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Author(s): Bairu Tafla

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THE HISTORICAL NOTES OF *LIQÄ-ṬÄBBÄBT* ABBÄBÄ YERÄFU

By BAIRU TAFLA

I. Introduction

The elders of North-East Africa have long been renowned for their powers of memory on which their compatriots relied for genealogical lineages, rights of ownership, procedures of law, marriage customs and the like. Literate or otherwise, they all for the most part imparted their accumulated knowledge by word of mouth. Unlike the *griots* of West Africa, however, quite a few made use of written documents, at least in the form of notes.¹ These documents are different from and independent of the royal and ecclesiastical records which are well known to scholars. These are private papers intended for personal use and as such contain valuable, uncensored, historical information. I realized how ubiquitous the practice was during my research travels in the various regions of the Ethiopian Empire during the years 1965–75. Whenever such an informant failed to recall a particular name, date or fact during an interview, or doubted the accuracy of the sequence of his narrative, he would quickly pull out his mnemonic aid from a box under his bed or would call for a family member to hand him the desired item. The mnemonic aid often consisted of scribbled scraps of paper, letters, photographs, invitation cards to weddings or commemorative feasts. Some possessed thin school notebooks² comprising sketches in Amareña, Tegraña or Arabic, sufficient to prompt the memory to produce a fluent narrative. The contents of such a notebook, and indeed a typical one of its kind, constitute the body of the present article.

These sketches were contained in a 32-page notebook measuring approximately 200 by 160 mm in the handwriting of the author himself with whose kind permission and in whose presence I had them copied.³ The additional notes jotted down on small pieces of paper and inserted between the pages were incorporated in the course of copying. All the notes were adopted without change except in a few cases where the author insisted on dictating corrections; due reference is made to these in the footnotes.

This compilation of notes is characteristically different, at least in intent and presentation, from the royal annals or the well considered autobiographies of leading personalities which flourished after the liberation of 1941. In purpose it

¹ The system is by no means a recent development, though it is hard to say how far back it goes. It is a continuation of the centuries-old practice of jotting down particular facts on the colophons of parchment manuscripts. The sketchy royal chronicle published by R. Basset in 1882 was perhaps a precedent for the separate notebooks, some of which began to appear by the second half of the nineteenth century, their number increasing by leaps and bounds in the twentieth century. Cf. J. Kolmodin, *Traditions de Tsazzega et Hazzega: Textes Tigrigna* (Rome 1912) 264; Gärima Taflära, *Abba-Tatäq Kasa, Yäqwarä Anbäsa* (Addis-Abäba, 1961 A.M.) 88; Bairu Tafla, *A chronicle of Emperor Yohannes IV, 1872–89* (Wiesbaden, 1977) 33 n. 13; Heywät Hedaru, *Yachi Qän Tärässach: Kätemhert-Bét Wada Qwänsela Sera, 1925–33* (Addis-Abäba, 1967 A.M.) pp. iv–x. See also the historical notes of *azmach* Gäbrä-Mika'el Germu in the collection of the Institute of Ethiopian Studies, Addis-Abäba, MS Nos. 325 and 326.

² A few owned thick cash-books containing historical, autobiographic, poetic, and miscellaneous notes. Kántiba Dästa Meteké, one of the first Ethiopian journalists, had kept eighteen such records.

³ Because of the lack of a photocopying machine in the town, I had to reproduce the text in two ways: first, an assistant took down the text in its entirety by hand. Then, a cassette recording of the whole text was made from the original manuscript. Comparison has shown no significant discrepancy between the two versions. It may not, however, be fair to hold the author responsible for orthographic inaccuracies and I have, in consequence, refrained from commenting on the particulars of this aspect. The late Dr. Richard Caulk had xeroxed the original a few years later, but his copy was not available for further comparison in the process of this edition.

is private and not at all intended for the wider public. Hence, it is frank in expression and unpolished in style. The chain of statements does not necessarily express a sequence of ideas; rather it represents more or less a list of points, frequently with only faint relation to one another. For example:

In 1880 A.M., the year of St. John, a military expedition was launched to Armaçeho. Ras Ar'aya-Sellase died. The reconstruction of the great church of Feché-Giyorgis began in this year. On his return from Armaçeho in *sāné*, *asé* Menilek visited the newly begun work of reconstruction.

The death of the Prince had nothing to do with the royal expedition, and the King's visit was merely a by-product of the circumstances which obliged Menilek to take the route through Gojjam and Sälalé. Their only common factor is the year in which all took place.

The sketches are chronological in order. Particular days, months and evangelists are noted together with the years, though not altogether without errors, omissions or transpositions.⁴ Some, if not all, of the errors have apparently arisen from the traditional method of reckoning time employed by the author. Usually people remembered the precise date and month of the births, deaths, foundations and convocations which were of interest to them, most of which were in any case associated with fixed holidays; but they seldom noted the precise year of the happening. Years are often given in relation to an outstanding event—a war, a devastating epidemic or a natural catastrophe imprinted on the memory of the society. These outstanding events formed the landmarks in the timespan which an individual used as points of orientation. Being a learned man, our author did not depend entirely on such points of orientation. He recorded particular years with their respective evangelists.⁵ On the other hand, he did not abandon the traditional system altogether. He reduced it to a miniature and used it as a guideline within a particular year. The supposed major event of a particular year is given precedence in relation to the births, deaths, marriages, inaugural celebrations, promotions and demotions. An error is then likely to creep in if the so-called major event takes place at the beginning or the end of the year and the author (or his informant) fails to notice that the presumed minor event under consideration had actually taken place in another year, though only a few weeks or months earlier or later than the landmark.⁶ For example:

⁴ The years 1847, 1848, 1863, 1865, 1877, 1900, 1910, 1919, and 1935 are not accompanied by the relevant evangelists. Insofar as the preceding and subsequent years are supplied with evangelists, whose sequence is constant, the omissions were presumably caused by negligence rather than by lack of knowledge on the part of the author. 1870 and 1881 are entered twice with different facts, first in the wrong sequence and a second time in the correct chronological order. '1925' is noted without a factual entry.

⁵ Almost all Ethiopian chroniclers have persistently coupled an evangelist with a given year, but the purpose is rather obscure. The names of the four evangelists are used in the traditional Ethiopian calendar-reckoning to mark four consecutive years, thus forming an ever-recurring short cycle which also served as the lowest common multiple for a few of the higher cycles. If the chroniclers employed the system in this sense, then its historical role is minimal in that it was merely confirmatory in the writer's opinion to the accuracy of the given date. It is doubtful whether it was meant for calculation purposes which the chroniclers scarcely applied. They noted the evangelists even for the coronations which they themselves attended. Perhaps an explanation should be sought in the deeply-rooted tradition of associative interpretation of history. The evangelists (who are represented in the likeness of a human being, a lion, an ox and an eagle respectively) have been associated with natural forces. Matthew and Mark have been associated with fruitfulness and abundance; hence, the dictum: '*Bāmatēwos eräs; bāmareqos efäs*' = 'Cultivate in [the year of] Matthew; harvest in [the year of] Mark.' Luke is identified with drought and epidemic, and John with war, hail, flood, and thunderstorm.

⁶ The date pertaining to the foundation of Feché cannot of course be included under this explanation. It is an error due to ignorance. Cf. n. 18 below.

During Passion Week in the month of Mäggabit 1863 A.M., *ato* Dargé left Bulga and entered Feché in Sälalé. On Monday, 9 Nāhasé of the same year, Dämessé Särşé was born. In the month of Hamlé of the same year, *aşé* Täklä-Giyorgis died. *Aşé* Yohannes was crowned in the same year.

Here, the appointment of a governor, to whose family the author was to be attached, is the landmark in relation to which other facts must be arrayed.

The birth of a kinsman is given priority over the political change in a remote area, and the fall of an emperor has apparently led to the presupposition that the vanquished was dead and the victorious crowned. Actually, Yohannes assumed the imperial crown early in the next year, and Täklä-Giyorgis died in captivity sometime thereafter. Such errors appear mainly in the period prior to the time of the author; and astonishingly enough, he has miscalculated by hardly more than a year.

The author, *Liqa-Ṭäbbäbt* Abbäbä Yeräfu (1902–75) was, as his title indicates, a *däbtära* (precentor) closely attached to the Gännätä-Giyorgis church in Feché, approximately 110 km. to the north of Addis-Abäba where I made my acquaintance with him in 1971. His father, *mämheré* Yeräfu (1856–1938) who was also a cleric, came originally from the Amara area of Shäwa and settled in Sälalé in the 1870s. With the exception of a few brief sojourns in the imperial capital, Abbäbä spent his life entirely in Sälalé. His notes are, therefore, predominantly related to the events pertaining to this area. Strictly speaking, this compilation does not represent a diary. It comprises select dates, names and facts from the reminiscences of the elderly and the author's own observations, supplemented by extracts from books and newspapers. It covers a period of about ninety years (1855–1944), more than half of which preceded the life of the author. Over 250 particulars are mentioned which can roughly be categorized as follows:

<i>Particulars</i>	<i>No. of entries</i>
Government officials and members of the royal house	94
Ethiopian geographical names	61
Ethiopian titles, epithets, technical terms	40
Relations, acquaintances, and colleagues	23
Churches and monasteries	14
Holy days	5
Foreign nations and states	4
Foreign personalities	4
Foreign titles	3
Ethiopian ethnic groups	2
International treaties	1
Publications	1

Most of the entries are related to local history, preference being given to matters which concerned the author within the context of his extended family, his home region in the narrowest sense, together with the ruling aristocracy and the church. This very aspect underlines the essence of the document, which may contribute, however modestly, toward the writing of well-founded history. A few events of national and international significance are noted; these are none the less better served elsewhere. Several of the other entries are unique, and as such they are of special interest to historians. The contributions of this brief document are to be sought not only in the accurate new facts and dates, but also in the author's viewpoint imparted explicitly through the manner of his

selection of particular historical clues. Evidently, he held some historical developments in high esteem and pursued them with keen interest over a long period of time. One which captured his attention was, for example, the process for the collection of the tithe-taxation innovated by Menilek's decree of October 1892 to replace the old system of billeting soldiers on the peasantry. Our author leads us through a period of about four decades, giving glimpses into the inconsistencies of the government's methods of exacting and administering the tithe, as well as into the trustworthiness of the populace when they were given the responsibility. His opinion on the latter point contrasts sharply with that held by the two senior officials who have dealt with the subject.⁷ Another matter which captured his attention was the atrocities committed by the Italian Fascists during their occupation of Ethiopia in 1936–41. Unfortunately, for some unexplained reason he cut off his writing at a point shortly after the liberation. That he owned no other notebook was stated categorically in the course of interviews, and there is little justification for doubting his assertion; but his refusal to explain the reason for discontinuing his account may arouse the suspicion that the reason lay beyond lack of interest or want of time.

Finally, a word on the structure of the article. The entire text is reproduced here. The translation, which immediately follows it, is supplied with adequate footnotes intended to clarify vague points, define technical terms, describe institutions, document statements, compare dates and question allegations. The very local events (e.g. Dargé's activities in Sälalé) are of course not comparable in that, to our present knowledge, no records have survived. Personal and place names are not commented upon, as most of them are entered in the standard reference works. For the biographies of the persons mentioned in the article, see: Heruy Wäldä-Sellásé, *Yä heywat Tarik* (Addis-Abäba, 1915 A.M.); Giuseppe Puglise, *Chi é ? dell' Eritrea* (Asmära, 1952); Mahtämä-Sellásé Wäldä-Mäsqäl, 'A study of the Ethiopian culture of horse-names', *Journal of Ethiopian Studies*, VII, 2, 1969, 195–303; *The encyclopaedia Africana: dictionary of African biography, 1: Ethiopia-Ghana* (New York, 1977); Chris Prouty and Eugene Rosenfeld, *Historical dictionary of Ethiopia* = African historical dictionaries, 32 (Metuchen, N. J. and London, 1981). For the place names, see: Carlo Conti Rossini, *Catologo dei nomi propri di luogo dell' Etiopia contenuti nei testi g'iz ed amhariña finora pubblicati* = Estratto dagli Atti del primo Congresso Geografico Italiano (Genova, 1892); A. Bombaci *et al.*, *Elementi per la toponomastica etiopica* (Napoli, 1937); *Guida d'Italia della Consociazione Turistica Italiana: Africa Orientale Italiana* (Milano, 1938); U.S. Defense Mapping Agency, *Gazeteer of Ethiopia: names approved by the U.S. Board on Geographic Names* (Washington, D.C., 1982).

⁷ cf. Gäbrä-Wäld Engeda-Wärq, *Yä ityopeya Märétenna Geber Sem* (Addis-Abäba, 1948, A.M.) 16–21; Mahtämä-Sellásé Wäldä-Mäsqäl, *Zekrä Nägär* (2nd ed., Addis-Abäba, 1962 A.M.) 331–40.

