

The Royal Text in the History of Abyssinia during the reign of Emperor Amda Seyon (1314-1344): translation and analytic study

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INTRODUCTION

Researchers divide Ethiopian history into two main eras, the first of which begins in the fourth century AD with the entry of Christianity into Ethiopia during the era of King Ezana (1). The history of this period depends on a group of inscriptions and excavations. Some historical news continues until the end of the fifth century AD, almost until the era of Caleb and his campaigns to southern Arabia, then Ethiopia enters its dark ages, which extended until the middle of the thirteenth century AD, through which we do not receive any documents, manuscripts or inscriptions that tell what happened in those days. The historical period, except for some scattered news about the Agawi dynasty that ruled Ethiopia from the tenth century until the thirteenth century AD.

With the middle of the thirteenth century AD, the second era of Ethiopian history begins with the emergence of what is known as the Solomonic dynasty, that appeared in Showa region at the hands of one of its princes called Yekuno Amlak, which was able to seize the throne of Ethiopia based on a historical legend that says that they are the descendants of Solomon from the Queen of Sheba and they are the owners of the legal and priestly right to inherit the throne of Ethiopia, through a book they wrote bearing the name "Kebra Nagasht", which means the glory of kings, promoting this legend (2).

(1) King Ezana: He is the son of King Al-Ameeda, his father died and he was still young, so his mother ruled as his guardian with the help of Frumentius and Edysius until the child prince grew up and ascended the Ethiopian throne in 320 AD and the rule of Ezana continued until the year 356 AD – the date of his death is uncertain – it took ten years of his rule, he fought wars against the Beja and some other tribes in order to reorganize his kingdom. Ezana also minted a coin bearing his pagan slogans. Ezana is the first king of Aksum to convert to Christianity, around the year 330

AD. Among the titles of Aiyana, the king of the Aksumites and the Himyarites, and Constantine of Africa.

- Fawzi Abdel Razek Beyli Makkawi: The Kingdom of Aksum, a study of the kingdom's political history and some aspects of its civilization, unpublished Ph.D. thesis, Department of History, Institute of African Research and Studies, Cairo University, July 1947, pp. 64-70.
- Richard Pankhurst: An introduction to the economic history of Ethiopia from early time to 1800, sidgwich and Jackson LTD., First Edition, London, England, 1961, pp.28-29.

(2) Many Ethiopian legends traced back to the lineage of the ruling family from the descendants of Solomon bin David, peace be upon them. And they organized this legend in a book they called Kebra Nagasht (The glory of the Kings). They keep it in their holy city of Aksum. No one is allowed to see it except those who are trusted. The content of this legend is that Makeda – who is the Queen of Sheba – visited Solomon, peace be upon him, married her, got pregnant with him, then returned to her country. The covenant in which Solomon preserved the divine tablets that God had written for His Prophet Moses, peace be upon him. And Menelek returned to Ethiopia and ruled it, and from him the chain of emperors of Ethiopia =

With the Solomonic dynasty taking over the rule of Ethiopia in the thirteenth century AD, Ethiopian history took a new picture, which is the historical picture supported by documents, which moved it from obscurity to clarity, as a new position was created in the royal court entrusted to its occupant the recording of historical events that occur in the era of the king and the wars witnessed in the era and struggles, achievements, and the holder of this position bears the name (Sahafi Te'zaz) (1), which means the writer of the will, which is meant by "the king's historian". The emergence of the Solomonic dynasty was a turning point

in Ethiopian history, as the kings of this family were keen to record their history at the hands of historians of the clergy who took the reins of education and cultural life, and who received a sophisticated religious education and a measure of historical culture that qualifies them to undertake the task of writing down the royal histories that varied in its value and size. These historians lived in the royal court, accompanied the king in his movements and wars, and enjoyed his care and generosity, so they recorded the events that occurred in his time as eyewitnesses to them (2).

These royal histories focused on the king's actions and wars, not the people. The historian pays attention to the king's official life, preparing him to take office, his coronation, his wars and campaigns, appointing or dismissing state officials and officials, and issuing orders. The historian is also interested in building cities, buildings, churches, religious stability, religious disputes, and problems related to succession (3).

- Thus, the Solomonic dynasty is attributed to Menelik bin Solomon bin David peace be upon them. The Ethiopians portrayed the story of Solomon and the Queen of Sheba and made it a national story because it is related to their regime. It seems that motivated the Ethiopians to publish it was due to their desire to return their lineage to ancient origins, and to convince the Ethiopian people of their divine right as long as their origin goes back to the prophet of God Solomon, peace be upon him. As long as Solomon is the one who crowned Menelik as king of Ethiopia, every revolution against any ruler of his dynasty is forbidden, but rather a disbelief in God.
- Ibn al-Atheer (Izz al-Din Abi al-Hassan Ali bin Muhammad bin Abdul Karim al-Shaibani, 630 AH / 1233 AD): *Al-Kamel fi Al-Tarikh*, Volume One, investigated by Abi Al-Fida Abdullah Al-Qadi, and Hamad Youssef Al-Daqqaq, *Dar Al-Kutub Al-Ilmiyya*, Beirut Lebanon 1385 AH / 1995 AD, p. 229, 238.
- Zaher Riad: *History of Ethiopia*, Anglo Library, 1966, pp. 26-34.

(1) It is noticeable that this position is considered a civil and religious position, but it was included in the religious footnote because its owner is chosen from among the monks, and the credit for creating a press position is attributed to the emperor as an angel, which can be called the "Diwan of History."

- Muhammad Khalifa Hassan: *The Ethiopian Text in the History of Ethiopia from 1769-1840 AD*, translation, commentary and study, unpublished MA thesis, Department of Oriental Languages and Literature, Faculty of Arts, Cairo University 1968 AD, p. 5.

(2) Abeer Muhammad Ali: *The Royal Text in the History of Abyssinia during the rule of Sarsa Dengel (1563-1597)*, translation and analytical study, unpublished master's thesis, Cairo University 1991, p. B.

(3) *Ibid*, p.B.

-Zaher Riad: *History of Ethiopia*, p. 84.

Definition of the Ethiopian text and the era of Amda Seyon:

The text under study is part of an Ethiopian royal chronicle now preserved in the British Museum under the title: *Brit. Mus.Orient.821*, folios 39-64. Referred to as (*Orient.821*). Which is part of a general manuscript of the kings of Ethiopia, starting from Amda Seyon to Sahla Dengel (1830 AD). The period of the reign of King Amda Seyon existing in section No. 39, while the previous sections include what is related to the first detailed history appears in the Ethiopian chronicles known to us, but it was limited to a description of King Amda Seyon's campaign with Adal in 1332 AD (1).

