

TEXTUAL ANALYSIS OF THE CHRONICLE OF KING BÄKAFFA (1721 -1730)

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Abstract: Many and different manuscript were produced for centuries using Gə'əz the classical language of Ethiopia, including the royal chronicles. The chronicle of king Bäkaffa (1721 -1730) was composed in Gə'əz which was published under the title of Annals Rine Bäkaffa. by Ignazio Guidi in 1903. It is originally written by Azaži Sinoda and his son Kənfä Mikael. The chronicle was not analyzed philologically. The main objective of this study is to show the content of the chronicle and to give brief textual analysis. By doing this I have tried to analyzed the influence of Amharic words, linguistics differences, and biblical allusions.

Keywords: Bäkaffa, chronicles, Textual analysis



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I. Introduction

Gə'əz literature played a great role for the development of Ethiopian literature in many respects. Particularly after the 4th century several Gə'əz texts had been produced. Out of these Gə'əz literary works, Ethiopian royal chronicles are noteworthy. These chronicles have significant role to learn the history of the country from medieval to modern periods (Shiferaw, 2008:49-50).

From the royal chronicles, written during the late medieval period of Ethiopia, King Bäkaffa's chronicle has been edited and published by I. Guidi, an Italian philologist, both in French and Gə'əz in 1903¹ together with the chronicle of Emperor Yohannes I (1667-1682) and Iyasu I (1682-1706). James Bruce summarized Bäkaffa's chronicle in English in 1813². Sir E.A Wallis Budge published the chronicle of Bäkaffa in English in 1928³. R. Pankhurst has also worked a summary of this chronicle in English in 1967⁴. Alämu Håile translated and published the chronicle of Bäkaffa from Gə'əz in to Amharic, in 2007E.C⁵. Täklä şadik Mäkuria also summarized and translated from chronicle of Bäkaffa into Amharic⁶.

The aim of this paper is to make textual analysis upon the chronicle of Bäkaffa. Especially, on this chronicle philological analysis was not done, and there is no much work in the study area. The study, thus, attempts to fill in the gaps in order to facilitate further work in the field.

II. Description of the chronicle

The text (*ANNALES REGIS BAKĀFĀ*) is published by Ignatius Guidi (1903) in Gə'əz with French translation. It has one column with 51 pages in modern print (53 folios) and covered by modern binding.

¹ Ignatius Guidi, "ANNALES REGIS BAKĀFĀ", *Corpus scriptorium Christianorum Orientalium*. Vol.23.1903, vol. 24. 1960, Paris.

² James Bruce, "BACUFFA: From 1719-129", *Travels to Discover the Source of the Nile, in the Years 1768, 1769, 1770, 1771, 1772, and 1773 (3rd ed)*. Vol. III. 1813.

³ Wallis Budge, "BĀKAFFA MĀSIH SĀGĀD", *History of Ethiopia: Nubia and Abyssinia*. Vol. II, 1928. London.

⁴ R. Pankhurst, "BĀKAFFA (1721-1730)" *The Ethiopian Royal Chronicles*. 1967. Addis Ababa and London.

⁵ Alemu Hayle (አለመኃይሌ). የዐጂ በካፋ ዜና መዋዕል (*The Chronicle of Emperor Bäkaffa*). 2007E.C. Addis Ababa.

⁶ TekleTsadik Mekuria (ተክለገድቅ መኩሪያ), "The reign of 'Aşe Bäkaffa (የዐጂ በካፋ ዘመን መንግሥት)" *የኢትዮጵያ ታሪክ ክፍለ ዘመን ድንግል እስከ ዐጂ ቴዎድሮስ* (*The History of Ethiopia from King Libne Dengil to King Tewodros*). 1949.EC. (1957) Addis Ababa.

The original Gə'əz text of king Bäkaffa's chronicle was produced while Bäkaffa (1721 –1730) was still alive. It is divided into three parts. The first part has 26 chapters. It covers 20 folios (ff.). The second part has 28 chapters with 25 folios. The third part has 14 chapters and eight folios. The writer of the first and the second part of the text was *Azaž Sinoda*. The third or the last part of the chronicle was written by his son, Kənfä Mika'el (Guidi, f.23a). The story of the chronicle of this chronicle ends suddenly on 17 January 1727. The chronicle of Bäkaffa, generally has 53 folios. The chronicle has Amharic word influence and linguistics difference, and orthographical problems. Many biblical allusions are also found in the text.