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ተመልሰው፡ ፍጅ፡ ገብተው፡ ነገሡ፡፡ በዚሁ፡ ዘመን፡
ሌሊት፡ መንገዱ፡ አቴካም፡ ወሰን፡ ዘመታው፡ ሰዓት፡
ገብኖ፡ ተመሰሉ፡፡

በ፲፱፻፶፯ ዓ.ም፡ በዘመነ፡ ዮሐንስ፡ የጌታ፡ በሽቷ፡
መጣ፡፡ አጅ፡ ቀን፡ ፀና፡፡ በዚሁ፡ ዘመን፡ ታሪቱ፡
ማርያም፡ ነገረች ደርጎ፡ ነገረች፡ መጥቷ፡ ግንባታ፡
፱ ቀን፡ በክብር፡ ደብረ፡ ገባቸዋል፡፡ በዚሁ፡
ዘመን፡ አፄ፡ ጳጳሱ ሰጠ፡ ሐምሌ፡ ፲፯ ቀን፡
ተወሰዱ፡፡ ፳፻፱ ዓ.ም፡ አንድነት፡ መጥቷው፡
ነገሡ፡፡

በ፲፱፻፶፯ ዓ.ም፡ በዘመነ፡ ማቴዎስ፡ የክሪስቶስ፡
ነገሠት፡ ደርጎ፡ ወጣ፡፡ በዚሁ፡ ዘመን፡ በጥቅምት

ወር፡ አዲስ፡ አበባ፡ ታዳሽ፡
 በዚህ-ም፡ ዘመን፡ እነዚህ፡ ስተተገኙበት፡ ውጋጋን፡
 ተገባ፡ በዚህ-ም፡ ዘመን፡ ስዴ፡ ምዴ ልክ፡ ሰሌሰ፡
 ሚካኤል፡ ወደዘመን፡ ሸዋረገ፡ ዳሩ ሳቸው፡ በዚህ፡
 ዘመን፡ ከፍቼ፡ ጋራጋረ፡ ካህናት፡ መሠረት፡ ተሰጠ፡
 ወረቀት፡ ነርሐሴ፡ ፪ቀን፡ ነው፡ በዚህ፡ ዘመን፡
 ዲዳክማን፡ ዳሰታ፡ ዳርጋ፡ በሐምሌ፡ ፬ቀን፡ ምትው፡
 በ፪ ተተባብረ፡ በዚህ፡ ዘመን፡ ህዳር፡
 ፲፪ቀን፡ ሌሰ፡ እነዚህ፡ ተወሰዱ፡ በዚህ፡ ዘመን፡
 ሠታሐረ፡ ጉልሃቱ፡ ዲዳክማን፡ መሸሻ፡ ወርቅ፡
 አከቃ፡ አዳማሱ፡ እነዚህ፡ ታሠሩ፡ ሠታሐረ፡
 ገብረሠሐንቀል፡ ተገረ፡ አበባ፡ የሚገባ፡ ዋና፡
 ፀሐሠው፡ ምካሱን፡ ተቀጣ፡ ቅድስማን፡ ሀብተሚካኤል፡
 በዚህ፡ ዘመን፡ በህዳር፡ ፪ቀን፡ አረፈ፡ ሠታሐረ፡
 ገደም፡ ሞቱ፡ በዚህ-ም፡ ዘመን፡ የቻቼ፡ ገነቱጊዳርጋረ፡
 ስዕሉ፡ ምትው፡ ተጽደው፡ ያረቱት ሰባት፡ አምራ፡
 ካሰቀ፡ በኋላ፡ የካቲት፡ ፲፪ቀን፡ በመብራት፡ ተቋጠ፡
 ሌሰ፡ ዳርጋም፡ ዳሰታ፡ ዘመን፡ ምት፡ ብካቸው፡ አሰቅሱ፡
 በሰሐራ፡ አዲስ፡ አበባ፡ ሆኗል፡ ሳኑ፡ በዚህ-ም፡
 ዘመን፡ በነርሐሴ፡ የቻቼ፡ ጋራጋረ፡ እንዲገና፡
 ካሰሉ፡ እንደተጠረ፡ ሲታደሱ፡ ሠራው፡ ተጽመረ፡
 በ፲፪፻፶፯ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ ዝዋድ፡ ተዘመተ፡
 በ፲፪፻፶፰ ዓ.ም፡ በዘመነ፡ ሱቃስ፡ ወሰም፡ ተዘመተ፡
 በግር፡ ተመሰሰ፡ በዚህ፡ ዘመን፡ የግ፡ ሹም፡
 ብሩ፡ ታሠሩ፡ የግም፡ የግሹም፡ ጋንጉል፡
 ተሸሙ፡ በ፯፡ ስቶ፡ ብርሃኑ፡ ሕዳር፡
 ተወሰዱ፡
 በ፲፪፻፶፯ ዓ.ም፡ በዘመነ፡ ዮሐንስ፡ ዳግማዊ፡
 ምዴ ልክ፡ አድዋ፡ ትግራይ፡ ዘምተው፡ ከጠላት፡
 ተዋግተው፡ ጽላ፡ አደረጉ፡ በዚህ፡ ዘመን፡
 ሌሰ፡ ዳርጋ፡ ካተማ፡ ጠገቱ፡ ሆነው፡ ቀሩ፡

በወህኒ፡ ከዛሽ፡ ወልደ፡ ጸሐፊ፡ ከዛሽ፡ ሆነ፡ ሌሊት፡
ተሰማ፡ ሌሊት፡ ወልደ፡ ጸሐፊ፡ ጸሐፊ፡ ጸሐፊ፡ ጸሐፊ፡
ከውሰ፡ ዘመተው፡ ጸሐፊ፡ ከደረገ፡ ህዳር፡ ከ፲፱ ቀን፡
የከፋፀገላ፡ ውረድ፡ ሆነ፡

በ፲፱፻፲፱ ዓ.ም. በዘመነ፡ ማቴዎስ፡ ጥር፡ ከ፲፱ ቀን፡
ፈጥሮ፡ ልጅ፡ ጽድቅ፡ ተወለደ፡ ጽድቅ፡ ተወለደ፡ ወደዘመ-
ሽዋረ፡ በወሲጽ፡ ሞቱ፡

በ፲፱፻፲፱ ዓ.ም. በዘመነ፡ ማቴዎስ፡ ክርብ፡ ቀን፡
ሌሊት፡ መካከል፡ ሸሐ፡ ሆኖ፡ ከገረ፡ ዘመቱ፡ በዚህ፡
ዘመን፡ ፍቺ፡ ጸሐፊ፡ በተጀመረ፡ በ፲፱ ዓመት፡
ነገረ፡ ወሃ፡ ሠራው፡ ስለቀ፡ ሚያዝያ፡ ከ፲፱ ቀን፡
ቀዳሚ፡ ተባብሮ፡ በገብረ፡ ገባ፡

በ፲፱፻፲፱ ዓ.ም. በዘመነ፡ ሉቃስ፡ ሐገ፡ ከሸን፡ ገሠ፡
ሆኖ፡ ሌሊት፡ መካከል፡ የሐገ፡ ተወለደ፡ በዚህ፡ ዘመን፡
ከቀረበው፡ ከጽሑፍ፡ ጸሐፊ፡ ሕይወቱን፡ ወልደ፡ ጸሐፊ፡
ሞቱ፡

በ፲፱፻፲፱ ዓ.ም. በዘመነ፡ የሐገ፡ ሐገ፡ ከሸን፡ ገሠ፡
ሐገ፡ የተባለው፡ በዚህ፡ ዓመት፡ ሐገ፡ በገብ፡
በ፲፱ ዓመት፡ ሌሊት፡ ደርጎ፡ መገባት፡ ከ፲፱ ቀን፡ ቀዳሚ፡
ከሌሊት፡ ወቅቱም፡ የደብዳቤ፡ ምዝገባ፡ ሐገ፡ ነው፡
በዚህ፡ ዘመን፡ የሐገ፡ ቀን፡ ጽድቅ፡ ጽድቅ፡
ሐገ፡ ተሰማ፡ ደርጎ፡ የሐገ፡ ገሠ፡ ገሠ፡
ከደገ፡ ከሐገ፡ ደርጎ፡ ተሰማ፡ ከሐገ፡
ገሠ፡ ሐገ፡ ሐገ፡ ሐገ፡ ተሰማ፡ በሐገ፡ መሆን፡
ሐገ፡ ደርጎ፡ ገሠ፡ ከደገ፡ ተሰማ፡ ጠቅላይ፡
ተሰማ፡

በ፲፱፻፲፱ ዓ.ም. በዘመነ፡ ማቴዎስ፡ የክፍለ፡ ዓለም፡
ነተማ፡ ተሰማ፡ በዚህ፡ ዘመን፡ ጸሐፊ፡ ከሐገ፡
ደርጎ፡ መቀዳሉ፡ ተሰማ፡ በዚህ፡ ዘመን፡
ጥር፡ ከ፲፱ ቀን፡ ንጉሠ፡ ተሰማ፡ ጸሐፊ፡ ሞቱ፡

በ፲፱፻፲፱ ዓ.ም. በዘመነ፡ ማቴዎስ፡ ሐገ፡ የክፍለ፡ ዓለም፡

ሠራ፡ ሰላሌ፡ ታዘ፡ ዳጃቸ፡ ተሰማ፡ ምሥራ፡ ከዳጋር፡
 ተሰማረው፡ ምሥራ፡ ከሰላሌ፡ ከዳጋር፡ ምሥራ፡ ወጡ፡
 በዚህ፡ ምሥራ፡ መጋቢት፡ ከፍታ፡ ከበብ፡ ይረታ፡
 ተወላጅ፡ ዳጃቸ፡ ወንድ፡ ወሰን፡ ካሣ፡ ሐምሌ፡
 ተወላጅ፡

በ፲፯፻፺፯ ዓ.ም፡ በዛመነ፡ ሱታስ፡ ሆሶታ፡ ገነባ፡ ከተማ፡
 ተሠራ፡ ምሥራ፡ መጋቢት፡ ከሰላሌ፡ ከበብ፡ ወዳ፡
 ከዳጋር፡ ምሥራ፡ ተሰማረ፡ በዚህ፡ ዘመን፡ ከሐሌ፡ ከፍታ፡
 ሰላሌ፡ ሰላሌ፡ ሰላሌ፡ በሐገረ፡ ዳጋ፡ ተወላጅ፡
 በ፲፯፻፺፯ ዓ.ም፡ በዛመነ፡ ሱታስ፡ ወዳጋር፡ ዳጋ፡
 ምሥራ፡ ዳጋ፡ ሰላሌ፡

በ፲፯፻፺፯ ዓ.ም፡ በዛመነ፡ ሱታስ፡ በሐገረ፡ ዳጋ፡
 በሐሌ፡ ከሰላሌ፡ ዳጋ፡ በሐገረ፡

በ፲፯፻፺፯ ዓ.ም፡ በዛመነ፡ ሱታስ፡ ዳጋ፡ ተሰማ፡
 ዳጋ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ከሰላሌ፡ ዳጋ፡ ሱታስ፡ ሱታስ፡ በ፲፯ ሐሌ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ መጋቢት፡ ሱታስ፡ ሱታስ፡
 ዳጋ፡ ተሠራ፡ መጋቢት፡ ሱታስ፡ በሐገረ፡ ሱታስ፡
 ተሰማ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ተሰማ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡

በ፲፯፻፺፯ ዓ.ም፡ በዛመነ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ተሰማ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡

በ፲፯፻፺፯ ዓ.ም፡ በዛመነ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ተሰማ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡
 ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡ ሱታስ፡

ተቀብሶሁ፡ ተቸሙ፡ በሐምሌ፡ ተሰጥተው፡ በኑሐሴ፡ ፍቼ፡
 ነተማ፡ ገቡ፡ በዚሁ፡ ዘመን፡ ከፊ፡ ጌጉሠ፡ ነሐሴ፡
 ሞቱ፡ ሐምሌ፡ ፱ ቀን፡ ክርብ፡ ሐምሌ፡ ፫ ቀን፡
 ዩኒታሊ፡ ደመቶ፡ በጃጌሆዳ፡ ከልጋ፡ ተገኝቶ፡
 በ፲፱፻፪ ዓ.ም፡ በዘመነ፡ ማቴዎስ፡ ዳግማዊ፡
 ምድልክ፡ ታመሠ፡ ለጠበብ፡ ደብረገብ፡ መጡ፡
 መሞሪ፡ ዳህ-ሐሰ፡ ያሰታ፡ በግንቦት፡ ፳፯ ቀን፡
 በፍቼ፡ ነተማ፡ ተወሰዱ፡

በ፲፱፻፱ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ ሌስ፡ አገተ፡
 ነዳጃቸ፡ ክብርሃ፡ ክርክድ፡ ሃገራ፡ ነገረሙ፡ ሳይ፡
 ተዋግተው፡ ድል፡ ክፍርገው፡ ከመጡ አቸው፡
 በዚሁ፡ ዘመን፡ ልጅ፡ ካሣ፡ ኋ ደሐ፡ ዩጃቸ፡
 ተገቡ፡

በ፲፱፻፲ ዓ.ም፡ በዘመነ፡ ሉቃስ፡ መንገዱ፡
 አቴከምና፡ ሌስ፡ ተሰማ፡ ናዳው፡ ሚያዚያ፡ ፲፱ ቀን፡
 ሞቱ፡ በዚሁ፡ ዘመን፡ የቶሎሳ፡ ሚካኤል፡
 ተተገቡ፡ ሚያዚያ፡ ፯ ቀን፡ የአዳራ፡ ጌቶ፡
 ሠሐሄ፡ ተተገቡ፡ በኅገሡ፡ ቆዳሜ፡ ቀን፡ ከጌድ፡
 ሰዓቶ፡ የሚሆን፡ ፀሐይ፡ ጨረመዋል፡ ጊዜውም፡
 ገብደተኛ፡ ገብድ፡ ኪሄዱ፡ ነው፡

በ፲፱፻፴ ዓ.ም፡ በዘመነ፡ ዮሐንስ፡ ልጅ፡ ኣዳራ፡
 ያሴ፡ ሄደው፡ ጌጉሠ፡ ሚካኤል፡ ጠጊቀው፡
 በግንቦት፡ ዳብረገብ፡ መጥተው፡ አቡነተክለ፡
 ሃገማዎቻን፡ አገማሠሡ፡ በሆሐተ፡ ነገረው፡

በዚሁ፡ ዘመን፡ ልጅ፡ ኣዳራ፡ በግንቦት፡ ጊዜ
 ሄዱ፡ ታመሰላሁ፡ አዲስ፡ አበባ፡ ነፃተላሌ፡
 ገብረሣባር ያም፡ ጋር፡ ተዋጉ፡ በዚሁ፡ ዘመንም፡
 ሌስ፡ አገተ፡ ታሠሩ፡

በ፲፱፻፶ ዓ.ም፡ በዘመነ፡ ማቴዎስ፡ ፲፭፡ ፳፱ ቀን፡
 ሰሐይ፡ ተናፋ፡ ደረሰላሳ፡ ተወሰዱ፡
 በ፲፱፻፺ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ ዳግማዊ፡

