menz were Muslims when they fought against Emperor 'Amdä Seyon in the 1320s.

1500s In the 1520s Fätägär troops served in Ahmed Grañ's army. He on one occasion ravaged the Menz highlands, and this is said to have been in 1531.

1600s Legend tells about three men Mama, Lalo and Gera which are supposed to have established the division of the land into three parts. - Gera with the strongest horse got the largest district! The historical men behind the legends appear to have lived in the late 1600s.

Kidane Maherat (=Kidane Mihret?) is an old church, and Kidane Maherat is also the name of the one important monastery in Menz. There is a biography (*gedel*) of Etche Yohannes, a devout and wealthy monk who taught there in the reign of Iyasu I (1682-1706). Another place of special renown is Afqara, a natural fortress used as political prison.

[Levine, 2nd Int. Conf. + Wax and gold + Pankhurst 1997]

1700s Sebastiyos was chieftain of Menz from 1703 to his death about 1720.

Abiyé was a leading chieftain of Menz from about 1720 to his death about 1745.

Aleqa Welde Haymanot was a leading churchman in the mid-1800s.

In the 1840s, Menz was semi-autonomous, paid minimal tribute to Negus Sahle Selassie and was governed by his mother.

[Abir 1968 p 162]

The Shewan rulers of later time with Menz origin (Note: here regarded as national history and bypassed in this local history) were Asfa Wossen 1775-1808, Wossen Seged 1808-1813, Sahle Selassie 1813-1847, Haile Melakot 1847-1855.

When Emperor Tewodros marched into Menz, the eleven-year old Menilek was taken hostage.

The men of Menz have a code of physical bravery, but there is discrepancy with daily life where they are regarded to have a general aggressiveness.

[Levine, 2nd Int. Conf. of Ethiopian Studies p 205-211 + Wax and gold p 30-40]

1840s "Westward of Giddem, and interposed betwixt it and Morabietie, is the province of Mans, largest of all the districts of Shoa, but subdivided into Láló, Máma, and Ghéra, each of which forms a distinct government. Abiyé, third king of Efát, defeated and subjugated Golé, the then independent ruler, whose daughter Wolensa was the mother of Zenama Work, the Queen-dowager. This lady, therefore, looks upon Mans as her hereditary possession, and she is much beloved by the people, although, as regards their allegiance to the crown, they still retain a large share of their ancient independence. Haughty, brave, obstinate, and quarrelsome, they openly avow to have little knowledge of Sáhela Selássie - never swear by his name, as is the usage of His Majesty's more dutiful and loyal subjects - often depose the governors whom he appoints to rule over them - and refuse to take part in the annual forays over the southern border, upon the grounds that they have quite sufficient occupation in the adjustment of intestine feuds and boundary disputes."

"During the rebellion of Medóko, the king, in his distress, sent an urgent message to the people of Mans -- pouring in at the summons, the wild hordes arrived in time to decide the issue of the dubious day. But so well aware is the despot of his precarious footing, that he relies entirely upon the tact displayed by his mother, avowing her northern subjects to be his own flesh and blood upon whom he could not impose a heavy taxation. The only tribute paid, therefore, is in *sekdát*, a coarse black cloth, manufactured of the fleece of the

sheep of the country, and invariably employed in the manufacture of the royal tents."

"This fabric also furnishes a costume, indispensable in so rigorous a climate, where the bleak unsheltered hills, swept by a cutting easterly wind, rank among the coldest portions of Abyssinia. The soil is chiefly a rich black earth, producing abundant crops, but perfectly destitute of timber. Salt is the only circulating medium; and a man's wealth is estimated by the number of his ploughshares, which are carefully buried until wanted. The swarthy complexion of the inhabitants, and their sombre habiliments, distinguish them amongst all the other subjects of Shoa --"

"Mans has already been mentioned as a province famous for the lake Alobár, the reputed residence of the King of the Genii [=evil spirits/], through which the river Shai flows to join the Nile. Of yore -- the Virgin Mary is said to have appeared in the house of the wealthiest cultivator residing in the many flourishing villages that then existed, and to have addressed herself to the mistress, saying, 'I am hungry, and have nothing to eat. Give me corn, and I will grind for wages.' A vast heap of grain was pointed out, sufficient for a week's labour, but no sooner had the Virgin touched it than it was miraculously converted into meal. The inhospitable master now refused the pittance claimed; nor would the 'Four Chairs,' before whom the complaint was carried, give redress, until a poor shepherd had become mediator. As a mark of the displeasure of Heaven, the scene of this offence against the mother of Christ was forthwith converted into a lake, which has since formed the abode of the lord of all the gins and evil spirits in the land; and from that period large quantities of *dabo* -- composed of the whitest flour, have been supplied by general contribution to the shepherds on the festival of Debra Tabor, and on the anniversary of 'our blessed Lady.'"