As it is mentioned above the chronicle of Bäkaffa was written by *Azaž Sinoda* who wrote the chronicle of Iyasu I (1682-1706) together with Hawaria Krəstos and *Azaž Zäwäld*. The chronicle claims that እስከዝ በጻሕኩ ጽሑፈ ዜናሁ ለንጉሥ በካፋ ... በከመጻሕፍኩ ዜናሁ ለንጉሥ ኢያሱ አበሁ *up to this I have reached by writing history of king Bäkaffa ...as I had written the chronicle of Iyasu, his father* (Guidi, f.7a). According to the text, Sinoda was a great priest, a teacher of king's children and the writer of history and the author of the book of grammar and psalm of Aše Iyasu the martyr⁷. Kənfä Mika'el also contributed for of the chronicle of Bäkaffa after the death of *Azaž Sinoda*. The text also noted that ወእምዛ ጸሐፊ ወልዱ ከንፈ ማከኤል *and then his son Kənfä Mika'el*⁸ wrote (Guidi, f.23a). The content of the chronicle is described as follow (f=folio, a=verso-the right side of the text, b=recto the lift side of the text):

ff.1a-ff.3b: the chronicler of the text starts his writing by asking God giving knowledge like Samuel, Nathan, and Gad who wrote the chronicles of kings in the Bible. He also states about the father (Iyasu) and mother (Mariamawit) of the king, early life of Bäkaffa, the death of King Dawit and the coming of Bäkaffa to the throne.

⁷ Sinoda was not only *Şähafetəzat* of Bäkaffa he was also a judge, history writer, and leader of the church of Däbrä Bərhan Silasse and later St. Mikael church, the author of *Märsəe Hazän*, the book of grammar *ትእይንተ ጎንደር-ጥጥጥ* Gondär, *ማግስተ ኢያሱ ወበካፋ- mängəstä* Iyasu wäBäkaffa and psalm of Emperor Iyasu the martyr. *TäkläTsadik Mekuria, የኢትዮጵያ ታሪክ ከአፄ ልብነ ደንግል እስከ ዐፄ ቴዎድሮስ (The History of Ethiopia from King Libne Dengil to King Tewodros)*. P.352.

⁸ He was *Şähafetəzat* and calling himself the son of Sinoda. *Kanfä Mika'el* wrote the last 14 chapters of the chronicle.

ff.3b-ff.8a: In the 2nd year of Bäkaffa's reign the Ğawi Oromos who lived on the border of river 'Abawi rebelled and the king made military expedition against Ğawi to Wanda.

ff.8a-ff.9a: It narrates the death of Mariamawit the mother of king Bäkaffa and the marriage of Bäkaffa with Awalädä ngäst.

ff.9a-ff.11a: Bäkaffa appointed Sinoda as head of st. Michael church, *ፎሮሮሳጎሳ* Yohans, Aməhayesus as *ras* of Bägemdər, Täsfaiyesus as his war lord and he also deposed *ፎሮሮሳጎሳ* Täklä hymanote and *Bitwädäd* Eraqlıtos. Həzqəias who calling himself the son of *aşe* Yaəqob captured and cut of his hand and he died.

ff.11a- ff.14b: Bäkaffa summoned the officials and appointed Sinoda and Dəmeṭros as chroniclers, Həzqəyas as left *Azaż* and Wäldä Hiwät Likä Mäkus.

ff.14b-ff.23.b: The king sent his soldiers to attack Aməhayesus, *ras* of Bägemdər and they killed him. Then Bäkaffa marched to Lasta to carry out a military expedition and his army burnt the house of the rebelled and looted their treasure.

ff.23b-ff.27a: In 1726 Bäkaffa went with his nobles to Lake Ṭana to see a new kind of boat constructed on Lake Ṭana by two foreigners from Egypt, Demetros and Giyorgis.