This study is an attempt to shed light on an important period in the region of the Solomonic dynasty that ruled starting from the period of the emperor Yekuno Amlak (1270-1285 AD) and reaching his grandson the emperor Amda Seyon (1314-1344 AD). The study is based on the text achieved and translated into Germany by professor Manfred Kropp, which was published in 1994 in the collection (C.S.C.O) in part No. 538 under the title "DER SIEGREICHE FELDZUG DES KONIGS AMDA SEYON GEGEN DIE MUSLIME IN ADAL IM JAHRE 1332 N.CHR "(2) professor Manfred Kropp indicated in the introduction to the text that he relied, in his search of the text, on copies of a group of manuscripts:

- A copy of the (Hello) group: its classification is attributed to Eduard Roble in 1833, and it was obtained from the Church of Walt Peter.
- Manuscript copy (Antoine Dabadi 118): This manuscript was published briefly by Arnold Dabady, quoting from the original sample in the possession of (Daj Azmat Mar'ad) from Gudjam, obtained from the Atronsa Mariam Church, and it is a separate text from the texts of the Hailo Group. It was composed between the years 1840-1849 AD.
- Collection version (Mondon Vidailhet 27).
- The Bruce Codex: This manuscript dates back to the reign of (Sosenius 1610 AD) and the era following it, and it contained a text of references, as well as a chapter on the history of Sarsa Dengel.
- Richard Pankhurst(ed): *The Ethiopian royal chronicles*, Addiss Abab, 1967, p.12.

(1) G.W.B.Huntingford: *The Glorious Victories of Amda Seyon, king of Ethiopia*, Oxford, University press,1965, pp.4,32.

(2) Manfred Kropp: *Dear Siegreiche Feldzug des konigs Amda Seyon Gegen Die Muslim in Adal Im Jahre 1332N. chr*, Lovan II, 1994.

This is in addition to a number of researchers publishing and translating some of these manuscripts, because of their great historical and literary importance. Through their work, the researchers pointed out at some length to the differences contained in the texts, as well as the shortage in some manuscripts, in the hope that these new translations would lead to make progress in researching the history of Ethiopia. Huntingford translated it into English in 1965 (1). Which helped in revealing the geographical facts contained within the text. Jesuit Pedro Paez also provided a summary of this text from an Ethiopian manuscript dating back to 1620 AD, which is called "The History of Amda Ceon" (2). Al-Maida relied on it and transmitted it word for word in his special account called "The Victories of Amda Ceon"(3). Likewise, Perruchon translated the text, adding to it his briefing of its literary nature. However, the investigator points out that the historical evaluation of his translation revealed the absence of the historian's view (4).

It should be noted that some researchers link the formation of Yekuno Amlak and the emergence of the History Diwan, but others believe that the royal annals actually began in the era of Amda Keyon (1314-1344). And before that, it was just an oral narration that circulates among people. Perhaps this belief is supported by the fact that among the published royal annals we do not find specific annals of Yekuno Amlak. Rather, the published royal annals begin with the Annals of Emperor Amda Seyon, the subject of this study, Amda Seyon has a group of manuscripts that dealt with his royal annals, differing in their importance, value and historical authenticity.

The importance of this historical text stems from the importance of King Amda Seyon and the importance of his era and the events that took place in it that require standing, analyzing and comparing them with what came on the tongues of contemporary historians. As Amda Seyon is the great king of legend due to his victories over the Muslims in Ethiopia, and according to the European historians he is the true founder of modern Ethiopia, with the organization he introduced into the affairs of the state, consolidation of its feet and extension of its borders at the expense of the Islamic kingdoms in Ethiopia(5). And this situation remained for several centuries after his death. Also the emperor conquests helped in the spread of Chris-

tianity to the border areas with Islamic kingdoms. The name of King Amda Seyon still remains in the Ethiopian historical heritage, and his name is still associated with many archaeological sites today in Ethiopia, such as his stone sarcophagus located next to a pillar of a church in Addis Ababa, the current capital of Ethiopia, and in Nasrah (6), the walls and dome of the building attributed to him are still left.

(1) G.W.B.Huntingford: *The Glorious Victories of Amda Seyon, king of Ethiopia*, Oxford, University press,1965.

(2) *Historia de Ethiopia*, in Baccari,vol.III , Brit. Mus. Orient.820 folio 7.

(3) G.W.B.Huntingford: *op.cit.*, p.27.

(4) Perruchon,J : *Histoire des guerres de Amda Seyon, Rai d'Ethiopie*, in J.A, ser.8.T.XIV.1889.

(5) Edward Ullendorf: *The Ethiopians*, London, 1960, p 64.

(6)The city of Nasrah: It is located seven kilometers southwest of the city of Addis Ababa "Ethiopia", and the name of the city of Nasrah is one of the names quoted from the Bible. It is worth noting that the aforementioned city of Nasrah differs from the city of Nasrah in the north of Palestine, which was the home of Christ, peace be upon him.

Disagreement about the time of writing the text:

The opinions of researchers differed about the time of composing the text – the subject of this study. Both Dillmann and Perruchon believed that the time of writing the text came much later than the fourteenth century AD, so Dillmann referred it to the era following the kings Galawdewos and Teodros, depending on what was mentioned in the text of the names of each From Galawdewos and Theodorus (1). Which Dillmann considered the names of the so-called kings of Ethiopia, Teudros (1409-1412 AD), and Galawdewos (1540-1559 AD). However, this last sign was for the two martyrs Teudros and Galawdewos, whose names are found together not only here but also in a document preserved in the "Madkhani Alam" church in Lalibala (2). And this paragraph's reference to these two saints confirms what was also mentioned during King Lebna Dengel's recording of the granting of an estate to items of prostration in memory of his father and the age of prostration, who died on July 29, 1531 (3).

While Huntingford pointed out that the history of Baptism was organized in the fourteenth century AD (4), he explained that it was found in an oriental man-

uscript dating back to 1851 AD, and kept in the British Museum under the title: Brit.Mus.Oriental 821 . It was copied by Hailo in 1785 AD. This was done from an older manuscript, which was lost when (Beta Mengisht) was burned in Gondar by Mikael Sihol in the middle of the eighteenth century AD. This manuscript was found or copied when Pedro Paez made a summary of it in Portuguese in 1620 AD (5). Huntingford adds that the style of writing the simple manuscript confirms that it was written in the era of King Amda Seyon or very soon after his era (6).

– International Arab Encyclopedia, Volume 25, Second Edition.

– Manfred Kropp: op cit., p.1.

(1) Manfred Kropp: *Der Siegreiche Feldzug des guerres de Amda Seyon*, p. 56.

(2) Lalibela: *le Chiese ipogee egli altri monumenti medievali del lasta*, Rome, 1940, p.xxxv.

(3) Bodleian Ms.Bruce 88.folio ugv, conzelman, *chronique de Galawdewos* 1895 p.66.

(4) G.W.B.Huntingford: *The Glorious Victories of Amda Seyon*, p. 27.