ሞረሰክ፡ ታይሣሠ፡ ስቀኝ፡ አርብ፡ አረኛ፡
 በገዢያ፡ ዓ.ም፡ በዘመነ፡ ሉቃስ፡ ለጽፈኛ፡ ሄደሰ፡
 ሳይ፡ ስቀኝ፡ ወደ፡ ንጉሠ፡ ሚካኤል፡ ያሌ፡ ሄደ፡
 በገዢያ፡ ዓ.ም፡ በዘመነ፡ ዮሐንስ፡ አሠራቱን፡
 አረፈ፡ ገብሬ፡ ያወሰደ፡ ተገዝቶ፡ ያሠጠ፡ ተብሎ፡
 አገዛጉ፡ በተሣኝቶ፡ ነበረ፡ ዘመኑ፡ በገሰጠ፡
 አሠራቱ፡ ስመኑን ሰጠ፡ አወጣ፡ አባ፡ ወለደ፡
 ማርያም፡ በማንበቁ፡ ስቀኝ፡ መኖሩን ሰጠ፡
 በገዢያ፡ ዓ.ም፡ በዘመነ፡ ማቴዎስ፡ ጥቅምቱ፡ ስቀኝ፡
 የቀረ፡ መስክ፡ ውጊያ፡ ሆነ፡ ንጉሠ፡ ሚካኤልም፡ አገቱ፡
 ቤቱ፡ ወሰኑ፡ ለተሰጠው፡ ሸዋ፡ ለገሌ፡ ደረሰ፡ መጥሎ፡
 ሸዋም፡ ዘውዱ፡ ያወደደንን፡ አንግሠው፡ ተረፈ፡
 መካከላቸው፡ አልገመረ፡ ብሎ፡ ያገኘ፡ ሕፃኑ፡
 ሌላ፡ ብሎ፡ ያረፈ፡ ሚካኤል፡ ለጥቅምቱ መሰጠት፡
 ሸዋ፡ ተሰጠ፡ ተረፈ፡ ሚካኤል፡ ተገኝመው፡
 ጥቅምቱ፡ ስቀኝ፡ አስጠፋው፡ አርብ፡ ስቀኝ፡
 ሸዋ፡ ያለ፡ አዳሪ፡ በዚሁ፡ ዘመኑ፡ ለጽፈኛ፡
 ኢዳሱ፡ መቅደሱ፡ ለአገሩ፡ ለጦሩ፡ ሌላ፡ ነሣ፡
 የሚያዚድ፡ ጊዮርጊስ፡ ስቀኝ፡ ነበረ፡ ተሰጠ፡
 ወሰኑ፡ ሸዋ፡ በሚያዚድ፡ ሄደ፡ መቅደሱን፡
 አገዛ፡ ሰጠ፡ ለጽፈኛ፡ ኢዳሱ፡ መቅደሱን፡ አቀርቦ፡
 ሰጠ፡ ያሌ፡ ሄደ፡ ያማም፡ ለጽፈኛ፡ ኢዳሱ፡ ወሰኑ፡
 አስነሣ፡ ያሌ፡ ሄደ፡ ሸዋን፡ አስነሣ፡
 ወሰኑ፡ ያለ፡ ሆነ፡ ሸዋንም፡ ተመልሰው፡ በገዢያ፡
 ዓ.ም፡ በሚያዚድ፡ በሄደ፡ ሚካኤል፡ አደሰ፡
 አባ፡ ገብሬ፡ በዚሁ፡ ዘመኑ፡ ገረፈ፡ አረፈ፡ ነሣ፡
 ተሰጠ፡
 በገዢያ፡ ዓ.ም፡ በዘመነ፡ ማርያም፡ መስክሉን፡
 ስቀኝ፡ መጽሐፍ፡ ያገለገሉትን፡ አገዛ፡ ያረፈ፡
 ቅጽ፡ ተቀኘ፡ በዚሁ፡ ዘመኑ፡ ጥቅምቱ፡
 ስቀኝ፡ ሌላ፡ አባተ፡ ሞቱ፡ የነገቱ፡ ስቀኝም፡

ንጉሠ ወልደደህናዊ፡ ምቹ፡ በዚህ፡ ዘመን፡
 ህጻና፡ ፎቅን፡ ያስታ፡ በዳዬ፡ ነፃደሰ፡ ይረዳ፡
 ተወላዳ፡፡ የሌላ፡ ነሣ፡ ወደዚህ፡ ወደዚህ፡ ወደዚህ፡
 ያዳ፡ ነፃደሰ፡ ብላን፡ ገር፡ ፲ቀን፡ ነገላ፡፡
 ወደዚህ፡ ሌላ፡ ነሣ፡ ያዳ፡ ተሰጥተው፡ ሂደው፡
 ነገላ፡ ስድ፡ ተቀምጦ፡ ሰላም፡ ማርያም፡ ተመላ-
 ሰው፡ ፍቺ፡ ገቡ፡፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመኑ፡ ሉቃስ፡ የህጻና፡ ሠላሳ፡
 ስፋ፡ ሠለ፡ በሽታ፡ ማጣ፡፡ ነገላ፡ በዳደሩ፡
 መላከ፡ ዘጋ፡ ሰባሰብ፡ ነገላ፡ ተዳ፡፡
 በሰባሰብ፡ ነገላ፡ ይረዳ፡ ሌላ፡ ይተቸው፡ ነገላ፡
 ይፋ፡ ወር፡ ነ፲፭ ቀን፡ ተቀመጠ፡፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመኑ፡ ሉቃስ፡ የህጻና፡ ፎቅን፡
 ለሌላ፡ ፀሐይ፡ ሂደው፡ ሠላሳ፡ ተወላዳ፡፡ የመንግሥት፡
 ነገላ፡ በክርስቲያን፡ ፀሐይ፡ ያደረገ፡፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመኑ፡ ማርያም፡ ነገላ፡ በወደዚህ፡
 ተዳ፡፡ በዚህ፡ ዘመን፡ ወደዚህ፡ ፍቺ፡ ተዳ፡፡
 ተሰጥተው፡ በዚህ፡ ዘመን፡ ወደዚህ፡ ፍቺ፡ ተዳ፡፡
 ነገላ፡ ስድ፡ ማርያም፡ ይተቸው፡ ወደዚህ፡
 ተወላዳ፡፡ በዚህ፡ ዘመን፡ ወደዚህ፡ ፍቺ፡ ተዳ፡፡
 ማርያም፡ ተዳ፡፡ ማርያም፡ ተዳ፡፡
 ነገላ፡ ስድ፡ ተዳ፡፡ በዚህ፡ ዘመን፡ ወደዚህ፡
 ተወላዳ፡፡ በዚህ፡ ዘመን፡ ወደዚህ፡ ፍቺ፡ ተዳ፡፡
 ማርያም፡ ተዳ፡፡ ማርያም፡ ተዳ፡፡
 ነገላ፡ ስድ፡ ተዳ፡፡ በዚህ፡ ዘመን፡ ወደዚህ፡
 ተወላዳ፡፡ በዚህ፡ ዘመን፡ ወደዚህ፡ ፍቺ፡ ተዳ፡፡
 ማርያም፡ ተዳ፡፡ ማርያም፡ ተዳ፡፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመኑ፡ ማርያም፡ የህጻና፡
 ስፋ፡ ነ፲፭፡ ዓመት፡ በገር፡ ፍቺ፡ ነ፲፭፡ ዓመት፡
 ተወላዳ፡፡ በዚህ፡ ዘመን፡ ነገላ፡ በወደዚህ፡
 ያዳ፡ ተዳ፡፡ ወደዚህ፡ ተወላዳ፡፡
 ማርያም፡ ተዳ፡፡ ማርያም፡ ተዳ፡፡

ክራ፡ ጓጉሊ፡ ሃሳብጦፋዎስ፡ በዚሁ፡ ዘመን፡ ሞቱ፡፡
በዚሁ፡ ዘመን፡ በኅሐኤ፡ ዳጃ፡ ተራራ ወልደ-
ዳዴቆ፡ ሞቱ፡፡

በ፲፱፻፲፮ ዓ.ም፡ በዘመነ፡ ኩታስ፡ ሰላሳ፡ በደውሊ-
ካስ፡ ካሳ፡ ከስተዳዳ፡ የመሠረተ፡ ጳጳሱ፡ ተገደተ፡፡
ክሊሊቱም፡ በወደቀው፡ ያሠራ፡ ተገደተ፡፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመነ፡ ያሐንዝ፡ በሰላሳ፡ ጳጳሱ፡
ወተዳር፡ ከሰራረው፡ በዚሁ፡ ዘመንም፡ ጥቅምቶች፡
፫ቶች፡ ሰርተዱ፡ መሰረዱ፡ ኃፋሲህሳኤ፡ ተወገዱ፡፡
ወደዘመነ፡ ፋላሜ፡ ዳርጌም፡ መገባቱ፡ ፲፱ ቀን፡
ሞቱ፡፡ አልጋወሊኸ፡ ተራራ፡ ዳጃ፡ ወንድሙሳ፡
ካሳ፡ ከውሮጋ፡ በሚያዚያ፡ ፲፭ ቀን፡ ጸደቀ፡፡
ኃሐኤ፡ ፪፻ ቀን፡ ተመሰሰው፡ ክደስ፡ አበገ፡
ገቡ፡፡

በ፲፱፻፲፮ ዓ.ም፡ በዘመነ፡ ማቴዎስ፡ ክሊሊቱ፡ ወተዳር፡
ሰላሳቱ፡ በጋሹ፡ ተተኝሎ፡ የአጤ፡ ቆሎረዱ፡
ካ፩፡ ጽንድ፡ በዘጋው፡ ጳጳሱ፡ ክፍተው፡ የቀረውን፡
ደብዳቤ፡ ተገባ፡ ተተኝሎ፡ ተሰርዞ፡ ተሰላሰለ፡፡ ፲፮ ቀን፡
ገርሃንና፡ ሰላሳም፡ የሚገኘው፡ ጋዜጣ፡ በኢትዮጵ-
ያ፡ ጓግረው፡ ከገሰተ፡ ዘመዱቱና፡ አልጋወሊኸ፡
ተራራ፡ ከመጣቱ፡፡ ሚያዚያ፡ ፲፱ ቀን፡ የተራራ፡
መሰረዱ፡ ተሞላ፡ ሆነ፡ ክደስ፡ አበገ፡ ተገደተ፡፡
በ፲፱፻፲፮ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ በጋራ፡
ገረምቶች፡ ሆኖ፡ ጳጳሱ፡ ጠፋ፡፡ የካቲቱ፡ ፬
ቀን፡ ያመቀ፡ ደረሰ፡ ሞቱ፡፡

በ፲፱፻፲፱ ዓ.ም፡ ሠተራራ፡ ሀሳብ፡ ጸደቀ፡፡
ተሰላሰለ፡ ፫ ቀን፡ ሞቱ፡፡ ሠተራ፡ ፪፻ ቀን፡
ክቡን፡ ማቴዎስ፡ ሞቱ፡፡

በ፲፱፻፲፱ ዓ.ም፡ በዘመነ፡ ያሐንዝ፡ ወደዘመነ፡
ሚያዚያ፡ ካሳሰቡ፡ በሐረር፡ በሰላሳ፡
በገቡር፡ መጥተው፡ በጣንቦቶች፡ ክደስ፡ አበገ፡ ገቡ፡፡

ወደሁ፡ በደብረኪገዳስ፡ በሁለ፡ ቻፍ፡ ደርሰው፡
 ነጥፉ፡ ነጥብተቸው፡ ተገናኝተው፡ በሰፊ፡ በቦሪ፡
 በጥብቅ፡ ተመልሰው፡ ሄዱ፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመነ፡ ማቴዎስ፡ ገጽ ፪፻፲፭ ቀን፡
 ኢፋጽ፡ ያሂረሐግን፡ ጩሳ፡ ተጥጥሮታ፡ ክልጋወረዝ፡
 ተፈሪ፡ መካከል፡ ግርማዊ፡ ንጉሠ፡ ተገሉ፡ ጥቅምት፡
 ፲፭ ቀን፡ ጥቅምት፡ ፲፭ ቀን፡ ክብር፡ ይረዳ፡

ክደሱ፡ ክብር፡ ተሰራ፡ በ፲፭፡ ወር፡ ተፈታ፡
 የተገፋውን፡ የምስክር፡ ደቂጠረው፡ ወደዘመ. ጸሐይ፡
 መርቆ፡ በግዛቱ፡ ዋጽ፡ ገደብ፡ ክንዳተሰ፡ መንግ-
 ሰው፡ ተሰላሳላ፡ ፲፭ ቀን፡ ምቹ፡

በ፲፱፻፲፭ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ በመስከረም፡
 ክስካፊቹ፡ ሰላሌ፡ መጥታ፡ ክግልሰኝ፡ ቀጠረ፡
 በካሐሴ፡ ተሰያያሯ፡ በዚሁ፡ ዘመን፡ ገገዳር፡

ሌሊት፡ ገግሣ፡ ወሌ፡ ነጥብተው፡ ሰራ፡ ሌሊት፡ ነግሣ፡
 ዳዳቸ፡ ወንድ፡ በወሰን፡ ነግሣ፡ ነጥብ፡ ነጥብ፡

ክብር፡ ተቻ፡ ገር፡ ሰዳሚ፡ ንጉሠ፡ ተፈሪም፡
 ነጥብ፡ መሰረታ፡ ገር፡ ገዛ፡ መኳንንቶቹ፡

ገዛ፡ ሰላይቶቹ፡ ሰዳሚ፡ መጋቢት፡ ፲፭ ቀን፡
 ሰዳሚ፡ ገንዘብ፡ ሆኖቹ፡ ይሰ፡ ክደሱ፡

ካሌሱ፡ ገግሣ፡ ወሌም፡ ሰላተን፡ ምቹ፡ ነጥብ፡
 ዳዳቸ፡ ክላተው፡ ምቹ፡ ሰላተው፡ ክደሱ፡

ክብር፡ ይረዳ፡ በካሪ፡ ገንዘብ፡ ምቹ፡ ተደቶ፡
 ሌሊት፡ ነግሣ፡ ዳብረኪገዳስ፡ ክላተው፡

ቀጠረ፡ ገንዘብ፡ ዘመደቱም፡ መጋቢት፡
 ፲፭ ቀን፡ ሊቡሰላቸ፡ ይሰ፡ ግርማዊ፡ ንጉሠ፡

ተፈሪም፡ ሰላተን፡ ክልጋ-ካይ፡ ወጡ፡
 ነገሪት ይር፡ ክላተኝ፡ ሰላተው፡ ሌሊት፡

ነግሣ፡ ተሰጠ፡ ሌሊት፡ ነግሣም፡ በገንዘብ፡
 ሰላተው፡ ዳዳቸ፡ ወንድ፡ በወሰን፡ በሰዳሚ፡

ዳዳቸ፡ ወርቆሃ፡ መሰረታ፡ ሆኖ፡

1023 ዓ.ም. ህዳር 15 ቀን፡ ዓ.ም. 1940፡ ልዩ፡ ጥላ፡ ገጽ 80፡
 ሄደው፡ ሰላምተ፡ ለወጥረው፡ ነገሩን ለውጥ፡ ለተረው፡
 ገደባች፡ ሄደው ለሰላምተው፡ ተመላሽ ሆኖ፡ ለሰላምተው
 ህዳር 15 ቀን፡ 5-6 ገጽ፡

በ፲፱፻፶ ዓ.ም፡ በዘመነ፡ ሉቃስ፡ ፱፻፶፬፡ ፪፻፶፯፡ ቀን፡
ቀዳማዊ፡ ኃይለሥላሴ፡ ንጉሠ፡ ነገሥት፡ ዘኢየሱስ፡
ተባብረ፡ የግሪክ፡ ፪፻፶፯፡ ክፍለ፡ ሃይለሥላሴ፡ ኃይለሥላሴ፡
ተወለዱ፡።

[illegible]

ΠΙΘΥΤΕ 3.900 ΠΗΛΟΙΣ ΣΥΤΡΗ:

በ፲፪ኛው ዓ.ም. በዘመናዊ ማርያም፡ ታደላላሽ
ከ፳ ጥን. የነበሩት ስድስት፡ በኢትዮጵያ፡ ላይ፡ ተጽ-
መዬ፡ በዚህ፡ ዘመን. ራሱ፡ ነገሩ. ሳይንገኝ.