III. Biography of king Bäkaffa

Bäkaffa (throne name Mäsih Säğäd 'to whom the anointed bows')⁹ was king of Ethiopia from 1721 to 1730. He was the son of Emperor Iyasu I (1682-1707) and Mariamawit, daughter of Abeto Mika'el. Bäkaffa spent his childhood confined on *Wähni Amba*, Gondarian royal prison. *ወእምነ እስከ ይበጽሕ ጊዜ መንግሥቱ አዕረግዎ ለዝንቱ ሕፃን በካፋ ወስተ ደብረ ወህኒ* "and then as far as he reached the time of his throne they ascended this boy Bäkaffa on mount Wähni". While he studied the scriptures and learned by heart the Psalm, he ate once a day and he emulated the life of the anchorites (Guidi, f.2a)¹⁰. During the reign of king Yosṭos (1711-1716) he escaped to live with the Oromo; when he was recaptured, part of his nose was cut off as punishment, with the intent of disqualifying him for the throne (Bruce, 1805: 76). After the death of his brother Dawit III (1716-1721) he was selected to succeed against the wishes of a sizeable group backing Wäldä Giyorgis, the son of Nägäla Mammit. Bäkaffa came down from *Wähni* and went to Gondar,

⁹ He also called Dagmawi Eskəndr, Adbar säğäd, and his baptismal name Aşmä giyorgis.

¹⁰ Mount Wähni was first used as a prison by Fasilides, when he exiled his son Dawit there for leading a revolt. The mountain was abandoned as a prison during the Zemene Mesafint. Wehni is the name of one of the mountains of Ethiopia where most of the male heirs to the Emperor of Ethiopia were interned, usually for life. It was the last one of the two such mountains said to have been used for this purpose, the other one being Amba Gəşen. Wähni is found northeast of Emfəraz.

where the clergies, *Abunä Krsätodoulos*¹¹ and *ፎሮሮሳገሳ* Täklähaymanot and the officials enthroned him (Dese, 2006 E.C: 485). *ወላንበሩ አከለሉ ዳቦ ርእሱ* “And they put on the crown on his head” (Guidi, f.3a).

The king had married Awalädä Ngäst in the church and crowned her in the palace, and she had proceeded to the banqueting hall to preside over her coronation banquet. After taking part in the meal, she suddenly took ill and died in the mid night¹². His second wife was called Məntəwab¹³ (1722-1769). She was granted the title Etege by her husband Bäkaffa and held her status after his death, as co-ruler and recrowned empress during the reign of her son Iyasu II (1730-1755) and his son Iyoas (1755-1769) (Prouty, 1994: 227-228). The reign of Bäkaffa was disturbed by few wars, and he spent his time by breaking the power of the feudal lords and strengthening the hand of the monarchy. He was pious Christian, particularly devoted to St. Mary. Bäkaffa died on the 11th Meskerm 1730 at the age of 37 and he was buried in the church of St. Täklä Haymanot (Adäbabay - Täklä Haymanot). His eighth year old son Iyasu II (1730-1755) ascended the throne under the regency of his mother Məntəwab (Basset, 1882:94). Currently, his fossil is found St. Giyorgis church at Lake Ṭana in the island.

A. *Social and religious contribution*

Bäkaffa built new buildings to the capital city Gondar. He is credited with the construction of a vast banqueting hall on the north side of the Royal Enclosure, which might be the structure where he held a plentiful feast for all in 1725; next to it stands Məntəwab's Castle, which might have been built by Bakaffa's son and heir [Iyasu II](#) (Muro-Hay2003:90). The castle was one of the greatest works done by Bäkaffa¹⁴. Even though some parts of the castle were destroyed

¹¹ Krsätodoulos III (17th c.) was considered 102nd arch bishop of Ethiopian orthodox church who arrived in Ethiopia from Egypt during the reign of king Dawit III (1716-1721) in 1716 replacing arch bishop Marqos.

¹² According to B. Wallis, the 3rd year of his reign, Bäkaffa raised Awalädändäst to rank of Itege. However, the Lady fell sick the same night and died a few days after. Budge Wallis, *A History of Ethiopia: Nubia and Abyssinia*, 1928. Vol. II, P. 444

¹³ Məntəwab, Empress (Bərhan Mogäsa born1706-1773) was empress of Ethiopia. She is universally known as Məntəwab Descended through her mother from Fiqtör, eldest son of *ase* Minas (1559-1563). Məntəwab was also known officially by her baptismal name of Wälätä Giyorgis. James Bruce reports that the young Məntəwab was “exceedingly beautiful, gentle, mild, and affable, of great understanding and prudence beyond her age”. After the death of Bäkaffa in 1730, Məntəwab crowned *to* rule for the seven-year-old boy-king, instituting regency that endured throughout the reigns of Iyasu II and of his son, *king* Iyoŷas. Aside from politics, she built several significant structures in Gondar, including her own castle in the Imperial Precinct as well as a large banqueting hall and patronized the arts, particularly architecture and painting. Most significantly, she built a church dedicated to the Virgin Mary at Qusquam and Narga Səllase, all in Gondar-style architecture. She died an aged matriarch in the early to mid-1770s and was buried at Däbrä lähay Qwəsqwam. LaVerle B. Berry, “Bərhan Mogäsa” *Encyclopedia Aethiopica* vol, 2.p.534