– The royal annals were destroyed when Mikael burnt “Beta Mengisht” in Gwandar, and he controlled the kingdom during the reigns of Iyasu II (1730-1755 AD), and Iyoas (1755-1769 AD), so Hailo made a renewal of the three texts (Orient 821- Eth 147 – d’Abbadie 118) with the help of the “Makhdara Mariam” group, with a banner from the Dag Azmat Hailo Eshtayeh. He collected from several monasteries material for the replacement of Beta Mengesht at the beginning of the reign of Iyasu III (1784-1788 AD).

– G.W.B. Huntingford: *The Glorious Victories of Amda Seyon*, p. 26.

(5) G.W.B. Huntingford: *The Land Charters of Northern Ethiopia*, translated with an introduction and notes, Oxford Uni Press, Addis Ababa Nairobi, 1965, pp. 3-4.

Objectives of the study

1 – present study aims at translating, studying and analyzing one of the Ethiopian royal chronicles known as “royal annals” into Arabic, a translation that cares about the meaning and preserves the spirit of the Ethiopic text due to its historical importance. which is the real beginning of the blogging era in Ethiopia. Where the so-called “Sahafi Te’zaz “ appeared, the author of the royal will and intended “king’s historian”. Who recorded events in his country from an official point of view.

The present study reveals one of the most important of these royal annals, the text of the Ethiopian Emperor Amda Seyon (1314-1344), because of the historical importance of this emperor surpassed his predecessors, and the importance of his era because of the religious conflict between Christianity and Islam and accompanied by a crusade had it’s impact on the relations between Egypt , Ethiopia and other neighbors countries, which necessitates studying the text of the era, including important political, religious and economic events, this is in addition to the work of a careful linguistic study of the Ethiopian text that monitors it’s rhetorical methods, structures and implications.

The methods used are the historical method and the descriptive analytical method, as the importance of this historical text comes from the importance of the emperor Amda Seyon and the importance of his era and the events that took place in it that require standing , analyzing and comparing them with what was mentioned by contemporary historians.

2 – The study also aims to make an accurate linguistic study of the presented Ethiopian text, through which it monitors its rhetorical methods, structures and connotations, and the phonetic developments that occurred in it, especially since the text represents a transitional stage from the ancient Ge’ez language to the Amharic language that prevailed in the thirteenth century AD. And the foreign influence on the language of the text and its style are of great interest in the context of the comparative linguistic lesson, in addition to studying the historical and literary style of the text. As well as provide the Arabic library with an original Ethiopic chronicle with translation into Arabic.

3 – In addition, the study presented each of internal conditions of Ethiopia during the reign of Emperor Amda Seyon , and it’s political, religious and economic relations with Egypt, Arabian peninsula and Southeast Asia.

4 – The study followed a detail of the campaigns of Amda Seyon against Christians, Muslims and Jewish in the Horn of Africa and showed the reasons for the defeat of the Islamic kingdoms. Also presented the case of thieves and bandits who spread in Abyssinia starting from the fourth century AD and throughout the era of Solomonic dynasty, and how the emperor Amda Seyon confronted them.

The struggle of King Amda Seyon with the rulers of the Ethiopian regions and his reorganization of the kingdom

First: Amda Seyon and how he reached the throne of Ethiopia

A-The life of Amda Seyon before he took power:

The references and sources are silent about talking about the life of King Amda Seyon before he ascended the throne of Ethiopia, and no information was mentioned about that even in his royal text, which makes us face great difficulty in knowing this period of the life of this king, but in any case we can say that the king Amda Seyon intentionally did not spend this period of his life before assuming the rule in what is known as "Amba Geisha / Juba of Kings"(1)

In Light of the competition between the princes to reach the Ethiopian throne, one of the greatest exceptional customs in Ethiopia arose. In it, all the males of the royal family are isolated from the court, in order to protect the ruling king and his sons and grandsons from the plots of those who would like the throne. Hence, the king's male relatives and brothers had no right to claim the crown. The ascension of any king to the throne immediately means that his brothers are exiled to an impenetrable fortress called "Amba" and there they and their families live indefinitely (2).

(1) Amba Geisha: The inherited folk traditions usually trace the origins of the royal prison back to the era of Abraha, as one of legends traces it back to King Merhah, one of the ancestors of King Lalibala, and that he built it based on divine inspiration. It is reported that the Jewish queen Judit had besieged the princes' mountain and was in "Debra Damo" at the time and killed all the intruders from the Solomonic dynasty, except for a boy who belonged to him Yekuno Amlak, then she abandoned this custom after this disaster to return with one of the grandchildren to the vast territory of Showa, a mountain with a huge peak, where it was customary for the emperor sitting on the throne to imprison the rebellious princes with their families. Amba Geisha" located in Amhara Province, which was originally a place of pagan worship, then King Lalibala built two churches on it. After the invasion of Amba Geisha at the hands of Imam Ahmad Garani, the princes' prison was shifted to "Jabal Wakhna" and remained there until 1773 AD, when the royal wars overthrew it. Dr. Zaher Riad points out that there is a mountain of kings at the border the vast territory of Showa, a mountain with a huge peak, where it was customary for the emperor sitting on the throne to imprison the rebellious princes with their families. Lake Hayek.

– Magdy Abdel Razek Suleiman: The Royal Text in the History of Abyssinia during the Ages of the two Emperors Zara Yaqoub (1434 - 1468) and his son Ba'id Mariam (1468 - 1478), translation and analytical study, unpublished Ph.D. thesis, Department of Oriental Languages and Literature, Faculty of Arts, Cairo University 1991, p. 3.

– A H.M.Jones & Elizabeth Monroe: A History of Ethiopia, Oxford at the Clarendon press, 1935, p.11.

– Encyclopedia Aethiopica Edited by Siegbert Uhlig, volume1(A-C), Wiesbaden,2003,p.220.

– Zaher Riad: History of Ethiopia, pp. 88-89.

(2) Magdy Abdel Raziq Suleiman: op.cit, pp. 3-4.

– A H.M.Jones & Elizabeth Monroe: op.cit.,p.71.

Guarded by several hundred warriors trusted in their loyalty. These individuals were treated negligently, befitting members of the ruling family, and enjoyed various kinds of pleasures within the borders of "Amba Geisha". They were isolated from the outside world and effectively deprived of any real political or social relationship with the rest of the kingdom, and when the ruling king was dying without leaving an heir from among his immediate relatives, they would choose one of the princes of "Amba Geisha" to ascend the throne. Thus, the mountain of the Kings represented a constitutional tool that contributed to maintaining the stability and continuity of the Christian kingdom (1).