በረከት፡ ጥር፡ ሁኔታ፡ ተሰርዞ፡ ነገረው ሆኖ በር-
በመሰሉ፡ ነገረው፡ በመሰሉ፡ ተሰርዞ፡ ነገረው፡
ነገረው፡ ነገረው፡ ነገረው፡ ነገረው፡ ነገረው፡
ነገረው፡ ነገረው፡ ነገረው፡ ነገረው፡ ነገረው፡
ነገረው፡ ነገረው፡ ነገረው፡ ነገረው፡ ነገረው፡

በ፲፱፻፳፯ ዓ.ም. በዘመነ: ሉቃስ: ለጽሐፈ'ሁሉ:

ከ፲ ቀን፡ የክርበኞቹና፡ የኢጣሊያዎች፡ ሠጋጊ፡
 ቋጣ፡ ገናቴ፡ ሳይ፡ ተደረገ፡፡ ታላላቅ፡ ሆኖታ፡
 ሌላ፡ ሂደት፡ ሃሳብ፡ ጋራ፡ ነጥብ፡ ሠራተኛ፡
 ጋር፡ ፍቺ፡ ገቢ፡ ታላላቅ፡ ፲፪ ቀን፡ ሰኞ፡ ማታ፡
 በሁለት፡ ሰዓት፡ ያገኙ፡ ክብራት፡ ያገኙ፡ አስፋ፡
 ወሰን፡ ጣሊያን፡ አዛዥ፡ ሲያታልል፡ የመሬት፡ ማጠና፡
 የክህል፡ አሠራት፡ ጽሑፍ፡ የገቱት፡ ፲፪ በጣሊያን፡
 ምክንያት፡ ብዙ፡ ኢትዮጵያውያን፡ ስደት፡ አገገ፡
 በጣ፡ ሰፊና፡ ጽኑ፡ ወንዞች፡ ሸጣጣጥ፡ ሂደት፡
 ሰፊ መረጃ፡ ተገኝቶ፡ ይህንንም፡ የጣ፡ ታሪክ፡
 በዘርዘርዘር፡ ማጥናትና፡ ማወቅ፡ ይገባል፡፡
 ይኸውም፡ ተዛግሎ፡ ሙታን፡ ዘመነ፡ ጣ፡ ፊት፡
 ተገቢ፡፡ የገቱት፡ ፲፪ ቀን፡ ሌላ፡ ያስታና፡
 ያገኙ፡ በፆታ፡ ምክት፡ በዚህ፡ ዘመን፡ ግንባታ፡
 አስፈላጊነት፡ ቀን፡ የደብረ ሲኖዶስን፡ መሳከላት፡
 ኢጣሊያውያን፡ ሊፍኩቸዋል፡፡ ግንባታ፡ ከዚህ
 ቀን፡ ኢጣሊያውያን፡ ያገለገሉላቸዋል፡፡ በረቢ፡
 አጠቃ፡፡
 በ፲፱፻፲፱ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ መስከረም፡
 ፲፱ ቀን፡ የክርበኞቹና፡ የኢጣሊያዎች፡ ሠጋጊ፡
 ታላቅ፡ ቅዱስ፡ ሲኖዶስ፡ ሠራተኛ፡ የገቱት፡ ፲፪ ቀን፡
 አገላለጽ፡ ሲኖዶስ፡ የክርበኞቹና፡ የኢጣሊያዎች፡
 ሠጋጊ፡ ሠራተኛ፡ መገባት፡ ፲፪ ቀን፡ ጣ፡ ሰኞ፡
 የክርበኞቹና፡ የኢጣሊያዎች፡ ሠጋጊ፡ ሠራተኛ፡
 በ፲፱፻፲፱ ዓ.ም፡ በዘመነ፡ ሉቃስ፡ መስከረም፡ ፱ ቀን፡
 ብሉይ፡ ጌታ፡ ሂደት፡ አረፈ፡፡ ማዕከላዊ፡ ፳፻ ቀን፡
 ፋናዬ፡ አባቡ፡ ተደረገ፡፡ ግንባታ፡ ፳፻ ቀን፡ ከአስላፊ፡
 ታሪኮች፡ ገና፡ ጋር፡ ሲገናኝ፡ ያሉት፡ ነገሮች፡
 ፲ ቀን፡ ተወላጆች፡፡
 በ፲፱፻፲፱ ዓ.ም፡ በዘመነ፡ ዮሐንስ፡ ሂደት፡ ከ፪
 ቀን፡ የመስከረም፡ ወቅት፡ ሠራተኛ፡ ሠራተኛ፡ ሠራተኛ፡፡

በዚህ ሰዓት ስር፡ ይቀን፡ መጥፋት፡ ይረዳ፡
 ካሉት፡ አባት፡ አርፎው፡ ካላሳሳው፡ ፍቼ መጥቶ፡
 ሲፈት፡ አድርጎ ሲያስገባ፡ ተቀብሏል፡፡
 በ፲፱፻፵፱ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ ጥር፡ ፲፪ ቀን፡
 ጦርማው፡ ቀዳማው፡ ኃይለማርያም፡ አሜሪካ፡ ሳይ፡
 ሚያዝያ፡ ፲፱ ቀን፡ ንጉሠ፡ ቀዳማው፡ ኃይለማርያም፡
 ፍቼ፡ ገቡ፡፡ ካሁን ያለፈው፡ ጠረፍ፡ ለንግድ ያለው፡
 አቀመ፡፡ ሚያዝያ፡ ፲፱ ቀን፡ ቀዳማው፡ ኃይለማርያም፡
 አዲስ፡ አበባ፡ ሳይ፡ ለንግድ ያለው፡ አቀመ፡፡
 በአዲስ፡ ዘመን፡ የሃይማኖት፡ ጥሪ፡ ተገብሎ፡ በአዋቅ፡
 ካንዲዛግጦር፡ ተደረገ፡፡ ሚያዝያ፡ ፲፱ ቀን፡ ካንዲዛግጦር፡
 ሠጥ፡ ሲመጡ፡ ቀዳማው፡ ኃይለማርያም፡ ፍቼ፡
 ገቡ፡፡ ሚያዝያ፡ ፲፱ ቀን፡ አዲስ፡ አበባ፡ ገቡ፡፡
 በ፲፱፻፵፱ ዓ.ም፡ በዘመነ፡ ማርቆስ፡ ህዳር፡
 ፲፱ ቀን፡ ጳጳሱ፡ ነዚ፡ ኢጣሊያው፡ የሆነ፡ ገጽዳር፡
 ሳይ፡ ያለ፡ ሆኖ፡ ተደዞ፡ መጣ፡፡ ለኔ፡ ፲፱ ቀን፡
 ወለተ፡ ገጽዳር፡ ማስረጃ፡ ተወሰደ፡፡ ነገሩ፡
 ፮ ቀን፡ በፊር፡ ገጽዳር፡ ተወሰደ፡፡ ነገሩ፡ ፲፩
 ቀን፡ በፅጌ፡ ፀሐይ፡ ኃይለማርያም፡ በተወሰደ፡
 በ፲፱፻፶፱ ዓ.ም፡ ማስተካከል፡ ጀመረ፡፡
 በ፲፱፻፶፱ ዓ.ም፡ ማስተካከል፡ ፲፱ ቀን፡ ወረ፡ ጳጳሱ፡
 ነገሩ፡ ለሃይማኖት፡ የአዲሱ፡ ሹም፡ አበባ፡ ይረዳ፡
 ያለ፡፡
 በ፲፱፻፶፱ ዓ.ም፡ በዘመነ፡ ዮሐንስ፡ ጥር፡ ፯ ቀን፡
 ቀዳሜ፡ ቤተክርስቲያን፡ በመንበረሰግዳ፡ ቀዳሱን
 ሰላሳ፡ ሆኖ፡፡

III. Translation

[fol. 1] Transfer of government from Gondār to Shāwa;⁸ Nāgasi begat⁹ Sebestyanos; Sebestyanos begat Abbeyyé; Abbeyyé begat Ameha-Iyyāsus; Ameha-Iyyāsus begat Asfa-Wāsan; Asfa-Wāsan begat Wāsān-Sāggād; Wāsān-Sāggād begat Sahlā-Sellāsé; Sahlā-Sellāsé begat *negus* Haylā-Mālākot, *māred-azmach* Haylê, Sāyfu, Dargé Zānnābā-Wārq, Tānaññā-Wārq.¹⁰ Haylā-Mālākot begat Menilek II; Sāyfu begat Māshāsha; Tānaññā-Wārq bore Mākwānnen; Zānnābā-Wārq¹¹ married *qoq-mariw*¹² Abboyyé and bore *negus* Wāldā-Giyorgis, *dājjach* Lāmma and *mārhabeté* Del-Nāssaw;¹³ *māred-azmach* Haylê begat Gullelaté.

On 5 Yākkatit 1847 A.M. [11 February 1855], *ašé* Tēwodros was crowned.

In 1848 A.M. [1855–56], Hayla-Mālākot died. He was buried at Dābrā-Bāg'e. In Ṭeqqemt [October–November], *ašé* Tēwodros came to Shāwa and took Menilek with him. *Ašé* Tēwodros doubted his [Hayla-Mālākot's] death, exhumed the body from the grave and viewed it.¹⁴

On 23 Sānē 1848 A.M. [29 June 1856], *māmméré* Yerāfu was born.

In 1854 A.M. [1861–62], the year of St. Mark, *ras* Dargé was imprisoned. On 29 Ṭeqqemt [7 November 1861], *ato* Sāyfu entered Ankobār and installed himself in the throne of his father.¹⁵ *Ras* Dargé was imprisoned, because he had fought Bāzzabeh. *Ašé* Tēwodros became victorious in the same year, and the following was composed:

⁸ Literally, 'When the government was transferred from Gondār to Shāwa'. This incomplete sentence was probably intended to serve as the heading for the genealogical list of the dynasty which eventually took over the imperial power, though not directly from Gondār. Shāwan writers generally assumed that Tēwodros II (1855–68), Tāklā-Giyorgis II (1868–71) and Yohannes IV (1872–89) did not actually belong to the Solomonic Dynasty which was supposed to have branched into the Shāwan and Gondāran houses. Cf. *alāqa* Gābra-Sellāsé, *Tarikā Zāmān Zādagmawi Menilek, Negusā-Nāgāst Zā'ityopeya* (Addis-Abāba, 1959 A.M.) 44, 67, 165; Heruy Wāldā-Sellāsé, *Wazēma* (Addis-Abāba 1921 A.M.) 50; Bairu Tafla, *Asmā Giyorgis and his work: History of the Galla and Śawa* (Wiesbaden, 1985) 457, 565, 697.

⁹ The verb which should have followed either the first or the last name in the list is missing from the original. The general context as well as the Amareña particle 'n' make it none the less clear that 'wāllādā' (= beget), or 'wāllādāch' (= bear), as the case may be, is the relevant verb to be supplemented.

¹⁰ The original had 'Taffāsa-Wārq', but the author insisted without explanation that we adopt 'Tānaññā Wārq'. He made no adjustment in his notebook during our presence.

¹¹ According to one source, this person was named Ayahlushem. Cf. Mahtāma-Sellāsé Wāldā-Māsqāl, 'A study of the Ethiopian culture of horse-names', *Journal of Ethiopian Studies*, vii, 2, 1969, 267.

¹² Literally, 'He who is merciful to a partridge'. This epithet was probably a nickname applied on account of the humaneness of Abboyyé, the son-in-law of Sahlā-Sellāsé, whom Tēwodros appointed representative governor of Shāwa with the title of *afā-negus*.

¹³ = 'Del-Nāssaw of Mārhabeté'. He was perhaps referred to as such by the people of Mānz and Tāgūlat on account of his life-long attachment to that particular region.

¹⁴ The same allegation is also made by Asma-Giyorgis and Heruy. Cf. Bairu, 1985, 553; and, Asfa-Wossen Asserate, *Die Geschichte von Śawā (Äthiopien) 1700–1865. Nach dem Tārika Nagašt des Belāttēn Gēta Heruy Walda Sellāsé* (Wiesbaden, 1980) 60. The emperor's suspicion was allegedly motivated by the superb morale of the army in his opponent's camp, an attribute seldom manifested in the absence of a leader. Chronicler Gābrā-Sellāsé who asserts (cf. p. 47) that Tēwodros was impressed by the Shāwan army, does not mention this curious incident. The three chroniclers of Tēwodros also mention nothing of the kind. One of them recorded that the emperor arrived at the burial place shortly after the funeral, and that he mourned the death of Haylā-Mālākot. Cf. Enno Littmann, *History of King Theodore* (Princeton, 1902) 23. Except for the purpose of translating the remains of a deceased person to a holier venue, the practice of exhumation to prove anything was apparently uncommon in Ethiopia. It is, therefore, not clear whether the story was malicious propaganda against the conqueror, or whether it was one of the idiosyncrasies of the sovereign.

¹⁵ In fact, this event took place in 1859–60. Cf. Littmann, 1902, 46; Casimir Mondon-Vidailhet, *Chronique de Théodoros II, roi des rois d'Éthiopie 1853–68* (Paris, 1904) i, 20; Gābrā-Sellāsé, 1959, 53; Chris Prouty Rosenfeld, *A chronology of Menilek II of Ethiopia, 1844–1913: Emperor of Ethiopia, 1889–1913* (East Lansing, 1976) 23. For some obscure reason, the author has employed at this point the Amareña familiar form of address in reference to *ato* Sāyfu in contrast to his brothers, who are consistently referred to in the respect form.

Aṣé Téwodros was indeed degraded,
Bowling to all the people of Shāwa, he withdrew.¹⁶

In 1857 A.M. [1864–65] the year of St. Matthew, Menilek escaped from the hands of *aṣé* Téwodros at Mäqdäla, arrived in Shāwa, defeated *ato* Bäzzabeh on the day of St. George of Nāhasé,¹⁷ and entered Ankobär on 27 Nāhasé [1 September 1865], the day of the Redeemer of the World. The Battle of Gadilo took place on 23 Nāhasé [28 August 1865].

In 1858 A.M. [1865–66], the year of St. Mark, *ato* Säyfu founded the town of Feché.¹⁸ The rule of Galla *balabbatoch* ended. [fol. 2.]

On Easter Monday, 6 Miyazya 1860 A.M. [13 April 1868], the year of St. John, the English defeated *aṣé* Téwodros, and he died. In the same year, *ras* Dargé went to Bulga over which he was appointed.

During Passion Week in the month of Mäggabit 1863 A.M. [March–April 1871], *ato*¹⁹ Dargé left Bulga and entered Feché in Sälalé. On Monday, 9 Nāhasé [14 August 1871], of the same year, Dämessé Särṣe was born. In the month of Hamlé [July–August] of the same year, *aṣé* Täklä Giyorgis died. *Aṣé* Yohannes was crowned in the same year.