¹⁴ Paul B. Henze believes that his most valuable contribution to his capital and his country was his second wife, Məntəwab. Paul B. Henze, *Layers of Time, A History of Ethiopia*, 2000, p. 104. The palace including the castle of Fasiladas (1632-1667), the library of Yohannes (1667-

during the Italia occupation of the country (Philip, 2012:225), it is still attractive and visited by many tourists who come from different parts of the world.



The castle of Bäkaffa (photo by author, 13/11/2015)

Bäkaffa also has contribution in the construction of a new kind of boat on Lake Ṭana in 1726 by two foreigners from Egypt, Demetros and Giyorgis who were helped in the manual work by Esat Wəllaḡ and And'ač Mamma, unlike the traditional ones built from reeds (Guidi, f.23a, Fiseha, 2005 E.C:355, Pankhurst, 1967:119-120). Farther more, Bäkaffa acted firmly to shore up the Alexandrian (Orthodox Tewahido) party and he was an active founder of churches and endowed the *gult* for churches. He built the following churches inside and outside of Gondar (Crummey, 2000: 100):

Name of churches	Location
Däfäca Kidana Məhrat	Around Gondar
Qalamuḡ Kidana Məhrat	Ṭana Island
St Mary church	Wäybla Bäläsa
The chapel of st. Mary ((Rebuilt church)	Gondar
Tahətay Mikae'al (Rebuilt church)	Gondar
Abäzaz Giyorgis	Outside Gondar
Monastery of Bərgida Mariam	North Shore of Lake Ṭana
St. Rufael	Gondar

1682), the castle of Yasu, (1682-1706), the castle of Dawit III (1716- 1721), the castle of Bakafa (1721 - 1730), the castle of Empress Mentewab (1730-1755) became world heritage site in 1979.

The church of St. Rufael was the great work of Bäkaffa (Guidi, f.19b). He was also more attached to the monastery of Bərgida Mariam on the north shore of Lake Ṭana and visited it many times. Bäkaffa's reign was also a time when literature and the arts revived¹⁵, and many beautifully illustrated manuscripts were produced by newly established scriptoria in or around the city (Pankhurst, 1998:119-120).



St Mary church at Wäybla Bäläsa in north Gondar district built by Bäkaffa in the 17th c. (Photo by author, 05/03/2016)

B. Military expeditions

Bäkaffa faced several revolts and he devoted much of his rule travelling in disguise around his realm to seek out inequities to correct. In the 2nd year of Bäkaffa's reign the Ğawi Oromos¹⁶ who came from Gibe¹⁷ during the time of Iyasu I and lived on the boarder of Abay rebelled and refused the payment of tribute to the king. Bäkaffa made military expedition against Ğawi by traveling to *Wand*. He ordered his commander Däğazemač Tesfa Iyesus to attack the Ğawi, they submitted and a great number of cattle were seized as spoils (Guidi.f.3b-f.7b).

¹⁵ See Ethiopian Review, Amhara Contributions to Ethiopian Civilization, April 1993.

¹⁶ Ğawi a branch of the Boorona Oromo migrated during the 16th c. from southern Ethiopia through old Damot to the southern bank of river Abay. During 17th and 18th c. they were converted to Christianity; they also involved as cavalry men in royal. In 1704 Iyasu I settled them on the northern bank of Abay in Damot as a bulwark against attacks by other Oromo living south of the Abay. LaVerle B. Berry, "Ğawi". *Encyclopedia Aethiopia* vol.2 P.714.

¹⁷ Gibe is used to indicate a historic region in modern southwestern Ethiopia, to the west of the Gibe and Omo Rivers, and north of the Gojeb. It was the location of the former Oromo and Sidama kingdoms of Gera, Gomma, Jimma, and Limmu-Ennarea. The Oromo of the Gibe region lived as neighbors with, but beyond military control and political influence of, the medieval Christian kingdom of Ethiopia. <http://www.Ĝibe-region> Wikipedia, the free encyclopedia on line Website.