B- Amda Seyon and how he attained the throne of Ethiopia:

The historian of King Amda Seyon's chronicle has mentioned that there was a struggle for power in the Kingdom of Ethiopia, and King Amda Seyon managed to come to power with the help of armed rebellion against his predecessors (2). The matter was confirmed by the endowment document mentioned by Tadesse Tamrat, where it contained orders to confront the king "Wedem Ar'ad." It is possible that this gift mentioned that because "Wedem Ar'ad" had seized power from his nephews after he arrested them, and from here it is likely that the king and Wedem Ar'ad spent his reign in conflict with the rebels, the supporters of his deposed nephews, and they were the ones who were deliberately confronted by Amda Seyon. (3) Concerning the coronation ceremonies, mentioned a manuscript now preserved in Paris under the title "Bibliothèque Nationale. Ms.Ethiopiens 104 ". Amda Sion, whose rule name was "Gabra Masqal – Abdel Salib", became king twenty-nine years after the death of Yekuno Amlak (4). The first king of the returning Solomonic dynasty. Amda Seyon defeated his father, King

Wedm Ar'ad (1297AD – 1312), one of the seven sons of Yekuno Amlak. Amda Seyon ruled for thirty years at the time of "Madkhanina Egezi, the spiritual son of St. Teklahaimanot (5).

– A H.M.Jones & Elizabeth Monroe: op.cit.,p.71.

(1) T. Tamrat: The Horn of Africa "The Solomons" in Ethiopia and the Countries of the Horn of Africa, General History of Africa, UNESCO, Volume IV 1988, pp. 432-433.

(2) Manfred Kropp: Der Siegreiche Feldzug Des Königs Amda Seyon, p.32 (text).

(3) Taddessi Tamrat: Church and State in Ethiopia (Oxford: Clarendon press, 1972, p.503.

(4) Encyclopedia Aethiopica, edited by: Siegbert Uhlig, volume 1 (A-C), p.227.

Manfred Kropp: op.cit, p.1.

(5) Teklahaimanot: He is considered one of the most famous disciples of Iasus Moa', with whom he spent nine years of education, and after receiving the monastic custom from St. Iasus Moa', he decided to visit the ancient monastic centers in northern Ethiopia, so he went to Debra Damut and some areas in Tigray, where he stayed for ten years, then returned with many of his followers. Then Iasus Moa' advised him to return to his headquarters in Showa and start a new monastery center there, so Teklahaimanot returned to Showa, and after several years of Christian activity, he founded the Asbu Monastery in Showa at the end of the thirteenth century AD, which was renamed in 1445 AD as the Debra Libanos Monastery, and it became the most important monastery in Ethiopia.

Who set himself up in Pankwal in Tigray, and on the same sum he was confessed by seven eminent monks, namely Samuel ben Wadiba, etc. On the next day five others confessed him in the presence of Aaron Ben Keter, etc (1). It is said that at his time there was the activity of Anba Eustatius and Anba Georges, the owner of watches. As for the imperial residence, Arab and Ethiopian sources indicated that the king had established his capital in Tagolat, which is called Mara'di (2). Where Al-Maqrizi mentioned regarding it: "It was Sahart"(3).

Sources and references differ about the year that Amda Seyon took over the rule, as some sources mentioned that the king Amda Seyon was in the year 712 AH / 1312 AD, but the Ethiopian chronicle for King Amda Seyon stated that he made a campaign against the Sultanate of Adal in the year 1332 AD, and that year corresponds to the eighteenth year of his reign,

which confirms that he took power in 714 AH / 1314 AD.

– Christine Shayo: The Ethiopian Orthodox Church (Tewahedo), A Brief Introduction to Its Life and Spirituality, Foundation for Supporting Dialogue between the Families of Orthodox Churches, Paris, (without date), p. 209.

– Stripling, G W.F: The Church of Ethiopia, panorama of history and spiritual life, Addis Ababa, A publication of the Ethiopian Orthodox Church, 1970, p.21

– Sergew Hable Sellassi: Ancient and Medieval Ethiopian History to 1270, Addis Ababa, united printers, 1972, p.282.

(1) G W.B.Huntingford: The glorious victories of Amda .Seyon , king of Ethiopia, pp 5-6.pp

(2) (Mar'adi): It is located in Amhara region, and it is the capital of the kingdom during the reign of King Amda Seyon, as mentioned in his chronicle. This region extends east of Lake Tana until it connects to Showa region. It was mentioned in the Badan calendar as "Jeremy". It is a city mentioned by most of the authors in the books of paths, kingdoms, lengths and widths, and it is the seat and base of the Kingdom of Abyssinia. Sergio adds to the existence of a distinctive feature of the emperors of the old and new Solomonic dynasty, which is that they do not give great importance to buildings and monuments, as it turns out that the emperor does not reside in a specific place, but chooses one region (the capital) in which he resides during the rainy season, while the rest of the year he spent it on moving during his empire.

– Taqweem al-Buldan by Sultan al-Mu'ayyad Imad al-Din Ismail, Royal Printing House, 1850, p. 156 – 157.

– Sergew: op. cit. pp. 291-292.

(3)Sahart: It is the historical district of Tigray in the east of Indarta, and its ruler bore the title "Shioma Shum" and was attributed to the Aksumite ruler "Gabra Masqal". The emperor's rule would be a revolted angel, a ruler bewitched against the emperor. It also belonged during the reign of King Amda Seyon I to the northern provinces, and its ruler was one of those who demanded to fight the unidentified rebel "Nadkhan". Ibn Fadlallah al-Omri appointed Sahrat Bethgray and appointed its capital, Axum. And Emperor Lebna Dengel led a series of war battles in Sahart in 1533 AD, the battle took place between emperor Gladius and the forces of Imam Ahmed bin Garani al-Ghazi in 1541 AD.

– Encyclopedia Aethiopica, Edited by: Siegbert Uhlig, vol 4 (O-X), Wiesbaden 2010,p.461.

Regarding the imperial residence, Arab and Ethiopian sources indicated that the king established his capital in Tagolat which is called Marady. Where Al-Maqrizi mentioned about it saying: "iy was bewitched by the city of the Kingdom in the old days, it is called Akhshram, and it is also called the Ferta River, and in it was the Negush " the king", then the province of Amhara, and it is now the city of the kingdom, and it is also called Maradai." (1) This is confirmed by the King's chronicle, which included the reat of Saber al-Din prior to King Amda Seyon's raid on his kingdom "Ifat" and sabotaging it in 1332AD. (2) It was also his religious refuge at the time in Deir Dabra Hayek Estefanos (3).

(1) Al-Maqrizi: Al ilmam bi Akhbar mn bi Ard Alhabasha min molok Al Islam, printed in the Al-Tutub Press in Egypt, 1895, p.2.

(2) Manfred Kropp: Der siegriecherfeldzug des konigs Amda Seyon , pp. 3-4.