On 23 Hamlé 1865 A.M. [29 July 1873] *ras* Dargé founded Feché-Giyorgis.

On Thursday, 12 Miyazya 1870 A.M. [19 April 1878], Shenkurt-Mika'él was founded.²⁰ At the time *aṣé* Yohannes and *aṣé* Menilek made peace between them on the mountain above the river, it is alleged that *aṣé* Yohannes said: 'Build [a church of] St. Mika'él on this spot and name it on my behalf "Däbrä-Sālam" ["Mount Peace"]'.

On 22 Miyazya 1868 A.M. [29 April 1876], the year of St. John, *negestä-nägästat* Zäwditu was born.²¹

In 1869 A.M. [1876–77], the year of St. Matthew, the *känter*²² disease raged.

In 1870 A.M. [1877–78], smallpox exterminated the Galla and the Guragé.²³

¹⁶ Originally the author had recorded only the first line of the couplet and he dictated the rest in the course of the copying. The couplet was at any rate widely known for its pun: '*ej nässa*' = 'greeted by prostrating himself' can equally mean 'render a person helpless'. In this expedition the sovereign punished hundreds of captives by the mutilation of the hands and feet. Cf. Littmann, 1902, 46; Mondon-Vidailhet, 1904, 20 f.; Bairu, 1985, 575.

¹⁷ The available sources differ on the date of this battle. Gäbrä-Sellāsē, 1959, 59 and Asfa-Wossen, 1980, 64 give 16 Nāhasé while Asmā-Giyorgis (cf. Bairu, 1985, 587) prefers one day later. Only the last source specifies a date for the arrival of Menilek in Ankobär which concurs with that of our present text. Rosenfeld, 1976, 31 mentions only the month in connexion with the battle and places the so-called coronation of the *negus* in September.

¹⁸ This date is incorrect not only because the death of Säyfu had already occurred in June 1860, but also because the town was much older. As early as 1848 Säyfu had used it as his centre during a campaign against the Oromo of Sälalé. Cf. Bairu, 1985, 543.

¹⁹ The original had '*ras*,' an anachronism which the author noticed and he insisted that we adopt '*ato*'. Other similar cases have, none the less escaped his attention.

²⁰ This date is rather perplexing, because most of the available sources assert that Yohannes and Menilek left Sälalé (the former for Därra and the latter for Däbrä-Berhan) several days earlier. Chronicler Gäbrä-Sellāsē states (cf. pp. 83–5) that Yohannes left for Därra on 26 Mäggabit (= 2 April) and that Menilek accompanied him for some distance before he returned to his capital Leché. Asmā-Giyorgis reckons (Bairu, 1985, 677) the accompaniment as far as Qaroda near Feché to nine days. See also Rosenfeld, 1976, 79. But this brings us only to 11 April. The foundation stone must have, therefore, been laid either a week earlier than the given date or one must assume that it was executed through a royal representative.

²¹ Rosenfeld, 1976, 68 has 'July 1876'.

²² Dästa Täklä-Wäld, *Addis Yamareña Mäzgäba Qalat* (Addis-Abäba, 1964, A.M.) 662 defines this epidemic as 'a disease which kills swiftly'. Epidemic diseases were given names in traditional Ethiopia in accordance with their symptomatic manifestations and/or consequences. Cf. R. Basset, *Etudes sur l'histoire d'Éthiopie* (Paris, 1882) 26, 45, 52–3; Littmann, 1902, 27; Mondon-Vidailhet, 1904, 18; Bairu, 1977, 62. This particular epidemic is not mentioned by name in Menilek's chronicle; but Rosenfeld, 1976, 73, notes for the same year: 'Menilek's campaign is plagued by disease, lack of food and poor morale.'

²³ Visitation of this ravaging epidemic was rather frequent in traditional Ethiopia, and royal chroniclers as well as foreign travellers often noted its outbreak and devastation. Apparently, this one was not regarded by the contemporary chroniclers as significant perhaps on account of its occurrence in the secondary regions of the empire.

In this year, i.e. the year of St. Mark, *aṣé* Yohannes came to Shäwa. He made peace with *aṣé* Menilek, paid reverence to Däbrä-Libanos, and departed.

In 1871 A.M. [1878–79], the year of St. Luke, a military expedition against Därra was launched by *aṣé* Menilek and *ras* Dargé.

In 1872 A.M. [1879–80], the year of St. John, Jelta-Täklä-Haymanot was founded.

On 3 Hedar 1873 A.M. [11 November 1880],²⁴ the year of St. Matthew, *lej* Kasa Haylu was born of *wäyzäro* Tessämmé Dargé in Lasta.

On Tuesday, 30 Genbot 1874 A.M. [6 June 1882], the year of St. Mark [fol. 3] the Battle of Embabo was fought. In the same year, four bishops came to *aṣé* Yohannes.²⁵

In 1875 A.M. [1882–83], a star with a tail was seen over the tent.²⁶ In this year, *aṣé* Yohannes appointed *mämher* Akalä Wäld, and founded the Sellasé [Church] at Boru-Méda. On 5 . . . of the same year of St. Luke, *abunä* Matéwos came to Shäwa.²⁷ In Ṭeqqemt [October–November] a star with a tail appeared at dawn. Seré-Mädhane-Aläm was founded, as the result of a vow made at the campaign of Embabo.

In the lent of 1877 A.M. [1885], *ras* Dargé led a military expedition against Mareqo.²⁸ Enṭoṭṭo-Maryam and Ragu'el were founded in the same year.

In Genbot 1878 A.M. [May–June 1886], the year of St. Mark, both *aṣé* Menilek and *ras* Dargé led a military expedition against Arusi. On 3 Pagumén of the same year [7 September 1886], the Arusi were defeated. His Majesty returned, whereas *ras* Dargé spent the rainy season there. While staying in Arusi, *ras* Dargé defeated the mobilized Arusi on Tuesday, on 3 Pagumén, and flogged all his officers for fighting before he gave the order.²⁹ On Thursday, 29 Tahsas [6 January 1887] of the same year, *aṣé* Menilek and *ras* Dargé defeated Abdullahi and returned.

In 1879 A.M. [1886–87], the year of St. Luke, the military expedition against Harär was launched. *Balambaras* Mäkwännen was appointed over Harärgé on 1 Ṭer [8 January 1887].³⁰

In 1881 A.M. [1888–89], the year of St. Matthew, the Dervishes burnt Gondär.³¹

In 1880 A.M. [1887–88], the year of St. John, a military expedition was launched to Armaṣeho.³² *Ras* Ar'aya Sellasé died.³³ The reconstruction of the great church of Fecché-Giyorgis began in this year. On his return from Armaṣeho in Säné [June–July], *aṣé* Menilek visited the newly begun work of reconstruction. [fol. 4] On 4 Nähasé [9 August 1888], lightning struck the unfinished edifice. On 21 Mäskäräm [1 October 1887] of the same year, the *tabot* of Enṭoṭṭo-Maryam was installed.

²⁴ This date is not given in any of the usual reference works; but the same date is contained in a mimeographed lengthy biography of the notable issued by the family on the occasion of his funeral in 1959, a copy of which is preserved at the Institute of Ethiopian Studies in Addis-Abäba.

²⁵ The formulation of this statement, as well as the one pertaining to *abuna* Matewos in the next entry, betrays the author's prejudice against Emperor Yohannes IV who actually strove to bring the dignitaries from Egypt. He assigned them to the various parts of the Empire.

²⁶ Such a natural phenomenon was regarded ominous by the Ethiopian society and usually the chroniclers recorded it as a prediction of a disastrous future. Cf. Gäbrä-Sellasé, 1959, 109; Mondon-Vidaillhet, 1904, 18; Bairu, 1985, 745.

²⁷ According to Gäbrä-Sellasé, 1959, 113, Yohannes assigned the dignity to the Kingdom of Shäwa on 8 February and he arrived in his diocese on 2 March 1883.

²⁸ This expedition is not entered in Rosenfeld's chronology.

²⁹ Among the victims of his anger were two of his sons: Täsämma and Asfaw (Bairu, 1985, 769).

³⁰ Rosenfeld, 1976, 122, gives 27 January as the date of his appointment.

³¹ Rosenfeld, 1976, 128, has 18 January 1888 for this event.

³² Menilek undertook this expedition at the instruction of Yohannes IV between December 1887 and June 1888. Cf. Rosenfeld, 1976, 127–31.

³³ Rosenfeld, 1976, 131 has 10 June 1888.

In 1881 A.M. [1888–89], the year of St. Matthew, cattle perished.³⁴ *Aṣé* Yohannes died in the month of Mäggabit of the same year. *Qāñnazmach* Ashené was born on 11 Mäskäräm [20 September 1880] of the same year. *Aṣé* Yohannes died on the 1st of Mäggabit [9 March 1889] of the same year.³⁵ On Friday, 27 Säné [3 July 1889] of the same year, *ras* Gobäna died.³⁶

On 25 Ṭeqqemt 1882 A.M. [3 November 1889], the year of St. Mark, *aṣé* Menilek was crowned King of Kings at Enṭoṭṭo, and he became the *janhoy*.³⁷ In the same year, a great many volleys were fired and feasts given in Feché, as the beam of the burnt church was erected. In the rainy season, *ras* Dargé underwent *weshba*³⁸ treatment at Qertè in the month of Hamlé [July–August 1890].

On 25 Mäggabit 1883 A.M. [2 April 1891], the year of St. Luke, *etége* Mänän was born.³⁹ In the same year, *ras* Dargé led a military expedition to Balé in the month of Ṭeqqemt [October–November 1890] and returned on 12 Hamlé [18 July 1891].⁴⁰ Upon his return, he spent the rainy season in Feché. In the same year, *ras* Mängäsha Atikäm led a military expedition against Wälamo, but returned without conquering it.

In 1884 A.M. [1891–92], the year of St. John, the *näfas-bäshita* broke out.⁴¹ The *kefu-qän* worsened.⁴² On 30 Genbot [6 June 1892] of the same year, the *tabot* of St. Mary came from Azäzo, Gondär, and entered Däbrä-Libanos ceremoniously. On 16 Hamlé [22 July 1892] of the same year, *aṣé* Haylä-Sellase was born.⁴³ His Majesty [Menilek] came⁴⁴ to Ankobär where he spent the rainy season.

In 1885 A.M. [1892–93], the year of St. Matthew, the decree of grain tithe was issued.⁴⁵ In the month of Ṭeqqemt [October–November 1892] of the same year, Addis-Abäba was renovated. [fol. 5] This year was named ‘a glimpse’, because grain could be harvested. In the same year, *aṣé* Menilek gave *wäyzäro* Shäwa-Rägga to *ras* Mika’él in marriage.⁴⁶ In the same year, land was granted to the

³⁴ The devastating rinderpest which broke out in this year raged until 1892. Cf. R. Pankhurst, ‘The great Ethiopian famine of 1889–92’, *University College Review*, 1 (Addis-Abäba, 1961) 90–103; P. Paulitschke, *Ethnographie Nordost-Afrikas. I: Die materielle Kultur der Danakil, Galla und Somäl* (Berlin, 1893) 327; U. Braukämper, *Die Kambata. Geschichte und Gesellschaft eines südäthiopischen Bauernvolkes* (Wiesbaden, 1983) 87.

³⁵ Rosenfeld, 1976, 136 has 10 March 1889.

³⁶ Asmä-Giyorgis (Bairu, 1985, 803) also gives the same date, and states correctly that it was Wednesday.

³⁷ Literally, ‘His Majesty’. In this context it is obviously used in the sense of ‘the Emperor’ or ‘the King of Kings’.

³⁸ A traditional method of treating rheumatic or syphilitic patients through heat and medicinal ointment. Cf. Dästä, 1964, 467 f.

³⁹ This event is not mentioned in Rosenfeld, 1976. E. Ullendorff, *The autobiography of Emperor Haile Selassie I: ‘My life and Ethiopia’s progress’ 1892–1937* (Oxford, 1976) p. 41, n. 1 dates it around 1890.

⁴⁰ This expedition is briefly mentioned in Menilek’s chronicle, but it is not entered in Rosenfeld, 1976.

⁴¹ This is a reference to the ravaging cholera which accompanied the famine and drought of 1888–92. The phrase literally means, ‘wind disease’. Wind was believed to have been the spreading agent of heat and cold, drought and fertility, disaster and blessing, devastation and happiness depending on the direction from where it came. The Book of Hénok (Inoch) distinguishes some twelve such winds. Cf. chs. 18, 56, and 76. See also Dästä, 1964, 868; Kidanä-Wäld Keflé, *Mäs’hafä Säwawes Wäges Wämäzgäbä Qalat Haddis* (Addis-Abäba, 1948 A.M.) 647. There appear to have also existed local or regional winds with particular attributes. Cf. Bairu, 1985, 823.

⁴² Literally, ‘wretched day(s)’. This phrase is a descriptive name for the drought, rinderpest, and cholera which prevailed in the years 1888–92. Cf. n. 22 supra.

⁴³ Rosenfeld, 1976, 156 and Ullendorff, 1976, 14 have 23 July.

⁴⁴ This verb, which could suggest the author’s location at the time of writing, may in this context imply the source of our author who was then not yet born.

⁴⁵ Gäbrä-Wäld, 1948, 16 dates it 3 Ṭeqqemt 1885 A.M. (= 12 October 1892). Rosenfeld, 1976, 157 gives 13 October.

⁴⁶ Rosenfeld, 1976, 155 gives January 1892, and states that the first issue from this marriage was born (p. 158) in December of the same year.

clergy of Feché-Giyorgis. The *wäräb* ⁴⁷ pertaining to it was performed on 6 Nāhase [11 August 1893]. In the same year, *däjjazmach* Dästa Dargé died on 4 Hamlé [10 July 1893] and was buried at Däbrä-Libanos on the 5th [11 July 1893].⁴⁸ In the same year, *ras* Emmeru was born on 15 Hedar [23 November 1892].⁴⁹ In the same year, the following were imprisoned: *fitawrari* Gullelaté, *däjjazmach* Mäshäsha Wärqé, *aläqa* Admasu.⁵⁰ *Fitawrari* Gäbrä-Mäsqäl was flogged. The main scribe who was named Abbäba was punished by [the mutilation of] his tongue. *Qännāzmach* Habtä-Mika'él died on 6 Hedar [14 November 1892] of the same year. *Fitawrari* Bayyu too died.

In the same year the Gännätä-Giyorgis church of Feché, whose construction was complete and its painting begun, caught fire from a lamp [candle?] and burnt down on 11 Yäkkatit [17 February 1893]. *Ras* Dargé sent word from Addis-Abäba saying: 'Mourn just as if Dästa has died today.' Restoration work of Féche-Giyorgis began with the removal of the coal in Nāhasé [August] of the same year.