In 1718, another rebellion rose from Lasta Bäkaffa, with Kuwər'atärəsu 'picture of Christ'¹⁸ marched through Aringo and crossed Tākəze River against Lasta. Some of the king's followers burned the house and looted the properties of the people. Following this, Gubala, the lord of Lasta begged the king and finally surrendered (Ibid, f.13b-f.18b). Besides of this, Həzqəyas, who calling himself the son of king Ya'əkob (r.1597-1603, 1604-1607) rose rebellion to control the throne and over through king Bäkaffa. However, Bäkaffa captured him and cut off his hand and he died (Tekletsadik, 1949 E.C:349).

C. *Philological analysis*

From philological and linguistic point of view the chronicle has some errors, which was created in different way in most probably by copyists. Some of these are discussed.

CI. *The influence of Amharic word*

It is known that Amharic language had begun to be spoken since 12th century. Particularly, in Gondarian period, some Gə'əz literatures were influenced by Amharic words. We have seen this problem in the chronicle of Bäkaffa.

- 1) f.27a: አዘዘ ንጉሥ በአዋጅ: the king ordered by decree.
The under lined word በአዋጅ is clearly Amharic. The equivalent word in Gə'əz could be በዐወድ or አብሪል 'by decree'.
- 2) f.25a: እህብክ ጥቁር ቀማሽ: I will give you the black dress. The phrase ጥቁር ቀማሽ is Amharic phrase. The equivalent phrase in Gə'əz is ጸሊም መልበስ 'black dress'
- 3) f.24b: ከመደከኖሙ ዳኛ: as designate a judge for them.
The under lined word ዳኛ is Amharic. The Gə'əz word is ፈታሒ 'judge'
- 4) f.24a: ከመ ጭጅ: like chaff of ገጃ።
The word ጭጅ is Amharic. The equivalent word in Gə'əz could be ኅሰረ መኖሒ.
- 5) f.24a: ኅልቁስ ለብረቱ ፪፻ ማረሻ: on the other hand, the number of its cast iron is equal to 200 plough plow.

The under phrase ለብረቱ ፪፻ ማረሻ: is Amharic phrase. The equivalent phrase in

¹⁸ Kuwər'atärəsu was the name originally given a European painting of Christ served in Ethiopia as royal palladium. The icon accompanied the Ethiopian emperor military expedition in 17th and 18th c. (Particularly in reign of Yohannes I (1667-1681), Iyasu I. (1682-1706), Bakaffa (1721-1730, and Iyasu II (1730-1755)). Theodore II (1855-1868) also placed the Kuwər'atärəsu over his bed at Mäqdäla. In 1868 - the day of the arrival of British troops of the Magdala expedition - when it suddenly disappeared. Yohannes IV (1871-1889) was deeply grieved by the loss of the Kuwər'atärəsu. In fact the icon was taken by Richard Holmes (British man), who kept secretly in his privet collection. Currently it is found is kept in private collection in Portugal. Kwer'ata Re'esu has been strongly linked to the history of Ethiopia. Ewa Balicka-Witakwska, "Kuwər'atärəsu" *Encyclopedia Aethiopica* Vol.2 P.465-467.

- Gə'əz could be ለብርቱ ፪፻ ማከረስ or ሞርት.
- 6) f.24a: ወጀልባ እስመ ቀላል ይእቲ :and indeed the boat is pare/ simple.
The words ጀልባ and ቀላል are Amharic. The equivalent words in Gə'əz are ኦርማ Boat and ቀላል simple.
 - 7) f.24a: ዘይሰቀል ቦቱ መረጃ: it has the crossed curtain(sail). መረጃ is Amharic word. The word in Gə'əz is መንጣዕት curtain, veiling.
 - 8) f.23b: ኦርኦሰ ለመከብ እትናገር: I will speak to the type of the ship.
The word “መከብ” is Amharic ለ (for, to) is preposition and use for both in Gə'əz and Amharic. The equivalent word in Gə'əz is ለሐመር or ታቦት.
 - 9) f.23a: ቦኦ ንጉሥ ወስተ አዳራሽ: the king entered into hall. አዳራሽ is Amharic word. This word in Gə'əz is ጸርሕ or መርሐል.
 - 10) f.17b: አሐቲ ሰቀላ ደንኳን: a certain dwelling renter. The phrase ሰቀላ ደንኳን is Amharic and the equivalent phrase in Gə'əz ማነደር ደብተራ.
 - 11) f.17a: መጽአት ቀላል ነፋስ አንጸረ ገጽ: the slight wind came in front of his face. ቀላል is Amharic word. In Gə'əz is ቀላል.
 - 12) f.12b: ወበላእሌሁ ታላላቅ ብሉቴኖች ጌታ: and on him greats counselors.
The under lined phrase ታላላቅ ብሉቴኖች ጌታ is Amharic phrase. The equivalent phrase in Gə'əz could be ዐበይት መካሪን.
 - 13) f.12b: ለጸሐፊ ወለነጂ: scribe and with driver. The word ነጂ is Amharic. The equivalent word in Gə'əz is ገፋዲ. And ወለ is conjunction for Gə'əz
 - 14) f.12b: ወይትርፍ እፍኝ : and it will be left over handful.
The under lined word እፍኝ is Amharic. The equivalent word in Gə'əz is ሕፍን.
 - 15) f.8b:ገልበባ ንጉሥበሻሻ: the king sheathed her by gauze. The word በሻሻ is Amharic word. In Gə'əz is ቀጸላ.