[W C Harris, *The highlands ..*, vol II, London 1844 p 341-343]

- 1870s In January 1878 Emperor Yohannes IV entered the district of Menz. Menilek of Shewa gave the order for mobilization.
- 1910s On 13 October 1916 Negus Mikael began occupying and looting Menz.
- 1930s October 1938: "Dejaz Auraris, the Nestor of the Resistance, was not only a respected Shoan noble but governor of the heartland of Shoan traditions -- Menz. Ten thousand feet above sea level, bounded on all sides by steep mountains -- Cavallero flew up on 30 October to direct operations in person, and desperate fighting followed on both sides. -- Indeed, despite all Cavallero's campaigns -- the fact remained that the whole year's operation had been inconclusive."
[Mockler 1984 p 191]
- 1950s The Election Board listed 88,000 families and a registration of 35,000 voters in Menz in 1957. "The figures are probably exaggerated."
[Levine 1965 p 291 note 49]
- 1960s Dervla Murphy in Chapter 12 of her book *In Ethiopia with a Mule* describes a foreign traveller's impressions of the area in March 1967 along a route Were Ilu-Mehal Meda-Molale-Sela Dingay, see under these place names.
- 1970s Typical of the kind of localized resistance that began developing after the November 1974 executions in Addis Abeba was the revolt of Mesfin and Merid Biru, sons of the late Ras Biru, one of Ethiopia's largest landowners.
In January 1975, they slipped away from Addis Abeba to organize a rebellion among peasants in their home district of Menz. This was not the centre of the Biru family's vast landholdings, yet it was only in the conservative atmosphere of Menz that they could obtain peasant support. Because of the area's isolation they could sell to the peasants their own interpretation of the events. They said that the Derg government was dominated by Moslems who would destroy the Orthodox Church and take away land from Christians. As proof, the brothers played tape recorded statements of alleged government declarations broadcast over Radio Ethiopia which stated as much.
The Biru brothers managed to win enough support through such ruses to hold out for almost ten months, fighting off several police and military contingents sent to quash them. It was a doomed and sterile revolt. In October 1975, Mesfin and Merid were finally tracked down by security forces and killed. Their bullet-shattered bodies were

subsequently shown on national television.

[M & D Ottaway, Ethiopia - empire in revolution, New York etc 1978 p 87-88]

30-31 January 1975: (Reuter) In two days of fighting in the Menz area at least 5 soldiers are killed and 20 injured (AP said 11 killed and 30 wounded).

(Reuter) The uprising against government forces is headed by two brothers Mesfin Birru and Merid Birru who took to the bush when they got their land confiscated for failing to pay tax arrears.

AP on 8 February: It is said that government soldiers have come back from the fight against the Birru brothers with hands cut off - an ancient Ethiopian custom of treating enemies.

Reuter on 20 February: A pro-government demonstration of over 3,000 people is organised in Menz, the district where the Birru brothers have been carrying out harassing terrorist raids.

The Economist for 21-22 April: Only 120 miles north of the capital, Merid and Mesfin Beru have seized virtual control of two districts. They are being advised by several senior ex-officers and have been joined by 60 trained soldiers. They are reported to have twice repulsed army units sent to capture them.

(See above that they were killed in October.)

1980s
texts
Menz was bombed by the Derg government in 1981.
D.N. Levine, On the history and culture of Manz, *in* Second Int. Conf. of Ethiopian Studies 1963 p 204-211,
also in Journal of Semitic Studies, vol 9, 1964.

HDU43	Menz & Gishe awraja 10°20'/39°40' (-1969-1997-) (centre at least 1969-1980 = Mehal Meda)	10/39	[Gz]
map	1:100,000 by Mapping & Geog. Institute in the 1960s		
HDM85	Menz & Yifat awraja (centre in 1964 = Debre Sina, was divided before 1970)	09/39	[MS x]
HEA73	Menza (Menze)	11/35	[MS WO]
JCJ70	Meo (Mio) 07°05'/41°38' 772 m	07/41	[Gz WO]
JCN49	Meo (Mio) 07°38'/40°40' 1611 m /this Meo? in Fasil awraja:/ The primary school in 1968 had 104 boys and 11 girls in grades 1-3, with two teachers.	07/40	[Gz]
HFF31	Meokudi (Meakudi) (with rock-hewn church) see Geralta churches - northern		
HDL35	Meqi, see Meki		
HFE93	Mequam, see Mekwam		
	<i>Mer</i> , small ethnic group (sub-group related to the Bench) numbering about 1,270 according to the 1994 census		
HC...	Mera Bicho (Merabichu), in Kembata awraja The primary school in 1968 had 196 boys and 4 girls in grades 1-5, with two teachers.	07/37	[Ad]
HC...	Mera Bicho sub-district (centre 1964 = Kecha) (Merabichu ..)	07/37	[+ Ad]
HC...	Merab Abaya Ber Ber (in Gemu awraja) The primary school in 1968 had 183 boys and 48 girls in grades 1-3, with 5 teachers. merab duba: <i>duba</i> (O) sheep's tail; <i>duuba</i> (O) behind	06/37?	[Ad]
HEH78	Merab Duba 714 m, cf Mirab ..	12/36	[WO]
HEH98	Merab Duba (area)	12/36	[WO]
HDT16	Merabete, see Merhabete		
HDM82c	Merade (Mär'adé), see Tegulet		
HFC38	Meraf Gwa (Meraf Gua) (area)	13/37	[+ WO]
HEK00	Merafit	11/37	[WO]