(3) Hayek Estefanos: The monastery of Debra Hayek Estefanos was built in the middle of Lake Hayek. It is the monastery of St. Stephen, which was settled in the middle of the thirteenth century by Iasus Moa', one of the most famous Ethiopian monks at this stage, after he moved from Debra Damo to establish his famous school in Haig, and establishes one of the most influential monastic centers in the history of Ethiopia. St. Stephen appeared during the thirteenth century AD and was the father of Nasihit Mariam, affiliated with Emperor Nakweto, the father of one of the kings of the Agawi dynasty. It is reported that King Lalibala had asked for the hand of his only daughter to his nephew, King Naquito La'ab.

- Magdy Abdel Razek Suleiman: op.cit.,p. 104.
- The Dictionary of Ethiopian Biography, editors: Belaynesh Michael, s.Chojnacki& Richard Pankhurst, volume1, p.60.

Second: King Amda Seyon struggle with the rulers of the Ethiopian regions:

Christian Ethiopia witnessed serious internal disputes during the period which King Amda Seyon ascended the throne, and its lands were limited to the old possessions of the Agawi dynasty and some of the less important areas that joined recently in the Showa region. At that time, its borders extended approximately in the south to the northern provinces of Showa, in the west to the area east of Lake Tana and the upper course of the Blue Nile, and in the east to the edge of the Ethiopian plateau. The absence of safety prevailed in all directions, as there were many political entities within the Solomonic kingdom, there were the

Falasha tribes, and the pagan Agaw tribes, which extend from the northwest to the southwest and south (1). The kingdom of Gudjam (2) was also born which was found in the mountainous sector south of Lake Tana. However, the most important of these entities was the kingdom of Damut in the southwest, which controlled large lands south of the Blue Nile strait, and the accounts indicate that its kings controlled the entire Showa plateau long before the emergence of the Islamic and Christian kingdoms (3). This is in addition to the presence of many Islamic kingdoms or as they are called (Islamic-style kingdoms) along the coast extending from the archipelago of the Dahlak Islands (4) the Red Sea to the Somali city of Barawa (5).

(1) T. Tamrat: The Horn of Africa "The Solomons" in Ethiopia and the Horn of Africa, pp. 423, 433.

(2) Guidgam Kingdom: One of the oldest provinces of the Christian Empire, bordered to the east and south by the strait of the Al Abai River, which originates from Lake Tana. The process of Christianizing the founding Agaw began during the twelfth century AD, but had no effect until the beginning of the era of King Amda Seyon (1314-1344 AD), and before the middle of the eighteenth century, all areas of East Guidgam were inhabited by Amharic-speaking Christians.

- Chris Prouty& Eugene Rosenfeld: Historical Dictionary of Ethiopia, p. 80.

(3) Karam Kamal al-Din al-Sawy: Baptism and its internal reforms in Abyssinia (1314-1344), Institute of African Research and Studies, Cairo University 2000, p. 5.

- Tamrat: op cit., p.423.

(4) Dahlak Islands: mentioned by Yaqut al-Hamawi by saying that it is an island in the Sea of Yemen, and it is an anchorage between the countries of Yemen and Abyssinia, and it was mentioned in some other sources that it is a group of islands in the Qalzum Sea - currently called the Red Sea - towards the port of Massawa, and it consists of (Dahlak, Harran, and bridges, Darkah, Noura, Nafara, and Kamran), and the largest of them is Kamran. Islam entered it from an early age through Muslim merchants, and the Umayyad state occupied it in the year 83 AH / 702 AD. The Islamic Encyclopedia stated that it was an exile and a prison for the gang during the Umayyad and Abbasid eras, and it was taken over by the Yemeni Zabid family in the ninth century AD. Currently, most of its residents speak the Tigri language.

- Yaqut al-Hamawi (Shehab al-Din Abu Abdullah al-Hamwi al-Rumi al-Baghdadi, 626 AH / 1229 AD): Mujam al-Buldan, volume 2, edited by: Farid Abdulaziz al-Jundi, Dar Sader, Beirut, 1986 AD, p. 492.

- Chris Prouty & Eugene Rosenfeld: Historical Dictionary of Ethiopia, p44.

(5) Barawa City: It is located on the Somali coast and belongs to the Mogadishu commercial empire, and there were regional commercial exchanges between them.

- T. Tamrat: The Horn of Africa "The Solomons" in Ethiopia and the Countries of the Horn of Africa, pg. 429.

Overlooking the Indian Ocean, in addition to the increasing influence of the nobility class "local rulers", the important parts of Ethiopia during that stage of the history of the Solomonic ruling family consisted of: Tigray, Lasta and Amhara (1). As a result of the successful Yekuno Amlak revolution, Lasta not only lost its importance in the kingdom, but also lost much of its leadership, making Tigray and Amhara two prominent parts in the formation of the Christian power. However, the local rulers took over the leadership of the Tigri immediately after the strengthening of the angelic power, and the most important of these new local rulers was Indarta ruler. He also retained the title "Hasgwa" (2) and "Aqabi Sensan"(3).

Engida Egzi family may gather an independent authority and an influential force in their local area of Indarta, especially during disputes and conflicts between the sons and grandsons of the king to be property. There is evidence of the influence of this family. It was mentioned in a lands chart dated (705 AH / 1305 AD) that Tsifana Egzi refers to his local area by saying, "My private kingdom". Both King Yegabe' Seyon, and king Wedem Ar'ad had weak authority to control the situation, as it seemed that they recognized the influence of that family (4). Therefore, King Amda Seyon took it upon himself to personally, without delay, and methodically address each of these problems. His first steps were to extend his influence and control over the regional rulers who were threatening the unity of the kingdom (5). Where he tended to annex the ancient provinces of Aksum and bring the natural tributaries of the center to the west, south and southeast of Ethiopia under his control (6).

(1) The Abyssinian plateau is divided into several regions, most of whose people embrace Christianity, and they are from north to south: Tigray region, which contains the city of Aksum, the ancient capital of Abyssinia, and Amhara region, which contains the capital of the kingdom during the time of Al-Omari, and it is called (Maraadi). Guidjam province is located in the south of the province

- Rajab Muhammad Abdel Halim: Political Relations between Al-Zayla' Muslims and Christians

of Abyssinia in the Middle Ages, Dar Al-Nahda Al-Arabiya, Cairo University Press, 1405 AH / 1985 AD, pp. 29-30.

(2) Hasgwa: The title of Hasgwa, as Tamrat indicates, appeared after 1225 AD, and the official who held this title was the one who collected taxes for the king in Tamben.

-Tadesse Tamrat: Church and State in Ethiopia, p.97.

(3) Aqabi Sensan: This title indicates that he is an ancient Axumi, and during the rule of Zara Ya'qub in Aksum, the ruler of Tigray bore the title of Aqabi Sensan.

-G.W.B.Huntingford : The land charters of northern Ethiopia, p.104.

-Tadesse Tamrat : op.cit, p.97.

(4)Tadesse Tamrat: Church and State in Ethiopia, p. 73.

(5)Karam Kamal al-Din al-Sawy: op.cit., p. 9.