In 1886 A.M. [1893–94], the year of St. Mark, an expedition was launched to Zway.⁵¹

In 1887 A.M. [1894–95], the year of St. Luke, a military expedition was launched against Wälamo.⁵² He [Menilek] returned in Ter [January–February]. In the same year, *wag-shum* Berru was imprisoned.⁵³ *Wag-shum* Gwangul was appointed over Wag. In Paḡumé [September], *ato* Berhane Heywät was born.

In 1888 A.M. [1895–96], the year of St. John, *ašé* Menilek led a military expedition to Adwa in Tegré, fought and defeated the Italians. In this year, *ras* Dargé remained behind to guard the capital. [fol. 6] *Ras* Täsämma, *ras* Wäldä-Giyorgis, and *däjjach* Le'ul-Säggäd participated in a military expedition under the command of *wähni-azzaž* Wäldä-Šadeq against Awsa, and they were victorious. On 28 Hedar [7 December 1895], the Battle of Amba-Alagé took place.

On Wednesday, 27 Ter 1889 A.M. [3 February 1897], the year of St. Matthew, *lej* Iyyasu was born.⁵⁴ His mother, *wäyzäro* Šäwa-Rägga, died, as the result of labour.

On Friday, . . . 1890 A.M. [1897–98], the year of St. Mark, *ras* Mäkwännén led a military expedition against the country of Sheh-Hojälé.⁵⁵ Three years and six months after its commencement the building of Feché-Giyorgis was completed in this year and the *tabot* entered ceremoniously on Saturday, 23 Miyazya [30 April 1898].

⁴⁷ An extract of the *zemmaré* and *māwas'et* hymns sung and danced to the accompaniment of the drum as an expression of satisfaction and gratitude. Cf. Mängestu Lämna, *Mäs'hafa Tezzeta Zä'läga Lämna Haylu Wäldä-Tarik* (Addis-Abäba, 1959 A.M.) 159 and 253.

⁴⁸ The last entry for this notable in Rosenfeld, 1976, is 6 February 1890 when he was with Menilek in Wällo.

⁴⁹ The birth of this prominent notable is omitted from Rosenfeld, 1976. In his autobiography, Emperor Haylä-Selläsé asserts that Emmeru was born four months after himself, a fact which agrees with the statement of our author. Cf. Ullendorff, 1976, 14.

⁵⁰ Chronicler Gäbrä-Selläsé mentions only these three notables in connexion with the treason and the trial that followed. According to Rosenfeld, 1976, 159, the treason was made public on 11 March and the trial took place on 21–26 May 1893.

⁵¹ This expedition was undertaken in December–January 1893–4. Rosenfeld, 1976, 162 and 164 asserts that he set out on 14 December and returned in January.

⁵² The expedition was announced in August 1894, but actually took place between 15 November 1894 and mid-January 1895. Cf. Rosenfeld, 1976, 167–9.

⁵³ The arrest was made in May 1895 on grounds that the official had received bribes from Italy. Cf. Rosenfeld, 1976, 171.

⁵⁴ Rosenfeld, 1976, 175 records this date with a query, but does not mention the death of the princess. This date is also inscribed on the façade of the Church of the Redeemer at Däse built by *negus* Mika'él.

⁵⁵ According to Rosenfeld, 1976, 186 and 188, Mäkwännén departed on 14 December 1897 and returned on 6 May 1898.

In 1891 A.M. [1898–99], the year of St. Luke, a forced military expedition to Ashängé, Tegré, was undertaken and *ras* Mängäsha Yohannes was arrested.⁵⁶ In the same year, *liqä-mäkwās* Adenāw and *däjjach* Haylä-Maryam Wäldä-Mika'él died.⁵⁷

In 1892 A.M. [1899–1900], the year of St. John, the town of Korāmash which was named Salayesh was built. On Saturday, 15 Mäggabit [23 March 1900] of the same year, *ras* Dargé died twenty-nine years after his entry in Sälalé.⁵⁸ It was on the eve of *däbrä-zäyt*. In the same year, the right portion of Sälalé and Ensaro were given to *däjjach* Täsämma Dargé, and the left portion of Sälalé and Yayya-Gullällé to *däjjach* Asfaw Dargé. Arusi and Balé were given to *däjjach* Le'ul-Säggäd. Later, the whole of Sälalé and Yayya-Gullällé were given to *däjjach* Täsämma.

In 1893 A.M. [1900–01], the year of St. Matthew, the town of Addis-Alām was founded.⁵⁹ In the same year, *däjjach* Asfaw Dargé was imprisoned at Mäqdäla. On 3 Ṭer [11 January 1901] of the same year, *negus* Täklä-Haymanot died.⁶⁰

In 1894 A.M. [1901–02], the year of St. Mark, Sälalé was ordered for the construction of Addis-Alām. [fol. 7] and, hence, *däjjach* Täsämma went over to Meräné, Ada-Bärga, had limestone loaded and went up to Addis-Alām. On 24 Mäggabit [1 February 1902] of the same year, Abbäbä Yeräfu was born. *Däjjach* Wänd-Wäsän Kasa was born on Hamlé . . . [July? . . .].⁶¹

In 1895 A.M. [1902–03], the year of St. Luke, the town of Holota-Gännät was built.⁶² The construction of the road from Addis-Abäba to Addis-Alām commenced. On 1st Nāhasé [6 August 1903] of the same year, Säyfä-Sellasé Säyfu was born in the country of Jerru.

In 1896 A.M. [1903–04], the year of St John, *wäjäro* Ehetä the wife of *ras* Dargé died.⁶³

In Genbot and Sané 1897 A.M. [May–July 1905], the year of St. Matthew, locusts devoured the crops.⁶⁴

On Thursday, 3 Ṭer 1898 A.M. [11 January 1906], the year of St. Mark, *däjjach* Täsämma Dargé died. The death of *däjjach* Asfaw Dargé also occurred on Thursday, fifteen days thereafter.⁶⁵ *Ras* Mäkwännē died on 13 Mäggabit [21 March 1906].⁶⁶ In Genbot [May–June], *däjjach* Täfäri Mäkwännē was

⁵⁶ This expedition took place between September 1898 and March 1899. Cf. Rosenfeld, 1976, 190–4.

⁵⁷ Rosenfeld, 1976, 194 dates the death of the latter on 6 March 1899, while that of the former is not mentioned at all.

⁵⁸ With the exception of the death of this notable, none of the facts in this entry are included in Rosenfeld's chronology. 'Däbrä-zäyt' (= 'Mount Olive') refers to the Sunday marking the middle of Lent.

⁵⁹ Construction of the town began in November 1900. Cf. Rosenfeld, 1976, 200. The imprisonment of Asfaw Dargé and the participation of Täsämma Dargé in the construction of Addis-Alām are not included in Rosenfeld's chronology.

⁶⁰ Rosenfeld, 1976, 201 dates his death 'c. 10. January'.

⁶¹ The author has left the date open, and none of the available sources mention any particular date for his birth. Wänd-Wäsän or Bāwāsän is the only one of the Kasa family mentioned in this respect, probably because he was the same age as our author. According to Ullendorf, 1976, p. 84, n. 21, his dates are 1903–36.

⁶² The construction began in January 1903. Cf. Rosenfeld, 1976, 211.

⁶³ This fact is not entered in any of the available sources.

⁶⁴ This fact is not entered in any of the available sources.

⁶⁵ According to Rosenfeld, 1976, 203 and 223, Asfaw died in June 1901 and Täsämma on 14 January 1905. On the other hand, the autobiography of Mäkwännē Endalkachāw *Mäkam Bēta Šaboch* (Asmara 1948 A.M.) and the reminiscences of the old in Sälalé affirm that the two brothers died at Mäqdäla in January 1906.

⁶⁶ Rosenfeld, 1976, 224 gives 22 March 1906.

appointed to the office of *shaläqa* of Sälälé.⁶⁷ He governed Sälälé for eight months. *Fitawrari* Defabachäw and *qāññazmach* Qwälläč, as well as the judge, *ato* Molla, spent the rainy season watching out for the country.

In 1899 A.M. [1906–07], the year of St. Luke, one of every sixty head of cattle was levied.⁶⁸ On 5 Ṭer [13 January 1907], the whole painting of Feché-Giyorgis was completed. Both *däjjach* Bāshah as the *mesläne*⁶⁹ and *azzaž* Balcha Gäbré in his original post governed Sälälé for a year and a half.

On 29 Mäskäräm 1900 A.M. [10 October 1907], *däjjach* Yelma Mäkwännē died.⁷⁰ A *ber* was levied for every head of cattle of any sort, and an *alad*⁷¹ for every pack animal. A *ber* was paid per tail.⁷² *Däjjach* Bāshah Ashkāru was dismissed from office, and *lej* Kasa Haylu [fol. 8] accepted the appointment to the office of *mesläne* of Sälälé.⁷³ He was appointed in Hamlé [July–August] and he arrived in the town of Feché in Nāhasé [August–September]. On Friday, 4 Hamlé [11⁷⁴ July 1908], a *dānqārā*-cat⁷⁵ was found on the *alga*⁷⁶ of *janhoy*.

In 1901 A.M. [1908–09], the year of St. Matthew, Menilek II fell ill and came to Däbrä-Libanos for the holy waters.⁷⁷ *Mämrē* Pawlos Dästa was born in the town of Feché on 24 Genbot [1 June 1909].

In 1902 A.M. [1909–10], the year of St. Mark, *ras* Abatā fought *däjjach* Abrāha [of] Tegrē at Korām, defeated and brought him back.⁷⁸ In the same year, *lej* Kasa Haylu was promoted to *däjjach*.

⁶⁷ Appointment of the future Emperor Haylä-Sellasé is not included in Rosenfeld's chronology. The proclamation was released on 2 Genbot 1898 (= 9 May 1906) and retained the office until his next appointment to part of Sidamo on 27 Mäggabit 1900 (= 4 April 1908). In actual fact, he remained in the capital and went to school. Cf. Ullendorff, 1976, 26 and 28. '*Shaläqa*' or '*yäshaläqa*' was any governor of a province or district acceding to the office usually as an outsider and for a temporary period. Later, the term was applied exclusively to the military rank corresponding to major. Cf. Dästa, 1964, 1226.

⁶⁸ The practice of exacting a certain number of cattle as a government tax was apparently an old tradition in Ethiopia, but the rationale behind the number '60' in this context is rather obscure. The Portuguese Jesuit Fathers asserted in the early seventeenth century that cattle owners had to submit one in ten heads every three years. Cf. Richard Pankhurst, *Introduction to the economic history of Ethiopia* (London, 1961) 188. The *asrat* 'tithe' system was also applied to other agricultural products. The government may have preferred the number '60' as it was traditionally the optimal size of herd known as '*mānga*' in Amareña and '*māgarya*' in Tegrēña, i.e. a herd whose size was supposed to be ideal for control by herdsman. Throughout north-east Africa such units existed, but the numbers constituting a unit varied in different regions from 25–300. Cf. Hans Georg Schinkel, *Haltung, Zucht und Pflege des Viehs des Nomaden Ost- und Nordostafrikas* (Berlin, 1970) 116 f.; Werner Münzinger, *Über die Sitten und das Recht der Bogos* (Winterthur, 1859) 77; Paulitschke, 1893, 131.

⁶⁹ Literally, 'on my behalf'. A general term referring to a proxy or representative governor or administrator.

⁷⁰ Rosenfeld, 1976, 232 gives the same date.

⁷¹ A coin worth half a taler.

⁷² This statement belongs logically to the first sentence of the entry. '*Čera*' is actually more specific than the English term 'tail' and refers mainly to the hairy tip of the tail of a cow or horse. Traditionally, it was used as a whisk for chasing flies. Here it is apparently used as a technical term of taxation. Cattle are referred to in Amareña as '*yāqānd kābt*' = 'horned animals'; but insofar as the horn is not necessarily a universal attribute of head of cattle and because of its appearance in pairs, the '*čera*' was probably preferred as a metonymy for cow, ox, steer, heifer, calf, etc. Rosenfeld, 1976, 161 mentions that in September 1893, oxen, horses, donkeys and some land were taxed in Maria Theresa taler, but specifies no amount.

⁷³ Neither this appointment, nor his promotion to a higher status some time later, nor his diplomatic mission to England in 1911 is mentioned in Rosenfeld's chronology.

⁷⁴ Rosenfeld, 1976, 237 has 12 July 1908.

⁷⁵ cf. Rosenfeld, 1976, 237. The Amareña term is a derivative of *dānāqqārā* and signifies 'to block, to be a stumbling block'. Cf. Dästa, 1964, 371. The term is used for any slaughtered animal or object intended for an ominous purpose. One version for the explanation of Menilek's illness was, therefore, that his enemies exercised magical power over him.

⁷⁶ A bed, divan or throne. When compounded with particular terms, it also signifies 'prince'.

⁷⁷ According to Rosenfeld, 1976, 240, Menilek left his capital for the monastery together with the empress and his French physician on 28 November 1908.

⁷⁸ cf. Rosenfeld, 1976, 250. The battle was fought at Korām in September 1909, and the prisoner was sent to the capital in November; Abatā himself, however, did not return until March 1910.

On 3 Miyazya 1903 A.M. [10 April 1911], the year of St. Luke, *ras* Mängäsha Atikām and *ras* Täsämma Nadāw died.⁷⁹ In the same year, Tullosa-Mika'él was founded. On 7 Miyazya [14 April 1911], the Sellasé [church] of Adäre-Çeqqo was founded. On the next day, Saturday, the sun was eclipsed for about an hour.⁸⁰ [It happened] when the people were going to the market.

In 1904 A.M. [1911–12], the year of St. John, *lej* Iyyasu went to Däsé, visited *negus* Mika'él, came to Däbrä-Libanos in Genbot [May–June], celebrated Abunä-Täklä-Haymanot, and spent the rainy season in Holota. In Genbot [May–June] of the same year [1912] *lej* Iyyasu went to Gimira.⁸¹ He returned to Addis-Abäba and fought against *fitawrari* Gäbrä-Maryam. *Ras* Abatä was also imprisoned in the same year.⁸²

On 22 Ter A.M. [30 January 1913], the year of St. Matthew, *le'elt* Tänañña-Wärq Haylä-Sellasé was born.⁸³

On Friday, 3 Tahsas 1906 A.M. [12 December 1913] the year of St. Mark [fol. 9] Menilek II died.⁸⁴

On 5 Säné 1907 A.M. [12 June 1915], the year of St. Luke, *lej* Iyyasu went to *negus* Mika'él in Dasé.

In 1908 A.M. [1915–16], the year of St. John, it was declared that the cultivators themselves should under oath and threat of excommunication give in the tithe dues, and they paid in honesty to the government more tithe than any other year.⁸⁵ *Abba* Wäldä-Maryam became a monk on 12 Genbot [20 May 1916].