JEJ64	Meraile 12°19'/41°59' 214 m	12/41	[Gz]
HDT05	Meranya 10°02'/38°55' 2173 m south-west of Addis Derra	10/38	[Gz]
HDT27	Meranya 10°12'/39°05' 2285 m, east of Addis Derra	10/39	[Gz]
HCT19	Meranyo 07°24'/39°17' 3110 m	07/39	[Gz]
JDK52	Merar 09°31'/42°41' 1870 m, north-west of Jijiga <i>merara</i> (A) bitter, acid	09/42	[Gz]
HCT29	Meraro 07°25'/39°15' 3031 m (visiting postman under Nazret)	07/39	[Gz Po x]
	<i>merawi</i> (T) bridegroom		
HEC66	Merawi (Mer Awi) MS: 11°15'/37°10' = HEC46 Gz: 11°25'/37°10' 2049 m (sub P.O. under Debre Markos) midway between Dangila and Bahir Dar The primary school (in Bahir Dar awraja) in 1968 had 335 boys and 194 girls, with 9 teachers.	11/37	[MS Po Te]
HEC46	Merawi Maryam (centre in 1964 of Mecha wereda & of Kola Abole sub-district)	11/37	[Ad]
HDT27c	Merayna (Meragna) (centre in 1964 of Mida wereda) "On 18 November /1989/ the rebels say they captured the garrison town of Merayna after heavy fighting."	10/39	[MS Ad]
HES22	Merbita (Merbit'a) 12°54'/37°42' 2548 m south of Dabat	12/37	[Gz]
??	Merdale (in the Harar region)	../..	[It]
HEH76	Merdibba, see Merebiya <i>merdo</i> (A) announcement of the death of a relative, condoleance visit		
HET51	Merдона	13/38	[WO]
HEU72	Mere Miiti (M. Mi'iti, Meremiti) (village) 13°22'/39°32' 2251 m, south of Kwiha As war area in February 1936, see under Amba Aradam. During February 1963-July 1965 the newly established Children's Nutrition Unit worked mainly on collecting baseline data. For this they had half a dozen field centres/field stations and one such station was at Meremiti. It was visited about twice a year. [from Swedish reports]	13/39	[Gz Gu It]
JCM31	Mereale, see Mererale		
HF...	Mereb (Märäb) River being the border between Tigray and Eritrea. The Aksumite realm extended into present-day Eritrea. The Bareyas (Baria) of the 1400s was also north of the Mereb. Shiré was among the areas south of it. In 1535 some of Imam Ahmäd's forces crossed the Mereb after he had captured Aksum. The Imam's occupation of the north was short-lived. A year later he abandoned Tigray because of famine and an epidemic. In 1587 the Turks advanced inland and crossed the Mereb, but while crossing they were ambushed by a local leader 'Aquba Mika'él who was afterwards made Bahr Nägash. The chronicler of Susneyos (1606-1632) notes, presumably as something unusual to highlanders, that land on the banks of the Mereb were worked by men and not by oxen. Ras Mikael Sehul of Tigray crossed the Mereb in 1766 in order to control some of the areas of present-day Eritrea, but his occupation of the Red Sea coast became temporary. [R Pankhurst in ten passages of The Ethiopian Borderlands, 1997]	14/38	[+ Pa]