(6) Roderick Grierson: African Zion, The Sacred of Ethiopia, Yale Uni Press, New Haven and London, The Institute of Ethiopian Studies, Addis Ababa, p 36.

According to the feudal system of government, Ethiopia is divided into several regions, each of which is held by a general ruler called (Ras), and he is an absolute ruler who monopolizes the rule of what he wants and does not return to the emperor except with regard to recruitment and some imposed fees. As is the case with independent kings. Each region is divided into centers whose affairs are managed by rulers. Among the men of administration and soldiers, and they are entrusted with judging people, collecting taxes, and informing the head of all matters and incidents related to his boycott. With this familiar system in Ethiopia, the authority gradually descends from master to master, and the king comes at the head of this feudal system. He is the absolute ruler of the country. His authority is not restricted by a constitution, nor is he commanded by law. Either administrative, social, literary or otherwise. It represents a massive force. But despite this absolute power that he enjoys, he has nothing of the kings in the constitutional kingdoms from controlling the governors of the regions and the chiefs, because these rulers are keen on what they enjoy from the power of the Sultan and do not owe the emperor with obedience as long as they did not see his strength and brutality, they are forced to acknowledge his authority, and therefore you see them attack him at the first sign of weakness that appears to them from him, either to gain more power in their homes or to greed for the throne and other purposes that they aim at in order to achieve private interests that are not related to the public interest (1).

In every region there was an army subordinate to it and subject to the authority of the governor of the region, and this military power that was owned by the rulers of the regions, in addition to the great material wealth that they enjoyed, often encouraged them to revolt in the face of the king, and a declaration of disobedience to greed for rule and from here wars broke out between the king and the governors of the provinces(2). The status of the regional rulers varies, as not all of them are of the same degree. Rather, their status varies according to their strength, the elevation of their provinces, and the manner in which they reach power. It can be said that the most prominent ruler is the governor of Tigray province, who was called "Al-Bahir Nagash" (3), as his province derived its strength in the past through its presence within the Aksum region and its religious monuments that did not support its protection, in addition to the presence of the Ark of the Covenant in it. It also gained its strength recently through its geographic location on the sea coast, which gave it an economic richness. What confirms the prestigious position of the ruler of Tigray is that he added to his authority several other areas towards the coast of

(1) Pauls Massad: Abyssinia in a turning point from its history, Dar Al-Kutub Al-Masryah, Al-Asriya Press in Faggala, Egypt, without date, pp. 28-29.

(2) Levine, Donald.N: Wax and Gold, p 156.

- Abeer Muhammad Ali: op.cit., p.6.

(3) Bahir Nagash: The Bahir Nagash is also called "the judge," and Jones Elizabeth Monroe mentions that the rulers of the Bahir Nagash who ruled the coastal province bordering the sea were called kings, but they ruled according to the king's will. Huntingford adds that the Bahir Nagash had ruled the areas north of Tigray, Hamasin, Sarawi, and even east of the sea, and he abolished this position in 1580 AD.

- Jones and Elisabeth Monroe : op.cit., p. 64.

- G.W.B.Huntingford: The land charters of Northern Ethiopia, p. 9.

Massawa, such as Siri (1), Soruri(2), Hamasin (3) and Bor(4). Whatever the position of each ruler, the only guarantee of his survival was his perseverance in the payment of tax and the performance of feudal duties. The other to the emperor, as well as his obligation to attend at the head of his military squad in case the emperor goes to war or when he is required to do (5).

Amda Seyon's control over northern Tigre:

Ethiopia lost control of some Islamic and Christian regions after the death of Wedem Ar'ad, so King Amda

Seyon, at an early stage of his rule in A.M. (1316-1317 A.D.), launched a series of large and successful military campaigns against Hadiya, Damut and Gudjam to subdue the revolutionaries from the Islamic kingdoms, and this victory was recorded – A few years after his power increased – through one of the land grants issued in 1317 AD (6). Similar to the inscription of King Adulis and King Ezana(7). In which King Amada Seyon explained: " I went out to war..., and the Lord delivered all the people of Damut into my hand, its kings and princes, its rulers and its people countless men and women, whom I had banished to another people's land. After that the Lord gave me a gift people, men and women without limit. And then the Lord delivered a king Gudgam into the hands of he and all his soldiers..., and then the Lord gave into the hands of the ruler of Indarta, he and all his army, his people, his relatives, and all his country beyond the Aksumite Church." (8)

(1) Siri: It is a district in Tigray, in the north of Abyssinia, located near the Takazi River, and the main city in it is Daburabadi.

- Magdy Abdel Razek Suleiman: op.cit., p.15.

(2) Soruri or Sarwa: a district located in the north of Abyssinia, near Hamasin and Siri in Tigray.

- Magdy Abdel Razek Suleiman: op.cit., p. 15.

(3) Hamasin: a northern province which together with Ken Siri and Akala Gozai constitute the central region of Eritrea. It was part of the Aksumite Empire until the eighth century AD.

- Chris Prouty&Eugene Rosenfeld: Historical Dictionary of Ethiopia, pp.88-89.

(4) Bor: an emirate located between Sarwa and Hamasin at the Ma'rib River.

- G.W.B. Huntingford: op.cit., pp.97-98.

(5) Both Jones and Elizabeth Monroe state that the king's power was absolute, and the rulers were responsible for paying the tax for their entire provinces, as Alvarez testified to pay the tax of the kingdoms of Guidjam, Tigre, and Bahir Meder (the coastal province), and Alvarez often saw the heads and rulers arriving at the court. Royal escorts teams to send them to the battlefield.

- and Elisabeth Monroe : op.cit., pp. 64-65.

(6) Taddesse Tamrat: Church and State in Ethiopia, p.135.

(7) Roderick Grierson: African Zion, p.36.

(8) Taddesse Tamrar: Church and State in Ethiopia, p.73.

According to what Tamrat said, King Amda Seyon during his campaigns in Hadiya in 1316/1317 AD was not fighting against Islamic groups, by describing the kingdom of Hadiya: "The kingdom of Islamic Hadiya was probably a pagan kingdom and a number of Muslim merchants resided in it who worked to convert some of the local population," and it seems that the effect of the Muslims in the region were strong and they worked to weaken the strength of the Christians there. So, before the year 1332AD, King Amda Seyon led a military campaign against the Kingdom of Hadiya in order to curb these hostilities (1).