On 7 Teqqemt 1909 A.M. [17 October 1916], the year of St. Matthew, the Battle of Tora-Mäsk was fought.⁸⁶ *Negus* Mika'él mobilized Säbat-Bét-Wällo and came as far as Sägälé, Shäwa. The Shäwans also enthroned Zäwditu Menilek, nominated Täfäri Mäkwänn crown prince, appointed *däjjach* Kasa Haylu *ras*, and gave him Därra and Midda; the whole of Shäwa mobilized and engaged in a battle against *negus* Mika'él, and Shäwa won the victory on Friday, 17 Teqqemt, [27 October 1916], the day of St. Stephen.⁸⁷ *Lej* Iyyasu resorted to Mäqdäla in the same year, as the result of which *le'ul-ras* Kasa

⁷⁹ Both notables died in the same Ethiopian calendar year; but the date given here pertains only to Täsämma. Mängäsha died in October 1910. Cf. Maurice de Coppet, *Chronique du règne de Menelik II, roi des rois d'Ethiopie* (Paris, 1930–31) II, p. 538, n. 2.

⁸⁰ According to the planetary chart of Steinbrüchel, this phenomenon occurred on 17 April 1912, which was a Wednesday. A. Steinbrüchel, 'Tafel der Sonnen- und Mondfinsternisse der Neu- und Vollmonde von 1265 v. Chr. bis 2345 n. Chr., mit erläuterndem Text', *Neujahrsblatt der Naturforschenden Gesellschaft in Zürich auf das Jahr 1937* (Zürich, 1937), 24 f. The day of the week given by our author was, however, correct. Cf. D. Hans Lietzmann, *Zeitrechnung der römischen Kaiserzeit, des Mittelalters und der Neuzeit für die Jahre 1–2000 nach Christus* (Berlin, 1956) 74 and 84.

⁸¹ *Aläqa* Kenfé Haddisu, who included this event in his unpublished historical notes in the possession of his descendants in Addis-Abäba, adds that the prince avoided the capital where he was awaited by many people who, as a result, were very disappointed and offended.

⁸² After his abortive attempt to bring the crown prince under his tutelage in May–June 1911, this notable was arrested in December of the same year and taken to the prison of Mäqdäla in January 1912.

⁸³ Neither Ullendorff, 1976, nor Mosley give any date for the birth of the 'eldest' daughter of the emperor. Other available sources also have ignored it.

⁸⁴ For the correctness of the day of the week given here, see Lietzmann, 1956, 74 and 85. Several dates were suggested by local and foreign speculators as that of the death of the sovereign who was incapacitated since 1909 as a result of repeated strokes. The date given by our author was the official one commemorated by his survivors.

⁸⁵ This assertion is diametrically opposed to the allegation by Mahtäma-Sellasé, 1962, 331–40 and Gäbrä-Wäld, 1948, 16–21 who, probably in conformity with the government's view, accuse the peasants of dishonesty.

⁸⁶ cf. Ullendorff, 1976, pp. 53–4. *Negus* Mika'él won the battle, and *ras* Le'ul-Saggad, who commanded the army of Shäwa, and most of his men, were killed.

⁸⁷ cf. Ullendorff, 1976, 55. According to *Mäshafä Geşşawé* (Addis-Abäba, 1945 A.M.) 24, at least 5 saints are celebrated on this day, including Stephan the Martyr; but it is not clear why the author preferred this particular saint.

started out from his home on the day of St. George of Miyazya [1 May 1917]. The whole of Shāwa left in Miyazya [April–May]. While they were besieging Mäqdāla, *lej* Iyyasu broke out from Mäqdāla and went to Däsé. Furthermore, *lej* Iyyasu mobilized Wällo and besieged the Shāwans at Däsé. [But] Wällo was defeated. The Shāwans returned and entered Addis-Abāba on the day of *hedar-mika'el*, 1910 A.M. [21 November 1917], the year of St. Mark. In the same year, Borāna⁸⁸ was given to *ras* Kasa.

On 11 Mäskäräm 1910 A.M. [21 September 1917] Abbābā Yerāfu presented for the first time a *qenē* piece in Däbrā-Libanos.⁸⁹ On 6 Ṭeqqemt of the same year [16 October 1917], *ras* Abatā died. On 24 Yäkkatit [3 March 1918] [fol. 10] *negus* Wäldä-Giyorgis also died. On 1st Hedar of the same year [10 November 1917], Dästa Bādané was born of Šadalā Yerāfu. A daughter of *ras* Kasa, *wäyzäro* Man-Yahleshal, married *däjjach* Ayyalé Berru on 10 Ṭer [18 January 1918]. Immediately thereafter, *ras* Kasa was given Dasé where he went and resided, and returning from there, he entered Feché on *Säné-Maryam* [29 June 1918].

On the day of *Hedar-Sellasé* 1911 A.M. [16 November 1918], the year of St. Luke, infectious catarrh [*sal-bāshita*] broke out.⁹⁰ The tithe dues were recorded by a scribe at the dictation of the *daj-sālam-mālkāñña*⁹¹ and the *zāgi*.⁹² In Hamlé [July–August], Abbābā Yerāfu entered the service of *ras* Gétachāw and remained there for two months and fifteen days.

On 2 Ṭeqqemt 1912 A.M. [13 October 1919], the year of St. John, *le'elt* Šāhay Haylä-Sellasé was born.⁹³ The government tithe was recorded by a scribe at the threshing-floor.

In 1913 A.M. [1920–21], the year of St. Matthew, the tithe was recorded at the threshing-floor. In the same year, it was alleged that *lej* Iyyasu was arrested in Tegré and the whole of Shāwa departed; he spent the rainy season under arrest. On 24 Ṭeqqemt [3 November 1920], Masrāsha Wäldä-Qirqos was born. In the same year, *negestä-nägästat* Zäwditu and Crown Prince Täfäri commemorated remarkably the seventh anniversary of the death of Menilek II. The commemoration of Menilek II took place on 3 Tahsas [12 December 1920], and mourning was done on his behalf.⁹⁴ In the month of Hedar [November–December] of the same year, Abbābā Yerāfu received a salary of 2 *ber*.⁹⁵

In the month of Hedar 1914 A.M. [November–December 1921], the year of St. Mark, one out of sixty head of cattle and one out of every ten sheep and goats was levied. In the same year, the tithe was recorded at the threshing-floor.

⁸⁸ Borāna of Wällo, bordering Amara-Saynt.

⁸⁹ i.e. the first official presentation of his poetic composition. This was a turning-point in his life insofar as his effort to be accepted as a learned member of the clergy depended on the recognition of his composition as genuine, original, and impeccable. Cf. Menghistu Lamma, 'Ethiopian classical poetry', in Alaka Imbakom Kalewold, *Traditional Ethiopian church education* (New York, 1970) 33–8.

⁹⁰ cf. n. 22 supra. The date refers probably to the outbreak of the epidemic (influenza) in the area where the author then was. Various local sources give slightly different dates. Dästa, 1964, 208 asserts that the '*hedar bāshita*' broke out on 5 Hedar 1911 A.M. (14 November 1918) '... after a disaster had reigned in the night of Thursday' and that many young people died. For an account of this epidemic see R. Pankhurst, 'The history of cholera in Ethiopia', *Medical History*, 12, 1968, 262–9.

⁹¹ A dignitary of the lower rank appointed or elected in charge of a church precincts. Cf. Dästa, 1964, 777.

⁹² A minor dignitary or official in charge of the keys and gates of a church or palace. Cf. Dästa, 1964, 478.

⁹³ Mosley, 1964, 298 has '1920' as the year of her birth.

⁹⁴ cf. n. 84 supra.

⁹⁵ In the course of our reading the author laughed heartily at this point and tried to explain to us how high the value of the *ber* (silver taler) then was in terms of purchasing power in relation to the inflated *ber* (paper dollar) of our time.

On Sunday, 2 Tahsas [11 December 1921], of the same year, *lej* Iyyasu entered the town of Feché as a prisoner.⁹⁶ [fol. 11] *Afā-negus* Estifanos died in the same year. In Nāhasé [August–September] of the same year, *dājjach* Tāfāri Wāldā-Šadeq died.⁹⁷

In 1915 A.M. [1922–23], the year of St. Luke, the crop in Sālālē was assessed according to the estimate of *le'ul-ras* Kasa. It was also announced that the tithe should be measured at the threshing-floor.

In 1916 A.M. [1923–24], the year of St. John, soldiers had the grain measured in Sālālē. On 5 Ṭeqqemt [16 October 1923] of the same year, *le'ul* Mākwānnen Haylā-Sellasé was born.⁹⁸ On 30 Māggabit [8 April 1924], *wāyzāro* Tessāmmé Dargé died.⁹⁹ Crown Prince Tāfāri and *dājjach* Wānd-Wāsān Kasa left for Europe on 16 Miyazya [24 April 1924] and returned to Addis-Abāba on 29 Nāhasé [4 September 1924].¹⁰⁰

In 1917 A.M. [1924–25], the year of St. Matthew, soldiers were granted the tithe in terms of a *gasha* in lieu of salary with the instruction that they should leave *aṭé-golo*,¹⁰¹ i.e. one-fifth [of the tithe], in the hands of the *zāgi* and use the rest, and so it commenced. On 23 Tahsas [1 January 1925], *negestā-nāgāstat* Zāwditu and Crown Prince Tāfāri launched in Ethiopia the newspaper entitled, '*berhanenna-sālam*'.¹⁰² On 19 Miyazya [27 April 1925], the Tāfāri-Mākwānnen School in Addis-Abāba was opened.

In 1918 A.M. [1925–26], the year of St. Mark, the dry season became a rainy season, and crops spoiled. On 4 Yākkatit [11 February 1926], Dāmāqā Yerāfu died.

On 3 Tahsas 1919 A.M. [12 December 1926], *fitawrari* Habtā-Giyorgis died.¹⁰³ *Abunā* Matéwos died on 25 Hedar [4 December 1926].¹⁰⁴

In Genbot of 1920 A.M. [May–June 1928], the year of St. John, *wāyzāro* Man-Yahleshal came from Semén by train via Harargé and entered Addis-Abāba.¹⁰⁵ [fol. 12] Soon she arrived in Feché via Dābrā-Libanos, visited her mother and father, and went back by animal transport via Borāna in Sāné [June–July].

On 15 Ṭeqqemt 1921 A.M. [25 October 1928], the year of St. Matthew, Ethiopia signed the Kélog Treaty.¹⁰⁶ On 23 Ṭeqqemt [2 November 1928] Crown

⁹⁶ According to another source, the prince departed from Korāmarsh on 29 Hedar (8 December 1921) and, hence, the journey lasted approximately four days. Cf. *alāqa* Kenfé, n.d., 100.

⁹⁷ A son of Tessāmé Dargé, and hence the author mentions him.

⁹⁸ Ullendorff, 1976, p. 238, n. 2 gives '1922'. L. Mosley, *Haile Selassie: the conquering lion* (Liverpool, 1964) 298, gives the same date as our author.

⁹⁹ This event is not mentioned in any of the available sources.

¹⁰⁰ cf. Ullendorff, 1976, 81–123. A number of notables accompanied the Crown Prince and Regent Plenipotentiary on his visit to Europe; among them was Wānd-Wāsān whom the emperor lists way down among secondary officials. The fact that our author pairs the official with the Crown Prince is explicable through the significance of the Dargé family to himself.

¹⁰¹ I. Guidi, *Vocabolario amarico-italiano* (Rome, 1901) 76.

¹⁰² R. Pankhurst, *Economic history of Ethiopia, 1800–1935*, 679–80, dates the launching of this newspaper as 1923 and credits only the Crown Prince with its establishment.

¹⁰³ The coincidence of the death of this notable with that of his royal master is taken in the reminiscences of the old as evidence of the cordial relationship between the two.

¹⁰⁴ cf. *Berhanenna Sālam Gazetta*, 30 Hedar 1919 A.M.

¹⁰⁵ This detour was occasionally undertaken not only by the notables of Semén and Tegray, but also by government envoys from Addis-Abāba. In the north, the journey began by mule to the border of Eritrea from where one went by vehicle to Massawa and then by ship to Djibouti and continued by train to the Ethiopian capital. Though an exciting experience for the highlanders, travellers were often disappointed by the distance, the extreme heat and the enormous cost of lodging and transport, as well as by the passport and customs house control. Thus, the daughter of *ras* Kasa decided to journey the few hundred kilometres between Sālālē and Semén by mule at the height of the rainy season.

¹⁰⁶ The Kellog-Briand Pact, also known as the Pact of Paris, was a multi-lateral agreement attempting to eliminate war as an instrument of national policy. It was signed on 27 August 1928 by the United States of America. Japan and seven Western European powers including Germany and

Prince Täfäri Mäkwännen was crowned *negusä-nägäst*.¹⁰⁷ On 3 Ṭeqqemt [13 October 1928], Abbäbä Yeräfu was imprisoned in Addis-Abäba and was released three months later.¹⁰⁸ Let God reckon the maltreatments he suffered. On 17 Tahsas [26 December 1928] *wäyzäro* Šähay-Wärq¹⁰⁹ died in prison at Wusha-Gädäl where she was confined and where she had become a nun.

In Maskäräm 1922 A.M. [September–October 1929], the year of St. Mark, Assälläfäch came to Sälälé and I employed¹¹⁰ Akalnäsh. We separated in Nähäsé [August–September]. In the same year, *ras* Gugsä Wälé rebelled in Gondär. *Le'ul-ras* Kasa sent *däjjach* Wänd-Bäwäsän Kasa together with his major officers. *Negus* Täfäri also sent many *mäkwännent* with *däjjach* Mulugéta. They fought on Monday, 22 Mäggabit [31 March 1930] and the Shāwans won the victory.¹¹¹ *Ras* Gugsä Wälé died the same day. On the Shāwan side, *däjjach* Kefätaw died. His body was brought by an aeroplane to Addis-Abäba, and after it was viewed, *ras* Kasa took it down to Däbrä-Libanos where it was buried. *Negest* Zäwditu rested on Wednesday, 24 Mäggabit [2 April 1930], and His Majesty, *negusä-nägäst* Täfäri acceded to the *alga* [throne] on the same day.¹¹² [The area] from Gondär to Saynt was given to *le'ul-ras* Kasa. *Ras* Kasa appointed his son, *däjjach* Wänd-Bäwäsän, over Gondär, and *däjjach* Wärqnäh Mulatu over Saynt. [fol. 13] On 21 Miyazya [29 April 1930], *ras* Kasa went to Gondär; and having mourned the death of his men and having re-established those who survived, he returned and entered Feché on 3 Hamlé [10 July 1930].¹¹³

On 23 Ṭeqqemt 1923 A.M. [2 November 1930], the year of St. Luke, Haylä-Selläsé I was proclaimed the *negusä-nägäst* of Ethiopia. On the 1st of Yäkkatit [8 February 1931], *abéto* Sahlä-Selläsé Haylä-Selläsé was born.¹¹⁴

On . . . Genbot 1923 A.M. [May . . . 1931], the year of St. John, *lej* Iyyasu escaped from the town of Feché and went to Gendäbärät.¹¹⁵ The whole of Shāwa went in search, and he was arrested in Gojjam on Saturday, 23 Säné [30 June 1931]. On Sunday, a great deal of rejoicing took place. On account of having *lej* Iyyasu escape, *ras* Haylu forfeited all his wealth and was imprisoned. Many people who participated in the plan and realization of this matter were financially penalized. Many people perished as the result of flogging, incarceration and hanging. Among the many, two servants of *ras* Kasa named Yantä¹¹⁶

Italy, an irony which probably prompted the author to single out this particular international treaty as historically significant. The Soviet Union joined the signatories a few days later, and almost all nations of the world soon followed suit. Cf. D. H. Miller, *The Peace of Paris: a study of the Kellogg-Briand Treaty* (New York, 1928) 247–8, 260–1, 281 and *passim*.