HES34	Mereba (Diensa) 12°57'/37°55' 2347 m, east of Dabat	12/37	[Gz WO]
HEH76	Merebiya (Merdibba, Meroibba) 12°25'/36°17' 900 m	12/36	[Gz 18 WO]
HDL73	Mereche (Merech'e) 09°41'/38°45' 2658 m south of Fiche	09/38	[Gz]
HDH13	Merechi, see Wedebo		
HDJ56	Merecho (Merech'o) 09°33'/37°10' 2225 m east of Shambu	09/37	[Gz]
HEK62	Mereda, cf Merodo		
HEK62	Mereda Mikael (M. Micael), see under Belesa	12/37	[LM WO]
	<i>merək</i> (märäq) (A), <i>maraki</i> (maraqii) (O) broth, gravy; <i>merreke</i> (märräqä) (A) 1. bless, give best wishes; 2. give as a definite transfer of property		
HDH13	Mereki (Merechi) (hill) 2287 m	09/35	[+ WO]
HEL87	Merekseda (Merek'tseda) 12°31'/39°07' 2258 m south-east of Sekota	12/39	[Gz]
HEU72	Meremiti, see Mere Miiti		
	<i>meren</i> (märän) (A) badly educated or disciplined boy		
HE...	Merem Shewa (centre in 1964 of Kwalissa sub-district) <i>merene</i> (märänä) (A) 1. tied with a halter; 2. /figuratively:/ subjugated by force	12/38	[Ad]
HDK03	Merena 09°04'/37°50' 2470 m, north-west of Ambo	09/37	[AA Gz]
HDE74	Merenu 08°49'/38°48' 2133 m, near Akaki	08/38	[Gz]
HCR58	Merera 07°45'/37°24' 2111 m	07/37	[Gz]
JCM14	Mererale	06/44	[MS]
JCM31	Mererale (Mereale) 06°37'/44°28' 464 m south-east of Kebri Dehar <i>merere</i> (märäre) (A) black soil; <i>merere</i> (märärä) (A,T) 1. acid, bitter; 2. be angry; <i>marara</i> (O) precious, costly	06/44	[WO Gz Gu Ro]
HDL51	Merere 09°31'/38°35' 1755 m, south-west of Fiche	09/38	[AA Gz]
HDM80	Merere Kola (M. K'ola) 09°50'/39°21' 1933 m Kola, north-west of Debre Birhan	09/39	[Gz]
HDS47	Merereny 10°24'/38°09' 2455 m south-west of Bichena	10/38	[Gz]
HET66	Meresho 13°14'/39°04' 1710 m, north of Fenarwa	13/39	[Gz]
	<i>meret</i> (märet) (A,T) 1. ground, land, fields; 2. (A) kind of shrub or small tree, <i>Carissa schimperii</i>		
HEE85	Meret (church), see under Bete Hor	11/38	[WO]
H...	Mereta Geralta sub-district (centre in 1964 = Adi Amdai)	13/39	[Ad]
H...	Mereta sub-district (centre in 1964 = Adi Idaga) <i>merete</i> (T) rust; <i>meretu</i> (A) the ground, the land; <i>maratu</i> (O) mad, crazy	13/38?	[Ad]
HDL72	Mereto 09°42'/38°39' 2828 m, south-west of Fiche	09/38	[AA Gz]
HFE69	Mereto 14°07'/39°20' 1821 m, south-west of Adigrat	14/39	[Gz]
	<i>merewa</i> (märäwa) (A) bell /of bronze/ <i>Merewa</i> , in the early 1600s a collective name of the three Oromo groups Ana, Uru, and Abati		
HCR43	Merewa (Maraua) 07°41'/36°55' 1819/1831 m stream east of Jimma,	07/36	[Gz WO Gu]

settlement in a wooded valley of the same name.

[Guida 1938]

HEM61 **Merewa** (Marawa, Maraua, Märäwa) (market) 12/39 [MS 18 WO x]

(British camp in 1868) 1575/2267 m

The scientist W.T. Blanford on his way to Mekdela was at Merewa in the beginning of April 1868.

"The country is a network of wooded glens, without any large range. All the sides of the valleys show signs of agriculture, all have evidently been cleared in patches, and cultivated for a season or two, and then abandoned, a common system in wild countries, where the land is largely in excess of the wants of the population. Bushes and trees spring up again in the abandoned fields, but grow in plots, which still show the limits of the clearing. A peculiar appearance is thus given to the landscape; from a distance it almost looks as if the sides of the valleys were covered by fields with hedges, as in England."

[W T Blanford, .. geology and zoology .., London 1870 p 81]

"Marched at 6 a.m. for Marowa -- the road is greatly improved since we came over before -- One column is quite too large and the string of animals entirely too many for a single track over such a country. The last of the string does not get away for hours after the head, and many loads were not in till 3 or 4 in the morning."

(From Colonel Milward's diary for 1 May 1868 during the British march back from Mekdela.)

JDB90 Merewa 09°01'40°42' 1913 m 09/40 [Gz]
south-west of Asbe Teferi

HEM61 Merewa sub-district (centre in 1964 = Dekabil) 12/39 [Ad]

HDF11 Merfe Sela (village 1.5 km north-west of Sire) 08/39 [x]

HDL01 Merfeta (centre in 1964 of Welmera sub-district) 09/38 [Ad]

HDM11 Merfeta sub-district 09/39 [Ad]

(centre in 1964 = Shola Gebeya)

HCD33 Mergele (mountain) 05°42'/37°50' 2494 m 05/37 [Gz]

south-east of lake Chamo

merhabete: Baeteman's Amharic dictionary includes *Merabete* (märabete) as a name but does not explain it as a word

Merhabete (Märhabeté, Merhabite) (historical area)

It included the lowland between the Jamma and Wanch'et rivers, but also some inaccessible ambas like Tamo and Kollash. For a time Merhabete and Moret to the south were ruled by the same dynasty. Merhabete was at war with the Borena in the north and west.