The historian of the chronicle - the subject of the study - explained the reason for the king's invasion of the kingdom of Hadiya before the year 1332 AD in the compliance of Amano, the ruler of Hadiya with the opinion of one of his advisors called Balaam, whom the chronicle historian describes as a false prophet, in refraining from paying the tax to the king. In her family murder and capture and brutality (2). Then he turned to the rulers of the northern provinces, who achieved a great deal of independence. In 1320 AD, King Amda Seyon overcame Yaibeka Igzi, the governor of Indarta and the representative of the local Tigri. Which sought to form a coalition from the northern regions (Amba Shaniti, Bilhat, and Tamben), in the face of the Amharic Kingdom. As he appears to have held tight control over northern Tigray, the Abbots of Aksum and Debra Damu were prominent members of his court, and he invited the governor of Tamben to join him in his rebellion against King Amda Seyon, and though he failed to enlist further support by the departure of those responsible for obedience to the king, but his rebellion was well organized. Therefore, it is not surprising that we note that King Amda Seyon in the face of Yaibeka Igzi and his followers was marked by cruelty and brutality(3).

In Amba Shaniti - the center of the rebellion - the king established a military colony, and used it as a base for other military campaigns directed to the north of the Red Sea, and ordered the elimination of the rebels, overthrowing and isolating them, and in order to erase their honor as kings appointed on their countries, men who are not from the descendants of Adam and Eve called Halastiot (4). He retained the governor of Amba Shenaiti, but changed his title from "Sheium" to "Khodug", meaning the chief of the Helasteo. And he retained the governor of Amba Shaniti, but he changed his title from Sheium become "Khadija", meaning

(1) Tadesse Tamrar: Church and State in Ethiopia, p.136.

(2) Manfred Kropp: Der Siegreiche Feldzug des konigs Amda Seyon, pp. 6-7.

(3)Tadesse Tamrar: Church and State in Ethiopia, pp.73-74.

(4)Means individuals of low or mixed origin, and these halastiotas did not accept Helastiotas the partial rule of Ya'bika Egzi'. but rather they preferred the military colony established by Amda Seyon. Huntingford refers to the meaning of this nickname as a type of monkeys.

-Tadesse Tamrat: op.cit, p74.

-G.W.B.Huntingford: The glorious victories of Amda Seyon, p.13.

The head of the Helastio. He also entrusted many of the positions that were seized to his followers and relatives in an attempt to form the government, a tradition followed by the previous kings (1). Until King Lebna Dengel (1508-1540 AD) came and worked to restore some of the titles that his predecessor, King Amda Seyon, had revoked with regard to the rulers of the northern regions, through a Ge'ez document dating the period of King Lebna Dengel's rule, in which echoes of King Amda Seyon's campaign in 1320 AD. This document was included by Conti Rossini in the book (Liber Axumae) (2).

The war campaigns that Amda Seyon directed against these rebellious provinces gave him the ability to impose his will on his local rulers. This was shown by a land grant in Debra Hayek in which it was stated that God gave in the hands of the ruler of Indarta, and all his army, followers, relatives and lands, as happened in the Aksum cathedral. By the year 1320 AD, and after less than ten years of deliberately taking over the throne, Amda Seyon found himself at the head of a Christian kingdom that included large provinces (3).

(1) Encyclopedia Aethiopia, Edited by: Siegbert Uhlig, vol 1 (A-C), p 22.

(2) K.Conti.Rossini: Documenta and Illustrandum History I.Liber Axumae,Louvain,1954,pp.30-31.

(3) T. Tamrat: The Horn of Africa, "The Solomons" in Ethiopia and the Horn of Africa, pg. 434.

(B) Amda Seyon subjugated the Eritrean Valley:

The new Amharas replaced the Agaw family as soon as Yekuno assumed the property of the throne of Ethiopia, which resulted in the emergence of anti-popular movements from Lasta to the northeast of Tigray (1) to where the Eritrean region, which included the counties of Akala Gozai, Hamasin and Sarai. Where the situation became a conflict between the new authority and some local residents, which resulted in the transfer of control and domination from the Christian Palau tribes to the hands of Adkama Malaga, who controlled a large part of the Christian settlers in that region,

and the Palau tribes trace their origins back to the Beja, as they were at the beginning of the thirteenth century AD had extended their hegemony over the Eritrean Valley region, as well as some provinces south of Ma'rab Valle (2).

Their fall in the hands of the Adkama Malaga created a power vacuum in the region, which gave the former feudal rulers the last opportunity to assert their independence before Adkama Malaga consolidated his power in the region. At the same time, Daqi Minab (3) Christian tribes began spreading from its center, Geishnachim, to the northwestern lands of Asmara. In the early years of the fourteenth century AD, some branches moved into what is known today as the areas of Gernachem, Dambalas and Akala Gozai. In addition, groups of Hazutero belonging to the province of Showa were able to move in the north direction of Samhar, and took control of the area north of the Bogos people(4). The armies of these tribes

(1)Tigray, or Tigray: Its people speak the Tigrinya language. Tigray included not only the ancient capital of Aksum, but also seventeen districts between Sirai and Wag, and through Tigray the trade route that led to the port of Massawa passed. The sea, and after 1580 AD, the provinces of the Bahir-Nagash were added to the areas of influence of the Tigrayan ruler. The kingdom of Tigray is adjacent to the Simin region (the country of Falasha) on the southwestern border, and the Salmat region.

-G.W.B.Huntingford: The land charters of northern Ethiopia, pp.9 , 109.

- Simon,K.M: The Ethiopian Orthodox Church, Addis Ababa, w.d, pp. 13-14.

- Magdy Abdel Razek Suleiman: op.cit.,p. 9.

-Karam Kamal Al-Din Al-Sawy: op.cit., pp. 12-13.

(2) Taddessi Tamrat: Church and State in Ethiopia, p.75.

(3) Daqi Minab: One of the ancestors of this tribe, their origin goes back to Dambia, north of Lake Tana. It is believed that Daqi Minab traces its origins back to the original inhabitants of the Eritrea Valley region, and they were influenced by recent population movements from the north and south. This tribe was politically under the control of the Palau, and between the end of the thirteenth century and the beginning of the fourteenth century AD, some of the branches of this tribe moved to the areas that are now known (Dambia, Akala Guzai, and Gernachim). The first during his journey from Jerusalem to Abyssinia.

- Karam Kamal al-Din al-Sawy, op.cit., p. 65, 66.

- Taddesse Tamrat: Church and State in Ethiopia,pp. 75, 77.

(4) Ibid, p.75.

Rebelled and cooperated with the Muslims who controlled the kingdoms of Showa, Ifat and Hadiya, which led to the growth of the Muslim authority in the Eritrean Valley (1).

This made Amda Seyon worried about the growing power of Muslims in the Eritrean Valley, and also made him aware of the importance of restoring Christian sovereignty in Ethiopia, and that this would not happen unless the Muslims in their kingdoms felt his military strength, so he sent an expedition to Ifat, east of Showa, and it seems that the Muslims they had cooperated with the rebel army in the north of the Tigray, which prompted King Amda Seyon expand and invade the Eritrean region until he was able to defeat them and bring them under his control (2).