¹⁰⁷ Actually, he was proclaimed only *negus* (king), a success achieved after a protracted struggle for power. Cf. Ullendorff, 1976, 151–6; Mosley, 1964, 143–50.

¹⁰⁸ The author refused to comment on the reasons behind his imprisonment, which refusal may suggest that he was implicated in the political power struggle at the capital. His patron, *ras* Kasa, was a potential candidate, though he quickly compromised with *ras* Täfäri.

¹⁰⁹ A daughter of *ras* Dargé who repeatedly ran into conflict with the regent in the 1920s and was eventually accused of treason.

¹¹⁰ This is a euphemistic expression for 'marriage on the basis of salary payment' which was then in practise. It was arranged through a contract by which the woman received an annual payment in cash and/or kind for her services as a servant and wife. She had no right to the property of the husband and could be dismissed any time; but the children from this contract were recognized as legitimate.

¹¹¹ cf. Ullendorff, 1976, 156–63.

¹¹² cf. Ullendorff, loc. cit.

¹¹³ This noble tradition of human relations between commanders and soldiers, unfortunately, disappeared after 1941. The commander personally visited the family of each deceased, wounded or sick soldier and expressed his deepest sympathy, condolences or good wishes, as the case may be. Cf. N. Pearce, *Life and adventures in Abyssinia*, II, (London, 1831) 195–6.

¹¹⁴ None of the available sources give a precise date for the birth of this prince who died in 1962.

¹¹⁵ According to the *procès verbal* recorded in writing shortly after the event, the prince escaped on 10 May and was recaptured 13 June 1931. Cf. Kinefe-Regb Zelleke, 'The episode of Eyassu Menelik (1896–1935)', a paper submitted to the seventh International Conference of Ethiopian Studies at Lund, April, 1982, 24.

¹¹⁶ According to Kinefe-Regb, 1982, 22, 'Woy-Anta'.

Haylu and Wärfu Sänbäté were hanged at Aräre-Gäbäya. On 29 Hamlé [5 August 1932], Dämessé Fantayé died. On 4 Genbot [12 May 1932], of the same year, Abbäbä Yeräfu was appointed with *derreb*,¹¹⁷ *wärq-kabba*¹¹⁸ and *sägät-qämis*¹¹⁹ to the office of *aggafari* of Feché-Giyorgis.

In 1925 A.M. [1932–33], the year of St. Matthew . . .

On 26 Tahsas 1926 A.M. [4 January 1934], the year of St. Mark, wireless¹²⁰ was introduced in Ethiopia. On 27 Ter [4 February 1934], of the same year, *ras* Kasa was deprived of Saynt and Boräna, and he was appointed over [the area] between Čačäho-Bär and Adal. It was ordered that *ačé-qolo*—one-fifth of the tithe exacted from Sälalé—should be paid in to the *negus*.

On 21 Mäggabit 1927 A.M. [30 March 1935], the year of St. Luke, *le'ul-ras* Kasa [fol. 14] left for Bägemedier via Gojjam, because a military expedition was planned. *Balambaras* Mäsfen [and] Täklu Wäldä Hanna went with him.¹²¹ On 25 Ter [2 February 1935], His Majesty *negusä-nägäst* Haylä-Sellasé visited the island[s] of Zway.¹²²

On 10 Mäskäräm 1928 A.M. [21 September 1935], the year of St. John, *mäl'äkä-gännät* Eštifanos died. On 22 Mäskäräm [3 October 1935], the Italians began war on Ethiopia.¹²³ Haylä-Sellasé I, the *negusä-nägäst*, issued the *awaj* of mobilization on 23 Mäskäräm [4 October 1935].¹²⁴ On 27 Mäskäräm [8 October 1935], *däjjach* Abärä Kasa left via Semén for the Tegré campaign. On the 1st of Teqqemt [12 October 1935], Ethiopia's war on Italy was declared through an *awaj*.¹²⁵ Assisted by *däjjach* Wänd-Wäsän Kasa, *däjjach* Ayyaléw, *ras* Emmeru and *ras* Seyyum, *le'ul-ras* Kasa fought the Italians on *Ter-Mika'él* [21 January 1936].¹²⁶ The chief military commander, Badolyo [Badoglio] and his army, arrived on trucks.¹²⁷ While in Sälalé, *däjjach* Abärä Kasa ordered the country

¹¹⁷ A garment of honour, woven from a mixture of cotton and various coloured silk yarns. It was awarded together with the *qämis* and the *kabba* to state officials and ecclesiastical dignitaries. The quality of the cloth varied according to the rank of the recipient, that of the most distinguished being braided with gold. Cf. Dästa, 1964, 384; Gäbra-Wäld, 1948, 26; Guidi, 1901, 658 and suppl., 1955, 189.

¹¹⁸ A special cape decorated with gold and worn by sovereigns, high functionaries and ecclesiastical dignitaries. Cf. Guidi, 1901, 552.

¹¹⁹ Also known as *abdälla-käni*: a flowing velvet gown or shirt braided geometrically with fine thread and worn by state officials and church dignitaries as an insignium of rank or honour. Cf. Dästa, 1964, 1077; Guidi, 1901, 248; J. Perruchon, *Les chroniques de Zar'a Ya'eqob et de By'eda Maryam, rois d'Ethiopie de 1434 à 1478* (Paris, 1893), 24.

¹²⁰ 'Näfas-selk' literally means 'wind-wire'. Later, such foreign terms as 'radio', 'telegraph' and 'telegram' were adopted in Amariña. The phrase has, however, survived as the name of the southern outskirts of Addis-Abäba, where the wireless station was first established. The second element is also used ultimately with 'telephone'. With regard to the date, Pankhurst, 1968, 341 defers by stating that a temporary station was set up by a French and a Swedish engineer in the service of the Ethiopian government which was inaugurated in October 1933 and that a larger one was inaugurated on 31 January 1935.

¹²¹ It is not clear whether these names refer to one, or two or three persons. The verb *hédu* 'went' is a singular, third person, masculine respect form as well as third person, masculine and feminine plural. Judging it from the title, it must refer to one person, in which case the author knew two men with precisely the same personal and father's names and hence he found it necessary to add the name of the grandfather of the one concerned.

¹²² The purpose of this visit is unknown. The emperor does not mention it in his autobiography. Traditionally, Ethiopian sovereigns visited particular monasteries or churches before they went on a military expedition.

¹²³ According to Ullendorff, 1976, 227–30 the Italians crossed the Ethiopian border in the north on 2 October 1935 and bombarded the town of Adwa from the air. The Italian declaration of war was, however, issued in Asmära on 4 October.

¹²⁴ Ullendorff, 1976, 227 has 22 Mäskäräm = 3 October.

¹²⁵ This proclamation has not been identified. It is perhaps a mistake for the imperial speech to the parading army on 8 Teqqemt 1928 (= 19 October 1935), cf. Ullendorff, 1976, 235–7.

¹²⁶ This prince was appointed commander-in-chief of the northern front in the summer of 1935, and most of the notables, including the minister of war, were placed under his command. Cf. Ullendorff, 1976, 233–5.

¹²⁷ This is probably a reference to the Italian entry into Addis-Abäba which took place on 5 May 1936. Cf. P. Badoglio, *Der abessinische Krieg* (Munich, 1937), 175.

to go up to Addis-Abäba and fight; he left toward evening on 16 Hamlé [23 July 1936], but the whole country failed to follow him.¹²⁸ He was defeated, fled from Addis-Abäba and entered Feché. On 27 Miyazya [5 May 1936], *aggafari* Abbäbä resigned his office of *aggafari* at his free will and went to reside in Wändossa for fear of air raids. On 7 Yäkkatit [15 February 1936], *bitwäddäd* Mäkwännē Dämessäw fell on the battlefield. On 19 Yäkkatit [27 February 1936], *däjjach* Bäyyänä *abba-säbseb* fell on the battlefield. On 11 Mäggabit [20 March 1936], the Italians threw poisonous gas on Koräm.

On 27 Mäskäräm 1929 A.M. [7 October 1936], the year of St. Matthew [fol. 15], a battle between the patriots and the Italians took place at Jemma-Gännäté.¹²⁹ On 9 Tahsas [18 December 1936], *ras* Haylu [and] Colonel Garéli [Garelli] entered Feché together with an Italian army. On Monday, 12 Tahsas [21 December 1936], *däjjach* Abärä and *däjjach* Asfa-Wäsän . . . [surrendered] at eight o'clock in the evening.¹³⁰ To delude the people, the Italians commenced land tax and grain tithe. On 12 Yäkkatit [19 February 1937], many Ethiopians—women, children, men, the old and even babies—were indiscriminately killed in cruelty in Addis-Abäba on account of Grasiyani [Graziani]. This history of atrocity must be studied and learnt in detail. This has been named the commemoration of the dead, the year of atrocity. On 16 Yäkkatit [23 February 1937], *ras* Dästa and *däjjach* Bäyyänä died. On 13 Genbot [21 May 1937] of the same year, the Italians exterminated the monks of Däbrä-Libanos.¹³¹ On 29 Genbot [6 June 1937], the Italians searched and destroyed Däbrä-Besserat.

On 19 Mäskäräm 1930 A.M. [29 September 1937], the year of St. Mark, a battle took place between the patriots and the Italians at Tamo-Şeyon. On 13 Yäkkatit [20 February 1938], a battle took place between the patriots and the Italians at Agämsa. On 18 Mäggabit [27 March 1938], the patriots and the Italians fought a battle at Gefata.

On 9 Mäskäräm 1931 A.M. [19 September 1938], the year of St. Luke, *blattēngēta* Heruy died. On 6 Miyazya [14 April 1939], Fanayē Abbäbä married. On 6 Genbot [14 May 1939] Assälläfäch and I were rejoined; Gännätä-Giyorgis Qawlos was born on 10 Nähasé [16 August 1939].

On 22 Hedar 1932 A.M. [2 December 1939], the year of St. John, Russian soldiers invaded Finland.¹³² On Sunday, 5 Ṭer [14 January 1940] of the same year, *mämré* Yeräfu died in Aboté; his body was brought to Feché where it was prayed over the whole night and was buried in Däbrä-Libanos on Monday.

On 12 Ṭer 1933 A.M. [20 January 1941], the year of St. Matthew, His Majesty Haylä-Sellāsē I [reached] Omēdla. On 23 Miyazya [1 May 1941], Haylä-Sellāsē I, the *negus*, arrived in Feché. He had hoisted the flag on the Ethiopian border.

¹²⁸ According to Salome, his men had become suspicious of his intentions, as a result of his friendly correspondence with the Italians. Cf. Salome Gabre Egziabher, 'The Ethiopian patriots: 1936–1941', *Ethiopia Observer*, xii, 1969, 70–1. It is, however, implied in this article that the massive desertion took place following his defeat in Addis-Abäba on 29 July.

¹²⁹ On the various campaigns of the patriots, see Salome, 1969, 63–91; M. D. Weerts, 'The late Mr. Antonin Besse and the Ethiopian resistance during the years 1935–40', *Journal of Ethiopian Studies*, vii, 2, 1970, 171–80; R. Pankhurst, 'The Ethiopian patriots and the collapse of Italian rule in East Africa', *Ethiopia Observer*, xii, 1969, 92–127; R. Pankhurst, 'Italy and Ethiopia: the first four years of the resistance movement (1936–41)', *Africa Quarterly: Journal of Indian Counsel for Africa*, ix, 4, 1970, 338–73; A. del Boca, *The Ethiopian war, 1935–1941* (Chicago, 1969) 239–52.

¹³⁰ The author omitted the verb, which was perhaps the equivalent of 'submitted'. The available sources do not agree on whether he and his two brothers surrendered or were taken captive. The former opinion is maintained by Salome and Rosenfeld. Cf. Salome, 1969, 72; C. Prouty and E. Rosenfeld, *Historical dictionary of Ethiopia* (Metuchen, N.J., 1981) 1. On the other hand, R. Pankhurst asserts that Wänd-Wäsän Kasa was captured on 10 December 1936, while Asfa-Wäsän and Abärä were taken captive on 21 December. Cf. Pankhurst, 1970, 345.

¹³¹ cf. Pankhurst, 1970, 353.

¹³² The relevance of the Finnish-Soviet war of the winter of 1939–40 to either the history of Ethiopia or the life of the author is unknown. At any rate, the war broke out on 30 November 1939.

On 27 Miyazya [5 May 1941], Haylā-Sellāsē I hoisted the flag in Addis-Abāba, and it was established through an *awaj* that it should be celebrated in the new era as independence day.¹³³

On 19 Hedar 1934 A.M. [28 November 1941], the year of St. Mark, General Nazi, the Italian, was defeated in Gondār and was brought as a prisoner. On 22 Sānē [29 June 1942], Wālāttā-Giyorgis Māsrāsha was born. On 7 Nāhasē [13 August 1942], Bātrā-Giyorgis was born. On 11 Nāhasē [17 August 1942], *le'elt* Šāhāy Haylā-Sellāsē died in the 22nd year after her birth.

On 23 Hamlē 1935 A.M. [30 July 1943], Abbābā Yerāfu held the offices of *nāggadras* and chief of the tithe in Wārrā-Jarso.

On 7 Ṭer 1936 A.M. [16 January 1944], the year of St. John, the inaugural service was held at the Mānbārā-Šāba'ot¹³⁴ Holy Trinity Church.

¹³³ Following the revolution of 1974, this holiday was changed to a date almost a month earlier on the grounds that the patriots arrived in Addis-Abāba four weeks before the emperor. Ironically, the anniversary of the revolution is celebrated not on 11 Yakkatit, the day of the general outbreak, but rather on 2 Māskāram, when the emperor was dethroned.

¹³⁴ 'Seat of the Lord of the Hosts'. Cf. Isaiah 1: 24, 2: 12, 5: 7. Each of the full-fledged churches in Ethiopia has a high-sounding name related to the patron angel or saint.