[V Stitz, conference paper 1970]

early Local traditions indicate that already in the 900s and 1000s a number of small isolated Christian families had been established in the Merhabete district.

1300s Gafat was under Christian influence in the early 1300s, from missionary activity and from campaigning by a Märhabeté chief by name Zäkaryas.

[Pankhurst 1997]

1700s After 1700: "Meanwhile Sebisté, dreading the fraternal conflict he knew would arise over the succession, had fled to the lowlands of Merhábéte, where he attached himself to the local governor. He served well; on one occasion he reportedly saved his liege's life by a brave thrust of his spear at an onrushing wild buffalo. Yet the governor feared Sebisté as the son of his father, and such bravery only alarmed him all the more. He decided to do away with Sebisté before he became too powerful and laid plans to have him seized during the next feast. In the meantime Dáñá was beginning to suffer losses. Sebisté's relatives sought a way to lure him back to Menz, for they needed his leadership in combating their enemies and, no doubt, they feared for his safety in Merhábéte. They sent a messenger to tell him that his mother was sick and he should return to Menz at once. The message

arrived the day that Sebste was to have been killed. The ruse worked. Unwilling to mar the festivities by announcing his departure, the unwitting Sebste slipped away without bidding farewell."

[D N Levine, Wax & gold 1965 p 32]

King Asfa Wossen (1775-1808) annexed the old Amhara region of Merhabete.

1800s Menilek fought in Merhabete on 31 May 1866, during a siege of Kebrat Amba which cost the lives of many people.

In November 1877 Menilek marched to Merhabete and encircled the amba. The rebel Meshesha Seifu was captured, together with rifles. The governorship was given to Dejazmach Darge.

[Gäbrä Selassie 1959 E.C.]

In November-December 1885 Emperor Yohannes put down an uprising in Wello, and Menilek also participated in the pacification of the province. Yohannes in early 1886 forced a reconciliation between Menilek and Dejazmach Meshesha, who was given the government of the strategic province of Merhabete.

[Marcus, Menelik II, (1975)1995 p 84]

1940s A son Teshome was born in 1900 to Kenyazmach Shenkute and Weyzero Mamite Muluneh. This Teshome Shenkute obtained the rank of captain in the Body Guard before the Italian occupation. He fought as a Patriot in the Menz and Merhabete area, and his brothers Haile and Telahun were killed in such fights.

After the liberation in 1941 Teshome Shenkute was appointed Governor of Merhabete and became Dejazmach and also a member of the Senate. He died at the age of 60 and was buried in Addis Abeba.

[Ethiopian Herald 1960-11-19]

HDT24 **Merhabete awraja** 10°10'38°50' 10/38 [Gz n Pa x]

(Merha Bete, Merabete, Märabete, Märhabété, Marra Biete)

Coordinates would give map code HDT24.

Centre at least 1969-1980 = Alem Ketema.

In May 1990 there were Derg government air raids, but casualties are not known.

[Africa Watch 1991]

HFD59c Merham Kristos (rock-hewn/?/ church) 14/38 [x]

In Shire east of Aksum.

text Ruth Plant in Ethiopia Observer 1973 no 1 p 53 mentioned shortly

HF... Merhi Senai sub-district (centre in 1964 = Ahseo) 14/39? [Ad]

HFE08 Merhib 13°39'39°15' 2446 m, east of Abiy Adi 13/39 [Gz]

meri (A) 2. chief, leader; 2. guide; guide-rope of a tent;

meri (O) brother, close friend; godfather at a marriage;

meeri (Som) make someone move around

JBN24 Meri (Muri) 04°43'40°12' 948 m 04/40 [WO Wa Gz]

cf Merri, Melka Meri

merid (märid) (A) title of honour

HEK62 Merider Maryam (M. Mariam), see under Belesa 12/37 [+ WO]

meridleh: *meriid leh* (Som) having a kind of tree from which

arrow-poison is extracted

KCN98 Meridleh (area) 08°05'45°41' 718 m 08/45 [WO Gz]

meriga: *merga* (O) grass, plant, meadow, pasture;

merrege (märrägä) (A) plastered, applied a coat of mud plaster

HDH89 Meriga 09/36 [WO]

JDP32 Merihan (plain, recorded in 1841) 10/41 [Ha]