C2. Phonological change

Phonology is the study of how sound is organized and used in natural language. There are some words which have phonological change in the chronicle of Bäkaffa.

Folios	Error words	Correction	Gloss
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f.1b:	ሠርዓት	ሥርዐት sər'at	Formality ,order, system Rule
f.6b:	ፅብዓ	ጸብአ ṣäba'	Fought
f9a:	ቤገ ምድር	ቤገ ምድር bägemdər	Bägemədr (place name)
f.22a:	መጸአ	መጸአ mṣə'a	He came
f.17b:	ንብረታተሁ	ንብረታተሁ nəbrätatihu	His properties/ treasures
Folios	Words in the text	The current time	Gloss
f.23a:	ሞገ ዓና	ሞገ ጣና Ṭana	Water of Ṭana ('Lake Ṭana')
f.3b:	ዓባዊ	ዓባይ 'Abbay	Abbay (River name-Nile)

C3. Orthography

Orthography is the art of writing words with the proper letters, according to accepted usage; correct spelling. The writers of the chronicle didn't use the correct letters in their place. We can see some examples from the text:

Folios	Words in the text	Correction	Gloss
F.1a:	ተፀበ	ተጸበ Ḥaṣäbä	Washed
F.2b:	ወዓሠርዖም	ወአስርዖም wäsärwomu	And he imprisoned them
f.10a:	ስዩማን	ሥዩማን səuman	Officials
f.10a:	ዳዕም	ዳእም da'əmu	But, indeed
f.10b:	ወሠዐሮም	ወሰዐሮም wäsäaromu	And he deposed them
f.11b:	ስማእ	ስማኔ səma'	You Hear!
f.14a:	ለእድ	ለዕድ lə'd	For man
f.16a:	ስማእክም	ስማኔክም säma'əku	You heard (pl. form)
f.17a:	ፀብአ	ጸብአ ṣäbħa	Taxed
f.18a:	ፅልዕ	ጽልእ d'älə'	Fighting
f.19b:	አንገ	አንጻ hənṣa	Building

C4. Biblical allusion

A biblical allusion is a literary device that makes an indirect reference to the Bible in a written work. The text has a lot of Biblical allusions and reference. Some of these are described here under.

Folios	Bible's quotation		Folios	Bible's quotation	
f.1b	Luk ,1:48	ሉቃስ፣ 1:48	f.4b	Matt,16:21	ማቴ፣ 16:21
	Luk ,2:40	ሉቃስ፣ 2:40	f.6a	Psm, 85:15	መዝ፣ 85:15
f.2a	Psm ,41:1	መዝ፣ 41:1	f.9b	Psm, 117:8-13	መዝ፣ 117:8-13
f.2b	Luk ,2:13	ሉቃስ፣ 2:13	f.23b	Ex,ch.36	ዘፀአ. ምዕ፣ 36
	Matt,24:9	ማቴ፣ 24:9		1king,ch.6	1ኛ ነገ. ምዕ፣ 6
	Matt,24:9	ማቴ፣ 24:9	f.24a	Act , ch.21	የሐዋ.ሥ.ምዕ፣ 21
f.3a	Psm,79:2-3	መዝ፣ 79:2-3	f.26b	Matt,25:19-24	ማቴ፣ 25:19-24

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