From the foregoing, it becomes clear to us that King Amda Seyon managed to subjugate the internal authority under his influence and his will, after there were strong families with influence and semi-independence (3), so he was able to extend his influence over the province of Gudgam, which is surrounded by the Blue Nile, and his influence crossed this river to the region of Begamedr, thus consolidating the feet of the well-known Kingdom of Ethiopia on the plateau and defining its features, and uniting it under one framework under the rule of his family, after ten centuries of the rule of Ezana, the first founder of the faith and the Christian kingdom in Aksum united the Ethiopian kingdom and consolidated its dominance inside without any clear and dangerous challenge from any other kingdom, and King Amda Seyon became thus able to direct his attention to confronting the Islamic advance and working to stop the danger that began to appear in the south (4) and his wars extended to the rest of the surrounding kingdoms. In his kingdom from the east and south those wars that continued throughout the following two centuries.(5)

(1) Encyclopedia Aethiopica, Edited by: Siegbert Uhlig, vol 2, Wiesbaden, 2005, p. 355.

(2) Taddesse Tamrat: The Abbots of Dabra Hayeq 1248-1535, in Jes, VIII, no 1970, pp. 95,96.

- Taddesse Tamrat: Church and State in Ethiopia, pp.76-77.

- Karam Kamal Al-Din Al-Sawy: op cit., p. 13.

(3) Ibid, p 9.

(4) Roderick Grierson: African Zion, p.37.

(5) Fathi Ghaith:op.cit.,p. 126.

CONCLUSION

This study is an attempt to shed light on an important period in the history of the Solomonic dynasty that ruled Ethiopia from the beginning of being a proper-ty, which is the historical period supported by written documents. According to historical sources, the era of codification began in Ethiopia with the beginnings of the rule of this dynasty. However, the detailed news of the rule of the Solomonic dynasty during the first hundred and sixty years is almost missing, with the exception of the annals dated for the wars of King Amda Seyon against the Muslims of Adal in 1332 AD, which the researchers considered full of events. The study explained in detail the king's famous conquests, as well as highlighted his most important works and achievements on all social, political, economic and religious levels, and his relations with the outside world, especially his relationship with Egypt. Among the most important findings that we reached in this study:

First: On the political level:

(1) The study presented a detail of King Amda Seyon's early military campaigns against the rulers of the Ethiopian Christian regions to consolidate his control and consolidate the foundations of the kingdom. The study explained his campaigns against Gudgam, Damut, Hadiya, the northern Tigray region, and the Eritrean region.

(2) The study clarified the state of the Islamic kingdoms in Ethiopia, those independent entities in emergence and power during the first fifty years of the rule of the Solomonic dynasty, and during the reign of King Amda Seyon in particular, and the relationship of Christians with Muslims.

(3) The study presented, through the presented text, the campaigns of King Amda Seyon against the Islamic kingdoms of Ifat, Adal, and Al-Zaila in 1332AD, with a presentation of the factors of defeating the Islamic kingdoms, which were represented in the political, military, geographical, economic and religious factors.

(4) The study explained the campaigns of the king towards the Falasha Jews in the northern provinces of Semin, Wagra, Salamit and Sajadi, in order to pursue those who converted to Judaism.

(5) The study explained the case of the gangs of thieves and bandits who spread in the Ethiopian kingdom starting from the fourth century AD during the reign of Judais Ezana, and they continued throughout the reign of the Solomonic dynasty, who are called

the "shifta", with a presentation of the factors of the emergence of these gangs, and how King Amda Seyon confronted them .

(6) The study showed a set of administrative arrangements made by King Amda Seyon to control the administration of the new regions of the kingdom.

Second: On the economic level:

(1)The study showed the extent to which King Amda Seyon's political control over the Islamic kingdoms within his rule was achieved, and the economic consequences that resulted from them, especially since historical sources consider him to be the first among the kings of the Solomonic dynasty who reaped economic benefits from the growing power of the kingdom.

(2)The study monitored the internal trade systems of Ethiopia at the time of King Amda Seyon. It indicated the diversity of goods and commercial transactions within the Ethiopian Christian regions and the Islamic Zaila kingdoms, the internal trade systems, and the most important commercial markets during that period.

(3)The study monitored Ethiopia's foreign economic relations with Egypt and the Arabian Peninsula with its well-known divisions in the Gulf, Yemen, Hijaz and Oman. With an explanation of the most important roads, ports and commercial goods.

Third: On the religious level:

(1) The study monitored the vigilance witnessed by the church at home and the commitment of the Solomonic emperors to support the efforts of the Ethiopian clergy and the accompanying expansion in establishing monastery centers to spread the Christian religion in all areas, starting from the last quarter of the thirteenth century with the Solomonic dynasty assuming the throne of Ethiopia 1270 AD.

(2) The study presented the religious conflict that exists between the most important monastery institutions during the reign of King Amda Seyon, namely, the monastery of Debra Libanos and the monastery of St. Eustatius, with a presentation of the causes and results.

(3) The study was supported by four original documents of the lives of contemporary saints, with a translation of their texts into Arabic, which served to clarify the causes and events of the religious conflict that existed at the time between King Amda Seyon and these saints during his reign.

(4) The study presented the stages of growth and extension of the Christian movement in each of the regions of Amhara, Showa, and the region of Lake Tana. And the consequent expansion in building churches and establishing monastic unions.

Fourth: On the linguistic level:

(1) A translation that preserves the spirit of the Ethiopian text and the Arabic style, also I have investigated the text and verified many of the names of Ethiopian cities and regions, and I found it difficult to achieve the names of some other cities in that period, which may no longer exist or have changed their name.

(2) The study highlighted through the style of the text after his historian about moderation, where his religious fanaticism appeared through his position on Muslims, which is a hostile position, as the historian sees them as enemies of Christianity who must be fought in defense of Christ and Christianity. This seems clear across the lines of the text, both in wording and in content, which is what the study worked to clarify.

(3) The literary study of the text showed that its writer was influenced by the style of epics literature, and how the writer appeared as one of the folk epics writ-

ers who sing of the heroic deeds of the king, and how he crushed his enemies and saved his people. The historian included in his text a literary epic in which he investigated the sobriety of style and the strength of the language, using the miracles mentioned in the biographies of the saints to praise the strength, courage and intensity of the faith of his hero, King Amda Seyon, and elevate him to the ranks of saints.

(4) The study highlighted the clear rhetorical character for the Ethiopian text, which was represented in its main purpose, which is excitement and suspense, with the aim of highlighting the main character "King Amda Seyon", and the use of rhetorical tools such as simile, metonymy, and metaphor, although the text is dominated by the use of declarative sentences.

(5) The study clarified the foreign linguistic influences in the text, such as the influence of the Arabic language in terms of Arabic terms and styles contained within the Ethiopian text, the effect of the Hebrew language despite its lack of occurrence within the text, the influence of the Amharic language in terms of words, structures and syntax, and the effect of the Greek language.

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