Merille, ethnic group

In the beginning of the liberation war in 1941 the British moved in from Kenya with soldiers of the King's African rifles, "but the Merille gathered to defend a ford on the road

approaching Kalam, and the 2/4th KAR was driven back, though bombing shook the tribesmen. By 12 February 'peace talks' had been opened with the Merille."
[Mockler 1984 p 319]

merka (O) 1. porridge; 2. right hand

Merka, cf Marka

HCC55	Merka (Bohe) 05°54'/37°03' 967 m, see under Kara	05/37	[Gz]
HES43	Merka (Merca) (area), see under Dabat	13/37	[+ WO]
HDT05	Merkej (Merkel) 10°01'/38°56' 1679 m south-east of Addis Derra	10/38	[Gz]
JEB76	Merkele (mountain) 11°31'/41°15' 643 m west of Asaita	11/41	[Gz]
HDL65	Merketa (Merk'eta, Merqeta) 09°40'/38°54' 2612 m see under Debre Libanos	09/38	[AA Gz q]
??	Merkorios (visiting postman under Nazret)	../..	[Po]
HEF54	Merma 11°19'/39°44' 1952 m east of and near lake Hayk	11/39	[Gz]
GDF94	Mero (mountain) 09°00'/34°45' 1653 m east of Gidami	09/34	[Gz]
HEK72	Merodo (mountain), cf Mereda	12/37	[Gu]
HEH76	Meroibba, see Merebiya		
JBT88	Merole 05°18'/44°07' 293 m <i>merri, mere</i> (T) kinds of shrub or tree, <i>Maerua angolensis</i> , <i>Maerua oblongifolia</i>	05/44	[WO Gz]
HEL50	Merri (Meri) (valley) 1273 m	12/38	[Gu WO]

mersa (T) harbour, haven; (Arabic) bay, cove, inlet;

marsa (O) scapegoat /in traditional belief/

Mersa, cf Merza

An oil shale deposit is located approximately 10 km air distance on a magnetic bearing 240° from the village of Mersa, which is situated 90 km west of Dessie. The altitude of the deposit is 2275 m near the summit of Kossu Alba. The shale has a length of 100 m and an apparent width of 15 m.

[Mineral 1966]

HEF51	Mersa, 11°20'/39°30'	11/39	[x]
??	Mersa (sub P.O. under Dessie)	../..	[Po]
HEF93	Mersa (Mersa Urgesa) 11°40'/39°39' 1793 m (with church Mikael), south of Weldiya	11/39	[Gz Ha]
??	Mersa (sub P.O. under Mekele) The 1967 telephone directory gives only a number for Haji Yimam Abegaz. The primary school (in Yeju awraja) in 1968 had 136 boys and 28 girls, with 6 teachers.	../..	[Po]
1973	A reporter from Nairobi visited in August 1973: "We arrive in Mersa, the town where 36 people died in a flash flood a couple of weeks ago. No rain since then, the place is dry." "About 150 yards off the main road is a big opening where at least 1,000 people are milling around. -- Beyond that is a 'hospital' shed, and then a large shed packed with 1,500 people. Then a graveyard." The supervisor is a Protestant missionary from Europe, with a few young Red Cross volunteers to help him. "I came two days ago. The main man who is to look after the people here is a policeman. Suddenly he has gone to Dessie -- and I am to look after the whole place. I don't know why." We must leave him with his work of handing out maize and faffa to over 2,000 waiting people. [JOE Magazine (Nairobi) December 1973 p 30-31] In August 1973 there was grain offered for sale at the market of Mersa /on the road north		

from Dessie/, but at double the usual price because of the drought. It was possible for bus passengers to have a meal in the cafeteria, although at an expensive price.

[G Filseth, Jorden brenner, Oslo 1974 p 108]

Enrolment in the Environmental Education Project at Mersa Community Skill Training Centre (in Yeju awraja, built with Swedish assistance) was 80 in 1986/87.

[Swedish source]

1990

A small town not very far from Weldiya. It was the site of a terrible atrocity by the retreating Derg forces as the Front's fighters closed in on them in 1990. They retreated to a safe distance and then they turned their heavy BM rocket launchers onto the defenseless town.

[J Hammond 1999 p 380]

"Wello is also a drought-prone area, but to me it couldn't look more different from the brown stony landscapes I have been used to in Tigray. It is the time of the small rains -- The villages we passed through on the way here were green not only with the usual dusty eucalyptus trees, but with sugar cane, banana trees, and other crops that won't grow in more arid lands. Aklilu has been longing to come to Mersa. - 'Mersa has been a paradise for the Dergue. -- It is famous for its fruits, for its coffee. It is famous for its juices.'"

"Where the road curved or narrowed to cross a bridge, bands of youths were waiting to sell us lengths of sugar cane and bunches of bananas, as well as the usual cigarettes and chewing gum. Nevertheless, the town looked pretty much like other towns as we drove through it - a wide dusty crowded main street dividing into two halves a huddle of dwellings in a maze of lanes. -- a brief stop at a bar for a glass of rosy papaya juice thick enough to eat with a spoon convinced me that Mersa was everything it was cracked up to be."

"Our destination was a peasants' meeting on the edge of the town. The hall, in a grove of eucalyptus, was packed with about three hundred men and women representatives from surrounding districts, who had come in answer to the Front's arms." The visitors found that they created a stir and diversion from the business of the meeting, so they went outside again.

[Hammond p 381]

After some 50 km north of Hayk you come to "Mersa, also unremarkable except for a well publicized shelling of the market area by the Derg government near the end of their regime. The plain and flat looking market lies about mid way through town on the right. About 5 km past Mersa a major bridge on the road had been washed out in September 1999, but a suitable bypass has been constructed. Traffic was stopped on this main road to the north for several days after the incident, and trucks had to be re-routed 1850 kilometers over bad roads through Addis and Bahir Dar, or wait for a week."

[John Graham in AddisTribune 2000/02/18]

- | | | | |
|-------|---|-------|-----------|
| HEF93 | Mersall (Merta) 11°42'/39°42' 1490 m
south-east of Weldiya | 11/39 | [Gz] |
| JCU47 | Mersin Galgalo (M. Qalqallo) (seasonal waterhole)
07°36'/44°57' 841 m
In mid-1934 there were at Mersin Galgalo two soldiers camps on opposite sides of a small swamp, some 30 highlanders in one and almost 200 Somali in the other. Their head was Ato Ali. When Fitawrari Shiferra passed there with Dr Agge and others they wanted to confer with local chiefs, and they met old Sultan Hussein, Sultan Behh and Balambaras Afweranleh. The two last-mentioned had recently returned from Mogadisho. They could tell news about how the Italians tended to infiltrate Ogaden. Afweranleh was said to have been the leader of a band of robbers.
[G Agge, I svart tjänst ..., Sthlm 1935 p 190-191] | 07/44 | [WO Gz x] |
| picts | G Agge as above, p 160-161 camp in July 1934, p 192 mounted warriors | | |
| JCN97 | Mersu 08°07'/40°29' 1524 m | 08/40 | [Gz] |

- merta: *marta* (O) plain, usually at the foot of a mountain
- HDK18 Merta (Mert'a) 09°09'/38°15' 2891 m, cf Marta 09/38 [AA Gz]
 HEF93 Merta, see Mersall
 HDS98 Mertale Mariam, see Mertule Maryam
- HDJ44 Merti 09°30'/36°59' 2402 m, south-west of Shambu 09/36 [Gz]
 HDS76 Merti (Marti) (sugar plantation) 08°50'/39°57' 08/39 [Gz WO]
 south-east of Awash river
 Merti /which one?/ had a sub-post office by 1978.
- JDA.? Merti (area, sub-district?) in the north 08/40? [x]
 of Arba Gugu awraja (-1980s-)
- H... Merti Jeju (visiting postman under Nazret) 08/39? [Po]
 H... Merti Jeju sub-district (centre in 1964 = Tinsae) 08/39? [Ad]
 Merti sub-district? (-1997-) 08/40 [n]
 JDA.. Merti wereda (in 1992 in Arba Gugu awraja) 08/40 [n]
- merto: *marto* (O) loincloth, cloth loosely worn around the waist
- ?? Merto (visiting postman under Dessie) cf Marto ../.. [18 Po]
 According to Wylde the Merto market, held on Saturdays,
 was regarded as of medium size in the 1890s.
- ?? Merto Lemaryam (sub P.O. under D.Markos) ../.. [Po]
 ?? **Merto Lemikael** (monastery) ../.. [x]
 "In Wollo the influence of the Church was more negative /than in Tigray/. The
 monasteries owned land even in the Muslim area, and from figures given to me by
 peasants on the plain south of river Ali Woha the monastery of Merto LeMikael collected
hamesho /one-fifth/ from the tenants. Neither had the religious institutions, be they
 Christian or Muslim, prevented exploitation of the poorest in the area nor had they been
 able to promote a sharing of available resources. The religious control of the people
 seemed in general to have relaxed under the pressure /of famine/. The two weekly 'wind
 holidays', I found, were not kept but people were rather trying to use all time available for
 cultivating and planting."
 [K J Lundström, North-eastern Ethiopia: Society in famine, Uppsala 1976 p 55]
- HDS98 **Mertule Maryam** (Martola M., Mertola M.) 10/38 [MS Ch Ha Gu]
 (Mertula Mariam, Martula M., Märtulä M.) 10/38 [Ro Gu WO Pa]
 (with Qäraniyo monastery) 10°50'/38°16' 2405,2750 m
 (centre in 1964 of Enebssie wereda & of Worya sub-district)
 Eléni Mehmäd, the senior queen of Bä'edä Maryam (1468-1478) and mother of both of
 his successors Eskender (1478-1494) and Na'od (1494-1508), was the owner of many
 fiefs in Gojjam. She had a fine church built there at Märtuple Maryam.
 [Pankhurst 1997]
 Empress Helena, daughter of a Moslem but baptized as a Christian and living until 1520,
 "built and lavishly endowed the church of Mertula-Maryam, 'Mary's Tent', which was
 designed on entirely Western lines with carvings and mouldings skilfully worked in
 contemporary Italian style, as one can see from the ruined walls even today."
 [J Doriesse, Ethiopia, 1959 p 125-126]
 February 1927: "We passed Martola Mariam, with its ancient ruined church on a hill, said
 to be the oldest in Gojjam -- I did not interrupt our journey to see it."
 [Cheesman 1936]
 Because of its imposing ruins Mertule Maryam is the most impressive of the monasteries
 founded in the 1300s-1400s, though probably not the oldest.
 Mertule Maryam is located on a prominent hill in a grove of old cedars and olives. There
 have been no archaeological excavations so far /by year 2000/.
 Empress Eleni, around the 1470s, is said to have been the founder of the present church. If
 there had been an earlier founder of a church on the site, Eleni's fame may well have

eclipsed him.

Francisco Alvares reported that when Eleni decided to build a church at Mertule Maryam, she ordered Pero de Covilhao to come to advise on the construction of its altar. The huge ruin, some of whose stone walls still stand to a height of almost 10 metres, has many features that resemble a palace more than a church. The stone must have been brought from some distance. Wooden joists to separate floors partly survive. There is a great deal of mostly floral ornamentation.

Many stones from the main building appear to have been removed to construct two other churches within the compound as well as houses where monks and nuns live outside the compound walls.

Outside the walls of the monastery compound on the south, there is an area of ruined walls and buildings. Eleni's original building is said to have been sacked by Ahmed Grañ a few years after her death and may also have suffered earthquake damage, but the site was obviously regarded as important and rebuilding took place at least twice during the next 100 years. This culminated in a major renovation by Emperor Susenyos (1607-1632), probably because he was first offered the crown at Mertule Maryam in 1604. His renovation was apparently followed by a brief occupation by Catholic monks.

Mertule Maryam's treasury contains dozens of crosses, icons, manuscripts, vestments, and crowns. The most credible explanation of the name is 'Home of Mary'.

On the annual Feast of the Virgin at the end of January hundreds of priests, monks, nuns, and hermits, and tens of thousands of Christians from all over Gojjam make the pilgrimage to attend the ceremonies.

[P B Henze, *Layers of time*, London 2000 p 74-76]

Famous for the ruins of a church built at the time of Susenyos by the Roman Jesuit Bruno Bruni. Material from the earlier rich church was used. There are also other constructions, possibly a little later.

[Guida 1938]

1930s	There was a radiotelegraph station of the Italians which also had telegram service from 16 May 1938.		
1950s	Population 1,715 as counted in 1956.		
1960s	The primary school in 1968 had 201 boys and 67 girls, with 6 teachers. The church primary school had 156 boys in grades 1-2, with 2 teachers.		
1990s	When the National Geographic expedition in September 1999 passed the confluence of the Bashilo and Abay rivers, they were visited by a man Melese Menesha from Mertule Maryam high up on the plateau. He said that he had never met a white person before, although he had even stayed in Debre Markos for a two-month course to become a health officer. Melese was married and had a son and a daughter, but having had the medical course he said he was a believer in birth control. [V Morell, <i>Blue Nile</i> , Washington 2001 p 209-210]		
text	C.T. Beke, A description of the ruins of the church of Martula Mariam in Abyssinia, <i>in Archaeologica</i> (Oxford?), vol 32, 1847 p 38-57, <i>partly reprinted in</i> Beckingham & Huntingford 1954 p 105-107; O.G.S. Crawford & S. Matthews, <i>Two Ethiopian churches</i> , <i>in Antiquity</i> (Newbury) 1956 no 30 p 226-229.		
pict	Beckingham & Huntingford, <i>Some records ...</i> , London 1954 p 103 plan and drawing of front (from Beke as above).		
??	Mertule Mikael (Märtule Mika'el)	../..	[+ Pa]
	Emperor Dawit I (1380-1409) endowed the Fätägar province with two churches, Märtulä Mika'él and Asädä Mika'él, at a place called Yäläbasha. [Pankhurst 1997]		
JDS92	Meru 10°51'/42°45' 643 m	10/42	[Gz]
	<i>merz</i> (A), <i>merzi</i> (T) poison, venom; <i>merzam</i> (märzam) (T) poisonous		
HEM04	Merza, cf Mersa	11/39	[Wa]